

Protestant Led Transformation on Religion, Culture and Economy on People's Life: Case of Wolita Community in Ethiopia (1928-1991)

Wndemagegn Mara Ano

College of Social Sciences and Languages, Department of History and Heritage Management,
Mekele University, Ethiopia

Abstract

This study is aspired at narrating Protestantism led religious, cultural and economic transformation in Wolaita from 1928-1991. Objective of this is to assess religious, cultural and economic condition of Wolaita before Protestantism, discuss contributing factors for the institutionalization of Protestantism, examine how Protestant missionaries approached to indigenous religions and culture and evaluate religious, cultural and economic changes in Wolaita after Protestantism. Qualitative research approach is employed to accomplish this study. The study findings showed that since long ago up to early 20thC the Wolitas communities worshipped on various indigenous religions at the expense of their material assets. The worshipping was based on the accumulation of material wealth as required by the leaders of the indigenous religions. From 1894 up to 1974, cultural and economic condition of Wolaita was gravely dominated by the northern settlers. But Protestantism which launched in Wolaita from 1928-1991 played its own vital role in driving religious, cultural and economic transformations in the study area. In the process of Protestantism, foreign missionaries and local converts employed some elements to institutionalize Protestantism in the study area.

Keywords: Protestantism, Indigenous Religion, Transformation, Culture, Economy, people's life.

DOI: 10.7176/IAGS/94-02

Publication date: April 30th 2022

1.0 Introduction

A religion is commonly viewed as a shared collection of beliefs, practices, ritual observances, feelings and dogmas (doctrines) that define the existence of a particular God, gods or goddesses and its relationship to human being that is held by adherents to be actively meaningful either based on formally documented doctrine (organized religion) or established practices (folk religion) to acquire physical and spiritual life (Oatey, 2012). Religion functions as a defense mechanism by allowing humanity to maintain a daily calmness by repressing awareness of our shocking existential situation. It can also provide the believer ways of achieving symbolic immortality, which fill life with meaning. It may also provide death-defying modes of living as well as offering the promise of an eternal existence to undermine religious beliefs that serve as deep and vital defense mechanisms (Ibid). Whereas Culture is understood as a collective programming of human mind that is set of shared and learned beliefs, attitudes, values, norms, explicit and implicit behaviors, capabilities, habits, morals, fuzzy set of assumptions, implicit laws, derivative of experience and set of social practices, rituals of a racial or religious, material traits, set of symbols and artifacts whose meaning provide a set of orientations to life which characterizes a society and transmitted from past generations and contemporaries and passed on to future (Baecker, 2015). Culture is characterized by existing in the minds of people, varies considerably and once learned it tends to persist gradually and change over time.

Economy deals with the production and consumption of goods and services, which result in the creation of material, and monetary wealth by individuals, societies and nations so as to cope with scarcity of limited resources. Transformation is holistic shift of human hearts & minds (the inner life of human beings), behavior, beliefs, aspirations, attitudes, individual spirit, approaches, knowledge, experience, habits, feelings, confidence and values and all elements of human systems in permanent and continuing shift that takes place inside individuals, communities, societies and nations at large (Robert, 2010).

Generally, cultural transformation is a process of radical and irreversible shift in beliefs, attitudes, values, norms, pattern of human knowledge, explicit and implicit behaviors, capabilities, habits, morals, fuzzy set of assumptions, implicit laws, experience and set of social practices, rituals of a racial or religious, material traits, set of symbols and artifacts on the consent or voluntarily need of an individual, a group, a community or a society at large from what has been before. Therefore, willingly accepted religion has power to radically shift in beliefs, behaviors, attitudes, values, norms, habits, morals, set of assumptions, symbols, social practices, racial and religious rituals of an individual, a group, a community and a society from what has been before. Whereas economics transformation is way of radical shift in production and consumption of goods and services which result in the creation of material and monetary wealth by individuals, societies and nations so as to cope with scarcity of limited resources after radical shift of economic beliefs, behaviors, attitudes, values, norms, habits,

morals, set of assumptions and symbols, social practices, racial and religious rituals of an individual, a group, a community and a society which is influenced by the later religion. Historically, Protestantism was one of the most important branches of Christianity religion stem from the movement called Protestant Reformation in the 16thc opposing unbiblical beliefs practices, observances, rituals, behaviors, attitudes, views and abusive actions taking place within the Roman Catholic Church ((Martin et al,201).

2. Literature Review

2.2 History of Protestant Mission in the World

It is generally viewed that the Protestant Reformation of 16th c in Europe led to deep changes in socio-cultural, economic and political changes and changes in doctrine, rituals and leadership of the Roman Catholic Church. It also proved favorable condition to education of the masses and children regardless of gender and social status (Androne 2014). Therefore it can also be argued that Protestantism influenced secular and spiritual life of people in Europe. Coming to its genesis, it particularly began in 1517 by Martin Luther who posted 95 theses opposing Church practices of Roman Catholic Church in Germany which had dominated Europe's religious and political landscape for over 1000 years (Robert, 2017).

From 1519---1642 the Netherlands and British disbanded Spaniards and Portuguese whose dominant religion was Catholicism and substituted Protestantism in Asia. English and Dutch ships began to pass the Cape of Good Hope in increasing numbers. Both nations quickly established chartered companies to exploit the commercial possibilities presented to them. The Netherlands, along with the Dutch East India Company, rightly sought to establish Protestantism in the territories under their contro. Protestantism made progress under the auspices of the Dutch East India Company. Sri Lanka, Taiwan, Malaysia and Indonesia are countries Protestant missionaries established schools where Biblical religion and the Dutch language were taught. Their trading companies had launched this mission in addition to trading(F.Crossing et al, 2017).

Therefore, Protestantism set out in Europe then to North America and in the end spread to all over the world. These days, different types of churches exist within Protestantism. These are Anglican, Baptist, Brethren, and Churches of Christ, Congregational, Disciples, Evangelical, Friends, Lutheran, Mennonite, Methodist, Moravian, Pentecostal and Presbyterian (Ibidi).

Britain protestant missionary associations were formed to encourage the expansion of the faith among the British colonies in American in1649 (Feldtkeller, 2017). In1705 the Society for the propagation of the Gospel was set up in New England to promote Societies' Christian knowledge. Denmark sent its Lutheran missionaries to colonial fields of the East and West Indies in 1705. In 1742 Scottish society for the promotion of Christian knowledge appointed missionaries to the Native Americans. In 1792 a new missionary spirit was aroused in Britain which was Baptist Missionary Society and followed by the London Missionary Society in1795. And still interdenominational London Missionary Society established in 1795 and two years later it laid the foundations of missionary work in the South Sea Islands. Evangelical Church Missionary Society created in 1799(Bishop, 2017). Therefore, starting from the 2nd half the 17thc to the closing years of 18thc, various taxonomies of Protestantism oriented religious organizations were instituted in Western world.

Among the Anglicans, the Church Missionary Society for Africa and the East in1799; British and Foreign Bible Society founded in 1804, which had the special task of promoting the translation and printing of the Holy Bible, London Missionary Society in 1807 and missionary societies in Holland, Germany, Switzerland and France were emerged (Nkonge ,2014) Therefore, Church Missionary was the first to reach out African landmass among different theological agencies.

Religion's role in the determination of economic growth is that religion affects economic outcomes mainly by fostering religious beliefs that influence individual traits such as honesty, work ethic, thrift, and openness to strangers. Religion has contributed immensely to the economic development of the country through investment in different sectors of the economy like real estate, capital market, shopping complex, schools and banks (Barro and McCleary, 2003).

A comparative empirical study conducted between Spanish colonies in Latin America countries following Catholic religion and British colonies in Latin America following Protestant religion on level of economic development ensured that Protestantism positively influenced economic growth and increasing growth rate in real GDP and real per capita income levels than Catholic religion followers due to Protestant virtues of hard work, individualism and effect of church membership on moral and economic development(Grier, 1997). According to Young, 2009 and Grier, 1997, Protestantism was very much liable to launch material life or economic transformation in European and Latin American protestant countries owing to the adoption of the idea of individualism, church membership and the moral issues were sensitive in the countries.

2.3 Protestantism in African

In sub- Saharn Africa, protestant mission work was inspired through studying local languages to accelerate physical development and gospel mission. Nearly all languages were made to be learned and reduced to writing

before the essential task of religious instruction and the preparation, translation and publication of religious texts (Gathogo, 2012). Therefore, Protestantism in Sub-Saharan Africa was facilitated by evangelization by promoting their vernacular languages.

There had been Protestantism in South Africa before colonial projects. It was introduced by two factors (mission stations served as refugee camp who escape from harsh treatment of the employers in industries and the compelling of paganism. As time went on, the conversion was through colonization as the region was ruled by the Apartheid. Currently, Protestantism is the main belief system in South Africa with 36% of the total inhabitants but less dominant in the black community (Madiza, 2011). Thus, intensification of Protestantism in South Africa was through ways such as refrain from harsh masters of onset industries, paganism and finally colonial projects. Despite the first Europeans reached at the West-African Coasts in the trueing fifteenth century, their mission was confined to slave trade rather than evangelization and Christianization of the people of West-Africa. It was nineteenth century that systematic efforts by churches of Christian Europe such as Anglicans, Methodists, Baptists and Presbyterians and Methodists in Nigeria, Ghana, Gambia, and Dahomey set up missions in(Samuel,2016). Though, the process of Protestantism in West Africa was through trade at the onset, after 19th C it was facilitated by evangelization and Christianization. In all areas of Africa, Protestant Missionaries accelerated education and health service in Africa throughout the nineteenth century

German protestant missionary Krapf came to Ethiopia and visited King Sahle Selassie in Shoa and some areas in Kambata from the year 1839 to1842. Krapf launched dangerous trips to Shoa, Kambata and even to Gurage and reported that he had visited 15 churches and monasteries of Ethiopian Orthodox Church (Staffan, 2000).

The Sudan Interior Mission (SIM), one of the early independent faith missions, began in 1893 by Walter Gowans, Rowland Bingham and Thomas Kent set their first Christian missionaries in the Sudan region of West Africa. They began work in Nigeria, in1894. Bing-ham was able to re-establish an initial station in Nigeria in 1902 and from there it spread to Niger, Ethiopia, and Upper Volta (Burkina Faso). From Ethiopia, SIM personnel were finally able to reach today's country of Sudan in1936. The Sudan interior Mission changed its name in the 1980s to Serving in Mission; it is now known globally as SIM international. As the new century began, SIM supported personnel in more than 40 countries. Much of its older work has matured into autonomous churches such as the Sudan interior Church in Sudan and the Evangelistic Church of West Africa in Nigeria (Encyclopedia of Protestantism). Thus, among African countries, Nigeria

was the foothold of missionary activities from which the gospel ministry was transformed to Ethiopia

The Protestantism Africa Mission Field was divided into West Africa (Nigeria) and the East Africa. Fields including Workers' and principles' exchanged. Each field was administered by a Field Director assisted by Field Council, a Deputy Field Director, and a Field Secretary and in major sub-divisions by a Field Superintendent. Nigeria had its first mission station of the SIM in 1902 and the mission work gradually developed there in 1954, which resulted in the formation of Association called Evangelical Churches of West Africa (ECWA). The SIM opened its enterprise in Niger 1924, in Ethiopia 1927, in Upper Volta 1930 and in Sudan 1937. In 1976 the SIM bodies in Nigeria were integrated into the ECWA. African Christianity has undergone enormous transformation since the 1970s to the present time. In 1980 the biggest "fields of service", by far, were situated in Ethiopia with 2400 related churches (congregation) worshipers (Njoku, 2013).

Studies conducted in Ghana, Nigeria and South Arica in 2007 revealed that in the 1940s, 97 percent of the student population in Ghana and Nigeria were from missionary schools and 5,360 mission sponsored schools were in South Africa while 230 state--sponsored schools in South Africa. With respect to this, the first converts were liberated slaves and eventually, ruling and the upper strata of the society embraced the Christian message. The conversion of slaves secured them a new status in terms of clothes, school attendance and associations. Africans who attended the early mission schools became a new élite and no longer able to identify completely with the traditional order (Pawlikovávil ,2007). The missionaries not only conducted on cultural and economic transformation but also on social transformation. They distributed education via opening schools, which was base for economic transformation indirectly.

Church Missionary Society (CMS), which was an Anglican Church missionary agency from Britain before 1970 was serving in Africa. Most African countries embraced Christianity, especially Protestantism, initially because of missionary efforts (Wylie, 2017). Protestant missionaries have founded hospitals, homes for disabled and elderly people, educational institutions, organizations that give aid to developing countries, and other social welfare agencies. Still many of them have specialized in providing medical and educational services as an effective means of opening the way for spiritual ministry (Columbia Encyclopedia, 2017).

Protestant missionaries adapted themselves to African cultural elements peculiar (odd) to them and their language. They set out to learn and write local languages written before vital task of religious teaching and the preparation of religious texts. The missionary societies also launched African linguistic inquiries, which are one of Cultural Transformation to overcome language difficulties, and approached Africans in their own language to minimize cultural misunderstandings and distinctions between themselves and their potential converts. The

missionaries focused on pioneer works in studying on African literature to make substantial pavement for missionary deeds. Therefore, African languages were targeted in producing grammars, dictionaries, textbooks and translations of religious texts which laid foundations for literature in Africa and changing cultural patterns. Therefore, the adoption of Christianity and the process of cultural exchanges shaped based on choices and needs of Africans by securing their roots of Christianity in the African context (ibid). On the downside, Christianity led to the demise of the African customs, which it viewed as pagan and evil; the religion also led to the implementation of apartheid (to which it gave its theological support), and undermined the leadership role of women. Finally, Christianity has bedeviled race relations in Africa generally (Matsobane, 2016).

Impact of Christianity in respect of education in sub-Saharan Africa concerned with moral life of the black people, contributed to development of formal education in sub-Saharan Africa, improved African people's literacy and numeracy drastically, serious education initiatives on the part of Christian missionaries, advocated the Protestant churches' mass education, because of their emphasis on the need for all believers to read the Bible in his or her own language, promulgated the ideal of universal literacy, and literacy campaigns spread rapidly through the Protestant world, carried responsibility for the educational task also resided with commercial bodies, provide principles for moral guidance, while legitimate commerce and education would encourage Africans to produce their own goods from their fertile soil to trade with Europeans, educated population to be a precondition for the spread of commerce and Christian, the role of missionaries seemed to be a deeper commitment and sense of true loyalty commitment to mass education, literacy rates were higher in those areas where Christianity was stronger, General Education was the responsibility of missionary societies primarily concerned with reading and writing with a view to proselytize and to train African teachers, Trained women, then commonly excluded from much of life outside the home. Equal value of all human beings(transformed) to democratic ideals, promoting economic growth and the rise of a middle class, and dispersing influence beyond a small elite (Vilhanová, 2007).

The missionaries Instituted Medical advances, introduced health care and medical, Christian missions have been almost everywhere the introducer of western medical, surgical, and missionaries ensured hospitals and other health facilities their area of missionary decline in child and maternal mortality rates, and an increase in the life expectancy of all Africans, fully trained as nurses and increase of adherents; the need for medical services (Vilhanová, 2007).

Protestant missionaries sought to advance the interests and culture of their colonial masters led to a serious identity crisis for many Africans, a crisis that resulted in African self-hatred and self-denigration, increase of conflict between the two culture, Undermining of women's roles in religious leadership, human dignity as his point of departure: "first, human dignity hinges on the embracing of the 'other,' while human indignity (Manal, 2013).

A study conducted in Nigeria stated that Christian missionary activities exerted long-term educational impact on Southern tribes who converted Christianity earlier than those who converted recently fearing that Christianity as an agent of colonization. There is a strong positive effect of historical exposure to missionary activities on education attainment in Nigeria in 1980's. Historically, the Southerners were first exposed to Christian missionary activities and were early school starters (Olajutemu, 2013).

2.4 Protestantism in Ethiopia

The first missionary schools set up in Shoa in the 1830s and schooling for girls, orphanage, and handcraft, instruction in typography, bookbinding, sewing, and carpentry were opened in a village of Monkullu. Tigrinya reading and writing, housework, needlework, printing press, spinning and weaving instruction in manual works were carried out in the evenings in Monkullu where religious books were printed in the Amharic and Tigrigna languages (Pankhurst, 1990). To the view of the researcher, the protestant missionaries of the period attempted to lay down schooling, which could support the economic base of the local converts after having been satisfied their spiritual life.

John Ludwig Krapf, one of the prominent members of UPCNA brought Ethiopia to the attention of the UPCNA Mission in Egypt as a mission field in 1868. The Assembly resolved to recognize Abyssinia as an extension of the Egyptian Mission in May 1869. The UPCNA mission in Egypt accepted the invitation, and requested permission of the General Assembly of UPCNA through the Board of Foreign Missions. But this resolution could not be realized because of the difficult political situation in Ethiopia then. While waiting for the opportunity to enter the Oromo land, the UPCNA mission in Egypt extended its work to the Sudan and opened a station at Nassir in 1913. In 1916 the evangelists got permission for mission enterprise from the Ethiopian Government. Dejazmach Birru Wolde Gabriel, the governor of Sayo district of Oromo invited Doctor Thomas Alexander Lambie (1885-1954) the Presbyterian missionary to come and serve in Ethiopia as a missionary. The governor invited the missionaries so that they teach and give medical treatment. Lambie received the invitation and requested permission from the Board of Mission in Philadelphia. Lambie arrived to Western Wollaga in 1919 and commenced the evangelism work. This was the beginning of work of the United Presbyterian Church

of North American Mission (UPCNAM) in Ethiopia. The work of the UPCNAM later led to the birth of the Evangelical Church Bethel as a national Church. Early conversion to Protestantism set out in Ethiopia among Oromo of Ethiopia and the missionaries were substantially effective in the first phase. In this respect, UPCNA played vital role in this lesson (Wondiye, 2000).

In 1933 Italy invaded Ethiopia and all missionaries were compelled from the county, leaving the missionary work in the hands of the indigenous missionaries. It was in 1942 that 9 congregations of Presbyterian background, Protestant missionaries group, backed Ethiopia to their former mission. The year 1944 was the first time indigenous leaders met to establish one United Evangelical Church of Ethiopia (Davis 199).

Kale Heywet Church is the largest evangelical denomination in Ethiopia started in 1920s by pioneering Sudan Interior Mission, (SIM). It was replaced by *Serving in Mission* by advancing the mission to other parts of Africa. The attachment of the believers was based on bible and culture-sensitive. *Kale Heywet Church* grew and matured in its primal years with considerable persecution and challenges from the government. State supported Ethiopian Orthodox Church attempted not to permit missionaries into the country. Thus the oversea missionaries were limited to preach the good news and the local missionaries were imprisoned. Thus *Kale Heywet Church* is numerically by far the largest Evangelical quantity; had long history witnessed not a few ups and downs. In 1950s together with like denominations of the Baptist Church and the Church of Christ, the *Yewongel Amagnotch Andnet Mahber* was established. This body served as the voice of the Evangelical believers in Ethiopia for no less than three decades. Currently, EKHC has more than 7,774 local congregations and estimated 6, 7 million members and supporter. It has more than 300 Bible Schools, 3 ministers' training centers, 1 theological college, and 1 seminary (a consortium) teach and equip tens of thousands and graduate thousands each year. The multi-faceted ministries of KHC include Evangelism, theological training, Women's ministry, Youth ministry, Children's ministry and Children's Centre, Missions, Urban and Rural Integrated ministries, and diverse training ministries (Ethiopian Kale Heywet Church, 2013).

Kale Heywet (Word of Life) Church (KHC) is the largest evangelical denomination in Ethiopia. Started in the early 1920s by pioneering *Serving In Mission*, formerly, Sudan Interior Mission, (SIM) missionaries, Thomas Alexander Lambie (1885-1954) was one of the prominent of early missionaries towards the establishment of the KHC. His entry and stay for some seven years and re-entry with a group of the first batch of SIM missionaries into the country (Peter 1973).

The center of gravity for world Christianity has moved from the Global North to the Global South (Latin America, Africa and Asia) so that the majority of Christians today live in the South. Secondly, the dominant form of Christianity in the Global South outside the Roman Catholic Church is the Pentecostal and Charismatic movement both in terms of numbers and in terms of mission, growth and spiritual dynamics. The Pentecostal and Charismatic movements heavily influenced *kale Heywet Church (KHC)* with more than 12 million members. An independent Ethiopian Pentecostal Mulu Wongel Church (MW) beginning was with Western missionaries in the early 1960s and the establishment as an independent Ethiopian church in the mid-1960s(Engelsviken, 2014).

Table 1 Missionaries Operating in Ethiopia from 1866--1933

≠	Society	Chronological order of entry	No. of Personnel	No. of Station	Remark
1	Swedish Evangelical Mission	1866	24	12	
2	Seventh Day Adventist Mission	1906	22	9	
3	Bible Friends' Mission	1911	10	3	
4	United Presbyterian Mission	1919	22	3	in the early years launched among Wollaga Oromo and Wolaita
5	Church Mission to Jews	1923	7	1	
6	British and Foreign Bible Society	1926	2	1	
7	Sudan Interior Mission	1927	75	15	Launched in Wolaita in the near past
8	German Evangelical Mission	1927	10	3	
9	Society for Propagation of Gospel	1928	1	1	
10	Bible Church Men's Mission	1933	8	5	

Source : (Senbeto, 2010,pp.23-24 and Benti, 1999)

After the open door policy of Ethiopia that started from 1801, number of foreigners came to the country with various agendas. The Table above shows there were ten missionary groups working in Ethiopia from 1866 to 1933. Among them, the oldest mission groups, which came to Ethiopia after open door policy was Swedish Evangelical Mission having 12, mission stations. American born United Presbyterian Mission, which landed in to the country in 1919, had mission stations in Wollega and Wolaita, which were led by Tomas Alexander Lambie. The Sudan Interior mission who was aided by about 75 staffs and 15 ministry stations opened its office in Wolaita. It was called Center of Sudan Interior Mission at Soddo since 1928.

Thomas Alexander Lambie (1885-1954) is one of the prominent of early missionaries towards the establishment of the KHC. His entry and stay for some seven years and re-entry with a group of the first batch of SIM missionaries into the country, his fast friendship with the commoner as well as the high-level officials, including the emperor himself, his brave commitment even to abandon his birth citizenship to be an Ethiopian in order to get the right to buy and retain land titles and build mission stations with less bureaucracy, is a story in its own right (Wondiye, 2000).

In the first decade of the missionary endeavor, the mission itself was known locally as "Lambie's Mahber" that was Lambie's association. The early missionary work was concentrated among the Welayta, Kambaata, and Sidama peoples, which are the three most densely populated Awrajas (regions) in Ethiopia. At Dembi Dollo Lambie worked with an Ethiopian evangelist named Gidada Solon. They left a handful of believers with the translation of portions of Scripture and the Gospel of Mark. What the missionaries found when they returned after the five-year occupation of the country was amazing. The invasion treated the new Evangelical believers harshly. The congregations that grew in the absence of the church planting missionaries weren't lacking anything. In fact, their unparalleled absence was a bonus in a way as it gave birth to a church with an indigenous local texture. The devotion of the local converts was pure and their worship biblical as well as culture-sensitive in the absence of foreign missionaries in the case of Wolaita (Davis, 1994).

The first missionaries had initially planned a trip into the western part of Ethiopia, but after prayer felt they were being led to the South Central area. The early missionary work was concentrated among the Welayta, Kambaata, and Sidama peoples, who are the three most densely populated Awrajas in Ethiopia. This area was, as fertile spiritually as it is geographically (Cotterell 1973).

The few missionaries that entered the country all had to exit the country during the country's invasion by the Italians; they left a handful of believers with the translation of portions of Scriptures and the Gospel of Mark. What the missionaries found when they returned after the five-year occupation of the country was astounding, the handful of believers was multiplied by thousands, and the fledgling congregation was very strong. In the 1950s together with like denominations of the Baptist Church and the Church of Christ, the Yewongel Amagnotch Andnet Mahber (Gospel Believers' Fellowship) was established. This body served as the voice of the Evangelical believers in Ethiopia for no less than three decades (Ibid).

2.5 Protestantism in Wolaita

On 8 of March 1928 Tomas Alexander Lambie set out the usual journey to Jimma for medical, schooling and gospel mission. The missionaries had a plan to begin their activity in Kaffa sub country and then to inter in to south. They began travel with sixty five mules, twenty donkeys, nine horses, twenty five escorting mercenary workers who carried equipment and twenty two workers who ride pack animals including with other Ethiopian nationals to Jimma. After fifteen days, they arrived at Hossana town due to misleading guide. They stayed at Hossana for about a week looking a way to Jimma via Wolkite but they feared the big Omo valley. Dejazmach Yigezu, the former governor of Wollega and the later governor of Wolaita heard the news that doctor who he knew in Wollega had been in Hossana and invited him to Wolaita. Lambie and his group were warmly welcomed by the Dejazmach Yigezu and gave them place at Otona to launch medical, schooling and gospel ministry (Wondiye 2000).

In 1928 the foreign missionaries came to Wolaita and set out preaching gospel to local people by using Sudan Interior Mission group. About after half decade the missionary group established local churches in the area, the invasion of Italy (1933---1945) frustrated the good outset of gospel ministry and physical developments (Wolaita Kale-Heywot Church 85th Anversary magazine, 2005). In 1928, Sudan Interior Mission (SIM) commenced mission work in Kambata, Hadiya and Wolaita by the lead of Doctor T. Lambie who had the mission works with Presbyterian Mission for 20 years in Sudan and Wollaga Oromo for about a year (Staffan 2000, p.45).

In the year 1928, doctor Tomas Alexsander Lambie set out the usual mission trip to Wollegga Oromo because he had been serving along eastern Sudan and Wollega of Ethiopia as he had been invited by Dejazmach Birru Wolde Gabriel to treat the sick people. Dejazmach Birru Wolde Gabriel was the governor of Sayo district of Oromo. After two days since they left the capital Addis Ababa on the way to Jimma, a Dawuro national named Ato Biru Dubale who had been with Swedish missionaries at Addis misguided them. The missionary team unknowingly arrived to Hossana and stayed for a few days seeking for way to Wolite. But they could not

understand the presence of Omo valley (Gibe) on the way to Jimma. Dejazmch Yigezu, the then governor of Wolaita since 1918 who knew closely Doctor Tomas A. Lambie in western Ethiopia when he had been the governor of Wollega prior to Dejazmach Birru Wolde Gabriel, heard the news that Lambie and his groups had been in Hossana and invited them to Wolaita. After about a week the missionary group arrived to Wolaita and Dejazmch Yigezu warmly welcomed the missionary group with enthusiastic celebration in his governorship and gave them land in Otona around Soddo after three times selection of suitable places around Damot mountain. After a few months later, Lambie set up medical clinic there and set out to treat sick people. Alongside the medical service, secular schooling was started (Balisky, 1997). Lambie had had legal permission from Teferi Mekonnine, the then regent of king of kings empress Zewditu Menilke.

According to Ato Yohannis Bassana, the foreign missionary group's member were nine in number and accompanied by some Ethiopian nationals including with their guide Ato Biru Dubale. They employed horses, mules and donkeys to transport tents and beds including with kitchen utensils and entered to Soddo in 1928. Thus, among then United States protestant missionary groups, the members of Presbyterian missionary group came to Wolaita in 1928 and had had legal permission to launch the construction of medical, foreign language and handcraft teaching centers.

2.6 Historical Background of Wolaita people

Wolaita people lived in an area of Wolaita. Wolaita has their own language and history, culture, heritage, territory, religious and identity manifestation that they naturally, socially, economically culturally experience. The people of Wolaita had their own kingdom for hundreds of year with kings Kawo and monarchal administration. The earlier name of the kingdom was Damota. This was said to include the south, southeast, southwest and part of the central region of present day Ethiopia. Wolaita was ruled by two dynasties one was Wolaita Malla dynasty, established the Kingdom of Wolaita around the second half of 13th century particularly in 1268, and the second was Tigrean dynasty which ruled kingdom of Wolaita from 15th century up to late 19th century. This kingdom lasted until Meneliks annexation of Wolaita in to the Ethiopia Empire in 1894 (Asela 1993) Linguistically, Wolaita is located in South Eastern Omotic cluster. The Omotic language family tree consists of a number of languages spoken in areas of Omo riverbank from which the Omotic language is derived from. Linguistically, it belongs to these language families. Wolaita language was made from the continuous processes of communication among the various geographical, cultural and linguistic elements of the region (Azeb Amah a, 2018)

2.7 Demography of Wolaita

According to 2007 CSA, the number of Wolaita population is 1, 989,098 from which Protestant (Kale-Hiyiwot) population is 1.35 million as reported by WKHC head office. Thus, on the base of the given numerical data, the protestant population (the Kale-Heywot) is 68% and which is above three times more than the aggregate of other religion followers (639098) that is 32% population. Even though the demographic data of each and every religion is not specifically presented, the current researcher is very much interested to have a historical account why the protestant population (Kale-Heywot) is mounted in number substantially.

2.8 Economic Activity of Wolaita

The economic activity of Wolaita at earlier times was depended on agriculture and trade items produced in the kingdom. Before the invasion of emperor Menlik in 1894, the area was very much fertile which offered the products of insect, teff, coffee, barley, tobacco, yam, sweet potato and some other crops. From the view point of trade, before the conquest of Wolaita by the northerner, the state used salt and feet long metal strip Marcuwa (the metal money) to carry out trade relationship with it's the then trade partners. Long ago, handcraft was one of the economic activities of the area. Weaving, pottery, basketry, blacksmith and wood art were the common economic activities in Wolaita. However, in the medieval period, accumulation of wealth was controlled by kings, local political officials and landlords which prevented the lower classes not to accumulate wealth and in turn hindered them from political leader ship (Ufayssa, 2005).

Wolaita zone is bounded by Sidama zone in the East, Gamo Gofa Zone and lake Abaya in the south, Dawuro Zone in the west, Kambata Tambaro Zone in the North, Hadya zone (especially Badwacho district) and Oromiya Regional state in the north East. Wolaita zone has a total land area of 4471.3km and mostly plain that intersected by hills and small mountains. Hydro logically, Wolaita is surrounded by five rivers and a lake such as the Bilate River in the east, the Omo River in the west, the Saware River in the south-west, the Deme River in the south, the Saké River in the north and Lake Abaya in the South-East. In terms of ethnic boundaries, Hadiya, Kambata, Donga and Tambaro in the north, Sidama in the east, Boroda and Kucha in the south, Dawuro in the west and the Arsi Oromo in the north-east (Revisiting Wolaita, 1999).

2.9 Statement of the problem

A study conducted by Abesha Shirko in 2016 concluded that early foreign and indigenous protestant missionaries were not sensitive to the culture of Wolaita while conducting missionary activity. He argued that Protestantism had exerted negative impact on Wolaita culture, which indirectly harmed cultural tourism economic advantage of Wolaita and Protestant population is responsible for culture and traditional practices extinction from the area. However, Abesha's study was focused only on the preservation of culture and its economic values via tourist attraction and made the missionary factor the only agent which dismantled cultures and practices. The current researcher felt that some historical developments are missed in his study such as for example the 1894 -1974 rule in Wolaita and the Protestantism led transformations of religion, culture and economy of the study area. With the intent of filling this gap, the current researcher decided to conduct this study. Thus, the purpose of the recent study is to narrate on Protestantism led religious, cultural and economic transformations in Wolaita.

2.10 Objectives of the Study

The general objective of the study is to narrate Protestantism led Religious, cultural and economic transformation in Wolaita. The specific objectives of the study are to assess religious, cultural and economic condition of Wolaita before Protestantism, discuss factors contributed to the institutionalization of Protestantism in Wolaita, examine how Protestant missionaries approached to indigenous religions and Culture of Wolaita and evaluate cultural and economic changes in Wolaita after Protestantism.

2.11 Limitation of the study

The limitations in this study may be the knowledge gap of respondents in understanding the chronology of the events. So as to compensate the chronological limitation, the researcher tried to ask the respondents to inform other historical events happened in Wolaita and compared it with the study themes' happenings.

3. Methodology

The researcher used qualitative research design to describe and narrate the result of the study. Primary sources are used to gather the relevant data. The primary sources used in this study were key informants through interviews inter, photos of artifacts through interpretive observation, and manuscripts consultation. The researcher also used secondary data. These are published books and unpublished documents from Wolaita Zone Culture and Tourism department, Soddo-Museum and Wolaita Nation Culture and Heritage Association and Tarpeza Library (dominant Protestant library in Wolaita). The researcher used data collection methods such as interview, interpretive observation and document analysis. The researcher presented interview questions to key informants in this study. The key informants participated in this study were ex- mission teachers, ex- mission nurses, ex- *Aljanuwa* owners and practitioners, ex- magicians, known elders from non-protestant group, church men and women, ex- clan deity owners and protestant singers as far as their knowledge concerned. The researcher presented similar questions to all the informants. The researcher used the note taking and descriptions as data gathering technique while the interview process and gather the interview data from key informants. The researcher used check list as data gathering tool while interviewing. Despite five key informants are selected from each and every Woreda by using quota sampling, knowledgeable and experienced informants were asked purposefully about religious, cultural and economic transformation of Wolaita. In the process of document analysis, the researcher used published materials such as, church history books, Wolaita nationality history books, gospel and secular ministry books, unpublished BA and MA research papers, annual reports, published articles and training manuals. The researcher used note taking techniques to gather relevant information from the documents. The note taking and description techniques were launched based on themes of the collected data. The researcher also used checklist as data gathering tool to have objective data of the study. According to Achtenberg, photographs have a wealth of information which may be used effectively in historical research. They may be used as evidence for illustration, for comparison and contrast, and for analytical contain purposes. In this regard, the researcher used interpretive observation to explain activities launched by Protestantism by using photograph of agreement letters, house construction styles and group of sick people waiting for modern treatment at mission stations. The researcher collected relevant information from different photographs and analyzed and supplement with the data gathered through interviews and document analysis.

3.1 Sampling

Despite the fact that there are 15 Woredas in the Zone currently, the researcher selected former seven Woredas because Protestant missionary activities were launched in these administration divisions. As the study launched on seven former Woreda administration divisions of Wolaita Zone, quota sampling be accommodated, as there has been 35 key informants are determined to launch the study. Therefore, each Woreda has about 5respondents. The researcher conducted interview purposefully when getting the required individuals.

Table 3 Distribution of targeted Woredas in Wolaita Zone

No.	Name of Woreda	Number of interviewee selected from each Woreda in quota	Reason for selection	Distance in km from Zone's capital Soddo
1	Soddo Zuriya	6	Familiarity and in 1928 early foreign missionaries took foothold	2km
2	Damot Gale	5	Familiarity	25km
3	Damot Woide	5	Familiarity	100km
4	Bolosso Sore	5	Familiarity	32km
5	Ofa	5	Familiarity	40km
6	Humbo Tebela	5	Familiarity	27km
7	Kindo Koysha	4	Familiarity	38km

Source: Constructed by the researcher (2018)

3.2 Data analysis

Data analysis in historical research is the course of action of bringing order, construction and connotation to collected data from respondents. It is also deed of making sense of, interpreting and theorizing data that indicate a search for general statements among taxonomies of data Vosloo(2014). Having taken this notion in mind, the researcher used to organize the collected data through interview in chronological and thematic order and analyzed and narrated carefully. The data collected via interpretive observation and the secondary data gathered through document analysis was analyzed and used to supplement with the data collected through in-depth interviews. Finally the researcher used to triangulate the data so as to cheek its familiarity and draw conclusion depending research objectives

4. Data Presentation and Discussion

4.1 Religious, Cultural and Economic Condition of Wolaita before institutionalization of Protestantism

4.1.1 Gifata cultural festival in Wolaita

Gifata(the new year festival) and various indigenous religions, cultures, ritual ceremonies which prevailed in Wolaita before the coming of the protestant missionary. It also in detail states about indigenous religions such as worship on god and goddesses, mythologies, clan deities, and providing scarifies to commonly and personally worshipping spirits, worshipping process of clan deity, magician practices such as reading and examination of tame animals' small intestine and counting selected 31 small stones and their socio- economic impact on Wolaita which prevailed prior to the coming of Protestantism.

Worshipping occasions, days, weeks and months of indigenous religions and rituals such as *Aljanuwa* and the magician spirit and their socio- economic impact, which predominated in Wolaita ahead of Protestantism, are explained in the section. The chapter also discusses cultural marriages, drinks, funeral and mourning ceremonies and their socio- economic impact, which prevailed in Wolaita before the introduction of Protestantism. The economic condition of Wolaita before the introduction of Protestantism is finally talked about in detail.

According to Zebiwos 2009); Asel) and Wolaita Zone culture and Tourism Department (2009) since long ago, Gifata has been the prominent and dominant cultural festival in Wolaita. It was believed that Wolaitas began celebrating Gifata at the time when they set out their sedentary life in Omo riverbanks. It heralds the substitution of old year by New Year. *Gifata* means the elder son and *Gifate* means female elder dauoghter. On the other hand it means transforming to the New Year and the festival even home and wild animals celebrate commonly. It has been one of the unifying elements among the society. It reflects the identity of the society and respectful cultural festival at which the people welcome the New Year. This festival has social, political, economic, cultural and psychological values. The social values this cultural festival grant are strengthening unity among society, working together, showing responsibility among families, arranging marriage for the new couples after having been circumesized , reconciliations are conducted even between divorced wives and husbands and are reunited and occasions of paying old credits. Its economic values were selling of oxen, women attending butter *Iqub* and *Eder* and saving for potential *Gifata*. Politically, local kings proclaim the coming of *Gifata* by using an instrument called *ulduduwa*, their coronations were conducted at the eve of *Gifata*, new state orders were passed on to the broad mass and psychological and cultural values are at the eve of *Gifata* there was/is the sound of *dinkke* hitting in every house either rich or poor which reflect its arrival inspire extreme happiness and people get dressed with cultural closes, feed delicious cultural foods respectively.

According to my informant Ato Buntaze Bukato and others available secondary sources, *Gifata* cultural festival always celebrated on around 21st September every year before 1894. But after the institutionalization of

nefegn system in Wolaita, its remarkable cultural values and celebration calendar was prohibited and merged with the celebration of *Meskel* on 17 of September. So as to erode the cultural feature of the local people, the northern settler administrators did this deliberately.

In Wolaita, there were successive orders passed on to the broad mass not celebrate *Gifata* cultural festival independently from *Meskel* celebration. It was probably around the war of Segele that a group of people celebrating *Gifata* in present day Damot Gale Woreda were caught by the settler armies and each and every individual in a group was made to wear damp skin of oxen slaughtered for *Gifafa* cultural festival. Each of them was made to 30 ETB as punishment. For the first ten years, there had been ideological conflicts among the followers of protestant religions not to attend *Gifata* as there had been *borde* alcoholic drink. However, *Gifata* survived up to present day (Informant: Debana, 2/8/2018).

Both primary and secondary sources concerning *Gifata* revealed that it is as old as Wolaita community. It was/ is the reflection of societal identity. It has its own value to the society socially, politically, economically, culturally and psychologically. Despite the *naftagna gebbar* administration highly made to erode its cultural values and calendars and some other features to be mixed with *Meskele* festival, some manifestations of it survived to these days. To sum up, *Gifata* cultural festival is as old as the society of Wolaita and it has its own values to the society. But since 1894, its colorful features, manifestations and values were eroded by northern settler administration. The northern settlers administered Wolaita from 1894-1974.

Gifata cultural festival in Wolaita, worshipping on indigenous religions (god and goddesses, natural forces, clan deities, spirits and their socio economic impact, worshiping process of clan deities and spirits and occasions, days, weeks and months in a year for worshipping. It also states about individual ritual practices such as *Aljanuwa* ritual ceremony, the magician spirit as religion, worshipping on snake (*zando*) spirit and the spirit of deceased father, scarifies to farm land, cultural marriage arrangements, cultural drinks and smoking on social life in Wolaita, cultural funeral and mourning practices before Protestantism and economic condition of Wolaita before the introduction of Protestantism.

There are large number of contributing factors for the institutionalization of Protestantism (use of vernacular language Wolaita literatures, adopting design of local houses resembling cultural houses, permission given to missionaries) and approaches used by missionaries for launching their mission (medical and schooling service and spiritual ministry and non discriminatory approach of theology).

There were religious, cultural and economic transformations in Wolaita after the institutionalization of Protestantism (abandoning of ex- indigenous religion and ritual practices, naming shift, marriage arrangements and gender issues, cultural funeral and mourning practices in Wolaita after Protestantism. It also states economic transformations after the institutionalization of Protestantism such as personal hygiene and environmental sanitation (1928-1934), health condition from 1937 to 1974, process of schooling in Wolaita in early protestant Christian churches 1928-34, kale-heywot church schools in Wolaita from 1954 to 1974, mission centers as source of labor and saving and some social transformation elements

4.1.2 Worshipping on god and goddesses (indigenous religion) and socio- economic impact

Traditionally Wolaitas believed on the presence of sky god and goddesses of women. Even they appeased during praying by saying “god live in grey sky. When they were in need to ensure truth function, action and saying while communicate each other, they used to say “the creator god sees or god sees, if I/we talk of false or lie”. For Wolaitas, the sky god was equivalent to Alla of Muslims and God of Christians and was the creator not but created which existed before these religions. The sky god was not represented by symbols having authority. It was believed by Wolaitas as it was above all of the indigenous religion, considerable source of life and freed sinners from their bad act, attitude and practice according to this god implicit doctrine. Since long ago up to the second decades of 20th C god and goddesses were respected by performing ritual practices such as slaughtering of bull, goats and chicken according to their wealth they had. These ritual inputs’ equipment had to be bought from recommended markets and day. These gods and goddesses were worshiped on Sunday only but it was ceased after the introduction of protestant religion. Advisors and followers of these gods and goddesses out casted themselves from some social relationships (Ufayssa, 2005).

Scarifies on by throwing fired cereal crop and pouring coffee to sky god was also the usual practice in Wolaita. When the sinner were not fulfilling this ritual processes in line with the mediator diviners, it would be harsh and horrific for him and his families. Despite some individual worshiper are currently exist, the entire trend was cleared out due to the later religion (Zebiwos, 2009). The sinner individuals were required to perform rituals via slaughtering unsterilized black male bull or goat by sprinkling blood across the their body as ordered by diviners whom the spirit of the sky god appears or anointed with this spirit to be functioned. The worshiping process might be weekly and monthly. The poor sinner individual had number of services to the anointed individuals of sky god such as bringing offer of money *miisha gatuwa*, offer of bull, goat, sheep, cocks, household services like fencing the compound and keeping his house from destructive theft, robbers and gangs. Leaders and followers of these religions sometimes out casted themselves from communal social settings such as entering into house with dead body before funeral ceremony. Sometimes so as to carry out ritual ceremony, its

followers immersed themselves on credit of money at interest. Almost all the ritual process of worshipping on gods and goddesses extinct when the institutionalization of Protestantism was solidified (Informant: Chemiso Chelke, 5/8/2018).

Based on the information gathered on the issue of gods and goddesses in the study area, despite these indigenous religions were worshiped by Wolaitas throughout their life, the worshipping process had been affected by the material wealth of the society. That means the care that these religions paid for the worshipers was depended on their economic level and its protection to the followers was probable that the followers had been suffering from losing property. The worshipers' belief, attitude and values on these religions were susceptible. The mediator diviners of these religions were more beneficiaries than the individual worshipers in collecting material assets presented to gods and goddesses and currently the society freed from those scenarios due to gospel mission. Thus, gods and goddesses were among indigenous religions worshiped by Wolaitas at the expense of their material assets. There were criterias such as abstaining oneself from social intermingling to ensure its absolute protection from bad acts.

4.1.3 Worshipping on natural forces (indigenous religion) and their economic impact

All clans in Wolaita also worshipped on natural beings. Big stones, falls, rivers and plain were respected by providing blood rituals believing that they would save the current and potential life of the practitioners with sprinkling blood of bull. The bull, unsterilized goat and calf had to be grown at home or bought for scarifies from markets attend on recommended days such as Friday, Wednesday and most commonly Sunday. But it was during 1930s that these religious practices were dismantled by the protestant gospel mission (Yosef, 1992, Wondiye, 2000, Zebdiwos, 2009). All clans in Wolaita also worshipped on natural forces such as big trees, plains, mountains, sun, valleys, sky, rivers, moon, falls, big stones, stars and thunder and lightning and on various cattle such as cows. They provided scarifies to these natural beings at different set calendared times. The followers had to expense much amount of money to run the ceremony of these natural beings (Informant: Yohannis Basana, 8/8/2018). Thus, both sources in this study ensured that the society of Wolaita had been worshipping on natural forces and at the expense of their property for ritual processes to be saved from individual social evils. The people of Wolaita had to know the perfect worshipping seasons, months, weeks and particular days unless these forces might harm them back. The process of worshipping was costly on which only property owners had been following. The society was abstained from running their source of income as they lost productive working days in a year that the society fall in poverty.

4.1.4 Worshipping on Clan Deities (indigenous religion) and Socio Economic impact

About 203 clans in Wolaita had their own respective deities. Worshipping on clan deities was natural to which every clan had been performing. These deities were adulated in selected years, seasons, months, weeks and days. Each and every idol was represented by created beings such as an animal, a tree, a crop, and body universe such as star, sky, moon and sun. These deities had yearly, seasonally, monthly, weekly and daily calendar on which each and every clan head or an individual practitioners had to strictly kept unless the deity harmed back the owners for the case that it had never been respected carefully and value fully according to the tradition, habit and behavior of the deity. But since 1940s the capacity of the diviners whom all the society staked to them was getting weak and weak and the people lifted up out looks towards the diviners of deities (Zbdiwos, 2009).

According to one of my informants Wizero Aster Kurka, launching the ritual practice of deities at the expense of human man and material assets such as man, bull, male goat and sheep, chicken and ripen fruit of *buluwa* tree and monetary values in Wolaita. It had substantial probability to bring well-being, good will and prosperity. Owing to this vagueness of deities' power of saving, the head of the deity or an individual practitioner had to re-provide important requirements to launch the ceremony as recommend by such spirit owner still it would save the life, bring prosperity and promote good will. Even though scarify is done repeatedly, sometimes it would never bring positive effect unless leaving the practitioners into acute poorness, null hopes and insecurities of psychology. The people had null hopeful alternative religion except perusing the worshipping of these deities up the coming of Protestantism.

Despite there had been Ethiopian Orthodox Church in the area, the society was not converted to it owing to the fact that it was the religion of the invading Atse Menlik who caused social and economic crisis in the aftermath of 1894. It was natural in Wolaita since long ago worshipping on deity by the name of mother and father. There was mother deity by women and had its own procedures of worshipping. It was locally known as *taye toossa* admired by female followers. The force of Protestantism uprooted these mother deities. Currently there are about 203 clans in Wolaita freed from these indigenous religions (Informant: Asha Andab, 7/8/2018). Both primary and secondary sources disclosed that this religion had been revered since long ago and continued up to the last days of Dergue. The sources also ensured that the worshipping of the deity was based on the worshiper's capacity to perform ritual ceremony. People had to lend money to launch the ritual ceremony and immersed themselves into acute hardships.

4.1.5 Worshipping Process of Clan Deities (indigenous religion) and their Socio- Economic impact

Before the coming of Protestantism in Wolaita, there were deities worshipped by large number of clan heads and

members. There were divisions of these deities according to economic status of the clan heads and members who could perform all the ceremonial processes of respective deities. Not all a clan members could carry out worshipping requirement, as they were different in their economic background. Poor individuals from the same clan members could not carried on the worshipping of the clan deities but were obliged to consult counter clan heads and mediators. Some of the strongest and ever dominantly worshipped deities in Wolaita were Mulugusha of the Bubula clan, Hambaza of the Womgira clan, Woriqua of the Qalicha clan, Boshashshiya of Wolaita Malla clan, Arshiya of Gollo Malla clan, Homboba of Heraytuwa clan, Englala of Wosheshsha clan, Qaydara of Donga clan, Kitosa of Ayfarsuwa clan, Asrtiruwa of Wolait Amahara clan, Gamana of Zaminiya clan, Aborda of Zatuwa clan, Dada of Ada clan, Kama of Larossuwa clan, Dossa of Gada clan and Megara of Maka clan. Worshipping process on clan deities needed material and monetary wealth of the followers. The main and the subordinate practitioners were isolated from social occasions such as burring the dead, going to the of newly born women, abstained from warping the dead and shaking hands of some out casted clan members The process also needed reasonable understanding of the ritual steps to be performed. It also needed the devoted gathering of important inputs so as to adore the deity. If the worshipping steps and important inputs were left forgotten in the process ritual ceremony, then it would substantially harm the owners of deity back (Informts: Arba Alache and Anjulo Seda, 27/9/2010,).

According to Ato Paulos Darota, the member of the Gollo Malla clan who had ample knowledge on ritual practice of their clan, in order to worship Homboba clan deity, the clan head had to buy big black colored bull, very white fresh honey, white wheat, unfermented butter, spices, new knives, white clothes for him, for his elder wife, for unmarried sons and daughters. Holding appointment with all the relatives from four up to six weeks left for ritual ceremony was must. In the process of appointment setting, it was not allowed to hold uneven weeks such as a week, three weeks, five weeks and seven weeks etc. All the above mentioned inputs had to be bought from single market set on Sunday. It was completely not allowed to borrow any ceremonial inputs. Always on the Friday mooring, the bull slaughtering process was launched before the sun light was on. The bull must be laid on the right side. If the bull unknowingly laid on left side before slaughtering, then the practitioner had to get other similar bull from anywhere or change the costly arranged ceremony of the day and if fortunately, the bull was slaughtered on the day, the owner called on specialized individual from other clan to examine, read and forecast the feature of small intestine of the bull and address information to the deity owner. If an expert informed chance less and null hopes about the scarifies of the year, the owners would always been in upsetting and worry.

Based on the data gathered from informants, it had to be must for the owner of the ceremony to buy another similar bull for the ceremony on the same day or had to be postponed with the consent of all the attendants. There was positive expectation from an intestine reading and examining that was *uttis*, the intestine sat in cool mood which indicates good and chance full and hopefulness for the owner of deity. On the opposite when the intestine inclined from an expected position that was *sharis* then there had been cattle killing, crop failure, sons and daughters killing, the owners' regular illness. To sum up, the worshipping process of clan deities and their socio- economic impact was characterized by complexity that promoted social isolation among family members consume assets and if not taken care of worshipping and scarifying criteria it harts back the followers.

4.1.5 Spirits (indigenous religion) in Wolaita as Religions

In Wolaita, there were varieties of spirits as religions up on which the society worshipped before the coming of protestant missionaries in the first half of 20th century. These spirits were fathers' spirit awaa ayana, rain bow spirit *wombo*, *Kuchuruwa* spirit, *Gomashera* spirit, Devil spirit *talahe ayana*, *Aulachuwa* spirit, *Aljanuwa* spirits, *Demenne dumma dumma shoshsha ayana* spirits of Zendo and different snack species and individual (personal spirits) to which all clan members and individuals were inclined for worshipping. In Wolaita, these spirits were worshipped via presenting their respective identified rituals to have different useful gains such as wealth, health, peace, security, well-being of family, bring rain for agricultural production, to have excuse, to relieve from unexpected emergencies, to conquer new lands and become victorious at war, to escape from sickness, crop failure, bad dream, natural calamities and to refrain from regular family and clan deaths. All these spirits needed ritual ceremonies at different set of time at the expense of material assets and monetary costs. Despite almost all these spirits were extinct, few are influencing at very little families and individuals in Wolaita (Ufayssa, 2005).

The analysis of data gathered via interview and secondary data these complex spirits were totally took apart except Zendo spirit which continued in homes of some individual preservers. It was not only the protestant religion, reason for the uprooting of these spirits but also the disappearance of old aged individuals who knew the procedures carefully. When it lucks careful worshipping it harmed back the practitioner.

4.1.6 Personal spirits (indigenous Religion) in Wolaita

Even though there had been Orthodox Christianity in Wolaita since 1894, even ruling class families such as king Sana, Gobe, Damote, Gaga and even KawoTona were the practitioners of spirits. There were individuals belonged to some clans who practiced personal spirits as magician *shareechuwa*, *borosancha*, *shuchcha qoriyaga* small stones counter and *maracciya xellyyaga* cattle intestine examiner, reader and interpreter in

Wolaita. All the personal spirits were worshipped through independent individuals or via mediator practitioners with critical application of ritual practices in order to lead better living standards. These individual worshippers on personal spirits allocate money for ritual ceremonies. But after the coming of protestant religion, the followers these spirits abandon them (Informant :Arju Ano, 16/8/2010).

Therefore, according to the sources, personal spirits were one of the indigenous religions adored by the expense of the followers but became worn out since the coming of protestant religion.

4.1.7 Occasions, Days, Weeks and Months in a year for Worshiping (indigenous religion) in Wolaita

There were various occasions in Wolaita that the practice of worshipping was carried on. These occasions were at the time of welcoming new year, when annual agricultural harvest was ready to eat or ripen, at feeding occasion such as coffee ceremony, at dinner and lunch and on birth day celebrations. If the local time set for worshipping was not known, the owner of the myth had to consult locally known experts in setting locally recognized mythological calendars at the expense of 25 ETB to expert. Sunday, Wednesday and Friday were assumed as odd days in a week in Wolaita on which most paternally and maternally oriented mythological worshipping performances were carried out. Other divinities' observances were also put into practice in the study area. *Aljanuwa* (worshipping on individuals' birthdays) which was totally limited to the wellbeing, hopefulness and chancefulness of one's own birthday believing that celebrating his/her birthday would guard him/her from all evils, hardships, acute living status and conditions. This type of worshipping was observed in month of May at which streams and rivers set out to be overflow. When the practitioners or performers present the worshipping ceremony, they say "sky god, earth devil eat and drink this offering" while throwing piece of food prepared for an occasion and poured off a little drink for the same occasion. But the coming of the faith heralded the disappearance of this complexities of worshipping (Informant; Debu Lodiso, 2/8/2010). In this respect, the society had to allocate their worshipping and agricultural production time to the view of informant Ato Debu Lodiso. Therefore, Protestantism offered relief to the society to carry out their economic activity freely.

4.1.8 Individual Ritual Practices in Wolaita such as *Aljanuwa* ritual ceremony (indigenous religion)

One of the most remarkable individually performed ritual which existed until near past was *Aljanuwa* ritual ceremony. This rite was performed via celebrating one's own birthday. The origin of *Aljanuwa* ritual practice was adopted from nearby Kambata people. The ritual process was carried out on fifteen in May every year. All clan member volunteers in Wolaita could carry out *Aljanuwa* ritual ceremony. Before three weeks left for the ceremony, the owner had to inform the case only to those who have direct blood relations with his father and mother. Husbands of daughters and aunts and wives of sons and brothers were critically excluded from this ritual ceremony according to its implicit recommendation. There was a cow and a female goat set in different spaces from other free cattle at home for this ritual practice. Even their dung was differently gathered and thrown on differently assigned plot of land to grow up wheat which was the central cereal item for which the ceremony was attractive with fired off wheat *anakala* mixing with the butter of those excluded cow and goat. The butter of these animals was not allowed to be mixed with the butter of other free cattle at home. Market held in the first week of May month was must for the practitioner to buy all the essential inputs by selling one's material assets or money. If unfortunately, some resources lacked to perform the rite, it was not allowed to borrow utensils from neighbors. Equipment used to carry out this ritual ceremony had to be carefully kept without contaminated to other free household utensils.

Aljanuwa ritual practice was believed in making the practitioner prosperous throughout his life. It had no mediator. If its practice was not carefully performed, the properties of the owner would be destroyed and went away leaving a person in acute poorness. It had no excuse to the practitioner. Despite the fact that it was respected among the society, people suffered a lot with probable scenario of having prosperity and regularly compelled his belief. It was gravely observable in last years of Dergue regime after the crystal institutionalization of Protestantism in Wolaita (Informant: Bugale, 11/9/2018). On the issue of *Aljanuwa* ritual practice the sources disclose that there had been discrimination among family members and it was practiced at the expense of the practitioner. It was distractive if performed not according to the remarks from specialized advisors.

4.1.9 The Magician spirit (indigenous religion)

Most people in Wolaita were confined to magicians, diviners and other bad spirits to lead their life. The magicians resolved problems of their followers throughout their life. Though Wolaita people lived for many years by immersing themselves in bad spirit and Devil worship for so many years, from very beginning they have positive outlook towards the gospel. Most of the people's daily life was in fear that was controlled by bad spirit, diviners and magicians.

In Wolaita, there was magician spirit to which the society was attached firmly to it. There were individuals (female or male) the magician spirit appeared upon. Persons the spirit appeared became the practitioner individuals for consulting or worshipping persons attached to it. The magician started to speak in strange language when the spirit came up on. The spirit had an assistant *maga* who interpreted words uttered by magician to the listeners. People who encountered problems such as disaster, sickness, pestilence and famine

came to magician to see their lifelong hardships solved. All the needy people visited the magician *sharechuwa* on Wednesday, Friday and Sunday. After having heard the problems, the magician might prescribe the slaughtering of bull, bringing honey filled with big new pot that locally called *shidhaa korma*. Economically enough individuals were asked to bring bull at the gate of magician and individuals leading insufficient life brought the ordered beings such as bundles of butter, honey filled with pot, chicken and others were ordered to give physical service to magicians. The magician strata became holding the highest percentage since long ago to the last years of 1944 (Zebdiwos, 2009). The overall societal belief had been in systematic suppression, freedom less and confined to magician volunteer commands still the coming of foreign American Protestant missionaries came into being in 1928.

The magician had great role in giving names to children than their fathers and mothers. There was a belief in Wolaita since old times that name given by magician to protect oath of the society. Additionally, Wolaitas give names to their children associating with different occasions such as wartime, cultural festival, during hardship, after victory, in names of days and in names of seasons. The Wolaita name *Toro* for war times, *Gifate* for new year, *Chama* for hardship time, *Tona* for after victory, *Hamuse* for the one who born on Thursday *Balگو* for the one who born between June and August (Informant: Bugale, 11/9/2018).

Based on the information gathered, the magicians became rich through gathering monetary incomes and material assets from the people visited them every Friday, Wednesday, Sunday. Prosperous individuals were prescribed to bring big value full assets and money as thank *galata yarshuwa*. If the prescription directed was not fulfilled in line with the magician order, then there would be acute oath to the consulted individual. The poor was not that match considered by rich magicians. Magicians in Wolaita had the role of giving names to sons and daughters believing that it also would bring well benign. To aggregate, before the coming of Protestantism to Wolaita, magicians and diviners were conducted on the accumulation wealth through indigenous religious measures.

4.1.10 Worship on Snake (Zando) spirit and the spirit of deceased father (indigenous religion)

In Wolaita since long ago, people worship on dead spirit and wild animals that were carried on by performing rituals to these spirits. Dead spirit was one of the spirits worshiped by family heads always during breakfast, lunch and dinner. Once it was started to be worshiped, it had not been stopped unless it would bring oath of additional death to the family at all. It was the spirit of deceased father. The practitioner had to perform the process by putting some amount of honey, butter, food and drink on burial places (Zebdiwos, 2009). To the researcher's experience, some individuals follow this spirit up to 1970s even they became the followers of protestant religion. Since long ago some sections of the society worship on the Serpent Zando spirit. This spirit was worshiped by some individuals not by all clans in Wolaita. It was worshiped through performing rituals. Its rite process needed pure honey of four pots and pure unfermented butter of white colored cows. The practitioner had to know the means how to get the butter of white cows by asking homes where white cows were giving milk. In its feeding time, the owner called on the snake and presents an amount of mixed butter and honey via tips of two spears representing butter and honey. The serpent lived with the family members at home in arranged class or somewhere outside home. This snake spirit bring oath if the family members eat the newly ripen fruit and cereals knowingly or unknowingly without presenting ritual of the newly ripen fruits or cereals. The snake even came to the sinner individual after his fall asleep and rolled on the neck of the sinner implying that disclosing the mistake creator in the family. When its owners converted to the new faith, it disappeared (Informant: Wogare, 11/9/2018).

Therefore, serpent spirit and the spirit of the deceased father were one of the indigenous religions Wolaita society worship on. There was vast probability to bring oath if these indigenous religions' ritual ceremonies were properly carried on according to the sources. It might have been the fear and the oaths which inclined people to convert to new religion.

4.1.11 Scarifies to Farm land (indigenous religion)

There were times and contexts in which calves, sheep, goats and cocks slaughtered and put scarifies in Wolaita for the wellbeing of agricultural outputs, better life, cattle breeding and protect from siblings' death and bad harvest. Individuals presenting this scarifies to the land were consulting magicians via presenting problems to them and had to pay for the consultation. After having listened the problems, the magician would predict on the presented problems. This payment was called in English *thanking money*. In any instance, this money was not paid to the magician, it would bring oath to the practitioner. However, this was made left aside. For the issue of scarifies to agricultural land, there is no secondary source of information. However, there was the practice of performing scarifies to agricultural land effective productivity in Wolaita. The practice was ceased gradually due to the gospel mission.

4.1.12 Cultural Marriage arrangements in Woaita before Protestantism

It was obvious across Wolaita that the couples' families without the consent of the couples calculated cultural marriage arrangement. The potential wife and husband were not known each other. Even both the couples' physical, psychological and health conditions were not considered and forced into marriage. There were also

other traditions that handicapped, ugly; dwarf and deaf men were made husbands of normal women. Middlemen making fake on women especially arranged the process. In this cultural marriage arrangement, these middle men usually hide handicapped, ugly, and dwarf and deaf men up to the day of marriage. The marriage ceremony was usually conducted in the evening that the arranged woman was hoping for the one whom she was introduced before as her future husband but on the occasion these handicapped, ugly, dwarf and deaf men were made husbands of normal women before the coming of Protestantism in Wolaita (Informant: Aster, 13/6/2018; Yosef, 1992).

In Wolaita, even after the introduction of protestant religion, there was psychosocial effects, which resulted from cultural marriage on women despite it, vary and depend on the context of the area. The women were being undergone via traditional marriage. Homelessness, feeling depressed, planning for divorce was problems the females were suffering from as a result of being married culturally (Asela, 2004). There were types of cultural marriage in Wolaita before and after the introduction of protestant religion. One of these marriages was *dafa* marriage on which males forcefully rape women as he was not able to give special offer to female families. So as to escape from the special monetary and material offer males conducted in raping in spite of the protestant church teachings was set in Wolaita which gradually decreased the magnitude of cultural marriages. Worthlessness and negative self-esteem were the major problem for female who were married via rape. In spite of the fact there were other elements, which dismantled, Protestant religious teachings was contributed a lot (Informant: Semere, 20/8/2018).

Diviners in Wolaita forcefully arranged marriage relation with beautiful women that her families welcome the marriage due to the fact that the spirit of the diviner would bring oath to women family. This types of marriage was called *akantuwa* (Meron, 2017). On the issue of cultural marriages in Wolaita, no secondary sources are supporting the primary sources that protestant religion has never contributed to dismantle the cultural marriages in Wolaita. But according to oral sources the teachings of protestant religion on the equality of male/husband and woman/wife contributed a lot but the scenario couldn't stop.

4.1.13 Cultural Drinks and Smoking on Social life in Wolaita before Protestantism

Since long ago lifestyle in Wolaita was communal and culture was compatible to all sections of the society. The communal lifestyle and cultural compatibility of Wolaita could be reflected on the occasions such as tilling new land, constructing new house or repairing old one, holyday celebration, burring the dead, marriage arrangements, welcoming new year, men and women circumcision, Idir and Equb. While on all these social settings, drinking *borde* and *gaya* smoking were inevitable across whole of Wolaita. The sound accomplishment of all these societal planning agendas had been associated substantially with the presence or absence of the cultural alcoholic drink *borde* and cultural smoking called *gaya ushsha*. There was even a cultural motto all over the society which stated "No *borde*.....no carrying out of communal works" (Yosef, 1992).

The effective performance of social activities was totally depended up on the preparation and un preparation of *borde* and the presence of *gaya* for enjoying the social work functionary attendants. *Borde* had been the remarkable culturally made drink made from maize. For example, the Wolaita society believed that the house even constructed without *borde* would not last long and nominal. Reliving from tiredness, having the sense of unity, reflection of oneness and belongingness of Wolaitas had been inspired by *borde* local drink. Therefore, *borde* a cultural drink was one of the vital elements the social life in Wolaita was depended upon. But the early Christians faced changes when they stopped drinking and preparing *borde* due to the teachings the new protestant faith basing the bible that alcoholic drinks such as *borde* are not allowed (Daivs, 1986).

During house construction and the like societal works, drinking *borde* was must for non protestant groups including with Ethiopian Orthodox Church followers. On the occasion of protestant religion followers' house building, the non-protestant groups attended the house building places but did not build or totally absent from the building (Informant: Kajela, 9/9/2018). In the early years of Protestantism, converts to the new faith were very few and faced difficulties to build their house. But they were very dedicated to follow their new religion and called on the fellow protestant followers from all over Wolaita even for burial ceremony of the new faith. Having noticed this determination of protestant Christians, either orthodox or indigenous religion followers became protestant and the *borde* oriented social settings were shifted to missionary alliances (Informant: Indiriyas, 12/9/2018).

From the researcher's experience, In Wolaita, people officially allocate budget for buying locally made tobacco product called *tambo* for smoking and for *borde* drink. In all good or bad societal gatherings drinking *borde* was the issue of hot. Thus, it was ensured that before the coming of protestant religion, the societal unity in terms of socially performed activities were confined to locally made alcoholic drinks such as *borde* and cultural smoking *gaya*. In Wolaita, there was the division of funeral ceremony that was the ceremony of alcohol drinking group *borde tecciwoch* and the funeral ceremony of water drinking group *wula tecciwoch* (protestant groups) since 1930's (Zebdiwos, 2009). Before the coming of Protestant religion to Wolaita, cultural drinks such as *borde* and cultural smoking such as *gaya* were applied to speed up social works and meant to promote the unity among society which was shifted by religious alliances after the institutionalization of Protestantism.

4.1.14 Cultural funeral and mourning practices in Wolaita before Protestantism

As happiness and sadness are two faces of the same coin, human beings manifest them in various ways every so often. The way that they demonstrate their sympathy and other related aspect vary from place to place based on the culture of individuals. Obviously, through the passage of time, the means how different people put across their grief and bliss vary in view of the fact that there is no specific formula that governs us from time to time. There were number of cultural mourning practices such as *Qaretaa*, *baliyaa*, *pituwaa* and *gaabaa* in which the people of Wolaita bring into play with the aim of expressing their condolences and grief for the dead single individual non protestant group but in the case of protestant groups there was only one step called *baliyaa* on which the local churches members were sitting with protestant Christian whose relative was died. In the case of protestant the followers did not bleed their body, harm themselves (Informant: Amona, 22/9/2018).

Wolaitas had their own unique culturally valued funeral practices or accomplishments. In Wolaita, dead body of an individual was made to stay above three or four days before burring. The reason behind staying the dead body was owing to call relatives and fellow individuals of the diseased from various areas of Wolaita. It was natural in Wolaita that the diseased male's and female's relatives, loved fellows and neighbored show grief, sorrow, condolences and unhappiness in various physical and psychological harming ways. On the due day of funeral, the diseased' female relatives especially mother, sisters, wives of uncle, ants, mother-in-law, sister-in-law and the wife of eye father had to scratch their cheek with sharp thorny woods of low lands which had to astonishingly bleed the scratched surface the body. If the sharp thorny woods were not avile around the diseased, it had to be brought where available before a day left for funeral ceremony. The bleeding of scratched part the body had to be sprinkled to other parts of the body and clearly observable to crowds of funeral ceremony (Informant: Alene, 7/7/208).

There was culturally accepted evaluation of bleeding their body while funeral ceremony for nearby women. This was a meant to measure the depth of sorrow, grief and condolence women had to pay for diseased and show the crowds while funeral ceremony become considerably sound. With respect to men relatives and fellows of the diseased, falling from the back of horse while teamed horse riding followed by rolling up to about four meters on the ground caring nothing to ones' life, bumping ones' body on the ground, substantially hitting one with whip or riding crop. Songs and dances implying condolences and launching harmful and accidentful large teamed horses riding tournaments were done by neighbors on the funeral ceremony It was well known in Wolaita that there might have been loss of eye, leg, hand and even life on the occasion of funeral ceremony of elders. It was reasonably funeral ceremony in Wolaita that was used as mass idea communication on which every section of the community got together (Yosef, 1992) In Wolaita, there was the division of funeral ceremony that was the ceremony of alcohol drinking group *borde tcciwoch* and the funeral ceremony of water drinking group *wula tecciwoch*(protestant groups)since 1930's(Zebdiwos,2009). Therefore, before the coming of Protestantism, there had been funeral ceremony devastating economic and social conditions in Wolaita. People had to invest on the four levels of grief. The regular expenses characterized the morning ceremony of Wolaita.

4.1.15 Economic condition of Wolaita before the introduction of Protestantism

Since long ago, the administration in Wolaita was totally of kingship and feudalism and economic activities in Wolaita were considerably depended on the willing of the ruling classes that they had the power to do nay thing on their subjects either granting lands or prohibiting it to produce. Even the subjects themselves were the material assets of the kings and landlords. Each and every landlord was suppressing people, who had been in his governorship. The granting of land was based on favoritism that one was given and the other was not. The subjects during the time of feudal administration were not only prohibited land but also were compelled to give service to their lords through life time and no freedom at all(Asela, 1993). The people were also suffering from injustice practices; individuals assumed guilty were beheaded and slaughtered like animals in a place locally known as "*hollozo*". In this place, there was slant set log of big tree purposely adjusted for this beheading practice. In the process of beheading, the neck of an individual was put to be beheaded on the big log of tree on torrential sunshine and cut off by sword like that of animal slaughtering which was full of cruelty during that time. There were personalities or section of the society assigned for this practice in Wolaita. These were potters "*dencha*".

Beautiful wife and fat cattle of the owners were confiscated by lords in such injustice period of administration. During local administration of Wolaita, landlords were worshipped like God, mankind lost the living right, people were tearing as result of greedy individuals appointed hierarchically who did not abstain themselves from such evil act. The freedom of people's involvement one's self production was unthinkable (Wolaita Kale-Heywot Church 85th Anversary magazine, 2005). Therefore, it was natural that in Wolaita, the broad mass economic condition was doomed since local kings. The chance of having accumulated wealth and surplus production of the society in Wolaita was locked owing to the fear that they would compete for power struggle up to 1893

According to Aela (1993) Bisirad (2003) and Zebidiwos(2009) the economic condition of Wolaita was substantially destroyed by the magician and mythological ritual presentations which needed lifelong expenses of

monetary and material assets so as to relive from the oath of such religious rituals since long ago to 1st half the 20thC. The people of Wolaita had to pay ritual practices to the gods, goddesses, spirits, deities, artificial gods and natural forces that they had been worshipping via paying bloods of bulls, sheep, goats and cocks at expense of material and non-material assets and even there were other inputs important for the ceremonies of long aged ranged rituals. Thus, the economic condition of Wolaita was doomed due to feudal administration on which broad mass lost freedom to have land to produce on it. The other element, which influenced the economic condition, was the presentation of ritual practices to indigenous religions at the expense of the society which devastated physical damage and psychological crisis before the coming of the new religion.

Before the invasion of Menlik, Wolaita had its own land holding system. In Wolaita, land holding was categorized into mayza mae gadiya land seized by blood relationship or genealogical holding, awu biita land owned by war, biitaa land owned by king for the purpose of his families interests dere biitaa public land which was for hunting, pasture, source of income for cultural festivals and for reserved forest. There were land administered by kings as garuwa, gutara, dubusha and kariya(Asela,2004). In northern Ethiopia, there was a tradition of granting land as source of income for heroic army members who came up with victory. In the aftermath of war hero army members were granted such things as land, cattle, slaves and rank from kings(Lapiso,1983). After Wolaita was annexed to Menlik's administration, all the cultural land holding system of Wolaita was dismissed and divided among the invaders' armies as source of income and Wolaitas political center was shifted from Dalbo to Soddowhere Menlik's armies were fortified before the war. One of the most unlawful and heavy taxation was loaded to Wolaita. The people of Wolaita were forced to pay tax more than five times a year (Ibid). From 1894---1933 Wolaita was oppressed by 44 Shambels divided among within (Asela, 2004). I was very much hard to identify the land tax assessors and collectors in 1950s. All the people who could speak Amharic and wore white clothes taxed the people weekly and monthly. The taxation was in cash and kind (cereal crops, cattle, flour of cereal crops, cultural clothes such as bulukko.

Before Aste Menlik's invasion to Wolaita, the area was very much wealthy. It was proved by many foreign and national historians that the expansion of Menlik to Wolaita was due to its wealthiest feature. At the time when the emperor had an agenda of expanding his territory to the south, south east and south west to collect wealth so as to organize his army and to dislocate the northern people who had been suffering from acute drought and hunger Kifu Qene which lasted from 1882-1892. The fertility of Wolaita was reflected by Charis Piruty as: "*The real reason was that it was a heavily populated area and a fertile cotton producing area*".

After having proclaimed the inevitable was on Wolaita, the area was invaded by Menlik's army in 1894. Atse Menlik became victorious in the war and Wolaita was annexed to Menlik's rule.

The heavy productive forces numbering 118,987 Wolaita people were killed and limited less other were divided among 11the then war generals of the emperor. In the aftermath of the war about 36,000 horn cattle were ridded from Wolaita (Zebidiwos, 2009) and (Asela, 1993).

The kingdom, integrated in to the central authority of the Ethiopian empire. But the region identity, political status, cultural traditions, memories of clan, family lines and social hierarchy were totally disappeared. The region was undoubtedly overburdening with the bloody reprisals and the tax educations: the king of the kings levies heavily the population. The social relationship of Wolayta people was dismantled. It was organized around three quite distinct social categories; Balabat or land lords, chichenias or tenants and Goka, or independent owners. The notable Balabat the big land owners of the area. Their property, made of farmed land, grassland and forests stretch over 10 to 50 hac. They seldom cultivate their land and the tenants Chichenia farm it for them. They later receive a small holding (from 0. 25 to 1. 5 ha) which they farmed for their own consumption. In compensation, they owe two days of work per week (Monday and Thursday), used on the landowners fields. The neftegn receive then 2/3 of the production sisso moreover, the tenants had to carry out a fatigue each holydays (to cut wood, to grind grain, to clean the land owners house, to serve him or to follow him during his trip). All of these obligations mobilized approximately 15% of their labor time. Lastly, the tenant had to pay every year a tax in cash to the landowners. Then, the landowner had to pay a tax to the state for all the land that he owns. The independent owners Goka come generally from families who cleared the land during the top of the Wolayta kingdom before the Amhara conquest and who avoided setting under the supervision by the big land owner at his arrival. They pay annual tax to the state alone or gather, most of the time people who have family links (Zebdiows, 2009).

Menelik had motives to confiscate fertile land of Wolaita to make settlement for Amhara population to relive from famine prolonged from 1888-1892 in northern Ethiopia. Conquest was inevitable that Wolaita had been faced to a series of economic crises due to the conquest of Wolaita by emperor Menelik in the 1894. Wolaita Peole were extremely forced to take Nefteгна-gebbar system; dominant feudal land owning policy, harassed by the army of northern region, demoralized and humiliated, exploited, oppressed and became slaves, servants and carriers for Amhara governors who were appointed and these things farther caused the number of the local population to shrink and shook their whole culture to its roots (Bisrat, 2016). The conquest of Wolaita by Abssynians in 1894 caused deep social crises that could be productive force for the society. They were

massively massacred, chopped, mutilated and cut off by the Abyssinian army. Physically, morally, and psychologically they were damaged, and became slaves and servants, faced material losses. Their land was expropriated and distributed to soldiers, to the Church, officials and the nobility and their representative institutions were destroyed and their culture marginalized. The northern armies possessed the land, the labor, and the politics, which were maintained by the two main machines of empire building. The armed settlers (neftegnas), were Orthodox Christian group and the Ethiopian Orthodox Church followers (Ibidi).

The land holding of the broad mass and lands administered by local kings for the purpose of common social settings such as Guttara, mixa, kariya across the whole Wolaita were taken by neftegnas. Due to acute taxation and land holdings, farmers' revolution held in Wolaita against the oppressive rule of the settlers (neftegna). One of these revolutions was led by a prominent farmer called Hatero Hniche however the strike was dissolved by the settlers (Asela, 1993).

Wolaita faced heightened neftegna oppression during the time of Dejazmch Geneme, one of the Amhara appoints. It was during his governorship that two hundred underground pots were dug around west of the present day Soddo town. These underground pots were constructed inside the earth to store cereal crops such as teff, maize, pea, beans, barley and wheat. All broad mass across Wolaita were compelled to transport the crops to the underground pots. The particular place where these pots lie was locally known as *Geneme Dupa*. The name of the place was derived from the governor and type of highland, which is strong among grass types in Wolaita. The people of Wolaita also transported grinded flour to the neftegna center. The oppression was not only confined to transportation of cereals and flour to the settler centers but also there were other services such as construction and beatification of the settlers residencies, guarding, household and kitchen services say over all services. The settlers even confiscate beautiful wives of men, better cattle, goats, sheep and horses of whoever he was for their purposes. The irregular taxation was also severe from 1894—1974 (Informant: Minota, 5/7/2018).

Among the then remarkable governors who gravely oppressed Wolaita during their respective reign were Aba Ere, Azaji Badeke, Azaji Shibiru, Dejazmach Geneme (1903—1907), Azaji Tekile, Kegnazmach Damtew, Dejazmch Asfaw, Ligaba Beyene, Ras Kebede Mengesha, Dejazmach Beyene Aba Sebseb, Negadras Asfawu, Dejazmach Aba Wuqawu and Dejazmach Yegezu Behabite the last governor who warmly welcomed the first protestant missionaries in 1928 (Informant: Dabara Megiso, 16/8/2018).

It was in the aftermath of Menilk invasion and overlordship that social evils such as slavery, theft, magician, intoxication, corruption, laying, adultery, acquisition and hating were dominant in Wolaita (Zebdiwos, 2009).

With respect to economic condition before the coming of Protestantism, there were available primary and secondary sources disclosing the economic condition of Wolaita. The invasion of Menilk ousted huge loss of productive life and material assets of the society such as cattle. It caused the formation socio-economic classes divisions such as the oppressive and the oppressed, the upper and the lower classes, the ruling and the ruled. The broad mass was exposed to extreme taxation which exploded farmers uprising. The oppression was reflected by transportation of cereal crops, grinded flour and various types of household and kitchen services. The people of Wolaita were suffering from social evils even after the coming of Protestantism.

4.2 Contributing factors for the institutionalization of Protestantism and the way protestant missionaries approached to indigenous religions and culture of Wolaita

How local people react to the new religion, factors contributing to institutionalization of Protestantism (the use of vernacular language Wolitigna for different services and its literature documentation, adopting design of local cultural houses to local churches construction and having legal permission for missionary activity). The chapter also presents the ways the missionaries approached to local people such as launching medical and schooling service and spiritual ministry.

4.2.1 Reaction of local people to the new religion

Before the coming of protestant missionaries, people of Wolaita had their own unique cultural living style. According to culture and custom of Wolaita, swallowing tobacco locally called *tambo* or smoking *tambo*, drinking *borde*, polygamy, eating raw meat and circumcision were very sensitive practices strictly attached to the life of Wolaita people. But in early years of Protestantism, foreign missionaries taught early converts that eating raw meat, *tambo* smoking or swallowing, marriage more than a wife, drinking *borde* and circumcision were banned among protestant Christians. These measures of the foreign missionaries especially against prohibition of eating raw meat and circumcision brought strong negative reaction not only from the non-protestant groups but also from the protestant followers. Since long ago, circumcision was one of the most important social measurements to promote girls and boys to social rankings such as appointing males on social posts. Without circumcision, no one in Wolaita was appointed in social posts to serve the public. In so doing, most of the new converts backed to their previous life styles especially to polygamy and *borde* drinks. In line with this protestant teachings, the first and for most negative reaction come from the ruling classes, slave owners, magicians and diviners who controlled universal life of the whole society. Protestant teachings have been making free all

sections, class and clan from any influence (Wondiye, 2000).

To the researcher's experience, currently there are many male and female early protestant Christians who have never circumcised. Before the coming of Protestantism, magicians and diviners in Wolaita had considerable number of followers who served them in different ways. But in the early years of Italian rule, these magicians and diviners sided to Italians to frustrate the protestant teachings via calculating false interpretations. This was reflected in Zebidiwos as:- "*xalahe hako*" which means *satan must be far apart* was misinterpreted to "*xalahe hako*" meaning *let Italians go away*. The correct and true meaning of "*xalahe hako*" in Wolaita language is let go devil or Saitan away (Zebidiwos, 2009). According to the data gathered on the reaction of the local people to the new religion, the local people stand against protestant teachings which dissolved indigenous culture and custom of Wolaita such as *borde* drinking that was ideal means to promote unity among Wolaitas in times of communal works and circumcision which also prepare citizens to socio-cultural positions. Magicians and diviners also stood against Protestantism in case that they lost interests which they got from their followers via arranging fake meaning of Wolaita language to Italians.

4.2.2 Use of vernacular language Wolitigna for different services and its literature preservation

Some foreign missionaries were interested in studying Wolitigna language up doctoral degree. One of these missionaries was Bruce Ademice and reserved large number of wolaita literatures. Even he introduced printing machine to Wolaita in 1984 by the support of SIM. The purpose of the establishment of this printing machine was to use Wolaita language as medium of preaching and teaching in churches that the people easily understand the Bible, issued different literatures for the Bible study. Wolitigna tels and proverbs were also issued important for socio-cultural and economic purposes. However, during that time in Wolaita, there was no any other organized and accessibly functioning printing machine and it was the only printing press serving for whole of Wolaita including government organizations, health institutions, all yearly schools report cards, marriage and call papers, posters, books and bulletins were printed and giving different services. The printing machine served from 1984—1989 (Wolaita Kale-Heywot Church 85th Anversary magazine, 2005)

According to my informant Ato Markos Mesebo, early missionaries set out to launch their mission via interpretation of the local language by using some individuals who knew the foreign language. In this respect *Ato Biru* played a lot. They even set out to study Wolaitigna language to approach and communicate the local people independently in order to successfully achieve their intended dream of medical, spiritual and schooling services than seeking interpreter of the local and foreign language.

Then missionaries started to treat penitents, teaching and preaching the local people with house-to-house move by using Wolaita language after having learnt it. Despite there had been Geeze language since 1270, the local people could not successfully converted to Ethiopian Orthodox Church. The people considerably inclined to the protestant teaching as its medium of teaching was with local language. However the local people were in fear that the wearing style was incompatible with them (Informant: Yohannis, 23/9/2018).

Some foreign missionaries were involved in teaching and reading the local people via foreign and Wolaitigna languages after having learnt on the hands of local people. This was aimed to have educated manpower because of their long distant dreams. Primarily, they taught people under big trees, verandas of churches and in mission center. Finally, the missionaries and early converts came to agreement on the opening of secular schools in every local church 1930s (Informant: Eyasu, 8/9/2018).

Regarding the usage of vernacular language as a factor for the institutionalization of Protestantism, both the sources made clear that the early missionaries were dedicated to employ the local language. It was this instrument that they used to advance the development activities without ignoring local language, which is one of the manifestations of culture. They preserved and documented many literatures to the owner of the culture via bringing and facilitating devices such as printing press. Their main agendas such as medical, schooling services and gospel ministry were assisted by the use of vernacular language. Some of them have completed further learning on Wolaita local language up to philosophy of doctor in Wolaita language. Therefore, early missionaries have used Wolaita language to institutionalize the Protestantism across Wolaita.

4.2.3 Design or architecture of local churches resembling cultural houses

There had been a boom ministry of constructing (instituting) local churches across remote areas in Wolaita and around SIM mission stations. Early missionaries and local converts carefully discussed on the architecture design of local churches. The cultural house construction design was selected and construction of local churches was launched on the copied design of Wolaita cultural houses. Type and shape of local churches and cultural houses were directly resembling except the fixing of cross on the gate top of front view of the church. Design or architecture then churches was prepared for keeping the cultural landscape of the society and to speed up the institutionalization of new churches in places where there had been a boom of new converts. It was also selected from the view point that indigenous people were compatible with their cultural knowledge on church construction and accelerated the gospel mission. The Wolaita cultural house has true circle shape made from logs of hard indigenous woods and grasses. The house has single door and null windows (Informant: Aila, 18/8/2018). According to my informant Ato Adila Ade, the selection of art of indigenous houses was one of the factors made

possible the institutionalizations of Protestantism in Wolaita.



Fig. 1 Local church constructed on indigenous style around 1930s in Soddo Zurya.

Source: Researcher's own photo (2018)

Based on the data gathered from secondary and primary sources, the adoption of Wolaita cultural house design to construct protestant local churches was one of the factors that speeded up the advancement and institutionalization of Protestantism throughout Wolaita.

4.2.4 Legal Permission of the missionaries

At first, Protestant missionaries were not really allowed to preach gospel mission on the legal permission document. They set out the gospel mission on the consent and permission of local people and it was this time that they really set on shifting the belief, attitude, outlook and practices of local people by primarily giving medical and social services for their secular life and gospel ministry for spiritual life. The protestant missionaries were given legal permission to preach the gospel as what had been done to gospel teacher Laliso Tantu in the palace of empress Zewuditu after he was presented by the then security forces of Jinka the present day capital of South Omo Zone. Laliso Tantu was arrested for preaching gospel mission around Ari area of Jinka district and taken to Addis Ababa after forty five days journey. Atse Haile Selassie formerly the reagent of the empress heard of what had been done to Laliso and warned the security forces to free him and gave legal permission on the occasion in the palace by uttering. In the year 1962, emperor ordered the local rulers to lift the ban and gave the missionaries legal protection. He dispatched a circular to all over Ethiopia, which notified local people not to hinder the work of missions. The expansion of missionary activity in Wolaita part of Ethiopia was not only the result of the strength of foreign missionaries but also early local converts played a great role. There had been legal agreement between the emperor and missionaries originated from the similarity in major objectives of the emperor and the capital through which missionaries attempted to achieve their goal, that was, the building of modern institutions like clinics and schools(Data, 2011).

Therefore, concerning the given data on the legal permission of the early missionaries, at the early stage the missionaries have had no permission to do gospel ministry. However, they were given legal permission after 1960. Thus, the missionaries' having of legal permission to move across Wolaita was one of the permitting factor for the institutionazization of protestantism in the study area.

4.2.5 Approaches used by missionaries for launching medical and schooling service and spiritual ministry

4.2.5.1 Non- discriminatory approach

During the time of early mission activity, the missionaries addressed the gospel mission, health works and schooling without class differences. In this respect, most of the first converts were juniors, the poor, and artisans and slaves. They also developed a model of approaching called the formation of new associations and networks of converts *Xalotiya mabara* (meaning association of converts), these networks and associations reached out to all sections of the society. These associations also started to change the social organization and power structures in Wolaita (Informant: Merdekiwos Meja,10/10/2018). The sources in this study exhibited that foreign missionaries launched their physical development activities and spiritual ministry via dissolving social class differences.

4.2.5.2 Introduction of Education and health services approaches

According to Fantahun (2017) one of the most decisive methods the missionaries approached to the local people was the holistic provision of schooling. This deed basically was intended to provide church service by local language. They expanded literary classes on vernacular languages as effective means of attracting adherents and modern education in both rural and urban areas to win converts and subsequently increase the number. In Wolaita, early converts used education as the fundamental element to pass on gospel to the potential converts.

During in the last times of Solomonic dynasty, a few individuals from ruling class members significantly imposed influence of acute on early Christians and to be free from this oppression, they started counting letters and studying. So as to relive from ignorance and illiteracy before 1928, the early converts were tied at night to counting letters and studying after their daily launching of agricultural activities. It was unthinkable to get school in and around Wolaita and parents who couldn't send their sons and daughters to distant places had to teach their sons and daughters in worshipping halls from Monday to Tuesday. To my informant revealed that many of the students were taught and trained as intended to give service across all the Wolaita community under big tree and verandas of church.

Before the coming of protestant missionaries to Wolaita, people used to heal themselves by using traditional medicines. But it was after the coming of the missionaries that people in Wolaita started to cure by modern medicine. This medical service was provided to all section of the society without discrimination of lower classes such slaves, potteries, blacksmiths, tenants (Bekele, 1986). According to the data analyzed, the then missionaries treated every person seeking medical service without class and clan categories. Before starting the medical service, it was natural for them calling on people waiting for treatment willingly to preach together. Thus all section of the society had had opportunities brought by the missionaries, which provoked new converts to the protestant religion. To sum up, early missionaries approached the local people through providing and advancing schooling and medical services.

4.3 Religious, cultural and economic transformations in Wolaita after Protestantism since 1928

Overall religious, cultural and economic transformations launched in Wolaita via Protestantism from 1928 up to 1991. It states conditions how worshipping on natural forces, clan deities, clan and personal spirits, clan and personal rituals were shifted via Protestantism. In terms of cultural transformation, shift of cultural naming, ceasing of cultural drinks, dismantling of cultural marriage trends, cultural funeral and morn ceremonies are explained. The promotion of vernacular language for gospel ministry and secular services and indirect and direct economic transformations strategies such as introduction of health and education since 1928 which played its own in addition to the government discharging is expressed in this unit.

Religion has power to shape an individual's and a society's, belief, attitude, value, culture, behavior, rituals, practices and social and cultural norms. Behavioral normalization through religious belief could affect behavior and actions pass through social and cultural norms. The religious belief transformation begins with the personal ideological transformation affected by the personal behavior voluntarily. Cultural capital-such as the attitudes, values, aspirations and sense of self-efficacy also influence behavior. Cultural capital itself is influenced by behavior over time. The shifting of social capital such as social norms and values that predominate within the cultural capital in society evolve over time. Wolaita's religious and cultural landscape shift was one of the similar scenarios largely influenced by the religious beliefs of the protestant Protestantism.

4.3.1 Abandoning of ex- Indigenous Religious and Ritual Practices

Since long ago, the Wolaitas worship on natural forces, god and goddesses, home and wild animals, clan deities(there are about 203 clans in Wolaita), family deities, deceased father spirits and *Zando* spirits and provide rituals such as *Aljanuwa* (ritual practice for worshipping on ones birth day). So as to run this, the people budget money. The leaders of these indigenous religions became out casted from social attachment without washing themselves and without shaving their hairs for long time. But after the coming of the new religion since 1928, foreign and local Wolaita evangelists carried on their missionary work and people gradually converted to Protestant Christianity by leaving most of their ex-traditional religion and ritual practices despite there was some disruption due to Italian invasion in the middle. The shift in worship was on the base of their consent, permission and willing (Informant:Yohannis ,12/8/2018).

According to the information given by the informant, the new converts started to leave their worshipping on gods and goddesses, various mythologies, clan based deities, common and personal spirits, common and personal ritual practices and magician activities and shifted to the new protestant beliefs and practices. Before 1928, they worshiped at their houses and some small houses prepared for the purpose of indigenous religions but after the new faith their worshipping place was shifted to churches. From the view point of freedom, before the coming of protestant religion, the society had been suffering from the oath of the indigenous in the case that if it was not performed in the order of indigenous religions advisors. On the contrary, they started to pursue life that was full of free psychologically than the fear full life after 1928. Before the coming of the new religion, people in the study area provide religious scarifies at the expense physical, material assets and money but after their conversion to the new faith these expenses were ceased only money offer was started to be given to the new churches. Before the new faith, there was social out of the leaders of old religions and their follower but after the conversion they started to assimilate with whole society that is protestant and non-protestant groups.

4.3.2 Cultural Drinks and Smoking on Social life after Protestantism

Before the coming of the protestant religion to Wolaita, there had been sound accomplishment of societal

communal works such as land tilling, new house construction and others were depended up on the presence or absence of the cultural alcoholic drink *borde* “local beer” and cultural smoking called *gaya ushsha*. But after the institutionalization of Protestantism in Wolaita, the drinking of cultural alcoholic drink *borde* was shifted to water and cultural smoking *gaya usha* was extenuated (Daivs, 1986). From the researcher’s experience, before the coming of Protestantism, in Wolaita, people officially allocated budget for buying locally made tobacco product called *tmbo* for smoking and *borde* for drinking and *tambo* smoking was stopped but *borde* was shifted to water drinking among protestant followers. The water drinkers were called *haattaasaa* and *borde* drinkers were nominated *ushshaasa*. According to the data, before the coming of the new religion, the communal societal activities were inspired by *bore* cultural drink which was believed to be ideal instrument to promote unity among the society was replaced by water. But *borde* drinking culture among the society had been highly valued at the time of marriage, house construction, land tilling and in other situation which had a power to unit and could promote love among them was dissolved due to Protestantism. Before the new faith, people in Wolaita had a budget expense for *borde* drink and *tambo* smoking but which was shifted to other expenditure.

4.3.3 Wolaita language Studies and its Literature Preservation

From the 1894-1958, the northerners employed Amharic language as a means of domination. They used it to express the link between coercion and symbolic power and repression and obligation to pay taxes, made it an official language for local people who did not even understand, required for each interaction with the state (Guidi, 2013). Before the coming of protestant missionaries, the vernacular language Wolaitigna was confined to oral communication purposes up to the year 1894. Speaking in Wolaitigna was regarded as un civilized activity during the *neftegna gebar* system from 1894—1974. Despite Ethiopian Orthodox church was introduced in 1270, the church has been using Ge’ez language for church services but after the coming of protestant missionaries to Wolaita, in the early years the missionaries themselves set out studying the local language Wolaitigna and even started to teach the local people in Latine and Amharic language. A good example of these works of the missionaries was that they translated Bible of Old Testament and New Testament into Wolaita language to be handed over to each and every protestant follower (Zebdiwos, 2009). According to the biography of Markina Meja, the remarkable leader of all churches in Wolaita 1924-2007, in parallel with gospel mission, there had been reasonable studies in Wolaita language and literature. Together with other WKHC language experts, Markina assisted foreign missionaries such as Bruce Adams and Betty in translating both the New Testament and later the Old Testament into the Wolaita language. It was a crowning achievement for Markina and his co-workers. With respect to this, hundreds of Wolaitigna language scripts were disseminated for the first time to 680 local churches. To the researcher’s experience, currently there are various copies of Bibles in Wolaita language version. In this respect, before the coming of protestant religion to the study area, Wolaita language was limited to the locals themselves, did not studied and there was no literature on it but its usage was shifted to church language, have had secular and missionary literatures and there are some foreigners speaking Wolaita language. Since long ago up to 1920s there was no literature reserved but for the first time, it was Protestantism becoming a means to preserve the Wolaita literature. Some foreign missionaries and early local converts played a great role in the documentation of the language. There are copies of Bibles, proverbs and tales in Wolaita language.

4.3.4 Naming Shift in Wolaita as Cultural Change due to the influence of new religion

The Solmonic Dynasty of the north from 1894---1974 had ruled Wolaita and many deep-rooted social, political, economic and cultural changes were carried out. One of the culturally sensitive changes was the forceful change of Wolaita indigenous names. Menilk’s invasion set up Wolaita as *maed bet* (its production to be for the purpose king’s kitchen) of land in the early stage from 1894---1903 and followed by *Naftegna Gebar* system up to 1974 that was for full eight decades which eroded naming culture of Wolaita (Bisrat, 2015). According to Markos and other many respondents, all the converts willingly shifted names of their children according to Biblical ideologies that they have accepted after the coming of Protestant religion. The followers of the new religion did not give their children their indigenous names mainly because of the influence of the new religion. All converts across Wolaita stopped giving Wolaita names to their children since 1930’s

Table. 5. Some Names of Wolaita before and after the coming of protestant religion.

No.	Wolaita names up 1894	Wolaita names during the Nafteghn Gebar system	Wolaita names after Protestantism
1.	Tona (for male meaning victorious)	Ashenafi	Daneil
2	Chisha (for male meaning flower)	Abebaw	Daniel,
3	Gifate(for female meaning new year)	Meskele	Sara
4	Wogeta (for male meaning civilizied)	Seltanu	Abreham
5	Ukumo (for male meaning offer)	Setotaw	Petros
6	Ayano(for male meaning hope)	Tesfayesus	Beniyam
7	Menota(for male meaning strong)	Tenkir	Nohe

Source: Constructed by the researcher(2018)

Table 4 above shows that there was cultural transformation as name has cultural reflection and the naming shift is a reflection of a big cultural transformation. The names which given up before 1894 were indigenous names which were influenced either by magicians or the indigenous people and the names given from 1894 to 1974 were names reflecting the culture of the settlers and were forced to be used whereas the names given by protestant leaders were given based on the religious ideologies and on the consent of the owners. According to the data above, before the coming of northern settlers to Wolaita, the local people gave their off springs names which have meanings culturally such as Tona, Gifate, Ukume, Ukumo, Minota, Ayano, Wogete, Chisha, Balote etc... Tona means who came up victorious at wars and fights, Gifate means New Year, Ukume for female sex means offer from sky god, Ukumo is for male sex and has the same meaning to Ukume, Menota meaning brave at any activity, Ayano means who born on Sunday which is the spiritual day, Wogete meaning civilized woman, Chisha who born between September up to November these months are full of flowers and Balote meaning chanceful in all opportunities in her life. These names and many more were shifted to Orthodox religion names and names of the northern settlers from 1894-1974. Still these names were changed to Biblical names such as Biniyam, Dibora, Nohe, Petiros and Abreham from 1920s to this days. Therefore, original Wolaita names were shifted during nefteghna administration and during Protestantism. This double shifting of Wolaita naming was first influenced by political, social and economic domination of the settlers forcefully and affected by religious ideologies of Protestantism voluntarily or on the consent of the protestant groups.

4.3.5 Marriage Arrangements and Gender Issues in Woaita after Protestantism

Before the introduction of the new religion, all the females were forced to marry any one they did not know, even handicapped and ugly men through false propaganda deeds of middle men. Up to the marriage ceremony, handsome men were shown to bridegroom hiding ugly husbands. But after the coming of Protestantism, females got the chance to marry the one they know through letters. The forced marriage was shifted to the marriage of one's consent. This marriage arrangement was appreciated by the non-protestant groups. The marriage arrangement was monogamy. It became obvious across Wolaita that among protestant religion followers, the couples themselves calculated the marriage arrangement. Thanks to the education bilaterally brought by the missionaries and educational reforms introduced by Germame Neway(1958-1959) who was foreign educated personality and government appointee that the couples who could read and write letters to each other. After having come to the agreement, the couples started to inform to their respective families and to the church. But sometimes the families involved in it for some cases. The wife and husband knew each other and this was admired by the non- protestant groups who decided to convert Protestantism (Zebidiwos, 2009 and Informant: Desta, 12/9/2018). In protestant churches, gender equality was guaranteed in Wolaita (social transformation) and the role of church in shaping husbands' cruel behavior towards their wife via gospel and husbands started to show ruthless behaviors and stands to their wives. Since early conversion, women set out to pray God, learning Bible and reading and preaching and the like church services and became succeeded. Via Biblical ideology, Churchmen have understood that women should be free from oppressive cultural rings. Women empowerment in church services enabled them to have attitudinal changes in supporting poor, participating in beautification services, and family management and leadership posts in churches. They were equally enrolled as males in Bible schools (Bekele, 1986).

Data based on document analysis and informants shows that up to 1928 a man could marry more than a wife but it was shifted to single wife culture among new religion followers. In addition, husbands were cruel against their wives but their cruelty was changed by the women who deductively following the new religion. Women were forced to marry any one they did not know well even handicapped individuals through the facilitation of middle men but this was started to be ceased among protestant religion followers and replaced by the marriage arrangement calculated by the couples themselves and churches. Therefore, Protestantism has been one of the factors which influenced marriage culture of the society to an extent even though the marriage arrangement was not fully influenced by the new religion.

4.3.6 Cultural Funeral and Mourning Practices in Wolaita after Protestantism

There were number of cultural mourning practices such as *Qaretaa*, *baliyaa*, *pituwaa* and *gaabaa* in which the

people of Wolaita bring into play with the aim of expressing their condolences and grief for the dead single individual and the funeral attendants bleed their body with thorny woods and harm them. But when the protestant groups came in to being, there was only one step called *baliyaa* on which the local churches members were sitting with protestant Christian whose relative was died. In the case of Protestants, the followers did not do this. There is no scratching of cheek to be blooded with thorny woods locally known as *yehuwa qacha*. When the protestant Christian dies, the following day is his/her burial day or funeral ceremony. The deceased relatives do not stay long at the gate of the deceased. The funeral ceremony attendants say *tossi minto* only to deceased relatives. The most surprising occasion that attracted the non- protestant groups to be converted to Protestantism was the mourn ceremony of the protestant groups on which spiritual programs were carried out, no body bleeding, no stay on the gate of the deceased, no *borde* and *gaya* smoking (Informant: Amona Lachore, 22/9/2018). According to the information collected on cultural funeral and mourning ceremony, before the coming of Protestantism, people attended the funeral ceremony with bleeding their body parts by scratching their body with thorny woods, by crying and by tearing. But this act was shifted to silent funeral ceremonies saying *amine... amine amine amine* In terms of mourning practice, the deceased sons, daughters, husband, wife, relatives and villagers stay up to at least two to three week at the gate of the deceased before the coming of Protestantism to the study area but was shifted to two to three day stay at the gate of the deceased. As a result of the religious influence of Protestantism, the socio-cultural condition of Wolaita was shifted from funeral ceremony which was full distractive deeds to new socio-cultural settings. Before the coming of Protestantism, the societal original funeral ceremony was colorful with the hours riding, body bleeding with thorny and some other practices but the funeral ceremony was gradually shifted to accompanying the dead body with religious songs and mourning practice was prolonged up to two or three days.

4.4. Economic transformations after the institutionalization of Protestantism

4.4.1 Daily labor and organization of self- help groups

Based on the data of informant Tabite (who lived in Soddo SIM center for about twelve years) suggested that there were number of mini women associations carrying out many income generating activities led by Miss Birey the national of Awustralia. There was also large number of daily labors serving mission stations. These daily laborers were involved in fencing, planting vegetables, cleaning and beautifying mission stations and residents at payment. This temporary labor migration to mission centers for employment as a source of economic gain was secured so as to with stand from low level of leaving standard in 1930s. In 1973 WKHC and foreign missionaries encouraged self-groups to save money. Households started to be organized under the self-help group by forming women in groups which have changed their life dramatically. This economic oriented initiation was done not all over Wolaita but in some Woredas near to SIM centers to point out some in Soddo Zuria, Humbo and Damote Gale. The number of self-help group was 195. The groups have had 11,000 birr after a year when the Dergue set out to close protestant churches across Wolaita (Akililu, 2003).

According to the information collected on daily labor and saving through self-help group formation among women as income source, before Protestantism, people had no alternative source of income in the study area but in the early mission centers and the late WKHC, daily labor and saving became source of income for labor workers and women who faced economic problems though the coverage was limited in scope and the null sustainability of the actions. Thus, Protestantism has some endeavors in transforming the society via direct economic activities.

4.4.2 Economic transformation via protestant work ethic

The demand of early foreign and local missionaries in Wolaita was that all Christians should promote group works and co-operative works. This ethic may have provoked them to work harder in unity and associations and to save more which is crucial to economic prosperity (Akililu, 2003). Local converts and foreign missionaries preached God's words expressed in Proverb 3:35, 12:18, 12:23 and 13:16 to be hard worker and refrain from un employment of the time (Yosef, 1992). It was natural activity for foreign missionaries and local church administrators launching every weekly house to house visit to their church members so as to make the followers grouped to launch their work hard. The main focus of the visit was to check whether the farm of the church follower is cultivated or not. If they find the crowds of wed at back yard of church follower, they warn an individual not to participate on Last Supper and even warn not to attend church. This was because of the Bible discourages laziness. This teaching was the usual action among protestant churches up to 1974 and as a result of which protestant followers have becoming rich. This action has become exemplary for the non-protestant groups to be initiated to work hard and converted to protestant church (Samuel, 2008).

Extreme co-operation among WKHCs and its members have becoming ideal for the additional conversion to the church and it has been through this membership that protestant Christians help each other in times of death, sick, poorness, cattle catastrophe, orphan and crop failure. Most of the time, the co-operation has been working together the farms of such aforementioned individuals (Yosef, 1992). WKHC organized development mainstreaming structure from head office Wolaita *ketena* up to local churches. The structure consist of *ketene* the

extreme upper which is one in number, fifty unity *Ye andinet maheber* which each encompasses in it fourteen sub association *kifelemaheber* and thousands of local churches *atibiy bête kirstianat*. In all these local churches, there has been co-operative work initiative heads out side of spiritual leaders. The physical development activities focus on annual income of the church, missionary payment, visit to encourage individual members to work hard and to co-operate at any works (Samuel, 1998).

According to Ato Tesfahun, one of my informants disclosed that it has been natural in all local churches launching co-operative works called *asrata oosuwa* at every Saturday on church land from one o'clock local time to eight o'clock local time. All the Church members attended this *asrata oosuwa*. Individuals who have oxen, an ox, an axe and a sickle came to *asrata oosuwa* in the very morning of Saturday. This co-operation work on church land was very strong during farm harvest time. Due to this co-operative works, protestant and non-protestant section of the society have become beneficiary. The non-church members used from the harvest via their neighborhoods and other social attachments. With respect to the existence of work ethics across WKHC, both primary and secondary sources disclosed that local and foreign missionaries taught their followers to work hard by basing Biblical perspective which encouraged them to have their economic bases.

4.4.3 Personal Hygiene and Environmental Sanitation (1928-1934)

Before the coming of protestant missionaries to Wolaita in 1928, the society had been tied of with using traditional medicine which was attached to indigenous religion practitioners and magicians (Yosef, 1992, p.163). It was believed in Wolaita that individuals involved in providing traditional medicine to the society had the responsibility to cure sick people from physical and psychological harts (Asela, 1993). According to Kasa, one of my informants disclosed that since long years ago people used to treat themselves with traditional medicine which was ordered by the magicians. But after the coming of the new religion, the gospel ministry and struggle for physical development ensured spiritual, economic, psychological and social changes to the new converts in Wolaita. Under the name SIM of Wolaita Church, gospel ministry designed and planned various development alternatives directly or indirectly so as to sustain communities' health needs from 1928 to 1974. One of these developments was the health sector development which was the foundation of health institutions. A typical example was Otona hospital which was built by Tomas Alexander Lambie in 1929, Otona Blined School and other various health stations. These development activities were disrupted from 1936 to 1941 due to Italian invasion. After the expelling of the invader, when the foreign missionaries backed, it continued to advance from 1937 to 1974 (Wolaita Kale-Heywot Church 85th Anversary magazine, 2005).

According to Girma, there were number of development activities which became source for the transformation of the economy. These were foundation of health officers' training centers in Otona and other places in addition to Otona hospital and training of health officers. Among the places health officers' training centers opened in Wolaita were Sebaye, Wachiga, Gesuba, Gandaba, Duguna, Borkoshe, Areka, Humbo and Bubega. Also to the informant, all the budget requirements such as fee for health officers, purchasing of medicine and provision of important facilities were fulfilled by mission funds from abroad.

Therefore, based on the data gained from secondary and informants disclose that the early missionaries to large extent and local churches to some extent contributed to the advancement of health services to the whole of Wolaita without subjected or inclined to protestant groups to keep the health condition of the people directly and to be source of income for the professionals.

In Wolaita, though the first missionary group instituted a put print in early six years, the invasion of Italy frustrated the early launching of health services in Wolaita. The health service became crystallized after the coming of Doctor Nathan Barlow in 1934. This doctor set out to teach the patients and the caregivers to dig toilet at the backyard of their field, wash cloths and keep their area cleaned (Yosef, 1992). Therefore, Protestantism in Wolaita has transformed the society from the use traditional medicine that was connected to magician to scientific way of getting treatment. Thus, before the coming of protestant religion to Wolaita, people refrain from the sickness by using traditional medicine which was controlled by magicians and diviners. The use of traditional medicine was shifted to scientific way of treating by establishing health institutions, health officers training center and a hospital in different parts of Wolaita.

4.4.4 Health condition from 1937 to 1974

All-encompassing service of health was provided to the people of Wolaita and the surrounding areas after 1936. Health professionals were made to train and health institutions such as clinics were founded inside and outside of Wolaita. Candidate health professionals were brought from all of the country to be trained in Wolaita Soddo health officers training center. All of the instructors were foreign missionaries. Among the foreign instructors to mention some are doctor Nathan Barlow, doctor Shiel and doctor Edolf and among nurses Miss Leand and Miss Gean. During that time, all the medical services operations were ran by foreign missionaries, as they were the only source of budget. The responsibility of trained health officers were giving medical service, spiritual advice, health educations and others and as a result of this, people suffering from using traditional medicine and bounded to worshipping on deity became free. The most prevalent diseases which suffer the people of the area were elephantiasis, bone tuberculosis and smallpox (Bekele, 1986 and Yosef, 1992).

The foreign protestant missionaries fought against diseases such as elephantiasis and smallpox. In 1938, doctor Barlow viewed villagers carrying swelled up feet of some local church attendants on every Sundays when they attended church. He regularly had the same views in villages around mission stations among non-protestant groups. By the volunteer measure of the doctor, it was made to be gathered in mission stations such individuals from all local churches to be treated. Individuals suffering from this disease from non-protestant group came to the mission center. Doctor Barlow set out teaching people to care for their feet for future by putting on the shoes after dispatching the shoes to them. He brought such shoes from abroad for the case after having taken sample tests from some local church members and from villagers. Due to shortage of clothes at the time when, the people shared clothes each other and due to contamination, people suffer from skin diseases such as smallpox (Samuel Sahele, p.9). According to my informant Abreham, one of the then mission nurses informed that during that time, people had been in bare feet which simply exposed them to worms attacking their feet. The people had no awareness on contaminations and transmitted diseases in that they always shared clothes, eating and drinking utensils which exposed them to different skin diseases.



Picture .3 Local people infected by elephantiasis keeping queue in Otona in 1960s
Source: Constructed by the researcher (2018)



Picture. 4 Local people on treatment against elephantiasis in otona in 1960s
Source: constructed by the researcher (2018)

According to picture 4, people who were suffering from elephantiasis disease were treated by the then mission nurses trained at the hands of foreign medical professionals. Picture 3 shows that people who had similar cases were keeping queue for treatment.

To sum up, from the years 1937 to 1974 foreign and local health professionals decisively made campaign to

promote health condition of Wolaita regardless of, social rank, class, clan, religion and economic level and saved thousands of life. Before the coming of Protestantism to Wolaita, the local people used traditional medicine which had been under the control of magicians and diviners. Despite the traditional medicine had advantageous side, people had no knowledge on its amount and content which could compatible to their disease. But after the institutionalization of Protestantism, people used to be treated by using scientifically composed medicines. Therefore, Protestantism became considerable means to transform the health condition of Wolaita.

4.4.5 Schooling in early Protestant Christian Churches from 1928-34

As soon as the missionaries arrived to Wolaita in 1928, they set out studying Wolaita language aided by individuals like *Ato* Biru Dubale, the one who led the missionaries to Wolaita. *Ato* Biru Dubale had ample experiences on languages such as Amharic and English as a result of his stay in Godar with Dejazmach Wolde Gebrel and with Sewidish Missionaries in Addis Ababa respectively. Wolaita people started learning via reading and writing in some volunteer individuals' houses, verandas of mission stations and under big trees by the missionaries and some early converts. The then missionaries were not only tied of with the responsibilities to carry out medical treatment for sick people, but some group were sent to areas outside of Soddo for gospel mission, some were launching foundation of adult schools and the others were involved in teaching Wolaita language which was vital at the time for gospel mission. The most dedicated foreign teacher during that were Miss Lewis and Miss Berry (Wondiye, 2000).

From the years 1932-1934, each and every local church was made to open grade one independently (by itself) and opening grade two up to grade four in collaboration with neighboring churches and grade five was made to open in collaboration with sub association of protestant churches. At the center or focal point of every sub association of protestant churches, Bible and academic schools were opened at the expense of church member house hold heads in places such as at Shomeolo in Sore Sub association, at Ambe in Boloso Sub Association, at Humbo Ambe in Humbo Sub Association, at Kote Genet in Damota Sub Association, at Gacheno in Cherake Sub Association, at Duguna Boloso in Duguna Sub Association, at Fango Boloso in Fango, at Shata in Kindo Sub Association and at Olola and ChawuKare in Damot Gale Sub Association (Yosef, 1992). Based on my informant *Ato* Kasa who served as mission nurse around 1935 disclosed that there had even been shortage of class rooms and teachers owing to the fact that sons and daughter of protestant and non-protestant groups were coming to the adult schools opened at local churches before the expelling of missionaries by invading forces of Italy in 1937.



Source: constructed by the researcher (2018)

Picture. 5 Former Wolaita Soddo Christian Academy established in 1930 (but renewed feature)

The above picture shows that the renewed feature of former Wolaita Soddo Christian academy established in 1930 by the missionaries and the current Otona full primary school which have become the ideal source of educated human capital for the economic development of the area.

According to my informant *Ato* Abreham, one of its former students, the school produced countless educated Wolaita nationalities that have been abroad and serving in high posts of Ethiopian government office.

Both the data categories implied that for the first eight years the missionaries and local people were decisively tied of with teaching and training, visiting the public with gospel ministry, establishing schools at independent local church level and in collaboration with neighboring local churches and sub association. This was done in different places in Wolaita. Therefore, from the year 1929 to 1937, substantial amount of public transformational deeds were launched through education which would be base for having skilled man power.

4.4.5.1 Wolaita Kale Hewot Church Schools from 1954 to 1974

According to the 1976 government data, Kale- Heywot protestant church had 84 academic schools where as the number of government school was 28, which was three times greater than that of government schools. Sudan Iteriour Mission opened a boarding school at Otona for students who completed grades from one up to five grades at local church and sub association levels for resuming grades from six up to eight. There was the government motto *the litrate has to teach illiterate* an accountability imposed by the government. After attending the whole day classes, the protestant students were compelled to learn four hours in every evening from 1:00 p.m up to 4: p.m and this made protestant students to have critical completion with that of government schools' counter parts.

After the backing of the missionaries to Ethiopia, the missionaries began launching the usual activities in Wolaita. In collaboration with sub association of local churches, 140 schools were opened at local churches.

Table 6. Number of elementary Schools opened at local churches in Wolaita from 1954 ---1974

No.	Name of Woreda	Number of schools	Years of their foundation	Service years	Remarks
1.	Soddo Zuriya Woreda	28	1954---1974	20 years	The administration of the schools was substituted by the government
2.	Damot Gale	12	1960---1971	11years	Government take off the schools
3	Damot Woyde	8	1960---71	11 years	Included to the government add ministration
4	Humbo	18	1969---1976	10 years	Handed over to government
5	Ofa	17	1959---1971	11 years	Transferred to government
6	Kindo Koys	14	1962---1971	9	Taken by the government
7	Boloso Sore	43	1961---1971	10	Given to the government
Total		140			

Source: (Yosef, 1992, pp.159--163)

Based on the data given on top of table, the number of schools administered by the local churches was found in Boloso Sore Woreda, which was 37% of the total schools with ten years service. They administered the schools in Soddo Zuriya Woreda, opened at local churches for full two decades. With respect to total number of school, 20% of the total was in this area having the largest service years. A total of about 13% of the schools were found in Humbo Woreda with ten years' service and a total of 12% schools were found in Ofa Woreda with 11years service. Kindo Koysa had church controlled school with 10% share of the total schools. Church controlled school in Damot Gale and Damot Woyde were sharing 6% and 2% respectively.

In terms of the number of schools administered by government and protestant schools, the current researcher found dissimilar numerical values. Based on the government data of 1976, number of schools administered by the church is 84 which is not compatible with the number of schools of protestant churches that is 140 as stated in Yosef(1992). Despite the two sources are bearing different number of church schools, sill church administered schools are mounting in number. Based on data on table 6, the highest percentages of schools were found in Boloso Sore and the least number of schools were found in Damote Woyde. All school facilities were sourced from the administrators of local churches. Boloso Sore Woreda was the leading one in having large number of schools.

With respect to educational reforms of Germame Neway (1958—1959), he opened an access to poor peasant families to education, launched founding of hundreds of rural schools by using students who had primary education to teach literacy and arithmetic, employed teachers, fulfilled facilities such as blackboard and chalk. He decided to give certificate to students who completed primary schools at rural areas. Germame made education to come directly to their villages. This policy had a long-lasting effect. Through them, peasant children gradually joined the formal education system. The impressive increase in the number of students in the 1960s, specifically students from rural families, was undoubtedly due to the pioneering of Germame's schools. After his shift from Wolaita governorship to Somali region, Sudan Interior Mission (SIM), in Wolaita took the responsibility of managing rural elementary schools already inspired by Germame until the revolution in 1974. Most current Wolaita intellectuals had their first formal education in what they call school or an SIM rural school (Guidi, 2013).

Concerning the educational transformation data gathered from secondary sources revealed that from the years 1954 to 1974, there were schools administered by protestant local churches and schools administered by the government. The number of schools administered by government was less than that of schools administered by the church. The church fulfilled all the important facilities including with teachers' incentives to its schools for about twelve years in average. There were academic competition between church administered schools and the schools of government. In Soddo Zuriaya Woreda, church determinately administered its schools for two

decades but was guided by the government. Therefore, side by side with the government, from the years 1954-1976, Protestantism have played great role in transforming the public through advancing schooling which became base for having the skilled human resource. Current doctors, engineers, teachers, university lecturers and countless other professionals across the country and in abroad are the hand works of the then local mission schools. It is skilled and educated human resource for an institution without which null of economic transformation. Protestants faced challenges from Italian invasion (1936-1941), land lords, magicians and diviners of indigenous religion the process of educational transformation.

4.4.5.2 Education Sponsorship for n Students

In 1975 **Wolaita Kale Hewot Church** encompassed 15 female 20 male students total of 35 needy higher commission students from all association units indirectly and were given pocket money and transport fee paid and were made to be graduated from Addis Ababa University, Alemaya, Hawassa and Jimma Agricultural colleges of the country in the second half 1970s(Wolaita Kale-Heywot Church 85th Anniversary magazine, 2005). To my informant Ato Abreham, though the time was harsh for WKHC and its followers during since 1974, the followers of the new faith are very much committed to run their spiritual ministry and physical developments such as fundraising activities to send some orphan students to schools. The respondent added that he did not know the number of students who were made to continue their farther learning and where they learnt. But the fundraising issue was so much hidden from *Esefa abalat*. So, in terms of sponsorship for higher commission students, WKHC did not paid education fee but supported pocket money and transport fee via funds collected during hidden worshipping in individual houses. In such a ways the church endeavored to bring economic transformation by producing skilled human capital.

4.4.6 Social Transformation Elements

In Wolaita, after the invasion of Italy, missionaries and early planted or instituted local churches were actively participated in fundraising programs to collect money so as to pay it to slave owners whom slave new converts had been in fear from to involve themselves in church activities and services. Based on the data from my informant Ato,-Tetemekyohannis, one of these slaves who I remember was Tegegne who had regularly been punished by his master. We were very much up set by his acute and backbreaking penalty at our church level as he had been active church member. Once up on Sunday, we had discussion on the ways making Tegegne free at our church level from slavery hardship and reached at an agreement to collect money from within in order to pay for Tegegne's master. At the end, 30 ETB birr or \$ 12 US dollar was paid to Tegegne's master and regain him from slavery. To Ato Tetemekyohannis, after 1940s, the missionaries and local churches were involved in fundraising activities to free slaves who had been members of the protestant churches.

Conclusion

Findings and Conclusion for Research question number one

Gifata cultural festival is as old as Wolaita community. It is the reflection of societal identity and has its own value to the society socially, politically, economically, culturally and psychologically. But since 1894, its colorful features, manifestations and values were eroded by northern settler administration. The northern settlers administered Wolaita from 1894-1974.

Based on the information gathered, issue of gods and goddesses, these traditional religions were worshiped by Wolaitas throughout their life and worshiping process had been affected by the material wealth of the society. The worshipers' belief, attitude and values on these traditional religions were susceptible. The mediator diviners of these religions were more beneficiaries than the individual worshipers in collecting material assets presented to gods and goddesses and currently the society freed from those scenarios due to gospel mission. Thus, gods and goddesses were among indigenous religions worshiped by Wolaitas at the expense of their material assets.

Worshipping on natural forces and at the expense of their property for ritual processes to be saved from individual social evils was common among Wolaita community. The process of worshipping was costly on which only property owners had been following. The society was abstained from running their source of income as they lost productive working days in a year that the society fall in poverty.

Worshipping on the deity was based on the worshiper's capacity to perform ritual ceremony. People had to lend money to launch the ritual ceremony and immersed themselves into acute hardships and it had been revered since long ago and continued up to the last days of Dergue regime. Saving power of deities was vague. The people had null hopeful alternative religions except perusing the worshipping of these deities up the coming of Protestantism.

Worshipping on Clan Deities had its own impact on one's social and economic life. The worshiping process of clan deities and their socio- economic impact was characterized by complexity that promoted social isolation among family members consume assets and if not taken care of worshipping and scarifying criteria it harts back the followers. Personal spirits were also one of the indigenous religions adored by the expense of the followers but became worn out since the coming of protestant religion. People in Wolaita provide scarifies to farm land. The practice was ceased gradually due to the gospel mission. Sunday, Wednesday and Friday were assumed as

odd days in a week in Wolaita on which most paternally and maternally oriented mythological worshipping performances were carried out.

The economic condition of Wolaita was doomed due to feudal administration on which broad mass lost freedom to have land to produce on it. The other element, which influenced the economic condition, was the presentation of ritual practices to indigenous religions at the expense of the society which devastated physical damage and psychological crisis before the coming of the new religion. Therefore, Protestantism offered relief to the society to carry out their economic activity freely.

Findings and Conclusion for Research question number two

The missionaries were not given permission for gospel mission at first. However, there were available primary and secondary sources revealing that the missionary groups were given legal permission to launch transformational deeds to local people.

Magicians and diviners stood against Protestantism for cases they lost interests they get from their followers via arranging fake meaning of Wolaita language to Italians due to increasing number of new converts abandoning following magicians and diviners. The local people also stand against protestant teachings harming indigenous culture and custom of Wolaita -*borde* drinking. It is an ideal means to promote unity among Wolaitas in times of communal works and circumcision preparing citizens to socio-cultural positions. Protestant missionaries launched their physical development activities and spiritual ministry via without ignoring the culture of local people and null historic social, economic, political and cultural crisis were observed from 1928--1991. Protestant religion's secular and spiritual activities were all inclusive or all encompassing. All social class enjoyed services including with non- protestant groups.

Findings and Conclusion for Research question number three

Vernacular language employ was a factor for the institutionalization of Protestantism. Early missionaries were dedicated to employ the local language. They used to advance the development activities without ignoring local language, one of the manifestations of culture. They left many literatures to the owner of the culture via bringing facilitating devices such as printing press. Medical and schooling services and gospel ministry was assisted by the use of vernacular language. Some of them have continued further leaning (philosophy of doctor) on Wolaita local language.

Findings and Conclusion for Research question number four

Before 1928, people in Wolaita carried out their worshipping process at their living houses and small houses built for the purpose of it but after the new faith, their worshipping place was shifted to protestant churches. New converts left their worshipping on gods and goddesses, mythologies, clan based deities, common and personal spirits, common and personal ritual practices and magician activities and shifted to the new protestant beliefs and practices.

Regarding human psychological freedom, the society had been suffering from the oath of the indigenous religions leaders and advisors if it was not performed in the order of their predetermined time set before the new faith. People provide religious scarifies at the expense of physical, material assets and money. There was social outcast of the leaders of indigenous religions and their followers. Due to the coming of the new faith, people started to pursue life full of free psychologically than the fear full life after 1928. Religious scarifies expenses were ceased and only money offer was started to be given to the new protestant churches. Out caste among society was uplifted and people started to assimilate with whole public that is protestant and non-protestant groups.

There was cultural transformation as name has cultural reflection and the naming shift is a reflection of a big cultural transformation. Names given to people in Wolaita up to the year 1894 were indigenous names influenced either by magicians or their servants. Culturally, polygamy had been known marriage practices. Females were forced to marry any one they did not know before the introduction of the new religion. Protestant religious teachings have brought ideal cultural transformations. These were females got the chance to marry the one they know through letters, forced marriage was shifted to the marriage of one's consent and the marriage arrangement was monogamy. This marriage arrangement was appreciated by the non-protestant groups.

Wolaita people did pay significant value for funeral ceremonies for deceased people. On the burial day, relatives, houses and families scratch their body with thorny woods still bleeding that is accepted value of the whole society. Group of people of the same clan, relatives, houses, families, villagers and fellow individual had to stay at the gate of deceased individuals (15 days for male and 10 days for female individual) for mourning and sharing psychological death risks without involving in productive works. An individual who did not take part in this social setting would be

As a result of the religious influence of Protestantism, the socio-cultural condition of Wolaita was shifted via funeral ceremony to new socio-cultural settings.

People abandoned staying at the gate of the deceased for about five days, stopped using thorny woods even on funeral ceremony of the non- protestant groups and brutal riding of horses.

Early missionaries to large extent and local churches to some extent contributed to the advancement of health services to the whole of Wolaita without subjected or inclined to protestant groups to keep the health condition of the people directly and to be source of income for the professionals. Therefore, Protestantism in Wolaita has transformed the society from the use of traditional medicine, which was connected to magician to scientific way getting treatment.

In terms of keeping personal hygiene and environmental health, the early missionaries gave awareness to the public in addition to giving medical treatment which could indirectly preserve their economy.

Foreign and local health professionals decisively made campaign to promote health condition of Wolaita regardless of, social rank, class, clan, religion and economic level.

Missionaries and local people were decisively tied of with teaching and training, visiting the public with gospel ministry, establishing schools at independent local church level and in collaboration with neighboring local churches and sub association. This was done in different places in Wolaita. Therefore, from the year 1929 to 1937, substantial amount of public transformational deeds were launched which would be base for having skilled man power which might bring economic value.

Protestant churches in Wolaita have played great role in transforming the public through advancing schooling which became base for having the skilled human resource. Current doctors, engineers, teachers, university lecturers and countless other professionals across the country and in abroad are the hand works of the then local mission schools. It is skilled and educated human resource for an institution without which null of economic transformation.

WKHC and some foreign missionaries have brought changes in the life of women and played some role in economic transformation by promoting self help approach.

Protestantism in Wolaita have brought considerable number of human capital in the years from 1928- 1991 despite they faced challenges from Italian invasion(1933-1937), Dergue(1974-1990), land lords and practitioners of indigenous religions.

With respect to the existence of work ethics across WKHC, both primary and secondary sources disclosed that local and foreign missionaries taught their followers to work hard by basing Biblical perspective which encouraged them to have their economic bases. The then missionaries and local church leaders also made house to house visit of their members houses to check whether the farms of their followers have been cultivated or not. This act was done in order to make their followers to be hard worker in order to change their economic life. In WKHC, there has been a structure called development mainstreaming even at local church which initiated co-operative work which focused on various activities such as an individual's work and source of income for missionaries. Co- operative works on local church was called *asrataa oosuwa* which support the church members in all aspects to be benefited from. Generally in Wolaita, there has been Protestantism led economic transformation via promoting work ethics by the co-operation of WKHC from the *ketene* level up local church level

Before the coming of protestant religion to Wolaita, people refrain from the sickness by using traditional medicine which was controlled by magicians and diviners. The use of traditional medicine was shifted to scientific way of treating by establishing health institutions, health officers training center and a hospital in different parts of Wolaita.

From the years 1937 to 1974 foreign and local health professionals decisively made campaign to promote health condition of Wolaita regardless of, social rank, class, clan, religion and economic level and saved thousands of life. Before the coming of Protestantism to Wolaita, the local people used traditional medicine which had been under the control of magicians and diviners. Despite the traditional medicine had advantageous side, people had no knowledge on its amount and content which could be compatible to their disease. But after the institutionalization of Protestantism, people used to be treated by using scientifically composed medicines. Therefore, Protestantism became considerable means to transform the health condition of Wolaita.

For the first eight years the missionaries and local people were decisively tied of with teaching and training, visiting the public with gospel ministry, establishing schools at independent local church level and in collaboration with neighboring local churches and sub association. This was done in different places in Wolaita. Therefore, from the year 1929 to 1937, substantial amount of public transformational deeds were launched through education which would be base for having skilled man power.

Side by side with the government, from the years 1954-1976, Protestantism have played great role in transforming the public through advancing schooling which became base for having the skilled human resource. Current doctors, engineers, teachers, university lecturers and countless other professionals across the country and in abroad are the hand works of the then local mission schools. It is skilled and educated human resource for an institution without which null of economic transformation. Protestants faced challenges from Italian invasion (1936-1941), land lords, magicians and diviners of indigenous religion the process of educational transformation.

In terms of sponsorship for higher commission students, WKHC did not paid education fee but supported pocket money and transport fee via funds collected during hidden worshipping in individual houses. In such a ways the church endeavored to bring economic transformation by producing skilled human capital.

Around 1940s, the missionaries and local churches were involved in fundraising activities to free slaves who had been members of the protestant churches.

Bibliography

Published Sources

- Akililu Dalelo (2003). *The Church and Socio- Economic Transformation: Ethiopian Kale Heywot Church; Addis Ababa*
- Avital, Michel (2010) *Designing interviews to generate rich data for historical research: University of Amsterdam, Journal Article*
- Asela Gujubo(1993).*Early Wolaita and Kaffa: Addis Ababa. Ethiopia.*
- Balisky, P.(1997) *The religious Innovation: Wolita in Southern Ethiopia*
- Columbia Encyclopedia,(2017)*The Columbia University Press(World*
- Columbia Encyclopedia,(2017)*The Columbia University Press.*
- Cotterell, P.(1973) *Born at Midnight, Moody Press, Chicago*
- Davis, Raimond (1994) *Fire on the Mountains.*
- Wondiye Ali,(2000) *በመካሪ ውስጥ የበበኛ ቤተ-ክርስቲያን ፣ የኢትዮጵያ ቃለ ሕይወት ቤተ- ክርስቲያን(1920-1933 ዓ.ም)*
- Yosef,Mena,(1992) *Focusing on sustainable mission: Addis Ababa*
- Zebidiwos Chama(2009)*የኢየሱስ ክርስቶስ ወንጌል ታሪክ በወላይታ እና አካባቢ*

Unpublished Sources

- Abesha,Shirko(2016)*Discourses on the influence of protestant Religious groups on indigenous wolaitta culture: Asian Journal of Social Sciences, Arts and Humanities ;Wolaita Sodo University*
- Achterberg(2007)*Photographs as primary sources for historical research and teaching in education:The University of Texas at Austin*
- Azeb Amah (2018) *The Omotic Language Family; Leiden University: An Academic Article*
- Albandoz, P. J. and Barreiro, L. P. (2001) *Population, sample and Sampling techniques*
- Androne, M.(2014) *The influence of the protestant reformation on Education : University of Galati*
- Agang(2014) *Repositioning Religion For A Sustainable National Economic Development*
- Baecker, D.(2015)*The Meaning of Culture*
- Benti, U. T. (1999) *some of the Consequences of the Christian Mission methods and contextual Evangelism among the Oromo of Ethiopia with special focus on the Ethiopian Evangelical church Mekane Yesus 1880-1974:University of Natal, Pietermaritzbur*
- Barbara, B.(2005) *Participant Observation as a Data Collection Method*
- Bishop, A. P.(2017)*The ongoing spread of Protestantism in Europe Germany*
- Bisrat, Lemma (2016) *Prophets and prophecy as a response to crises: Prophet Esa in traditional religion of Wolaitta (1920-1928); African Journal of History and Culture*
- Boyce, C. and Neale, P. (2006) *Conducting in-Depth Interviews: A Guide for Designing and Conducting In-Depth Interviews for Evaluation Input*
- Constantine, H. (2009) *Capturing the Historical Research Methodology: An Experimental Approach; University of Athens, Greece*
- Coyne, Imelda T.(1997) *Sampling in qualitative research.*
- Crossing, R.(2017) *Five Hundred Years of Protestant Christianity; A Reviewed Article*
- Data Dargaso(2011) *A History of Wolaita from 1941-1991 :An unpublished thesis; Addis Ababa University*
- Dworkin, Shari L. (2012) *Sample Size Policy for Qualitative Studies Using In-Depth Interviews: University of California at San Francisco USA*
- Elsayed, Y. (2008) *Research Approach*
- Engelsviken, T.(2014) *Mission, Pentecostalism, and Ethiopian Identity: The Beginnings of the Mulu Wongel Believers' Church*
- Fairchild, M. (2017) *Humanities, Religion and Spirituality: What is Protestantism? ThoughtCo*
- Farrell, Keith (2014). *Primary and Secondary Sources in the Study of History*
- Feldtkeller, H.(2017) *Protestant Mission; An Article.*
- Finley, Keith (2014) *Artifacts of all kinds; physical objects, building and tools: Undergraduate Seminar paper of American History.*
- Freeman, Dena (2013) *Pentecostalism in a rural context: dynamics of religion and development in Southwest Ethiopia ; An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements*
- Grenstedt, Staffan (2000). *Ambaricho and Shonkolla From Local Independent Church To the Evangelical*

- Mainstream in Ethiopia: The Origins of the Mekane Yesu Church in Kambata Hadiya*
Grier, Robin (1997) *The Effect of Religion on Economic Development: Tiilane University, New Orleans*
Kunle, Olajutemu O. (2013) *The Long-Term Impact of Christian Missionaries on Human Life: Major Paper presented to the Department of Economics of the University of Ottawa*
Manala, M. (2016) *The impact of Christianity on sub-Saharan Africa: Practical and Systematic Theology. University of South Africa, Pretoria, South Africa*
Marshall, Martin N. (1996) *Sampling for qualitative research: Great Britain Oxford University Press*
Meron (2017) *Psycho- Social Impacts of Traditional Marriage on Women in Wolaita, Kindo Didaye Woreda: Addis Ababa University, M.A Thesis Paper.*
Nkonge, T. (2014) *The Church Missionary Society's Burden: Theological Education for Self-supporting, Self-governing, and Self-propagating African Anglican Church in Kenya 1844-1930*
Oatey, M. (2012) *What is culture? A compilation of quotations*
Pankhurst, R. (1990) *Missionary Education and Literacy in the Nineteenth Century Shafiee, N. S. (2015) Historical Research: Islamic Azad University*
Sandelowsk, Margarete (1995) *Sample size in qualitative research*
Samuel, Sahele (2008) “*ብቲ መቐገሳ?*” እናድህ የስልጠና መመሪያ 2000 ዓ.ም
Senbeto, Wakene (2010) *The Historical Development and Practice of Self-reliance in the Ethiopian Evangelical Church Mekane Yesus with Special Reference to the Central Gibe Synod: Un published MA research paper; The School of Mission and Theology*
Terry, Y. (2015) *Justifying the adequacy of samples in qualitative Interview- based studies: Differences between and within journals; University of Bath*
Ufayssa, (2005) *Unpublished B.A Thesis on Indiginous Religion in Wolaita; Dire Dawa University*
Viera, H. (2007) *Christian Missions in Africa and their role in the transformation of African Societies*
Vilhanova, P. (2011) *The role of early “missionaries of Africa” or “White fathers” in the study and development of African languages*
Vilhanová, viera (2007) *Christian missions in Africa and their role in the transformation of African Societies: Asian and African studies, 16, 2007, 2, 249-260*
Wilde, R. (2017) *A Beginner's Guide to the Protestant Reformation*
Wylie, Rev. James Aitken, (2016) *The History of Protestantism London, Paris & New York*
Wotango, (2007) *Regaining a perspective on holistic mission: Mini-dissertation Theology of the North West University*

Glossary

- Awu biita* – father’s land given for heroic deeds at war time
Aljanuwa- persona worshipping on one’s own birth day
Awrajas –Nomination given to administrative division which is equal to present day “Zone”
Bulukko- Cultural bed clothe made from cotton by local weavers
Biitaa- land of the public for keeping herd, hunting etc.....
Baliyaa- particular burial day of the deceased on which crowds attended
Borde- local alcoholic drink made from maize, barley and wheat after 5days fermentation to which non-protestant groups attached to before Protestantism.
Borosancha- the person who voices when spirit appears on him (like magician)
Buluwa- type of fruit provided to the diviner by those who could not provide big offers (poor individual’s offer to the diviners)
Chishenia- Tenant
Dejazmach- Amharic rank given to an army leader who commands armies around palace
Damota –Known Mountain in Wolaita
Dinkke- Musical instrument used to give awareness for public while new proclamations are to be effected.
Dencha- potter class who were entitled by the king to slaughter life imprisoned individual at place called Holozo during Tigirian dynasty.
Dubushaand- place where public meeting takes place especially for detecting thieves
Dupa- type of grass grown in high land areas of Wolaita
Gatuwa- an offer to the diviner may be bull, goat, sheep, cock, money, pot of honey, buluwa etc.....
Gifata –The New Year welcoming or accepting cultural festival in Wolaita
Gaya- a name given to an instrument used to smoke which was made of clay soil and animal skin
Hollozo- a place where people slaughtered by an order from local kings in Wolaita during Tigirian dynasty
Kale Heywet – one of the denominations of protestant religion which means God’s word for life
Kawo- title given to king in Wolaita
Lambie's Mahber- Doctor Lambie was an American missionary who led the first missionary group to Wolaita

- and Lambie's mahber was the Amharic name which substitute Lambie's Association
- Marccuwa** – Metal money of Wolaita before 1894
- Maracciya xelliyaga**- an action of reading and examining cattle's small intestine to forecast the potential hardship or well being
- Mulu Wongel** – one of the denominations of protestant religion believing on the presence of full gospel
- Pituwaa**- cleaning day of a deceased house after 5 days of his/ her burial among non protestant groups in Wolaita.
- Qaretaa**- attending to a mourn as soon as an individual passed away.
- Sharis**- the bad result forecasted by magician that the small 31 stones' counting tells bad of the future for the person who consult the magician
- Shareechuwa**- the name given to magician in Wolaita
- Shambel** – Amahric name given to an army leader who lead one thousand armies
- Shuchcha**-the name given to stone in Wolaita
- Tarpeza** – the name given to an institution which replaced SIM
- Taye toossa**- mother's god
- Tossi minto** – a saying by protestant groups when they attend to deceased families and relatives hoping that God would bring them strength from grief and condolences
- Ulduduwa**- Musical instrument made from animal horn
- Uttis**- the god result forecasted by magician after counting 31 small stones.
- Xalotiya mabara**- a saying given to protestant groups by non-protestants and bearing meaning equal to prayers' unity
- Yehuwa qaacha** – Cultural style of attending to deceased families and relatives by scratching body with thorny woods on burial day
- Yewongel Amagnotch Andnet Mahber**-Gospel believers' association

Appendix-1 List of Informants

	Name of Informant	Age	Date Interview	Place of Interview	Remark
1	Abreham Aldada	72	23/8/2018	Kindo Koysa	Former mission nurse
2	Adila Ade	65	18/8/2018	Damote Gale	Church leader since Dergue
3	Alene Ashango	67	7/7/208).	Damote Gale	Church Women
4	Amona Lachore	82	22/9/2018	Damote Gale	Known Christian
5	Anjulo Seda	59	27/9/2018	Damote Gale	Ex- Aljanuwa practitioner
6	Arba Alache	81	27/9/2018	Damote Gale	Known elder
7	Arju Ano	61	16/8/2010	Humbo	Gudareta Family known for planting Inset
8	Asha Andab	79	7/8/2018	Humbo	Ex-Magician Family
9	Asha Andabo2	79	15/9/2018	Humbo	Ex-Magician Family
10	Aster Kurka	80	5/6/2018	Humbo	Church Women
11	Bugale Butako	79	11/9/2018	Soddo Zuriya	Individual spirit owner
12	Buntaze Bukato	78	6/8/2018	Soddo Zuriya	Cherch mam
13	Buraka Adaye	90	6/7/2018	Humbo	Ex- pastor in pension
14	Chemiso Chelke	90	, 6/7/2018	Damote Gale	Known in reading and examining cattle intestine
15	Dabara Megiso	78	16/8/2018	Soddo Zuriya	Known elder
16	Debu Lodiso	79	2/8/2018	Damote Gale	Owner of Zendo spirit
17	Desta Biramo	73	12/9/2018	Soddo Zuriya	Known protestant song singer
18	Dorane Utalo,	67	, 6/7/2018	Soddo Zuriya	Church woman
19	Eyasu Munea	87	Munea8/9/2018	Ofa	Ex-church leader who willingly planted a local church on his land
20	Gaga Ganebo	92	, 6/7/2018	Soddo Zuriya	Known elder
21	Girma Laliso	54	9/29/2018	Humbo	From known Christian family
22	Hizikel Bala	78	6/7/2018	Boloso Sore	Ex- deity owner
23	Indiriyas Deka	80	12/9/2018.	Ofa	Known elder
24	Kajela Kaba,	92	9/9/2018	Soloso Sore	Leader of ex- local hunting
25	Kassa Lale	78	10/9/2018	Ofa	Mission teacher nd nurse

	Name of Informant	Age	Date Interview	Place of Interview	Remark
26	Merdekiwos Meja,	73	10/10/2018	Ofa	Pastor since 1968
27	Minota Sodana,	102	5/7/2018	Kindo koysha	Church elder
28	Pawulos Darota	60	12/2018	Bolos Sore	Ex- Aljanuwa owner
29	Semere Alaro,	79	20/8/2018	Kindo Koysha	Owner of Familiy Deity
30	Tetemekeyonannis Shonde	75	11/2018.	Soddo Zuriya	Leader of WKHC
31	Urfe Fako	96	6/7/2018	Kindo Koysha	Known Boshashiya Deity Owner
32	Wogare Falta,.	76	11/9/2018	Kindo Koysha	Church Woman
33	Yohannis Basana,	80	8/8/2018	Boloso Sore	Ex-Magician Family WKHC

Appendix-2 The copy of the permission given to doctor Lambie and his groups in 1928

