



**The Potential of Indigenous Institutions for Local
Development: The Case of Hula Wereda, in
Sidaama, Southern Ethiopia**

Tsegaye Tuke Kia

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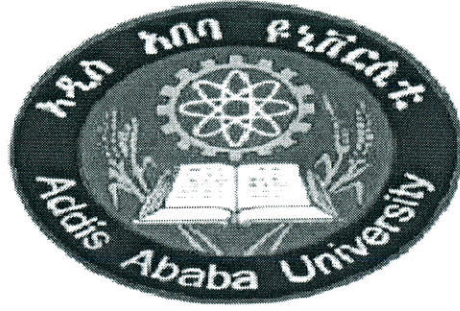
The Department of Regional and Local Development Studies

**Presented in Partial Fulfillment of the Requirements for the
Degree of Master of Arts (Regional and Local Development
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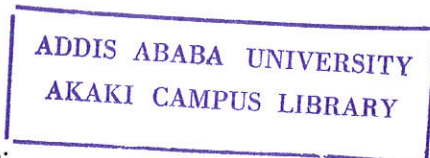
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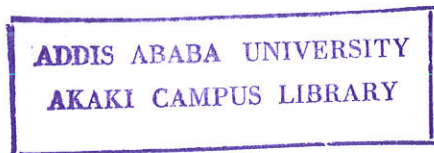
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I, the undersigned, hereby declare that the work contained in this study is my own original work and has not previously in its entirety or in part been submitted at any University for a degree.

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ABSTRACT

Nowadays, the study of indigenous institutions has become one of the key issues among increasing number of scholars and institutions. Indigenous institutions can play a significant role to achieve local development; this is because, they can offer reasonable and locally adopted responses to local development problems or they can be combined with scientific knowledge to improve productivity and living standards of the community. Accordingly, close investigation and analysis of these institutions are very important in local development point of view. This study was conducted to examine the potential indigenous institutions for local development, in Hula Wereda of Sidaama Zone, Southern Ethiopia. In order to collect data, the study was utilized various data generating instruments like key informants interviews, focus group discussions, personal observations and secondary sources. For key informant interviews, 38 respondents were involved and four focus group discussions were held in various parts of Wereda. The sample was drawn by employing a purposive, non-probability sampling procedure. The finding of study reveals that indigenous institutions are based on norms and values of the community and accessible to community members. The major benefits, these institutions provide include local service delivery, conflict management, natural resource management, local resource mobilizations, source of information and build sense of community ownership in local development initiatives. Further, they have paramount roles to enhance local agriculture, local income and to other local development activities. Generally, they play various social, economic and political roles in local development by filling the local development gaps of formal institutions. Accordingly, the proposed suggestions provided in the conclusion section gives insight in to possible strategies that could be adopted to utilize the roles of these institutions in local development. Among others, the study suggests that it seems essential that local development policies and programs must take into account these institutions; this would be useful in the proper targeting appropriate solutions for local development problems.

Key Words: Indigenous Knowledge, Indigenous Institutions, Elders' Institution (Chimessa System), Dee, Jirte, Seera, Qeexaala, Local Development, Hula, Sidaama, Ethiopia.

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Despite this, indigenous institutions in most parts of Africa in general and in Ethiopia in particular are functioning informally along side of modern institutions (Zelalem, 2012, p.1). Moreover, as Nwaka (2005) noted, African customs and traditions were misperceived as ‘irrational and incompatible’ with the conventional economic development strategies for a long time. But with 1980’s and 1990’s economic crises and policy failures associated with the formal government system, there has been increasing loss of trust in the development model imposed from the top by national governments and by other international development agencies in developing world.

Realizing the difficulties of the conventional development model paradigm at reducing poverty, delivery local services and other local development role, nowadays, there is a shift towards alternative ways of achieving development. As Gohlert stated (1993, in Kendie and Guri, 2007a, p.334), this has been proposed with an agenda focusing on: respect for local culture and traditional knowledge; empowerment of people at the grassroots, especially of women and the poor; self-reliance and sustainable development. According to Korten (1990), this alternative development paradigm is a process by which the people of a society develop themselves and their institutions in ways that enhance their ability to mobilize and manage local resources to produce sustainable and justly distributed improvements in the quality of life (Ibid).

In this regard, there is a need to mirror closely the relationship between the broad goals of local development and the types of institutions that can better contribute and promote the realization of local development goals in developing world. This is why, nowadays, increasing number of scholars and institutions beginning to argue that indigenous knowledge could make a meaningful contribution to enhance development process (Nwaka, 2005; Moatlhaping, 2007 & Kendie and Guri, 2007b). For instance, once the World Bank president¹ indicated that, the need for framework that deals with indigenous peoples and their knowledge and the role indigenous knowledge in development process as: “[...] it is an integral part of the culture and history of a local community. We need to

¹James D. Wolfensohn, President, World Bank

learn from local communities to enrich the development process” (as cited in Gorjestani, c. 2000, P.1).

Local development is essentially associated with a multidimensional concept of change bringing together social, cultural, economic and environmental dimensions. In addition, it helps to improving quality of life, supporting or accelerating empowerment of ordinary people, developing or preserving local assets, overcoming market failures, strengthening unity, and defining and delivering grass-root development initiatives (EU, 2010, p.10). According to Figueiredo (1990, in Tegegn, 2000) local development is the “outcome of process that takes place in a particular territory at a certain time and hence it is not transferable to another territory and other time without being complemented with knowledge gained from the new process”. For Tegegn (2000), local development implies “local ability to see through its own development choices.” In the middle of the 1980’s local development became visible in a rather sudden way. According to European Union (2010, p.10), it was the result of:

...the conjunction of a particular economic (crisis of the traditional industries, widespread emergence of the services economy), social (persistent unemployment, new social exclusion forms in the cities) and political climate (decentralization, crisis of the central Welfare State, European integration).

This and other reasons drive our world towards local development which gives priorities for local needs and opportunities.

The Sidaama like other communities in Ethiopia is endowed with various indigenous cultural practices. Indigenous institutions are one among indigenous practices of the Sidaama endowed. In Sidaama indigenous institutions still exists, in spite of its incorporation into the modern state system which is also common to other Ethiopian communities (Tolo, 1998). As a country in Africa, Ethiopia is not an exception in failing to effectively mobilize indigenous institutions. Even though, indigenous institutions have potential to play a paramount role for local development; as Nwaka (2005) stated, nonetheless, such knowledge resource is not yet mobilized, is rarely recorded and documented.

The primary assumption of this thesis is that indigenous institutions, could provide a useful framework for the building of communities and construction of knowledge that would enable communities in Ethiopia in general and Sidaama in particular to participate in their own development thereby enhancing their social responsibility, ownership and local development. In addition, indigenous institutions could be utilized to properly to provide services, credit and other local development role at local level. Accordingly, this study investigates the potential of indigenous institutions of Sidaama for local development at Hula Wereda², in Southern Ethiopia.

1.2. Statement of the Problem

Institutions have paramount role to achieve local development. As Watson (2001) argued, “development has not just experienced difficulties because of technological problems, or a lack of know-how, but because of a lack of institutional capacity, arrangement and problem of organizing who should participate in, contribute to, and benefit from development projects” (cited in Andnet, 2010, p. 69). To achieve local development goals focusing in indigenous institutions have the best outlet. This is because, indigenous knowledge offers reasonable and locally adopted responses to development problems or it can be combined with scientific knowledge to improve productivity, living standards of the citizens and community wellbeing for countries like Ethiopia that have rich indigenous practices (Abiyot, Bogale and Baudouin, 2013).

Most African countries continue to be faced with daunting challenges of instability, environmental degradation, low local service delivery, poverty and inequality and other development problems. On other hand, some societies from Asia (India and Japan) seem to have been able to find solutions for many of the problems facing their societies using their traditional sources. It seems that, most African countries are failing to provide appropriate long term solutions to the challenges facing their society (Moatlhaping, 2007). As a country in Africa, Ethiopia is not an exception in facing local development

²Wereda is the lowest administrative region in Ethiopia and it corresponds to a district (Tegegn, 1998, p.56), in Ethiopia Several Kebele (basic administrative unit) makes Wereda , several Weredas make a Zone

problems. In trying to provide answers to questions such as poverty and other local development problems; nowadays, among development practitioners, there is growing interest in the search for more authentic and socially embedded institutions. Renewed interest is being shown in whether locally-based indigenous institutions match this description, given their continuing importance in respect to, natural resource management, local service delivery, local justice and other community development activities (Crook, 2005).

The research works that have been done in the issues related with indigenous institutions shows as focusing on indigenous system have a solution for multi-faceted and deep-rooted problems of traditional society. For instance, Kedie and Guri (2007a), in their studies entitled; 'Indigenous institutions, governance and development: Community mobilization and natural resources management in Ghana' argued that, indigenous institutions play parallel development role with formal institutions at community level. In Ethiopia among few studies which were conducted on indigenous institutions, most of them focused on the role of indigenous institutions in conflict resolutions and management mechanism (Nebiyu, 2010; Tsegaye 2011 and Daba, 2012). Some studies (Zelalem, 2012) however, focus on the role of these institutions for modern democracy. On the other hand, the study conducted by Andnet (2010) focused on both local traditional and modern institutions and their roles to forest resource management. Nevertheless, when we look at the potential of indigenous institutions for local community wellbeing's, those studies conducted in the country in general and in Sidaama in particular did not adequately address the potential of these institutions in local service delivery, local agriculture, local income, local resource mobilization, natural resource protection, risk coping, local justice, community participation and community ownership of local development initiatives and in other local development issues.

In the Sidaama Hula Wereda, despite the fact that, indigenous institutions have esteemed moral and social values to contribute their lion-share to local development, social harmony, egalitarianism, tolerance and peaceful co-existence; they are overwhelmingly dominated and overshadowed by the modern/Western-oriented values. In addition, the area is rarely studied and documented. Thus, externally prescribed treatment alone for

multi-faceted problems of traditional society could not solve widespread poverty, inefficiency in local service delivery, bad governance, conflict, corruption, inequality, debt-burden, less community participation, and other local development problems.

Here, recognizing indigenous institutions has significant value in setting long lasting solution for the prevailing problems of local development (Kendie and Guri, 2007b). It is also a step to adopt a paradigm of enriching external driven culture with indigenous experience and which is still at infancy. Accordingly, this study focuses and seeks to examine the potential of indigenous institutions of the Sidaama for local development in southern Ethiopia, with specific focus in Hula Wereda. The outcome of this study would fill the gap in existing knowledge. The study site is purposely selected; mainly on the basis of having rich information sources concerning the Sidaama indigenous institutions and knowledge's, and researcher's previous research experience in the Wereda.

1.3. Research Objectives

The main objective of the research is to study the potential of indigenous institutions of Sidaama for local development, in Hula Wereda, Southern Ethiopia. Specifically, the study attempts to:

- Identify the indigenous institutions of Sidaama in Hula Wereda.
- Analyze the indigenous institutions potential for local development in Wereda.
- Identify elements that need to be put in place in order to strengthen local development role of indigenous institutions.

1.4. Research Questions

The study was conducted based on the guidance of the following research questions. The main emphasis was to answer the primary question of the study: What are the potential of indigenous institutions of Sidaama for local development, in Hula Wereda, Southern Ethiopia? This central question was accompanied by the following specific research questions:

- What are the existing indigenous institutions of Sidaama in Hula Wereda?
- What roles the indigenous institutions play in local development?
- How strengthen the local development roles of indigenous institutions?

1.5. Significance of the Study

This study was conducted primarily for the purpose of investigating the potential of indigenous institutions in local development in Southern Ethiopia, in the Sidaama, specifically Hula Wereda. Even though, this study was carried out for academic purposes, the finding shall primarily contribute for Sidaama nation in general and for Hula community in particular. This is because, it is hoped that the information gathered in the study can be used as input to utilize and strengthen indigenous knowledge and indigenous institutions in local development process. Furthermore, this research by generating information on involvement of indigenous institutions in local welfare will provide basis for similar studies of wider coverage for different communities beyond adding to the stock of existing knowledge and narrowing research gap in the study area. Thus, the research is believed to benefit local communities, researchers, policy makers, colleges and universities as a source of information on issues of indigenous institutions and local development.

1.6. Scope and Limitations of the Study

The purpose of study is to examine the potential of indigenous institutions of Sidaama for local development in Southern Ethiopia; accordingly, the research focuses on indigenous institutions and does not examine formal institutions. In addition, geographically, the study is confined to a single Wereda namely, Hula Wereda.

Some limitations faced during fieldwork or data collection were:

During data collection, some respondents for interviews and focus group discussions being busy by their own work. As a result, appointments for interviews and focus group discussions had to be re-scheduled as such impacting on time allocated for data collection. Continuously the appointment changed to suit the respondents' schedule.

Although, secondary source was one of data collection instrument, the information on Hula community was fragmented and sometimes incomplete. Thus, information from the secondary sources was not easily available at the selected offices in the study areas especially on the list of the various indigenous institutions. This was however, substantiated by focus group discussions, interviews and personal observation. Much

information on indigenous institutions of Sidaama were unwritten as such there are cases where we could not get reliable sources and some key informants that could give any account of the remote past with any degree of accuracy. As a result, the numbers of key informants were increased. Despite these limitations encountered, the findings and conclusions of the study were not seriously affected.

1.7. Definition of Main Terms and Concepts

In line with the purpose of this study, the researcher used a variety of concepts by adopting theoretical definitions from various sources and by providing working definitions of several concepts given by various scholars.

1.7.1. Indigenous Knowledge (IK)

Indigenous Knowledge refers to a body of knowledge that is unique to a given society or culture. It is information base for society which facilitates communication and decision making at local level and it is rooted in community practices, institutions, relationship, and habits (World Bank, 1998). According to Warren (1991), Indigenous knowledge is dynamic and evolutionary in perspective, as well as being inherently conservative in the manner in which it is handed down from generation to generation. It is form of knowledge that changes through time due to creativity, innovativeness and through contact with other knowledge system. United Nations Environment Program (2008, p.6) explained it as:

Indigenous knowledge can be summed up as the knowledge of an indigenous community accumulated over generations of living in a particular environment. It is a broad concept that covers all forms of knowledge -- technologies, know-how, skills, practices and beliefs -- that enable the community to achieve stable livelihoods in their environment. It is traditional cultural knowledge that includes intellectual, technological, ecological, and medical knowledge.

In this study, the terms 'indigenous', 'traditional' and 'local' are used interchangeably to describe forms of knowledge or skills that have been created, preserved or practiced by given previous generations over the years and/or knowledge, skills and values that have been inherited by given society or culture.

1.7.2. Indigenous Institutions

According to North (1995, in Tegegn, 2001, p.8), institution refers to:

“...the humanly devised constraints that structure human interaction. They are made up of formal constraints (e.g. rules, laws, constitutions), informal constraints (e.g. norms of behavior, convention, self imposed codes of conduct) and their enforcement characteristics. Together they define the incentive structure of societies and specifically economies.”

Whereas, indigenous institution refers to, “structures and the units of organization in a community and encompasses also the norms, values and beliefs that guide social interaction” (Kendie and Guri, 2007a:333). Further, Kendie and Guri (2007b, p.2), gives detail definition of indigenous institutions as it refers to:

...the societal norms, values, beliefs...that guide human interaction in any particular community or locality. Indigenous institutions also refer to the leadership structures within the community (chiefs, queen mothers... the traditional land-owners-elders, clan heads, etc) and their functional roles which ensure that the norms and values of the community are respected. It also includes practices such as the rituals and rites of the people, the funerals, the dowry system, festivals, and the shrines or places of worship of the people.

This paper focused on indigenous institutions of Sidaama in Hula Wereda. When talking about indigenous institutions of Sidaama, it is understood that are talking about institutions held by local peoples or traditional institutions of Sidaama community. Thus, in this study, the use of indigenous institutions refers to traditional and/or local institutions of Sidaama in Hula Wereda.

1.7.3. Jirte (Association During Mourning and Other Social Events)

Jirte is mechanism of community cooperation during mourning and other ceremonies. Jirte is one of the indigenous institutions in Sidaama, and established voluntarily by the community and involved in self-help and other social activities usually during times of hardship (Markos et al., 2012, pp. 215-216). In Sidaama, community members living in nearby villages form Jirte association. The Jirte system comprises of more than one village, and is usually formed based on lineages. If a person from members dies, Jirte

members share the burden of looking after mourners until the mourning ends (Wolassa, 2007).

1.7.4. Dee (Rotating Labor Contribution for Farming/Labor Pooling Groups for farming)

Dee is a voluntary arrangement to contribute labor during the farming season instead of farming on one's plot individually. It encompasses from two up to twenty male members, who are found relatively in the same age group and lives in a given village. The Dee system usually involves manual farming but, it also can include oxen farming if all of the members have oxen and are willing to cooperate. The labor pooling system starts with the elders in the groups and goes down to the youngest member (Markos et al., 2012, pp. 215-216).

1.7.5. Chimesa(Cimeessa) System

In Sidaama nation elders/elder (Cimeeyye/Cimeessa) take the lions share in resolving disputes and in other affairs of society. The term Chimesa system is also used to refer to the elders involved in this process. The elders have great wisdom in setting peace and security with the society. They also have leadership grace in protecting, sustaining and promoting harmony. They have the responsibility and accountability for the socio-political administration and assume that they have a close link with spiritual world, wisdom and ability in solving problems. Thus, Sidaama have traditional leader/s (Cimmessa/Cimmeyye) who is/are involved in all affairs that concern the society (Aadland, 2002 and Markos et al., 2012).

1.7.6. Local Development

Local development is essentially associated with a multidimensional concept of change bringing together economic, social, cultural and environmental dimensions. It helps to improving quality of life, supporting or accelerating empowerment of ordinary people, developing or preserving local assets, overcoming market failures, strengthening unity, and defining and delivering grass-root development initiatives. Thus, local development gives priorities for local needs and opportunities of the community (EU, 2010, p.10).

1.8. Organization of the Study

This study was divided into seven chapters. It starts with an introductory chapter (chapter 1) which provided an overview of the study. It gives the context and background to this research. The chapter also introduced issues related to statement of the problem, research objectives, questions, scope and limitations of the study, definition of main terms and concepts and conceptual framework of study. Chapter two provides a brief theoretical and empirical review of literature on indigenous knowledge, indigenous institutions and local development. Chapter three outlines the research methodology used to conduct the study. Furthermore, the chapter discussed data generation methods used in this study. These are face to face semi-structured interviews, focus group discussion, observation and document analysis. Chapter four dedicated, on background characteristics of the study area. The chapter also gives short overviews about Sidaama. Chapter five presents indigenous institutions of Sidaama in Hula Wereda (Jirte, Sera, Sirba and Qeexaala, Dee and Cimeessa system) and their local development potentials. On other hand, the elements to strengthen indigenous institution for local development, discussed under chapter six. Finally, the last chapter (chapter seven), discussed the summary of findings, conclusions and recommendations.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURES

Introduction

The review of related literature part summarizes and integrates previous works related to problem at hand. This chapter attempts to give a critical review of the variables used for the purpose of this study. In general, it devoted to present a theoretical and empirical basis for the research conducted.

2.1. Indigenous Knowledge (Ik)

Some call it local knowledge, others indigenous knowledge, and also some others prefer traditional knowledge. According to Zelalem (2012, p.25), currently, the term indigenous knowledge is used interchangeably with terms like local knowledge and/or traditional knowledge. Whatever the terminology being used, it is understood that this research paper are talking about knowledge held by local peoples or the knowledge of an indigenous community accumulated over generations of living in a particular environment.

Based on this argument, indigenous knowledge refers to the sum of facts that are known or learned through experience or acquired by observation, study and handed down from generation to generation by given group of society. It reflects many generations' experiences and problem-solving habits by local groups at the local level (UNEP, 2008). For Warren, it is "local knowledge that is unique to given culture and society". Also it is the basis for local decision-making for local community in agriculture, health, natural resource management and other activities. It embedded in community practices, institutions, relationships and rituals (Warren, 1991).

Further, United Nations Environment Program (2008, p. 6), defines indigenous knowledge as it is:

Knowledge of an indigenous community accumulated over generations of living in a particular environment. It is a broad concept that covers all forms of knowledge -- technologies, know-how, skills, practices and beliefs -- that enable the community to achieve stable livelihoods in their

environment. It is traditional cultural knowledge that includes intellectual, technological, ecological, and medical knowledge.

According to Gorjestani (c. 2000), indigenous knowledge (IK) is used at the local level by local communities as the basis for making decisions relating to food security, human and animal health, education, natural resources management, and other vital individual and community activities. This knowledge provides the basis for problem-solving strategies for local communities, especially for the poor. Thus, as World Bank argues, it represents an important component of global knowledge on development process (WB, 1998). For Flavier and his colleagues', indigenous knowledge is the information base for a society, which facilitates communication and decision-making. Its systems are dynamic, and are continually influenced by internal creativity and experimentation as well as by contact with external systems (Flavier et al., 1995, p. 479, cited in Tsegaye, 2011, p. 35). Furthermore, Semali and Kincheloe (1999, p.3) explained it as:

...reflects the dynamic way in which the residents of an area have come to understand themselves in relationship to their natural environment and how they organize that folk knowledge of flora and fauna, cultural beliefs, and history to enhance their lives.

Some writers tried to discuss indigenous knowledge and indigenous knowledge system separately. For instance, Boven & Morohashi (2002, p.275) defines indigenous knowledge and indigenous knowledge system separately as follows:

Indigenous or local knowledge refers to a complete body of knowledge, know-how and practices maintained and developed by (rural) peoples with extended histories of interaction with the natural environment. These sets of understandings, interpretations and meanings are part of a cultural complex that encompasses language, naming and classification systems, resource use practices, ritual, spirituality and worldview.

Indigenous knowledge systems refer to the complex set of knowledge and technologies existing and developed around specific conditions of populations and communities indigenous to a particular area.

According to Croal and his colleagues', IK is the "knowledge, innovations and practices of indigenous people and local communities." For authors, the term indigenous knowledge and indigenous peoples in most times go together. Accordingly, indigenous

peoples are community groups those have resided in a given region for a long period of time and they practice unique cultures and ways of relating to other community and environment. In other words, their social and cultural identities are not the same with dominant culture (Croal et al., 2012, p.4).

Indigenous knowledge is based on “symbolism & involve spiritual rituals, religious practices, social taboos & sacred animal totems.” It based on societies experiences, practices and part of their life. As it is a part of the lives of communities, especially for rural inhabitants, it encompasses the skills, insights and experience of people (Arthur and Nsaih, 2011, p. 246). Therefore, the rural peoples’ livelihood and life survival skills depend almost on specific traditional skills and knowledge. For any community development program and project to become successful, there is a need to recognize this value and to appreciate the potential of local experiences and practices. This is because of indigenous knowledge enables and continues to enable diverse indigenous peoples throughout the world to adapt and survive environmental changes and other societal dynamics (Domfeh, 2007). For these and other reasons, recognition of indigenous knowledge is crucial for economic, political and cultural empowerment of people in general and disadvantageous group of society in particular.

2.1.1. Characteristics of Indigenous Knowledge (CIK)

From discussions noted earlier, one comes to conclusion that indigenous knowledge varies from one society to another and it has its own characteristics. For Grenier (1998, p.4), it refers to the “unique, traditional, local knowledge existing within and developed around the specific conditions of women and men indigenous to a particular geographic area.” As Warren (1991) asserted, it is dynamic and evolutionary in perspective, as well as being inherently conservative in manner which is handed down from one generation to another. Like other form of knowledge, indigenous knowledge is a form of knowledge that changes through time due to creativity and innovation of the people who use it and through contact with other knowledge system.

Maurial, identified three main features of indigenous knowledge. These are: “indigenous knowledge is local, holistic and agrapha³” (as cited in Moatlhaping, 2007, p.29). Moatlhaping, discussed those three characteristics of indigenous knowledge as: it is local, because it emanates from people’s interaction within their environment including other sectors of the society, such as families and religious institutions. It is holistic, because it generated and replicated within human relationships as well as their relationship with nature. Also, for him indigenous knowledge is agrapha, because it is a body of knowledge that is passed to generations, directly through oral or verbal means of learning (Moatlhaping, 2007, p.29).

Further, for Ellen and Harries (1996) indigenous knowledge is local knowledge that is rooted in a particular community and situated within broader cultural traditions and tacit knowledge and, therefore, not easily codifiable. It is orally transmitted, experiential rather than theoretical knowledge, earned through repetition and constantly changing or being produced as well as reproduced (in WB, 1998, P. 2).

As pointed above by various scholars, this knowledge is “dynamic” because, new knowledge is continuously added to it. Also, all members of a society have access to this traditional or indigenous knowledge: elders, women, men, children and others. Such systems do innovate from within and also will internalize, use, and adapt external knowledge to suit the local situation. It stored in peoples’ memories and activities and is expressed in stories, songs, folklore, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, local language and taxonomy, agricultural practices, equipment, materials, plant species, and animal breeds. It shared and communicated orally, by indigenous forms of communication and organization (Grenier, 1998). Further, for Domfeh (2007), indigenous knowledge encompasses spiritual relationships, relationships with the natural environment and the use of natural resources, relationships between people, and is reflected in language, social organization, values, institutions and laws. In generally, the totality of knowledge transmitted orally from generation to generation and practiced whether implicit or explicit, used in the management of socio-economic and ecological facts of life of community is referred as indigenous knowledge.

³Agrapha refer to unwritten, unrecorded nature of indigenous knowledge (Moatlhaping, 2007, p.29).

2.2. Indigenous Institutions

An important component of culture is the institutions that enforce the rules, norms and values. By structuring, constraining and enabling individual behaviors, institutions have the power to shape the capacities and behaviors (Hodgson, 2006). According to Ostrom (1990), “institutions are the rules of the game in society or, more formally, are the humanly devised constraints that shape human interaction. In consequence they structure incentives in human exchange, whether political, social, or economic....” (as cited in Hodgson, 2006, p.9).

Some writers attempt to make distinctions between formal and informal institutions. For instance according to North and Ostrom (1990), institutions made up of formal (rules, laws, constitutions), informal constraints (norms of behavior, conventions and self-imposed codes of conduct), and their enforcement characteristics (cited in Agrawal, 2008). However, Hodgson (2006), criticize this division as formal and informal institutions. For him, the dividing line between institutions that is entirely formal on one hand and entirely informal institutions on other hand is not true; this is because formal and informal institutions always depend on each other order to operate. Whatever the case, this study is focused on the latter type of institution.

According to Ostrom (19997, in Dejene and Yigremew, 2009, p. 142) indigenous institutions refers to “shared knowledge, understandings, institutions and pattern of interactions that a group of individual brings to any activity.” It comprise all the structures, systems and processes that communities have evolved in the course of their history and development to govern them. These are distinct from formal national governance authorities, which are creations of the modern state (Kendie and Guri, 2007a, p. 337). Further, regarding the meaning indigenous institution, Kendie and Guri (2007b, p.2), gives detail definition as it refers to:

...the societal norms, values, beliefs...that guide human interaction in any particular community or locality. Indigenous institutions also refer to the leadership structures within the community (chiefs, queen mothers... the traditional land-owners-elders, clan heads, etc) and their functional roles which ensure that the norms and values of the community are respected. It also includes practices such as the rituals and rites of the people, the

funerals, the dowry system, festivals, and the shrines or places of worship of the people.

According to Dejene and Yigremew (2009, p.142), in a given society various categories of indigenous institutions found; Such as indigenous political and administration institutions, economic association institution, religious institution and others. Whatever the institution, indigenous or modern as Agrawal (2008) concluded, its structure and shape outcomes through the actions of individuals and decision makers associated with them.

As Kendie and Guri argued, society organizes themselves in various institutions to reflect their development challenges and to find way out to these problems. Also, adopts various methods of reflection to formulate solutions, mobilize resources and to demand resources and services from state or private institutions. Thus, traditional institutions help the community to advance development process, to ensure good governance and to reduction of poverty (Kendie and Guri, 2007a).

2.3. Social Capital and Indigenous Institution

The concept of social capital is currently receiving a lot of attention from various development agencies and research institutions. According to Dejene and Yigremew (2009), indigenous institutions considered as social capital. As Ostrom (1997) discussed social capital takes in many forms like “networks, norms, and social benefits that evolve out of processes that are not overtly investment activities”. Further it manifests itself in the form of ‘reciprocity, trust and rules’ (as cited in Dejene and Yigremew, 2009, p. 142).

Kiros (2012) defines social capital as futures of social organization such as trust, norms and networks that lubricates cooperative action among both citizens and institutions. For Sobel (2002, in Kiros, 2012, p.6), who defines social capital from its purpose, it is not possible to define social capital without the knowledge of society it exist in. Thus, for author social capital refers to “an attribute of an individual in social context. One can acquire social capital through purposeful actions and can transform social capital in to convectional economic gains. The ability to do so, however, is depends on the nature of the social obligations, connections, and network available to you”.

According to Pretty and Smith (2004, p. 633), social capital implies “aspects of social structure and organization that acts as resources for individuals, allowing them to realize their personal aims and interests”. Thus, social capital lowers the cost of working together and it facilitates cooperation. There are various forms that social capital takes, even if there is much debate over this; according to Pretty & Smith (2004), the three main categories include: bonds, bridging and linkage.

According to authors, bonds links to people based on a sense of common identity, such as family, close friends and people who share the same culture, ethnicity and manifested in different types of groups at local level. The second is bridging; social capital describes the capacity of groups to make links with others that may have different views, particularly across communities. Links that stretch beyond shared sense of identity. The final refers to linkage, links to people or group further up or lower down social ladder, either to influence them or to draw on useful resource.

In other hand, Uphoff (1999) discussed and distinguish between ‘*structural* and *cognitive*’ social capital. Structural social capital involves various forms of social organization, including roles, rules, precedents and procedures as well as a variety of networks that contribute to cooperation. Whereas, the cognitive social capital includes norms, values, attitudes and beliefs. Those two social capitals are complimentary structures help translate norms and beliefs into well ‘co-ordinate goal-orientated’ behavior (as cited in Hobbs, 2000, p. np).

2.3.1. Why Does Social Capital Matters?

Today there is growing empirical evidences that social capital contributes to sustainable development. Apart from being a determinant of economic growth and development social networks, bonds and ties are critical for the survival of more traditional societies during times of economic difficulties. Ethiopia, in general Sidaama in particular endowed with untapped resources and labor. One of major potential that has been forgotten is the traditional form of social capital. That should have been utilized for economic prosperity as the developed countries did (Wolassa, 2010b).

Social capital has ample contribution in alleviating poverty and rapid economic growth. In social capital, aspects of social structure and organizations are like resources for individuals that enable them to realize their personal aims and interests. These institutions are effective because they permit the community to carry out their daily lives with flexibility, costly negotiation. The norms, the networks, relationships, attitudes and values in the informal institutions are the social networks (capital) that govern interactions among individuals and/or community and contribute to economic and social development (Kiros, 2012).

In addition Pretty & Smith (2004) identified the characteristics of social capital which make it important in economic growth. The relation of trust characteristic-helps the individuals to be cooperative, reduce transaction cost between people who are involved and hence frees resources. The reciprocity and exchange- helps for continuous exchange of goods and knowledge of equal value contributes to the development of long term obligations between people which is an important part of achieving positive environmental outcomes. The common rules, norms and sanctions which exist in social capital-called the rule of the game, give individuals the confidence to invest in collective good since people believe that others also do same and those who not obey the rules know they will be punished.

Like other form of capital, social capital is productive, making possible the achievement of certain ends in its absence would not possible. It inherited within or among the network of members or actors. Thus, social capital plays vital role in development process. It is widely agreed that social capital facilitates mutually beneficial collective action. For instance, Narayan and Pritchett (1997 in Hobbs, 2000, p. np) described the mechanisms for how social capital affects outcomes. These are, it improve society's ability to monitor the performance of government; social capital improves the possibilities for co-operative action in solving problems; also it facilitate the diffusion of innovations by increasing inter-linkages. Further social capital decrease information imperfection and expand the range of enforcement mechanisms; it increase informal insurance (informal safety nets) between households.

2.4. Indigenous Institutions in Ethiopia and in Sidaama

Scholars from in and outside Ethiopia have studied various potential of the country indigenous institutions; like for local income, local service delivery, local resource mobilization, conflict solving, traditional agricultural practice, natural resource managements, traditional medicine and health care and others (Desalegn et al., 2007; Wolassa, 2009; Kiros, 2012; Zelalem , 2012; Abiyot, Bogale and Baudouin, 2013).

Ethiopia constitutes a diverse nations, nationalities and peoples with diversified indigenous knowledge and practices. In the country there are various indigenous institutions which plays various roles for local community; like Idir, Iqub⁴, Mahber/Senbete⁵, Debo (labor sharing) and others (Kiros, 2012; Nigatu, Eden & Ansha, 2013).

These and other indigenous institutions still have various roles for local development. For instance, indigenous institution called *Iqub* that formed by a group of participants who make regular contributions to a fund, which is given to each contributor in turn until each member has received the fund, has important economic roles in the country (Nigatu, Eden & Ansha, 2013).

In southern Ethiopia Gedeo⁶ ethnic groups have long history of traditional land use system. They practices agro-forestry⁷, where by substance crops are grown, mixed with trees. The society has various indigenous institutions which facilitate this and other activities (Abiyot, Bogale and Baudouin, 2013).

Afar nation in northeastern Ethiopia has indigenous institution of administration system. This traditional administration system basis of their traditional constitution called

⁴ *Iqub* is an informal institutions established voluntarily to collect a specific amount of money from the members on a specific date to be paid on round and lottery basis to the members (Kiros, 2012).

⁵ Mahber are voluntary and mutual aid community (religious) associations peculiar to Orthodox religion followers. The members gather together at church or in one of the member's house so as to pray together to get blessing from God and saint and discuss their problems and further share information (Ibid).

⁶ Gedeo is one of nations, nationalities and peoples which found in southern Ethiopia.

⁷ Agro-forestry refers to use of trees on farms, to create a more integrated, diverse, productive, profitable, healthy and sustainable land-use system (Boven & Morohashi, 2002, p. 274).

*Mada'a*⁸. This system effectively governs social, economic and political issues at local level in the society (Kassa, 1997, in Dejene and Yigremew, 2009, p. 147). The Gurage people in southern Ethiopia also have indigenous of administration and conflict resolution mechanism called *Yejoka*⁹. This institution in addition to conflict resolution, also deals with administration of community affairs, regulation of the society social and cultural activities and management economics activities (Bethlehem, 2010).

In the country, the Oromo nation is also known for their own indigenous governance. The Oromo people indigenous governance system is called *Gada*¹⁰ system. The system used as basis of Oromo administrative and justice system (Zelalem, 2012). According to Castantinos (1999), Arsi and Guji Oromo have traditional conflict resolution mechanism called *Jaarsummaa*¹¹. This system has acknowledged elders who are responsible for solving conflicts in the society. The elders selected based on their knowledge of norm of society, their wisdom, good conduct and age.

The Sidaama is known by long established indigenous conflict resolution mechanism called elder's system (*Cimeessa system*). The term is also use to refer to the elders involved in the process. In society the elder (*Cimeessa*¹²) has two levels: the first one is a village level elders (*Nafari Cimeessa*) and deal with every type of minor conflicts arising between individuals, households or groups. The second and higher level elders called *Gudumalu Cimeessa*, which often deals with serious cases such as murder, murder attempt, and house burning among the group members and with others. Thus, by using these indigenous/traditional institutions the societies solve any disagreement between the community members and/or with others (Ibid).

The Sidaama has been ruled by local chiefs, different council of elders. Since the Sidaama is governed by "elders", as Tolo argued, Sidaama land has been described as the

⁸Afar Nation (one of among the nations which found in Ethiopia), constitution and it is basis for their traditional legal system (see Kassa in Dejene and Yigeremew, 2009, p. 147)

⁹Sebet-Bet Gurage (one of among the nations which found in Ethiopia), indigenous conflict resolution and administration institution.

¹⁰ The Oromo Nation (one of among the nations which found in Ethiopia), indigenous institution of governance.

¹¹Jaarsumma Oromo nation indigenous conflict resolution mechanism (Costantinos, 1999)

¹²Cimeessa-respected elder with authority, but Cimeeyye is its plural form.

'land of elders'. Also for Tolo, the system of leadership of elders of the nation defined as a 'democratic gerontocracy' (Tolo, 1998). The Sidaama indigenous political system was led by the king (*Moote*) assisted by *Gar*. The king (*Moote*) serves as the political and administrative leader of the nation and rules the society by consultation with the council of elders called the *Songo*. In the society there is also a leader called *Woma*, who is responsible for cultural affairs of the society and for carrying out religious sacrifices (*Kakkalo*) and other cultural duties. In the Sidaama indigenous governance culture, the other most prominent thing is the grand social constitution (*Seera*¹³) which is linked with Sidaama moral code of the 'ultimate truth, the true way of life' (*Halaale*). All those indigenous institutions leaders and the society members highly respect this grand constitution (Wolassa, 2009).

This customary constitution (*seera*) governs their socio-economic, political and other aspects of the society. In generally, in Sidaama nation's elders plays great role in order to enforce this constitution and in any relation and activities of the society. This is because of the power of elders in Sidaama was not simple age count. It is more a product of various social processes through which a person (usually man) passes (Ibid). Thus, various nations, nationalities and peoples of Ethiopia in general and Sidaama in particular have a diverse of indigenous knowledge systems and institutions that have potential for local development endeavors.

2.5. Theoretical Perspective of Governance and Indigenous Institutions

Governance has indisputable role for local development especially for developing world. Governance to be effective indigenous institutions helps it by providing local service and taking part in various local development activities. Further, this kind of institutions plays vital role in enhancing the performance of state, by playing advocacy role and providing information. In return the existence of good governance paves road for flourish of indigenous institutions and the society to utilize it effectively in development process (Asnake and Dejene, 2009).

¹³ Seera refers to indigenous constitution of Sidaama (Wolassa, 2009 and Aadland, 2002).

According to Dejene and Yigremew (2009), governance can be divided into three areas: the state, civil society (indigenous institution is part of this domain) and private sector. In order to attain desirable governance outcomes all of those domains of governance should contribute. Here, understanding the meaning of governance and good governance become appropriate.

Various development agencies, international organizations and academic institutions define governance in different ways. For instance, according to UNDP's governance:

is the system of values, policies and institutions by which a society manages its economic, political and social affairs through interactions within and among the state, civil society and private sector. It is the way a society organizes itself to make and implement decisions-achieving mutual understanding, agreement and action. It comprises the mechanisms and processes for citizens and groups to articulate their interests, mediate their differences and exercise their legal rights and obligations. It is the rules, institutions and practices that set limits and provide incentives for individuals, organizations and firms. Governance, including its social, political and economic dimensions, operates at every level of human enterprise, be it the household, village, municipality, nation, region or globe (UNDP, 2000, in UNDP, 2007, p. 1).

The quote above is important because it gives detail meaning in order to understand political and management nature of governance and relation between authorities. Also, Dodson and Smith (2003, p.1), explained governance as the “processes, structures and institutions (formal and informal) through which a group, community or society makes decisions, distributes and exercises authority and power...” Governance enables the representation of the different interests, rights, the creation and enforcement of policies and laws, the administration and delivery of programs and services, the management of natural, social and cultural resources. For William (1992), governance facilitates conditions that are hoped to bring about “procedure, and institutions whose aim is to facilitate efforts towards entrenchment of an order that can lend harmony to the complex inter-state, state-society, and intra-society relations” (cited in Kassahun, 2009, p.115).

Since governance is the process of decision making and the process by which decisions are implemented, the formal and informal actors involved in decision-making and implementing. Government is one of the key actors in governance, and there are other

actors which involved in governance in local level. Some of these are cultural leaders, local community, farmers associations, cooperatives, Non-Governmental Organizations, religious leaders, political parties and others. According to Meadowcroft (2004), governance for sustained development requires a reliable interaction of all stakeholders (communities and their organizations, private sector and the government) in decision making processes. The existences of constant feedback between all stakeholders are also essential. This is because all stakeholders or partners in development are accountable to each other for the outputs and the general process of governance of development initiatives (in Moatlhaping, 2007). UNDP (1997 in IFAD, 1999, P.6) stated the institution of governance and its contribution to sustainable human development as:

...governance includes the state but transcends it by taking in the private sector and civil society, all of which are critical in sustaining human development. The institutions of governance in the state, civil society and the private sector must be designed to contribute to this sustainable human development by establishing the political, legal, economic and social circumstances for poverty reduction, job creation, environmental protection and the advancement of women.

Regardless, of the differences in the meaning of governance for various peoples and organizations, its significance for development journey of developing countries highly appreciated. Also, the manner in which such governance functions are performed has a direct impact on the wellbeing of individuals and communities. So, the performance of the government is the central component in governance and pre-request for successful development of country. From this we understand that, some types of governance produce better outcome than other (Mongilevsky, 2010). Thus, focusing in good governance has imperative value to this. This is why, nowadays, major donors and international financial institutions are increasingly basing their aid and loans on the condition that reforms ensure 'good governance' (UNESCAP, 2007).

Good governance is among other things: participatory, transparent, accountable, effective and equitable and promotes the rule of law. It ensures that political, social and economic priorities are based on broad consensus in society and that the voices of the poorest and the most vulnerable are heard in decision making over the allocation of development

resources. Nowadays a growing body literature and authoritative institutions recognizes the significance of governance for development. This is why, at 2005 United Nations World Summit, the world leaders agreed on the vitality of good governance for sustained development and eradication of poverty and hunger (UNDP, 2007).

2.6. Indigenous Institutions and Governance in Ethiopia

Ethiopia is one of the world oldest country and one of the few that never colonized by colonizers (UN-HABITAT, 2002). The country origin as state is goes back to Axumite civilization which was formed in the northern part of the country some 2000 years ago (Markakis, 1975, as cited in Zemelak, 2008, p.19). From Axumite civilization until the 1850s decentralized rule was the prevailing feature of the political system of country. During this time the emperor serves as a central authority and regional or provincial and local nobilities with their respective territories exercised autonomous power (Teshale, 2002, in Zemelak, 2011, p.134).

However, in the second half of 19th century Tewodros II reign set centralization process. Emperor Tewodros II also, recognized as the pioneer to foundation of modern Ethiopia. Emperor Yohannes IV (1872-1889), also continued the centralization polices of his predecessor Tewodros II. Emperor Yohannes IV tried to centralize but, he failed to establish a fully centralized monarchy (Adejumobi, 2007, p.25). During these all periods most nation and nationalities of the country uses their own indigenous institutions (e.g. Southern Ethiopia). For instance until the Menelik II incorporated Sidaama into modern Ethiopian empire, the Sidaama had been using their indigenous institutions for all of their affairs (Aadland, 2002).

In modern Ethiopian history another important landmark was, the reign of Menelik II (1889-1914). Menlik II reign marked large scale unification of Ethiopian national territory and able to double the territory under his control between 1872 and 1896 (Adejumobi, 2007). By the emperor, the process of expansion and centralization pursued vigorously. As the empire expanded more and more, diverse ethnic groups have been incorporated in to the empire. For instance as Birhanu (2002, in Zemelak, 2011, p.135) noted, the southern part of the Ethiopia which has diverse ethnic groups with various

traditional institutions and local governments was incorporated in to Ethiopian empire from 1880s to the 1890s. According to Aadland (2002), after Sidaama was conquered by arms of Menelik II, the regime did not attempt to integrate the indigenous institutions of nation. During this regime for decades the process of political centralization resulted in 'marginalizing' the local cultures and indigenous institutions of the nation.

The centralization process was further pursued by Emperor Haile Selassie I (1923-1974), which created by initiating modern administrative and local government reform in the country (UN-Habitat, 2002). In order to centralize the power, emperor used formal mechanism by proclaiming first written constitution of the country in 1931. The 1931 constitution provided emperor with absolute power and ended the autonomy of the nobilities and the provincial governors (Assefa, 2007). This regime the central government was represented through administrative structure, that are similar to former government structure. As Aadland (2002) stated, this regime was experienced by the people as "domination from the center and subjugation under its local representative who wielded almost absolute power over local people". Accordingly, this regime also seems as it fails to give recognition for local identities and cultures.

Following the overthrow of monarchy, in 1974 the provisional military government (1974-1991) called Derg¹⁴, after the committee which led the coup comes to power. After assuming the power, the military government issues a series of legislations; which affected the municipalities and town the functioning and institutional set up in the country. The regime received Marxist-Leninist ideology as its political ideology and various proclamations issued for indoctrination of municipalities and Weredas (districts) administrations (UN-Habitat, 2002). The Dergue regional administrative power institutional framework was composed of the *shengo* and executive committees. In the region, regional *shengo* was the highest organ of state power and accountable to their region's people and national *shengo* (Tegegn, 1998, p.37). The Dergue, despite the Marxist-Leninist ideology orientation state formation and nation building continued in

The word Derg (or Dergue) means a committee or a council in Amharic (one of the languages spoken in Ethiopia). In this context it refers to a coordinating committee of the armed forces.

mainly top-down approach. During this regime ethnic identity, traditional institutions and practices suppressed in the name of 'Ethiopian unity and the popular masses' (Aadland, 2002).

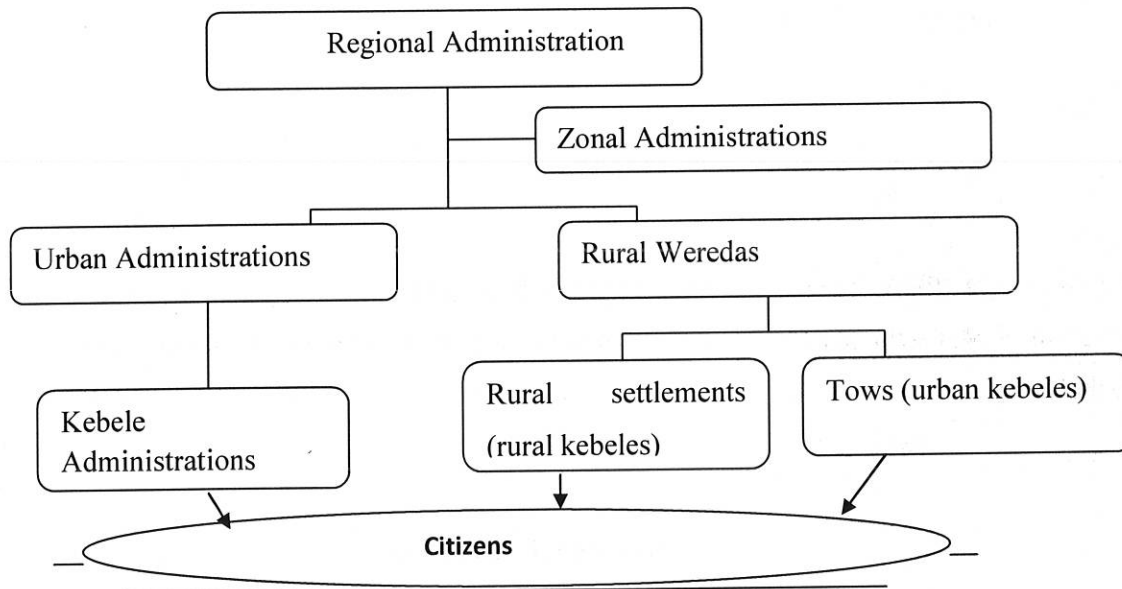
The present regime, which comes to power in 1991 by overthrowing military government, started implementing the concept of decentralization after assuming the power (Gizachew, 2012, p.28). This regime immediately upon gaining the power formed transitional government in collision with other political groups. During this time, in the country in July 1991 national conference arranged; whose aim was to deliberate on a draft document known as 'transitional period charter' which serve as interim constitution up to 1995 Federal constitution (Alema, 2010). In the country, the establishment of transitional government opens the new era for decentralization of power and administration (Tegegn, 1998, P. 37). The 1995 federal constitution has declared, Ethiopian federal state comprising nine regional states and two autonomous cities. Also, it allocate powers and responsibilities between central and those all regional governments and two autonomous cities. Accordingly, all regional states and two autonomous cities administration were established with adequate powers and authorities to exercise self-rule (UN-Habitat, 2002). Further, the federal constitution recognizes ethnic identities of nation, nationalities and peoples of country (FDRE, 1995).

Again, regional state government formally devolves decision making authority and control over resources to Zone, Wereda and Kebele administration. Each of different government levels has similar structure legislative (law making) body, judiciary (court system) and a number of sectors of specific administration (Ibid). For instance, the following chart (figure.2) shows the structure of sub-national government.

In the country, decentralization as the tool for creating the enabling environment for speeding up development at the local level focus on, decentralizing both political authority and the financial means to the district level. Studies however, points to the fact that some successes have been achieved with limitation. Even if, the this regime give attention for nation and nationalities and peoples identity, the indigenous institutions which rural people organize their lives have been not adequately utilized in the

development strategy. Regarding this Dejene and Yigremew (2009) argued that, still there is gap in employing indigenous institution to play their own role in the country development process. Further, the authors argued that, "...it cannot be exaggerated; there is sometimes an attitudes of hostility" towards indigenous institutions.

Figure 1: Structure of Sub-national Government



Source: (ADB & ADF, 2009, p.19)

2.7. Local Development

According to European Union (2010, p. 10), local development defined as it is:

...intrinsicly associated with a multidimensional concept of change bringing together economic, social, cultural and environmental dimensions; with innovation across and in the spaces between these dimensions. It may be seen as a method which helps improving quality of life, supporting or accelerating empowerment of ordinary people, developing or preserving local assets, overcoming market failures, strengthening cohesion, and defining and delivering grass-root development projects.

For Tegegn (2000), local development "implies local ability to see through its own development choices" and its conception associated with endogenous development. In the middle of the 1980s, local development becomes 'visible rather than sudden way'.

Because of combination of particular problems, like economic (traditional industry crisis and extensive emergence of service economy), social problems like unemployment and others and the new political climate such as decentralization and others. Thus, local development provides both responses to growing unemployment in troubled regions suffering from the collapse of manufacturing or traditional industries, and promises of a new future for either rural or urban areas lagging behind. Local development approach, that comes as response to traditional approach of development focus on bottom-up approach of development. Thus, focusing in bottom-up approach of development plays paramount role for better use of local resources, social capital expansion, interactive learning process, empowerment of people, to gain quality of both local and regional governance and increase efficiency of program implementation (EU, 2010).

According to Todtling (2011), local development based up on “socially produced and naturally occurring” sources growing from localities. Further, European Union (2010, p. 10) indicated that, local development can be distinguished as a dynamic process along three main lines: inputs, outputs and outcomes. They are associated with each other and discussed as follows:

Inputs: area, sense of belonging, community, bottom-up, partnership, endogenous potential, proximity. Outputs: local beneficiaries, self-help, increased incomes and revenues, access to services, quality, efficiency, relocation, diversification, new methods, and increased local value. Outcomes: collective and common goods, development, strategy, regeneration, effectiveness, future, social innovation, empowerment, legitimacy, well-being, amenities, and collective intelligence.

2.7.1. Characteristics of Local Development

According Hart and Murray (2002), local development has eight characteristics: bottom-up, integrative, strategically driven, collaborative, interactive, multi-dimensional, and reflective and assets based. Hart and Murray (2002, p.1) explained these main characteristics of local development in the following way:

I) it is bottom up: While the sensitivity to local needs and opportunities is important, it is also appropriate that development priorities should be determined in an environment which reflects the interest of local

governments, the business sector, community groups and voluntary organizations....

II) it is integrative: Local development concerns itself with making connections vertically and horizontally between stakeholders and across programs. ...

III) it is strategically driven: Local development, in order to be effective, rises above an association with a series of ad hoc initiatives in any locality. [...] is about long-term targeted action to create change, both in places and with people....

IV) it is collaborative: [...] requires the involvement of multiple stakeholders, working together rather than on an individual basis. It is an inclusive activity that embraces the volunteerism within the community and voluntary sectors, elected representatives, public officials and private sector participants....

V) it is interactive: Local development should not be perceived as solely a technical activity better left to others who appear more qualified...

VI) it is multi-dimensional: [...] embraces a wide range of concerns. It does deal with job creation, business growth and connecting people to jobs within the locality [...] but it also extends across a wide range of social action...

VII) it is reflective: [...] development is always willing to learn from experience regarding what works well under different circumstances and that could work better...

VIII) it is assets based: Local development requires some public funding since the arena in which it is operating is often one of market failure or weakness...

2.7.2. Bottom-up (Indigenous/Endogenous) Approach for Local Development

Indigenous and /or endogenous approach for local and regional development is also referred as bottom-up approach. This approach for local and regional development has come up since the late 1970's in both developed and developing economies as 'counter-thesis' to the externally induced development by national and other internal agencies paradigm. This previous externally persuaded development is also called top-down approach; it is not effective for improving economic situation of developing worlds. As reactions for these difficulties, scholars and policy makers since then are looking for new approaches which solve the problem of local and regional development. They come with development approach which focuses on local resources and potentials to solve local and regional development problems. Here, in order to understand bottom-up approach of development clearly, it is better to look those two concepts: indigenous and endogenous development approach (Todtling, 2011).

For Pike et al., 2006 (in Todtling 2011, p. 333), even though, there is no clear boarder line, there are certain differences between indigenous and endogenous development concepts. According to Todtling (2011, p.333), indigenous development approach focus on, local and regional development acquired through 'socially produced and naturally occurring' resource growing within localities and regions. This approach advocates localities and regions to focus on 'nurturing' such home-based assets and resources to bring development. Such resources include land, natural resources, residents' local labor force, historical rooted skills and local entrepreneurship. This approach for development is based on the idea of understanding local and regional development as bottom-up process by indigenous forces and factors.

Whereas, according to Guri and Hiemstra (2009, p.5), endogenous development defined as "development from within based mainly though not exclusively on locally available resources, values, institutions and knowledge". This approach development empowers local communities to take control of their own local development process and it utilizes external resources appropriate to fit local situation which are selected by local communities. In addition, it allows dialogues between various stakeholders and between different paradigms. Thus, this approach goes beyond locally resources and it also includes factors which created internationally or upgraded locally by various local institutions.

Nowadays, the dominance of Western knowledge system has largely led to a prevailing situation in which indigenous knowledge in general and indigenous institutions in particular is ignored and neglected. This paves the road for forgetting knowledge and strategies enabling to survive in a balanced relation with their natural and social environment in developing world (Kendie & Guri, 2007b). This bottom-up approach for local development have imperative role for countries like Ethiopia; which has large amount of still unutilized indigenous intuitions. Also the approach is participatory which takes material, social and spiritual well-being of the people and their relation in to account. This is why; the theory advocates localities and regions in developing countries to focus on their local and regional resources and potentials to solve their development

problem. Thus, in addressing local development problems in Sidaama in general and in Hula in particular, the bottom-up approach for local development becomes relevant.

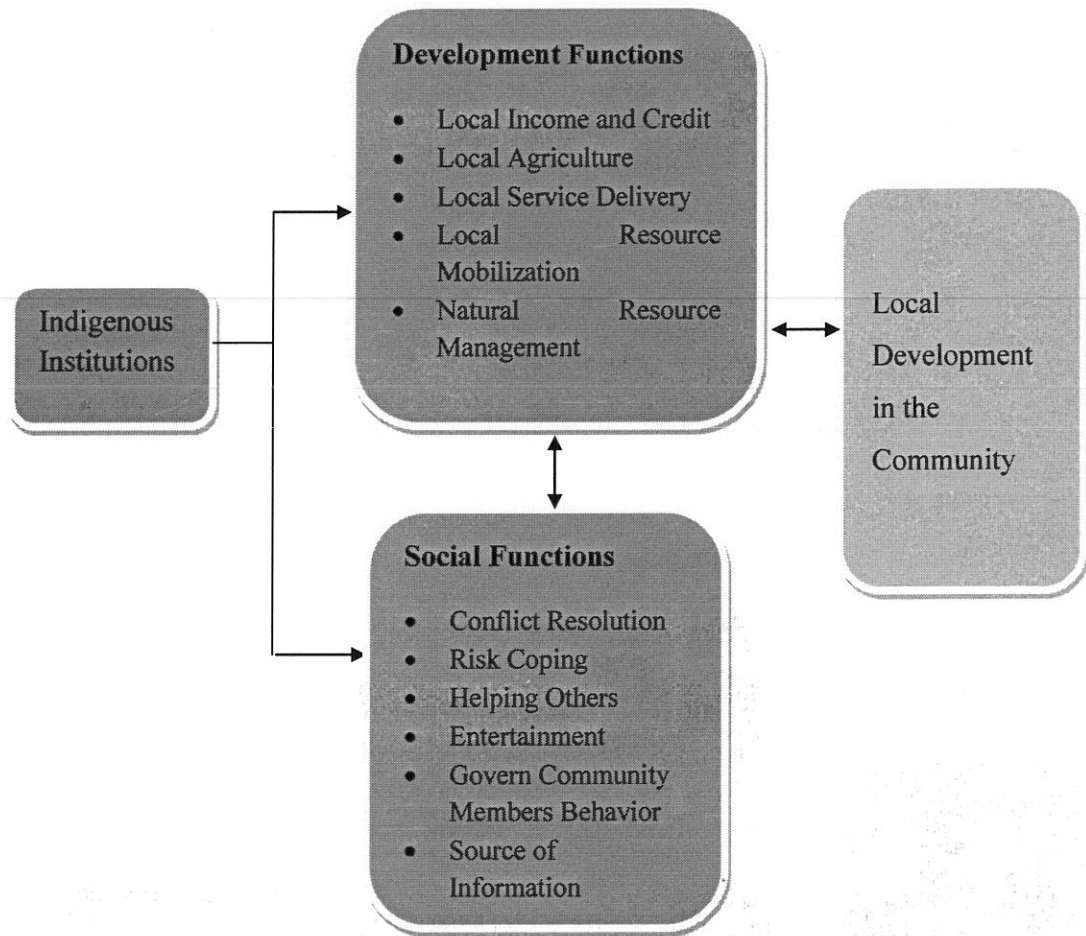
2.8. Conceptual Framework of the Study

The conceptual framework of the study is shown in Figure 1 below. This analytical mental-map, attempts to provide a brief summary of specific lines of argument in order to lay basis upon which the study is conceptualized. The study is based on the notion that indigenous institutions are a vital factor in ensuring successful local development. These institutions which are based on indigenous knowledge play vital role to increase efficiency, effectiveness and sustainability of the development (Kendie and Guri, 2007a).

In the drive to recognize the role of indigenous institutions to local development, it seems to be a need to recognize the fundamental linkage between indigenous institutions and local development. Indigenous institutions have decisive roles for local development, which are categorized as development and social functions. These roles include local service delivery, natural resource management, local income, local agriculture, local resource mobilization, conflict resolution, risk coping, source of information and others. Thus inclusion of indigenous institutions in local development endeavors reinforces these goals. As Kendie and Guri, (2007a) argued, this is because of indigenous institutions are locally owned, managed resource and are accessible to community members; they have potential to offer maximum opportunities for local development.

Given, the realities that indigenous institutions are based on norms and values of community, deep-rooted and exist within the society; they are attractive option to improve local development process (Lutz and Linder, 2004). Therefore, recognizing and using these institutions in local development endeavors are imperative to utilize both development and social roles of the institutions. This in turn seems to serve as an effective vehicle to accelerate local development in the community.

Figure 2: The conceptual frame work, as applied in the study (developed by the author from the review of literature).



2.9. Empirical Literatures in Potential of Indigenous Institutions for Local Development

A number of studies have stated the resiliency, legitimacy and relevance of African traditional institutions in the socio-cultural, economical and political lives of Africans, predominantly in the rural areas. These institutions have potential to facilitate democratic transformation and socio-economic development (Kendie and Guri, 2007a and Moatlhaping, 2007). From a development perspective, institutions in general and indigenous institutions in particular should have a potential to provide basic services,

credit, participation and improve social and economic conditions of citizens (Sileshi, 2006).

One of the main goals of development is reduce poverty and improve basic living conditions of the citizens, especially for the disadvantaged section of a society. As Boven and Morohashi (2002) argued, for rural communities in worldwide indigenous knowledge are powerful resources; and therefore, it is a key element to fight against poverty and social exclusion. Accordingly, inclusion of indigenous institutions in local development process should serve and reinforce these goals.

According to Dejene and Yigremew (2009, p.142), indigenous institution is crucial for development of developing countries. Its roles includes local resource mobilization, provision of service for community, information exchange, enhancing community participation, protecting the interest of the people and enhancing their 'claim making-up power'. In addition, local indigenous institutions helps the development efforts by keeping truck of funds, collecting loans, maintaining buildings and equipments operate irrigational structure, repairing local roads and by managing other community resources such as health center, schools, natural resources and others. Regarding these roles of indigenous institutions, there is one interesting empirical evidences in North Wollo, Ethiopia; it is seen as follows:

In North Wollo, [...] Kires (another name for Iddir in Wollo), work in collaboration with NGOs and they are providing credit services to their members, function in the area of natural resource management such as forests, pasture, and water (Yeshiwas et al.,1995, in Yigremew, 2000).

In addition, the study conducted by Nigatu, Eden & Ansha (2013) that primarily devoted to identifying the major informal social institutions operating in three selected zones of SNNP Regional State and their roles for livelihood; argued that informal social institutions plays significant role to enhance food security, to affect other livelihood aspects of people and to solve conflict. According to authors, one of the indigenous institutions called *Idir*, in addition to play economic role, it also involve in conflict solving (e.g. in 2001 E.C *Idir* resolve 12 cases in Awada Kebele of Sidaama). Further they indicated that, the indigenous social institutions have more power to influence the

behavior, decision making, values and practices of community members. Indigenous institution in most part of the country, serve as alternative banks and insurance companies. It is grassroots levels insurance program, administered by a community or group to meet emergency situations.

According to study conducted by Sileshi (2006), traditional local institutions are voluntary organizations based on close relationship, reciprocity, trust and friendship. Further the author argued that, traditional institutions by their very nature are social umbrellas for the poor; all society members irrespective of their social status can access to these institutions and they play indispensable role to improve the livelihood of rural community. According to organization for economic cooperation and development (OECD), in different countries of world indigenous institutions influence and shape development in various ways, like:

“In the case of India, they are the basis of self-help groups; a regulatory mechanism for the minibus industry in South Africa; a limiting factor to the effectiveness of formal laws in Mali; a restraint for women to participate in social and economic life in the Middle East and North Africa (MENA); and an integral part of current reform initiatives in Chile that try to include marginalized individuals into the formal economy” (2006, cited in Nigatu, Eden & Ansha, 2013, p.6).

As Moatlhaping pointed (2007), the use of indigenous institutions provides the decisive space for sustainability. This is because of development project involved through this system benefited from indigenous knowledge of local community. It encourages community participation or civic engagement and helps the community build sense of ownership and collective responsibilities in development projects. Accordingly, the sustainable livelihood development could possibly realize through integration of indigenous institutions in to modern ones. Also, UNEP and Jones argued that, in order to have sustainable environment decision indigenous knowledge must be appropriately consulted. Because, it provides valuable insights on how communities have interacted with their local environment and it is accessible and acceptable by local people (UNEP, 2008 & Jones 2012).

According to Domfeh (2007) indigenous institutions are important for development of rural community. In Africa traditional agriculture is seen as indigenous agricultural system; that developed by local community over time with its cropping patterns which articulated in local language. This indigenous agriculture is ecological tolerant and based on resilient crop production. African society had well developed indigenous/traditional knowledge system for management environment and coping strategies, making more salient to environment change. In addition, indigenous Africans to meet their health requirements rely on plant and animal based medicine. According to the author, no simple scientific western solutions that can be easily diffused and adopted by people on the less developed world and current development interventions has no instruments and mechanisms that enable local peoples to use their own knowledge. Thus, it is necessary to strength the capacity of local people to utilize their own knowledge base and creating good condition for indigenous institutions.

The study conducted by Tesfahun (n.d) argued that, in developing world for large percentage peoples their indigenous system is an important source of income, food, health care and in other aspects. Ethiopia is not atypical; the country is very rich in various indigenous systems and practices and among the oldest civilization in the world. According to the author, when we look Ethiopian past history, early country civilizations serve as an evidence for the extent and rationality of indigenous knowledge and institutions. In the country domestication of diverse crops like coffee, teff and enset (*Ensete ventricosum*), traditional plow of farmers and the development of bench terrace system by the Konso¹⁵ is among important cases of achievements in agriculture and natural resource management. The country with written language for over 2000 years, owns over 500 years' old manuscripts, which deal with traditional knowledge concerning public health and veterinary medicine.

Regarding the role of indigenous institutions for credit, natural resource management, in resolving conflict and others, the other empirical example in West Gojjam, in Ethiopia presented by Yigremew (2000, p.142) as follows:

¹⁵ One of the nations, nationalities and peoples which found in southern Ethiopia

...Mariam Mahiber found in...West Gojjam. It was established in 1917/18. In 1989/90 it had a total of 84 members while in 1999 membership increased to 418 household heads were 60 are women, 340 men who are regular members paying all the necessary contributions while 18 are priests and other religious people. From 1992/93 to 1998/99 it had provided loans to 194 members. It very actively functions in the area of natural resource management like community forests, pasture, pass-ways and water. It provides valuable material and financial services, resolve conflicts and assists other respects as well.

According to the study conducted by Abiyot, Bogale and Baudouin (2013), in Southern Ethiopia Gedeo ethnic groups have long history of traditional land use system and strong traditional institution to enforce these. All members of the Gedeo society practices agro-forestry, where by subsistence crops are grown, mixed with trees. The system comprises species of annual and perennial crops, which have ecological, social and economic benefits. It is a self-reliant and resource conserving land use system that uses both trees and non-tree components. Thus, this indigenous system helps the society to fulfill their sustenance and economic purposes, in addition to protecting the natural resource. Also, Sidaama nation's well known for traditional agro forestry system which saved the land from erosion and desertification for centuries; households in the nation practices planting crops with trees. Also it is strictly forbidden to cut or fell cultural respected huge indigenous trees. The society traditionally gives respect for natural resource (Wolassa, 2009). Thus, these traditional institutions of nations play paramount role for natural resource conservation.

Desalegn and his colleagues study in Borena Oromo, in Ethiopia, pointed out that the Borena Oromo society respects the customary institutions and local elders. They use the principles of the *Gada* system, settle both 'inter-and intra-ethnic and macro-micro' conflicts over the use of natural resources. This indigenous institution is the best institution to deal with the operation and management aspects of natural resources management, conflict management and governance (Desalegn et al., 2007).

There is one good experience of using traditional institution (traditional elders) with modern institution in some African countries. Ghana, South Africa and Botswana are three African countries that participates traditional leaders in house of chief in their both

regional and national house of parliament. In these country houses of chiefs, have the authority to advise their governments on all kind of issues. In Ghana for instance, this house have a commitment to democracy, the rule of law, and the creation of political institutions that reflect Ghanaian cultural traditions. Also they have power to raise issues with the government and to push for more accountability than if they did not exist. Accordingly, this traditional institution plays vital roles for local development by sustaining good governance, peace and security and others. The following case shows those three countries with especial focus in Ghana experience of participating traditional elders in national and regional houses (Domfeh, 2007, p.50).

Table 1: Three African countries experience of involving traditional leaders into modern state structure

In Ghana, the 1992 Constitution, like all previous constitutions, guarantees the institution of chieftaincy together with its traditional councils as established by customary law and usage. To preserve their role as symbols of national unity, however, chiefs are forbidden from active participation in party politics. There is a National House of Chiefs and ten Regional Houses of Chiefs, which represent more than 32,000 recognized traditional rulers who exercise considerable influence throughout Ghana, especially in the countryside. As trustees of communal lands and natural resources, chiefs are often the pivot around which local socio-economic development revolves. The national and regional houses of chiefs function openly as independent national lobbies to promote common rather than special interests. They insist on negotiation and mediation in the management of national disputes, and they advocate policy alternatives that stress the long-term needs of society. In the past, they have taken bold initiatives to attain the abrogation of state measures and legislation that violate human rights or that threaten law and order. The houses of chiefs share a commitment to democracy, the rule of law, and the creation of political institutions that reflect Ghanaian cultural traditions. The National House of Chiefs among other things advises any person or authority charged with any responsibility under the Constitution or any other law for any matter relating to or affecting chieftaincy. It further undertakes the progressive study, interpretation and codification of customary law with a view to evolving, in appropriate cases, a unified system of rules of customary law. In addition, it undertakes an evaluation of traditional customs and usages with a view to eliminating those customs and usages that are outmoded and socially harmful, and performs such other functions that Parliament may refer to it. South Africa and Botswana are two other African countries that have *houses of chiefs*. The principle underlying Houses of Chiefs is simple: all democracies have at least one House of Parliament that represents all citizens on questions of national relevance. Some countries, like Canada, the UK and the US, also have a second House of Parliament (a Senate or House of Lords), that deals with situations or interests related to geography, regional equality, or history. The Houses of Chiefs or Houses of Traditional Leaders in these African countries are concerned with how the postcolonial state should respond to the problems of indigenous (pre-colonial) people who have been colonised, but whose political, social, cultural, and economic (including land) values, relationships, and structures have survived to a greater or lesser degree. **Advisory role** The Ghanaian, South African, and Botswana Houses of Chiefs have the authority to advise their governments on all

sorts of issues. Depending on the country, these issues can range from land ownership or governance questions to the evaluation of “traditional customs and usages” that the House of Chiefs believes are in need of change. In Ghana, for instance, the Houses of Chiefs have participated in the delicate questions of land ownership and concluded that traditional forms of communal land ownership, under which virtually every Ghanaian has rights to some land, should be maintained despite pressures for foreign and domestic investors to allow private ownership. The chiefs and traditional leaders are also collaborating in the national strategy against HIV-AIDS. **Raising issues** The Houses of Chiefs often invite presidents or other heads of state, cabinet ministers, civil servants, judges, and other officials to address and debate issues. Chiefs often play a key role as community advocates, articulating local needs. In Botswana, the House of Chiefs can summon a cabinet minister to answer questions about her or his government portfolio, and the minister must comply. In these ways, the Houses of Chiefs have the power to raise issues with the government and to push for more accountability than if they did not exist. In Ghana, the Asantehene (Ashanti King) has been able to influence the World Bank to establish a special fund to be utilised by traditional leaders towards the socio-economic development of their areas of jurisdiction. The Houses of Chiefs also act as a conflict resolution mechanism when disputes arise between different ethnic groups over traditional matters. In Ghana, such disputes may be taken first to the Regional House of Chiefs and then, if need be, to the National House of Chiefs. At each stage, careful and thorough, informal and formal discussions and committees work to ensure that nearly all traditional ethnic questions are resolved.

As Lutz and Linder (2004, p.6) asserted, in given society can be more expected to conform to traditional institutions, when this society more practices traditional and sustenance production. Whereas, society is more complex and industrialized then less legitimacy and recognition to it will obtain. Even though, most of African countries large parts of their population is still involved on traditional and subsistence economy, in most parts of the content those indigenous institutions have lost their importance or on the way to disappear. As Domfeh (2007, p.48) argued, most of African countries fail to put in place the incentive policies that can help for a flourish of indigenous system. As countries in Africa, Ethiopia is not an exception in failing to utilize adequately the esteemed hands of indigenous institutions in development endeavors.

Despite of having vital potential for local development, in the past, the Ethiopia did not attempt to integrate indigenous institutions of diverse ethnic societies (Zelalem, 2012). Even though, nowadays there is legal ground to utilize indigenous institutions in local development, still there is a gap in implementation. As Dejene and Yigremew (2009, p.145) argued, the country does not give necessary recognition to indigenous institutions.

Also, as Zelalem argued, there is limited state understanding of the role played by indigenous institutions (Zelalem, 2012, p. 35).

Generally, when we look the potential of indigenous institution for local development, it is holistic as oppose to modern one. They encompass not only politico-legal affairs of the local people but also ritual and cultural ceremonies, ecology and nature conservation systems, worldviews accompanied by myths (Ibid). Even though, the indigenous institutions have esteemed roles to solve multifaceted problems of developing world population, the reality shows that, we are not employing in adequate manner indigenous institutions in our local development efforts. Nevertheless, there are manifest difficulties in attempting to achieve local development goals while neglecting the institutions that people have evolved and lived with all these years.

CHAPTER THREE

3. METHODOLOGY AND RESEARCH DESIGN

Introduction

This chapter describes the methodology and research design used to generate data related to the research objectives. It discussed in detail the data collection tools used for study like secondary sources, key informant interview, observation and focus group discussion.

3.1. Research Methodology

The study used primarily qualitative research approach. However, it combines qualitative and quantitative research approaches. These approaches are often employed in support of each other on the one study. Accordingly, one method is chosen as primary means of evaluation while the other plays the subsidiary role of elaboration, correspondence, enhancement and clarification of results from each method. This plays vital role to increase interpretability, meaningfulness, validity of constructs and inquiry results (Babbie, 1992). Also the study is descriptive and explanatory. It is descriptive because it attempts to describe indigenous institutions and their respective roles in local development. Since the study intends to enhance a body of knowledge on the potential of indigenous institutions for local development, the descriptive research design was identified as more appropriate. The main purpose of descriptive research is “description of the state of affairs as it exists at present” (Kothari, 2004). For Merriam and Simpson (1995), descriptive research method is to systematically describe facts and characteristics of a given population, area of interest and/or phenomena. Therefore, this method allows to collect in-depth information on facts that describe institutions and their potential for local development.

The explanatory study attempts to ‘explanations of the nature of certain relationships’ (Research Methods, n.d, p.2). This study is explanatory because in Sidaama, Hula Wereda very little is known about the potential of indigenous institutions for local development from prior research. Thus, the study explains the nature of connections of indigenous institutions of Sidaama with local development. According to Judith (1999)

methods are selected because they will provide the data required to produce a complete piece of research, and are used for triangulation of data which gathered by different research methods (cited in Andnet, 2010). Accordingly, these methods assumed as it helps to get data required to finalize the study.

3.2. Research Design and Sampling Procedure

Research design is the conceptual structure or logical strategy within which research work is conducted, and it constitutes the plan for the collection, measurement and analysis of data. According to Claire and et al., (1962), “a research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure” (cited in kothari, 2004). For Kothari, research design helps the researcher for the collection of relevant evidence with minimal expenditure of effort, time and money. Choosing suitable design has vital value to ‘minimize bias and maximizes the reliability’ of the data collected and analyzed (Kothari, 2004, p.14).

The descriptive research approach focuses on describing the characteristics of a particular individual, group and/or phenomenon. In descriptive research approach all procedure to be used are carefully planned (Ibid). Thus, the study used the case study; that enables the researcher to collect “rich, detailed information across a wide range of dimensions about one particular case or a small number of cases” (Dymon and Holloway, 2005, p. 106). Therefore, this allow to get an in-depth understanding of indigenous institutions, traditional laws, values and customs of Sidaama in Hula Wereda and its role for local development. In addition, the comprehensive literatures study undertaken on possible linkages of indigenous institutions and its potential for local development.

Sample is part of the whole or segment that represented whole. According to Sandelowski (1995), sample sizes in qualitative research should not be so small as to make it difficult to achieve data saturation, theoretical saturation, or informational redundancy. At the same time, the sample should not be so large that it is difficult to undertake a deep, case-oriented analysis (cited in Onwuegbuzie and Collins, 2007).

Hence, sample size determination is not an easy task given that it is affected by several factors, like type of research design, the desired level of confidence, population characteristic, cost and time availability.

Accordingly, this study is carried out in Hula Wereda, which is one of the Weredas found in Sidaama Zone. Hula Wereda is purposely selected, because of its wealth information in Sidaama nation's indigenous practice and the researcher previous research experience in Wereda. The Wereda has 32 Kebeles; 31 rural Kebeles and one urban Kebele (Sidaama Zone Finance and Economic Development, 2011).

Then, out of the thirty two Kebeles in the Wereda, on the basis of Wereda leaders' advice four Kebeles (three from rural and one from town) were purposely selected; the Kebeles were selected on the basis of having wealth data sources of indigenous institutions and having diversified Sidaama clan members and other settlers. Finally, respondents were selected for each data collection mechanism in the following way:

For key informants interview part the study employed purposive, non-probability sampling, and through this procedure 38 key informants' were selected. Also, in those four purposely selected Kebeles, four FGDs were held with purposely selected heterogeneous members of society. For the study knowledgeable individuals who are believed to have sufficient knowledge about society under study, locality, culture, norms and beliefs were selected. Specifically, some of them were clan leaders, Cimeeyye (respected elders), various indigenous institutions leaders, youths, women's and others. In addition, participants from Hula Wereda and Sidaama Zone Culture, Tourism and Government Communication and Agriculture and Rural development offices were selected.

3.3. Methods of Data Collection and Instrument Design

Both primary and secondary data were used for the research. The following are among the major data collection methods that were employed: primary data collection methods like key informant interview, observation and FGD, and secondary source.

A. Key Informant Interviews

According to Gay and Airasian (2000), interview allows the researcher to investigate and prompt things that one cannot easily observe. They further note that, interviews helps the researcher, to probe an interviewee's thoughts, values, prejudices, perceptions, views, feelings and perspectives. Accordingly, in order to obtain information and establish the nature of indigenous institutions, local development, community participation and ownership of local development initiatives; semi-structured interviews was conducted with 38 purposely selected key informants.

The semi-structured interviews sometimes called in-depth interviews helps to explore in depth a general area of research interest. This interview primarily used in explanatory research to understand the relationships between variables (Research Methods, n.d). Therefore, semi-structured interview encourages interviewees to talk freely about indigenous institutions and its potential for local development.

B. Focus Group Discussions (FGDs)

Focus group discussion is useful in exploring and examining what people think, how they think, and why they think without pressuring them into making decisions or reaching a consensus. It is especially, valuable for permitting the participants to develop their own questions and frameworks as well as to seek their own needs and concerns in their own ways and words. Moreover, it provides rich and detailed information about feelings, thoughts, understandings, perceptions and impressions of people in their own words; it helps to share ideas, cross check for depth search and analysis (Liamputtong, 2010).

Stewart (1990) indicates that a group of six or seven is the optimum size for a focus group discussion. In this study, four group discussions were held in Hula Wereda, in those four purposely selected kebeles. In the first focus group discussion, there were seven participants, five of whom were males and the two participants were females. The second focus group discussion comprised eight participants and had five males and three females, whilst the third, had seven participants, whom were six males and a female. The last focus group discussion that conducted in Hula town had eight participants, six of

whom were males and the remaining ones were females. The participants in these focus group discussions were clan leaders, Chimeyye (respected elders), indigenous religious leaders, local administrators, expertise, youths, women's, various indigenous institutions leaders (Dee, Jirte and other), and others.

C. Observation

“Observation is the systematic observation, recording, description, analysis and interpretation of people’s behavior” (Research Methods, n.d, p.7). The researcher in order to collect primary data and to have rich information on indigenous institutions of Sidaama in Hula Wereda observed some indigenous practices like, Chimessa system (indigenous conflict resolution and management system), indigenous religious practices, Jirte and Dee. This non-participatory observation, can allow the researcher the opportunity to experience real emotions of the community those who are being researched.

D. Secondary Sources

Secondary data were collected in order to assess relevant studies which were conducted by other scholars. This includes books and unpublished materials, journals, magazines, internets and other relevant materials. In addition, some quantitative data were also gathered from official documents of government and non government organizations.

3.4. Methods of Data Analysis

The research used a combination of data analysis methods. The data gathered through above mentioned instruments were primarily qualitative in nature. Thus, in order to analyze the findings of the study, the researcher utilized qualitative analysis of data from interviews, FGDs, personal observations and some documents. Quantitative data gathered from secondary sources were analyzed using descriptive analysis. The study also utilized tables to summarize the data.

3.5. Ethical Consideration

A researcher needs to respect the origin of data and ensure the dignity and privacy of the respondent. In addition, a researcher needs to carefully consider confidentiality and anonymity when conducting interview and FGD (Dymon and Holloway, 2005). According to Dymon and Holloway (2005, p.72) to gain access to informants, settings and materials the researcher must ensure that:

- participation is voluntary.
- people in the setting (such as a geographical area, an organization or a particular context) are not harmed or inconvenienced.
- resources that you use are freely committed, such as confidential company documents or personal diaries that you read. Be aware that access to certain materials and their use in research may have harmful consequences, such as the release of information that is valuable to competitors, or the public exposure of private issues.

Thus, in this study permission was sought first from the Hula Wereda administration and secondly from the Kebele administrations, village chiefs and other responsible authorities. The purpose of the study was explained and assurance was given to the respondents that the information collected for the study was for the academic purposes and that it would not be used against them. Respondents were further informed that participation in the study was voluntary and they were promised that no harm shall be caused to the respondents during and after responses as a consequence of their cooperation. Even though, the respondents were initially assured that their names would not be revealed, some respondents allowed the researcher to use their names and take the pictures of the interview and group discussions, however, solely for the purpose of this study.

CHAPTER FOUR

4. BACKGROUND CHARACTERISTICS OF STUDY SITE (HULA WEREDA) AND BRIEF ABOUT SIDAAMA

Introduction

This chapter describes background characteristics of Hula Wereda and briefly about Sidaama. The chapter deals with the concept like geographical location and current political administration, origin, short history and the clans of Sidaama, population and language, natural resource endowment, economy and livelihood and other background characteristics of Sidaama in general and Hula Wereda in particular.

4.1. Geographical Location and Current Political Administration

The name Sidaama represents people that belong to the East Cushitic language group. The Sidaama live between lake Hawaasa in the north and Abaya in the west and upper Genale region in the east. Today the geographic area occupied by these people constitutes the 'Sidaama land', with its total land area 7200 km². The Great East African rift valley dissects the Sidaama land into two: Western lowlands and Eastern highlands (Wolassa, 2009). Sidaama constitutes Sidaama Zone and Hawaasa¹⁶ city administration, which is organized as special zonal administration. The Sidaama Zone constitutes 19 sub-zones locally called 'Weredas' and two city administrations (see figure 3, below). The Weredas found in Sidaama Zone are Hawaasi Gangaawa, Wondo Gannate, Borricha, Malga, Shabbadiino, Gorchee, Daalle, Wonsho, Bursa, Lokka Abbaayya, Alatta Wondo, Alatta Cuukko, Harbagoona, Hula, Daarra, Chirre, Booni Gangaawa, Bansa and Horooressa. These 19 Weredas which are found in Sidaama Zone have 577 Kebeles; among these 524 rural and 53 urban. The two Cities which organized as city administrations in the Zone are Yirgalem and Alatta Wondo. Whereas, Hawaasa city administration is constitutes eight sub-cities (Markos et al., 2012).

¹⁶The other name for Hawaasa is Adare, still now some people use this name.

Hawaasa on the shore of Lake Hawaasa was established as a capital of Sidaama in the sixties (Aadland, 2002, p. 31). According to Wolassa (2009) the city was established in 1964 by removing the Sidaama dwellers near Lake Hawaasa. The town had been named after the lake that stands near to it. The name 'Hawaasa' in Sidaama language (*Sidaamu Afoo*¹⁷) denotes large and wide area. Hawaasa strategically situated on the doorstep of the north in border towards Oromia with high is connections to Addis Ababa. It is in North West corner of the greater Sidaama area. Today the city is head quarter of Sidaama Zone Administration as well as SNNP Regional State. Hawaasa is an important administrative, educational, business center, as well as military post. It is one of fast growing cities in the country (Sidaama Zone Trade and Industry Department, 2009).

Hula Wereda is one of 19 Weredas, which found in Sidaama Zone. The Wereda bordered by Alatta Wondo and Bursa in the North, Booni Gangaawa in West, Daarra in the East and Oromia Region (Bore) Weredas in the south (see figure 4, below) . The Wereda located 95 Km South of Hawaasa and has 32 Kebeles; among these thirty one are rural and one is urban. The urban Kebele which is the capital of Wereda is called Hula (Hagerselam¹⁸) (SZOFEDD, 2011). Dejezmach Balcha Safo established Hula town in 1909 E.C. From 1909- 1925 the town served as capital of Sidaama province (Markos et al., 2012, p. 1).

The altitude of Hula Wereda ranges from 1600 to 2850 meters above sea level; 92 percent of total area of Wereda are categorized under highlands (*Dega*) and the remaining (8 percent) categorized under midlands (*Woina Dega*). The mean annual rainfalls are between 1200mm to 1600mm, a long-term of mean annual temperature is 12 to 22 degrees Celsius (Hula Wereda Finance and Economic Development Office, 2013).

¹⁷Sidaamu Afoo (Sidaama Language) is the language of the Sidaama nation, this language categorized under east Cushitic language family (Hana,2011)

¹⁸Hagerselam, the name given for town by Dejezmach Balcha Safo, but nowadays the official name of the town is Hula (Markos et al., 2012, p. 1).

4.2. The Origin, Short History and the Clans of Sidaama

According to the society's elders and different written materials the Sidaama is one of the Cushitic languages speaking peoples¹⁹, which recognized as indigenous in north eastern Africa since 5000BC. Because of natural and man-made factors the people expands to south and present lands of Sidaama (Markos et al., 2012). According to Hana (2011), the people were settled around at the bank of red sea, and by the route of south west they came to settle to Harar and Bale plateau, but again move through further west to the present day Halaba and around the Lake Abaya then finally they settle in the present land of Sidaama. For Wolassa (2009) during this expansion period, the Sidaama people were separated into five sub-groups: the major Sidaama group, Alaba, Tambaro, Qewena and Marako. The latter four Sidaama sub-groups currently live in the western areas of the present day Sidaama land and outside of the major Sidaama province. Whatever the case, the Sidaama seems to have established itself, at least in present parts of Sidaama around the 16th century.

The Sidaama founding fathers are Bushe and Maldiya. It is also known that the Sidaama have about 14 clans. These different clans in the society tied based on the ancestors called Bushe and Maldiya descent or kin. The Haadiicho, Malga, Holloo-Garbicho, Xummaano and Awacho clan claim to be descended from Bushe. Whereas, the Maldiya descendents includes Alatta, Haweela, Qeweena, Saawoola, Darashsha, Daafinaa, Alaawa, Hoofa and Fardaano. Under these different clans other many sub-clans are exists (Sidaama Zone Trade and Industry Department, 2009; Markos et al., 2012 & Hana, 2011). According to Tsegaye (2011), in Hula Wereda almost all clans of Sidaama live.

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¹⁹The kushitic/Cushitic peoples of North East Africa are the indigenous people of the present day Sudan, Eritrea, Somalia and Kenya since 5000BC. The equivalent name of the indigenous kushitic people of North East Africa was Ethiopia, from which the name of present day Ethiopia was derived. Due to dynamics of conflicts, migration, assimilation & other politico-democratic influence over the past millennia, the Kushitic people dwindled to a small minority in the Sudan, Eritrea and Kenya while they are still minorities: in Ethiopia and Somalia ([http://www.buzzle.com/article.Buzzle.com](http://www.buzzle.com/article/Buzzle.com), in Markos et al., 2012, p. 15).

4.3. Population and Language

The name Sidaama represents the people, land and the language. The Sidaama language (*Sidaamu Afoo*) is one of the major East Highland Cushitic languages in the country. It is also one of the major spoken languages in Ethiopia. Sidaamu Afoo is the 5th language by number of speaking people and assumed it has above 4 million speakers. Sidaama language has been used for writing and reading purpose since 1932, and from 1992 it becomes the office language for Sidaama (Markos et al., 2012).

Concerning the population number of Sidaama various figures are given. For instance, according to Sidaama Zone Finance and Economic Development Department (2013), Sidaama had about 3,471,309 populations. In other hand, survey carried out by Sidaama Development Program in 1995 indicated that Sidaama had a population of 3.7 million (cited in Seyoum, 2006). Also, according to study conducted by Seyoum (2006) indicated that, Sidaama people estimated 4.5 million. Whatever the case, it is believed that nowadays the Sidaama population is above the 3.5 million. The annual population growth rate of the Sidaama is 2.9 percent per year. This size of population accounts almost 19.78% of the regional population. Regarding the age composition of Sidaama young age group (1-14) contains 47.7%, working age group (15-64) contains 50.1% and the remaining 2.2% is old age group. In Sidaama most populated Wereda is Bensa /273,179/ and the least populated Wereda is Wonsho /97,691/. The population of Sidaama is highly distributed in areas where there are fertile lands, available water and pasture. The Sidaama is one of the most densely populated areas in the region (Sidaama Zone Finance and Economic Development Department, 2011).

The total Population of Hula Wereda is 153323 (76596 male and 76727 female); among these, 94.56 percent of the populations are rural inhabitants and 5.43 percent are urban inhabitants. The total area of Wereda is estimated to be 27,000 hectares. Hula Wereda is one of densely populated Wereda in Sidaama, with the average household size of 5 persons. The Wereda has an average land size of one hectare per 5 persons. Sidaama language (*Sidaamu Afoo*) is office language of the Wereda and almost all people of the

Wereda use this language (Hula Wereda Finance and Economic Development Office, 2013).

4.4. Economy and Livelihoods

The Economy of Sidaama in general and Hula Wereda in particular are based on subsistence agriculture of growing crops plants, and animals rearing i.e. mixed agriculture. The crops produced in the Sidaama are annual and perennials. Maize (*Badala*), Teff (*Gaashe*), Barely, Haricot bean, Coffee, Wheat and others are some of the crops that are grown in the area. Most crops are produced in the minor or major rainy season; while lesser portion of crop production is attributed to big or short rainy season. The farmers mainly practice multiple cropping mechanisms to maximize production per unit area. Enset ventricosum (*Weese*) is the main staple of Sidaama. Wheat, Haricot and Barely are widely grown especially in midland and highland agro ecological Zones. In this zone variety of vegetable fruits and species grow for consumption; breeding is also important economic activity (Sidaama Zone Finance and Economic Development Department, 2011).

The Sidaama is known for producing high quality of coffee that plays major roles for country to earn foreign currency. Most part of the Sidaama is planting this cash crop. In Sidaama, therefore, there are privately owned & co-operative coffees processing industries in different Weredas. These industries processed organic coffee for export purposes and for the local consumptions (Sidaama Zone Trade and Industry Department, 2009).

According to ecology condition of area productivity and suitability, Hula Wereda is termed as food crop growing area. The major crops grown in the Wereda include maize, bean, and wheat and others; the crop production is entirely rain feed. Nowadays, the Wereda is also known for apple production, which is becoming a good means of cash income to highlands of Sidaama (Sidaama Zone Finance and Economic Development Department, 2013).

Table 2: Major crops grown in Hula Wereda and amount of production in 2012

Major crops	Amount of production in 2012 (Quintal)
Corns	10354
Cereals	190843.25
Root & Tubes crops	247000
Cattles	107562.5
Oily Seeds	1014.5
Vegetables	179040
Fruits	2250

Source: Hula Wereda Finance and Economic Development Office (2013)

Weese (*Enset Ventricosum*/false banana) is the main staple food of Wereda. People of Wereda plant *Weese*, because the major staple food of the Sidaama (*Waasa*) is prepared from this plant. The purpose of planting *Weese* is not only for preparing food; but also the community uses it for making their living house, that means its raw materials for shelter and as well as it has many other purposes in the society (Sidaama Zone Finance and Economic Development Department, 2013).

Figure 5: Weese (*Enset Ventricosum*) and Planting process



Photo by author, in Hula Wereda (February 18, 2014)

According to Sidaama Zone Finance and Economic Development Department (2013), in addition to above activities in the Wereda livestock are reared for various economic and social reasons. Livestock, especially horses, cows and sheep breeding is also important

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economic activities. These livestock provide transport, food (milk, meat, eggs), and also serve as source of cash income for the households. Among livestock kept by farmers, cows are predominant. Cows are main assets and savings of the community and important source of their diet. The society highly valued cows for their milk which is also converted to butter fat and partially the fat extracted from sour milk is used for the Sidaama diet Called 'Waasa'. In the society moreover, the cows dung used as fertilizer. The dried cow dung (*kose*) is also cheap source used as fuel. Further, these animals used during traditional ceremonies, to pay dowry and to slaughtered during thanks giving, weeding, other ceremonies.

Also, Goats and sheep's are reared by Wereda people as means of asset building, insurance and quick cash generation at times of need. Most sheep and goats are kept in traditional grazing and browsing system, breeding them to building up household assets. Like other Sidaama communities, sheep and goats rearing is an important activities in the lives of Hula community (Ibid).

Even though, the Wereda has potential for livestock production, nowadays increasing number of human population lead to decrease in livestock population and their quality. This is because of people need additional land for farming and subsistence agriculture, decreases the size of grazing land for livestock. Availability of pasture is poor quality and potable fodder is being diminished due to excessive grazing. Thus, the shortage of feed has inevitably caused decline in livestock production in Wereda (Sidaama Zone Finance and Economic Development Department, 2011).

Table 3: Livestock distribution in Hula Wereda

Cattle	Sheep	Goat	Hen	Horse	Mule	Donkey
186645	47890	4505	10639	11326	569	897

Source: Hula Wereda Finance and Economic Development Office (2013)

4.5. Natural Resource Endowment and Tourism Attractions

The beautiful geography of Sidaama land compresses valleys, plains and hills with a rich variation of vegetation. Sidaama has three agro-ecological zones: highland, temperate

zone and lowlands. Most Sidaama land falls in highland and temperate zones (around 90% of total land) i.e., between 1500m above sea level to 3500m (Markos et al., 2012, p. 1). The Sidaama land altitude variation ranges between the highest peak of Garamba mountains 3500m up to low lands 1190m around Bilate River in Loka-Abaya and Boricha Weredas (Sidaama Zone Finance and Economic Development Department, 2011).

Table 4: Name of Mountains in Sidaama with their existing Weredas including their heights

No	Wereda	Name of Mountains	Height in meter
1	Harbagoona	Garamba	3500
2	Bansa	Bansi Tullo/Kaarramaarra	2314
3	AlattaWondo	Hallo Tullo	2060
4	Horooreessa	Mame	2695
		Kunite	2564
		Jojobe	2612

Source: (Ibid, p. 4)

Major Rivers in and around Sidaama include Loggita, Gannale, Koolla and Gidaawo (see appendices). Hawaasa and Abbaayya are the biggest lake in the rift valley found in the Sidaama. The Sidama is rich in water and mineral resources. The rivers which are suitable for power generation and irrigation purposes include Loggita, Bonoora, Gidawo and Bilate. There are two Pico-hydropower schemes in Harbegona and Bansa Wereda. In addition, minerals such as Gemstone, Gold, Quartzes, Faso and others are found in Sidaama. At this time gold production is going on in *Osole Kebele* of Bensa Wereda by Okoto traditional Gold producing association. The Sidaama land out of its total surface consists of 75,000 hectares forests coverage as well (Sidaama Zone Trade and Industry Department, 2009).

Hula Wereda is also endowed with different cultural values, natural resources attraction, wild animals, the green natural forest, the different waterfalls and other natural and man-made resources that show the socio cultural history of the society. The following table

presents some natural, historical and cultural attractions of Wereda with their respective location.

Table 5: Tourism Attractions Site of Hula Wereda

Types of attractions	Name of attraction	Place of attraction (Kebele)
Natural attractions	Natural God bridge	Goodayyo Hulluutticha
	Buuqe water fall	Luuda
	Haytile water fall	Qacino Sa'malo
	Namicha water fall	Chirone/Ciroone
Cultural attractions	Sacha Traditional religious place/ traditional Holly place/	Chalbessa/Calbeessa
	Indigenous conflict solving place	Teticha/xexicha
	Maganaano Clan Indigenous Conflict solving place ²⁰	Chalbessa/Calbeessa
Park	Wosane Park	Hula Town

Source: Hula Wereda Finance and Economic Development Office (2013)

Thus, Sidaama in general and Hula Wereda in particular are endowed with different cultural values, natural resources attraction, wild animals, the green natural forest, waterfalls and other resources which have vital role for tourism attractions.

4.6. Religious Status and Other Social Sector of Hula Wereda

Another background characteristic shown in table 6 is religion. The majority of Wereda people (77.25%) are Protestants, followed Traditional/Indigenous religion (8.09%), Orthodox (6.09%), Catholic (3.66%), Muslim (2.11%) and the rest categories make up the others. The higher percentage distribution of the Protestant religion commensurate

²⁰ Maganaano clan has indigenous conflict resolution and management place in Chalbessa (Calbeessa Kebele) (Key Informant Interview, Personal Observation)

with Sidaama Zone pictures, where about 84.37 percent of the population of the Zone are Protestants.

Table 6: Religious Status of Hula Wereda

	Total	Indigenous	Protestant	Orthodox	Catholic	Islam	Others
Male	64,551	5,821	49,135	4,010	2,411	1,387	1, 787
Female	64,712	4,639	50,727	3,874	2,331	1,347	1,794
Both	129,263	10,460	99,862	7,884	4,742	2,734	3,581

Source: CSA 2007 in SZOFEDD (2013)

Regarding social sector development of Wereda, the general education participation reached 98%. The Wereda has 3 high schools and 33 primary schools. The drinking water coverage of the Wereda reached 68.5 percents (Hula Wereda Finance and Economic Development Office, 2013).

In order to enhance the participation and involvement of community in socio-economic activities, building healthy society have paramount role. For this end, nowadays, the Health Policy of the country is mainly focused on the Prevention Strategy. To deliver this service to community, as Wereda Finance and Economic Development Office (2013) data shows, the Wereda has 6 health center, 31 health post, 6 laboratory, 6 pharmacy, 5 rural drug houses and 6 drug stores. Among 184 professionals who are engaged in the health sector, 73 are nurses, 15 are pharmacy technicians, 10 are midwifery, 6 are sanitarians, 14 are laboratory technicians, 65 are health extensions and the remaining constitutes others.

As data of Sidaama Zone Finance Economic Development Department (2013) indicates, regarding accessibility of road, Hula Wereda is better and has well linked, joined road connection to other Weredas in Zone.

Table 7: Hula Wereda Road Data

Rural road construction and maintenance					
Area in square kilometer km in 2012/13	Asphalt road in kilometer in 2012/13	Gravel roads in kilometer in 2012/13	Dry weather road in kilometer in 2012/13	Target road density in 2012/13	Periodic maintenance road in kilometer (road to be maintained every nine yr)
307.45	17	53.6	34.54	36.72	0

Source: SZOFEDD (2013)

In addition to above social sector, Regional athletics training center and various middle and small enterprises exist in the Wereda. The Wereda has one public bank and two micro finance institutions that give financial services for the residents (Hula Wereda Finance and Economic Development Office, 2013).

Generally, Hula endowed with fertile soil and good climatic conditions, efforts should make to promote the establishment of different industries side by side with agricultural development movements in order to eliminate mono-cultivation practices which are dominant not only in Wereda economic activities but also in the Sidaama whole.

CHAPTER FIVE

5. INDIGENOUS INSTITUTIONS OF SIDAAMA IN HULA WEREDA AND THEIR RESPECTIVE LOCAL DEVELOPMENT POTENTIAL

Introduction

Indigenous institutions which are found in Hula community have indispensable potential for local service delivery, local income, local agriculture, infrastructure development, local resource mobilization, representation and other local development activities. The discussion with key informants and focus group discussions participants demonstrates and concurs with argument by Nigatu, Eden and Ansha (2013) that indigenous institutions are established to provide diverse services for members and other beneficiaries around the community. They play economic, social, political, natural resource management, participation in production processes and other roles. The peoples in the study area have a special relation with these institutions that shape their economic, social, cultural and political activities. Consequently, the study identified the following commonly existing indigenous institutions of Sidaama in Hula Wereda, namely: Jirte and/or Wodho, Dee, Seera, Sirba and Qeexaalla and Cimeessa system (*²¹); each of them and their respective the local development potential are discussed in this part of this chapter.

5.1. Jirte and/or Wodho

Jirte and/or Wodho, one of the indigenous institutions of Sidaama, is established voluntarily by the community and involved in self-help during mourning and other social activities. Jirte has members that have responsibility to bury the corpse (*Madaarsisa*), to feed surviving members until they recovery from sorrow, to feed the gusts who join mourning (*Madaarsha*) and contribute fixed amount of money. In other word, it is a mechanism of community cooperation during death and other issues. Most time, Jirte and Wodho are formed by community members living in nearby villages to serve the

²¹ *These institutions name written by Sidaama language script; for these and others which follows the same style, their meanings are given in front of them and/or in Glossary part.

members during mourning. The purpose of Jirte and Wodho are the same, but their difference is the scope. Wodho is formed by nearby village members and it is narrower in scope than Jirte. The Jirte system is comprised of more than one village and is usually formed based on lineages. In the community if a member of Jirte and/or his/her family dies or faces other problems (house burning, mass deaths of their cattle and others), Jirte members have responsibility to share burden.²²

Jirte is led by coordinator called '*Wi'late Murricha*' (mourning leader); who follows activities of members, commands sub-coordinators and others activities. Under *Wi'late Murricha* each village have sub-coordinators. In Jirte there is also a person '*Lasaancho*', who informs the mourning and their duties to members during occurrences of death. In the same manner women's have their own female coordinator called '*Jirtete murrite*', who coordinates and follows the activities of women.²³

Jirte provides assistance to household during the occurrences of death. As key informants and focus group discussion participants pointed out, the assistance may take in different forms like provision of food, cash, fire wood, provision of water, materials and other supporting service for bereaved households. The members of Jirte in study area mainly provide food called *Waasa* (staple food of the society which is made from *Weese* /false banana tree). The funeral ceremony usually takes one week. However, based on social status of the deceased, sometimes community members could organize mourning ceremonies as they need. If a community members do not obey the Jirte system they can be accountable based on the principles of the larger Seera system of the society (see part 5.3.1).

In general, the key informants and FGDs participants revealed out three major types of Jirte:

- I. Ollu Jirte/Wodho (Village Jirte):** The member of this type of Jirte (Wodho) consists of those who live nearby village. This Jirte is active not only during death, but also extends its service to assist its members during ceremonies (*Jila*) like

²² Key Informant Interview, FGDs and Wolassa, 2007

²³ Markos et al., 2012 and Key Informants Interview (Jirte leaders)

wedding (*Goshshatto*), religious ceremony and others by providing materials, labor, financial and other assistances.

II. Haracha (Lineage Jirte): this type of Jirte consists of both females and males of the same sub-clan, and sometimes members of other clan live in the same village within the dominate sub-clan. It provides assistance to members in different forms like cash, provision of food, materials, labor and other supports during death and other hardship time.

III. Ama'note Jirte (Religious Jirte): for this type of Jirte members are selected based on their religious background. Religious Jirte in addition to providing food (mainly *Waasa*), cash, fire wood and fetching water, they provide electronic materials (like music materials, solar light) during death and other ceremonies.

Accordingly, Jirte has various roles for the community. The following part tries to discuss the major local development roles of this institution.

5.1.1. Risk Coping Role of Jirte and Wodho

The main objective of this institution is helping members in funeral activities. When the death occurs, the members organize themselves to handle the funeral and other activities. Jirte members make food available to the bereaved households in view of protecting the family from the economic crisis after death. In addition, Jirte serves as a form of social security in cases of emergency such as sickness, asset losses by manmade and natural disasters. For some problems rather than selling their assets members borrow from Jirtes' deposit. Such transfers of money from the Jirtes' deposit to its members are made free of interest or with small interest and help them to recovery from they encounter problems. Further, Jirte provide special assistance like for women if they get widowed, in the case of sickness and for other groups of society who needs assistance.²⁴

In addition data from key informants interview and FGDs asserted that, local community also uses Jirte and/or Wodho for other purposes like house construction, harvesting, labor helping, replacement of lost cattle and taking members to hospital if they get sick. Thus,

²⁴ Markos et al., 2012, FGDs and Key Informants Interview

Jirte has the potential to serve the local community as an indigenous insurance mechanism.

5.1.2. The Role of Jirte for Local Income and Credit

In rural parts of Ethiopia credit is a determining factor in increasing farmers' productivity. The few formal credit services available in rural area are bureaucratic and expensive for poor section of society (Yigremew, 2000). In this regard, Jirte plays substantial role for local income and credit. Even though, the roles and members of Jirte vary from one to another; in addition to providing food, materials and labor (services) for victims, also it provides credit. This plays vital role for solving the financial problems of members; provides loans without interest or with small interest rate to the members when they face hardship and/or accomplish different activities such as house building, health cost, wedding and other activities. Thus, it serves as a credit institutions to raise the funds for different activities.²⁵ For instance, one of urban Jirte in Hula town, provide loans for 24 members last year without interest.²⁶ Thus, in the Hula community, Jirte serves not only as insurance services but also as banking services for members.

5.1.3. The Role of Jirte for Local Service Delivery

Jirte plays paramount role in local service delivery. According to the key informants, it plays important role in local infrastructure development like road construction, bridge building, school construction, building drinking water, providing different services for public school (materials like trees) and others. Nowadays, a Wereda government has started to implement health and other policy through using Jirte institution. For instance, in rural areas those households who fail to have toilet are punished through Jirte and Jirte leaders do not take food prepared by those households. Also, Jirte punishes households who resist to sending their children who reach school age to school and those families who fail to participate in school construction and other local services.

One of the interesting evidence regarding the role of this institution in local development is that, what one Jirte done in Wereda. In this clan Jirte all members contribute money,

²⁵ FGDs, Key Informants Interview and Wolassa (2007)

²⁶ Key informant Interview (Jirte Leader)

materials, labor and after receiving some assistance from government they built two primary schools in their area. Also this Jirte member's built three bridges, constructed and repaired above 12 km local road and one drinking water dam.²⁷

5.1.4. Local Resource Mobilization Role of Jirte Institution

In funeral area, elders (*Cimeeyye*), Jirte leaders (*Jirtete murrichuwa*) and other members sit together and discuss on different issues; this assembly is called 'Songo' (elders' council). They discuss and pass decisions on issues like, how their Jirte are functioning, about their village development issues, how the public are working, about the year, their cattle, the crops and other community issues. Further, they consult community to involve in various local development activities like, natural resource protection, saving, helping each other, protect their culture and in other issues. By using Jirte, the concerned bodies discuss with public and consent various community issues with public.²⁸ Thus, this institution also plays its role by mobilizing local resource towards local development.

5.1.5. Natural Resource Management Role of Jirte

Jirte is another indigenous institution playing a substantial role in creating awareness to public about use, management and conservation of natural resources. As one key informant²⁹ indicated "when government officials want to communicate with the public regarding natural resource management and other issues, this institution serves as information route through which formal institution access to the public". Jirte also involves in community forest management, in conservation of water, conservation of communal pasture and in other natural resource management activities.³⁰

5.1.6. The Role of Jirte for Conflict Resolution and Source of Information

Jirte also involves in reconciliation and peace-making. It helps the community in handling their issues peacefully and if there is any difference, members try to solve it through this institution. The elders' council (*Songo*) that sits during and after mourning looks at different appeals that come to them and try to settle peacefully. In addition, there

²⁷ Key Informants Interview (Jirte members and leaders)

²⁸ FGDS and Personal Observation

²⁹ Jirte leader

³⁰ FGDS and Key informants Interview

is a system in which members of Jirte sit together and ask each other's (*xa'mama/xa'mansha*); the members discuss on issue like about absent members, about members fail to bring their food (*Waasa*) and other issues.³¹ Through this mechanism the institution involves in resolving the disputes among the members and/or with others.

Further, the community uses Jirte as an important instrument for transferring information. For instance, during funeral time, different information passes to public through this institution, like inspiring public to participate in local infrastructure, teaching how to use public property (like common grazing land, forests, etc) and on other local issues.³² For instance, as one of key informant who is clan Jirte leader indicated, during funeral activities and Jirte members meeting areas, the concerned body teaches the public on various issues like how the farmers cultivate their land and promote their production, family planning, heath protection, natural resource protection and other issues.

5.2. Dee

Among various indigenous institutions of Sidaama, Dee is one which is used by the society to run their socio-economic activities (usually agricultural activities) in cooperation. Dee is a voluntary arrangement to contribute labor during the farming and harvesting seasons instead of carrying out the one's plot individually. It encompasses from two up to twenty male members, who are found relatively in the same age group and lives in a given village. The Dee members' labor contribution usually starts at morning time. The members of Dee are governed by guiding principle prepared by members for this purpose (usually it is unwritten). Dee has a leader called '*Deete Murricha*' (Dee leader). The Dee '*Murricha*' is elected from members of Dee based on ruling and coordinating skills of the person. Also, seniority in age is important for assuming a leadership position. The leader has responsibilities to coordinate the Dee members, control the work starting and ending time, decides the members break and food eating time (*Waasa/baarare intanni yanna*): He also has responsibility to work hard to create peaceful relation between members.³³

³¹ Markos et al., 2012 and key Informant Interview

³² Ibid

³³ Key Informants Interview and FGDs

The discussion with key informants and focus groups demonstrated that, the Dee labor pooling system starts with the elders in the groups and goes down to the youngest member. In most times the first day's Dee shift is given to leader and then to next age member of the group. However, if unintended quest of labor support comes from the members, the Dee shift may be given to those who need out of pre-determined order.

Dee is seasonal as the agricultural activities of the Hula community are seasonal (it functions during rain time and harvesting time). Thus, during agriculture season peoples of the one village or nearby neighbor form Dee to accomplish their agricultural work in cooperation. A Dee system usually involves manual farming, but it also can include oxen farming if all of the members have oxen and they are willing to cooperate. The members of Dee in their course of work use various energizing traditional songs, dances and jokes. For instance, the following song³⁴ is one among various traditional songs they use while working.

Looso, hayi looso
Loonso manni woxe kashammi
Moorro manni woyinete sammi.

The English translation is as follows:

Work, oh work,
Those who worked will gathered money but,
Those who stole will thrown into prison.

By singing this traditional song, they energize themselves while working and pass message to others, as stealing is bad and the only means to development is work.

Dee members carry individually their breakfast while they go to farming place, and eat it together in break time. However, who takes shift of Dee has responsibility to prepare the food they eat after work (called *Baarare*). Usually, *baarare* is given for Dee members after they finalize their day work. After eating *baarare*, they evaluate their day's performances and discuss on various issues like who receive next shift, about late

³⁴ Key Informant Interview (Dee member)

comers, absent members and other matters. At the end old man blesses them for their work by saying:³⁵

Keere hedhe
Qote fa'no 'ne
Mitte woro 'ne.

The English translation is:

Be alive
Your shoulder would be wider (be stronger)
Live together.

And the members take this blessing by saying 'Amen' (*Hamii'ni*). In return, the Dee members start blessing for having *baarare* by saying, 'God bless you' (*Maganu maassi'ro 'ne*). Thus, this economic institutions of Sidaama in Hula Wereda, has vital roles for community.

5.2.1. The Role of Dee for Local Agriculture

In the study area, agriculture, especially subsistence farming is still a primary source of income for societies. Accordingly, the Dee institution plays vital role for this kind of manual local agriculture. The society primarily uses the Dee institution to run their agricultural activities in cooperation. This increases the agricultural productivity of members and helps to farm large plot of land in short period of time rather than farming it individually. There is one proverb that is common in Ethiopia, "hundred lemons is burden for a single person, but it is enjoyment for hundred people"; likewise, for single person working in farm by traditional way is difficult. One person may not produce much product through traditional means because it needs much energy and time. However, if the people get together, they can work much within a short period of time without frustration.³⁶

In addition, Dee involves in harvesting crops during unexpected rain time. Individuals whose crops are exposed to this shocks request Dee members and other neighbors to provide him group labor. This increasing cooperation between farmers helps agricultural activities to be carried out at time and plays paramount role for agricultural productivity.

³⁵ Key Informant Interview

³⁶ Key Informants Interview and FGDS

Thus, Dee has vital role for local agriculture and to increases income of members in particular and the community in general.³⁷ Regarding this and other roles of Dee institution one respondent asserted that³⁸:

Dee has various socio-economic roles, like it helps to farm large plot of land in short period of time, to share information, to discuss about various issues of our villages and to assist each other. Also, the Dee helps to create good relation between our community peoples.

Accordingly, Dee has indispensable potential to play for traditional local agricultural activities, to be carried out at the right time with cooperation, so that to increase productivity and farmers efficiency.

5.2.2. The Role of Dee for Local Income

Dee plays vital role to local income by increasing agricultural productivity of members.³⁹ Dee members, in addition to increasing agricultural productivity by using their shift for farming, they also get direct income by selling their shift for others. If members finish their own farming or when they need to get money, they sell their shift (labor) for 50-120 birr or above to other members of Dee or for other community who like to have the Dee service.⁴⁰

For example, one of Dee found in Chalbessa Kebele that has 10 members sells their shift for 100 Ethiopia birr. Members of this Dee indicated that, after finalizing their own farming or when they need to get money, they sells their labor (usually, morning time 4 hours labor) for local community. Also they have a trend of selling all members shift together and at end sharing the collected money equally. Thus, Dee plays paramount role to increase the agricultural productivity of the members, which in return have importance to increase their income and direct means of income as well. Through this mechanism the institution has potential to play in local development.

³⁷ Ibid

³⁸ Key Informants Interview (Cimeessa/elder)

³⁹ Markos, et al., 2012

⁴⁰ Key Informants Interview (Dee member)

5.2.3. The Role of Dee for Local Service Delivery

Dee also plays vital role in local service delivery. For example, one of the key informants pointed out the local service delivery role of Dee in his language as follows⁴¹:

Ani oliinkera noo mitte deera murrichaho; deenke batto loosate loosi goobbaanni addi addi woloata loosono loonseemmo. Lawishshaho, qooxeessu manni ledo ikkine bussa karreemmo; dogo loosi'ranno woyite ledo loonseemmo; Ollaaho anganni waayi bushiro keeraanchimmasi agarate looso loonseemmo. Hattono, xaa yannara gashshootu poolise garinni baattote latishsha agarate looso loonseemmo. Lawishshaho, 2005 M.D lame anganni wayi buicho, onte km ajjannoki doogonna mitto buusa karroommo.

The translation is:

I am a leader of one Dee in our community; in addition to involving in farming activities our Dee involves in other various activities. Like local road construction, bridge building, construction of drinking water dams, also nowadays according to our government policy we involve in land and other natural resource management activities. For example, in 2013, we constructed two drinking water dams, a bridge and we repaired around five km local road with others our community members.

5.2.4. Local Resource Mobilization Role of Dee

Data from focus groups discussions and key informants interview revealed that Dee has indisputable role for local resource mobilization. With their cooperative hands, members of the Dee mobilize both human and other natural resources by using their acceptances in the society. This institution mobilizes and motivates lazy farmers to work hard. For instance, the one who is not interested in farming is motivated to work by looking the work of Dee members, also share experience how to plough and how to collect agricultural product and others. Thus it is a respected institution in the society and has vital roles to mobilize community and local resources in local development. In addition the Dee institution has vital role to organize help to those needy people.

⁴¹ Deete Murricha (Dee leader)

5.2.5. Natural Resource Management Role of Dee

Dee in addition to involving in farming activities also involves in natural resource managements. Members assist the community natural resource conservation process through various activities such as by involving in tree planting, soil and water conservation and by other activities. In the course of work time members discuss the various activities of natural resource management and discuss which type of trees are suitable for their land and for their environment.⁴² One key informant in the study area point out the role of this institution in natural resource management as follows:

Look at this forest in my farm land, when I was young with my friends we had Dee. In my shift time in addition to farming, I used my Dee for planting and cultivating these trees in my farm land. Now, these trees can mitigate the environmental challenges.

Thus, the above clearly indicates that, the community uses Dee not only for farming but also for conservation of natural resources.

5.2.6. The Role of Dee for Helping Others and Source of Information

The members in addition of pooling labor for each other, also involve in activities of helping others (*Ka'lo*), includes cultivating a large plot of land, harvesting crops, building houses and other local activities. When others request Dee members for labor contribution for farming and other activities, the process is called '*Huuccatto*'. In the *Huuccatto* families who request for labor contribution/helping have responsibility to provide food and drinks. Through this process only the members of Dee, or with other groups of society, involve in the activities of helping others. Most of the time, Dee members provide free service or labor to those who need assistances, for example, for the sick, the disabled and the widowed women.⁴³

While they are working they share information concerning various community issues and what is going on outside. As data from participants indicated, in their break time they discuss and share information on various issues, which help them to take necessary

⁴² FGDs and Key Informants Interview

⁴³ FGDs and Key Informants Interview

information and to have awareness about issues. Thus, in the community Dee in addition to coordinating labor for farming it serve as source information.

5.3. Seera and Social Mobilization Institutions: Traditional Singing and Dancing (Sirba and Qeexaala)

5.3.1. Seera (Customary Law of Sidaama)

Seera is a socio economic institution which reflects a unique and egalitarian culture of the Sidaama society. The Seera refers to law or rule which governs the social life of society.⁴⁴ For Aadland (2002, p.41), Seera is “set of local cultural norms and codes, which regulates communal social structure and interaction”. According to the author it also seen as “unwritten law, but it constitutes at the same time morality and the conscience of the individual and the community”. Thus, in the Sidaama individual and /or community interactions and relations are governed by Seera.

According to Wolassa (2007) and data from key informants in the society Seera system is divided into two: the first refers to the broad concept of Seera as a social constitution which governs the Sidaama social life based on the Sidaama moral code of the ultimate truth (*Halaale*). The second concept of Seera refers to the narrower sub-constitution created to facilitate cooperation among the community members, in construction of houses (*Minu-Seera*), in *Jirte*, in *Dee* and other social institutions.

The discussions with participants of study demonstrates and concurs with argument by Wolassa (2007) and Aadland (2002) that Seera (indigenous law of society) has no written procedures and enforcement mechanisms, but the individuals abide by it because of the fear of breaking the supreme truth (*Halaale*) which is associated with the fear of God (*Magano*) (see section, 5.4.1.1). If members of community do not fulfill the obligation of the community or involve in wrong doing, this results in financial or social punishment. When individuals are sentenced according to Seera, it is called Seera is applied (*Seerronni/Seera Worronni*). If the person refuses to admit it or to pay the prescribed

⁴⁴ Key Informants Interview (Cimeeyye) & Markos et al., 2012

fine, this may result in ostracism from community that results in isolation from the socio economic and other cultural life of the society.

According to data from participants and secondary document, this traditional law is based on long established tradition of societies and takes cultural variables and local reality into consideration; more effective in governing them and able to give solution which can be accepted by society. Further, the peoples strictly obey it; by fear of social obstruct and the social stigma and fear of *Halaale* which is associated with fear of God. Thus in the community this institution has paramount role by governing the behaviors of community members.

Regarding the role of Seera for their community one of the key informants in study area indicates that:⁴⁵

Seera has various role for our community; it regulate bad behaviors in the community, helps peoples to live together by respecting each other, it helps the peoples to respect the decisions of elders (*songo*) and have great role to regulate the contribution and obligation of individuals for some activities like house construction, Jirte and others. We respect it even, more than modern law; this is because if you fail to respect Seera you face bad consequence.

Also, Aadland (2002, p.41) supported the above argument by asserting the role Seera has, it provides 'social security' for members and regulates the procedure of decision making in the community through consensus; it obliges the community members to "accommodate to the majority, to seek harmony and consensus rather than individual opinion and personalized justice".

In addition to supporting modern government system by regulating the behavior of individuals and community, it also plays a crucial role for community members when they need to build a house. When a house is to be built, this institution regulates the contribution and obligation within communal fellowship. But this is most of the time based on agreement between community members. If individuals from the members need to a build house, the members provide their assistance (building house by providing

⁴⁵ Cimeessa

labor), usually the house building Seera leader (*Minu-Seeri Murricha*) divided individuals share (*Qacha*) for all members and the members have obligation to accomplish their share within a time. Also, it plays a vital role to increase community members' cooperation for other activities in community (like, Jirte).⁴⁶

Accordingly, this traditional law is based on long established tradition of societies and cultural variables; it is suited to the social, historical and cultural realities of the society and gives chance for community members to involve. Further, it is acceptable in the society and given this legitimacy it plays important roles in local development.

5.3.2. Qeexaala (Ketala) and/or Sirba (Traditional Singing and Dancing)

Qeexaala and /or Sirba (traditional Singing and Dancing) constitute part of the cultural heritage of the people of Sidaama in Hula Wereda. The society culture is deeply rooted in this music and their way of life expressed through it. Qeexaala is a kind of music or song that society performs in group and they use it to motivate people for different occasions. It is performed at various social functions such as during festivities, Dee, house building, war time, religious ceremony, natural resource protection, local infrastructure building (like road, water construction and bridge building) and during various other community wellbeing activities.

This traditional singing and dancing group comprises both men and women who dance and sing. For various activities this group prepares various poems with unique sound.⁴⁷ For example, the community performs the following Qeexaala and during New Year (*Cambalaalla*⁴⁸) celebration, to wish a happy and peaceful New Year for the Sidaama.⁴⁹

⁴⁶ FGDs and Key Informants Interview

⁴⁷ FGDs, Key Informants Interview and Markos et al., 2012

⁴⁸ Fichche-Cambalaalla- is the Sidaama New Year celebration. Sidaama follows a lunar calendar which is different from both Ethiopian (Julian) and Western (Gregorian) calendar systems. Fichchee, is unique in the world and is based on the Sidaama calendar system. According to the Sidaama calendar system, there are only 5 days in a week. These are known as Dikko, Deela, Qawado and Qawalanka to be followed by the first day Dikko to complete the 5 day week cycle. A month consists of 28 days, equally divided into 14 days of moonlight and 14 days of darkness (known in Sidaama language as Agana and Tunsichcho, respectively) (Wolassa, 2013). Nowadays there is attempts to be recognized and registered it as the UNESO Intangible Cultural Heritage (Key Informants/Government Official).

⁴⁹ Key Informants Interview

*Gobba Alatta
Alatta Waarra,
Keeruyita ikkito Cambalaalla.*

The English translation:

This is Alatta (Sidaama clan) land
Particularly Warra (in Alatta)
We wish the New Year (Cambalaalla), to bring peace and prosperity.



Figure 6: Qeexaala (Ketala), when the Sidaama celebrate New Year at Gudumale (Photo by author).

Even though, in the community Qeexaala and/or Sirba is/are performed for various purposes, this research focuses on its role for local development. Among the roles of this institution play for the community, the following part is devoted to present community mobilization and source of information roles.

5.3.2.1. Community Mobilization Role of Qeexaala

This traditional music of the society has paramount role for local agricultural and local infrastructure development. As data from participants of this study shows, it highly mobilizes and motivates the community to work hard by minimizing the feeling of frustrations as a result of work. It has vital role in the course of work to make people very

energetic, promoting relaxation, alleviating anxiety and pain, enhance quality of work and helps them to work more.⁵⁰

Thus, findings from the data reveals that this institution plays indisputable role for community mobilization in local agriculture and other natural resource protection by teaching the importance of involving in various community activities. It is also pro-poor, because poor have no access for various expensive modern technologies to perform various activities; but uses this kind of traditional institution to perform their day to day activities without frustration and learn various issues through this institution. For instance, the following traditional song initiates the public to work by teaching community the fruits of work.⁵¹

Looseemmo Weese
Iteemmo teese
Gobba shamate
Shama la'mate
Side jawaati, loosi lophote
Yarre daggoonke, gobba atete.

Literal translation of this traditional song in to English language read as:

I plant Weese /false banana/
I eat it by settling
This land is suitable
And it is more suitable
Side (Sidaama) be strong, work for development
Do not give place for weakness, the land is yours.

In addition, as key informants indicated, the community uses different traditional songs (sirba/qeexaala) when they perform various local infrastructure building activities (like bridge building, local road construction and others) which have crucial role to mobilize and motivate community to those activities.

⁵⁰ FGDs and Markos et al., 2012

⁵¹ Key Informants Interview (Traditional singer)

5.3.2.2. Source of Information Role of Qeexaala

In Wereda the community uses this institution to communicate various messages to public. In addition to being a form of entertainment, it serves as means of communication in various community affairs. Regarding this, one key informants point out it as:⁵²

In Sidaama traditional Sirba/Qeexaala is our way of life, it is not only a form of entertainment. You know? Our culture is deeply rooted in our music. We use it in various ceremonies, to communicate, pass our culture, well coming heroes, to oppose social injustice and other pressing issues.

For example, they perform the following Qeexaala by their own language to transmit messages to community to wear and use their indigenous clothes rather than imported one and to teach them to protect their culture. It is seen as follows:⁵³

*Bolaale tire Gonfa hirikki, Gonfa hirikki,
Sidaama baookehe, baookehe budikki.*

Thus, this traditional music is very powerful medium in the society; it facilitates communication which goes beyond words, enables meaning to be shared, and promotes the development of group identity.

5.4. Chimessa (Cimeessa) Institution (Elders Institution)

5.4.1. The Role of Chimessa (Cimeessa) Institution in Conflict Solving

The Sidaama has its own administrative system; however, there is no clear cut division between administrations, judiciary and religious praxis within society. In the nation elders (Cimeeyye) take the lion-share in governance process in general and resolving disputes in particular. The elders have great wisdom in ensuring peace and security within the society; have leadership grace in protecting, sustaining and promoting harmony. They have the responsibility and accountability for the socio-political administration and assumed that they have a close link with spiritual world and have wisdom, ability in solving problems. In order to accomplish these Cimeeyye uses *songo* (elders' council) institution.⁵⁴

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⁵² Key Informants (Cimeessa/elder)

⁵³ FGD Participants

⁵⁴ Betena, 1991 & Key Informants Interview

The Sidaama is known by their indigenous mechanism of conflict resolution and management. This traditional mechanism of society provides chance for inclusion and participation of community members. This mechanism is based on long established values and takes cultural variables and local realities in to consideration; able to give solutions which can be acceptable to both sides.⁵⁵

5.4.1.1. The Principle of Halaale and Affini in Conflict Solving

Any dispute in the society is resolved based on cultural policy that termed as '*Halaale*'. According to the cultural values of Sidaama, *Halaale* is true way of life, truthfulness, honesty, impartiality, forgiveness and others can be included in the range of *Halaale* (Tolo, 1998). According to key informants, *Halaale* is a law or moral rule through which customary administration of social, political, economic and cultural aspects of society has been conducted. *Halaale* can be taken as truthfulness, but it is more than that and it is associated with the fear of '*Magano*' (God) which is mainly the spiritual essence of traditional belief.

From discussions with key informants and focus group participants, it is understood that the society highly respects *Halaale* principle and have expression that is called '*halaale gorsitooti*' (don't abuse or fail to respect truth). The people believe that those who fail to respect/disregard *Halaale* will certainly suffer the consequences; this is manifested in the expression called '*halaalu annasi dihawanno*', it has an essence of who follows *Halaale* always will win and it leads to good fortune.

The principle '*Affini/Affino*' (Public hearing) is other principle in the indigenous systems of the Sidaama that are used in process of conflicts management and resolution. The concept of '*Affini*' has two purposes: firstly, informing the case or all the wrongs done against someone to his/her relatives, families or elders. It refers to opening the floor for information by any complaint to make known his/her claim before taking any revengeful action. In the second place, '*Affini*' serve as a checking point and procedure on the works of elder's council; those elders who have got the information of the wrong, forwards by

⁵⁵ Costantinos, 1999 and Key Informants Interview

saying 'Affini?' or it is point of reference for decision to other elders. Finally, those elders that could represent the whole elders (*songo*) will say 'Eewa anfoommo' meaning, yes we know the case. Thus, all these procedures are taken to make aware those who present the case and to have equal understanding on the matter for fair decision making.⁵⁶

According to FGDs, the *Affini* principle related with *Halaale* principle. If any person follows *Halaale* (truth fullness) through "*Affini*" principle he/she will be given high social regard in the society. The society believes that any person who follows the '*Affini*' principle will be the winner. But if he/she violates it, will be considered as he/she is defeated because there is no '*Halaale*' (truth) with him/her. *Affini* principle is a mandatory customary rule in Sidaama. It is a procedure of hearing discussion and submitting any cases. It helps the people to become patient, honest, truth worthy and helps them to develop mutual understanding in identifying the wrong and right acts. It also provides the people alternative mechanisms not to go to the court or to any other tribunal for the minor as well as serious cases. This indigenous mechanism is part of local democracy which is a vital system to amicably solve conflict and foster peace. In generally, '*Affini*' and '*Halaale*' principles are related with truth fullness and fear of God; thus any members of the society are expected to follow these mandatory indigenous rules to solve different kind of disputes which arise in the community.

Accordingly, in this institution to solve conflict that arises in the society elders play paramount role. Those elders are selected from different places based on various criteria. They are selected on the basis of acceptance and recognition by the society, adherence to social norms and values, maintenances of ritual purification, family back ground especially, when the sub-groups the person belongs to have the history of exercising the legitimate traditional authority in the past, personality cult and charisma ability to persuade and quality of oratory and rhetoric and ethical consideration and other social back ground.⁵⁷ As one of the key informants in study area indicated, elders are more matured, knowledgeable and able to see things from different dimensions and they are not emotional and they are impartial. Elders are considered legible persons for creating

⁵⁶ Key Informants Interview & FGDs

⁵⁷ FGDs and SZOCTGCAD, 2010

peace by resolving conflicts. Further, the society respects them and any development project that passes through this institution are usually effective.⁵⁸

Figure: 7 Chimessa and Songo (elder's council)

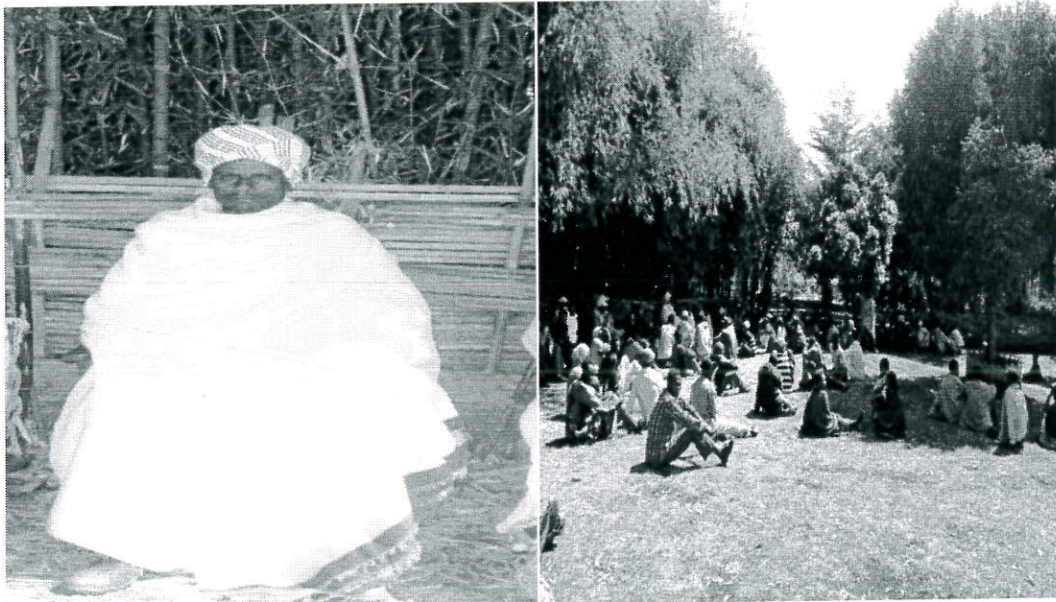


Photo by author, Chimessa (Chuluqa Ashango) in the left and when other Maganano/Bankano Sub-Clan Chimeyye involves in their indigenous conflict resolution and management mechanism in the right.

5.4.1.2. The Elders Council (Songo) and It's Levels

Songo consist of the leading elders called Chimeyye (*Cimeeyye*) from each village. The elders' council operates as an independent unit. In the community the elders council plays vital role by restricting traditional authority not to develop in to dictatorship authority and in conflict solving mechanism. The decision of *Songo* is fair and just, because it based on concept of supreme truth (*Halaale*). For instance, in modern justice system the judiciary decision is based on the evidence obtained from the plaintiff, defendant and witness whereas, in *Songo* the investigation process is so long and it has ritual affairs. Thus, in such investigation process the community because of the value given to *Halaale* principle which is associated with fear of God (*Magano*) and the psychological fear associated

⁵⁸ Kebele Development Agent (DA)

with *Halaale*, the possibility to deny the fact is a minimal. Therefore, *Songo* has vital role in conflict resolution mechanism by giving solution which can be accepted by both sides.⁵⁹

Data from key informants interview and focus group discussions and also the study conducted by Markos et al., (2012) revealed that, in the Sidaama there are four level of elders council, but the size of participant elders' in each elders' council (*Songo*) varies from one clan of nation to another.

A. The Hamlet Elders Council (Mini Songo/Olluu Songo)

Hamlet elders' council is the first level council in the society. This council of elders' deals with issues related to social disputes at lower level among the members of the village or at family level. In this elders council the matters to be considered include marital problem, divorce, disputes over boundary alteration and other dispute relating to property.⁶⁰ In generally, as Markos and his collogues argued (2012), the hamlet council deals with less complicated issues in the society.

The members of the elders are not fixed but they have head called '*Cimeessa*' (respected elder with authority) for the council. *Cimeessa* does not have absolute power and he cannot pass decision solely in his will. But he always respects the '*Songo*' (elders' council) and people, who want him to lead in a egalitarian way. If a given party dissatisfied (unwilling to accept) with the decision of the hamlet elders council, they can appeal to the next level council.⁶¹ Thus, hamlet elders' of council has great contribution to solve village level conflicts and it is also appreciable by keeping confidentiality and secrets among the disputants.

B. The Lineage Council (Ayiddu Songo)

This council is the higher than the above council and lower than sub-clan *Songo*. It encompasses various village level elders' councils and participants of lineage *Songo* are

⁵⁹ SZOCTGCAD, 2010 and Key Informants (Cimeeyye)

⁶⁰ FGDs

⁶¹ Tolo, 1998 and FGDs

those elders' comes from hamlet level councils. The Lineage council (*Ayiddu songo*), lead by *Cimeessa* (elder) called '*Songote anna*' (father of elders' council). This level council deals with cases appeal from village council and the other issues that are above to hamlet council like disputes arise between hamlets.⁶²

C. Sub-clan council (Boosote Songo)

This is the third level of council of elders and it is established by elders who come from lineage councils of elders. Sub-clan council of elders deals with complicated issues in the society. As it deals with higher level issues in the society; the *Cimeessa* who lead *Songo* (council of elders) are elected and represented based on different criteria.⁶³ These includes his experience and maturity, have good acceptances in lineage council, comes from family from council leaders elected, successful pass circumcision and age-set (Luwa)⁶⁴ and other cultural systems of society.⁶⁵ *Cimeessa* who has *Anga* (Purity)⁶⁶ that is used in the context of development of *Cimeessa* has superior moral authority to all other *Cimeessa* in the society.

D. The Clan Council (Ga'rete Songo)

According to key informants' interviews and FGDs the clan elder council is the highest, the final and influential in the Sidaama. Like Supreme Court in the modern legal system, the council serves as appellate court and its decision is final. The clan council leaders are consists of *Moote*, *Garo* and others. Most of participants of this council are traditional clan leader who held the positions on merit and birth rights. The clan elder's council can

⁶² Key Informants Interviews (Cimeeyye) and FGDs

⁶³ Ibid

⁶⁴ Luwa (age-set) adimistared by the age grade system, where each grade rotates every eight years. There are five rotating grades in Luwa system: Darara, Fullassa, Hirbora, Wawassa and Mogissa. Luwa grade does not depend on the age of the individual. It depends on the grade of one's father. An old person who did not passes through Luwa cycle cannot become *Cimeessa* (Betena, 1991).

⁶⁵ Key Informants Interviews, FGDs

⁶⁶ *Anga* is the last stage in the making of Sidaama *cimeessa* or an elder with full moral authority to enforce *seera* (social constitution) in the Sidaama society. In addition to passing through the Luwa cycles, circumcision and honey ceremony (Drinks made from the pure honey beginning with the oldest and going down to the youngest). This process is called *malawo tumma* (honey ceremony). The elder who claims the *Anga* authority has to make *kakalo* (sacrifices) to the ancestors to declare his position as holder of the *Anga* authority (Wolassa, 2010a).

determine on the cases and matters that could affect the society and pass decisions along with sanctioning, if there might be misconduct and harm done.

Decisions are made strictly following the traditional rules and laws of the society (*Seera*) and supposed to be final. The decisions are generally considered as impartial and cultural justified. Further, the council sees inter ethnic cases in the areas of their jurisdiction. Anyone who fails to obey the decision of the elders' council will be punished by social ostracisation called '*bonkonni*'. Bonkonni includes exclusion from funeral association and denying services sharing like fire, exclusion of his/her cattle from common grazing areas and others.⁶⁷

The Sidaama has fourteen clans, where all of them have their own clan council and independent power to decide over their socio-economic and legal matters as well. Therefore, there is no a single assembly that can serve the whole Sidaama clans. Even though, each clan council operates as independent units, the clan elders' council work together with consensus for some inter-clan and whole nation associated matter. There is also the trend that sometimes elders take some complicated issues from one to another clan council.⁶⁸

5.4.1.2.1. Songo (Elders' Council): Procedures of Submitting Cases, Hearing Evidences and Mechanism of Enforcement

The Hamlet elders' council (*Mini songo*) resolves family disputes, boundary conflict and others less complicated cases. For disputes that are caused within members of villages the hamlet council of elders is the proper council to entertain. But if the dispute arises between two or more Hamlets, the case will be submitted to the lineage council or if a party dissatisfied or denied the decision of the hamlet council, appeals to the lineage council. In case disputes arise between members of two or more lineages, the case is adjudicated by the next level elder's council. When dispute arise between different sub-clans (*Booso*), the case is submitted to clan elders' council (*Ga'rete Songo*). This assembly summoned orally to appear at fixed date and place. The place of this assembly

⁶⁷ Contentions (1999) and key Informants Interviews

⁶⁸ Markos et al.,2012 and FGDs

called '*Gudumaale*⁶⁹'. At the clan elders council there is no any technical requirement to be followed on the first day of hearing the case, the chance to present the claim statement is given to the plaintiff on his damages or grievances as caused by the defendant. The defendant then has given the chance to defend the claim.⁷⁰

The Cimeessa listen both sides views and the testimony of other individual to well understand the cause of conflict. Hearing evidences in Sidaama people is known as '*Naqaashshe*' (witness). After the first round, hearing disputant parties may be given adjournment to bring evidences. Then parties will bring *naqaashshe* (witnesses) those who have seen and heard about subject matter of dispute; the elders council then discusses over the evidence to reach at the truth, witness usually take oaths (swear) to testify the case and to tell the fact. Sometimes, elders might use stone, spear or other materials that would serve them to find the truth from witnesses in front of the parties in disputes; by swearing in touching these materials as they express the truth, no one shall lie in front of the elders. Otherwise, those lies in front of elders' are believed that he/she faces misfortune and unexpected hurts throughout his/her life. Thus, one who is not honest will not take an oath usually. In this way the council of elders will identify the one who is wrong doer. This shows that the elders identify the guilty person by deep investigation and discussion on the basis of the principle of truth (*Halaale*). Finally the elders pronounce their decision through their leaders.⁷¹

According to key informants, the elders' make decision based on the norms and traditional law of society called '*Seera*'. In the society enforcement and execution mechanism of customary rule and practices has its own process. If the council of elders' declares one or both sides guilty, they pay in kind or moral composition called "*Mura*". The defendants always accept the elders' decision; but if any part fails to execute the decision of elders', isolation from the socio economic and cultural life of the society will be made against who breached the decision. Due to fear of principle of '*Halaale*' and discrimination from society, no one ignore of the judgments of elders.

⁶⁹ Respected place of meeting for elders' council especially, for sub-clan and clan elders' council (Songo).

⁷⁰ Key Informants Interview and FGDs

⁷¹ Ibid

Appeal is possible against decision of council elders (*Songo*). Anyone who disagrees with decision given by the elders' council can say '*Kadamoommo*' (biased decision) means I don't agree or I affected by the decision and I want to appeal. The elders' council asks him/her where he/she wants to appeal saying '*Ayi fushshannohe*' (where to appeal) then, the dissatisfied party/parties can get chance to appeal to next elders' council.⁷²

Therefore, indigenous conflict solving mechanism of society is based on long established tradition of society and able to give solution which can be acceptable for both sides. Thus, this indigenous institution play paramount role to local development by sustaining peace, security and social harmony.

5.4.2. Local Resource Mobilization Role of Cimeessa Institution

The Cimeessa institution is whole-heartily accepted by community members, and has potential to play paramount role for human resource mobilization. The community respect information passed through this institution. By using their place in the society, Cimeeyye play key roles by informing public to participate in various community issues like natural resource management (forest plantation, soil and water conservation), avoidance of unwisely use of local resources, disease eradication campaign, abolition of traditional harm full practices (women circumcision) and others. Most time to accomplish this elders' (Cimeeye) use their blessing power.⁷³

In addition, elders call community for meeting to discuss local development issues; they supervise and monitor community development. Protect and maintain cultural values and norms of society from anti-social behaviors and mobilize community against harmful practices (discrimination of minorities, woman circumcision and others). Thus, Cimeessa institution plays vital role for community mobilization in local development.⁷⁴

⁷² Key Informants and FGDs

⁷³ FGDs and Key Informants Interview

⁷⁴ Key informant Interview (Sub- clan leader)

5.4.3. Natural Resource Management Role of Cimeessa

In the community cimeeyye also involve in common property regulations such as forests, water and land. The cimeessa institution teaches the community to use those natural resources in sustainable and efficient manner. The Cimeessa puts *Xaare/Sicho*⁷⁵ to protect common grazing land or forests from individuals unwisely utilizing. The community highly respects those properties that the Cimeessa restricts by putting specific leaves and/or grasses (*Xaare/sicho*)⁷⁶.

In addition, FGDs participants asserted that, in the study area people are very much aware of their environment. They do not want to lose the environment and they have culture of how to live with environment without causing significant damage to it. In society culture, it is strictly forbidden to cut or fell culturally huge and old indigenous trees, which is respected and regarded as symbolic representation the elders' bequest. Also the trees regarded as place were indigenous religious practice and songo (elders' council) sits; under which local elders gather to deal with various social matters. Thus community members respect the cultural values attached to such sacred trees in particular and natural resources in general. Regarding this one of the key informants pointed out that⁷⁷:

I remember, when I was a young boy, my father and other elders taught us how to protect our environment (Kalaqama) and the importance of this. For example, the importance of protecting old trees (songo place) where we sit together with other neighborhood elders' (Nafari gera) to learn and get advice from our ancestor; cutting-down this trees strictly forbidden, because it would be seen as demolishing the reputation of those who planted them (elders'). This kind of our culture and others help us to know each parts of our locality, environment and to protect these resources.

In the community unwise utilization of natural environment is strictly forbidden. This elders' institution has their own customary rules and regulations; they take appropriate measures up on wrong doers or those who fail to respect social contract.

⁷⁵ Putting specific leaves and grasses on the property of someone and/or commonly using property to symbolize that it should be left untouched property.

⁷⁶ Key Informants Interview

⁷⁷ Elder (Cimeessa)

Table 8: Summary of the potential of indigenous institutions for local development

No	Indigenous Institution	Primary role played	Additional role played
1	Jirte	Risk coping	<ul style="list-style-type: none"> • Credit • Source of information • Conflict resolution • Local service delivery • Awareness creation • Local resource mobilization
2	Dee	Labor contribution/pooling for farming	<ul style="list-style-type: none"> • Improve income level • Local service delivery • Resource mobilization • Natural resource management • Source of information
3	Sirba and/or Qeexaala	Entertainment	<ul style="list-style-type: none"> • Community mobilization • Source of information
4	Chimessa	Conflict resolution and management	<ul style="list-style-type: none"> • Natural resource management • Source of information • Local resource mobilization

Source: Developed by author based on various collected data

CHAPTER SIX

6. ELEMENTS TO STRENGTHEN INDIGENOUS INSTITUTIONS FOR LOCAL DEVELOPMENT

Introduction

Ethiopian in general and Sidaama in particular are endowed with various indigenous institutions. Regarding this Yigremew (2000, p.143) argues that, “indigenous institutions are pervasive throughout the countryside and peasants have attached high value to these institutions.” Further, Dejene and Genet (1998) indicated that, indigenous institutions are widely abundant in country and important for development process (cited in Tegegn, 2000). As discussed in the preceding part, these institutions have important role to play in local development. Accordingly, this chapter tried to discuss on the topics like, possibility of attaining local development via integration of indigenous institutions into contemporary local development, overview of the strengths and weakness of indigenous institutions and current situation and the critical need for strengthen indigenous institution.

6.1. Possibility of Attaining Local Development via Integration of Indigenous Institutions into Contemporary Local Development

There are various indications regarding the suitability of indigenous institutions in development process (Dejene and Yigremew, 2009; Sileshi, 2006; Kendie and Guri, 2007a). According to interviews conducted with key informants, data from focus group discussions and secondary sources, it was observed that indigenous institutions still provide decisive role for local development. Like local service delivery, source of credit, local resource mobilization, representation, improvement of local agriculture, natural resource management and building sense of community ownership in local development initiatives and others. However, as Tegegn (2001) argues, despite the potential of these institutions, it is not common to involve these institutions in local development planning in Ethiopia. Further, Yigremew (2000) revealed that, in country the task of establishing and maintaining these institutions has not been given enough attention. Nevertheless,

localities manifest difficulties in attempting to achieve local development, while neglecting these institutions.

In order to achieve local development empowered local institutions (both formal and informal) are essential. The existence of these play key role for innovation and productivity, also create suitable condition for investment by reducing risk of social and political instability and conflict. Thus, for countries like Ethiopia, good local development strategy requires employing both institutions to promote development process. According to Chakravarti (2005, p.28, cited in Rodriquez-pose, 2010), formal institutions are important in development process as they provide “adequate incentive for growth by minimizing risk, uncertainty and corruption [...] facilitate efficiency in economic performance”. On the other hand, as Tegegn (2001) argued, indigenous institutions play various social, economic and political roles in local development by filling gaps of those formal institutions. Further, for Amin and Thrift (1994, 23), these institutions, in addition to being substitute for weak formal institutions, are essential for “reduction of transaction cost, for rooting economic activity within any territory, and for enhancing local interdependence, generating greater local economic association” (cited in Rodriquez-pose, 2010). Even though, it is difficult to define the right mix of formal and informal institutions; the manner in which indigenous institutions function have direct impact on local development.

According to Hodgson (2006), when informal institutions are recognized by formal institutions, they become more important and effective. As Lutz and Linder (2004) demonstrated, given the limitations of modern institutions, relying on traditional institutions could be an attractive option to improve local development. This is because, when compared with state structure, traditional institutions do not need to build from the start. At local level creating new and efficient state institutions can be difficult, costs and it needs time as well. Therefore, it is logical to include the existing institutions that were already functioning at local level to improve local institutions performance.

Thus, it is important to note that indigenous institutions become central to achieve local development and represents a possible alternative for progress among the rural poor.

Employing these provides opportunities for designing development projects that emerge from priority problems identified within a community, and which build upon and strengthen community-level knowledge systems and organizations (Briggs, 2005). In addition, indigenous institutions are capable in maintaining the social bond. They are self-reliant, can serve various needs of society (social, material and spiritual and other) (Silesh, 2006).

Accordingly, in order to utilize these esteemed hands of the indigenous institutions in local development process; it is recommended that it should be incorporated into modern state structure development efforts. Regarding this argument Kandie and Guri (2007a) asserted that, in modern world state structure, indigenous institutions play parallel development roles with formal institutions at local levels. Given that, indigenous institutions are deep-rooted and exist within the society, they have potential to offer maximum opportunities for local people to participate and to develop the sense of ownership in local development activities. Further, they create suitable environment to mobilize local resource for local development. For Boven and Morohashi (2002) indigenous institutions provide alternative solutions for policy-makers and development practitioners with deeper insight into the many different aspects of sustainable development and the interrelated role of local peoples and their culture. Thus, in order to have sustainable local development indigenous institutions must be appropriately consulted.

Indigenous institutions have vital potential to play for local developments; they are still intact among Ethiopians in general and Sidaama in particular. For nations like Sidaama, these institutions are powerful resource and key elements to overcome local development problems. Though, these institutions are established due to social, political, economic and spiritual demands, they have potential to complement the local development efforts of modern institutions in identified activities like local service delivery, natural resource managements, conflict solving, local agriculture, local income, local resource mobilization and others. Thus, inclusion of indigenous institutions in local development efforts of modern institutions reinforces these goals.

Accordingly, in order to solve multifaceted local development problem of developing countries, it seems promising to create suitable environment for indigenous institutions that are found at local level to complement local development efforts of modern institutions. Various scholars (Moathaping, 2007; Yigremew, 2000; Kandie & Guri, 2007a), who studied indigenous institutions argued that, recognizing and employing indigenous institutions to play their role in development process is a promising outlet and have paramount role in development process.

The majority of participants in the study suggested that, indigenous institutions play roles in local development efforts; and as a result there is a need to strengthen, recognize and empower them. This study also suggests that given the role being played by these institutions, it is imperative that they should be made to complement the contemporary local development efforts of modern institutions. Local government, policy makers and others should build the capacities of these institutions and involve them in local development efforts.

Table 9: Summary of local development gaps filled by existing indigenous institutions of Sidaama in Hula Wereda

Indigenous institution	Development gaps associated with institution	Implication for development
Chimessa	<ul style="list-style-type: none"> • Existence of inadequate cost-effective system in modern court service • Existence bureaucratic modern court system • Existence of inflexible and non-accessible mechanism in modern judiciary system rural area 	<ul style="list-style-type: none"> • <u>Less costly settlement of conflict:</u> - procedure takes place in the locality and the conflicting parties often do not need travel to other areas for settlement. • <u>Rapid solution of conflict:</u> - less complicated and give solution relatively in short period of time. • <u>Flexibility in conflict resolution:</u> - the cases can be seen at any convenient place and time. The decisions are flexible and take local situation in to consideration. • Advisory role, natural resource management and local resource

		<p>mobilization, forum for discussing various issues of community and promote social solidarity/common interest</p> <ul style="list-style-type: none"> • Thus, by sustaining peace, it plays vital role to undertake local development activities.
Jirte	<ul style="list-style-type: none"> • At rural level inadequacy or absence of insurance, credit service and social welfare program • Bureaucratic nature of modern financial institutions, which fails to consider poor section of society 	<ul style="list-style-type: none"> • Follow flexible procedure to provide credit • Its service (banking, insurance and others) include all community members (poor, medium, better off) • Decision made based on consent and higher degree participation of members • Higher degree of trust, maintain social cohesion, employment creation, helping each other • Natural resource management, conflict resolution, local service delivery and in general, it collaborates local development activities.
Sirba and/or Qeexaala	<ul style="list-style-type: none"> • Weak mass media and absence of entertainment or recreational service in rural area 	<ul style="list-style-type: none"> • Source of information, give entertainment service • Community mobilization role • Employment creation
Seera	<ul style="list-style-type: none"> • Existence of people who have less knowledge in modern law in rural area 	<ul style="list-style-type: none"> • Govern community members behavior • Regulate procedure of decision making • Teaches the community members to accommodate minority
Dee	<ul style="list-style-type: none"> • Absence of labor saving technology • Existence of weak labor market 	<ul style="list-style-type: none"> • Increase agricultural productivity, income and employment creation • Local service delivery, source of information, resource mobilization • Natural resource management

Source: Developed by author from various primary and secondary sources.

6.2. Overview of the Strengths and Weakness of Existing Indigenous Institutions

As data from participants of study and secondary documents indicated, indigenous institutions (Jirte and/or Wodho, Dee, Cimeessa, Seera, Sirba and Qeexaala) are based on long established tradition of societies, cultural variables and have paramount potential to play for local development. However, not all activities of indigenous institutions are free from weakness. Thus, the study identified the following summary of strength and weakness of these institutions.

With regards to the strength, it was understood that indigenous institutions are culturally embedded and popular. These institutions are based on norms and values of the community, are accessible to community members and are more powerful in influencing the behaviors of the community members. For example, the community members highly respect and prefer to be governed by elders' institution and by their social constitution; also for them these institutions are less complicated and give solution relatively in short period of time than modern bureaucratic institutions.

Indigenous institutions are based on life experiences of community; they ensure affordable and efficient access to justice for all members of community. For instance, in the community the elders' institution (*Cimeessa* institution) decisions are strongly flexible and take local situation in to account, based on truthfulness (*Halaale*), which has vital role towards fair decision that would not hurt both parties and bring lasting solution.

Further, indigenous institutions have vital potential to support local government efforts of achieving local development by providing credit and social security system to needy members of the community, play role in natural resource management, mobilizing local resources, delivering local service (supporting the construction of road, schools, health facilities) and other in local development activities (the best example for this is, Jirte and Dee institutions).

With regard to the weakness of indigenous institutions the data revealed that, indigenous institutions lack formal or written rule and regulations for governing the community members. Since, rules are unwritten reference for cases are difficult and this might sometimes give excessive power to elders or respective institutions leaders. In some indigenous institutions functions are intermingled, i.e. fusion of power, but this does not presuppose they are undemocratic. For instance, in elders' institution of conflict resolution, there is no distinction as a criminal and civil case rather the same elder's council entertains all without having specialization. As well indigenous institutions lack of book keeping and documentation.

In some indigenous institutions men are active participants while there is little room for women. For example, women and youth are not active role player in elders meetings as members of elders' council (Songo).

6.3. Current Situation and the Critical Need for Strengthen Indigenous Institutions

Indigenous institutions play vital roles for local development issues, such as local service delivery, community participation, local agriculture, building sense of community ownership in local development initiatives and others. Even though, these institutions have paramount roles for local development, they are on decline, due to numerous factors such as urbanization process, contact with outside world, modern education, the expansion of modern religion (Christianity and Islam)⁷⁸ and the state formation process. All these disregard indigenous institutions.⁷⁹

In the past Ethiopia fails to put in a place policies that can help indigenous institution (Zelalem, 2012). On the other hand, currently there are legal grounds for all nations, nationalities and peoples to develop and use their cultural and historical heritages. For instance, FDRE constitution article 39(2) states that, "Every nation, nationality and

⁷⁸ The Sidama religion is basically monotheistic combined with the ancestor worship however the tribal forefather is largely based on the believes that they are powerful protector of the clan, as effective intermediary between the God and their people (Betana, 1991, cited in Hana 2011). Thus, this religion has strong linkage with their indigenous institutions (Betana, 1991).

⁷⁹ Key Informants Interview, FGDs and SZOCTGCAD, 2010

people shall have the right to speak, write and develop its language and to promote its culture, help it grow and flourish, and preserve its historical heritage”. There are also some attempts which help to utilize indigenous institutions in its full potential. These include decentralization policy, establishment of various supporting modern institutions and other legal policies.

There are, however, still some limitations in appropriately involving indigenous institutions in local development efforts. As various scholars (Yigremew, 2000, p.138; Dejene and Yigremew, 2009, p.145 and Zelalem, 2012) indicated, government and development partners do not given necessary recognition to indigenous institutions. This led to a prevailing situation in which indigenous institutions are ‘ignored and neglected’ in the development process.

In order to revitalize indigenous institutions and use them effectively in local development process, recognizing their roles, building their capacity through training, technical and resource support are promising mechanisms. In this regard Silesh (2006) pointed that, improving their bookkeeping and documentation process, maintaining their cultural values, respecting their decisions and not interfering in their ways of doing things is another best strategy to work with them. According to Andnet (2010), indigenous institutions lack formal recognition to perform at their full potential. Accordingly, it is better to give formal recognition in order to help them function effectively in local development process.

Further, as participants of the study indicated, indigenous institutions lack formal or written regulations for governing the community members and in some of these institutions active participation is left only to men (little room left for women, e.g. *Songo*). These issues need to be addressed by encouraging them to develop formal regulations and become more inclusive in terms of participation.

CHAPTER SEVEN

7. SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

7.1. Summary of Findings and Conclusions

Given, that indigenous institutions are deep-rooted, exist within the community and established by societies for their identified social, political, economic and spiritual demands, they play a vital role for local development. Therefore, close investigation and analysis of the potential of these institutions for local development seems appropriate. In order to acquire rich understanding on the issue, key informant interviews and focus group discussions held with respondents' like clan leaders, elders', government officials, various indigenous institutions leaders and other members of community. In addition, it was supplemented by the use of secondary sources and observation. Accordingly, study indentified the major existing indigenous institutions of Sidaama in Hula Wereda such as Chimessa (Cimeessa) system, Jirte and/or Wodho, Dee, Seera and Sirba and Qeexaala.

These indigenous institutions are based on long established tradition of society and values. They engaged in different economic, social and political activities, and have potential to complement the local development efforts of modern institutions. The major benefits these institutions provide include local service delivery, conflict resolution, natural resource management, local resource mobilizations, build sense of community ownership in local development initiatives and others. Further, despite of their weakness such as lack of formal or written rule and regulations for governing their members, also they have paramount roles to enhance local agriculture, local income and source of information.

Indigenous institutions are voluntary organizations based on close relationship, reciprocity, trust and friendship. In addition, they are holistic as oppose to modern one; encompass not only politico-legal affairs of community but also ritual and cultural ceremonies, world views accompanied by myths. By their very nature they are social umbrella for poor, all members of community irrespective of their social status can access to these institutions. Thus, they are powerful resource and are key elements to overcome local development problems.

Nowadays, bottom-up development approach has become an attractive development policy option among policy makers and development practitioners; thus, indigenous institutions have vital role to strengthen the capacities of communities for self-initiated mobilization and local development. Employing these institutions provides opportunities for designing development projects that emerge from priority problems identified within a community, and which build upon and strengthen community-level knowledge systems. Further, they provide alternative solutions for policy-makers and development practitioners with deeper insight into the many different aspects of local development.

However, these indigenous institutions do have challenges that hold back their full potential in contributing to local development process. In order to utilize these institutions at full potential, what remain critical, therefore, is recognizing and effective incorporation of indigenous institution in local development process.

7.2. Recommendations

The following are suggestions based on study findings that would help strengthen the indigenous institutions:

- It is generally agreed that local development is about multidimensional concept of change bringing together social, cultural, economic and environmental dimensions. It is about, local ability to see through its own development choices. To achieve these, it is essential to involve indigenous institutions and recognize their roles in local development endeavors.
- In order to strengthen the roles of indigenous institutions, it is better to build their capacities and rehabilitate the institutions through technical and resource support, in order to make them involved more in local development activities.
- Local development policies and programs must take in to account indigenous institutions of society. This would be useful for designing appropriate solutions to local poverty reduction, environmental degradations, conflict management, economic diversification and attainment of overall local development goals.

- People should be made aware of the potential of indigenous institutions for local development. This may play paramount role for community to appreciate and utilize indigenous institutions properly in their local development efforts.
- Given the fact that indigenous institutions have roles to play in local development problems, it is imperative to design incentive mechanisms that can help the indigenous institutions grow.
- Lastly, the indigenous institutions of society should be further studied and documented in appropriate way.

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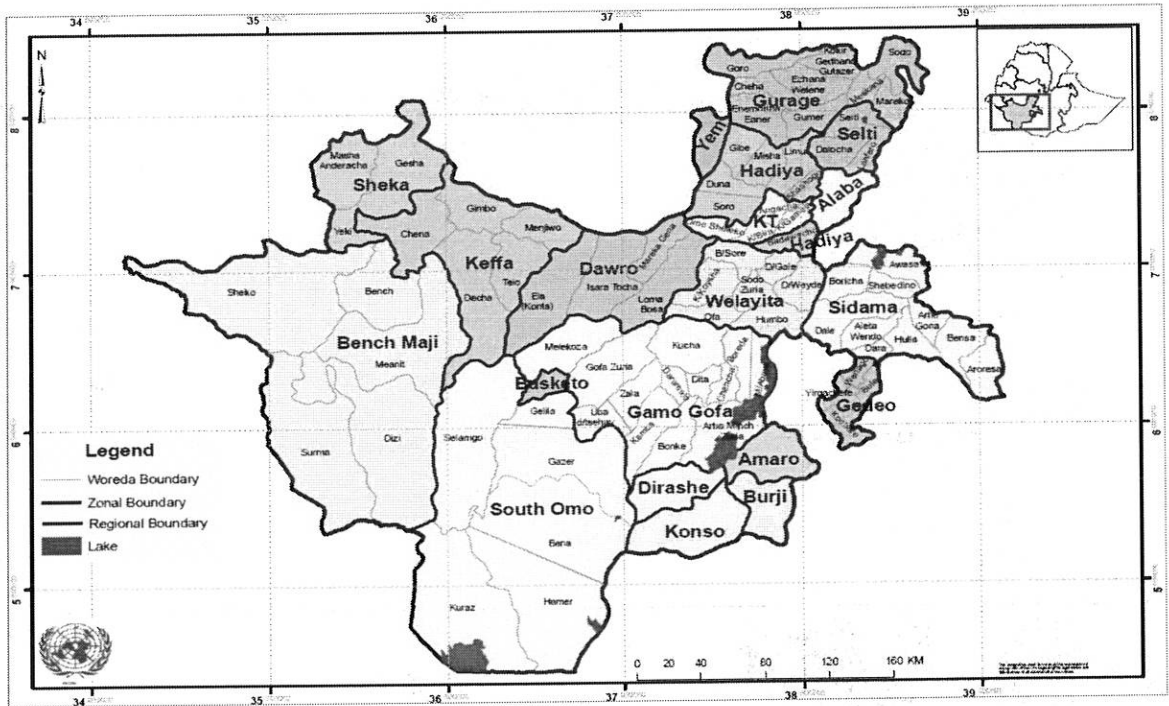
Appendix one

Administrative Regions and Zones of Ethiopia



Source: http://en.wikipedia.org/wiki/Sidama_Zone, Wikipedia, the free encyclopedia (accessed in 1/25/2014).

Zones in Southern Region (SNNP), Ethiopia



Source: <http://www.ethiodemographyandhealth.org/SNNPRAdmMap.jpg> (accessed 12/16/2013)

Appendix two

Major Tourist Attraction Sites in the Sidaama Zone, 2001 E.C. (2009/10)

<i>No</i>	<i>Name of Tourist Attraction Sites</i>	<i>Location</i>	<i>Distance from Hawaasa (km)</i>	<i>Fauna, Flora, Scenic environments and Anthropogenic Assets to be visited</i>
1	Logita falls	Bansa	120	Spectacular fall with torrential sound
	Bonora falls	Bansa	135	Cataract and blue winged birds
2	Wondo Ganate spring	Wondo Ganate	42	Natural scenery and hot spring water
	Gidabo spring	Dalle	45	Hot spring water with beautiful nature.
3	Wonsho cultural worship site	Wonsho	61	Hange natural native trees ,wild animals, natural land escapes and birds

Source:-Sidaama zone Trade Industry Sector (SZOFEDD, 2011)

Appendix three

Agricultural Institutions in Sidaama Zone 2000 E.C. (2008/09)

Wereda/Town Adm.	Peasants Training Center			Animal Health Clinic	Animal Health Laboratory	Cattle Breeding centers	Hides and Skin Store & Rural Abattoir	Constructed "Crush "
	On Construction	On Service	Trained Peasants					
Sidaama Zone	185	131	2,397	18	3	3	31	101
Shabedino	18	7	106	1			5	7
Boricha	23	8	132	3				9
Harbegona	13	12	300	1	1		1	15
Dale	13	12	272	1	1			1
Alata Wondo	9	8	180			1		7
Dara	11	14	420					4
Hula	7	12		1			2	12
Bansa	9	12	223					5
Hororesa	18	4		2		1		5
Hawaasi Gangawa	12	3						DNA
Wondo Ganate	5	6		2			1	5
Malga	5	6	150	1			3	3
Gorche	3			1			3	10
Wonsho	9	1		1		1	4	3
Loka Abaya	7	4	87	1			2	1
Chuko	8	14	420				3	3
Boni Gangawa	3						1	8
Bursa	8	8	107					DNA
Chire	4			1			2	4
Yirgalem Town Adm.				1			2	
Alata Wondo Town Adm.				1	1	1	2	

Source:-Regional Agriculture and rural development bureau (in SZOFEDD, 2011)

DNA: Data Not Available

Trade activity and amount of capital 2002 E.C. (2010/11)

Types of trade & amount of capital									
N°.	Zone/Wereda/Town Adm./	wholesales		retails		services		Total	
		Qt.	Capital	Qt.	Capital	Qt.	Capital	Qt.	Capital
1	Hawaasi Gangawa	6	472821	35	698992	35	723823	76	
2	Shabedino	4	315214	79	157724	35	723823	118	
3	Dale	-	-	-	-	-	-	-	-
4	Alata Wendo	-	-	-	-	-	-	-	-
5	Hula	7	551624	11	219683	17	351571	35	DNA
6	Bansa	23	181247 9	57	113835 8	39	806545	119	DNA
7	Harbegona	-	-	9	179741	4	82723	13	DNA
8	Hororesa	23	181247 9	26	519251	9	186126	58	DNA
9	Dara	4	315214	32	639078	25	517016	61	DNA
10	Boricha	19	149726 5	25	499280	24	496336	68	DNA
11	Yirgalem City Adm.	DN A	DNA	DN A	DNA	DN A	DNA	DN A	DNA
12	Alata Wondo City Adm.	DN A	DNA	DN A	DNA	DN A	DNA	DN A	DNA
13	Wondo-Ganate	DN A	DNA	DN A	DNA	DN A	DNA	DN A	DNA
14	Malga	3	57000	35	98000	21	82000	3	20000
15	Gorche	1	100000	114	312030 0	48	441070 0	163	7631000
16	Wonsho	1	60000	21	157700	13	75500	35	293200
17	Loka-abaya			35	146650	24	108700	59	255350
18	Chuko	DN A	DNA	DN A	DNA	DN A	DNA	DN A	DNA
19	Bursa	2	23000	20	104100	8	59700	30	186800
20	Boni Gangawa	DN A	DNA	DN A	DNA	DN A	DNA	DN A	DNA
21	Chire	DN A	DNA	DN A	DNA	DN A	DNA	DN A	DNA
TOTAL		93	701709 6	499	767885 7	302	862456 3	838	8386350

Source:-WOFED (in SZOFEDD, 2011)

Remark:-DNA=Data not available

Mineral Distributive of the Sidaama Zone

No	Type of mineral	Location					
		Zone	Wereda	Village (Kebele)	latitude	Longitude	Status & other Remarks
1	Gold	Sidaama	Bansa	Huluka/Osole	6°24'13"N	38°48'38" E	Only primary information, not well studied
				Okote/Asserti	703200-703300N	480700-480800E	Okote Artisanal Miners Asso./ Development
					10000 M ²		
				Bubisa	6°17'16" - 6°18' 54" N	38°53' '04" - 38°54' 46" E	Ornament Ethiopia/ Exploration/Development
					3KM ²		
			Gubo hema	6°20'00"N	39°05'00" E		
			Horor essa	Arabe	6°20'00"N	39°02'00"E	Hamle Wonze Artisanal Miners Asso
				Welmagado	6°07'00"N	39°02'00"E	Hamle Wonze Artisanal Miners Asso
				Lagalola			Hamle Wonze Artisanal Miners Asso
			Majo	Wele hangela	693000-698000N	502000-510000E	Arilu Trading / Exploration /60KM2/
				mermara			
Lagalola	679000-684000N	495000-500000E		Hamle Wonze Artisanal Miners Asso			
2	Gold/ Gem stone	Sidaama	Bansa/Horor essa	Haradikicha/chafa	710000-714000N	483000-488000E	Ato G/Kidan Amena/ Exploration/ 20 KM2
					704000-710000N	486000-490000E	24 M ²
		Sidaama	Dale	Derba stream	6°42'00"N	38°8'00"E	Preliminary information
				Lefleta stream	6°39'00"N	38°9'00"E	
3	Clay/ Montmorillonite	Sidaama	Shabardino	Laku			Is being used for local pottery purpose
							Not studied well
4	Hot spring water	Sidaama	Dale/Yirgal em	Gidabo	746380-746530N	432260-432330E	Sidama Dvt.Asso./ Development

Source: Sidaama Zone Finance and Economic Development Department (2011, p. 12).

Appendix six

Rivers in Sidaama

Name	Origin	Destination	Length (km)	Regions Crossed by the river	Tributaries	Tributaries	Condition	
							Perennial	Seasonal
Bilate	SNNPR		55	Wolyita		Lake Abaya	x	
Gidabo	Sidaama		63		Kolla	Darra	x	
Dara	"	SNNPR	44				x	
Ererte	"		43			Genale	x	
Logita	Oromiya		26				x	
Gambeltu								
Hamile	Oromiya	Oromia	37	Oromia			x	
Gannaale	"	Oromia	47	Oromia	Gambeltu, Bonora, Logita, Ererte		x	
Koolla	Sidaama		44			Gidabo	x	
Bo'noora	"		49				x	
Gigeessa	"		35			Gidabo	x	
Kado & Boga	"		-				x	

Source: Sidaama Zone Finance and Economic Development Department (2011, p. 5).

Glossary

Affini	Public hearing/ Procedure of hearing discussion and submitting any cases		to Jirte members
Baarare	food to be eaten after finishing the day's work	Madaarsha	Bury the corpse
Bonkonni	a process of social ostracisation	Magano	God
Cimeessa	Respected elder	Moote/Garo	King/Governor
Cimeeyye	Respected elders	Naqaashshe	Witness
Dee	Rotating labor contribution for farming /labor pooling groups for farming	Qeexaala/Sirba	Traditional Singing and Dancing
Deete Murricha	Dee leader	Seera	Customary Constitution of Sidaama
Goshshatto	Wedding	Sidaamu Afoo	Sidaama Langauge
Halaale	Supreme truth, associated with fear of God	Songo	Elders' council
Jirte	Association during mourning and other social events	Songote Anna	Father of elders' council
Jirtete Murricha	Jirte Leader (Male)	Waasa	Major staple food prepared from Weese
Jirtete Murrite	Jirte Leader (Female)	Weese	False banana/ Enset Ventricosum
Kaaliqqa	Creator	Wereda ⁸¹	Lowest administrative region and it corresponds to a district
Kebele ⁸⁰	Basic administrative unit	Xaare/ Sicho	Putting specific leaves/ grasses on the property to protect it
Kose	Dried cow dung		
Lassaancho	Person who informs the mourning and their duties		

⁸⁰ In Amharic language (one of the languages spoken in Ethiopia).

⁸¹ In Amharic language

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