



**SCHOOL OF GRADUATE STUDIES**  
**COLLEGE OF SOCIAL SCIENCES AND HUMANITIES**  
**DEPARTMENT OF HISTORY AND HERITAGE**  
**MANAGEMENT**

**A HISTORY OF DANDI DISTRICT, WEST SHEWA (1941-1991)**

**BY: TEREFE GIRMAYE ABDANE**

**JANUARY, 2023**

**JIMMA**

**A HISTORY OF DANDI DISTRICT, WEST SHEWA (1941-1991)**

**BY:**

**TEREFE GIRMAYE ABDANE**

**A THESIS SUBMITTED TO JIMMA UNIVERSITY COLLEGE OF SOCIAL SCIENCES AND HUMANITIES DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTERS OF ARTS (MA) IN HISTORY**

**ADVISOR: DERESSA DEBU (Ph.D)**

**CO-ADVISOR: NAOL GETACHEW (MA)**

**JANUARY, 2023**

**JIMMA**

**Jimma University**

**College of Social Sciences and Humanities**

**Department of History and Heritage Management**

Title \_\_\_\_\_

By \_\_\_\_\_

\_\_\_\_\_

Principal Advisor

\_\_\_\_\_

Signature

\_\_\_\_\_

Co-Advisor

\_\_\_\_\_

Signature

Approved By Board of Examiners

\_\_\_\_\_

External Examiner

\_\_\_\_\_

Signature

\_\_\_\_\_

Internal Examiner

\_\_\_\_\_

Signature

\_\_\_\_\_

Moderator

\_\_\_\_\_

Signature

## Table of Contents

<b>Contents</b>	<b>Pages</b>
Key Transliteration System .....	i
Acronyms .....	iii
Acknowledgements .....	iv
<i>Abstract</i> .....	v
Preface .....	vi
CHAPTER ONE .....	1
HISTORICAL BACKGROUND AND GEOGRAPHICAL SETTING OF DANDI DISTRICT.....	1
1.1. Historical Background .....	1
1.1.1. The Origin of the People of the Study Area.....	2
1.1.2. Nomenclature of the Dandi .....	5
1.1.3. The Etymology of the term “Ginci” .....	6
1.2. Geographical Setting of Dandi District.....	7
1.2.1. Climatic Conditions .....	8
1.2.2. Types of Soil .....	8
1.2.3. Topography .....	10
1.2.4. Rivers of Dandi District .....	10
1.2.5. Land Cover of Dandi district .....	11
1.2.6. Soil Erosion.....	11
1.2.7. Land Degradation in Dandi district.....	11
1.2.8. Vegetation .....	12
1.2.9. Wild animals .....	13
1.2.10. Livestock.....	13
CHAPTER TWO .....	14
THE SOCIO-ECONOMIC DEVELOPMENTS IN DANDI DISTRICT.....	14
2.1. Economic Activities.....	14
2.1.1. Agriculture .....	14
2.1.2. Trade Activity .....	18
2.1.3. Craft Activity. ....	19
2.2. Social Relations .....	20
2.3. Marriage Practices .....	23
2.4. The Gadaa System in Dandi district .....	25

2.5. Atete ritual .....	28
2.6. Indigenous Institutions of Conflict Resolution in Dandi District .....	29
2.6.1. Jaarsummaa in Dandi District .....	29
2.6.2. The <i>Gumaa</i> Institution .....	30
2.6.3. The practice of Guddifachaa and Moggaasaa (Adoption) .....	33
2.7. The Tourist Attraction Sites in the District .....	35
2.8. Italian Rule (1936-1941) .....	40
CHAPTER THREE .....	44
FORMATION OF DANDI DISTRICT AND ITS ADMINISTRATIVE HISTORY (1941-1974).....	44
3.1. Administration and Economic Condition .....	44
3.1.1. Administration from 1941-1974 .....	44
3.1.2. Land Tenure .....	49
3.1.3. Forms of Land Ownership .....	51
3.1.4. Taxation Reform .....	52
3.2. Religion and Religious Institutions in Dandi District .....	54
3.2.1. <i>Waaqeffannaa</i> .....	55
3.2.2. Orthodox Christianity .....	57
3.2.3. Islam.....	59
3.2.4. Protestantism.....	60
3.3. Infrastructural and Public Services Developments in Dandi District .....	61
Education .....	61
Health Services .....	63
Water Supply .....	64
Transportation.....	65
Communication.....	66
Electricity.....	66
CHAPTER FOUR.....	67
DANDI DISTRICT UNDER THE DERG REGIME (1974-1991) .....	67
4.1. Political and Socio-Economic Developments .....	67
Political Change .....	69
Peasant Association .....	72
4.2. Reforms of <i>Därg</i> .....	74
Land Reform .....	74
4.3. Co-operatives in Dandi District .....	75

Producers Co-operatives .....	75
Service Cooperatives .....	77
4.4. Villagization in Dandi District.....	78
4.5. Opposition and Collapse of <i>Därg</i> .....	80
Conclusion .....	82
Glossary .....	84
BIBLOGRAPHY .....	86
List of informants.....	94
Appendices.....	98

**List of maps** pages

Map 1: Map that indicate the current Political Map of the Study Area .....	9
--	---

**List of figures** pages

Figure 1: Common Native Plant Species in Dandi district .....	16
Figure 2 : Lake Dendi .....	38
Figure 3: Palace of Fitwrari Habte Giorgis (Quse) Dinagde.....	39
Figure 4: Gifo cave in Honche Bite Kebele .....	39
Figure 5: Elders Celcebrating of Irreechaa .....	57
Figure 6: Church of <i>Abune</i> G/Menfus Qedus in Boda.....	58

**List of Tables** pages

Table 1: Recent Population Settlement of the Dandi District .....	10
Table 2: Common Native Plant Species in Dandi District.....	12
Table 3 : List of Jibat and Macha Awräjja Districts and Sub-Districts during Emperor Haile Sillasie I .	46
Table 4 : List of the <i>Bäläbbats</i> in the Dandi district during the monarchical period.....	47
Table 5: Dandi district Structure during Haile Sillasie I.....	49
Table 6: Tax Imposed in Shoa Provinces from 1941-1967.....	54

## Key Transliteration System

### *Afaan Oromoo* Transliteration

Oromo Couplets verses and prose are spelled according to newly introduced Oromo alphabets (*qubee*) to simplify the problem of reading the Oromo sayings.

#### A. Oromo Vowels

Short	Long	Example	English Meaning	English Equivalent
Aaa	laafaa	weak A= are		
E	ee	beela	hungry	E= were
I	ii	miiccuu	wash	I= he/she
O	oo	Hoolaa	sheep	O= for
Uuu	hattuu	thief	U= you	

**B.** Oromo consonants are stressed by doubling the similar phonemes and combined by two different consonants. Five different Oromo phonemes are formed by combining two different consonant letters. These are: ch, dh, ny, ph, and sh. Two of them have English equivalent.

Oromo	Example	English
CH	Ch	Chacma
SH	Sh	Shabby

Three of them have no English Equivalent

These are: DH, NY, Ph

Oromo	English	Example
Dh	Dhagaa	Stone
Ny	Nyaata	Food
Ph	Dhiphaa	Narrow

**C.** In Oromo alphabets, consonants like c/q/ and x have different sound while the rest have almost the same as English consonants.

Oromo	Example	English meaning
C	Caffee	Swampy
X	Xiqqaa	Small
Q	Qarree	Unmarried

## Amharic Transliteration

I. The seven sounds the Ethiopian Alphabets are Represented as follows:

Symbol		Example
1 <sup>st</sup> ጠ =	Bä	Därg
2 <sup>nd</sup> ጡ =	Bu	Bunna
3 <sup>rd</sup> ጢ =	Bi	Birr
4 <sup>th</sup> ጣ =	Ba	Balabbata
5 <sup>th</sup> ጤ =	Bé	Qés
6 <sup>th</sup> ጥ =	Be	Betasab
7 <sup>th</sup> ጦ =	Bo	Boräna

II. Palatalized Sounds are represented as follows:

ሸ = Š
ሹ = Ča
ሺ = nä
ሻ = J

III. Glottalized Sounds are represented as follows:

Symbol	Example
ጠፑ = tä	Ṭäla
ጠፑፑ = q	Qäbäle
ጠፑፑፑ = Ĉä	Çäw

V. Germination Sounds should always indicate by doubling:

ጠፑፑፑፑ =	Bäqälä
ከጠፑፑ =	Käbädä
ታደሰ =	Tädässä

## **Acronyms**

AOD- Administrative Office of the District

CSA- Central Statistical Agency

ENALA- Ethiopia National Archival Library Agency

FAO- Food and Agricultural Organization

IES- Institute of Ethiopian Studies

MPP- Minimum Package Program

DWARDO –Dandi Woreda Agricultural and Rural Development Office.

WNO- World Neighbors Organization

EC- Ethiopian Calendar

ETB- Ethiopian Birr

GDP- Gross Domestic Production

GNP- Gross National Production

PC- Peasant Cooperatives

PA- Peasant Associations

NGO- Non Governmental Organization

G. C.- Gregorian Calendar

GTC- German Technical Corporation

ERA- Ethiopian Road Authority

DĀĠ- *Däğämač*

FITA- *Fitawrari*

GRAZ- *Grazmač*

Km- Kilometer

LIT- Literally

OCC- Oromo Cultural Center

PMAC- Provisional Military Administrative Council

PMGE- provisional Military Government of Ethiopia

QANN- *Qāññämač*

RP- Resettlement Program

SC- Service Cooperatives

### **Acknowledgements**

First of all, I would thank to my God who supported me in all my ups and down. I would like to express my deepest gratitude to my advisor, Dr. Deressa Debu for his unreserved, critical and constructive comments he has given me for overall accomplishment of this thesis and for his excellent approach. Fore sure, this thesis would have not been a reality had it not been for his encouragement and by giving all the necessary constructive and invaluable academic comments in rereading and recorrecting this thesis.

Secondly, my deepest gratitude also goes to my co-advisor Mr. Naol Getachew, for his scholarly treatment and encouragement by giving all the necessary constructive and invaluable academic comments in rereading and recorrecting this thesis.

I would also like to forward my sincerely gratitude to *Ato* Bilisumma Alemu who introduced me to the knowledgeable informants in Dandi district. I also extended my special thanks to all of the officers and staffs of West Shoa and Dandi district Cultural and Tourism Offices and Administrative offices for all valuable sources they have provided to me.

Moreover, I would like to extend my heartfelt appreciation recognition to my Brothers and Sisters as well as my wife Genet Tadassa. My special thanks also extended to my friends Nigussie Ashenafi, Gobena Abebe, Getu Mekonnin and Bilisumma Alemu. In addition, I would like to thank my relatives who provided me material and moral support, and all others whom I could not mention for the sake of the paper, all but supported me materially, financially and through ideas. They deserve recognition for their love, patience, continuous assistance and encouragement; I love and respect them all.

Last but not least, I would like to extend my heartfelt thanks to the Jimma University College of Social Science and Humanities Department of History and Heritage Management for the knowledge imparted.

## **Abstract**

*The objective of this thesis is reconstructing the major historical developments in Dandi District, West Shewa 1941-1991 in areas of economic, political, social, and cultural aspects. The need to look back at the historical background of the history of Dandi is very crucial. On the one hand, the area has long history in different administrative system; still the attention or concern given by scholars and researchers to the subjects are very little or low. As a result, it was conducted to examine the major historical developments in the district in case of historical background of the people of the area, economic, social and cultural information's in the district. The study covers the time from the liberation of Ethiopia and the restoration of Emperor Hailä Selasié I to power in 1941 until the removal of Därg government in 1991, in which the inhabitants of the District like the other country side peoples of Oromia region and West Shewa observed important socio-economic and political developments. It begins with the historical study of the district by revealing different developments in the district before the Italian occupation. Besides this, the study outlines the rule of the Italians in the district, in pre-1941 period. It deals with the restoration of the imperial administration and the reforms that were introduced by Emperor Hailä Selasié I in various fields in relation with the administration and land related issues and the importance of the reforms to the people of the district will be the main area of concern. It also outlines taxation issues and view maladministration problems in the district. In addition, the study assessed the formation of Dandi district and its administrative history in the period under discussion. It also attempted to focus on nature of the land tenure system in district and its burden on life of inhabitants of the district. The Därg was interested to consolidate its power by taking different measures which had their own merits and demerits on the political and socio-economic conditions for the inhabitants in Dandi district. Besides this, the study has tried to address the socio-economic situation of the district in which the area has not made much progress. It also attempt to asses' public services and infrastructural developments in the district, in the last three decades of the monarchical regime. Moreover, the study attempted to asses changes and developments in the district had gone through during the military government.*

## **Preface**

The thesis deals with the history of the Dandi district in West Shewa from 1941 to 1991. The year 1941 has been selected as the starting point for this study because, it marks the date of Italy's withdrawal from Ethiopia and the beginning of modern education in the district, specifically the opening of the first Secondary school in Ginchi town, as well as the establishment of the district capital's municipal administration. While 1991 was the year when Ethiopia's new government (EPRDF) began to build infrastructure in the district such as roads and schools, religious equality and freedom of religion were also implemented. Despite the presence of scholarly works on West Shewa, the history of Dandi district has yet to be thoroughly researched and documented. Thus, the goal of this research is to fill existing gaps such as the establishment of Dandi district, the major socioeconomic changes that have occurred in Dandi district since 1941, when and how Christianity and Islam were introduced into the district, and changes and continuities in social, economic, and cultural aspects of the study area during the period. The major historical events were discussed chronologically and thematically in this thesis. The study followed standard methodology, employing qualitative methods and gathering data from primary and secondary sources. However, the sources are insufficient in the Dandi district. To construct the history of the district during the period under discussion the existing sources have been used. Among them are archives, published and unpublished documents, and oral informants. For the most of the study, my data is largely depended on the oral sources and archives. The study was organized into four chapters. Chapter one deals with the background of the study area; historical background, Origin of the People of the district, Nomenclature of Dandi, Ethymology of Ginchi, Geographical setting of the study area and economic activities in the district. The second chapter presents the socio-economic developments of the Dandi district. Chapter three describes the administration of Dandi district during the post liberation period (1941-1974). Chapter four discusses with the district under the Därg regime (1974-1991). It also discusses how the different reforms introduced by the military government such as the establishment of peasant association and implementation of land reform, villagization and the establishment of producers cooperatives had been implemented. This thesis will have values to enables good understanding of the economic, social, religious and political history of Dandi district from 1941-1991. Moreover, the study would serve to provide additional materials for the reconstruction of the history of Oromo in Dandi district. The thesis also might have value to other interested researchers, students and others to conduct further research on the area.

## CHAPTER ONE

### HISTORICAL BACKGROUND AND GEOGRAPHICAL SETTING OF DANDI DISTRICT

#### 1.1. Historical Background

In contemporary Ethiopian situations, studying the history of various ethnic groups has its own theme. This was because it helps to reconstruct the country's entire history and fosters better understanding among various groups. Nonetheless, historical works on the history of these various peoples are insufficient, or the history of some specific areas of the country has not been conducted. It was discovered that the majority of written histories primarily refer to the political histories of previous kings, emperors, nobility, officials, and other religious personalities, as well as their experiences in the country.<sup>1</sup> As a result, the researcher could be carried out to fill these perceived gaps. The controversy over Oromo's original homeland was caused by the previous regimes' and a few writers' misguided attitudes toward the Oromo people. Various foreign and indigenous writers influenced by the past ruling class attempted to locate the origins of Oromo outside of Ethiopia.<sup>2</sup>

This political game was played in order to conceal the history and contributions of this people to the political and economic affairs of the country. Despite the lack of documented history, this people's history is not hidden or contested. The main reasons for Oromo history abuse are the history, legends, narration, and propaganda fabricated by various writers and storytellers. On the other hand, Menelik's incorporation of all Oromia regions in the second half of the nineteenth century through peaceful submission and forcefully subjugation had a very negative impact on the Oromo's comprehensive history.<sup>3</sup>

The ruling class, who waged political power, shaped Ethiopian history, particularly that of the Oromo, to their liking. Former regimes used ideological weapons to prevent the recording of the Oromo people, such as limiting the expansion of modern education in various parts of the country

---

<sup>1</sup>Walda Yohannes Workineh and Gemechu Melka, *Oromiya yetedebeqew ye gif taarik*(Commercial Printing: Finfinne, 1986 E.C. ), p.42.

<sup>2</sup>Getachew Hayile, *Ye Abbaa Baahiree dirsatoch, Oromowochin kemimelektu leelochsenedoch* (Addis Ababa, 2002) p. 78.

<sup>3</sup> Tesema Ta'a, "The Political Economy of Western Central Ethiopia: from the Mid-sixteen to the Early Twentieth Century," Ph.D. Dissertation (Department of History, Michigan State University, Germany, 1986), Pp.36-38.

in general and the Oromia region in particular, and preserving political power for their own families, particularly through the so-called *Solomonic* dynasty until 1974.<sup>4</sup>

### **1.1.1. The Origin of the People of the Study Area**

According to various scholars' findings, the Oromo people's original homeland is somewhere in Bale. According to Eike Haberlad and Mohammed Hassen, the Oromo's original homeland was in the cool highlands of Bale around *Madda Walabu, Haro Walabu and Tullu Walal*.<sup>5</sup> The Oromo appear to be the single largest ethnic group in both Ethiopia and the Horn of Africa. Despite statistical differences, a large number of historians, anthropologists, and other authorities agree that the Oromo are one of Africa's most numerous people.<sup>6</sup>

Before their great expansion and subsequent settlement in their current homeland, the Oromo lived in Cushitic land of, *Haro Walabu and Tullu Walal*. They are the most numerous Cushitic-speaking people who have lived in this region for centuries. Later, whenever Cushitic-speaking communities spread, they settled in various regions of the current Ethiopian Empire and neighboring Horn of African countries. Furthermore, there is ample evidence that confirms Oromo presence in various regions of Ethiopia, particularly in the central and southeast highlands prior to the Sixteenth century. However, until the Sixteenth century, the political and religious organizations of the Christian Kingdom and the Oromo remained very different for centuries. As a result, royal court writers and monks failed to include Oromo in Christian documents. As a result, the Oromo people, who had little cultural and political interaction with the Christian Highland Kingdom, have little recorded history in Christian documents.<sup>7</sup>

In the first half of the sixteenth century, the Oromo people began a successful expansion from the area known as *Madda Walabuu*, which is now located in the Bale zone of Oromia regional state. According to Dereje Enwou, the name *Madda Walabuu* is derived from two Oromo words that mean *Madda* (source) and *Walabummaa* (source) (freedom).<sup>8</sup> Further to that, Tesema Ta'a stated that in the first half of the sixteenth century, the Oromo began mass expansion from the south-central region of today's Ethiopia (Madda Walabu) in order to counter the expanding Christian and

---

<sup>4</sup>Asefa Jaleta, "The question of Oromia: Euro-Ethiopian Colonialism, global hegemonic and nationalism, 1870s-1980s," (PhD Dissertation in Sociology in the Graduate School of the State University of New York at Binghamton, 1989), p.vii.

<sup>5</sup>Mohammed Hassan, "The Oromo of Ethiopia, *A History 1570-1880*" (Trenton, 1994), P.19

<sup>6</sup>Diribi Demissie Boku, Oromo Wisdom in Black Civilization,(Finfinnee, April 2011), p. 403.

<sup>7</sup>Tesema Ta'a, "The Place of the Oromo in Ethiopian History," *The Journal of Oromo Studies Volume 11, No.1 and 2*, (2003 OSA Conference Keynote Address, 2004), P.1.

<sup>8</sup>Dereje Enwou, "Historical significances of Odaa with Special Reference to to Walaabuu" (*Star Journal Vol. 1.No. 2*, 2012), pp. 21-23.

Muslim neighboring states of the time, as well as to recapture lost lands since the days of the Cushitic dispersal. The Oromo People were well organized under one gadaa system and settled in the wealthy land of Oromia in the second half of the sixteen century and the beginning of the seventeenth century.<sup>9</sup>

During their expansion, the Oromo were divided into two groups called Borana and Barentu, and they spread in two directions. Barentu expanded into the modern-day areas of Hararge, Karrayyuu, Murawa, Humbana, Arsi, Wallo, and the northern and eastern shewa. Borana, on the other hand, expanded to the present-day areas of Western Shewa, Northern and Eastern Shewa, Kaffa, Gamo, Goffa, Sidamo, Gibe region, Illubabor, and Wollaga by utilizing superior cavalry, surprise attack, and better Oromo organization that the Gadaa system provided.<sup>10</sup>

*Gadaa* is the Oromo organization and ordered society's indigenous system of political, economic, social, cultural, and religious institutions. There was no written record of when and how the gadaa system first appeared.<sup>11</sup> During the sixteenth century, the Oromo were governed by a single *gadaa*. *Gadaa* governments are made up of a hierarchy of three levels of government: national, regional, and local. Prior to their expansion, the *Maccaa* and *Tuulamaa* oromoo shared one Gadaa assembly and shared a common *caffee* at Oda Nabe, near the present-day Dukam in Fatagar.<sup>12</sup>

There were two *Maccaa* confederacies: the *Afree* (four) and *sadachaa* (three). The *Sadachaa* moved in the southern direction and expanded into the Gibe region, whereas the *Afree* moved in the south west and west directions.<sup>13</sup> The two *Maccaa* confederacies broke away from their common *Coffee* with *Tuulamaa* at Oda Nabe in the 1570s, crossed the Guder and Muger rivers, and formed their own independent *caffee* at Oda Bisil or Tute Bisil Osole in the 1580s. Bisil Osole is located in the upper Gibe basin between Gedo (the current administrative center of Chalia district, West Shewa) and Bilo (town of Bonaya Boshe district, East Wallaga) and can be seen from the Addis-Naqamt road at Ijaji (the present town of Ilu Galan district, west shewa)<sup>14</sup>.

The formation of the *Afree* Confederacy (confederacy of four), which included Hako, Chalia, Guduru, and Liban, was the turning point for the separation of *Maccaa* from the *Tuulamaa* at Oda

---

<sup>9</sup>Tesema Ta'a, p. 5.

<sup>10</sup>Asafa Jalata, *Oromia and Ethiopia State Formation and Ethno national Conflict 1868-2005* (Asmara, 2005), p.20, Mohammed, p.87.

<sup>11</sup>Tesema Ta'a, pp. 10-11.

<sup>12</sup>*Ibid.*

<sup>13</sup>Oromia Culture and Tourism Office, *History of the Oromo people to the Sixteenth Century* (Finfinnee, 2006), p. 164.

<sup>14</sup>Tesema Ta'a, "The Oromo of Wallaga: A Historical Survey to 1910", MA Thesis (Addis Ababa University, 1980), p.23.

Nabe. The *Afree* confederacy was formed during the reign of Robale Gadaa (1570-1578). During the rule of Birmaji Gadaa (1578-1586), the second Maccaa confederacy, *Sadachaa*, was formed, consisting of Obo, Suba, and Hakako groups.<sup>15</sup>

By the early seventeenth century, the *Sadachaa* and *Afree* confederacies had begun to push their movement further south and west, leaving common *Caffee*, Tute Bisil. As stated in the preceding paragraph, this Tute Bisil is located within the current Iluu Galan district administration. The Maccaa Oromoo branches branch out in various directions from this center. The nine Macha Oromo settled in Western Shewa in the extreme east of Macha land were Liban (eldest son), Danno, Chaliya, Jawi, Guduru, Hiko, Nono, Obo, and Hakako. Liban is the elder son of *Maccaa* Child, and his first home was in South Western Shewa, near Woliso. According to oral tradition, Liban has three children named Woliso Liban, Amayya Liban, and Kutaye Liban.<sup>16</sup>

The Woliso Liban Oromo lived in the extreme east and south east of the eastern Maccaa land, which was bounded by the Gurage in the south, Kuttaayee in the north, and Ammayyaa in the west, while the Ammayyaa settled in the present-day Ameya district, Dandii, and Kuttaayee around Ambo and its surroundings.<sup>17</sup>

Woliso Liban has four children: Aabbu, Muunyoo, Walee and Lemman. Of the Woliso sons Walee has seven children known as *torban walee* (Seven Wale) Koonnoo, Abbadhho, Gaalayyii, Yaayyaa, Maaruu, Kube and Dullelee. Maaruu on his side, has seven sons known as *torban Maaruu* (seven Maru) included; Manyaaqoo, Koji, Badda Illentii, Siigoo, Alaku, Irenso and Sarxoo. The seven Maru children were mostly settled in Dandii and Wonchi districts.<sup>18</sup>

The majority of scholarly works, combined with a scarcity of coherent oral traditions telling their history, made reconstructing the original history of West Shewa, particularly Dandi district Oromo, extremely difficult. According to some scholars' current works, the Dandi Oromo were the majority and dominant people who played a leading political, social, and economic role from the 16th century Oromo population expansion to the arrival of the conquest in the last quarter of the 19th century.<sup>19</sup> They lived in a mountainous and accessible area southeast and south of Ambo town, near

---

<sup>15</sup>Mohammed Hassen, *The Oromo of Ethiopia: A History 1570-1860* (Cambridge, Cambridge University Press, 1994), P. 4.

<sup>16</sup>Dandi Cultural and Tourism Office, Ginchi (2008 E.C.) pp.45-46.

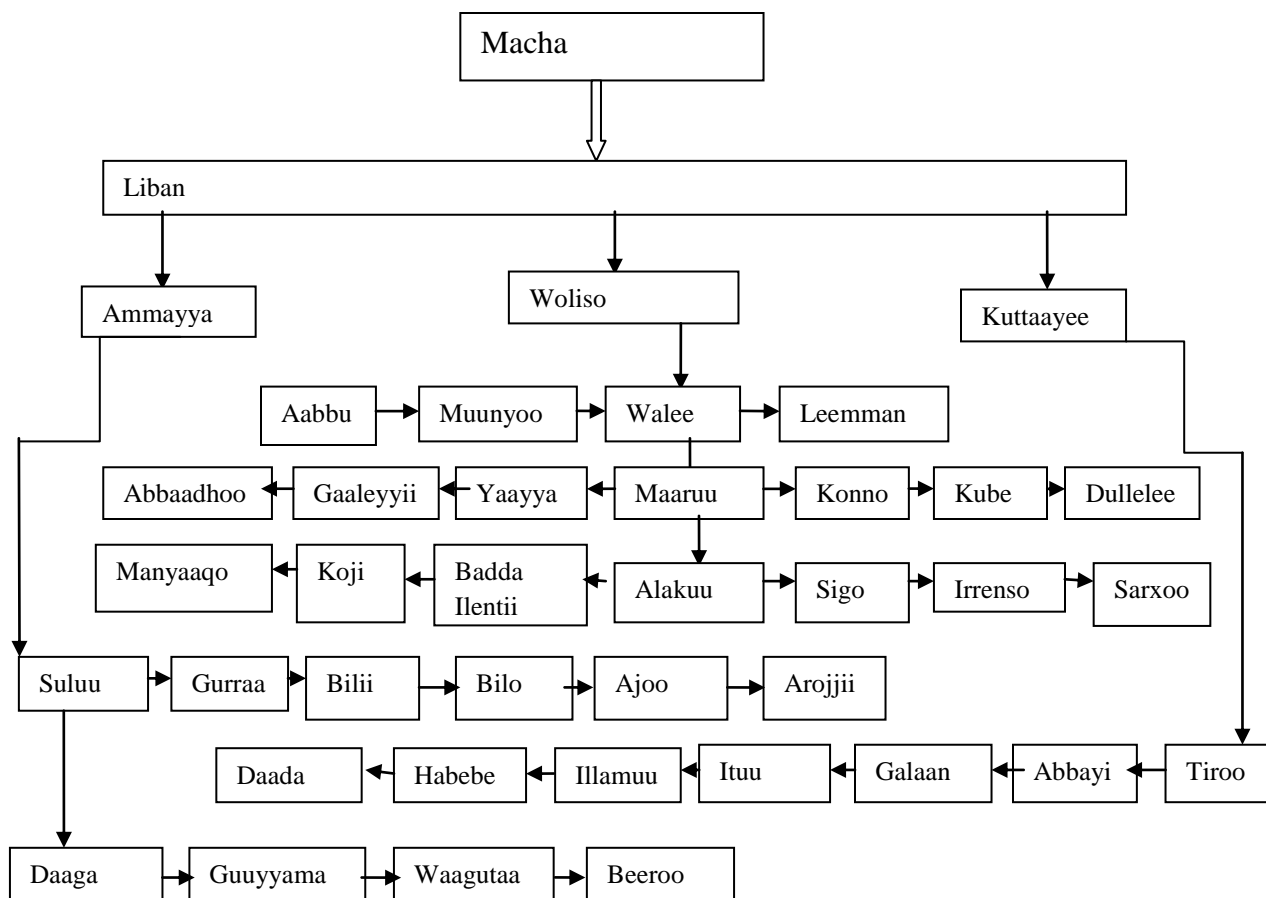
<sup>17</sup>Informants: Guma Bikila, Megersa Saro and Abera Degefa

<sup>18</sup>Misganaw Iticha, "A History and Culture of West and South West Shewa Oromo People" (Ambo, 1994), p.12.

<sup>19</sup>Central Statistical Agency Authority, *2007 Population and Housing Census of Ethiopia: Result for Oromia Region, Vol. I. Part I, Statistical Report on Population Size and Characteristics* (Addis Ababa, accessed on 13 January 2012), P.23.

Dandi (Creator Lake of Dandi). Woliso later had four sons: Abu, Wale, Mugno, and Lemman. Amayya had six sons: Sulu Amayya, Gura Amayya, Bili Amayya, Aju Amayya, Gamo Amayya, and Abayi Amayya. Their first home was in Amayya district, but they later moved to Dandi district and Kutaye in West Shawa.<sup>20</sup> The geneology of the local Oromo of Dandi district is related to the descendants of *torban Walee* linked to torban Maaruu. The seven Walee were Koonnoo, Abbadhho, Gaalayyii, Yaayyaa, Maaruu, Kube and Dullelee. The geneology of the Oromo of Dandi described as follows:

**Geneology of the Oromo of Dandi**



Source: Dandi District Cultural and Tourism Office; Informants: Teshome Yali, Kuma Gina, and Arada Nata'i.

**1.1.2. Nomenclature of the Dandi**

The Dandi district's population is overwhelmingly Oromo (94%). According to various sources, the Oromo can be traced back to the 16th century, when they were on the move. The Tulama Oromo branch arrived in the Shoan region from the South and drove some of the original inhabitants across

<sup>20</sup>Informants: Kabeta Kula, Dhuguma Gurara and Bayisa Egu

the Abbay River. They occupied and settled in the area South of Abbay, mingling with the previous residents.<sup>21</sup>In actuality, the Oromo are Ethiopia's most populous ethnic group. They share a common culture, language, history, and descendants. The Oromo developed their own culture, social, and political institution known as the *Gada* system over the course of their long history.<sup>22</sup>Dandii district was the most important district in the West Shewa zone and was founded in ancient times. Jaldu, Ilfata, and Ejersa Lafo districts are currently separated from this district. As a result, Dandi has earned the title of well-known district.<sup>23</sup>

Before looking deeper into the early settlement and population of the Dandi district, it is necessary to understand the origin of the term Dandi. Scholars have not conducted a historical study of the Dandi Oromo in this district. There are no historical works that clearly indicate the meaning of Dandi and its center, Ginci.<sup>24</sup>

According to oral tradition, before the development of technology such as telephones and transportation, people from West Oromia came to the area by foot and crossed Dandi district, meeting on Mount Saglan Dandi, and moving to Jimma for trade. *Daandii* is an afaan Oromoo word, which means road (the way traders met on the mount saglan Dandii). Because this road served as a hub for many traders, environmentalists became acquainted with it, and the Dandi district was named at this time.<sup>25</sup>Historically, the Oromo people of various areas named towns, market areas, and schools after rivers, mountains, or hills, notable people, or the historical background of those areas. Dandi refers to *Saglan Dandii*, a mountain in the village of Dandi Sulu and circled the Dandi Crater Lake.<sup>26</sup>

### **1. 1.3. The Etymology of the term “Ginci”**

Ginchi is the administrative center of Dandi district in West Shewa. According to the Dandii district cultural and tourism office, the town was named after a person known as "Giccee" and a grass in the Awash River's spring known as "*Gichaa*."<sup>27</sup> The community lived in this area in the early 1920s, they asked each other, "Where did you go?" when they went to the home of a person called Giccee

---

<sup>21</sup> Tesema Ta'a, *The Oromo of Wollega: A History survey to 1910*(M.A. Thesis in History, Addis Ababa University, 1980), p.13.

<sup>22</sup>*Ibid.*

<sup>23</sup>Dandi district *Cultural and Tourism Office* (Ginchi, 2012), P.18.

<sup>24</sup>Dandi district *Cultural and Tourism Office* (Ginchi, 2012), P.19.

<sup>25</sup>Informants: Fayera Dawo, Nigussie Bedada and Bekele Fayisa.

<sup>26</sup>Informants: Tamene Gudata, Dejene W/Meskel and Legese Bedada.

<sup>27</sup>The *Woreda* Administration Office Annual Reports (Ginchi, 2000 E.C), p.2.

(the profession who made farm material).The respondents, say I go to Giccee's house and the name changed to Ginchi after many years. Furthermore, the town of Ginchi is surrounded by *Gichaa* grass on the Awash River's spring, which divides the town into two *qäbäles*, and the name Ginchi derives from this.<sup>28</sup>

According to various available sources, the emergence of Ethiopian towns until the nineteenth century was directly related to political factors. On the other hand, religious institutions and commercial activities played a significant role in the overall social formation, which on the one hand enhanced social interaction while also feeding the growth of towns by encouraging people to move from rural to urban areas<sup>29</sup>. Churches played an important role in this case. Furthermore, trade and trade routes played an important role in the development of market towns. The late nineteenth and early twentieth centuries witnessed significant historical changes in the processes of urbanization development. Due to Mänélik's territorial expansion, the development of a new system of administration, communications, and commerce at the time contributed to the emergence and growth of towns in Ethiopia during this period.<sup>30</sup> Ginchi town was established as a town in 1926, and the town received its master plan in 1941. Trade was essential to the establishment of this town, and it served as the commercial hub for the Ginde Beret, Abuna Ginde Beret, Jaldu, Ilfata, and Dawo districts. The important road crossing to West Oromia aided in the development of this town.<sup>31</sup>

## 1.2. Geographical Setting of Dandi District

Dandi district is located in western part of Ethiopia, in the West Shewa zone of Oromia Regional state at a distance of 77 kilometers west of Addis Abeba (Fifinnee) and 35 kilometers from Ambo, the zonal capital.<sup>32</sup> The district has a total area of 1296.12Km<sup>2</sup> or 109,492 hectares. Regarding its relative location, Dandi district bordered in the East by the Ejerie, by the West by Ambo district, by the north by Jaldu district, by North-West by Elfata district and by South by Dawo district of the South West Shewa Zone of Oromia regional administrative. The absolute location of Dandi district has latitude and longitude of 8°43' - 9°17' North Latitude and 37°47' - 38°20' East longitudes.<sup>33</sup>

---

<sup>28</sup>The *Woreda* Communication Office Annual Reports (Ginchi, 2000 E.C), p.3.

<sup>29</sup>*Ibid.*

<sup>30</sup>Informants: Major Araga Dabal, Washatu Chunkursa and Dhangiya Salile.

<sup>31</sup>Dandi cultural and Tourism Office, *Historical foundation and Naming of Ginchi Town* (Ginchi, 2011), P.15.

<sup>32</sup>Dandi district Cultural and Tourism Office (Ginchi, 2012), P.18.

<sup>33</sup> The Dandi district, Communication Affairs Office Bulletin, 2003 E.C, P.4.

### 1.2.1. Climatic Conditions

The district is divided into three major agro-climatic zones: *Baddaa* (temperate), *Badda daree* (sub-tropical), and *Gammoojjii* (tropical). This district's elevation ranges from 1440 to 3260 meters above sea level. The district's annual average temperature is 17.5 degrees Celsius. The district receives an average annual rainfall of 1225mm. Rainfall duration, amount, and spatial distribution follow the pattern of the place in relation to the Atlantic and Indian Oceans, as well as elevation variation. The district has four seasons; namely: *Birraa* (spring, September to November), a season when the farmers harvest their agricultural output, *Bona* (winter, December to February), a season characterized by dry, and *Arfaasaa* (atumn, March to May), the hottest season compared to others, *ganna* (summer) from June to August, which is characterized by heavy rainfall. The long-term average temperate of the district is between 10°-30°c. <sup>34</sup>

The amount of annual rainfall the district receives ranges from about 1650-1800mm. Dandi district receives relatively higher annual rainfall that begins from May and ends in September. <sup>35</sup>The three types of Agro-climatic zones enable the district's residents to grow a variety of crops and raise a variety of livestock. There is enough rainfall and moisture in the district to support continuous agricultural production and permanent human settlement. <sup>36</sup>

### 1.2.2. Types of Soil

According to the data obtained from the agricultural office, there are three soil types of soil in the district, and climate conditions aid in the cultivation of various crops and growing vegetations. The district's three major soil types are black soil (15%), red soil (46%), and mixed soil (39%). The hottest and driest months are the last two weeks of December, January, and February, while the coldest months are October and November, which can sometimes extend into the first two weeks of December. The district's average annual temperature is 21 degrees Celsius. <sup>37</sup>Mount Dandi, which is approximately 2840 meters above sea level, is the highest point in Dandi District. Dandi Crater Lake is located 31 kilometers to the south-west of Ginchi town and 88 kilometers from the capital

---

<sup>34</sup>Dandi District Agricultural and Rural Development: Annual Report, Ginchi (2018), pp. 1-45.

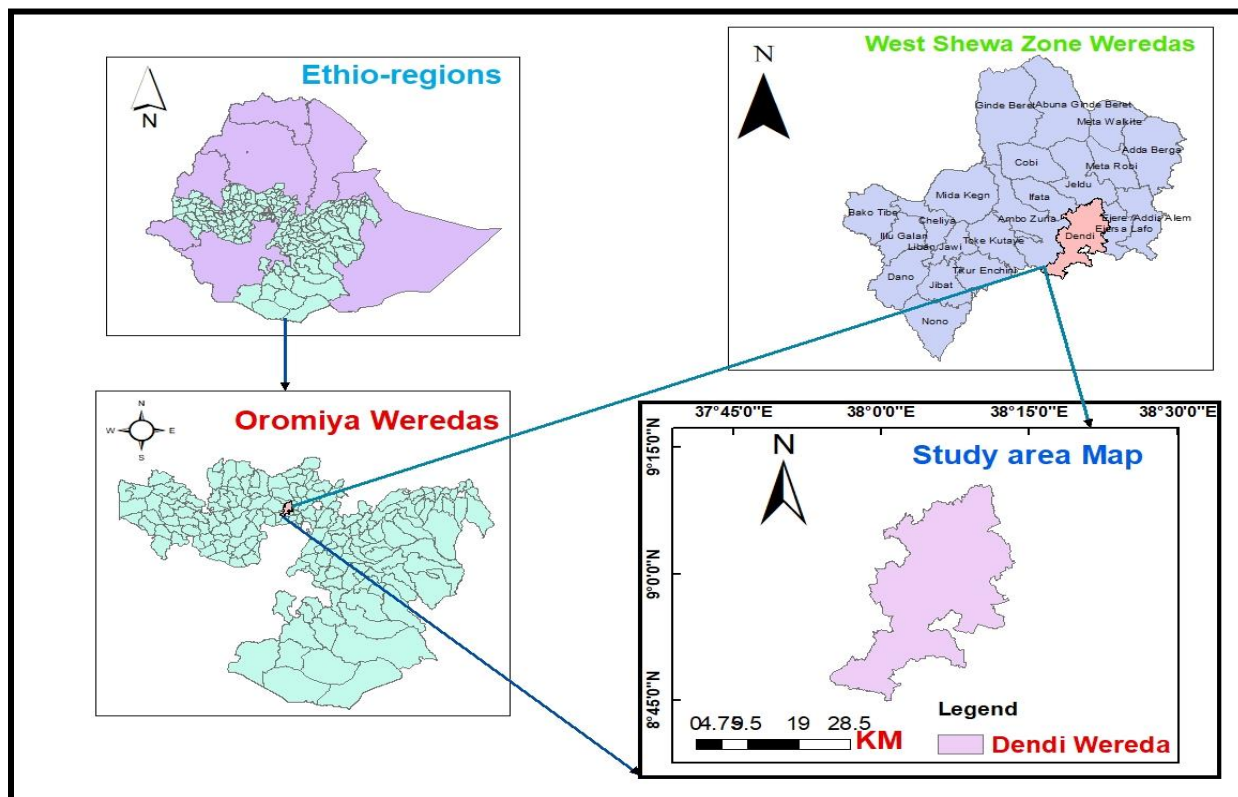
<sup>35</sup>The Rural and Agricultural Office Annual Report, 2002 E.C, P.1.

<sup>36</sup>The Water and Irrigation Office Annual Report, 2006 E.C, p.2. "The Rural and Agricultural Office Annual Report", 2005 E.C, P.4.

<sup>37</sup> Dandi district, Cultural and Tourism Office (Ginchi, 2012), P.18.

Addis Ababa (Finfinnee), roughly halfway between Ambo and Woliso towns, at an elevation of about 3000 meters above sea level. The lake is 820 hectares in size and 58 meters deep.<sup>38</sup>

**Map 1: Map that indicate the current Political Map of the Study Area**



Source: Ethio-GIS, 2022

The regional administration was reorganized in the post-liberation period, and the empire was divided into *Teqlay Gizats* (general-governorates), sub-provinces (*Awräjjas*), *Wärädas*, and *Meketel wärädas*. There are eleven *Awräjjas* in the Shoan *Teqlay Gizat* (General-governorate). Menagesha, Merabete, Menzina-Gishen, Yifatina Tumuga, Tegulatina-Bulga, Hayqochina-Butajira, Kambatana-Hadya, Yererinna-Kereyyuu, Jibatina-Mecha, Salale, were among these awrajjas. Dandi Woreda is the one from Jibatina-Mecha *Awräjja*.<sup>39</sup> West Shewa zone's current districts include Abuna Ginde Beret, Ada'a Berga, Ambo Town, Bako Tibe, Cheliya, Cobi, Dano, Dendi, Dire Inchini, Ejerie, Ejersa Lafo, Elfata, Ginde Beret, Ilu Galan, Jeldu, Jibat, Meta Robi, Meta Wolkite, Midakegn,

<sup>38</sup>West Shewa Zone Cultural and Tourism Office, (special Bulletin on the First Development Transformation Program, (April 2012, Ambo), P.15.

<sup>39</sup>IES, Box No.3920, File No. 3944; Informants: Tadesse Yali, Mulatu Kabeta and Abebe Kebede.

Naannawa Ambo, Since 1941 and throughout the Darg administration, the majority of these districts have been administered by Jibatina Metcha Awräjjä.<sup>40</sup>

Dandii district was consisted of 54 *Qäbäles* with 48 rural *Qäbäles* and 6 administrative towns. These kebelles are *Awash Boloto, Awash Bolo, Bajiro, Dano Ejersa Gibe, Bodda Bosoka, Cirato Qogne, Dandi Mumicha, Dansa Xenqo, Faji Borale, Faji Galila, Galesa Qoftu, Galesa Qota Geshar, Gare Arera, Gubba Lafto, Shono, Golole Bolo, Goro Danisa, Goro Sokoru, Honche Bite, Horata Tulu Luba, Hubato Dule, Jawe Buri, Katikete Waranbulchi, Kotoba Jalata, Mareno Gonjab, Qeba Bereda, Qota Bareda, Warqa Saqo, Warqa Gara, Warqa Qore, Warqa Warabo, Xirange Shube, Yubdo laga Batu, Awash Bole, Dandi Sulu, Ula Dullo*, and the two Ginchi and Olankomi administrative towns.<sup>41</sup>

**Table 1: Recent Population Settlement of the Dandi District**

Location	Year	Male	%	Female	%	Total	%
Rural	2007	90,700	50.66	88,406	49.34	179106	82.48
Urban	2007	21,614	50.35	21362	49.65	42976	17.52
Total	2007	112,314	50.51	109,768	49.49	222,082	100

Source: District Finance and Economic Department Office.

### 1.2.3. Topography

The Dandi district is distinguished by its nearly flat topography. This district contains 45% Plateaus, 43% Rugged, and 12% Mountain land features. The district is 40 percent higher than 200 meters in elevation. It was assumed that the Dandi district's current land form or relief structure consists of mountains, hills, plains, and other natural phenomena that are the result of geological and climatic events.<sup>42</sup>

### 1.2.4. Rivers of Dandi District

Dandi district lies within an altitudinal range of 1440 to 3260 meters above sea level. Its highest and lowest points lie in specific areas of Dandi Mumicha *Qäbäle* and Wamura Sako *Qäbäle* respectively. Most appealing feature of the Dandi district and surrounding area was the favorable weather and the presence of numerous rivers and streams. Some of rivers and springs are

<sup>40</sup>West Sawa Zone Cultural and Tourism Office (Special Bulletin on the First Development Transformation Program (April 2012, Ambo), P.15.

<sup>41</sup>Misganaw Iticha, "A History and Culture of West and South West Shewa Oromo People" (Ambo, 1994), p.12.

<sup>42</sup>Dandi District Agricultural and Rural Development: Annual Report, Ginchi (2018), pp. 1-45.

the Awash River, Hulluqaa (which flows from Lake Dandi and crosses Ambo Town), Dabbis, Qeerransaa, and Birbirsaa are all active all year in the Dandi district. The rivers Qeerransaa and Birbirsaa were tributaries of the Awash River, while the rivers Hulluqaa and Dabbis were tributaries of the Gibe River, which flows into Lake Turkana after joining the Gojeb River and taking the name Omo.<sup>43</sup>

#### **1.2.5. Land Cover of Dandi district**

The data obtained from the District Rural and Agricultural Development Office indicates that the land cover in this district is about 109,492 *hectares*. From this an area of 52,174 *hectare* is arable or cultivable, 8023.37*hectares* forest land, 15,046.75 *hectares* for grazing land and 15 *hectares* covered with water, 27,086 *hectares* used for building various houses and 39,386.93 *hectares* for other purposes<sup>44</sup>.

#### **1.2.6. Soil Erosion**

Despite the fact that the district has a variety of natural resources, particularly in the *Baddaa* and *Badda Daree* agro-ecological zones, there was a problem with soil erosion, which reduces productivity. The red and mixed soils, in particular, are prone to soil erosion. Natural landscape features and man-made problems in the district exacerbate this problem. The topography of the study area, as previously stated by the researcher, ranges from gently sloping to hilly land with ridges and valleys. In addition to these natural land features, soil erosion is a major source of environmental degradation as a result of deforestation and land degradation.<sup>45</sup> Deforestation was the conversion of forested land to non-forested land use. It was caused by the intentional removal of forest cover for agriculture or urban development, or it could be the result of grazing animals, both wild and domesticated. As a result of the aforementioned man-made and natural problems, land degradation occurred. Overgrazing of range land, over cultivation of cropland, and clearing forests for various purposes are the main causes of land degradation in this district.<sup>46</sup>

#### **1.2.7. Land Degradation in Dandi district**

Terracing, planting endemic trees, appropriate land use, and bearing inappropriate cultivation are all efforts made to combat soil erosion and land degradation. Farmers in the district had been using organic fertilizers such as compost to preserve the fertility of their soil (dung and crop residues).

---

<sup>43</sup>*Ibid.*

<sup>44</sup>*Ibid.*

<sup>45</sup>The *Woreda* Water and Irrigation Office Annual Report, Ginchi, 2006, p. 12.

<sup>46</sup>Amacher, G.S., Deforestation and land use under insecure property rights. *Environmental and Development Economics* (2008), pp.281-303.

However, they have recently used a both inorganic and organic fertilizer, which has reduced biodiversity.<sup>47</sup> Land degradation is threatening not only agricultural lands, but also one of the District's tourism assets, the Dandi Crater Lake. According to the findings of the study, the land in this area is extremely vulnerable to land degradation and erosion. Because the landscape of this area is highly rugged and, as a result, highly prone to soil erosion, it is not providing the expected support to the local community. The area is inaccessible to visitors due to the rugged topography and the lack of improved roads. This has an impact on the area's ecotourism potential, and the community is not a beneficiary. The community's traditional sloped pathways are ineffective.<sup>48</sup>

### 1.2.8. Vegetation

Dandi district is known for its natural vegetation and most parts of the district are covered with dense forest. There has been a diverse ecosystem, which was supported by an amazing variety of plants from agro-alpine to gallery vegetation; this shows as the district has diverse relief and climatic condition. Concerning the district's vegetation coverage, the common vegetation in the study area is forests, grasses and shrubs.<sup>49</sup> The most common native trees in the Dandi district are:

**Table 2: Common Native Plant Species in Dandi District**

Oromo Name	Amharic Name	Scientific Name
<i>Adaamii</i>	<i>Qulqu'al</i>	<i>Euphorbia spp.</i>
<i>Baddeessa</i>	<i>Dooqimaa</i>	<i>Syzgium guineensis</i>
<i>Bakkanniisa</i>	<i>Bissaanaa</i>	<i>Corton Macrosstachys</i>
<i>Birbirsa</i>	<i>Zigbaa</i>	<i>Podocarpus gracilior</i>
<i>Dhummuugaa</i>	<i>Sansal</i>	<i>Anthatoda sehipesana</i>
<i>Ebicha</i>	<i>Giraawwaa</i>	<i>Vernonia amygdalina/auriculifera</i>
<i>Ejersa</i>	<i>Wayiraa</i>	<i>Oleaeuropea/Olea Hot Setteri</i>
<i>Laaftoo</i>	<i>Giraar</i>	<i>Acacia abyssinica</i>
<i>Gaattiraa</i>	<i>Xid</i>	<i>Juniperous procera</i>
<i>Goraa</i>	<i>Qonxir</i>	<i>Acacia meliferia</i>
<i>Harbuu</i>	<i>Shoolaa</i>	<i>Ficus species/ ficussur forskk</i>
<i>Heexoo</i>	<i>Koosoo</i>	<i>Hagenia abyssinica</i>
<i>Koshommii</i>	<i>Kosham</i>	<i>Morus mesosygia</i>

<sup>47</sup>Babsa Dinsa, *Opportunities and Challenges of Rural livelihoods in Dandi Woreda, Ethiopia* (Addis Ababa, 2015), P.25.

<sup>48</sup>Dandi District Agricultural and Rural Development: Annual Report, Ginchi (2018), pp. 1-45.

<sup>49</sup>The Rural and Agricultural Office Report, 2005 E.C, P.5.

<i>Qilxuu</i>	<i>Waarkaa</i>	<i>Gnophalocaroparansom</i>
<i>Somboo</i>	<i>Somboo</i>	<i>Ekbergia capensis</i>
<i>Xaaxessaa</i>	<i>Imbus</i>	<i>Allophylus spp.</i>
<i>Waddeessa</i>	<i>Waanzaa</i>	<i>Cordial Africana</i>
<i>Waleensuu</i>	<i>Korch</i>	<i>Erythrina brucel</i>

Sources: Compiled from Dandi district Agricultural Development Office; Deressa Debu, “Agro-Ecological History of Omo-Naaddaa In Jimma of Oromiyaa from 1900-2007” (Berlin: VDM Verlag, 2010), pp. 6-7.

There are also foreign trees; *bargamoo* (eucalyptus tree), *gaattiraa faranjii* (cupress lufanica), *baargamoo diimaa* (eucalyptus camaldulenss), *gravilia* and *shuwashuwe*. These trees are currently in decline because the people of this area have been clearing them to make way for cropland, fuel wood, charcoal production, and the construction of houses and other structures.<sup>50</sup>

### 1.2.9. Wild animals

The district also has a variety of wild animals such as monkeys, apes, hyenas, Columbus monkeys, bush duikers, antelope, crested porcupine, Abyssinian hare or rabbit, squirrels, hogs, tigers, velvet monkeys, jackals, and others. The majority of these wild animals in this area have been found in the Chilimo Gaji forest, grasslands, and shrubs, particularly away from towns and villages.<sup>51</sup>

### 1.2.10. Livestock

In terms of livestock, Ethiopia has the largest livestock population in the Horn of Africa, with more than 75% of the population living in mixed farming areas of the highland and middle latitude zone. However, nutritional factors are the stumbling block to maintaining livestock production in Ethiopia.<sup>52</sup> A number of domestic animals are herded in the study area, according to the annual report of the Dandi district Fish and Wild Animals Development Office for 2001 E.C. Among the animals are sheep (111,583), goats (33,202), hens (160,949), horses (213,887), mules (2500), donkeys (24,811), and livestock (395,883).<sup>53</sup>

<sup>50</sup>*Ibid.*

<sup>51</sup>Shumi G, “*The Structure and generation Status of tree shrub Species of Chilimo forest-ecological Sustainability indicators for participatory forest management in Oromia, Ethiopia*”: MSc Thesis (Germany: University of Dresden, 2009) pp, 145-152.

<sup>52</sup>Ministry of Economic Development and Cooperation (MEDaC), Zonal Atlas of West Shewa Administrative Zone (Addis Ababa, 1997), p.59.

<sup>53</sup>The *Woreda* Administration Office Annual Reports, 2000 E.C, p.2. ,“The *Woreda* Communication Office Annual Reports”, 2000 E.C, p.3.

## CHAPTER TWO

### THE SOCIO-ECONOMIC DEVELOPMENTS IN DANDI DISTRICT

#### 2.1. Economic Activities

##### 2.1.1. Agriculture

The main economic activity of the people in the Dandi district is agriculture, which includes crop cultivation and animal herding. Almost 87% of the district's residents rely primarily on agricultural activities. There are numerous rivers and springs in the district, which contribute to its water resources. Farming and livestock rearing have been the economic backbone of the people of West Shewa zone in general, and Dandi district in particular. In this district, agricultural production is primarily dependent on the mahar, which begins in June and lasts until the end of September under normal conditions.<sup>54</sup> The majority of farmers, however, produce maize using the residual moisture in the wetlands "bone" (crops or vegetables produced during the dry season winter by irrigation) after the main rainy season has ended from December to the end of May prior to the rainy season's onset.<sup>55</sup>

As a result, the farmers of the Dandi district have engaged in various types of sedentary agriculture, which has a long history among the locals. Except for merchants and government officials, agriculture provides a living for nearly the entire district's population. Historically, agriculture has relied on a rain-fed system. Dandi district has relatively good agro-climatic conditions and soil types, which have made it possible for the community to practice mixed agriculture, crop production, and livestock rearing. As a result, hybrids account for nearly all farmers in the districts. Crop production was traditionally the most important agricultural activity each year. Farmers in the district primarily cultivate wheat the district's favorable climatic conditions and fertile soil types facilitate the cultivation of a wide range of food crops, pulses, vegetables, and cash crops. *Garbuu* (Barley), *Xaafii* (Tef), *Qamadii* (Wheat), *Misingaa* (Sorghum), *Boqqoolloo* (Maize), *Nuugii* (Nug), and *Suufii* (Millet) are the most well-known crops.<sup>56</sup> James McCann stated, the Portuguese brought maize to Ethiopia from America in the late sixteenth or early seventeenth century.<sup>57</sup> In Dandi, the shortage of rainfall is not a problem for crop and livestock productions. Instead of its shortage sometimes, there is excessive rain that has a negative impact on the harvesting of wheat, teff,

---

<sup>54</sup>Dandi District Agricultural and Rural Development: Annual Report, Ginchi (2018), pp. 1-45.

<sup>55</sup> Dandi district Cultural and Tourism Office, Ginchi (2008E.C.) pp.4-6.

<sup>56</sup>The Rural and Agricultural Office Report, 2005 E.C, P.5.

<sup>57</sup>James McCann. *The people of the Plow: Agricultural History of Ethiopia 1800-1900*(Winscon: WinsconUniversity Press, 1995), P. 52.

sorghum and cash crops like Shimbra, Gwayya, Baaqelaa (Horse beans), and *Atara* (field peas).<sup>58</sup> Despite the lack of evidence regarding the precise date of maize introduction to Dandi district, it was first introduced into a Northern part of Ethiopia and spread throughout the country. Dandi people used *Boqqoolloo* (maize) to make local beer (*Tella* and *Araqe*) and.<sup>59</sup>

Barley, wheat, potato, Ethiopian cabbage, ensät, and other crops are widely grown in the district's *Baddaa* (high altitude) agro-climatic zone. Maize, *Tef*, Wheat, *Shimbra*, *Gwayya*, *Nug*, and most vegetables and pulses are grown in the *Badda Daree* climatic areas, and the most widely grown-up crops are Wheat (dominant cereal crop) Barley, and Taff.<sup>60</sup> Wheat and barley are the two most important crops in the study area. Barley has been widely and commonly cultivated in areas where the climate is relatively cold (*baddaa*) or moderate (*badda daree*) and rainfall is plentiful. The majority of district farmers produced barley for consumption as well as a source of income to cover their living expenses.<sup>61</sup> Besides this, farmers in the study area have been producing wheat for many years. It accounts for the majority of the crop, second only to barley, and its cultivation sometimes exceeds that of barley. The farmer grew a variety of wheat varieties based on the fertility of their land's soil. They used it for home consumption and to supplement their income.<sup>62</sup>

The highlanders mainly depend on *Warqe* which is their staple food. *Warqe* is a false banana; one of the three genera of the banana family, *musacae*. It is a stem crop, where the corm and the pseudo-stem are edible after several steps of processing. It takes months to make it edible as food; chopping, fermenting and squashing to dehydrate, so that it changes to powder.<sup>63</sup> The broad leaves are also used to cover unbaked *Warqe* cake to cook properly. People also use it to serve food- using is as a plate, and to wrap food items (something like a takeaway), as an organic preservation-to keep moisture and protect the food against bacteria.<sup>64</sup>

---

<sup>58</sup>Dandi Rural and Agricultural Development Office Report File, Caamsaa 2006, P. 12.

<sup>59</sup>*Ibid.*

<sup>60</sup>*Ibid.*

<sup>61</sup>Informants: Sorsa Geleta, Kumsa Angesa and Fita Alemu, interviewed on Apr.22, 2022.

<sup>62</sup>Cohen, J.M, *Integrated Rural Development: The Ethiopian Experience and the Debate* (The Scandinavian Institute of African Studies, Uppsala: 1987), P.44.

<sup>63</sup>Mulugeta Debebe Gemechu. "Decentralization in Ethiopia: Concept and Process, the Case of Dendi District, West Shoa Zone, Oromia (PhD Dissertation, Dortmund, Germany, 2012), Pp. 183-184.

<sup>64</sup>Mulugeta Debebe Gemechu, Pp. 183-184.

**Figure 1: Common Native Plant Species in Dandi district**



**Photo Taken by Researcher**

In the time of drought it was also used as animal feed. It survives for several months even years without rain. Because of this the highland area has never had to receive food aid. When the droughts come highlanders eat bread from this plant with some vegetable and that help them survive.<sup>65</sup>

The major pulses produced in Dandi district are chickpea, bean, pea, lentils Gayyo ( other species of pea), different types of cabbages, potato, carrot, tomato, *qullubbii* ( garlic), *salaaxaa* (lettuce), *shunkurtii diimaa* ( onion), sweet potato, beetroot, ensat, and the main vegetables are, peach, mango, papaya, apple, lemon, avocado, orange, banana, citron and sugarcane. The major oil crops include *talba* (flax), *nug* (*gzotia abyssinica*), and *goman zar* (seed of indigenous cabbage).<sup>66</sup> The people of the Dandi district are also preoccupied with livestock rising, which plays an important role in the day-to-day lives of the district's farmers. Because the district has good grazing land and enough water, raising livestock is the most economically useful to them.<sup>67</sup> Cattle, sheep, goats, and equines such as horses, mules, and donkeys are the most commonly reared animals in the district. They play an important role in the community's economy. Cattle, for example, are valuable to them because they provide dairy products, meat, and are used for plough. Cattle horns and skins were important market commodities, particularly in the second half of the nineteenth century. They also offer meat and milk, manure, skins and hides, and transportation services, among other things.<sup>68</sup>

---

<sup>65</sup>Informants: Degaga Turuneh, Muluneh Dibaba and Fayera Sandaba.

<sup>66</sup>Dandi District Agricultural and Rural Development: Annual Report, Ginchi (2018), pp. 1-45.

<sup>67</sup>W.C. Plowden, *Travels in Abyssinia and the Oromo Country*(London, 1886), pp.307-309.

<sup>68</sup>*Ibid.*

Throughout the central plateau of West Shewa, agricultural tools and practices had rarely been modified for centuries. Farmers in the central highlands used a small light plough pulled by two Oxen. According to my informants, the main tool used in agriculture in Dandi district is a plough drawn by animals.<sup>69</sup>

Ethiopian farmers' agricultural tools were centered on a compute made of wooden materials known as beam (*gindii*) and yoke (*waanjoo*). Ploughing has been dependent on two main farm equipment traced above in Dandi district as the same activity. Both materials have their own parts: *Gindii* have *maarashaa* (the plow share), *qonyee* (the sheat), *hordaa maarashaa* (the stilt), *dhiitaa* (a rope to tie the sheat to the beam), and *babattee* (a rope to tie the sheat to the beam) (two flat piece of wood inserted into the sheat). *Waanjoo* was made up of three parts: *harkistuu* (a strap to tie the beam to the yoke), *muka funyaanii* (a piece of wood to keep the yoke in the strap), *loloosoo* (two smaller ropes to tie the two together). Thus, *gindii* and *waanjoo* are the primary agricultural production materials in Dandi district in particular, and Western Oromia as a whole.<sup>70</sup> It is a well-known farm material not only in Oromia, but throughout Ethiopia. These instruments have lasted a long time without any radical changes in history, with the exception of minor modifications and changes in wood type.<sup>71</sup> The yoke, which is also attached to one end of the shaft by the row hide, is made of a straight piece of heavy wood about five feet long that has four holes bored through it and four long pegs (*loloosoo*) that pass through them and are attached to the animals collar of bent wood or plaited tendons<sup>72</sup>.

With one hand, a man drives the plough while wilding a short-handled whip (*Qaccee*) with a long lash made of twisted gut with the other. Two oxen pull the plough together. Harvesting was done after the crop was ripe by both men and women using small wooden-handled iron sickles with or without tiny teeth. They would tie the stalks together in shaves while harvesting barley and wheat. The majority of crops would be harvested by the end of December.<sup>73</sup>

After harvesting, peasants would take the crop home and beat it with small stiks, or oxen, mules, and horses would trod it. Winnowing would be done by throwing small amounts of grain into the

---

<sup>69</sup>Dechasa Abebe, "A Socio-economic History of North Shawa, Ethiopia (1880s-1935)", PhD Dissertation, Department of History (University of South Africa, 2015), p.17.

<sup>70</sup>Informants: Guta Chalchisa, Kumsa Angessa and Taresa Chalchisa.

<sup>71</sup>*Ibid.*

<sup>72</sup>Informants: Kebenu Bekele, Iticha Faji and Guta Chalchisa.

<sup>73</sup>*Ibid.*

air with a tool with three prongs and a long handle, i.e. a pitchfork, and then using a similar tool but with a wide flat that looks like a spade, the husk being blown away by the wind.<sup>74</sup>

### **2.1.2. Trade Activity**

There are no documented evidences (documents) of trading activity in the district under investigation. According to informants, long-distance trade in the nineteenth century expanded to Dandi district.<sup>75</sup> Between 1941 and 1991, some changes began to appear in the study area. During this time, local trade shifted to exporting trade items to places outside the district and importing various items that were not produced or scarce in the area. This was the result of post-1941 relative peace and stability, as well as a shift in trade direction from the south to the west, and from the west to northern Ethiopia.<sup>76</sup>

During the reign of Emperor Häila Silase, the government paid special attention to market centers in order to collect taxes. The government decided the location of market centers, the date of the market, and the price of trade items based on the 1947 proclamation. Because the people of the study area rely on agricultural production for a living, trade was kept to a minimum. During their occupation in Ethiopia, the Italians built the asphalt road from Addis Abeba to Nekemte, which revived and linked most market centers in West Säwa in general, and Dandi district in particular, with the important market centers in other areas.<sup>77</sup>

As a result, the major market centers in Dandi district were Ginchi market Center on Thursday, Boda (*Sagno gebaya*) on Monday, Kotoba on Saturday, and Asgori on Sunday. These market centers brought merchants from Jaldu, Gindeberet, Ambo, Gudar, Ilfata, Busa, Olankomi, Addis Alem, and Addis Ababa together. The merchants from the preceding area exchanged their items to buy and sell in Ginchi market center, and they continue to do so. This market center was primarily used for the sale and purchase of agricultural products such as wheat, teff, barely, and other cash crops.<sup>78</sup>

---

<sup>74</sup>Informants: Dhangiya Bayisa, Ararsa Mutal and Fikiru Tola.

<sup>75</sup>Informants: Sorsa Geleta, Milkesa Daba and Megersa Bayisa.

<sup>76</sup>Dandi *Woreda Administration office report 2006* (Ginchi), P.12-14.

<sup>77</sup>ENALA, No Folder No., File No. 17.1.03.26.6

<sup>78</sup>*Ibid*

### 2.1.3. Craft Activity.

Traditional knowledge has not been recognized by society or even previous regimes in most parts of Ethiopia. It was the attitude of our country's native people in general, and the study area in particular, that caused the creative knowledge of craft workers to stagnate. As a result, few craft workers in the district were discouraged, and they were dissatisfied with their work, especially until the 1960s, when the people of the area began to recognize its significance.<sup>79</sup>

There are very few weavers in Dandi district who produce cloths such as nightclothes (*gaabii*), local scarves, skirts, and other types of clothing. Cotton for weavers was grown in the district, but it was mostly imported from other market centers listed under trade activity. Cotton products were once used as a medium of exchange in the district, particularly prior to 1941. Special clothes, such as *gaabii* (homemade cotton cloth), *naxalaa* (cotton cloth worn over dress mostly by women), and others, were exchanged for sheep, goats, hens, various cereal crops, and occasionally cattle.<sup>80</sup>

Pottery is another well-known craft work in this district. Because clay soil was prevalent in various areas of the district; pottery was widely practiced by the wives of blacksmiths, weavers, and tanners. Because other types of containers were not commonly used, potters played an important role in the history of the Shewa before the introduction of plastic and metal containers in general. The Dandi district's clay workers primarily made utensils such as pots, bowls, tanks, clay caps, *jabanaa* (coffeepots), *eelee buddeena* (enjera's griddle made of clay), and a variety of other clay tools. There were also caste groups that specialized in iron and woodworking. Metal tools of instruments such as swords, spears, hoes, axes, sickles, knives, and cutlass were supplied to the district's Bodda and Ginchi market centers by smiths with good knowledge of metal work. The two market places have been improving, especially since the construction of the road that connects the *Qäbäles* to the district town.<sup>81</sup> Advanced knowledge of making platters, stools, spades, plows, bows and wooden forks, bed, mortar, and other items was district from the surrounding districts.<sup>82</sup> Despite the fact that they were looked down upon for a long time, the products of these craft workers solved many challenges of farming, building houses, cooking, sleeping, wearing, and protecting

---

<sup>79</sup>Informants: Gurmessa Aradda, Megersa Bayisa and Gonfa Qophesa.

<sup>80</sup>R.Panchhurst. Economic History of Ethiopia: 1800-1935(Addis Ababa, 1995), P. 239.

<sup>81</sup>Dandi Rural and Agricultural Development Office Basic Document Report file, p.12.

<sup>82</sup>*Ibid.*

themselves from enemies until the introduction of advanced tools, and the people of the area are still using them for various purposes.<sup>83</sup>

Another related craft in the Dandi district was tanning. As was mentioned above the district was endowed with significant number of cattle on its plateau that certainly made possible the availability of large amounts of hides and skins.<sup>84</sup> Making and repairing iron and metal objects was also a popular trade in the Dandi district. Iron was discovered in various parts of the country. Blacksmiths who used one or more self-made sheepskin bellows over a charcoal fire were common smelters.<sup>85</sup>

Some social groups in the Dandi district are involved in traditional technology or crafts. However, it is difficult to classify this group as full-time artisans. This is due to the fact that the district's division of labor was not very clear. Because of this, crafts were not distinguished from agricultural works. Crafts were more commonly used to supplement agricultural production. In the district, there is still a negative attitude toward manual labor and craftsmanship, which has created cultural barriers between the artisan groups and the other social groups. In fact, this cultural barrier had contributed to the stagnation of traditional crafts. In the past, craftsmen were frequently downgraded, condemned, and had no secured property or social privileges.<sup>86</sup>

According to Lambert Bartels, the local craftsmen were given nicknames based on their activities. Those who make leather parts of harnesses for horses and mules, tanned skins, whips, and covering for spears and knives, for example, were known as *faaqii* or *duugduu*, which means scrapers, and those who deal with iron smelting as *tumtuu*, which means literally beater.<sup>87</sup>

## 2.2. Social Relations

In Dandi district the society established new socioeconomic and cultural institutions. These were *Eddir*, *eqqub*; *Sanbate*, *mahaber*, and others were among those who organized. They served as a point of contact for the various social groups that lived in the study area. These institutions, according to oral and written sources, were foreign to the shoan Oromo. The Dandi Oromo clan and

---

<sup>83</sup>Informants: Sorsa Fayera, Megersa Wodajo and Seyoum Milko interviewed on Apr.28, 2022.

<sup>84</sup>Johnston, p.69.

<sup>85</sup>R.Pankhurst, *Economic History of Ethiopia: 1800-1935*(Addis Ababa, 1968) p.239.

<sup>86</sup>Informants: Dhangiya Salile, Almaz Dangiya and Bekeli Kefeni.

<sup>87</sup>Lambert Bartels, *Oromo Religion: Myths and Rites of the Western Oromo of Ethiopia-an attempt to understand* (Berlin: Reimer Verlag, 1983), pp. 183-184.

its surroundings, like the rest of Western Shoa, have their own old age traditional institutions of mutual interdependence and crisis relief.<sup>88</sup>

The Oromo of the study area, on the other hand, have age-old self-help systems such as *kennaa* or *Hirpha* (giving cattle to poor people), *Birmachuu* (helping each other during man-made and natural disasters), *Dabaree* (giving cows for a while until they got their own cow), *Ka'aa* (giving cow permanently to those who did not have a cow until they got their own cow), *liqaa* (loans with no interest), and others.<sup>89</sup>

In the event of a fire or other disaster, the concept of mutual aid was extended to all newcomers, no matter who they were. *Eddir*, a self-help association primarily established to provide mutual aid to its members in times of misfortune, death, and sickness, was one of the district's major institutions and integration.<sup>90</sup> Although their exact year of establishment and membership number are unknown, the district's first *eddir* existed as early as the 1940s. According to informants, *Eddir* members came from a variety of ethnic groups in the district. Most *eddir* members met monthly, while others met for ceremonies and to contribute money.<sup>91</sup>

*Iqub* was another important traditional social institution. According to informants, the first *Iqub* in Dandi district was established in the 1960s by small merchants. As a result, *Iqubs* sprouted up in the district among the poor and the rich, talla sellers and big traders alike. According to sources, *Iqub* was popular primarily among lower-income members of society. This was not only because these people could borrow money from *Iqubs* without paying interest, but also because they had little access to bank loans. *Iqubs* were almost always run by a *Sabsabi* (judge) and a *Tsahafi* (secretary).<sup>92</sup>

*Daboo/ Jigii* and *Daadoo* were the other most important forms of traditional cooperation among Dandi district farmers. When the work demanded more than *Shani's* capacity, *Daboo* was a more extensive (in terms of number of participants) labor-based cooperation for one day, for land preparation, harvest, sowing, and weeding. It is particularly well-prepared to coordinate activities with the seasons. At this event, there is plenty of food and local food and drinks served, special songs that motivate group work are sung, and they occasionally consume more than the work they

---

<sup>88</sup>Dandi District Cultural and Tourism Office Report,( Ginchi 2011)

<sup>89</sup>*Ibid.*

<sup>90</sup>Informants: Milkesa Daba, Bekele Kefeni and Tamene Gudata

<sup>91</sup>Informants: Guta Chalchisa, Arega Dabal and Ararsa Mutal

<sup>92</sup>Dandi District Cultural and Tourism Office Report,( Ginchi 2011)

deliver. *Dabo* was a self-help organization in which members performed various agricultural tasks, including forest coffee production. Nagaso explains further: “*Daboo is the economic and social means of natural helping which the head of a house hold Requests. The several able Bodies’ men and women in the community work on his farm or building a house.*”<sup>93</sup> *Jigii* literally translates to "abundance." This was a more extensive type of labor arrangement in which participants travel long distances with family members, children-in-law, brothers, cousins, and so on. It was a large celebration with plenty of food and drinks. As in *Daboo*, traditional songs are played while drinks are served. Many agricultural tasks, such as field preparation and weeding, are performed in Dandi district during the rainy season, which lasts from June to September, and farmers face temporary labor shortages. According to Tesema, the existence of a number of neighborhood voluntary self-help associations aided Oromo in generating surplus production, food security, and self-sufficiency.<sup>94</sup> Informants confirm the presence of various self-help organizations similar to *dabo* in the district, such as *Sa,ii*, *Mata-dhungoo*, *Idirii fardaa*, *moodii*, and a funeral ceremony.<sup>95</sup>

*Sa'ii* was another form of social collaboration in Dandi district, particularly during times of death, animal sickness, and house fires, and the people gather and help each other with money and knowledge. It had a group of 25-30 people from one neighborhood who were identified by their idir and neighborhoods.<sup>96</sup> *Daadoo* was a social form of cooperatives similar to *daboo* but slightly different. It was also known as *Wanfala* in lowland areas (a group of two or more people temporarily); it reflects a "*today for you- tomorrow for me*" mentality. Participants gather in the field designated by the day's host, bringing their agricultural tools such as hoes and digging sticks, based on the length of time. Lunch and drinks are provided by the host family. Lunch was usually *Buddeena* with *Ittoo* and *farsoo* (local beer), which is delivered to the field by the host's wife or daughter and eaten together by participants away from the work field, usually under a large tree. If a household farmer has not yet returned the amount of labor he received from other households, he must do so as soon as possible by performing similar tasks, or he will be accused, penalized, and eventually removed from that *daadoo*.<sup>97</sup> *Golobee* (a group of women who help each other when a

---

<sup>93</sup>Nagaso Gidada, *History of Sayyo Oromo of south western Wollega, Ethiopia from about 1730 to 1886*, p.122.

<sup>94</sup>Tesema Ta'a. *Traditional and Modern Cooperatives among the Oromo in 1996*. (Eds). P.T.W. Baxter. Jan Hultin Alessandro Trivizi, *Being and Becoming Oromo Historical and Anthropological Enquires*, the Red Sea Press, Inc. Asmara, Eritrea, 1996), p.204.

<sup>95</sup>Dandi district Cultural and Tourism Office.

<sup>96</sup>Informants: Dandana Negera, Bekele Kefeni and Abera Refu.

<sup>97</sup>Informants: Soboqa Bifa, Mulatu Kabeta and Seyoum Milko.

problem occurs, and it was equivalent to *eddir*) and it was related to funeral ceremonies and assistance provided to a family when a family member dies.<sup>98</sup>

### 2.3. Marriage Practices

Marriage cultures in Oromo people vary according to the processes they go through and the people who participate in these marriage styles.<sup>99</sup> The Dandi district has five marriage styles. These are legal marriage (*kadhatanii fuudhuu*), *Sabbat-marii*, *Butii* (abduction), *asseennaa* and *walargaa*. Legal marriage (*kadhatanii fuudhuu*) was almost universal, with all Oromo in the area agreeing on and following it in order to take and give their daughters. This marriage process even adheres to the procedures in *jaarsummaa*.<sup>100</sup>

Though it is not a conflict to resolve, the differences in the process of payment in marriage and finding a way in which the parents agree to give the women and help men to offer what is important for the process is this institution. In this process, only a small amount of money is paid to the bridegroom or his family (*marga keewwattotta*) because it is paid to the bride's parents with selected grass (*Coqorsa*). The parents negotiate the wedding ceremony in great detail. As a result, the Dandi Oromo pay special attention to the girl chosen based on her behavior and the moral standards of the society, particularly *durbummaa* (the virginity of the girl).<sup>101</sup>

Furthermore, honoring or respecting each other, particularly elder men, women, mothers-in-law, and fathers-in-law, is a criterion in selecting girls or boys for marriage. In addition, the bridegroom is expected to provide cotton clothing, known as *uwwisaa*, for his father and mother-in-law.<sup>102</sup> In *Sabbat-marii* cases, the elders are in charge of the process even when the bride's parents are unwilling to give their daughter to the bridegroom. The elders enter the house, holding the *Kallachaa*, to plead with the parents and tie the belt to the house pillar. After the belt has been tied and *Kallachaa* has been brought, it is said *ooda* (what should not be done) to refuse. As a result, the Dandi people said *Kallachi bahe hin galu*, which means the *Kallacha* should accomplish the purpose for which it was taken away.<sup>103</sup>

---

<sup>98</sup>*Ibid.*

<sup>99</sup>Dandi Cultural and Tourism Office, Ginchi (2008E.C.) pp.45-46

<sup>100</sup>Informants: Sori Guta , Ibsa Araso and Bekele Kefeni

<sup>101</sup>*Ibid.*

<sup>102</sup>*Ibid.*

<sup>103</sup>Dandi Cultural and Tourism Office, Ginchi (2008E.C.) pp.45-46.

*Butiis* is another type of illegal marriage that occurs without the woman's consent (by the force).<sup>104</sup> Marriage by force occurs when a boy abducts a girl without her consent or while she is unconscious for a variety of reasons, such as when a boy falls in love and she is completely unaware, or when a girl's parents are unwilling to give up their daughter for the boy. When the girl goes out to fetch water, collect firewood, or go to market, the boy arranges for a large group of people from his friends and relatives to accompany her. The boy will then arrive with his friends and bite her seriously or place the chosen grass on her head. In this manner, the girl travels to the boy's home and becomes the boy's wife for the rest of her life. After one or two days, the boy's father sends the elders with gifts to her family, and they reconcile. According to my sources, the father of the girl cannot refuse to reconcile because the girl will never return home after she marries. However, according to most informants, the frequency of its occurrence in the area is currently greatly reduced.<sup>105</sup>

*Asseenna* was another type of marriage that occurred when the girl who loved the boy went to his home and dropped the weed fruit called *hiddii*. If the man tries to force the woman to leave his home, this is *ooda* (what should not be done).<sup>106</sup> When the youngsters approach the elders' men or women in Dandi district, even in the culture of the surrounding Ambo area, they should say "*nooruu*" (giving action of respect to the elders based on their age) by bowing down their head, and the elders say "*nibaruu guddadhu*" (means my almighty God bless you), otherwise they are seen as those who do not want to respect the elders.<sup>107</sup> Besides that, in connection with marriage, either the girl's or the boy's parents should make another physical observation. House, clothes, food, and water should all be kept clean in Dandi Oromo culture. The girls should be able to prepare food for their guests and keep their house and clothes clean at all times. The clothes they wear should be divided into three categories: *uffata lagoo* (informal dress worn every day), *uffata boo'aa* (the clothes worn during the funeral ceremony), and *uffata kittii* (the clothes worn during the funeral ceremony) (the cloth dressed at special days such as wedding day, holiday and church time). The boy, on the other hand, should have a fenced-in house with at least three rooms, one for the family,

---

<sup>104</sup>*Ibid.*

<sup>105</sup>*Ibid.*

<sup>106</sup>Informants: Tamene Gudata and Iticha Faji and Guta Chalchisa.

<sup>107</sup>Informants: Dejene Wolde Maskel and Dandana Negera, interviewed on April, 27, 2022.

one for guests, and one for the living room (salon), as well as knowledge of cultivating courtyard vegetables and pulses.<sup>108</sup>

Another criterion for the practice of marriage ceremonies in the Dandi dsirtict was checking the blood relation between the boy's and girl's parents, as well as both marriage partners' forefathers, by counting help seven clans confirm their blood relations.<sup>109</sup> Marriage between relatives was prohibited. With the aforementioned criteria in mind, the boy's family can contact the girl's family through a mediator. The boy and girl get engaged *naqata* after both parents reach an agreement (betrothed).<sup>110</sup>

Finally, wedding expenses were prepared on both sides for the preparation of a feast that included *farsoo* (*Téla*) made from grain and the leaves of a small shrub or herb used to ferment local beer or mead called *geeshoo*, *daadhii* (*Tej*) an intoxicating honey beer, *haraqee* (home brewed alcohol), and *kennetto* (non alcohol beer prepared from roasted barley). The boy then brought the girl to his home, escorted by his *Minzota* (best friend's), *amaamotaa* (group of friends invited by his best friends), and other youngsters who were invited to the wedding ceremony, using many horses as a mode of transportation and a Mule used only by the two married ones.<sup>111</sup>

All of these styles are descended from their forefathers. Every individual in this line counts until the seventh ascending generation to marry and establish that there is no ancestry relation. If they do become, all marriage processes will be halted. If such a forbidden marriage occurs, they leave that the creator will impose severe penalties (*Waaqa*). According to my informant, “a child born from such a union would be unhealthy, lame, moron, and would not grow up, and the couple would be infected with leprosy or die young.”<sup>112</sup>

#### **2.4. The Gadaa System in Dandi district**

The gadaa system has played an important role in the lives of the Oromo people in terms of economic, social, political, and ritual institutions. Most scholars are unsure when the traditional gadaa government first emerged. Many scholars believe that the Gadaa system existed prior to the 16th century. The Oromo organized under a comprehensive democratic republic in this century, even before a few European Pilgrims arrived from England on the shores of North America and

---

<sup>108</sup>Informants: Taresa Chalchisa, Duguma Gurara and Fayera Dawo.

<sup>109</sup>*Ibid.*

<sup>110</sup>Informants: Guta Chalchisa, Bayisa Egu and Soboka Bifa.

<sup>111</sup>Informants: Seyoum Milko, Mulatu Kabeta and Legese Bedada.

<sup>112</sup>Informants: Baay'isaa Eguu, Sori Guta and Kebenu Bekele

later formed a democratic government. The Gadaa system incorporates the principles of check and balance through the eight-year election cycle. According to local and international researchers who studied the Gada system, the Gada system was a democratic system through which Oromo people governed each other for centuries.<sup>113</sup>

According to Abera Zeleke and Mohammed Hassan's investigations, there is tangible evidence that illuminates democracy in the Gada system. To begin with, power in the Gada system was transferred every eight years through population elections. For over eight years, the *Abbaa Caffee* (Abba Gada), or head of the assembly, was unable to lead his people. The *Abba Gadaa* ruled his people between the ages of 40 and 48 in the Oromo Gada system.<sup>114</sup> This age group was thought to be capable of leading their society. Members of the gada grade were not all elected to positions of power. That was the one who was more knowledgeable about his people, skilled in the military, and well-liked in society (honest and loyal to his people value).<sup>115</sup>

Simultaneously, if Abba Gada did not govern in accordance with gada regulations or oral law (society's unwritten law), the people could summon him and remove him from office, replacing him with another effective elected Caffee member. Such measures are most likely to be implemented during his second term (after 4 years). According to Mohammad Hassan, Abba Boku was accountable to the people who elected him. The unwritten laws of society limit his power. Abba Gada (chief of Gada), Abba Boku (holder of the scepter) or Speaker of the House, and Abba Dula are among the Caffee's major office holders (war leader of Oromo).<sup>116</sup> The person aspiring to be a leader mentioned his agenda for the society for a week or a month in Dandi district, particularly on market days. Different Gada officials who would serve the society were democratically elected among the members of the sixth grade or level after they explained their agendas.<sup>117</sup> The society evaluated Gada officials based on their ability to persuade or oratory, knowledge of the society's history, and other experiences gained from each level, as well as their leadership qualities.<sup>118</sup>

---

<sup>113</sup>Abera Zeleke, "Agricultural and Land Tenure in Walmara Woreda (Western Šäwa) 1941-1991"(M.A Thesis, Department of History; Addis Ababa University ,2006) p.55.

<sup>114</sup>Mohammed Hassan , "*The Oromo Ethiopia A history 1570-1886*,"(Cambridge University,1991),pp.68-70.

<sup>115</sup>*Ibid.*

<sup>116</sup>*Ibid.*

<sup>117</sup>Bonnie Holcomb, "Akka Gadaatti: the unfolding of Oromo Nationalism-keynote Remarks." proceeding of the 1991 Conferences Oromia, University of Toronto Canada, 3-4 August 1-10.

<sup>118</sup>Informant: Corporal Dhuguma Gurara, Soboka Bifa and Bekele Fayisa.

During the elections, the people first choose Abba Gada or Abba Bokku to be the Gada rule's top official. The Dandi Oromo first elects three people to fill the position of Abba Gada, and then they identify and choose the person who will fill the position of Abba Bokku. The remaining two Abba Gadas would be the first Abba Gada's deputies. There were also different officials under the Abba Gada who had democratic power to carry out activities that differed from those of the Abba Bokku. For example, the person who performs the duties of today's cleric of justice is known as Abba Sera.<sup>119</sup> Furthermore, Abba Alanga and other officials in charge of this office are currently performing this other work. Unlike the Gada institution, the spiritual power of Qallu was passed down through blood relations. This was due to the fact that the Qallu institution was an organization with its own religious ceremony and principles.<sup>120</sup>

According to written sources, the Gada system existed for six thousand years.<sup>121</sup> To Dirribi Damissie Boku, the Gada system played a larger role than the modern democratic government. In the Gada system, the law serves both the general public and those in positions of authority, and all Oromo of all ages and genders are expected to obey the law. Generally, the law prevents all aspects of human wrongdoing. Furthermore, Oromo punishes those who break the law based on the law itself, not on the interests of those in power.<sup>122</sup>

According to Tabor Wami and Birhanu Lamesso, the Gada system demonstrates the gradual development and organization practiced by humankind over many years. It is a well-thought-out and purposefully built system that distributes authority and assigns responsibility to all Oromo.<sup>123</sup> In Gadaa system, everybody has his/her own role according to his/her age. In this regard Asmerom indicates: "*Gadaa is an elaborate, well-constructed system for distributing power among all the generational segments of the society. All generations enjoy different kinds of power at different stages of the life course.*"<sup>124</sup> The principles of a balanced representation of all clans, lineages, regions, and confederacies are incorporated into the system. The council of elders, traditionally

---

<sup>119</sup>Dirribi Demissie Boku, "*Oromo Wisdom in Black Civilization*" (Finfinne Printing and Publishing S.C., 2011) p. 250-252.

<sup>120</sup>*Ibid*, p.122.

<sup>121</sup>Asmarom Legese, "Oromo Democracy", *Paper presented to the conference on the Oromo Revolution* (Washington D.C., August 16, 1987), P.2.

<sup>122</sup>Dirribi Demissie Boku, "*Oromo Wisdom in Black Civilization*" (Finfinne Printing and Publishing S.C., 2011) p. 250 -252.

<sup>123</sup>Tabor Wami and Birhanu Lamesso, *ye Oromo Hizb Tarik* (Addis Ababa, 1993), p. 17-19.

<sup>124</sup>Legesse, Asmerom, *Gadaa: Three Approaches to study of Afican Society* (New York: Free Press), P18.

known as Jaarsummaa, settled disputes in this system through reconciliation, which is still in use in Dandi district.<sup>125</sup>

Previously, women were expected to perform activities such as livestock raising and activation, according to local custom. Because women were not entered into the Gada age grade to participate in public activities, they were assigned labor jobs such as transporting goods to and from market, milking, and caring for calves and other domestic animals, which was also true in the Dandi district.<sup>126</sup> In addition, women were responsible for cooking for family and guests, caring for children, managing means of consumption, and other minor tasks.<sup>127</sup> Besides, women can discuss an important issue with their husbands, and husbands can consult with their wives to get their perspectives. Despite the fact that women were not encouraged to compete for power, they kept the Bokkuu (scepter) as a symbol of power.<sup>128</sup>

Under the direction of the senior brother, all brothers performed the Buttaa together. Those who did not perform the Buttaa were referred to as gadaa gattee (those who did not perform the Buttaa). They did not only lose their membership in the gadaa group, but they also lost their standing in the community.<sup>129</sup> Nonetheless, women in the Oromo branches of Maca are highly respected, and they have their own respectful institutions, the most notable of which are the Ateetee and Siinqee institutions.<sup>130</sup>

## 2.5. Atete ritual

*Ateetee* was a women's ritual ceremony that women only perform in the belief that it makes them fecund, happy, wealthy, and prosperous. On the eve of the New Year and the Meskel holiday, *Ateetee* was celebrated and performed once a year.<sup>131</sup> This ritual connects with their God through prayer. It is one of the dominant ritual ceremonies to celebrate births and to support women with no children by praying to *Waaqaa* (God) to give them children. It is a cultural representation among the Oromo society at large to counter male dominations and to enforce religious sanctions against related abuses.<sup>132</sup> There are some prerequisites that must be completed prior to the actual ritual. A

---

<sup>125</sup>Informants: Soboka Bifa, Guta Chalchisa, Kuma Gina and Mamitu Danboba.

<sup>126</sup>*Ibid.*

<sup>127</sup>Jabessa Ejeta, the History of Oromo from the beginning up to now, (N.P, 1995), pp.168-169.

<sup>128</sup>Informants: Tayitu Badaso, Tamene Gudata and Milkesa Daba.

<sup>129</sup>*Ibid.*

<sup>130</sup>*Ibid.*

<sup>131</sup>Dandi district *Cultural and Tourism Office* (Ginchi, 2012), P.19.

<sup>132</sup>Ashenafi Zenebe, Change and Continuity in Marriage practices in in Bacho Woreda, South West Showa, (M.A. Thesis, Addis Ababa University, 2012), p. 43.

black or white cloth is worn to events, and food such as *Marqaa* (porridge) and *Farsoo* (local beer) are prepared. The ritual is performed by a group of women, specifically the mother and her daughters or relatives' daughters. The newlywed woman celebrates with her husband's grandmother.<sup>133</sup>

During the ritual, the mother sits on the grass-covered floor in front of her daughters. She inserts grass into *Kénche* (a food made of wheat and butter) and touches her breast four times with it. Then, turn by turn, she touches her daughter's breast four times with grass. "Your cows to be hundred," the mother blesses her daughters.<sup>134</sup> Atete was generally performed to express a wish of good hope, such as a wish for a woman not to face obstacles during her pregnancy, to find a good husband for girls, and to maintain peace in the family and society.<sup>135</sup>

## 2.6. Indigenous Institutions of Conflict Resolution in Dandi District

### 2.6.1. Jaarsummaa in Dandi District

*Jaarsummaa* was the institution as well as the process through which conflict is resolved to arrive at *araaraa* (reconciliation).<sup>136</sup> Desalegn defines *jaarsaa* and *jaarsummaa* epistemologically in his book, stating that "the term *jaarsaa* was the Oromo version of elder, and thus *Jaarsummaa* was the process of reconciliation between conflicting individuals or groups by a group of *jaarsaas*" (elders).<sup>137</sup>

According to the Dandi Gadaa elders, *Jaarsummaa* was a reconciliation process that is carried out with the cooperation of five *jaarsaas*. During this process, the right and left (gareen bitaa fi mirgaa) choose two *jaarsaas* on their respective sides. However, the chairman of the *jaarsummaa* process is the fifth *Jaarsaa* (elder).<sup>138</sup> In this regard, *jaarsummaa* was the gathering of *jaarsaas* in a specific area for the resolution of disputes between the parties. In the case of *jaarsummaa* in Dandi district, five elders sit for the reconciliation process.<sup>139</sup> Before the start of *Jaarsummaa*, the *guulaa* (the

---

<sup>133</sup> *Ibid.* p.48.

<sup>134</sup> Informant: Kumsa Angesa, Guma Bikila and Fayera Sandaba.

<sup>135</sup> Dandi district *Cultural and Tourism Office* (Ginchi, 2012), P.19.

<sup>136</sup> Asmarom Legese, Gadaa, "Three Approaches to the Study of African Society" (New York: free Press, 1973), P.23.

<sup>137</sup> Bekele Lemma, *The Role and Challenges of Jaarsummaa (elder court) in conflict resolution in Ambo Woreda, West Shewa Zone* (Hawassa Universtiy, 2013), p.40.

<sup>138</sup> Informants: Soboka Bifa, Sori Guta and Bekele Kefeni.

<sup>139</sup> Tsega Endalew, *Conflict Resolution through Cultural Tolerance: An Analysis of Michu Institution in Matakal Region, Ethiopia*, (Social Science Research Series Report, No.25, 2002), p.3.

person thought to be the elder of the chosen elders) blesses the beginning of the reconciliation process. Accordingly, the *Guulaa* and other selected elders say:

<i>Waaqni nagaan nu bulchite nagaan nu oolchi</i>	O' God make our day good day
<i>Irraa gora nu oolchi</i>	Do not let us to corrupt
<i>Dogoggoruu nu baasi</i>	do not let us misinform
<i>Kan wal lole haa araaramu</i>	let the disputants be reconciled
<i>Kormi cirrii haa ta'u</i>	let the mate of bull correct
<i>Karri Kan abbaa haa ta'u</i>	let the cattle be that of owner
<i>Banaan harka abbaa haa ta'u</i>	let opening is by his hand
<i>Barbadaan marga haa ta'u</i>	let over-grazed be pasture
<i>Booruun gabbina haa ta'u</i>	let dirty one be good

The following are the rules of the mediation process in Jaarsummaa: disputants respect the other party's point of view; they can leave the mediation at any time and will not be coerced into the solution; mediation can take place with the mediator and parties in the same ceiling or in a private meeting with the mediator; information discussed in mediation is confidential; issues exposed during the mediation process remain secret; and the mediator cannot be called as a witness at the futility hearing.<sup>140</sup>

### 2.6.2. The *Gumaa* Institution

*Jaarsummaa* is the process by which *gumaa* ritual and reconciliation are carried out; there are procedures in the Oromo for making pre-*gumaa* payments. In doing so, the two parties in conflict are referred to as *warra gumaa* (meaning one is the offender's family and the other is the victim's family).<sup>141</sup> The term *gumaa* for speakers of Afaan Oromo language, the term has the meaning of vengeance and revenge. According to Dejene Chemed, both sides are *warra gumaa* people in feud and *warra gumaa* abstain from seeing each other until the *gumaa* is paid. Most of the time, the offender's family hides him because they are afraid of the victim's relatives' retaliation. It is extremely serious that the offender's family is unable to leave their fortress. The proverb “*nuti ijaa fi adaamii dha*” (the eye and the tree injured the eye) is always used for *warra gumaas*, referring to the two parties' animosity (*warra gumaa*).<sup>142</sup>

In other words, it denotes the two parties' lack of allegiance unless *Jaarsummaa* is held to reconcile and *gumaa* is paid. Even though the two parties are in a similar situation, neutral elders (*jaarsa biyyaa or hayyuu biyyaa*) assist the parties in selecting their *Lukaas* (representatives) to be on the

<sup>140</sup> Bekele Lemma, *The Role and Challenges of Jaarsummaa (elder court) in conflict resolution in Ambo Woreda, West Shewa Zone* (Hawassa Universtiy, 2013), p.40.

<sup>141</sup> Informants: Sori Guta, Kumsa Angesa and Soboka Bifa.

<sup>142</sup> Dejene Chemed, *Indigenous systems of Conflict resolution in Oromia, Ethiopia: International workshop* (Johasberg, South Africa, 2005), p.55.

lookout for their overall procedure to occur.<sup>143</sup> The accomplishment of *gumaa* ceremony was one of the outcomes of the *gadaa* system observed in the culture of Dandi district. When the *gadaa* system was fully implemented among the Oromo, the *gumaa* ceremony was completed under the leadership of *Abbaa Gadaa*. The elders chose the location for the ceremony's completion in order to discuss the issue of *gumaa* and the various types of killing in the society.<sup>144</sup>

The *Jaarsummaa* was the supper institution of process through which other processes are carried out. As a result, only through the *jaarsummaa* process are the victims' families asked for compensation. As a result, the slayer's family begins the *gumaa* process by praying for seven days to pay for the murder committed by a member of the family.<sup>145</sup> According to my informants, *gumaa* ceremony was completed after the issue of accused and accuser on the killing of man or animal was decided at the court following the replacement of *gadaa* system by the rule of *mootii* in the study area. To that end, the person who killed someone's son, daughter, father, mother, relatives, or animal must first be brought to the tribunal and judged according to the crime committed.<sup>146</sup>

After the judge's decision, the accuser returns to the local elders, and the killer's (criminal's) relatives begin their journey to the home of the family or relatives of the killed person by saying "*izgoo! Izgoo! izgoo!*" This was a type of begging that was full of respect and pleading for mercy for the heinous crime committed against the victim's family. Begging by *izgoo* begins early in the morning, specifically between 12:00 and 3:00 a.m. local time. In this case, according to Oromo religious belief, the *Waaqaa* (sky God) hears perfectly the early Morning Prayer before eating breakfast. Furthermore, they believe that God can change the hateful hearts of the victims' relatives to merciful hearts. As a result, the criminal's elders and relatives continued to beg, saying "*isiniif saganna, balleessaa qabna, oofkaltii keessan gaafanna,*" which means "we bow before you, we committed a serious crime, we need your forgiveness or absolution," for seven days.<sup>147</sup>

During this time, beggars should deliver the following items to the relatives of the deceased. Such items include the *bokkuu* (club scepter), *Caaccuu* (necklace beads), and *Kallacha* (a revered and feared phallic-like symbol made of ivory worn on the forehead by the *Abba Gadaa*), the yoking of

---

<sup>143</sup>Dejene Gemechu, *Some aspects of conflict and conflict resolution among Woliso Oromo of eastern macha, with particular emphasize on Gumaa* (Addis Ababa University, 2002), pp.76-82.

<sup>144</sup>Nägarit Gazéta, No. 2-25<sup>th</sup> Sep. 1952, P. 10.

<sup>145</sup>Dejene Gemechu, *Some aspects of conflict and conflict resolution among Woliso Oromo of eastern macha, with particular emphasize on Gumaa* (Addis Ababa University, 2002), pp.76-82.

<sup>146</sup>Informants: Bayisa Egu, Gumaa Bikila and Kuma Ginnaa.

<sup>147</sup>Dandi Culture and Tourism Office, p.24.

the oxen, the harnessing of the horse, *Cifiree* (the woman whose son was *guulaa*, *durba qarree*, or *durba duudaa* (virgin girl)), *Beera kalaalee* (the woman whose husbands were *guulaa* in the ruling class in Gadaa classes), *Kaattuu/giddu-deemtuu* (neutral person from the killer's family who frequently says *isgoo*).<sup>148</sup>

After seven days, the murdered person's relatives willingly respond to beggars, saying, "All right, we all the clans of the lost soul will discuss the issue and give you an answer as soon as possible." Return the *Kallachaa* to its original position, remove the harness from the horse's mouth, free the oxen from the yoke, and remove the virgin girl's tonsure.<sup>149</sup> This response indicates a readiness to accept *gumaa* (compensation). The criminal then moved around the market seven times with his two hands chained, saying "*lubbuun baase, harkatu na xuraa'e! gumaan baasa na gargaaraa! na gargaaraa!*" Meaning, a man's soul has been lost in my hands; my hands are ditry; I will pay compensation; please assist me and set me free.<sup>150</sup>

The elders and other popular old men with experience in carrying out the *gumaa* ceremony then instruct the criminal to present the following items: a new knife, soap, a piece of new cotton cloth, a young bull, water in a small jar, and the money to be paid as compensation. Furthermore, the ceremony would accomplish based on the type of crime committed. My explanation above is mostly about the *gumaa* ceremony performed on the loss of man's soul.<sup>151</sup> Finally, the criminal's relatives' sheep would be slaughtered by a person chosen by the elders who did not belong to either of the two groups. The elders would then pierce one of the sheep's ribs, and one person from the criminal family and one from the killed family would shake their left hands through the pierced rib.<sup>152</sup>

This would be followed by washing both sides of their hands with soap and drying their hands with the cloth brought by the criminal. The slaughtered sheep, knife, soap, and cloth were left there, and the *gumaa* compensation was paid to the victims' families or relatives. Later, other new sheep would be purchased, slaughtered, and eaten by relatives of the killed person to demonstrate that they had received *gumaa* for the loss of man's soul.<sup>153</sup>

---

<sup>148</sup>Informants: Fayera Sandaba, Megersa Wodajo and Abera Refu.

<sup>149</sup>*Ibid*

<sup>150</sup>Informants: Gurmessa Arada, Ararsa Mutal and Dhangiya Bayisa.

<sup>151</sup>Dandi Culture and Tourism Office, p.24.

<sup>152</sup>*Ibid*

<sup>153</sup>Informants: Megersa Bayisa, Teshome Yali and Milkesa Daba.

### 2.6.3. The Practice of Guddifachaa and Moggaasaa (Adoption)

*Guddifachaa* was a common cultural practice of Oromoo society that families have been adopting for various reasons based on its ritual purpose since time immemorial. One of the peculiarities of Oromo *Guddifachaa* practice is that children are primarily adopted for the social protection and social security of adoptive families. Mohammed Hassan pointed out that moggaasaa is an important Oromo institution that appears to facilitate the process of population movement (adoption). "*Guddifachaa*" was one type of *moggaasaa*. In reality, even though both are traditional adoption institutions, the concepts of *guddifachaa* and *moggaasaa* are distinct, interdependent, and used for different purposes in the community in Oromo.<sup>154</sup>

*Guddifachaa* refers to the process by which adopters take another family's son or daughter as a child of the family and make him/her a member of the family with all of his/her privileges, rights, responsibilities, and other duties based on Gada law. It was previously practiced primarily due to childlessness and the adopting families' affection for children. The *Guddifachaa* ritual process is carried out by a group of clan members who participate in the entire system. It is prepared by the would-be father holding cultural materials called *Kallacha* and the would-be mother holding *Caaccuu*.<sup>155</sup> Furthermore, all relatives from both sides are expected to come to escort and attend the ceremony. Then, to indicate that the person to be adopted was not an elder son, old male cattle would be slaughtered. Following that, the blood of the slaughtered cattle was applied to that person's body as a symbol of the newly established unity between the two groups. The representatives of the adopting clan then placed *Meedhichaa* (a piece of skin cut freshly with flesh from the limbs of an animal slaughtered at the *guddifachaa* ceremony) on the adopted clan representatives' wrists and the adopted person's hand.<sup>156</sup> To conclude the ceremony, the Gadaa officials and the elders blessed both groups of the people with the known Oromo blessings and confirmed the relationship between the adopter and adopted by declaring:

<i>Tumnee seera tumaa kana</i>	we decreed this decree
<i>Gumgummiin hin jiksu</i>	mutter could not break it
<i>Kenni hin balleessu</i>	corruption could not destroy it
<i>Har'aa kaasee ilma malee orma miti</i>	from this moment the adopted is son not alien

---

<sup>154</sup>Mohammed Hassan, "*The Oromo Ethiopia A history 1570-1886*," (Cambridge University, 1991), pp.68-70.

<sup>155</sup>Dandi district *Cultural and Tourism Office* (Ginchi, 2012), P.19

<sup>156</sup>Desalegn Negeri, *Guddifachaa practice as child problem intervention in Oromo Society: The Case of Ada'a Liban District*(Unpublished Master's thesis, Addis Ababa University, 2006), p.42.

<i>Fira malee diina miti</i>	he is relative not enemy
<i>As luuka malee achi hin luuku</i>	he inclined to the family he adopted
<i>As hiddata malee achi hin hiddatu</i>	he claimed his genealogy to the new family
<i>Ajjeesu gumaa baafna</i>	if he kills we pay gumaa
<i>Du'u gumaa nyaanna</i>	if he killed, we will receive gumaa
<i>Ajjeefamnu gumaa nyaata</i>	if we killed, he receives gumaas
<i>Ajjeefnu nu waliin gumaa baasa</i>	if we kill, he will pay gumaa with us.

*Moggaasaa* was a type of *guddifachaa* in which the child or person requests lifelong fostering from the adopting family. It is practiced with non-Oromo societies such as Amhara, Gurage, Wolayita, Silte, and other ethnic groups who live alongside Oromos in the area. Those whose locality is adjacent to the adopting family clan or further away are considered for *moggaasaa*.<sup>157</sup>The ceremony for *moggaasaa* was performed outside the adopters' compound, similar to the *guddifataa seeraa*. This is to demonstrate the child's and parents' genetic distance. *Moggaasaa*, on the other hand, was a process in which a child or an adult requests that his family adopt him as their own by accepting the rules and procedures of the existing social system.<sup>158</sup>The *moggaasaa* system differed from *guddifachaa* in that the child's or adult's name was changed during the ritual process. It has restrictions for females in that women are given to outsiders for marriage and she cannot stay with the adopting family for life.<sup>159</sup>*Guddifachaa* and *moggaasaa* are interdependent in the sense that *moggaasaa* can be *guddifachaa* but *guddifachaa* cannot be *moggaasaa*. *Moggaasaa* was a culturally accepted way of naming the adopting family's child. It is the institution where adopted people willingly apply to become members of a family or clan.<sup>160</sup>In some cases, Oromo society has adopted a neighboring ethnic (non-Oromo) by recognizing it as part of the Oromo clans, such as when the Soddo Gurage became the Soddo Oromo. In short, there are some similarities and differences between *guddifachaa* and *moggaasaa*.<sup>161</sup>Currently, the *Gada* culture of adopting through the ceremony of *moggaasaa* is not practically done like during the rule of *Gada* system

---

<sup>157</sup> Informants: Fayera Dawo, Kebenu Bekele and Kuma Gina.

<sup>158</sup> Ayale Duresa, *Guddifachaa: Adoption Practice in Oromo Society with particular reference in the Borana Oromo* (Unpublished Master's Thesis, Addis Ababa University, 2002). Retrieved on 25/6/2022 from <http://www.Etd.aau.edu.et/bitstream/123456789/3388.pdf>.

<sup>159</sup> Informants: Kumsa Angessa, Bayisa Egu and Negussie Bedada.

<sup>160</sup> *Ibid.*

<sup>161</sup> Informants: Kumsa Angessa, Bayisa Egu and Negussie Bedada.

among the Dandi Oromo. But it still, practiced based on the will of the individuals who interested to be intermixed with the Oromo clan.<sup>162</sup>

## **2.7. The Tourist Attraction Sites in the District**

Dandi districts tourist attractions are both natural and man-made. The natural tourist attractions in the district include the Chilimo Gaji forest, holqa giifoo (Gifo cave), riqicha lafa lixoo (the natural underground bridge), Awash River, and Dandi Crater Lake.<sup>163</sup>

Regarding the district's tourism potential, the Chilimo Gaji forest, Awash River, Mount Dandi, Dandi Volcanic Crater Lake, various Caves and wild animals, and numerous bird species are important tourist attractions in Dandi.<sup>164</sup>To be honest, the district did not benefit much from the natural and man-made tourist attractions. There are no standard facilities such as transportation, roads, hotels, and others that could attract visitors to the area.

Furthermore, these tourist areas are not protected from both man-made and natural hazards. Farmers and other individuals wreak havoc on these tourist attractions (forest, drainage, and other resources) for economic gain while failing to protect these resources.<sup>165</sup>

As can be seen from the preceding discussion, the tourist areas are on the verge of losing their allure due to the district administrators' lack of focus on preserving and protecting the district's tourist attractions. I believe that the concerned parties should focus their efforts on protecting and expanding the district's tourist attractions in order to reap additional economic benefits. These tourist attraction areas should also be introduced by the relevant bodies for those who need to tour.

---

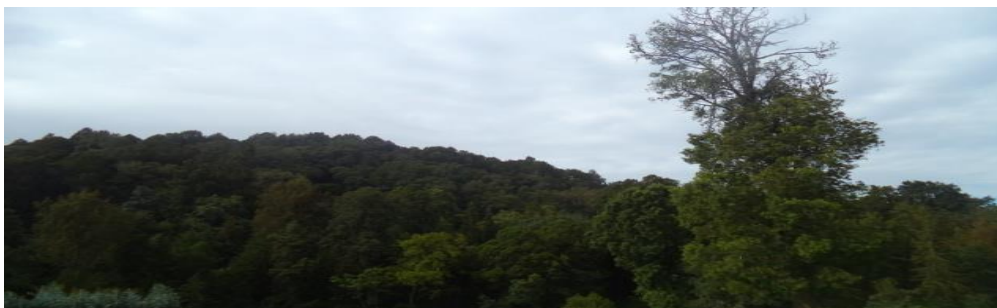
<sup>162</sup>Informants: Duguma Gurara, Lamesa Debela and Mulugeta Turi.

<sup>163</sup>Dandi district *Cultural and Tourism Office* (Ginchi, 2012), P.19.

<sup>164</sup>West Shewa Educational Office, Annual Report of 2006 (Ambo) pp.5-12.

<sup>165</sup>Informants: Fita Alemu, Tashome Yali, and Megersa Bayisa

**Figure 2:Chilimo Gaji Forest**



**Photo Taken by Researcher**

Chilimo Gaji forest is located in Dandi district, about 84 kilometers from Addis Ababa, 7 kilometers northwest of Ginchi (the district's capital), and at an elevation of 2170-3054 meters above sea level. This forest is both natural and man-made. According to one environmental informant, the name of the forest during the ancient time, there are very large trees in the side of the forest that gardened the sky and became the darkness, and the Chilimo is started to name as Chilimo Gaji forest.<sup>166</sup> This forest currently covers an estimated 7-8 hectares. Chilimo forest is one of the few remaining remnants of dry Afro-montane forest on Ethiopia's Central Plateau. The vegetation in this area has been impacted by humans for over 2000 years (longer than in any other East African country), and the rate of deforestation has been extremely high, with significant changes in forest cover observed even as recently as the 1970s.<sup>167</sup>

The forest is a montane mixed broadleaf-coniferous forest, with conifers dominating. *Juniperus procera*, *podocarpus falcatus*, *Prunus Africana*, *Olea europaea cuspidate*, *Apodytes dimidiata*, and *Ficus spp.* are the dominant species in the canopy.<sup>168</sup> This entire upland area was once thought to be covered by *Juniperus-podocarpus* forest, but most of the forest has been cleared for agriculture, and encroachment continues. Selective tree cutting for commercial purposes ceased around 1973, but illegal tree cutting by locals continues. The landscape is now dominated by various types of shrub land.<sup>169</sup> The forest is important to the locals because it provides grazing for their animals. A few

---

<sup>166</sup>Informants: Ararsa Mutal, Bekele Kefeni and Gurmessa Arada, interviewed on Apr.28, 2022.

<sup>167</sup>Teshome M, progress Report of natural forest Research Division: (Addis Ababa; 2017), p.12-18.

<sup>168</sup>Garuma Gudeta, *Study of Forest-related contributions to household economy, Chi limo participatory forest Management project: Dendi District, West Shewa Zone, and Oromia Regional State, Ethiopia*, (Addis Ababa, 2000), p.145-148.

<sup>169</sup>Garuma Gudata, p.148-150

shrub species, such as *Myrsine Africana*, predominate, with others, such as *Maytenus arbutifolia* and *Rubus apetalus*, being abundant indicators of forest disturbance. Small patches of plantation forests, initiated by the State Forestry Department in 1976, can be found within the forested lands.<sup>170</sup> Exotic species include *Eucalyptus saligna*, *E.camaldulensis*, *Pinus Patula*, and *Cepressus lusitanica*, while indigenous species include *Juniperus procera*, *Hagenia abyssinica*, and *Podocarpus falcatus*. Excessive exploitation and conversion to other land uses endanger the Chilimo forest.<sup>171</sup>

This site has recorded 150 bird species, five of which are Ethiopian endemics, and many more are Afro tropical highlands biome species. Among the biome species of interest are *Bostrychia carunculata*, *Agapornis taranta*, *Tauraco leucotis*, *Lybius undatus*, *Zoothera piaggiae*, *Pseudoalcippe abyssinica*, *Parophasma galinieri*, *Parus leuconotus*, *Oriolus monacha*, *Corvus crassirostris*, *Poeoptera stulmani*, *Onychognathus tenuirostris*, *Cinnycinclus Sharpii*, *Cryptospiza salvadorii* and *Serinus nigriceps*.<sup>172</sup> Many other important birds live in Chilimo forest, including *Accipiter melanoleuces*, *A. tachiro*, *Buteo buteo*, *B. oenophiles*, *Aquila pomarina*, *A. verreauxii*, the little-known *Kaupifalco monogrammicus*, and the forest specialist *Stephanoaetus coronatu*.<sup>173</sup>

Another popular tourist destination in the Dendi district is Lake Dendi. Lake Dendi is a crater lake in West Shewa, about 108 kilometers southwest of Addis Abeba, 31 kilometers from Ginchi, and 66 kilometers from Ambo, the capitals of the country, zones, and districts, respectively. Crater Lake has a North East-South East orientation and a surface elevation of 2836 meters (9305 feet) above sea level.<sup>174</sup>

The lake is approximately 5km(3ml) long and 2km(1.2ml) wide, narrowing to only about 220m(722feet) at the center where the two craters form an opening to merge what would otherwise be two separate lakes. Dendi Lake has an area of about 8km<sup>2</sup> (3mi<sup>2</sup>).<sup>175</sup>

---

<sup>170</sup>Garuma Gudata, p.148-150.

<sup>171</sup>*Ibid.*

<sup>172</sup>Zelalem Temesgen, “*An Introduction to Chilimo Participatory Forest Management Project*” (Addis Ababa, 2005), P. 12.

<sup>173</sup>*Ibid.*

<sup>174</sup>The *Woreda* Administration Office Annual Reports, 2000 E.C, p.2., “The *Woreda* Communication Office Annual Reports”, 2000 E.C, p.3.

<sup>175</sup>*Ibid.*

**Figure 2 : Lake Dendi**



**Photo Taken by Researcher**

As you reach Dendi Lake, you will be captivated by the gorgeous sight and magnificent natural location of Dendi, which is shaped like a figure 8 and is filled by sky blue and highly sweet water that is naturally renewed by the flow of rain water from the surrounding mountains known as *Saglan Dandii* (surrounded by great nine mountains). Dendi Lake is surrounded by vast flat green areas, which add to the fresh splendor and beauty of the landscape, making Dendi Lake a one-of-a-kind destination for nature lovers.<sup>176</sup> Near this lake, there is an important palace known as gibbii Habte Giorgis (Palace of Habte Giorgis) that still stands and is recognized as an important tourist attraction in Dandi district. Fitwarari Habte Giorgis established the palace near Dandi Saint Mary Orthodox Church. This location was also historically significant in the past. It was the seat and command post of Ethiopia's war minister (1907) and foreign minister (1912), Fitawrari Habtegiorgis (Quse) Dinagde, who was a well-known but little-discussed figure. When the power of the central government, the crown, was imprisoned in this location, either directly or indirectly. Ras Hailu of Gojjam was convicted of mendacity (for releasing Lij Iyasu), corruption, tax evasion, and treason, as were Ras Seyoum Mangesha of Tigray and Ras Gebrehewot Mekael of Wollo.<sup>177</sup>

The place lost its attraction after the Italian occupation. The Italians rerouted the artery road because they were uncomfortable with the terrain and the revolts in this area. The Dandi Sulu Kebele administration was using the palace, which had been confiscated and wrecked by succeeding Kebele leaders since Darg's time.<sup>178</sup> According to the informants, when the Revolution broke out in 1974, a group of People stormed the palace and looted all the ivory, silver, gold, and other traditional palace artifacts they could find, which were then sold to souvenir shops for almost

---

<sup>176</sup>Informants: Gurmessa Aradda, Fayera Sandaba and Worku Gemechu.

<sup>177</sup>Mulugeta Debebe, "Decentralization in Ethiopia: Concept and Process, The Case of Dandi Distric, West Shewa Zone, Oromia" (PhD Dissertation, Germany, June 2012), p.87.

<sup>178</sup>Informants: Megersa Bayisa, Dhangiya Bayisa and Mulatu Kabeta.

nothing. Following the fall of the palace, the *Kebele* leaders relocated to an appalling shed and an unfenced cite. It doesn't even have any windbreaks for them or the people who come to get services. It is difficult to stay around the office for an extended period of time due to the Dambal Lake breeze and wind that comes from the mountain corridors.<sup>179</sup>

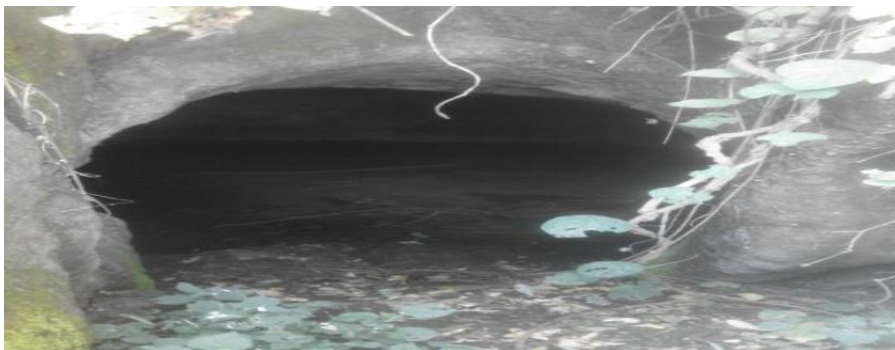
**Figure 3: Palace of Fitwrari Habte Giorgis (Quse) Dinagde**



**Photo Taken by Researcher**

Gifo Caves is also the important tourist attraction site in Dendi district. Gifo cave is located at 27km south of Ginchi and 7km from Boda (the small town birth place of Loret Tsegaye Gebremedhin). The Gifo caves are five in number and they are nearest to each other.<sup>180</sup> According to the information obtained from the informants of the area the cave is naturally created. However, the other important evidence tells us the cave is curved during the Italian occupation of Ethiopia (1935-1941) by a person *Girägn* Abba Gugsä. During the Italian occupation of Ethiopia, the cave was served as the fortification of patriots like *Dejazmač* Geresu Duki.<sup>181</sup>

**Figure 4: Gifo cave in Honche Bite Kebele**



**Photo Taken by Researcher**

---

<sup>179</sup>Informants: Tadesse Yali, Kabeta Kula and Fikiru Tola.

<sup>180</sup> Dandi district *Cultural and Tourism Office* (Ginchi, 2012), P.18.

<sup>181</sup>Informants: Muluneh Dibaba, Teshome Yali and Sori Guta.

## 2.8. Italian Rule (1936-1941)

On October 3, 1935, Italy launched an invasion of Ethiopia in order to establish a large number of colonial territories in East Africa and to avenge Ethiopians for their victory over the invading Italians at the Battle of Adwa in 1896.<sup>182</sup> Italy's long-standing desire to colonize Ethiopia was fueled by the desire to avenge its defeats at Dogali and later at Adwa. Mussolini issued orders for military preparation in anticipation of waging war against Ethiopia as early as 1925, but it wasn't until 1934 that plans for the conquest of Ethiopia received his full attention. Fascist Italy's war on Ethiopia was an act of aggression against an independent state that was also a League of Nations member.<sup>183</sup> The Dandi district was occupied by the Italian army in 1936, according to oral informants. For five years, the majority of the district's territory was under the control of well-trained and properly equipped Italian troops. Soon after their occupation, the Italians incorporated Ethiopia into their East African colony, establishing the Oromo-Sidama and Shewa provinces, with capitals in Jimma and Addis Ababa, respectively. Similarly, the Italians established various administrative structures throughout the country. Because the Italian rule was military, violent, and highly centralized, they encountered widespread patriotic opposition, particularly in the country's rural areas.<sup>184</sup>

According to Bahru Zawde, it is difficult to locate a province or area where the Italians administered without opposition (challenge) during their occupation.<sup>185</sup> The patriotic resistance movement in West Shewa Zone in general, and Dandi district in particular, which received little attention from academics, played a significant role in Ethiopia's liberation. Because of its mountainous terrain, the district served as a resistance fortification during the Italian occupation of Ethiopia. During this period, the most powerful and well-known patriots began to emerge in West Shewa Zone, in general, and in Dandi District in particular.<sup>186</sup>

According to informants, the local area patriots in Dandi district were contributed to the rise of *Daj. Garasu Duki* as a famous patriot in Woliso area. He was a strong man with skills such as spear throwing, cavalry, and animal hunting, which made him famous, beloved by many people, and rewarded with many accolades. He had a horse named *Booraa*, and some people called him by his

---

<sup>182</sup>Takla sadiq Makurya, *Ya Ityopiya Tarik:Ka Ase Tewodros Eska Qadamawi Haile Silasse*, 2<sup>nd</sup> ed.(Addis Ababa: Qedus Giyorgis Printing press, 1951 E.C),p.257.

<sup>183</sup>*Ibid.*

<sup>184</sup>Informants:Degaga Tiruneh , Kumsa Angesa and Abera Degefa 30/3/2022 and Ibsa Ararso, 25/3/2022

<sup>185</sup>Bahru Zewde, *A history of Modern Ethiopia 1955-1991*(Addis Ababa, 1991), p.158.

<sup>186</sup>Informants:Muluneh Dibaba,Teshome Yali and Sori Guta

nick name, *Abbaa Booraa*.<sup>187</sup>The Italians could not capture him because most of the time he had used the caves in Honche Bite *Kebelle* known as Gifo cave that found at 27 Km South of Ginchi town the capital of the district and 7 Km from Bodda town, 62 Km South East of Ambo and 104 Km from Addis Ababa the capital of the country as forts with his friends.<sup>188</sup> The Dandi district land, particularly on the border of South West Shewa, served as an important strategic area for guerilla warfare against the Italians. Garasu rallied the following Dandi district patriots against Italian fascist rule *Wyzaro* Shewaye Dagafu, *Ato* Tedesse Erge, *Qanyazmač* Iticha Chala, *Qanyazmač* Yilma Dagafu, *Wyzaro* Girmawit Etege, *Ato* Abadoyo Wami, Basha Dinku Goro, and *Girazmač* Bojiya Dagafu and others from the district were among them.<sup>189</sup>*Fitawrari* Damassa Gurmessa *Dajjač* Liban remembered by their strong opposition against Italian occupation in Dandi district in the 1930s. Local inhabitants were also actively involved in the stiff resistance against the forces of Italy in the *Woreda*. According to informants, *Fitawrari* Damassa Gurmessa was directly involved in the stiff resistance from Bodda area against fascist Italy.<sup>190</sup>The residents of the district contributed to the patriots' resistance by providing them with information and food. According to oral testimony, after hearing about the heroic actions of Garasu Duki and his followers, many patriots from various districts joined the Garasu group in December 1937. Although there were some early victories over the Italian armies, the Ethiopian patriots were ultimately unable to stand up to the well-armed Italian force from the region.<sup>191</sup>

The Italian military superiority easily occupied the majority of the districts. According to oral testimony, approximately 800 soldiers were stationed in Ginchi town to protect their camps and soldiers from the sudden and planned actions of patriots in the area. Following the occupation of the town by Italians, various types of infrastructure were established. Ginchi town was built with modern houses, offices, and other necessary buildings for administrative and military purposes. An asphalt road was also built from Addis Abeba to Nekemt's main center, passing through the Dandi district.<sup>192</sup>

The town was closer to the country's political center as well as the center of local patriots. In general, the Italians established Ginchi town to control the forces of patriots who launched attacks

---

<sup>187</sup>Informants: Ibsa Ararso, Kebenu Bekele and Kumsa Angessa.

<sup>188</sup>The Dandi District Cultural and Tourism Office (Unpublished Official Document, 2006), p.22.

<sup>189</sup> Informants: Corporal Duguma Gurara, Kinfu Kumsa and Banti Nedha 22/3/2022

<sup>190</sup>Informant: Bayisa Egu, and Corporal Duguma Gurara 22/3/2022

<sup>191</sup>The Dandi District Administration: "*Annual Bulletin*" (266G.C); Informants: Qabeta Kula and Sori Guta.

<sup>192</sup>*Ibid.*

from various directions across the country. The Italians appointed representatives of the people from the local chiefs immediately after their occupation of Dandi.<sup>193</sup> Similarly, during the occupation, the Italian armies attempted to assign former local rulers' families to sub-centers of the district. However, they were unable to obtain the true-hearted (loyal) Qoros or local chieftom local representatives who implemented the Italians' policy in the district. To manage the area peacefully, the Italians refrain from imposing harsh measures on the local *balabbats*. However, they indirectly controlled the actions and movements of these local chiefs through their security forces.<sup>194</sup>

Prostitution was introduced to Ginchi by Fascist Italians, according to informants. During the Italian period, it was practically expanded in Ginchi town. One of the negative effects of Italian demographic colonization on the district's life was the problem of illegal cohabitation of Italian men with women, because in 1936 large numbers of Ethiopian women were wedowed. According to informants, prostitution was unknown in the district prior to the Italian occupation. Nonetheless, some residents as well as Italian civilians continued to live with the Ethiopian women. Furthermore, the Italian authorities advocated for medical supervision to prevent diseases from being transmitted sexually.<sup>195</sup>

The economies of the former Dandi district were based up on the mixed agricultures as today. They cultivated cereal crops like teff, wheat, barley, bean and pea. After the Italian occupation they urged the farmers in Dandi to reduce the number of their cattle and used selected breed. The Italian imposed heavy tax on those in the Dandi district that have large number of cattle's. These situation discourage the of the Oromo of Dandi people. In their land policy the Italians, confiscated land from the land holders and granted it their counter pans against the land ownership tenure system in the region.<sup>196</sup> According to Tesemma Ta'a, there was a mythical bond between man and land that would be impossible to change. However, the Italians were inconsiderate and thoughtless of this common recognition of land and landownership of the Oromo people. Before the Italian occupation, Emperor Haile Selassie forwarded the land reform tenure system as part of his modernization policy. In a while, however, the Italo-Ethiopia war busted and the planned land reform system was not put into effect.<sup>197</sup> The Italians had no clean land policy although they used

---

<sup>193</sup>Informants: Sorsa Fayera, Dandana Nagara and Taressa Chalchisa

<sup>194</sup>*Ibid*

<sup>195</sup>*Ibid*

<sup>196</sup>Informants: Muluneh Dibaba, Teshome Yali and Sori Guta.

<sup>197</sup>Tesema Ta'a, "The Bonayya Incident and the Italian Occupation of Nekemte 1936-1941" ..., P.29.

the land for farming and mineral extraction in certain areas. The land owners of the Dandi Oromo people those who retained their possessed land were requested to pay fixed tax based on the size of their land their cattle. The amount of tax the people paid in full during the Italian occupation was not burdensome when compared with that of the *Melkeñña* period. At a subsequent time, the Italians used to collect the tribute in kind rather than in in sum total cash. As such, they began to collect chickens, eggs, sheep, goats, horses, mules and different vegetables from those families who could pay tax.<sup>198</sup>

---

<sup>198</sup>Informants: Guma Bikila, Gurmesa Aradda and Gonfa Qophesa.

## CHAPTER THREE

### FORMATION OF DANDI DISTRICT AND ITS ADMINISTRATIVE HISTORY (1941-1974)

#### 3.1. Administration and Economic Condition

##### 3.1.1. Administration from 1941-1974

Following the defeat of the Italian force by a combined force of local Ethiopian patriots and British, Emperor Haile Selassie entered Addis Ababa on May 5, 1941. The year 1941 was unique in modern Ethiopian history. Because Ethiopia was liberated from fascist Italy's control, and Emperor Haile Sillassie was restored to power after a five-year exile. His first task after regaining power was to restructure Ethiopia's administrative division. In order to achieve this, he embarked on a series of nationalization efforts. To carry out this plan, the Emperor issued a series of proclamations and decrees throughout the country beginning in 1942.<sup>199</sup>

The imperial government issued a decree at the start of 1942 that reorganized the empire into a new administrative system. The country was divided into eleven (11) Governorate-Generals, or Teqlay Gizats, under the new administrative structure. Arusi, Begemidir, GamuGofa, Gojjam, Hararge, Ilubabor, Kaffa, Shewa, Sidamo, Tigray, Wallaga, Wollo were among them.<sup>200</sup>

These entities were subsequently subdivided into 60 *wärädas*, 339 sub-districts (*meslanewoç*), and 1176 deputy districts (*mikitil meslanewoç*).<sup>201</sup> The purpose of that administrative division was to control various government agencies throughout the empire and to simply assess and collect taxes on land. The Governorate-Generals were reformed in 1946, following the division of Hararge general governorate into Hararge and Bale provinces.<sup>202</sup> Shoa province (Teklay Gizat) was one of the new administrative system's general governorates, and it had a larger population than the rest of the country's Teklay Gizats. The sub province includes under Shoa General Governorate were, *Manzina-Gishen, Tegulate-Bulga, Mennagesha, Selale, Merabet, Kambata-Hadya, Jebate-Mecha, Yererina-Kereyyu, Yifatina-Dhumuga, Hayqochina-ButaJira* and *Ambo Awrajja*.<sup>203</sup> The Jibatina-Mecha, *Awräjja* came under the Shoan province and Ambo was the administrative centre of the sub-province during the period. More than twenty two *woredas* were included; *Abuna Ginde Beret,*

---

<sup>199</sup> Markakis and Nega Ayele, *Class and Revolution in Ethiopia* (Nottingham: The Russell Press, 1978), P.44.

<sup>200</sup> Michael Stahl, *Political Contradiction in Agricultural Development* (Liber Tryck: Stockholm, 1974), P.78.

<sup>201</sup> National Archives and Library Agency, from the files outline, p.IN; Christopher Clapham, Haile Sellassie Government (Fredrick A. Proeger Publisher, 1969), P.21.

<sup>202</sup> Adinew Abteu, "Political and Socio-Economic History of Assossa Warada 1941-1991" MA Thesis, (Departement of History, Addis Ababa University, 2011), pp. 29-32.

<sup>203</sup> Ethiopian National Archives and Library Agency: (ENALA), File No. 17.1.3.03.02.

*Ada'a Berga, Ambo Town, Bako Tibe, Cheliya, Cobi, Dano, Dendi, Dire Inchini, Ejerie, Ejersa Lafo, Elfata, Ginde Beret, Ilu Galan, Jeldu, Jibat, Meta Robi, Meta Wolkite, Midakegn, Naannawa Ambo, Nono, Toke Kutaye.*<sup>204</sup>

Dandi district was one of the *woredas* members, and it was the oldest of the *woredas* under the Jibatina-Mecha. Prior to 1941, Jaldu and Ifata sub-districts of Dandi district had their own *bäläbbats* and governed themselves independently. From 1880 to 1941, these areas paid direct tribute to the central government.<sup>205</sup> The emperor's rule for the next thirty years was the previous autocratic system of rule that the Italians disrupted during their five-year occupation. The emperor's strong centralized government did not allow the provincial governors to exercise autonomous power.<sup>206</sup> As a result, the governor-generals appointed from the center of Addis Abeba led the entire government structure. Soon after the restoration of Imperial power, the people of the various parts of the country were denied the opportunity to oppose the Emperor's centralized form of government.<sup>207</sup>

The national decree (on land tax) of 1942 was not fully implemented in the District during that fiscal year. From the beginning of the second month of 1943, the national decree was gradually implemented in the *wäräda*. The Emperor appointed the *wäräda* and *meketel wäräda* governors on the recommendation of the Ministry of Interior. Because the *wäräda* was much closer to the country's center, the Emperor used to appoint his relatives to properly manage the area.<sup>208</sup> The *awräjja* governor could also recommend the *wäräda* governor's potential to the governor-general, who could then submit such recommendations to the Ministry of Interior. The government did not consider formal education when selecting *Wäräda* and *mékétel wäräda* governors in the areas. The formal requirement for appointment of officials during this period was their loyalty to the Emperor, commitment to crushing opposing groups, and leadership ability.<sup>209</sup> The governors of the *wärädas* and *meketel wärädas* were central government employees who received a monthly salary. A *wäräda* governor's salary was one hundred (100) Ethiopian birr, and meketel governors' salaries

---

<sup>204</sup>ENALA, No Folder No. File No. 17.1.3.01.01.

<sup>205</sup>D. Donham, *Work and Power in Male: Ethiopia* (New York: Colombia University Press, 1985), P.39.

<sup>206</sup>Informants: Sorsa Fayera, Dandana Nagara and Taressa Chalchisa.

<sup>207</sup>Gebru Tareke, *Ethiopian Power and Protest, Revolts in the Twentieth Century* (Lawrenceville, Red Sea Press, 1996) Pp. 178-180.

<sup>208</sup>*Ibid*

<sup>209</sup>Informants: Mulatu Kabeta, Gurmessa Aradda and Arega Debel.

were increased from twenty to fifty (25-50) birr in the 1960s.<sup>210</sup>In the name of *bäläbbat*, the imperial government used existing local chiefs as representatives of the people and involved them in the new Ethiopian political administration. The central government endorsed the *bäläbbat's* title to the first born son of the deceased *bäläbbat* after 1941. Local chiefs actively participated in most administrative functions, alongside *wäräda* governors and *meketelwäradas*.<sup>211</sup>

**Table 3 : List of Jibat and Macha Awräjja Districts and Sub-Districts during Emperor Haile Sillasié I**

No	Name of the districts( <i>wäradas</i> )	Name of the sub-districts( <i>meketel wäradas</i> )
1	Dandi	Ilfata, Ejersa Lafo, and Boda- Qeqeli
2	Ambo	Wadesa,Toke, Kutaye, and Abebe Borana
3	Chaliya	Midekegn, Tibe Daga, Tibe Kolo, Hiden and Gamo
4	Jaldu	Bicho, Abebe Kolu and Korch
5	Gindeberet	Lemat, Nyamar, Bite Haro and Jamo
6	Nono	Danno, Tikur Incini and Maru

*Source:Dandi district Administrative Office.*

People in various parts of the country did not have the opportunity to oppose the Emperor's centralized form of government soon after the restoration of imperial power. The people of the country were denied the right to organize for struggle. In this case, for example, after the Emperor appointed Daj.Gäräsu Duki as governor of Cabona Guraghe *awräjja* in shewa *Teklay gézat*, he suspected him of using the weapons he had taken from the Italians to mobilize the people of the area against the centralized rule of the time.According to informants, the emperor granted the previous patriots the authority to rule over areas far from their birthplaces. This political strategy aimed to weaken the power of patriots who could mobilize and organize the people in opposition to the emperor's autocratic rule.<sup>212</sup>

For example, the emperor dispatched *Däğämac* Gäräsu to Sidamo province as governor of Wälamo (Walaita) Sodo *awräjja*, and then to Gofa *awräjja* in Gamu Gofa *Taklay gizat*. This was primarily intended to turn the country's most ardent patriot's *sbergässa* (passive or neutral) toward the

<sup>210</sup>IES: Reported From Mulo-Community Centre to Ministry of National Community Development, the Imperial Ethiopian Government May, 1962 to June 1963 Box No Ms. 789 File No.12.72.

<sup>211</sup>Informants: Sorsa Fayera, Dandana Nagara and Taressa Chalchisa.

<sup>212</sup>*Ibid.*

emperor's undemocratic rule. The emperor told those patriots; “ሂዳና አገር አቅኑ” "meaning go and pacify/civilize the country." Emperor Haile Sillassie established a modern civil and military bureaucracy, as well as an absolutis monarchical system, with the help of Britain and America.<sup>213</sup>

**Table 4 : List of the *Bäläbbats* in the Dandi district during the monarchical period.**

No	Name of the <i>bäläbbats</i>	Name of the meketel wäräda	Their duration
1	Ato Dilgasa Wagi	Wamura Saqo	1942-1974
2	Girmawit Etege	Olankomi	1942-1974
3	Ato Abadoyo Wami	Arera	1942-1967
4	Ato Tadesse Erge	Boda and Qaqalli	1942-1974
5	<i>Qägnamach</i> Iticha Chala	Bashi Ifa	1942-1974
6	Ato Gizaw Gebre Yohannis	Baroddo and Shube	1942-1958
7	<i>Weyzaro</i> Shewaye Degefu	Ulaa ,Bobe and Dandi	1942-1974
8	Ato Guta Fayisa	Balci	1942-1963
9	<i>Qägnamach</i> Yilma Dagafu	Bashi Qilxu	1942-1970
10	Ato Tefera Ibsa	Loko	1942-1974
11	Ato Abera Gebre Mariam	Jallo Mariam	1942-1974
12	Basha Dingu Goro	Abeebie Qeerransaa	1942-1952
13	Ato Mannaa Dagafu	Xirange	1942-1974
14	<i>Gräzmäch</i> Bojiya Atsade	Boracho and Kotoba	1942-1974
15	<i>Wyzero</i> Kebebush Desta	Horata Tulu Luba	1942-1967
16	Getachew Sahla Worq	Danisa Tenko	1942-1974
17	Urji Jatani	Galesa Kota Geshar	1942-1966
18	Abetu Tufa	Jawe Buri	1942-1974
19	Bitwaded Mangesha Wube	Warka Qore	1942-1959
20	Kenenisa Higi	Mareno Gonjob	1942-1974
21	Dejene Bojiya	Awash Bole	1942-1972
22	Nigatuwa Yayeyirad	Dandi Sulu	1942-1971
23	Tesemma Walane	Danno Ejers Gibe	1942-1974
24	Arede Asere	Golole Bolo	1942-1974
25	Azazh Wolde Semait	Faji Borale	1942-1974
26	<i>Qägnamach</i> Arare Safo	Barodo Laga Batu	1942-1974

Source: NALA; Informants: Corporal Duguma Gurara, Dagaga Turuneh and Kumsa Angessa.

<sup>213</sup> Informants: Megersa Wodajo, Duguma Gurara and Mengesha G/Wold.

The *bäläbbats* did not receive salary in the form of cash in hand, as government officials' appointees did. Despite the fact that there was no cash payment from the central government in the form of a monthly salary, the *bäläbbats* and *Qoros* main advantages was labor services rendered by local people individually or in groups.<sup>214</sup>

According to informants, in Dandi district the locals were expected to build the local lord's houses and fences, as well as store houses for the produce collected from the area. They were also in charge of guarding the local chief's stores. In all social activities, the locals treated them and their families with great respect. Because of their traditional prestige, they also served as a link between the government and the people.<sup>215</sup> Other government officials worked under the *bäläbbats* (local chiefs) without receiving any formal salary payments from the central government. These administration agents were known as *Qoro*, which translates as "intimidators between the upper ruler and the people." The *bäläbbats* appointed these officials to communicate order and regulations to the general public.<sup>216</sup> They were directly responsible for the *bäläbbats*, and they extolled the benefits of the *bäläbbats* to the locals. They couldn't make their own decisions or take any actions under any circumstances. Their main responsibilities included encouraging people to pay their respects to the district's treasures on time. In terms of providing information about various civil and criminal issues, the *Qoros* were the *bäläbbats'* right-hand men. These officials, on the other hand, were in charge of ensuring the peace and security of their community.<sup>217</sup>

There were the *Nech lebaś*, or peace keepers, who served the people at the village level without receiving a formal salary from the government. The *Qoros* chose the *Nech lebaś* from among the locals based on the *bäläbbats'* recommendations. The *Nech lebaś* was responsible for maintaining peace and stability in the community at the village level.<sup>218</sup>

---

<sup>214</sup>Mulugeta Debebe, P.89.

<sup>215</sup>Dechasa Abebe, "Socio-Economic History of North Shawa Ethiopia: 1800-1935" (Addis Ababa), P.281.

<sup>216</sup>Informants: Kumsa Angesa, Muluna Dibaba and Dajane W/Masqal; Debela Alemu, "A Historical Survey of Asosa Town to 1991," (M.A. Thesis, Department of History: Addis Ababa University, 2007), P.6.

<sup>217</sup>Informants: Taresa Chalchisa, Guta Chalchisa and Milkesa Daba.

<sup>218</sup>*Ibid.*

**Table 5: Dandi district Structure during Haile Sillasie I**

	District	
Sub-district(six-sub districts)	Churches and Qallus	Abbaa Gadaas
Atbia Dagna	Bäläbbat	Clan Leaders
Chika Šum	<i>Nach Labash</i>	Gabbars

*Source: Dandi district Administrative Office.*

### **3.1.2. Land Tenure**

Land tenure was defined differently by different scholars depending on their goals. It was a social construct that defined the relationship between individuals and groups of individuals in terms of land control and use rights and obligations. This could indicate that the way land is owned by farmers varies depending on the legal framework of the country.<sup>219</sup>

Following the establishment of the new administrative structure, the emperor began to appoint various officials and bäläbbats with close ties to the central government. During this time, the bäläbbats listed in the preceding table were appointed as governors of the Dandi district. Locally, the balabbats were chosen from among the clan leaders who had previously served as intermediaries between the central government and the local people.<sup>220</sup> To facilitate land tenure in the Dandi district, the Emperor created balabbats named *Ato Tadesse Erge*, *Wyżaro Shewaye Degefu*, *Qägnamach Arare Safo*, *Bitwaded Mangesha Wube*, *Ato Abera Gebre Mariam*, *Basha Dingu Goro*, *Ato Mannaa Dagafu*, and *Gräzmäc Bojiya Atsade*, and gave them land and ordered them to rule the area. There were government bureaucrats who assisted the governors of the *wärädas* and *mikitil wärädas* with administration. The *bäläbbats*, *Çeqa Šums*, and *mälkäññas* were also legal traditional rulers. As a result, the researcher concluded that administration was a hybrid of traditional and new administrative systems.<sup>221</sup>

Many fields of state and society underwent structural transformations after 1941. Land tenure was one of the most significant areas of change. Gult and Rest were thus two fundamental principles of land tenure mechanisms. Thu Rest alludes to a land-holding system based on clan or lineage, or

---

<sup>219</sup>Economic Commission for Africa (ECA), *Land Tenure Systems and Their Impacts on Food Security and Sustainable Development* (ECA, Addis Ababa, Ethiopia, 2004).

<sup>220</sup>*Ibid*

<sup>221</sup>Informants: Soboka Bifa ,Dandana Nagara and Duguma Gurara

hereditary land ownership. The peasant could claim a plot of land through such an ancestry system of land ownership as long as he could trace his descent.<sup>222</sup>

In Ethiopia, the imperial regime's land tenure system was highly complex and diverse. Various factors contribute to this complexity, including the country's geographical, ethnic, and cultural diversity, as well as a history of conquest and governance systems that resulted in a wide range of land utilization and ownership. During the imperial regime, the major tenure types refer to the imperial administration's classification, which is commonly known as communal (*rist*), grant land (*gult*), free hold of sometimes referred to as private (*gebbar* tenure), church (*samon*), and state (*Maderia Mengist*) tenure systems.<sup>223</sup>

Prior to the 1975 land reform, Ethiopian land tenure was characterized by a complex system of ownership, including communal, church, private, and state holdings. The communal system (*rist*) was founded on the principle of land as community collective property, with access and transfer rights granted to members of individual kinships.<sup>224</sup> In overall, the imperial government has been chastised for the concentration of land in the hands of a few, as well as tenure insecurity in tenant landlord relations, which was seen as a bottleneck for farmers' incentives to invest in land and engage in various conservation practices.<sup>225</sup>

According to Donald Crummey's work, the twentieth century in which the Ethiopian state found itself was one of the most rapid, frequent, and pressing transformations that led the state to advance more in every direction. Ethiopia is one of the poorest countries in terms of GDP, suffering from food insecurity and endless dependency. This problem stemmed from the country's reliance on very backward agricultural production systems and land mismanagement by previous regimes. The policy and politics of rural and agricultural tenure are significant socioeconomic and political events in Ethiopia.<sup>226</sup> Concerning the negative effects of the imperial regime's land policy framework, the tenure system resulted in the concentration of land in the hands of fee individuals, exposing farmers to threats of arbitrary eviction and exploitative land-lord tenant relationships; thus, the tenure

---

<sup>222</sup>Shiferaw Bekele, "The Evolution of Land Tenure in the Imperial Era (Dakar: CODESRIA, 1995), pp.73-74.

<sup>223</sup>Gebru Tereke, *Ethiopia, Power and Protest, Peasant Revolts in Twentieth Century*(Lawrenceville, Red Sea Press, 1996), pp.66-67.

<sup>224</sup>Dunning, *Land Reform*, pp.275-277, Hussein Jemama, *Politics, Property Right and Production in Arsi and East Shewa Zone, Ethiopia 1941-2004*,"2004;p.1., Yegeremew Adal, *Review of Land Holding Systems and Policies in Ethiopia Under Different Regimes*,2002,p.5.

<sup>225</sup>Bahru Zewde, *A History of Modern Ethiopia 1855-1974*, p.192.

<sup>226</sup>Crummey, p.226.

system during the regime did not provide enough incentives for cultivators to manage the land in a more efficient and sustainable manner.<sup>227</sup>

Prior to 1975, the land tenure arrangement in Ethiopia may have indicated high tenure insecurity, unfair distribution of land, and inappropriate landholding size by individuals, leaving the majority of peasants landless and tenants who relied solely on crop sharing farming activities. Obviously, this situation has a significant impact on farmers' initiatives toward land-related investments because they have no property rights or security for the land they cultivate, which is arbitrarily enacted by land wards.<sup>228</sup> Haile Silassie's economic reform was intended to end the *naftegna-gabbar* system. One of the great achievements of the imperial economic reforms in Dandi district and Ethiopia at large was, therefore, the abolition of corvee labor.<sup>229</sup> Furthermore, land tenure during these regimes appears to ignore the land management aspect in favor of focusing on the immediate income from the land and the political motivations to use the land as a means to run the state functionary.<sup>230</sup>

### 3.1.3. Forms of Land Ownership

According to Jabessa Ejeta, land was the collective property of the Oromo community, and they had common right over the land they were using. All members of individual groups or families had the right to land and could keep its benefits for themselves. This resulted in a communal land tenure system among the Oromo community in the region in the mid-nineteenth century. Furthermore, agriculture had a significant impact on the emergence of group or family tenure, and gradually private ownership emerged in the last quarter of the nineteenth century.<sup>231</sup> The Shoan conquest of the area fueled the process of replacing traditional group rights over land with private ones. The socio-political structure of the society evolved gradually. The imperial government appointed existing Oromo *hangafa* (clan leaders) as representatives of the people and empowered them in the Christian government system. The Oromo clan leaders' *hangafa* were involved in the newly introduced political administration known as *bäläbbat*.<sup>232</sup> The *bäläbbat* title was bestowed upon the first-born sons of the clan leaders who had died.

---

<sup>227</sup>Hussein Jemama, "The Politics of Land Tenure in Ethiopian History experience from South," Paper presented to Xi World congress of Rural Sociology, (Norway, 2004), p.III.

<sup>228</sup>Hussein Jemama, p. 3.

<sup>229</sup>Bahru, P.192.

<sup>230</sup>Teshale Tibebu, *The Making of Modern Ethiopia: 1896-1974*(London, 1996), P.73.

<sup>231</sup>Jabesa Ejeta, *Ya Oromo Berer Tarik*(Addis Ababa, 1992), P.9.

<sup>232</sup>Informants: Legesse Bedada, Bekele Fayisa and Ararsa Mutal.

Following 1941, the land was appropriate among the royal family, church, government officials, and *malkeññas*, who forced local farmers to be tenants or *gebbar* on their own land. During Emperor Haile Sillassie's reign, the *gebbar* system reached its pinnacle. According to Bahru Zewde's reasoning, the royal families, government officials, and nobility owned 50% of the land, 20% belonged to the Ethiopian Orthodox Church, and the remaining 30% belonged to the general public.<sup>233</sup>

The size of individual measured land units was determined by the importance of the land in terms of economic value and access to various facilities. Along with the recipients' rank and status, the economic value of the appropriated land was used to determine the physical size of land to be granted to individuals and institutions. If the measured land was fertile enough to produce important crops, the land size was usually small. Mahetema Sillassie adds that the measurements during the study period were not very precise due to variations in the length of the rope, the level of the land, or the fact that the plot's sides were not always at right angles.<sup>234</sup> The process of land allotment and redistribution in the post-1941 period resulted in two fundamental and interconnected developments. One was the introduction of a new type of land tenure system during the time period under consideration. The other factor was the establishment of a new economic structure in the region.<sup>235</sup>

#### **3.1.4. Taxation Reform**

Following the restoration of the imperial regime in 1942, the Ethiopian government introduced a new taxation decrees to enforce peasants to pay taxes. This decree brought two basic changes in the history of the area. The traditional tax collection system in kind was replaced by new taxation style in cash. Each family head holding land was registered and land assessment was implemented.<sup>236</sup> Secondly, the 1942 land tax decree included all cultivated and uncultivated lands occupied by the district's residents. The amount of tax paid varied according to the size of the land owned by the peasants. The main goal was to increase government revenue. The

---

<sup>233</sup>Bahru Zewde, *A History of Modern Ethiopia 1855-1991*(London: James Cuny Ltd, 2002), PP.166-167.

<sup>234</sup>Mehatama Sillase Walda Masqal, *Zekera Negar*(Addis Ababa, 1972), pp.107-108.

<sup>235</sup>*Ibid.*

<sup>236</sup>Gebbru Tareke, *Rural Protest in Ethiopia: Study of Three Rebellions* (PhD Dissertation, Sycarouse University, 1977), P.275.

government paid close attention to tax collection and introduced administrative reforms that would allow it to meet the state's economic objectives.<sup>237</sup>

In terms of the study area's taxation and financial system, the local governors had no authority to create and implement their own budget. Local chiefs were used to initiate income collection from residents and send it to the central government. It was the responsibility of the district administrators to collect the predetermined amount of tax from their respective areas. The imperial government declared the standard land tax in 1942, and it was a major tax obligation that peasants had to meet. The district treasurer, whose office was in Ginchi Town, was in charge of devising new methods of collecting. It was also in charge of preparing a balance sheet for the district's income and expenses. The governors of the *wäräda* and *mékéteḥ wäräda* were both in charge of collecting taxes in the area.<sup>238</sup>

The district governor was in charge of issuing orders and enforcing *mékéteḥ wäräda* governors to collect income for the central government that was roughly equal to the expected amount. The district's annual income from taxation was calculated using land and property assessment techniques. The *mékéteḥ* governors were in charge of selecting tax assessors in each area. The chosen tax assessors were also expected to be recommended by the *bäläbbats* in their area and to swear an oath of impartiality.<sup>239</sup>

To give legal backing to this tax requirement, the government issued two proclamations. The first was the 1942 land tax decree. It was issued to adjust payments based on land fertility and the size of the land owned. According to *Negaret Gazeta*, the tax imposed on peasant farmers was based on land categories: lam, lam-taff, and taff lands.<sup>240</sup> The following tax decree of 1944 increased the amount of tax paid by each family land holder. The taxpayers were divided into five groups based on the number of cattle they owned and the amount of land they owned. Taxpayers in the first to fifth classes were expected to pay 10, 8, 6, 4, 2 birr. Although the tax was levied in lieu of tithe, it was only levied on measured lands.<sup>241</sup>

---

<sup>237</sup>Markakis and Nega Ayele, "Class and Revolution in Ethiopia" (Shama Books, Addis Ababa, 1988). P.45.

<sup>238</sup>*Negaret Gazeta*: Land Proclamation No.8 of 1942.

<sup>239</sup>Informants: Muluneh Dibaba, Bekele Fayisa and Dejene W/Meskel.

<sup>240</sup>*Negaret Gazeta*: Land Proclamation No.8 of 1942

<sup>241</sup>Tashala Tebabu, *The Making of Modern Ethiopia: 1896-1974* (Addis Ababa, 1995), P.74.

**Table 6: Tax Imposed in Shoa Provinces from 1941-1967.**

Categories of lands	Land Tax	Tithe	Education Tax	Health Tax	Total
Fertile Land	15	35	15	15	80
Semi-fertile land	10	30	12	12	64
Poor land	5	10	4.50	4.50	24

*Source: Adopted from John Markakis, Ethiopia Anatomy of traditional polity (Addis Ababa: Oxford University Press, 1974), P. 1.*

Finally, the implementation of education and health taxes on land in 1949 and 1959, respectively, was linked to the state's persistent desire to increase revenue from the peasantry. All of the proclamations appear to have ignored the current situation on the ground and the income of peasant farmers during the time period under consideration. The tenants' morale was skewed, forcing them to live in poverty in the district during the study period.<sup>242</sup>

Traveling from the areas to Ginchi Town, where the district treasury was located, was also difficult due to the tax burden. Each family head was required to pay the assessors' tax directly to the district treasury. Another challenge for taxpayers was the amount of money, time, and labor force used by the people on their journey. During the time period under consideration, taxpayers walked an average of 59 kilometers to Ginchi Town to pay their taxes. Due to the lack of modern transportation, they were also challenged by rivers and mountains on their journey to the district center Ginchi Town.<sup>243</sup>

### **3.2. Religion and Religious Institutions in Dandi District**

There were 111,928 males and 110,154 females in the total population of 222,082. Dandi district has an average family size of six people and a population density of 437 people per km<sup>2</sup>. There are various religious beliefs in the district. The majority of the population practiced Ethiopian Orthodox Christianity, accounting for 94% of the population. 2.8 percent were Protestants, 2% were Muslims, and 1.2% was *Waaqeffannaa* followers (*Waaqa Uumaa*).<sup>244</sup> Prior to the arrival of Christianity and

---

<sup>242</sup> Abera Zeleke, *Agriculture and Land Tenure in Walmara Warada (Westren Shewa) 1941-1991...*, P.61.

<sup>243</sup> Informants: Tadese Erge, Hundessa Kula and Ararsa Mutal, 15/4/2022.

<sup>244</sup> Central Statistical Authority, *2007 Population and Housing Census of Ethiopia: Result for Oromia Region, Vol., Part I, Statistical Report on Population Size and Characteristics* (Addis Ababa, accessed on 13 January 2012), and P.24.

Islam, the Oromo had their own indigenous religion based on the worship of *Waaqaa* (God of the Oromo, the creator and the Supreme Being). For many years, this religion has had a connection with the *gadaa* system. *Qaalluu* was the core of the Oromo traditional religion before the introduction of Christianity and long before the Oromo population movement and expansion. He was instrumental in preserving Oromo culture, religion, and worldview. The nineteenth century marked a great transformation in the life of Oromo in general and Dandi district in particular. Their social and cultural life was changed as a result of external factors. The external factor eroded the beliefs and values of the Oromo in the district.<sup>245</sup> Dandi district currently has four major religions; *Waaqeffannaa*, Islam, Orthodox, and Protestant Christianity are among them.

### 3.2.1. *Waaqeffannaa*

The Oromo people are the largest ethnic group in east and northeast Africa, and they practice a traditional religion known as *Waaqeffannaa*. This traditional value and thought system continues to have a significant impact on not only the way. The Oromo organized themselves, but also how they interacted with one another and with others. As a result, the Oromo have begun to investigate their ancestors' worldviews and religious traditions.<sup>246</sup> *Qaalluu* was instrumental in preserving Oromo culture, religion, and worldview. It is also important in interpreting *Waaqaalaws*. The term *Qaalluu* was defined specifically as a high priest who served as the spiritual leader of Oromo traditional religion. Dejene emphasized that, whatever its origins, the *Qaallu* has been in operation since time immemorial as one of the most important institutions guarding and interpreting *Waaqaa* law (rule of the creator). The society believed that *Waaqaa* was the guardian of the members' daily lives.<sup>247</sup>

As a result, *Waaqaa* is thought to have communicated with people through an intermediary known as *Ayyaana* (spirit). *Ayyaana* is the organizing principle in Oromo religion philosophy. As a result, *ayyaana* is regarded as the most important intermediary who is thought to have communicated with *Waaqa* and humans. Spirits, along with religious leaders, were regarded as the earthly representation of God (*Waaqa*).<sup>248</sup>

---

<sup>245</sup> Mohammad Hassan, *The Oromo of Ethiopia: A History 1570-1860*, (Trenton, NJ, Red Sea Press, 1994), P.52.

<sup>246</sup> Tadesse Dabessa, "A History of Kallu Institution: the case of Danfa in Illaamu Jellina, West Shewa Zone, 1890s-2000" (MA thesis, Haramaya University, 2014), P.x., Harold G Marcus, *A History of Ethiopia*, Updated Edition, (2002), pp. 35-36.

<sup>247</sup> Dejene Gemechu, "Conflict and Conflict Resolution among the Woliso of Western Macha: the case of Guma," (MA thesis, Addis Ababa University, 2007), P.27.

<sup>248</sup> *Ibid.*

*Waaqeffannaa* (thanksgiving or prayer) has been practiced by *Waaqeffataas* (prayers or worshippers of God) for many years in traditional Oromo religion. The elders of the area believe that the Oromo *waaqeffannaa* was a monotheistic power believe (worshiping of one creator God).<sup>249</sup> This Thanksgiving and pray's culture would be accomplished by its own system. During the holy days the followers of *Waaqeffannaa*, keeping in mind the belief in *Waaqa* intact, giving due respect to the *Ayyaana* (spirit) of their fathers and mothers and carrying *irreecha/irreessa* (green grass and leaves) climb up a mountain and go down to a river ascertaining *Waaqa*'s relation's and unity with nature and pray to the almighty almost always under the shade of a big *Odaa* (sycamore tree). They say "we believe in our creator and with nature we pray to *Waaqa*".<sup>250</sup>

Nature is *Waaqa's* gracious gift to humans, so the Oromo, in accordance with natural laws and with a high regard for nature, go to a life-giving river or to a highly elevated place with *irreecha/irreessaa* in their hands as a symbol of fertility or prosperity and worship *Waaqaa*.<sup>251</sup> *Ayyaana* was the manifestation of the almighty *Waaqaa*. It acts as an intermediary between human beings and *Waaqa*. Bartels, says, "We see *ayyaana* as an emanation to Supreme Being, *Waaqa* and at the sametime as a consecutive and essential element in creation at large and in every creature."<sup>252</sup> *Waaqeffannaa* was performed among the Oromo of Dandi district by a high ranking "priest" known as the *Qaalluu* for males and *Qaallittii* for females. The *Qaalluu* and *Qaallittii* are sometimes referred to as the earthly guardians of *Waaqa's* laws. During the ceremonies, the Oromo men carried a sacred religious symbol called *Kallacha*, while the women carried *caaccuu/callee* (beads)<sup>253</sup>. The top hierarchies in this case are the *Qallu* (the spiritual leaders) and the *Abbaa Malkaas* (the lineal chief of the area). The *Qallu* religious-ethics give instructions and directives on where and when rituals should be performed. Although the *Irreecha* ritual ceremony can be performed anywhere, it is most commonly performed in two locations: *irreecha Tulluu* (at the top of mountains) during the dry season (*irreecha waqtii bonaa*) according to Oromo Culture and *Irreecha Malkaa* (performed along the river banks).<sup>254</sup>

---

<sup>249</sup>Informants: Soboka Bifa, Worku Gemechu and Kumsa Angessa.

<sup>250</sup>Gadaa Melba, Oromia: *An Introduction to the History of the Oromo People*(Khartuom, Kirrhouse Publisher, 1988), Pp.1-4.

<sup>251</sup>*Ibid.*

<sup>252</sup>Bartels, pp. 330-341

<sup>253</sup>Melba, Pp. 12-24.

<sup>254</sup>*Ibid.*

**Figure 5: Elders Celebrating of Irreechaa**



**A Photo Taken by Researcher**

This irreechaa practices takes place immediately after the end of the rainy season particularly in the mid of September (Fulbaana) when the darkness of rainy season with its foggy days passes leaves the place for bright season (birraa). Such ritual ceremony has been accomplished in the study area around Awash River near to Ginchi town in September and in Dandi crate Lake during the dry season in the district for a long time.<sup>255</sup>

### **3.2.2. Orthodox Christianity**

The first Abrahamic religion introduced to Ethiopia was Orthodox Christianity. The Orthodox Church, having become the state religion, was associated with the state from its inception. The close relationship between Orthodox Christianity and the state aided both in their concurrent expansion. To avoid imprisonment, the people converted to Orthodox Christianity.

Menelik's expansion and conquest are clearly linked to the arrival of Orthodox Christianity in the Dandi district. As a result of this situation, the soldiers and their respective nobility began to construct their residential houses, which were now scattered throughout the district in various areas. When Menelik arrived in the area under discussion, he used two systems to spread Orthodox religion there.<sup>256</sup> First, he used local converted people who were rejected by traditional religious adherents. Then he sent priests from northern Ethiopia to build churches in the area. Following this, the natives were forced to build Orthodox churches in various qabales throughout the district.<sup>257</sup>

---

<sup>255</sup> Dandi District Cultural and Tourism Office Report (Ginchi, 2006), P.4.

<sup>256</sup> Aseffa Jaleta. *Oromia and Ethiopia: State Formation and Ethno national Conflict, 1868-2004*(Red Sea Press, Asmare, 2005), p.84.

<sup>257</sup> Informants: Workineh Melaka, Bayisa Egu, Sori Guta and Abebe Kebede.

**Figure 6: Church of Abune G/Menfus Qedus in Boda**



**A Photo Taken by a Researcher**

Opposition from the peasantry, including refusal to be baptized, which was seen as part of the Amhara religious dominance, compelled Menelik II to order Ras Gobana (governor of Shewa) to enforce his authority over the area.<sup>258</sup> According to Asafa Jalata, the Amhara-dominated state expropriated more than three-quarters of Oromo lands, distributing them among Amhara settlers, and introduced the most oppressive feudal system of exploitation, forcing the Oromo to work with the new masters. Orthodox churches were built and Oromo lands and services were provided in order to convert the people and promote Amharic cultural dominance.<sup>259</sup> He goes on to say that serfs were not only required to pay rents (about a third of their produce) and taxes (another tenth) for the use of their expropriated lands, but they also had to offer bets animals to their new masters on holidays and other important occasions such as weddings. In addition, the subject people were forced to perform labor for their new masters, such as building their homes and fences, cultivating their lands and herding their animals, and otherwise serving their needs.<sup>260</sup> Ras Gobana and *Fitawrari* Habte Giorgis (war minister) became well-known in the area after establishing Bodda Abune Gebre Menfes Qedus in 1888 and Dandi St. Mary church in 1900.<sup>261</sup>

The church of St. George of Wado, Ginchi St. Kidane Mihiret, Ginchi St. Mikael and Faji St. Gebreal church, Bajiro Madeanelam church, Barodo St. George church, were built in the district later during the period of Emperor Haile Sillasje. Currently, there are several Orthodox churches

---

<sup>258</sup> Informants: Workineh Melaka, Gurmessa Aradda and Bekele Feyisa

<sup>259</sup> *Ibid*

<sup>260</sup> *Ibid*

<sup>261</sup> *Ibid*

and more than 87% of the local people of the district are the followers of the religion.<sup>262</sup> With the construction of the church at different places, notably priests but also other civil workers, took up residence around the newly founded churches. This situation gradually gave rise to the development of *Kidane Meheret Safar, Mikael Safar and Abo Safar* in the districts center in Ginchi and Boda.<sup>263</sup>

Orthodox Christianity fundamentally changed Ethiopia's socio-political system and altered the nature of their interactions with Ethiopia's other non-semitic peoples. The Orthodox clergy and Ethiopian emperors had a symbolic relationship that began with the conversion of the Semetic nobility by an Orthodox monk.<sup>264</sup> Although the emperor did not act as the head of the church, the clergy wielded considerable power as a result of their association with the monarchy. For example, the abune served as the emperor's political advisor, determined religious holidays, and decided who could enter the priesthood.<sup>265</sup> The clergy also acted as mediators in social and political conflicts. By receiving feudal land grants from the Ethiopian emperor to cultivate crops and tax peasants, the clergy became inextricably linked to him. Orthodox Christianity brought the nobility together under a single religious belief and culture.<sup>266</sup>

### 3.2.3. Islam

In the mid-1950s, Islam was introduced to the Dandi district. According to oral tradition, Islam was introduced to the district by sheiks (Muslim scholars) from all over the country, particularly from the Guraghe and Silte zones in the south.<sup>267</sup> They were not very successful in their efforts to convert a significant number of the local peoples in the study area because the area was already dominated by Orthodox Christians prior to the arrival of Muslim scholars and settlers.<sup>268</sup> During Haile Sillase I's reign, the military regime, and up to the present day, there was only one mosque in Ginchi's district town. In 1959, the Rahma Mosque was constructed from local materials. Several Ulamas are remembered by the Muslim community for their contributions to the spread of Islamic culture and religion in the district. Sheik Mohammed Abdullahi of Gurage and Haji

---

<sup>262</sup>Dandi District Cultural and Tourism Office Report (Ginchi, 2006), P.4.

<sup>263</sup>Ginchi Town Municipal Office Annual Report (2004), p.1.

<sup>264</sup>Archbishop Yesehaq, *The Ethiopian Tewahedo Church: An Integrally African Church* (New York: Vantage Press, 1989), p.176.

<sup>265</sup>*Ibid.*

<sup>266</sup>Informants: *Mamhere* (priest) Workineh Melaka, Bayisa Egu and Seyoum Milko.

<sup>267</sup>P. T. W. Baxter, Ethiopia's unacknowledged problem: The Oromo, *African Affairs: A Quarterly Journal of the Royal African Society*, (Oxford University Press, 1978), p. 283.

<sup>268</sup>Informants: Haji Rahmato Abbas, Washatu Chunkursa and Milkesa Daba.

Usen Yasuf of Argoba are among them. According to a 1980 Dandi district administration Office survey, the district's Islam followers were Silti, Gurage, and a few Oromo.<sup>269</sup>

### 3.2.4. Protestantism

Beginning in the late nineteenth century, Protestant missionaries entered Ethiopia with the goal of evangelizing Ethiopia's non-Christian ethnic groups, including the Oromo. Until the arrival of missionaries, the vast majority of people outside of Abyssinian areas continued to practice their traditional religious beliefs or Islam.<sup>270</sup> The expansion of missionary activity in Ethiopia, particularly in the south, encouraged Emperor Haile Sillassie because of their contribution to the central government. The relationship between the Emperor and the missionaries arose from a similarity between the Emperor's main objectives and the missionaries' means of achieving their goal (the construction of modern institutions such as clinics, schools, and other facilities).<sup>271</sup> According to some informants, the emperor's attitude toward the country's various religions improved as a result of his time in exile in Europe. Wonda Argaw also claimed that the emperor's tolerance of Protestantism's spread in Ethiopia was motivated by a desire to capitalize on the missionaries' resources by expanding modern education. Furthermore, while in Harar, the Emperor visited one of the mission schools.<sup>272</sup>

The Mekane Yesus church, led by Qes Gudina Nagaro, arrived in Ginchi town from Bakko Tibe district in the middle of the 1970s to spread Protestantism in Dandi district. They were not successful in converting people at the start of their station in Ginchi because the people of the district were dominated by Orthodox Christianity.<sup>273</sup>

Rural missionary efforts, according to informants, coincided with the spread of modern education, health care programs, and other development activities. For example, a group of German missionaries established a health center in the *qabale* of Barodo near Ginchi and provided free services to patients. In fact, they were more important socially through training

---

<sup>269</sup>*Ibid*

<sup>270</sup>Horace Eric Gilchrist, "Haile Sillase and American Missionaries: Inadvertent Agents of Oromo identity Identity in Ethiopia" MA Thesis (Departement of History, North Carolina State University, 2003), P.1.

<sup>271</sup>Haber land, "The Ethiopian Orthodox Church, A National Church in Africa," In Christian and Islamic Contribution Towards Establishing Independent State in Africa South of the Sahara, Paper and Proceedings of the African Colloquium(Stuttgart: Institute For Auslands Bezenhangen,1979),pp-78-79.

<sup>272</sup>Wonda Argaw, "A History of Konso Woreda from 1941-1991" (MA Thesis, Department of History Addis Ababa University, 2011), P.45.

<sup>273</sup>*Ibid.*

and health-related services than through evangelization.<sup>274</sup> During the 1974 Revolution, the number of protestant groups and believers increased significantly in both urban and rural areas of Dandi district. In the 1970s and 1980s, religion in general, and Protestantism in particular, suffered a setback. The military government confiscated Protestant churches' lands, schools, clinics, residential houses, offices, and other property. The churches were officially closed, and some protestant leaders and followers were imprisoned and killed.<sup>275</sup>

### **3.3. Infrastructural and Public Services Developments in Dandi District**

Despite relatively significant changes in the 1960s and 1970s, the development of infrastructure capable of providing public and private services to the community in Dandi district during the time period under consideration was extremely limited. Furthermore, when it came to providing public services, the government paid less attention to rural residents in the area than it did to city dwellers. For example, in the early 1950s and 1960s, five primary schools were established in the district's urban centers (towns), demonstrating the government's lack of concern for rural residents.<sup>276</sup> However, not a single school was established in the study area's rural *qabales*. The district's low level of development of public and private services was explained in various ways by oral informants. To begin with, the involvement of the local community in the establishment and expansion of public services, both in labor and finance, was extremely low. Second, despite the large amount of tax collected for the central government, the imperial budget allocated to the district was insufficient.<sup>277</sup>

#### **Education**

Education can be defined as the acquisition of knowledge, skills, and behavioral changes. It is a tool used to gather information, develop skills, and raise awareness about various issues, which in turn changes people's attitudes and leads to overall personal improvement. Furthermore, education is widely acknowledged as one of the most fundamental building blocks for human development and poverty reduction, as well as a key to achieving growth and development.<sup>278</sup> Of course, modern education is a relatively new phenomenon in Ethiopia. It was introduced into the country following Adwa's victory. In the early twentieth century, wealthy and self-educated

---

<sup>274</sup>Informants: Mengesha G/Wold, Sorsa Geleta and Fita Alemu.

<sup>275</sup>*Ibid.*

<sup>276</sup>Informants Bayate Fidano, Tayitu Badaso and Tamene Gudata.

<sup>277</sup>MOE, Education Sector Development Program III, Action Plan (Addis Ababa, 1994), P.31.

<sup>278</sup>Bayisa Negeri, Challenges and Achievements of Business process in Reengineering Implementation in Education offices in West Shoa Zone, Oromia (Addis Ababa University,2014),p.11.

Ethiopian intellectuals began to appear in the country. Self-educated Ethiopian intellectuals, in particular, had greatly influenced Emperor Menelik II himself on the importance of modern education in the country.<sup>279</sup>

Meanwhile, the state's interest shifted toward modern education for a variety of purposes in administration and diplomacy. The expanding bureaucracy required educated individuals for international relations services, and governments themselves required educated individuals for various jobs such as clerks and accountants.<sup>280</sup> Furthermore, schools were established and spread by the government in order to mitigate problems in public services in a positive way. More likely, during the post-Italian occupation period, the government prioritized the establishment and expansion of modern education in the country.<sup>281</sup>

Menelik Primary School opened in 1908, and it was the country's first government secular school. Even though modern education began in the first quarter of the twentieth century, it was expanded in various parts of the country during the post-liberation period (1941).<sup>282</sup> Religious (church) education played an important role in the country's early modern education. Church education was dominant, and it was provided by clergymen and missionaries. In the study area, the churches of Boda Abune Gebre Menfes Kedus, Dandi Saint Mary, and Qarsa Madihanelaem played an important role in the spread and development of education in the district.<sup>283</sup>

Furthermore, it had contributed to religious education in the district as well as in the surrounding areas. Education was provided in a small house built by the residents, initially, the clergymen who were educating people without pay.<sup>284</sup>

Later, as education spread throughout society, the number of students attending church school increased. The clergymen continued to teach in a similar manner, and it was during this time that they were able to receive a monthly salary of birr 20 and an additional birr 10 as an incentive for

---

<sup>279</sup>Tekeste Negash, *Education in Ethiopia: from Crisis to the Brink of Collapse*(Nordiska African institute, Uppsala, 2006), p.12.

<sup>280</sup>Pankhurst, Richard, "The Foundation of Education, Printing, News Papers, Books and Production and Literacy in Ethiopia", *Ethiopian Observer*,(Addis Ababa, 1962),p.63.

<sup>281</sup>Bahru Zewde, *A History of Modern Ethiopia 1855-1991*(Addis Ababa University Press, 2002), p.104.

<sup>282</sup>*Ibid.*

<sup>283</sup>Informants: Sorsa Geleta, Sorsa Fayera and Mamhire Workineh Melaka.

<sup>284</sup>Meaza Bekele, "A Study of Modern Education in Ethiopia, Its Foundation, its Development, its Future with Emphasis on Primary Education" (Ph.D. Dissertation, Colombia: Colombia University,1996), pp.32-35.

their services.<sup>285</sup> In the Dandi district, formal modern education began in an organized manner in 1941. The students' education was interrupted in fourth grade due to a lack of professionals and a shortage of classrooms. To address these issues, the community, at the request of the governor at the time, collected funds and materials and built an additional classroom in 1957.<sup>286</sup>

The school was upgraded to grade six the same year, and the number of teachers increased. Despite this, students were forced to discontinue their education after the sixth grade level due to the aforementioned factor. As a result, a limited number of students had the opportunity to further their education in other areas such as Ambo and Addis Abeba.<sup>287</sup> In the last of 1950s and 1960s, the Ethiopian government faced financial constraints when it came to expanding infrastructure, particularly schools. Even though there were challenges, it was still better than the period prior to the 1970s. Elementary schools began to open in various districts, including in Ginchi, Boda, Olankomi, Jaldu, and Ifata.<sup>288</sup>

As time passed, the government became more involved in removing the barriers that forced students to discontinue their education after grade eight. In 1969, the government established the next grade level, grade nine, and began providing educational services with the senior secondary school. Ginchi senior secondary school was closed for at least two years after issuing the first Ethiopian school leaving certificate in 1988 due to political turmoil caused by the Darg and the Ethiopian People's Revolutionary Party.<sup>289</sup>

### **Health Services**

There were some improvements in health institutions following the military government's ascension to power in the 1970s. During the *Därg* regime, health centers were established in the district and later expanded to the district's rural areas. Despite this, newly installed health centers were not providing adequate health services to a large number of people.<sup>290</sup> Until the 1950s, the health services available to the people of Dandi district were very limited. However, near the end of the 1950s, the first clinic was established in Ginchi town, and traditionally trained Italians began to provide services in the clinic to the residents of the district and surrounding

---

<sup>285</sup>Dandi District Education Office Report Bulletin (Ginchi, 2004).

<sup>286</sup>*Ibid.*

<sup>287</sup>Informants: Sorsa Geleta, Sorsa Fayera and Mamhire Workineh Melaka.

<sup>288</sup>Dandi District Education Office Report Bulletin (Ginchi, 2004).

<sup>289</sup>*Ibid*

<sup>290</sup>Informants : Araga Dabal Korge, Legesse Badada, and Washitu Chunkursa

areas.<sup>291</sup> Though rural area was known for malaria and yellow fever which claimed the lives of the natives, the central government did not pay attention to solve this social problem. This institution however, was unable to solve the problem due to a lack of trained professionals and equipment.<sup>292</sup>

Another issue concerning the health centers in the district's town and rural areas was the imbalance between the number of patients and the capacity of this health institution. Patients were forced to wait for treatment for an extended period of time due to a lack of equipment and bed rooms.<sup>293</sup> The district's health problems were exacerbated by a lack of adequate medicine, professional personnel, medical materials, and pure water. Because of a lack of infrastructures services such as transportation and clean water, health professionals assigned to work in the district were unwilling to stay for an extended period of time.<sup>294</sup>

### **Water Supply**

Water access is one of the requirements for humans to be healthy and productive. However, a large portion of the world's population is threatened by a lack of clean water supply. The problem is exacerbated in third-world countries such as Ethiopia and other developing countries. These countries suffer from a scarcity of safe drinking water.<sup>295</sup> Similarly, both rural and urban residents of our country experienced a lack of clean water during the time period under consideration. Water is an essential resource for both living animals and humans to survive on Earth.<sup>296</sup> The availability of water in general is critical not only for the survival of living things but also for the country's development. In the context of Dandi district, the source of water for home use in rural areas was primarily obtained from ponds, rivers, and wells, whereas urban residents used tap water.<sup>297</sup> In the post-liberation period, Dandi district's pure water supply was extremely limited. The natural resources of the Awash, Dabbis, Jamjam, Hulluqa, Qerransa, and Birbirsa Rivers, which are known tributaries of the Awash River, are abundant in the district. For a long time, the district's residents used these rivers for drinking, irrigation, home use, and other

---

<sup>291</sup>Dandi District Administration Office Report Bulletin( Ginchi 2004)

<sup>292</sup>Dandi District Health Center Office report( Ginchi 2002)

<sup>293</sup>Informants: Kebenu Bekele, Guma Bikila and Soboka Bifa

<sup>294</sup>*Ibid*

<sup>295</sup>Geremew Mengistu, "A History of Wanbera Woreda 1941-1991"(MA Thesis, History Department: Addis Ababa University, 2016)p.72.

<sup>296</sup> Mahetema Sillase Walda Masqal, *Ya Itiyoophiya bahel tinat: Bulga*(Addis Ababa, 1973), P.8.

<sup>297</sup>Mulugeta Debebe, *Decentralization in Ethiopia: Concept and Process, The Case of Dendi District, West Shewa Zone of Oromia*(Dortmund, Germany, 2012), p.18.

purposes. Only residents of Ginchi town used well water. Furthermore, the people of the district were unable to obtain enough water; even now, the district's coverage of clean water was less than 52%.<sup>298</sup>

### **Transportation**

In terms of transportation, the district was distinguished by a lack of well-organized infrastructure. In the absence of modern transportation in some rural areas of Ethiopia, pack animals such as horses, mules, and donkeys are still widely used to transport commodities and people. In the district, pack animals were the primary mode of transportation in rural areas due to the lack of modern road transportation and the difficulty of the district's geographical features.<sup>299</sup> Modern mode of transportation was first introduced in Dandi district during the Italian occupation (1936-1941). For example, the Italians built an asphalt road from Addis Abeba to Ambo, and Naqamte runs through the Dandi district. Bridges were built in the center of Ginchi town to connect Addis Abeba and Wallaga. Apart from the main road, there was no modern track road that could connect the district's sub-districts during the rainy season.<sup>300</sup> It was the Macha Tulama Association headed by Hailemariam Gameda in 1969 the concrete road from Ginchi to Jaldū-Gindeberet was constructed.<sup>301</sup> Providing vehicle service in the district during the rainy season was unthinkable. The districts of *Qäbäles* were linked together by roads built by the people's labor. The construction of a dry weather road allowed the locals to communicate with one another for a variety of reasons. People used the roads during market days and for other public functions.<sup>302</sup> In general, the World Neighbor Organization's initiative and the active participation of the local community improved the transportation system. Significant changes in transportation have had a positive impact on people's socioeconomic conditions. The residents were able to easily communicate with one another, and they were also able to supply their products to markets. Seasonal transportation was relatively improved, and residents of the district were able to easily use the newly constructed roads for a variety of purposes.<sup>303</sup>

---

<sup>298</sup> *Ibid*

<sup>299</sup> Harold Marcus, *The Life and Times of Menelik II: Ethiopia 1844-1913* (Oxford: Clarendon Press, 1975), P.23.

<sup>300</sup> Diribi Demissie Boku, *Oromo Wisdom in Black Civilization* (Finfinnee, April 2011), p. 465.

<sup>301</sup> *Ibid*.

<sup>302</sup> Informants: Megersa Saro, Almaz Dhangiya and Abera Degefa,

<sup>303</sup> *Ibid*.

### **Communication**

Communication was the most important aspect that has played a vital role in any country's social, political, and economic development. Communication services included telecommunication, postal, and media services. In Ethiopia, the concept of cloud communication services can be traced back to Emperor Menelik II's reign, when it was introduced in 1904.<sup>304</sup>

Despite the fact that telecommunications play an important role in the exchange of ideas and information in various political, social, economic, and cultural spheres, the Dandi district's rural and urban residents were unable to access communication services during the period under consideration. However, only those who lived in the district's center, Ginchi, benefited from communication. This was due to Ginchi being the district seat. Its service was performed manually by an operator.<sup>305</sup>

### **Electricity**

The most important sector for the development and transformation of small and large towns is electricity. It contributes to the development of modern sectors and serves as a foundation for business, industrial, and other sectors. In reality, during the period under consideration, the Dandi district did not have full-time electricity; the maximum amount of time available was six hours, and the source was a generator.<sup>306</sup>The Fincha power project was completed in 1972 and began operation in November 1972. It has enabled the further extension of the interconnected system to include the towns of Southern Ethiopia by extending a 235Km long transmission line of 132 KVA from Awash I power station to Ambo, Ginchi, Assala, Adami Tulu, Shashamane, Ziway, Hawasa, Yirgalem, Dilla, and Debre Birhan, as well as their surrounding region. These towns were no longer reliant on diesel power.<sup>307</sup>

---

<sup>304</sup>Worku Bogale, A Background Paper On Telecom and Telecon Statistes in Ethiopia (Addis Ababa, 2005), P.1.

<sup>305</sup> Ginchi Town Administrative and Municipal Report Bulletin (2002).

<sup>306</sup>Melesew Shanko, "Overview of Electricity Sector in Relation to Public Private Partnership in Ethiopia" (Addis Ababa, 2002), p.15.

<sup>307</sup>Informants: Legesse Bedada, Major Arega Dabal, and Megersa Saro

## CHAPTER FOUR

### DANDI DISTRICT UNDER THE DERG REGIME (1974-1991)

#### 4.1. Political and Socio-Economic Developments

The armed forces, students, teachers, trade unions, and civil servants all played important roles in the start of the 1974 Ethiopian Revolution. The collaboration of the armed forces, in particular, played a significant role in the eruption of the revolution. The first action was taken by the twenty-fourth brigadier (four on division) in the town of Nägalé Boräna after the government failed to meet their demands for pay and pension increases, better food allowance, injury benefits, and improved living quarters, among other things.<sup>308</sup>

The protests of students and teachers against the government's proposed educational policy, as well as the taxi drivers' strike against fuel price increases, sparked the uprising in Addis Abeba. This was quickly followed by army mutinies in January 1974 due to dissatisfaction with military life conditions. Peasants were passive participants in the 1974 revolution.<sup>309</sup> It also brought about long-term changes in Ethiopia's political and economic landscape by bringing an end to the so-called Solomonic dynasty. The revolutionary turmoil of the period had an impact on all Ethiopian regions and societies. However, due to the military's relative organization and the lack of a well-organized political party of the masses, the military took the initiative to force the emperor to step down and take power on September 12, 1974, and the *Därg* was established. The Land Proclamation was introduced by the *Därg* (committee in Amharic) with the goal of abolishing landlordism in Ethiopia and redistributing the most important economic asset- land- to ordinary Ethiopians.<sup>310</sup> The only organized military junta, the Provisional Military Administration Council (PMAC), declared itself immediately, signaling the end of monarchical rule on the one hand and the Solomonic Dynasty on the other, and heralding the rise to power of military dictatorship in Ethiopia.<sup>311</sup> During the imperial regime, various peasant rebellions were launched against local landlords in a disorganized and dispersed manner, posing no significant challenge to the landlords, let alone the government. However, dissatisfaction was widespread. When they were evicted from their tenancy, some of the tenants attempted to kill the landlords. The landless section of Dandi districts community was expressing this type of

---

<sup>308</sup> Bahru Zewde, *A History of Modern Ethiopia 1955-1991* (Addis Ababa University Press, 2002), pp.229-236.

<sup>309</sup> Dessalegn Rahmato, "Agrarian Reform in Ethiopia: A Brief Assessment, Paper Presented at the seventh International Conference of Ethiopian Studies" (Lund: University of Lund Press, 1992), pp.587-589.

<sup>310</sup> Andargachew Tiruneh, *The Ethiopian Revolution 1974-1987: A Transformation from An Aristocracy to A Totalitarian Autocracy*, (Cambridge University Press, 1993), P.38.

<sup>311</sup> Bahru Zewde, *A History of Modern Ethiopia 1855-1974* (Addis Ababa University, 1991), p.229.

resistance. Their movements, however, remained unknown because they were suppressed before attracting the attention of the larger masses.<sup>312</sup>

Soon Following the revolution, all universities, colleges, and secondary schools were closed and students were instructed to relocate to the country's rural areas. To carry out its new reforms, the darg government mobilized and dispatched over 50,000 students, high school and college teachers to rural Ethiopia to educate the peasantry about the old systems. The Land Reform Proclamation, passed in March 1975, was the most popular and radical *Därgs* declaration. Massive demonstrations by city dwellers demonstrated their fervent support for a historic reform.<sup>313</sup> On February 25, 1975, *Därg* issued the proclamation No.31 of 1975 (a proclamation to provide for the public ownership of Rural Lands), which abolished feudal production and property relations and replaced them with the state and cooperative private sector. This proclamation not only abolished the previous feudal production relations between the land lord and the peasant, but it also completely eliminated commercial agriculture from rural Ethiopia.<sup>314</sup>

Both the *Edigät Bāhibrät Yä Ewuqätina Yä Sira Zāmača* and the March 1975 Land Proclamation benefited the people of Ethiopia in general, and Dandi in particular. "All rural lands shall be collective property of the Ethiopian people, and no person, business organization, or other organization shall hold rural land in private ownership," states the proclamation. As a result, the proclamation only granted the right to use land and stated explicitly in Article 5 that "no person may sell, exchange, mortgage, lease, or otherwise transfer his holding to another."<sup>315</sup> The military government mobilized students under the *Edigät Bāhibrät Zāmača* program to notify the public about the essence of the new reforms. The students of *Zāmača* heralded the end of serfdom and private land ownership. As a result, over 30,000 peasant associations were formed across the country to fill the administrative void left by Haile Sillasie's demise and to dismantle the balabats' office. There were also attempts to combat illiteracy. Furthermore, the *Zāmāča* students established the overall administrative framework of the new government.<sup>316</sup> The Darg forwarded the following words about the campaigners: *to implement the great proclamation that is the result of a long time sacrificial struggle, the Provincial*

---

<sup>312</sup>Informants: Bekele Mutal, Sorsa Fayera and Ibsa Ararso.

<sup>313</sup>Andargachew, pp. 102-102.

<sup>314</sup>Roberto Cigna, *The Ethiopian Revolution: Its Present Stage of Development, in the Proceedings of The Seventh International Conference of Ethiopian Studies*, (University of Lund, 1982), pp.523-534.

<sup>315</sup>*Ibid.*

<sup>316</sup>Informants: Arada Natai, Tamene Gudeta and Abera Degefa.

*Military Government Administration, Därg has sent 60,000 students, teachers, and Mäläyo läbäsoč to the entire Ethiopia for this great and new national responsibility.*The Zämäčä students' role was to nationalize land, build schools, provide basic health and education, and modernize the peasantry. Ethiopia was divided into five zones for program implementation based on geographical location and administrative effectiveness.<sup>317</sup>

The Shewan province was one of the zones that administered the Jibat and Machaawräjja. This zone is specifically divided into campaign command centers that serve as a head office at sub-provincial administrative centers. Dandi district as one of the surplus productive district in the helped it for the promotion. Since then, *Mato Alaqa* (Commander of hundred) Fisaha Inatto was the governor of the district. Following this, the campaign center in Ginchi officially started its work. The officials of Mengistu equipped the Zämäčä students with the ideas like; በዚህ ሥረዓት ውስጥ አንድ በሌላው ላብ ሥነቀባረር ላብ አደሩ ላቡን ማጥት የለበትም፤ የሰው ነሰው ጅብ ማለት ግዜው አከተማ : *literally, “In this system, no one would lose the fruits of his sweat (labor) because of the luxurious lifestyles of others. The days of hyenas eating men are over”.*<sup>318</sup>The researcher deduced from this that Haile Sillassie's exploitative and oppressive government had come to an end. As a result, during the reign of this new government, the citizens of the country would see the fruits of their labor. On 20 September 1974, the military government declared its manifesto clarifying its aim to build *Hibretesebawinet* or Ethiopian Socialism, whose goal was “equality, self-reliance and the dignity of labor, the supremacy of common good and the indivisibility of Ethiopian unity.” The military government also made clear its determination to work for the people of Ethiopia under the slogan of “*Ethiopia tikkem*” (“Ethiopia first”).<sup>319</sup>

### **Political Change**

As stated above, the regime completely restructured the country's political and economic systems in accordance with socialist ideology. During its seventeen years in power, the Darg regime implemented three decentralization reforms. In the beginning, rural Kebele Peasant Associations (KPAs) were formed. Similarly, urban areas with a population of 2,000 or more were organized into Kebele Urban Dwellers (KUDAs).One of the KPA's goals was to empower locals by

---

<sup>317</sup>Informants: Fayera Dawo, Kuma Gina and Sorsa Fayera.

<sup>318</sup>*Addis Zemen Gazeta, Magabit 22, 1975, P.7.*

<sup>319</sup>Edmond J. Keller, “*Ethiopia Revolution, Classes and National Question, African Affairs* (Oxford, 1981), Pp.519-520.

bringing administrative units closer to them. The primary responsibilities of the KPA were land redistribution, the construction of schools, rural roads, and clinics, the establishment of cooperative shops and the distribution of some consumable goods at reasonable prices, the administration of local security, and the provision of social tribune service.<sup>320</sup>

Second, the right of nationalities to self-determination was recognized. The program recognized the right to self-administration in local affairs as well as the right to participate in cultural ceremonies (PMAC, 1976). In practice, however, Ghebrehiwet observed that "aside from local music and dance celebrations," the program did not result in tangible power devolution of meaningful cultural autonomy. Under pressure from EPRP critics and MAESON's advice, the Därg "officially announced the adoption of 'scientific socialism' and a program for a 'National Democratic Revolution,' eventually leading to the establishment of a 'Peoples Democratic Republic' on April 20, 1976."<sup>321</sup> One of the issues addressed in the National Democratic Revolution Program was the disparity between nationalities in Ethiopia. This is put as follows:

The right of self determination of all nationalities will be recognized and fully respected. No nationality will dominate another one since the history, culture, language and religion of each nationality will have equal recognition in accordance with the spirit of socialism. The unity of Ethiopia's nationalities will be based on their common struggle against feudalism, imperialism, bureaucratic capitalism and all reactionary forces. This united struggle is based on the desire to construct a new life and a new society based on equality, brotherhood and mutual respect.... Given Ethiopia's existing situation, the problem of nationalities can be resolved if each nationality is accorded full right to self-government. This means that each nationality will have regional autonomy to decide on matters concerning its internal affairs. Within its own environs, it has the right to determine the contents of its political, economic, and social life use its own language and elect its own leaders and administrators to head its internal organs.<sup>322</sup>

Third, the regime acknowledged regional autonomy as a practical policy for addressing the national issue. In accordance with this, the country's administrative structure was reorganized into five autonomous regions and 24 administrative regions.<sup>323</sup> The indigenous peoples of the Dandi district opposed the military government's administrative system more than the imperial government's administrative system. According to informants, the imperial government systematically ruled over the area under the guide of local administration by appointing former *balabbats* to various administrative units. *Mato Alaqa* (commander of hundreds) Moges Bekele, *Ato Dureso Taye*, *Ato Teklu Gaammee*, and *Mato Alaqa* (commander of hundreds) Fissaha

---

<sup>320</sup>Informants: Sorsa Fayera, Ibsa Ararso and Sorsa Geleta those who were participants of *Zämäča* students.

<sup>321</sup>Gebrehiwet Kasai Baraki, "The practice of Fiscal Federalism in Ethiopia: A critical Assessment 1991-2012 an Institutional" (PhD Dissertation Presented to Faculty of Economics and Social Science Switzerland, Frauberg University, 2025), P.33.

<sup>322</sup>Clapham, P.199.

<sup>323</sup>Gebrehiwet, p.33.

Inatto are a few examples. Although some nobles were dissatisfied, the majority of them were represented as government employees in the *awäräjja* and *mékétel wärädas*. The rest of the powerful elites were serving the governors, and the majority of them were permitted to *bäläbbats* and *qoros*.<sup>324</sup>

The *Därg* government's complete change of administrative system in the district prompted the majority of the natives to support antigovernment groups. There were also chairpersons, managers, and group leaders to rule over the peasant associations (about 500), 100, and 25 family heads, respectively, under the unit leader. These government agents among the resettlement were given the authority to collaborate with the cadres to achieve the socialist production system. Kuma Ginna, for example, was a well-known cadre in the Dandi district.<sup>325</sup> The peasantry received less attention in the achievement of the central government's nationwide development plan. Because of the ineffective administrative system, farmers developed informal resistance techniques to the military government's production plan. Most of them also explain how representatives of the military government harmed the lives of rural peasants by arresting them for no apparent reason. All of these direct and forceful political and administrative systems resulted in the military government receiving less support from the poor rural and entire community.<sup>326</sup> The military government did not share this optimism. In addition to the society covering the forest frontiers area and recruiting militias and police forces to avoid the threat of guerilla fighters, the *Därg* used various methods to gain support from the local people. The first step was to depose *awräjja* and *wäräda* governors who were apathetic to propaganda and action. According to informants, the military government represented a number of district governors for no more than one or two years. The military government's next step, in response to its failure to gain the trust of the district's people, was to expand political propaganda through meetings in different *Kebele* in Dandi district.<sup>327</sup> This system was first implemented near the end of the 1980s. Various expansions of propaganda gained prominence during this period, with the establishment of various clubs in schools and kebeles being the fashion of the day to instill socialist ideology in the minds of the youth and to counter rebel propaganda. Even history and geography classes were included in the propaganda program, with the goal of familiarizing the

---

<sup>324</sup> Negesa, p.16.

<sup>325</sup> Informants: Ararsa Wodajo, Feyera Dawo and Fayera Sandaba.

<sup>326</sup> Bahru Zewde, *A History of modern Ethiopia, 1855-1974* (Addis Ababa: Addis Ababa University Press, 1991), p.166.

<sup>327</sup> Informants: Ararsa Wodajo, Feyera Dawo and Fayera Sandaba.

youth with the country's military successes and teaching them about the country's topographical settings.<sup>328</sup>

After the land reform, the Därg appointed the awräjja and wäräda administrators directly. As a result, Dandi was successively administered by various administrators who were in charge of the Därg government. They carried out activities such as maintaining peace and security and controlling institutions such as police and prisons, supervising government tax and customs collection, aroused and presided over the collection of warada council members, and coordinating and controlling activities in sectors such as agriculture, education, health, and infrastructure.<sup>329</sup> Despite this, the administrators spent a significant amount of time carrying out the central governments and its party's objectives, such as convincing peasants to join the party and recruiting troops for military service in the district. During the soldier recruitment, they were fighting with farmers in every village in the district. Indeed, the country's public administration was characterized by the center's dominance over the periphery.<sup>330</sup> During the Därg regime, the Dandi districts were administered by *Mato Alaqa* (Commander of hundred) Moges Bekele (circa 1974-1978), *Ato Teklu Gaammee* (circa 1979-1983), *Mato Alaqa* (Commander of hundred) Fissahaa Inattoo (circa 1984-1987), and *Ato Duresso Taye* (circa 1988-1991).<sup>331</sup>

### **Peasant Association**

The formation of peasant associations was one of the most notable features of land reform. Following the revolution, the new regime's authorities were particularly concerned about the plight of Ethiopian peasants in general, and the Dandi district in particular. As a result, throughout the country, the state began to form peasant organizations within peasant associations.<sup>332</sup>

Despite the fact that the 1975 land reform proclamation called for the formation of peasant associations, it was proclamation No.71 of 1975 that provided legal recognition for their institution, which was strengthened throughout the country. The primary goal of Därg's establishment of peasant associations was to monopolize the country's rural area. The General Assembly, Defense Committee, and Executive Committee were the most important

---

<sup>328</sup>*Ibid.*

<sup>329</sup>*Ibid.*

<sup>330</sup>Informants: Megersa Saro, Gonfa Qophessa and Aradda Natai.

<sup>331</sup>*Ibid.*

<sup>332</sup>Dandi District, Rural and Agricultural Development Office Report (Ginchi, 2002), p.5.

administrative bodies of the PAs, according to this proclamation. Among all of these organs, the General Assembly was the main decision-making body of the PAs.<sup>333</sup> Peasant associations were formed at the *qäbäle* level in the Dandi district. They were significant and well-organized societal institutions in the study area. As a result, most peasants in the district were eager to join the association in their respective areas at the start of the Därg regime. Despite this, there were people who were turned off by peasant associations and even despised the government's efforts in general.<sup>334</sup> It was widely acknowledged that the main goal of the new government was to abolish the feudal system, which had endangered some of society's most privileged groups, particularly landlords.<sup>335</sup>

The reality was that peasant associations were widely patronized and spread throughout the Dandi district, and a large number of peasants became members of the associations in the areas to which they belonged. As stated previously, each peasant association in the district is led by an elected chairperson and a committee. They were in charge of carrying out the day-to-day operations of the associations.<sup>336</sup> Apart from that, because these associations were given administrative authority, they were also involved in judicial activities in their respective areas. The primary goal of the PAs at first was to implement land reform proclamations, which resulted in land redistribution among peasants. Their responsibilities were later expanded through continuous proclamations.<sup>337</sup>

In relation to this, in 1979, Dandi peasant associations were given the authority to enforce the law and collect taxes in their respective areas. These tasks were previously assigned to qoros and balabbats before the Därg rose to power. The majority of Dandi's PAs followed an order issued by warada governors and peasant association leaders from meketel waradas. The monthly meeting and discussion of all PAs reinforced this at the district level.<sup>338</sup> Concerning the contribution of peasant associations in the Dandi district, they were critical in making a significant contribution to the change in peasant farm production. They took part in a series of coordinated development activities. As a result, the association played an important role in

---

<sup>333</sup> Alamneh Mallase, *Peasants, Agrarian Socialism and Rural Development in Ethiopia* (London: West View Press, 1987), p.54.

<sup>334</sup> Informants : Arada Natai, Tamene Gudeta and Abera Degefa

<sup>335</sup> Warriner. D, "A Report on Land Reform in Ethiopia, p.54.

<sup>336</sup> *Agrarian Reform in Ethiopia* (Uppsala: Scandinavian Institute of African Studies, 1984), pp.37-39.

<sup>337</sup> A Proclamation No. 130 of 1977, "All Ethiopian Peasant Association Establishment Proclamation," *Negaret Gazeta* 37/1, September, 1977, pp.99-102.

<sup>338</sup> Dandi District, Rural and Agricultural Development Office Report (Ginchi, 2002), p.5.

directing the society's road building, tree planting, and soil conservation programs in their community.<sup>339</sup>

The association had also assisted in the redistribution of land in the study area. Dandi's PAs prioritized land redistribution to all landless people while paying little attention to the fertility of plots of land. As a result, agricultural productivity among peasants has decreased.<sup>340</sup> In fact, land distribution occurred in 1979 and 1980 with the involvement of the Ministry of Agriculture. Members of the Peasant Association formed the committees in 1979. As a result, the committee registered Dandi district's landowners, and peasants who monopolized extra land were forced to redistribute it to the district's landless peasants. However, some members of the PA committee were more concerned with preventing corruption than with maintaining law and order in their respective areas.<sup>341</sup>

## 4.2. Reforms of *Därg*

### Land Reform

Land was the primary source of income for the majority of rural peasants and a valuable resource for those engaged in agricultural activities. It is a valuable resource that contributes to investment, wealth accumulation, and inheritance for future generations. Ethiopia used the feudal land tenure system until the 1974 Revolution. The land proclamation issued in 1975 quickly changed the old regime's land tenure system. As a result, the first and most important goal was to begin the process of land distribution and peasant organization into associations.<sup>342</sup> The 1975 land reform policy was one of the most important measures that were followed by the land redistribution campaign, which provided a venue for landless tenants to gain access to land. These changes resulted in the abolition of the feudal-tenant relationship and provided access to agricultural land and other renewable natural resources.<sup>343</sup>

The students' slogan "land to tiller" inspired the 1975 land reform. In fact, it was accepted by the majority of Dandi district residents. The land in Dandi district was in the hands of *balabbats*. Despite this, the *Därg's* land reform began to encroach on the *balabbats'* land in the

---

<sup>339</sup>Informants: Ararsa Wodajo, Feyera Dawo and Fayera Sandaba

<sup>340</sup>Informants: Bayisa Egu, Tadese Yali and Duguma Gurara.

<sup>341</sup>Dessalegn Rahmato, P. 82.

<sup>342</sup>Marina 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.

<sup>343</sup>Allan Hoban, "Social Anthropology and Development Planning in a Case study in Ethiopian Land Reform Policy", *The Journal of Modern African Studies* (Oxford, 1972), pp. 561-582.

district. Using the 1975 Proclamation, the Därg declared that all rural land was the collective property of Ethiopians. Furthermore, the proclamation states that all privately owned rural land was to be distributed to people willing to cultivate their holdings themselves.<sup>344</sup>

Many people were skeptical about the new land reform's implementation after the proclamation. They expected the proclamation to fall short of its goals and thus remain ideal. The government, on the other hand, seemed unconcerned about effectively implementing the issued land reform statement. Finally, the government attempted to obtain the proclamation through a student campaign in which they were able to educate peasants, organize peasant associations, and raise political awareness in order to redistribute land in the Dandi district. The military government attempted to implement land reforms by effectively eradicating traditional institutions of *rest* and *gult*, as well as through land distribution through peasant associations.<sup>345</sup>

### **4.3. Co-operatives in Dandi District**

#### **Producers Co-operatives**

For a long time, the country's agricultural production was primarily reliant on the participation of individual farmers, who were unable to provide sufficient products for consumption and surplus for industries. Following the implementation of the 1975 land reform, the Därg adopted strategies and mechanisms that it believed would result in reforms and transformations in the lives of rural agricultural populations. The government was eager to see the fruits of their labor.<sup>346</sup>

The Därg took several measures to improve the lives of peasants. To carry out this plan, the Därg introduced a variety of agricultural inputs such as fertilizers, extension programs and special seeds, anti-weeding, and insecticide. It also attempted to appoint district-level agricultural experts. All of these efforts, however, resulted in little change in the lives of the rural population. The main goal of the Därg's new agricultural policy was to increase agricultural productivity by establishing producer cooperatives (*Ya Amracoc Ye Hebrat Sera Mahbar*). To

---

<sup>344</sup>Proclamation No.31 of 1975, "A Proclamation to Provide Public Ownership of Rural Land" (*Negaret Gazeta* 34/26 April, 1972), p.94.

<sup>345</sup>Warriner, D., "A Report on Land Reform in Ethiopia", *paper prepared for the United Nations Economic Commission for Africa* (Addis Ababa, 1970), p.52.

<sup>346</sup>Kababaw 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.

ensure the success of this plan, the government encouraged peasants to participate in collective farming on government-determined plots of land.<sup>347</sup>

As a result, the government devised a variety of enforcement methods to bring all peasants under the umbrella of producer cooperatives. First and foremost, it monopolized individual farmer land and transferred it to cooperatives. If a person does not join the cooperatives, he will lose his land, so without willingness, peasants will be forced to join the cooperatives. Sec, non-members of the cooperatives were unable to obtain agricultural inputs and other benefits. As a result, in order to receive these benefits, peasants joined cooperatives. Furthermore, the government set aside time for individual farmers to provide free labor services to cooperatives. This was another factor that compelled peasants to join cooperatives.<sup>348</sup>

Producers' cooperatives were established as a result of the issuance of Proclamation No. 138 in 1978. Peasant cooperative farming was established for the purpose of bringing rural peasants into producer cooperatives and encouraging peasants to work together for their development. Accordingly, the government implemented a program and encouraged peasants to band together and brings their farmlands for common use.<sup>349</sup> Despite the government's efforts to force peasants to join associations in Dandi district, the majority of peasants preferred to separate from the associations and farm independently. The agricultural producers' cooperatives were not successful in increasing the productivity of their members. The first and most important issue was that peasants joined cooperatives merely because the government compelled them to do so.<sup>350</sup>

Another reason for its failure was that the cooperative's products were all monopolized by the government, and the government distributed the products to peasants based on their consumption interests. The peasants were enraged not only by product distribution but also by work inequality; there were hardworking peasants and peasants who simply worked.<sup>351</sup> As a result, peasants were opposed to equal distribution of products with unequal participation in the harvesting process. Furthermore, the government prioritized political matters over productivity

---

<sup>347</sup>E.N. Vassilyeva, "Legal Basis of Cooperative Farming in Ethiopia" proceedings of the International Congress of Ethiopian Studies, II (Moscow, 1986), pp.185-189.

<sup>348</sup>Informants: Seyoum Milko, Tamene Gudata and Milkesa Daba

<sup>349</sup>*Ibid.*

<sup>350</sup>Dandi District, Rural and Agricultural Development Office Report (Ginchi, 2002), p.5.

<sup>351</sup>*Ibid*, Informants: Megersa Saro and Gonfa Qophesa.

improvements. For the reasons stated above and others, the peasants left the association, and the peasant cooperatives gradually disintegrated and dissolved over time.<sup>352</sup>The most important contribution of the *Därg* regime in agricultural producer cooperatives was environmental conservation. The community appreciated the efforts of the societies that organized and carried out forestation in Dandi. In general, the introduction of agricultural peasant cooperatives in Dandi district resulted in significant changes in production methods and rural social institutions.<sup>353</sup>

### **Service Cooperatives**

The Peasant associations established in Dandi district were service cooperatives. The military government issued Proclamation No. 138 in 1978, which provided for the formation of Cooperative Societies. The primary functions of service cooperatives were to provide valuable services to cooperative members.<sup>354</sup>As a result, service cooperatives offer market services, consumer commodities, savings services, and other benefits. Hence, it sought to protect peasants from exploitation by private traders. To the district's peasants, service cooperatives were initially more impressive than producer cooperatives.As a result, without any government pressure, a large number of peasants joined service cooperatives. The service cooperatives in Dandi district were formed by combining three to ten qabale peasant associations.<sup>355</sup>

The central goal of service cooperatives in Dandi district, like in other areas, was to establish cooperative shops where goods were distributed to members using membership cards. Through the district's shops, the service cooperatives provided commodities such as sugar, oil, salt, matches, soap, nails, and dry cell batteries to members.<sup>356</sup>Furthermore, the shops purchased grains at a lower cost from peasants and sold them to the Agricultural Market Cooperation, earning a profit (AMC). For example, in Dandi district, wheat and barley were purchased at 15 birr per quintal and teff at 30 birr per quintal and sold at 25 and 40 birr, respectively, earning a profit of 10 birr per quintal.<sup>357</sup>Initially, service cooperatives were able to save money for their organizations. However, it is unimportant for a variety of reasons. In the first place, the chairpersons of the service cooperatives were corrupt and embezzled the resources of the peasant

---

<sup>352</sup>Informants: Kumsa Angesa, Kibitu Rafisa and Tayitu Badaso.

<sup>353</sup>*Ibid.*

<sup>354</sup>A proclamation to produce for the Establishment of Cooperative Society, *Negaret Gazeta* (Proclamation No. 138, March 3,1978), p.41.

<sup>355</sup>Informants: Gurmessa Araddo, Kuma Ginna and Fita Alemu.

<sup>356</sup>*Ibid.*

<sup>357</sup>Girma K., *The State and Development in Ethiopia* (London: Humanities Press International, 1992), p.20.

associations and service cooperatives. Secondly, due to transportation issues, most service cooperatives were unable to supply a diverse range of goods and meet the demands of their members. Finally, peasants lost faith in their associations and began to withdraw their membership from service cooperatives, and the situation deteriorated gradually towards the end of the 1980s. The aforementioned factors contributed to the failure of service cooperatives in the Dandi district.<sup>358</sup>

#### **4.4. Villagization in Dandi District**

After July 1985, the villagization program became one of the military regime's issues. Thus, the program attempted to create a favorable environment in order to overcome the era's prevalent socioeconomic and political problems. As a result, the villagization program began in 1985, with the goal of relocating rural residents to newly preferred areas. Initially, this program was not prepared with the participation of peasants and did not take into account peasant ideas and demands; rather, the program was run by higher ranking officials in the district.<sup>359</sup>

The primary goal of *Mandar Meserata* (villagization) was to create favorable conditions for the effective use of natural resources, to bridge the rural-urban divide by providing social services to communities closer to their village, to increase agricultural productivity, and to improve village security and protection.<sup>360</sup> The military government attempted to gather the scattered settlement in the rural areas based on these. The government issued instructions outlining the criteria for establishing the villages. As a result, the program was overseen by a national villagization coordinating committee, and similar bodies were established at the district level to carry out the program.<sup>361</sup>

As a result, the guidelines focused on preferred village areas that are close to water supplies and have fertile land. Furthermore, the criteria for selecting new settlements included proximity to public services such as roads, health centers, schools, markets, and religious institutions. The villagization sites in Dandi district were chosen for this purpose, and the implementation process began in 1985.<sup>362</sup> However, masses of peasants strongly opposed the program and refused to leave their former settlement areas where they had lived for a long time, but they were unable to

---

<sup>358</sup>Informants: Worku Gemechu, Dhangiya Bayisa and Megersa Saro.

<sup>359</sup>Clapham, p.175.

<sup>360</sup>Alula Yohannes, A History of Dambaca Woreda to 1991,(MA Thesis, Department of History, Addis Ababa University,2011), p.17.

<sup>361</sup>Informants: Dhuguam Gurara, Muluneh Dibaba and Abara Rafu

<sup>362</sup>*Ibid.*

stop it. As a result of their inability to persuade peasants to leave their former homes peacefully, officials resorted to harsh measures. As previously stated, the measures taken were despicable; houses were demolished, and peasant household materials became worthless.<sup>363</sup> Aside from the peasants' objection to leaving their settlement areas, the peasant association chose villagization sites without the agreement or interest of settlers. As a result, it aggravated the peasants' resistance to the program. Moving people from their previous settlement to the new sites had its own impact on their income and agricultural output.<sup>364</sup>

In addition to this, as a result of the program, villages became overcrowded, and peasants were forced to adopt the customs of the people with whom they had settled. Furthermore, because of the close proximity of villages, the community may be affected by transmitted diseases such as cholera, tuberculosis, and others, exacerbating social crimes. The national study, in general, reveals resemblance to the Dandi district. According to the source, the villagization program failed due to the government's failure to fulfill its promise of financial resources and experienced people in the villages.<sup>365</sup> The villagization program brought people together, resulting in a decrease in agricultural production and gradually worsening soil degradation. Furthermore, the program intended to force people to live far away from their agricultural land, exposing their crops to the destruction of wild animals.<sup>366</sup>

They forced the people to leave their homes without taking into account farming habits or crop cultivation. As a result, villagization resulted in low agricultural production in the Dandi district.<sup>367</sup> Despite this, peasants began to leave the new villages in large numbers towards the end of the 1980s, and following Därg's deposition in 1991, the majority of peasants returned to their former homeland. During the Därg regime, the district underwent various changes, some of which were manifested by the emergence of new political and socioeconomic programs.<sup>368</sup> The district saw the implementation of various programs, the proclamation of land reform, and the formation of peasant associations, producers' and service cooperatives. Peasant support was widespread during the first year of the new regime's rule. However, the introduction of producer and service cooperatives was met with opposition from the district's peasants. The introduction

---

<sup>363</sup>Birru Birmaji, "Villagization and Rural Transformation in Ethiopia," (Addis Ababa, 1988), pp.49-50.

<sup>364</sup>Birru Birmaji, PP. 49-50.

<sup>365</sup>Clapham, Pp.175-178.

<sup>366</sup>*Ibid*

<sup>367</sup>Informants: Negussie Bedada, Sorsa Fayera and Guta Chalchisa.

<sup>368</sup>Andargachew Tiruneh, p.79.

and implementation of the villagization program, in particular, made the people wary of the regime's serious rule.<sup>369</sup>

#### **4.5. Opposition and Collapse of *Därg***

The revolution that deposed Emperor Haile Sillassie was unable to install a democratic government. Immediately following the revolution and the *Därg's* assumption of power, as well as the subsequent land reform, various insurgent groups raised arms against the *Därg*. The causes were numerous, but they can be divided into two categories. The landed nobility of northern Ethiopia, whose land had been completely nationalized by the government, were among the first to object. As a result, the military government gained political power and embarked on a series of reforms that sparked public opposition.<sup>370</sup> According to various sources, resistance from various sections of society persisted in both towns and the countryside. The town's students, teachers, and civilians posed the most serious threat to the *Därg*. This was due to the *Därg* declaring itself the sole vanguard of the revolution and outlawing all forms of political activity. However, there was no fundamental ideological difference between the *Därg* and the other student leaders of opposition groups, as they all claimed to believe in Socialism.<sup>371</sup> According to Asafa Jalata, the Oromo national movement was organized even before the *Därg* to restore Oromo democracy and liberate the Oromo people from all forms of opposition and exploitation to Ethiopian colonialism. A small number of Oromo educated class members clearly understand the impact of Ethiopian government on Oromo society by becoming acquainted with Oromo history, culture, values, and various forms of resistance to Ethiopian regime. This situation paved the way for the Oromo national movement to emerge in the 1960s and 1970s. This movement was formed by the Maccaa-Tulamaa Self-Help Association in the 1960s and the Oromo Liberation Front (OLF) in the 1970s.<sup>372</sup> The Ethiopian People's Revolutionary Party inspired and led these segments of society (EPRP). Various political parties fought the *Därg* in various parts of the country. In addition to the Eritrean People's Liberation Front (EPLF) and the Tigrian People's Liberation Front, the EPRP was a *Därg* fighter (TPLF).<sup>373</sup>

---

<sup>369</sup> *Ibid.*

<sup>370</sup> Solomon Ashagre, p.97.

<sup>371</sup> Negesa Begna, "A History of Danno District, West Shewa ca 1936-1991" MA Thesis in History and Heritage Management (Jimma University, 2019), p. 97.

<sup>372</sup> *Ibid.*, p. 98.

<sup>373</sup> *Ibid.*

The EPRP was successful in agitating the people against the *Därg* regime in West Shewa in general and Dandi district in particular. Beginning with the introduction of its programs and policies, the EPRP began its objection and was able to secretly activate the *Därg* program participants to its sides in addition to the students. They attempted to use various segments of society. Their opposition to the regime was based on its failure to implement the land policy and other policies. The EPRP's attempts to control Dandi were met with fierce resistance from the *Därg*.<sup>374</sup>

The EPRP understood the district's intention on the main issue for which they mobilized the people. Most EPRP supporters were educated groups, students, teachers, and other civilians who were willing to give their lives for their goals. The EPRP and their followers organized an anti-*Därg* protest in Addis Abeba in 1977 to discourage the government.<sup>375</sup> Thus, the government used a clear option in a mass execution to break the EPRP's unity. It was clear that this was done to force the urban population to surrender and reveal EPRP members; as a result, many people died. Despite this, the EPRP implemented an armed struggle policy that was carried out in various parts of the country.<sup>376</sup> The *Därg* also murdered many people in Dandi district who were suspected of having relations with the EPRP, and as a result, the people despised the *Därg* government. The failure of the *Därg's* economic policy, human rights violations, and extreme autocracy that isolated the regime from the community all contributed to the *Därg's* demise near the end of the 1980s.<sup>377</sup> In 1989, the regime also faced a surprise coup plot by many generals and senior officials against the military government. Apart from that, *Därg* officials were corrupt, and soldiers and generals sold weapons to anyone, including their opponents, the EPRP. In the final years before the war, a multi-ethnic political party called the EPRDF was formed.<sup>378</sup>

Between 1989 and 1990, the EPRDF controlled large areas of northern Ethiopia and marched to Addis Ababa in May 1991, forcing Colonel Mengistu HaileMariam to flee the country. *Därg* cadres in Dandi district merged into society after a new government took power.<sup>379</sup>

---

<sup>374</sup>Informants: Gonfa Qophesa, Fixa Alemu and Ibsa Ararso.

<sup>375</sup> Gebru Tereke, *Ethiopia power and protest*, p.219.

<sup>376</sup> Andargachew Teruneh, pp. 211-213.

<sup>377</sup> Informants: Gonfa Qophesa, Fixa Alemu and Megersa Bayisa.

<sup>378</sup> Tsega Endalew, *Conflict Resolution through Cultural Tolerance: An Analysis of Michu Institution in Matakal Region, Ethiopia*, (Social Science Research Series Report, No.25, 2002), p.3.

<sup>379</sup> *Ibid.*

## Conclusion

The study sought to generalize and analyze the history of Dandi district, West Shewa, from 1941 to 1991. Based on oral history and archival materials, it attempted to reconstruct a history of the Dandi district with a focus on local developments. As a result of the study's compromise in developing a comprehensive history of the district for the period under consideration, it has attempted to look into some of the major local developments that have shaped the district's historical development in local context. Using the major national outlines of historical development for this period, the study has analyzed the history of Dandi district taking into consideration local developments. At the first of the study, major historical developments of the area experienced upto 1941 period are raised and discussed.

Accordingly, the geneology of the local Oromo of Dandi district is related to the descendants of *torban Walee* linked to torban Maaruu. The seven Walee were Koonnoo, Abbadho, Gaalayyii, Yaayyaa, Maaruu, Kube and Dullelee descended from Maccaa Oromoo and settled in South Western Shewa in general Dandi district in particular. In the first chapter, the study assesses the overall picture of the district using existing sources. Despite the researcher's emphasis on narration, descriptions, and analysis of major historical developments during the time period under consideration, the work also included some significant points prior to 1941.

The researcher also raised the most important socio-economic developments in the district, such as social relations, the most important legacies of the Gadaa system that still existed in the district, such as *gumaa*, *Jaarsummaa*, *Guddifachaa*, and *Moggaasaa* institutions, and their societal consequences in the second part of this work. The main issues of these institutions were discussed under the *Gadaa* system. For instance, through *Moggaasaa* and *Guddifachaa*, the Oromo assimilated many non-Oromo people for different purposes as thire sons and daughters. Politically, Haile Sillasia's reform was a good revival of the district's old rule. In terms of politics, the government stabilized the army and distributed the administration system's structure. The government, on the other hand, appointed *balabbats* in the surrounding villages.

The study looked into social issues; there were no significant changes in the district other than infrastructure for development during Emperor. For instance, Clinics, schools, and roads, were the major problems for the region's economic development. The district stayed under the burden of the *bäläbbat* fails into different economic problems and such a burden made different problems in the district besides the economic development of each individual, because the

Emperor HaileSillasié and his imperial government started to work on what they had leftward during 1935. In order to consolidate centralized political power and broaden the government's economic base, the regime actively pursued the task of introducing several administrative and land-related reforms, categorizing land into three major groups: cultivated, semi-cultivated, and uncultivated land. The study looked into the prevalence of administrative bias during the Imperial regime. The Dandi district administrators exploited the residents by failing to implement the principles and orders issued by the central government. Furthermore, there was a taxation burden on the local residents during the Imperial regime. The district faced a number of issues as a result of the taxation burden.

The investigation focused on Emperor Hailä Selasié I's deposition and the emergence of the succeeding regime, Därg, in 1974. The Därg government began to strengthen his authority by implementing various programs dealing with economic, political, and social issues at the national level in general and in the Dandi district in particular. Among Därg's programs was land reform, which was the main issue that led to the Imperial government's downfall. As a result, the Därg responded to peasant demands by instituting land reforms, peasant associations, and cooperatives such as produce cooperatives and service cooperatives. Nonetheless, the residents of the district were harmed by policies. The government faced opposition from local residents while implementing these programs, which contributed to the Därg regime's demise. Later, these factors contributed to the end of military rule in 1991.

## **Glossary**

*Abba*- father, owner of the horse-name of prominent figures, or form of title for ordinary priest

*Abba Bokku*- father of specter

*Abba Malkaa*- the lineal chief of an area

*Abba Duulaa*- commander in chief, minister of defense

*Aaddee* - title given for women; equivalent 'ms.'

*Abbaa Booraa*- the owner of the gray horse or a soldier who owned a gray horse

*Abbaa Gadaa*- prime councilor, a master of Gada, Gada leader

*Abbaa muudaa*- father of anointing or spiritual father who anoints elects in the Gada system

*Angafa*- senior, an elder who born first

*Ayyaana*- it represents a holiday or spirit

*Bona*- winter

*Bokkuu*- club scepter

*Gadaa*- an age-graded socio-economic system of the Oromo

*Guddifachaa*- means of adoption in a sense of bringing up a child

*Gumaa*- blood money, money paid as compensation

*Irreecha*- thanksgiving or pray of the waaqäffatas of the Oromo

*Irreecha Malkaa*- thanksgiving or pray performed along the river or lake bank

*Irreecha Tulluu*- thanksgiving or pray performed at the top of a mountain in the winter season

*Kallacha*- phallic like symbol made of ivory worn on the fore head of Abbaa Gadaa that it is

Believed to be revered or feared

*Moggaasa*- to name or give a name used also among Oromo as social adoption

*Obboo*- a title equivalent to 'Mr.'

*Qaalluu*- Oromo religious leader, he leads ritual performance and prayers

*Waaqa*- sky God, Creator

*Waaqeffannaa*- thanksgiving or worshipping

*Waaqeffataa*- worshippers of Waaqa

*Amrachochi*- Producer

*Ato*- a title equivalent to 'mr.'

*Arbenga*- Patriot

*Awräjja*- an administrative unit below the province

*Bäläbbat*- Individual with the hereditary owner of rest land

*Balämbäras*- head of an *amba*, a low level administrative title

*Birr*- the standard Ethiopian currency

*Ćeqašum*- Responsible to collect tax from empowered villages

*Däga*- zone with cold climate

*Däjjazmač*-a military title below Ras

*Därg*- the military government or Junta that ruled Ethiopia from 1974-1991

*Fitawarari*- commander of vanguard, a title below dajazmach

*Gabbar*- tribute/tax-paying peasant

*Gasha*- a unit of measurement of land, equivalent to 40 hectares

*Geber*- agrarian tribute invariably paid in kind of cash; tax

*Grazmach*- commander of the left, a politico-military title above balambaras

*Gult*- non-hereditary right to collect tribute, bestowed members of the nobility and clergy by the  
King

*Läm*-Cultivated land

*Läm-xäf*-Semi-cultivated

*Koroo*- village chief

*Meketel*- administrative unit below woreda

*Mälekägna*- the commander of the army during the conquest of the southern region who  
Inhabited a vast land

*Nach-labash*- local militia

*Nägarit Gazäta*- the official gazäta (newspaper) where all legislation is published

*Negus*- King

*Qäbälé*- lowest administrative unit below meketel woreda

*Qägnamach*- commander of the right, a politico- military title above grazmach

*Qes*- priest of Orthodox Church

*Qolla*- hot climatic condition area

*Ras*- head, the traditional politico- military title under *negus*

*Rist (Astma-rist)*- a lineage system of land ownership, giving usufruct rights to the claimant

*Samon*- priest or deacons supposed to take rest for a week of services

*Taf*- uncultivated

*Teqlay Gizat*- province

*Zämača*- student's campaigners

## **BIBLIOGRAPHY**

### **I. Archives Materials**

National Archives and Library Agency(NALA)

Folder No.17.1.3,File No.17.1.3.01.

Folder No.17.1.3.20, File No.17.1.3.20.03.

Folder No.17.1.3.26, File No.17.1.3.26.06.

Folders No.17.1.3.20, File no.17.1.3.20.08.

Folder No. 17.1.3.20, FileNo. 17.1.3.20.04

Folder No/19. FileNo.17.1.3.20.06

Folder No.17.1.3.32, FilesNo. 17.1.3.32.09

Folder No. 303/62, FileNo.17.1.3.23.02.

Folders No.17.1.3.32, File No. 17.1.3.32.10

Folder No. 25.2.61, File No. 17.1.3.18.05

Folders No.17.1.3.18, File No. 17.1.3.18.06

Folders No.17.1.3.21, File No. 17.1.3.21.01

### **II. Published Materials**

#### **Articles, Journals, Books and Book Chapters in Books**

Abir, Mardochai. *Ethiopia and Red Sea*, New Jersey, 1980.

Alemayehu Haile. “*Seenaa Oromoo Hanga Jaarraa 20ffaa*” *Jildii 2ffaa*, Finfinnee, 2016.

Asafa Jalata. *Oromia and Ethiopia: State Formation and Ethno National Conflict 1868-2005*, Asmara, 1993.

Archbishop Yesehaq. *The Ethiopian Tewahedo Church: An Integrally African Church*, New York: Vantage Press, 1989.

Asmarom Legesse. *Gada*. New-York: The Free Press, 1973.

\_\_\_\_\_. *Oromo Democracy: An Indigenous African Political System*, Trenton NJ: Red Sea Press, 2006.

Baissa Lamu. “The Political Culture of Gada: Building Blocks of Oromo Power,” *Paper Presented at the Oromo Studies Association Conference*, University of Toronto, Canada, 1993.

- Bahru Zewde. *A Modern History of Ethiopia: 1855- 1991, 2<sup>nd</sup> ed.* Eastern African Studies, 2001.
- \_\_\_\_\_. *A Modern History of Ethiopia from 1855-1974*, Addis Ababa, 1992.
- \_\_\_\_\_. “Some Aspects of Post-Liberation Ethiopia 1941-1950,” *In Eighth International Conference of Ethiopian Studies, Vol. I*, Addis Ababa: Institute of Ethiopian Studies, 1984.
- \_\_\_\_\_. *The Italian Occupation of Ethiopia: Records, Recollections and Ramifications in Society’ in the State and History Selected Essays*, Addis Ababa University, 2008.
- Bahru Tafla. Asma Gyorgis and His Work. “*History of Galla and the kingdom of Shawa*,” New York, 1987.
- Balsvik, Randi. R. *Haile Sillasié’s Students: The Intellectual and Social Background to Revolution, 1952-1974*, Addis Ababa University, 2005.
- Bartels, Lamber. *Oromo Religion: Myths and Rites of the Western Oromo fo Ethiopia-an Attempt to Understand*, Berlin, 1983.
- Baxter, P.T.W. Ethiopia’s Unacknowledged Problem: The Oromo, *African Affairs: A Quarterly Journal of the Royal African Society*, Oxford University, 1978.
- Braukamper, U. “Oromo Country of Origin: a consideration of hypothesis”, *proceed Second International Conference*, 1980.
- Clapham, Christopher. “Transformation and Continuity in the Revolutionary Ethiopia” Cambridge, Cambridge University Press, 1988.
- Cigna, Roberto. The Ethiopian Revolution: Its Present stage of Development, *in the Proceeding Of the Seventh International Conference of Ethiopian Studies*, University of Lund, 1982.
- Crummy, Donald. *Land and Society in the Christian Kingdom of Ethiopia: From the Thirteenth to the twentieth Century*, Oxford, 2000.
- Dereje Enwou. “Historical Significances of Odaa with Special Reference to Walaabuu,” *Star Journal Vol. I. No 2*, 2012.
- Dessaiegn Rahmato. “Agrarian Reform in Ethiopia: A Brief Assessment” Paper *presented at the Seventh international Conference of Ethiopian Studies*, Lund: University of Lund, 1982.
- Dirribi Demissie Boku. “Oromo Wisdom in Black Civilization” Finfinnee, 2011.

- Donald N. Levine. *Greater Ethiopia: The Evolution of Multiethnic Society*, University of Chicago Press, 2000.
- Dunning C. Harris. *Land Reform in Ethiopia: A Case Study in Non Development*, 1970.
- Eshetu Chole. "Towards A History of the Fiscal Policy of the Pre- Revolutionary Ethiopian State 1941-1974" *a paper presented for the East African History Conference of, Nazareth Institute of Ethiopian studies*, 1982.
- Etana Habte. "Assessing the Aftermath of Adwa in Wollaga Territory (Ethiopia): The Case of Leqa- Naqamte and Leqa- Qelem", *International Conference on Social Science and Humanity 1896-1937, Vol. 5*, Singapore University, 2010.
- Gäda Mälba. *Oromia: Yätädäqäw yägef Tarik* .Addis Ababa, 1994.
- \_\_\_\_\_. *Oromia: An Introduction*, Sudan, Khartoum, 1998.
- \_\_\_\_\_. *Oromia an Introduction to the History of Oromo People*. Kirk house Publisher, Minnesota, 1999.
- Gämätchu Mägärsa. *The Oromo World-View: In the Journal of Oromo Studies, Vol. XII. No. New York*, 2015.
- \_\_\_\_\_. "The Oromo World View," *Interdisciplinary Seminar of the Institute of Ethiopian Studies, June, 6-7, 1998*.
- Guluma Gameda. "Conquest and Resistance in the Gibe Region 1881-1900", *Journal of Oromo Studies, Vol. III, No.1 and 2*, 1996.
- Haber Land. "The Ethiopian Orthodox Church, A National Church in Africa" *In Christian and Islamic Contribution towards Establishing Independent in Africa South of Sahara," Paper and proceedings of the African Colloquium, Stuttgart, Institute for Auk lands, Bezienhangen*, 1979.
- Huntingford, G.W.B. *The Oromo of Ethiopia and the Kingdom of Kafa and Janjero*, London, 1969.
- Hussien Jemama. "The politics of Land Tenure in Ethiopian History experience from the South" *Paper presented to Xi World Congress of Rural Sociology, Norway*, 2004.
- Ketebo Abdiyo. "Villagization in Arsi, Was it an agent of development or Impoverishment?" *in the proceedings of the second Annual Research Conference of Jimma Universtiy February 17-18, 2011, Jimma University*, 2011.
- Mamo Hibo. *Land, Local Custom and State Policies- Land Tenure, Land Disputes and*

- Disputes Settlement among the Arsi Oromo of Southern Ethiopia*, Kyoto: Nakanishi Printing, 2006.
- Marcus G. Harold. "Motives, Methods and Some Results of the Unification of Ethiopia During the Reign of Menelik II," *Proceedings of Third International Conference of Ethiopia Studies*, Addis Ababa, 1969.
- \_\_\_\_\_. *Imperialism and Expansion in Ethiopia from 1865 to 1890: In Colonialism in Africa*, Cambridge: Cambridge University Press, 1969.
- Markakis, J. *Ethiopia: Anatomy of Traditional polity*. Oxford: Clarendon Press, 1975.
- Markakis and Nega Ayele. *Class and Revolution in Ethiopia*, Shama Books, Addis Ababa, 1988.
- McCann James. *People of the Plow: An Agricultural History of Ethiopia, 1800-1990*, University of Wisconsin Press, 1995.
- Mohammed Hassan. "Pilgrimage to Abba Muudaa," *Journal of Oromo Studies*, Vol. 12, No. 1 And 2, Addis Ababa, 2005.
- Oromo Cultural and Tourism Office: *History of Oromo People to the Sixteenth Century*, Finfinnee, 2006.
- Ottawa, Mariana. "The Ethiopian Land Reform: From Political change to Economic Development," *In the proceeding of the Eighth International Conference of Ethiopian Studies*, Addis Ababa, 1989.
- Pankhurst R. "The History of the Shewan Towns from the Rise of Menelik to the Foundation of Addis Ababa," *in proceeding of the Eighth International Conference of Ethiopian Studies*, Addis Ababa, 1977.
- Sisay Ibsa. "The promotion of Democracy and its impact on the Oromo National Movement," *The Journal of Oromo Studies Vol.5, No. 1 and 2*, USA, University of Tennessee, 1998.
- Shiferaw Bekele. "The Evolution of Land Tenure in the Imperial Era," *an Economic History of Modern Ethiopia: The Imperial Era, 1941- 1974*. Dakar: CODESRIA, 1995.
- Solomon Dejene. "Exploring *Idir*: Toward Developing a contextual Theology of Ethiopia," *in Proceeding of the 16<sup>th</sup> International Conference of Ethiopian Studies*, Trondheim, 2009.
- Taklätsadiq Makurya. *Yá Itopiya Tarik: Kä Atse Tewodros Eskä Qädamawi HaileSillasie*, 2<sup>nd</sup> Ed. Addis Ababa: Qiddus Gyorgis Printing Press, 1951 E.C.

- Taye Gulelat. "The Tax in Lieu of Tithe and the New Agricultural Tax, *Preliminary Evaluation*" Dialogue, Vol.II, No.1. Addis Ababa, 1968.
- Tesema Ta'a. "The place of the Oromo in the Ethiopian History," *Journal of Oromo Studies*, Vol.II. No. 1 and 2, Addis Ababa, 2004.
- Teshale Tibebu. *The Making of Modern Ethiopia 1896-1974*, Lawrenceville, New Jersey, Red Sea Press Inc., 1995.
- Teshome Kebede. "Some aspects of Feudalism in Ethiopia," *in the proceeding of the Seventh International Conference of Ethiopian Studies*, University of Lund, 1982.
- W.C. Harris. "*The Highlands of Aethiopia*." London, 1844.

## **II. Unpublished Materials**

### **PhD Dissertations, MA Thesis, BA and Report Papers**

- Abayneh Girma. "The Nature of Administration and Development in Ethiopia the Case of Walamo Development." Senior Essay, Department of History: Addis Ababa University, 1971.
- Abera Zeleke. "Agriculture and Land Tenure in Walmara *Woreda* (Western Shoa) 1941-1991." M.A. Thesis, Department of History: Addis Ababa University, 2006.
- Abbas Haji. "A history of Arsi 1980-1935" B.A. Thesis, Department of History, Addis Ababa University, 1982.
- Adinew Bitew. "Political and Socio-economic History of Assosa warada, 1941-1991", M.A.Thesis, Addis Ababa University, 2011.
- Alemu Shuie "Wallaga during Italian Occupation 1936-1941," M.A. Thesis, Department of History, Addis Ababa University, 2002.
- Alula Yohannes. "A History of Dämbäca Wäräda to 1991." M.A.Thesis, Department of History, Addis Ababa University, 2011.
- Birru Birmaji. "Villagization and Rural Transformation in Ethiopia." B.A. Thesis, Department Of Political Science, Addis Ababa University, 1988.
- Daniel Ayana. "Protestant Mission in Wollaga: A Study of the Activities of the missions and Local Converts 1898-1935." M.A. Thesis, Addis Ababa University, 1984.
- Debela Alemu. "A Historical Survey of Asosa Town to 1991." M.A. Thesis, Department of History: Addis Ababa University, 2007.
- Dechasa Abebe. "The Socio-Economic History of North Shawa Ethiopia: 1800-1935." PhD

Dissertation in History, South Africa: University of South Africa, 2015.

Deressa Debu. Agro- Ecological History of Omo-Naaddaa, in Jimma Zone of Oromiyaa: from 1900 to 2007, M.A. Thesis VDM Verlag, Nov. 10, 2010.

Destä Roba. “A History of Kofale District 1941-1991.” M.A. Thesis Haramaya University, 2023.

Gebehu Temesgen. “The History of Jimma Awräjja from 1941-1991.” M.A. Thesis, Department of History, Addis Ababa University.

Gebru Tereke. “Rural Protest in Ethiopia: Study of Three Rebellions.” PhD Dissertation: Syracuse University, 1977.

Gemetchu Megersa. “Knowledge, Identity and the Colonizing Structure: The Case of the Oromo in East and Northeast Africa.” PhD Dissertation, London, 1993.

Gonfa Ebisa. “Customary Conflict Resolution among the Haro Limmu of Northwest Wallaga: The of Qaalluu Institution.” M.A. Thesis, Department of Social Anthropology, Addis Ababa University, 2014.

Kebede Chala. “A History of Kuttaayee Oromo, West Shewa Zone 1890s-1991.” M.A. Thesis, Jimma University, 2018.

Meaza Bekele. “A Study of Modern Education in Ethiopia: It’s Foundation, its Development, and Its Future with Emphasis on Primary Education.” PhD Dissertation, Colombia: Colombia University, 1996.

Mengistu Geremew. “A History of Wambara *Warada*, 1941-1991.” M.A. Thesis Department Of History: Addis Ababa University, 2016.

Mulugeta Debebe. “Decentralization in Ethiopia: Concept and Process, the Case of Dendi District, West Shewa.” PhD Dissertation, Dortmund University: Germany, 2012.

Nebiyu Eyas. “Administrative History of Gojjam, 1941-1974.” M.A. Thesis, Department of History: Addis Ababa University, 2004.

Negaso Gidada. “History of Sayyoo Oromo of Southwestern Wallaga.” PhD Dissertation, Frankfurt, 1984.

Selamawit Haile. “An Assessment of the implementation of Functional Adult Literacy in Marhabete *Woreda*.” M.A. Thesis; Department of Curriculum and Instruction Program: Addis Ababa University, 2014.

Solomon Ashagrie. “A History of Farta Wäradä 1935-1991.” M.A. Thesis, Department of History, Addis Ababa University, 2011.

Täkalign Wäldä Mariam. "A city and its Hinterlands: The Political Economy of Land Tenure, Agriculture and Food Supply for Addis Ababa, Ethiopia 1887-1974." PhD Dissertation: Boston University, 1995.

Tegegne Teka. "Rural institutional Reforms in Post- Revolution in Ethiopia." M.A.Thesis, in Development Studies, University of Cambridge, 1982.

Tamam Adam. "An Agro-ecological History of Bako Tibe District 1941-1991." M.A. Thesis, Department of History and Heritage Management, Jimma University, 2015.

Tesema Ta'a. "The Oromo of Wollega: A Historical Survey to 1991". M.A. Thesis in History, Addis Ababa University, 1980.

\_\_\_\_\_. "The Political Economy of Western Central Ethiopia: From the Mid-16<sup>th</sup> to the Early 20<sup>th</sup> Centuries." PhD Dissertation, Department of History, University of Michigan State, 1986.

Wondu Argaw. "A History of Konso *Woreda* from 1941-1991." M.A. Thesis Department of History, Addis Ababa University, 2011.

Yasin Mohammed. "A History of Iluu Abbaa Booraa 1889-1991." M.A. Thesis, Addis Ababa University, 1980.

Zelalem Tesfaye. "Ethiopia when the Gadaa Democracy Rules in a Federal State." M.A.Thesis, Department of Philosophy in Indigenous Studies, University of Tromso, 2012.

### **Bulletins, Manuscripts and Reports**

Central Statistical Authority 2007 Census Result of Oromia Region, I Part VI Statistical Report on Population Size Characteristics, Addis Ababa, 1995.

Ginchi Town Administration: Annual Bulletin, 2006 G.C.

The Dandi District Education Office Bulletin, 2008.

Dandi District Cultural and Tourism Office 2017, "History of Dandi District," Ginchi.

Dandi District Rural and Agricultural Office Annual Report, 2017, Land Use and Land Cover Of Dandi District, Ginchi.

Dandi District Rural and Agricultural Development Office, Land Use and Land Cover of Dandi Ginchi, 2009.

Dandi district Cultural and Tourism Office, Ginchi, 2012.

MOE, *Education Sector Development Program III*, Action Plan. Addis Abab: Berhan ena  
Selam Printing Press, 1994.

West Shewa Cultural and Tourism Office, Ambo, 2011.

### **News Papers**

*Addis Zemen Gazeta*, Magabit 22, 1975

*Negarit Gazetta*, “Decree No. 6 of the 1953”, November 28, 1953.

\_\_\_\_\_. Land Proclamation No. 8 of 1942.

\_\_\_\_\_. Land Proclamation of No. 70 of 1944.

\_\_\_\_\_. Education Tax Proclamation No. 94 of 1949 and Health Tax Proclamation No.39  
of 1959.

\_\_\_\_\_. “A proclamation to provide for the Establishment of Cooperative Society,”  
*Negarit Gazetta*, Proclamation, No.138, March 3, 1978.

\_\_\_\_\_. Proclamation No. 130 of 1977, “All Ethiopian Peasant Association Establishment  
Proclamation”, *Negarit Gazatta* 37/1, September 1977.

\_\_\_\_\_. Proclamation No.31 of 1975, “A proclamation to provide for Public Ownership of  
Rural Lands”, *Negarit Gazatta* 34/2, April 1975.

### List of informants

Name of informants	Sex	Age	Place of interview	Date of interview	Remarks
Abebe Kebede ( <i>Obboo</i> )	M	61	Boda 01	April 2/4/2022	He told me about the <i>Zämäča</i> students
Abera Degefa( <i>obboo</i> )	M	80	Ginchi 02	April 4/4/2022	He was patriot during the Italo- Ethiopian war and told me about Italians.
Abera Rafu( <i>obboo</i> )	M	75	Kotoba Jalata	April 15/4/2022	HetoldmeGumaaCompensati onintheinthe Dandi district.
Almaz Dhangiya( <i>Aadde</i> )	F	55	Ginchi 02	April 22/4/2022	She told me about infrastructure in Ginchi
Arada Natai( <i>Obboo</i> )	M	79	Triange Shube	April 16/4/2022	He told me information on the taxation system during Imperial period.
Ararsa Mutal( <i>Obboo</i> )	M	77	Ginchi 02	April 6/4/2022	He informed important information on the Irreecha on Malkaa Awash.
Arega Debal( <i>leutnant</i> )	M	75	Ginchi 02	May 2/5/2022	He informed the ruling system of the Därg regime.
Bayate Fidano( <i>Aaddee</i> )	F	64	Boda 01	April 7/4/2022	Shetold me information on the Ateetee ceremony
Bayisa Egu( <i>Obboo</i> )	M	72	Mareno Gonjeb	May 12/5/2022	He informed the Gada system and Guma compensation in the District.
Bekele Fayisa( <i>Obboo</i> )	M	78	Ginchi 01	May 18/5/2022	He told me about land tenure system in Dandi.
Bekele Kefeni( <i>Obboo</i> )	M	70	Ula Dullo	April 23/4/2022	Hetell me about the political change during Därg
Dandana Nagara( <i>Obboo</i> )	M	69	Boda 01	May 22/5/2022	He is well Socio-economic development of the district.
Dhangiya Bayisa( <i>Obboo</i> )	M	76	Dandi Mumicha	April 26/4/2022	He is well informed about Dandi lake.
Dhangiya Salile( <i>Obboo</i> )	M	63	Faji	May 4/5/2022	Heprovides Socio-economic development of the district.
Degaga Tiruneh( <i>Obboo</i> )	M	65	Boda	May 8/5/2022	Hegivesrelevantinformation on the history of Italian rule.
DejeneW/Meskel( <i>Obboo</i> )	M	59	Goro Sokorru	May 27/5/2022	He told me about1974 revolution

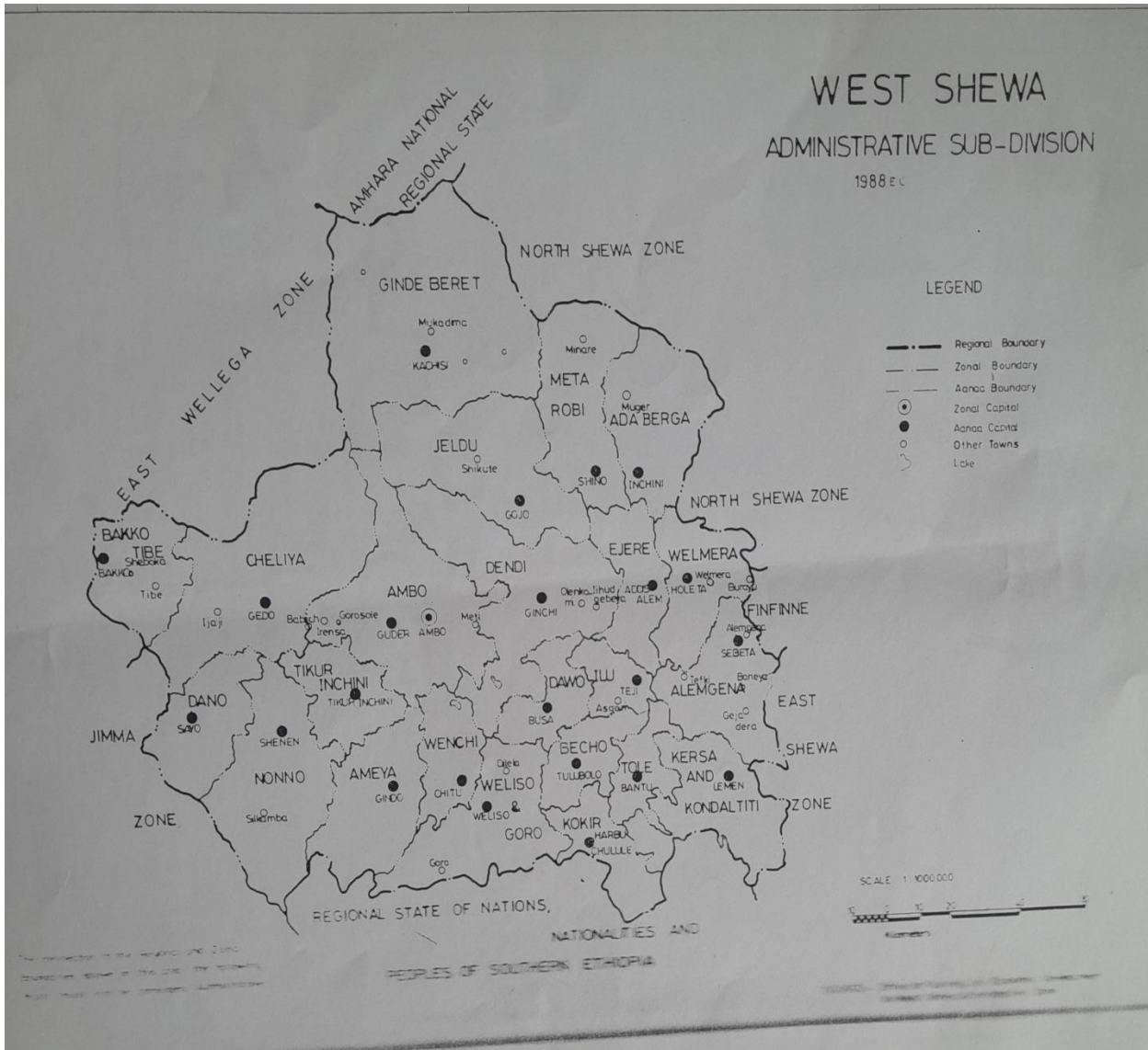
Corporal Duguma Gurara	M	83	Boda 01	April 3/4/2022	He informed significant information of the Italian Occupation resistance.
Feyera Dawo( <i>obboo</i> )	M	66	Dandi Sulu	May 9/5/2022	He informed important information on the naming of Dandi district.
Fayera Sandaba( <i>Obboo</i> )	M	74	Hubato Dule	May 10/5/2022	A very knowledgeable informant on the expansion of protestant in the district.
Fikiru Tola( <i>Obboo</i> )	M	71	Horata	April 6/4/2022	He informed the peasant associations during Därg period.
Fita Alemu( <i>obboo</i> )	M	69	Golole Bolo	May 6/5/2022	He informed valuable information of Villagization in the district.
Gonfa Qophesa( <i>Obboo</i> )	M	66	Chirato	May 15/5/2022	Raised some significant changes in the district during the Därg period.
Guma Bikila( <i>Obboo</i> )	M	78	Ginchi 02	May 17/5/2022	He is an elder who informed the infrastructural development in the district.
Gurmessa Aradda( <i>Obboo</i> )	M	64	Awash Wajitu	May 25/5/2022	He told me about <i>Gumaa</i> pleading in the district
Guta Chalchisa( <i>Obboo</i> )	M	73	Faji Galila	May 3/5/2022	He told a lot on the inter-ethnic-relation in the district.
Ibsa Ararso ( <i>Mato Alaqa</i> )	M	69	Werka Werabo	June 5/6/2022	He informed the land reform of the Darg period.
Iticha Faji( <i>Obboo</i> )	M	66	Jawe Buri	June 1/6/2022	He told the importance of Qallu institution
Kabeta Kula( <i>Obboo</i> )	M	80	Dubisa T/Luba	June4/6/2022	He remembers the overall view of different governmental policies.
Kebenu Bekele( <i>Obboo</i> )	M	59	Boda 01	June 7/6/2022	Knows the expansion of Protestantism in the district.
Kibitu Refisa( <i>Aaddee</i> )	F	61	Gatiro	June 8/6/2022	She is informed marriage practice in the study area.
Kuma Ginna( <i>Obboo</i> )	M	75	Wamura	June 9/6/2022	He is , who knows well the history of Dandi,
Kumsa Angessa( <i>Obboo</i> )	M	79	Galesa K/Geshar	June 11/6/2022	He knows the reason why peasants refuse the ruling policy of Därg regime.

Legesse Bedada( <i>Major</i> )	M	66	Ginchi 02	June 12/6/2022	He knows more about the historical experiences of the area.
Mamitu Danboba( <i>Aaddee</i> )	F	63	Boda	May 29/5/2022	She told me Atete ritual in Dandi district.
Mangesha G/Wold( <i>Paster</i> )	M	54	Ginchi 01	April 28/4/2022	He is Paster well and told the expansion of protestant.
Megersa Bayisa( <i>Obboo</i> )	M	68	Gare Arera	June 13/6/2022	He is very well informed on the Macha Gadaa of the Oromo.
Megersa Saro( <i>Obboo</i> )	M	65	Ginchi 02	June 16/6/2022	He has good knowledge about the policy of the imperial regime.
Megersa Wodajo( <i>Obboo</i> )	M	77	Golole Bolo	June 14/6/2022	He informed important information on the naming of Dandi district.
Milkessa Dhaba( <i>Obboo</i> )	M	71	Chirato	May 25/5/2022	A very knowledgeable informant on the expansion of protestant in the district.
Mulatu Kabeta( <i>Obboo</i> )	M	72	Ginchi 02	May 21/5/2022	He informed peasant associations during Därg period.
Muluneh Dibaba( <i>Obboo</i> )	M	69	Awash Wajitu	June 15/6/2022	He told the formation of villagization in the district.
Nigussie Bedada( <i>Obboo</i> )	M	66	Faji Galila	June 18/6/2022	He told me significance of Gada in the district.
Seyoum Milko( <i>Qes</i> )	M	73	Ginchi 01	June 17/6/2022	He is an elder who preach and pray in St. Mikael in Ginchi.
Soboka Bifa( <i>obboo</i> )	M	80	Jawe Buri	June 20/6/2022	An elder who live for along period.
Sorsa Fayera( <i>Obboo</i> )	M	68	Dubisa T/Luba	June 22/6/2022	He is educated person and student of <i>Zamaca</i> .
Sorsa Geleta( <i>Obboo</i> )	M	71	Boda 01	April 30/4/2022	He informed the land reform of the period.
Tadesse Yali( <i>Obboo</i> )	M	80	Gatiro	June 26/6/2022	He told the importance of Qallu institution
Tamene Gudeta( <i>obboo</i> )	M	66	Wamura	April 21/4/2022	He remembers the overall view of different governmental policies.
Taresa Chalchisa( <i>Obboo</i> )	M	73	Cheleleka	May 30/5/2022	Knows the expansion of Protestantism in the district.

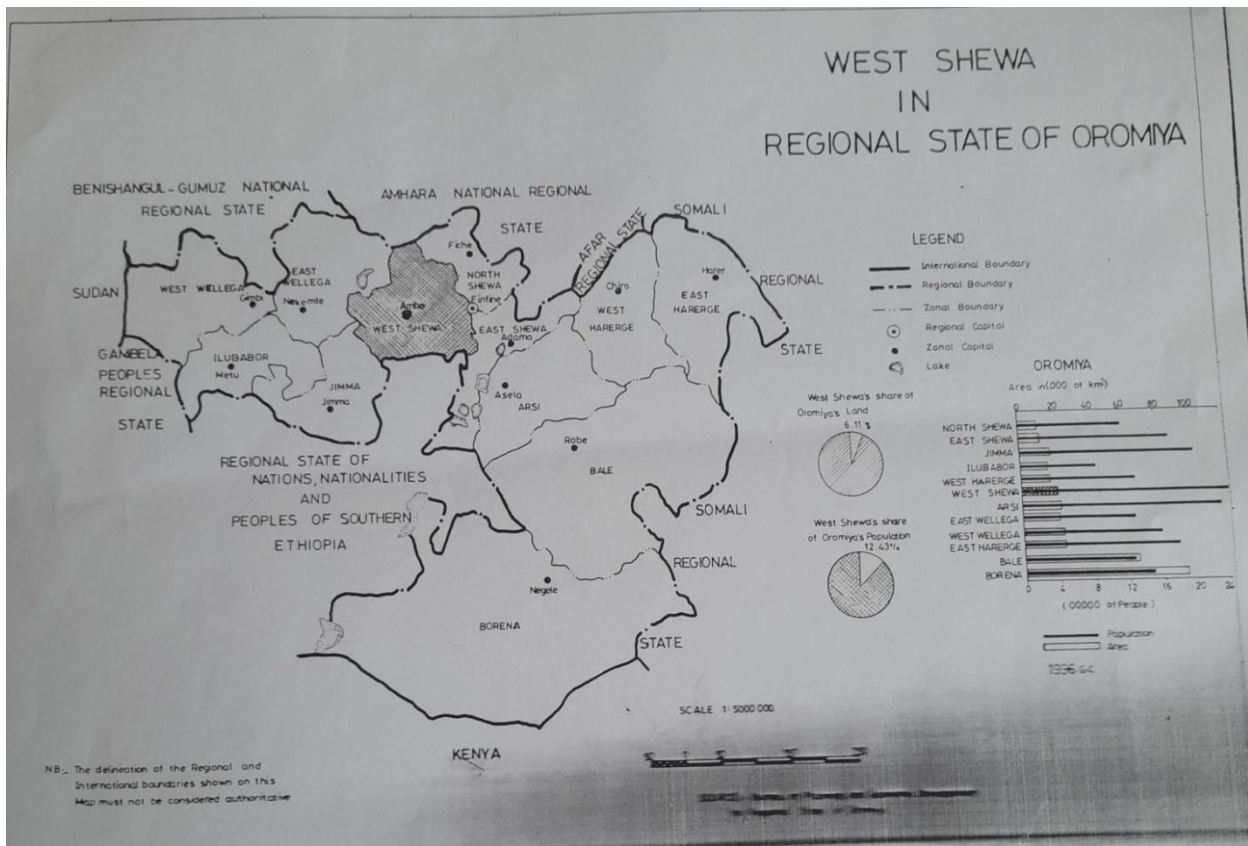
Tayitu Badaso( <i>Aaddee</i> )	F	61	Honche Bite	June 1/6/2022	She is informed marriage practice in the study area.
Teshome Yali( <i>Obboo</i> )	M	75	Gare Kora	June 16/6/2022	He is well known elder , who knows well the history of Dandi,
Washatu Chunkursa( <i>Aaddee</i> )	F	56	Ginchi 02	April 14/4/2022	She told me about Siiqqeeinstitution.
Workineh Melaka( <i>Maammiree</i> )	M	60	Boda 01	May 20/5/2022	He is priest of St.Abune G/Menfes Kidus and told me about expansion Orthodox.
<i>Haji</i> Rahmato Abas	M	72	Ginchi 01	June 27/6/2022	He informed good evidence how Islam introduced to the district.

# Appendices

## Appendices I



# Appendices II



# Appendix-III



388



የገቢት 10 ተ/1:64 ዓ.ተ  
4828/64

ለሽያጭ ገዛት ጽ/ቤት

አዲስ አበባ

በደንብ ወረዳ በገንጠብ ከተማና በአካባቢው የሚገኙ ሕዝብ የገንጠብ 1ኛ ደረጃ ተምህርት ቤት ስራ ስለተጀመረ ተጨማሪ ድጋግ ድጅት ጋር በመተባበር አስፈጻሚ ለመሆን ተሰጥቶ በሕዝብ በኩል ለመስጠት ገንዘብ መስጠት ማሟላት አገልግሎት ለመስጠት ገዛት አካባቢው የወረዳው ገዢ በዚህ ዓይነት የኪር ገዢ አገልግሎት በኒ 16 ተ/ 64 ዓ.ተ በተቀረጸ 1283/6188 ጽሑፍ ላይ፡-

ሰለዘህ የጠየቁትን የገንዘብ 260 22 ጥሬዝ ኪር ኒ ገዢው ተፈቅዶ ገዢው በት ሌት የወላጆች ስራ ስለተጀመረ በአጥ ላይ በየት አጭ አገልግሎት ማስጠበቅ ኪር ገዢው ተገዛት አገልግሎት አሰጪ ላይ ከመጣ በፊት ለመጥፎ አገልግሎት ማቆይ ገዛት ጽ/ቤትና አውራጃው ገዛት ጽ/ቤት አስተባባሪ ገንዘብ አገልግሎት ለማስጠበቅ አገልግሎት ለሰጠው ወረዳ ገዢ በዚህ ደብዳቤ ገልጻል ትክክል ስራ ማስጠበቅ አገልግሎት ፡-፡-



የገቢት 10 ተ/1:64 ዓ.ተ  
4828/64

የገቢት 10 ተ/1:64 ዓ.ተ  
4828/64

አዲስ አበባ

ለሰጠው ወረዳ ገዢ በዚህ ደብዳቤ ገልጻል ትክክል ስራ ማስጠበቅ አገልግሎት ፡-፡-

የአገልግሎት ገዢ ገንዘብ ማስጠበቅ  
የገቢት 10 ተ/1:64 ዓ.ተ  
4828/64

19  
12  
A

Model No.



የኢትዮጵያ ንጉሥ ነገሥት መንግሥት  
የገንዘብ ሚኒስቴር

IMPERIAL ETHIOPIAN GOVERNMENT  
MINISTRY OF FINANCE

1572/64

14-7-64

27/3/64

ለኢትዮጵያ ንጉሥ ነገሥት መንግሥት

የኮፎ ገዛት ሚኒስቴር

አዲስ አበባ

በሽያጭ / ገዛት በደንብ ወረታ በክልረ ታም / ገዛት ለመሠረድ / ቤት የገንዘብ  
መቀናጃ ቁጥር 260 አሥረ አምስት ጥረዥ ያህል በአጠቃላይ የሚገኝ ለገዛት ገንዘብ  
2/64 ዓ.ም በቁጥር 7942/45 በተዘጋጀ ገንዘብ መሠረት ከሥፍራ 53251 እስከ  
54000 አሥረ አምስት ጥረዥ ያህል የገዛት ገንዘብ መቀናጃ ደረጃው ስር 86  
231 315.75 / አሥረ አምስት በር ከበባ አምስት ሣገጭ / ከፍለጭ የተረከቡ ሆኖ  
አገ አኖሪታቸውን ።

175 ከገንዘብ ሚኒስቴር



የገንዘብ ሚኒስቴር  
የገንዘብ ሚኒስቴር  
የገንዘብ ሚኒስቴር

ገልባጭ = ለሽያጭ ገዛት ስ / ቤት  
ለኮፎ. ገ. ገ. መንግሥት  
የኮፎ ገዛት ሚኒስቴር  
አዲስ አበባ

የኢትዮጵያ ንጉሥ ነገሥት መንግሥት  
የገንዘብ ሚኒስቴር  
የገንዘብ ሚኒስቴር  
27 መግቢያ ቤት  
የደረጃው ቁጥር 78-7-64  
የመግቢያ ቁጥር 10539  
የገንዘብ ሚኒስቴር

1555

1271

Appendix-VI
















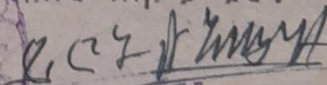
  
 የገቢት ጠቅላይ ግዛት

ተቋም/12867  
 መስጠት ስ. ለ. 1000/...

ለሰብረ ያገር ገዛት ግዛት  
 አዲስ አበባ

ስብረ ሆኖ  
 በገዛትና ግብር አገልግሎት ገዛት አስተዳደር በገዛት ግዛት ላይ ተደርጎ  
 በ ይተዳደር የነበረው የአገልግሎት / ወረቀት ገዛት ወይ ላንዲ ወረቀት ገዛት፣ በዓ  
 ገዳ ወረቀት ገዛት ይተዳደር የነበረው የአገልግሎት ለረጅም ወረቀት ገዛት ተደርጎ አ  
 ገዳተኛዎች ለሁሉ የአገልግሎት ገዢ በአስተዳደር ገዢ ላይ ተወካዮች ስም 1/  
 51/ 9. 20 / በተደርገው 9515/የላይኛው ደርቦ ለተሰጠው በሥነ ስርዓት  
 ገዳተኛዎች የይተገ ነበር፣ ላይ ገን የሚፈለገው ስህተት ላይ በመፈለግ በመገንጠ  
 ርተት አገልግሎትና ከዚህ በተደርገው ለአስተዳደር ሆኖ ለሰብረ መሥሪያ ቤት ቀ  
 ርብ አገልግሎት በሆነ ቦታ መገኘት የሚገባው መሆኑን በመገንዘብ ከአገልግሎት ስህ  
 ቦተኛው ልዩ ልዩ ተስማምተንበታል።

ስለዚህ አስብሮት ስህተት መሥሪያ ቤት የተያዘው የአገልግሎት አገልግሎት ልዩ ልዩ  
 በዚህ አገልግሎት አገልግሎት ፣ የጠቅላይ ገዛት በገዢው የአገልግሎት / ወ  
 ረቀት ገዛት ሠራተኛዎች የሰጠ በደገዲ ወረቀት ገዛት ገዢ ስት የአገልግሎት ለረጅም /  
 ገዛት ሠራተኛዎች የሰጠ በአገልግሎት ወረቀት ገዛት ገዢ ስት ተዛውሮ አገልግሎት ያደርገ  
 ጉ ዘገባ በዚህ ደብዳቤ ቀጥሎ ገንዘብ ስህተት ለማስተካከል አገልግሎት ለሰጠ።

ለሰብረ ሰላም ታሪክ  
  
 ለሰብረ ሰላም ታሪክ

ለረጅም ገዛት ግዛት  
 የገዛት ግዛት  
 ለሰብረ ጠቅላይ ግዛት በገዢው  
 አዲስ አበባ

ተቋም/12867  
 8. 2. 22  
 641  
 1198/25

ARTISTIC PRESS 2000



















## **Declaration**

I, the undersigned, declare that this thesis is my original work done under the guidance of Deressa Debu (PhD) and Naol Getachew (PhD Candidate), and has not been submitted for a degree in any University. All sources material used for thesis has been duly acknowledged.

Name: Terefe Girmaye Abdanne

Signature\_\_\_\_\_

Place: Jimma University

Date of Submission\_\_\_\_\_