Jimma University

College of Social Sciences and Humanities

School of Social Work

Exploring Children's Socialization in the *Gadaa* System of Borana Oromo, Southern Ethiopia

By:

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This is to certify that the thesis conducted by Wario Wako, entitled '**Exploring Children's Socialization in the *Gadaa* System of Borana Oromo, Southern Ethiopia**' and submitted in partial fulfillment of the requirements for the Degree of Master of Social Work. Accordingly, the thesis complies with the regulations of the university and meets the accepted standards concerning originality and quality.

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I, Wario Wako, undersigned and declare that this thesis is my original work and has not been presented for a degree in any other university and all sources of materials used for the thesis has been duly acknowledged.

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Dedication

First, I dedicate this thesis to the memories of my mother, Tume Wako who opened the way for me to join my first school. But, you left me before the completion of my first grade, and I didn't get a chance to say goodbye and attend your last farewell or mourning as an adult. Dearest mom, my secret tears are still dropping like snow because only the suffered and left alone child knows the bitter of your absence. You are gone now mom, but you will never be forgotten from the bottom of my heart. Dearly love and sadly missed you mom! Second, I dedicate to my father, Wako Alio who socialized and taught me the sole meaning of life in absence of my mom. He never wentto school but prepared me to reach this far through blessing and affording. Dearest Dad, I know the reason why!Third, I dedicate this thesis to children across the universe that are left without appropriate socialization and failed in deviant behaviors due to parents' loss, divorce, poverty and other challenging factors. Finally, I dedicate to Oromo's children and families who lost their identity and values due to the emerging globalization.

Acknowledgment

Acronyms and Abbreviations

ACRWC---African Charter on the Rights and Welfare of the Child

Art ---Article

B.C---Before Christos

ESPS---Ethiopian Society of Population Studies

FDRE---Federal Democratic Republic of Ethiopia

FGD---Focus Group Discussion

HTP----Harmful Traditional Practices

IOS---Institute of Oromo Studies

KI---Key Informant

KM---Kilometer

n.d---no date

NGO---Non-Government Organizations

OAU---Organization of African Unity

Para---Paragraph

UNCRC---United Nations Convention on the Rights of the Child

Abstract

This study aimed at exploring children's socialization in the *Gadaa* system of Borana Oromo. A qualitative method was employed to address the research questions in detail. The constructivism paradigm and cross-sectional qualitative case study research design were employed. The in-depth interviews, key-informant interviews, FGD, observation and document review were used as techniques of data collection. The study participants were children between the age of 9-16, parents*, Abbaa Gadaa, Gadaa* councilsand government experts. Non-probability sampling technique specifically purposive sampling technique was employed for identifying research participants. Thematic analysis was employed for analyzing classifications and explaining themes relating to the data. The values of privacy, informed consent, confidentiality and anonymity were ethical considerations in this study. The finding of this study revealed that values of children's socialization intended to teach children about respectfulness, patience, honesty, independence, cooperativeness and love. Families, clans and all community members are the agents of socialization and they teach cultural values, cognitive skills, language, social and motor skills and gender roles. The strategies of children's socialization include advising, punishing, storytelling, riddle and practicing life situations. The challenging factors for socialization are unstable environment, poor parenting, divorce, poverty, drug addiction and early marriage. The study concludes that children are socialized according to the interest of the community. Finally, the study has a great implication for Social Work intervention in the area of exposing challenging factors for children's socialization, education, policy advocacy to acknowledge the indigenous children's socialization, and research in the area of parenting styles and gender socialization.

Keywords: Children's Socialization, *Gadaa* system, Borana Oromo

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CHAPTER ONE: INTRODUCTION

Background of the Study

The way children act, behave and think is due to the product of a socialization process (Dame Abera, 2014). Socialization is the process of fitting new individuals into an organized and appropriate way of life and teaching them accepted society's cultural values (Ogunola, 2018). Furthermore, it is the way we learn how to view our world; how to communicate with others, what it means to be male or female; how, where, when, why and with whom to be intimate, what we shouldn't do under certain circumstances; what our society defines as moral and immoral (Newman, as cited in Okoroafor & Njoku, 2012). With regard to this, a newborn child is not a social entity and the human organism is humanized into a social entity through the socialization process (Tchombe & Lukong, 2016). This shows a man is not born human but to be made human through daily socialization across the lifespan. The nature of socialization has psychological (maturing), cultural (internalizing social norms and values), and social significances (social role-playing and creation of acceptable behaviors) (Pescaru, 2018). This scholar added that socialization of the individual is not suddenly, but gradually going through different stages, in the upward direction, and childhood experience is essential in the process of socialization.

The concept and values of children's socialization are different from society to society and vary across cultures. For instance, the indigenous African societies socialize their children through the ongoing processes of living in their traditional customs and values, and through their traditional stories and myths, the elderly teach children moral ethical codes of conduct and social relations (Boakye, 2010).

Socialization cannot take place in a vacuum. For instance, individuals, groups and institutions create a social context to socialize (Mohan, 2018). Agents who are key figures in the enforcement of social norms are known as socializing agents. And this includes parents, institutional agents (school, workplace and government), friends, culture and mass media (Huang et al., 2019). These scholars further stated that these agents affect the growing child and contribute to shaping every aspect of its development in accordance with social and cultural aspirations, as well as the needs and demands of the society in which child exists. The attitudes, skills, values and judgment children acquire in the process of socialization allow them to become functional members of a community (Mohan, 2018). Moreover, the degree to which children learn how to participate and be accepted by society has important consequences for their development and future lives (Perez-Felkner, 2013).

In Oromo society, knowledge and information are transmitted mainly from generation to generation through the institutions of *Gadaa*, and children are expected to learn important things necessary for social integration and community development (Asafa Jalata, 2012). Accordingly, the *Gadaa* system, as an age-based social organization, provided a mechanism for motivating and organizing members of society into social structures. And every Oromo of a specific age shall perform a certain role following the rules and regulations specified (Dereje Hinew, 2012). In line with this view, the Oromo children infused with values and rules of conduct, becoming philosopher without school, eloquent without the rhetoric, a soldier without enlistment, a lawyer without code and advance with steps in the accomplishment of their duties (Ayalew Keno, as cited in Dereje Hinew, 2012). This shows children learn appropriate social norms and behaviors through joining age groups and generation sets.

In this study, I mainly focused on exploring children's socialization in the *Gadaa* system with particular reference to Borana Oromo. I am optimistic that children's socialization in the *Gadaa* system is given adequate consideration, properly studied, documented and nurtured. The children's socialization in the *Gadaa* system may grow to be among the effective children's socializing mechanisms to address their needs and prepare them properly for the betterment of the entire society. Thus, it needs more researches to explore indigenous knowledge for the developmental milestones of the children.

Statement of the Problem

Socialization involves the transmission of cultural values and standards. Culture is a powerful influence in our lives and it affects how we view the world and how we socialize our children (Raj & Raval, 2013). Similarly, a study conducted by Whiting and Bornstein (as cited in Bornste, 2013) indicates that cultural influences on parenting start long before the birth of children and form fundamental decisions on what behaviors parents should foster in their children and how parents should interact with their children. In Africa, culture is perceived socially; based on values of interdependence, communalism and relational tolerance, and African children are socialized mainly with a view to the interests of the community (Miles, 2013). This shows children born out of and into the community and parental roles are perceived as a collective duty in the African community. The African continent is culturally dynamic and full of diverse cultures, natural surroundings and various ways of living, but sub-Saharan Africa is generally known for its rich oral traditions, proverbs and morality for the good of its members (Tchombe & Lukong, 2016). Of course, Oromo society is no exception. In Oromo society, children learn from their families, communities, experts, and learn stories, folk tales and riddles and other mental games that help to acquire the knowledge of society (Asafa Jalata, 2012).

In Oromo society, cultural values are preserved in *Gadaa* institutions through which the indigenous democratic and profoundly egalitarian structure is respected, in which women, children, and the elderly are held in high esteem and *safuu* (morality) (Asmarom Legesse, 1973). With regard to this, the existence of a strong kin support system among the Oromo people has long encouraged extended families (especially grandmothers) to share the cost of raising children (ESPS, as cited in Dame Abera, 2014).

Although the above sources indicated children's socialization is culturally linked, there have been only a few studies in the context of Oromo society. For instance, Dame Abera (2014) conducted research on Childrearing among the Arsi Oromo: Values, Beliefs and Practices. The study's finding found out that in the process of child socialization the majority of Arsi households endorsed conforming parenting values than self-directing parenting values. And also, the father's role in childrearing was minimal compared to mothers. Since socialization is different from culture to culture, this doesn't represent children's socialization values and practices in the Borana Oromo. Also, Wubshet Hailu (2018) explored the Nexus between Child Care Values and Practices in the *Gadaa* system of Borana Oromo. The finding revealed that Oromo's child care endeavor is linked to the profound socio-economic, political, spiritual values and respects that society has for children. This study mainly focuses on indigenous child care as embedded in the *Gadaa* system of Borana Oromo. But, he didn't study children's socialization in the *Gadaa* system.

Another local study in the area was conducted by Melkamu Afeta (2014) which delimited on Borana Oromo Parents Postpartum Infant Care and Socialization starting from 0-3 years. The finding revealed that long-term breastfeeding and co-sleeping practices are useful in child care. This study only focuses on the roles of parents while the role of other extended families, peers,

villagers, community, and children above 3 years were excluded and this needs further study. Likewise, Tadesse Jaleta (2014) conducted research on Positive Parenting: An Ethnographic Study of Storytelling for Socialization of Children in Ethiopia particularly focuses on Guji Oromo. The study's finding revealed that among Guji-Oromo, storytelling offers an opportunity for positive interactions between parents and children, which in turn is effective in the socialization process. This study only focuses on the role of storytelling in children's socialization under the *Gadaa* system of Guji Oromo and didn't explore the other strategies of children's socialization, and it needs further study.

Generally, the above researchers did not study compressively about children's socialization in the *Gadaa* system in general and particularly in the Borana Oromo. Therefore, this study attempts to fill existing gaps and add new knowledge about indigenous modes of children's socialization in the *Gadaa* system. Conducting this study is important to fill these existing knowledge gaps by addressing the following research questions.

Research Questions

1) What are the values of children's socialization in the *Gadaa* system of Borana Oromo?

2) How do the socialization agents contribute to children's socialization in the *Gadaa* system of Borana Oromo?

3) What are the strategies of children's socialization in the *Gadaa* system of Borana Oromo?

4) What are the challenging factors for children's socialization in the *Gadaa* system of Borana Oromo?

Objectives of the Study

General Objective

The main objective of this study is to explore children's socialization in the *Gadaa* system with particular reference to Borana Oromo, Southern Ethiopia

The Specific Objectives of the Study

The specific objectives include:

1) To explore the values of children's socialization in the *Gadaa* system of Borana Oromo

2) To identify the contribution of children's socialization agents in the *Gadaa* system of Borana Oromo

3) To ascertain the strategies of children's socialization in the *Gadaa* system of Borana Oromo

4) To identify the challenging factors for children's socialization in the *Gadaa* system of Borana Oromo

The rationale of the Study

First and foremost, as described in the existing literature, the issues of indigenous children's socialization are generally scarce in Ethiopia and Oromo society as a whole (Tadesse Jaleta, 2014; Dame Abera, 2014; Bruktawit Worku, 2018; Melkamu Afeta, 2014). So far, I didn't come across research done on children's socialization from the Social Work profession in Ethiopia while the issue is a core point of Social Work in working with children. Therefore, I personally believe that in order to solve gap of researches on issues of children's socialization, conducting more study is sound full to come up with 'unheard voices of indigenous community'

regarding their knowledge on children's socialization which can be input for children's problem intervention and their policy development.

Second, my knowledge of children's development especially the course I took 'Social Work Practice with Children and Family' during my master class influenced me to work on this issue. From the course, I learned socialization is an important developmental tool that shapes each stage of child development. And appropriate socialization helps children to see themselves through the eyes of others, and how they learn who they are and how they fit into the existing environment around them. But, children with poor socialization experience poor social skills, peer rejection and deviance behaviors. Further, as stated in theories of human behavior and social environment of the Social Work profession, who we are is affected by both nature (our genetic and hormonal makeup) and nurture (the social environment in which we are raised). This implies, for child development, an essential influence is not only derived from heredity, but also the social environment where a child is growing up or how the child is socialized.

Third, I am from the Borana community, born and brought up there; I know the culture, language and environment as well. And also, I passed through the socialization process being guided by the *Gadaa* system and had the experience of participating in *Gadaa* traditional practices as I belong to the community. This is actually consonant with the knowledge I acquired during my course "Research Method" that selection of a research topic is based on one's experience and value towards others. Generally, based on this argument, I believe that this study can contribute to indigenous Social Work practice in the area of children's socialization through acknowledging its values and practices.

Significance of the Study

This study is significant from the following points of view. It will contribute to the limited literature on children's socialization in the *Gadaa* system and will give a clear understanding of the values of children's socialization, contributions of children's socialization agents, existing strategies and challenges in the socialization process. It gives direction to the new generation and specifically the Social Work students, researchers and practitioners to work on the area to explore and identify its holistic practices and values. The finding of the study will help the government specifically the Ministry of Women, Children andYouth Affairs, and formulate a policy that empowers indigenous knowledge of children's socialization in the *Gadaa* system and adds to curriculum the issues to teach the culture and prepare the generation for future orientation. Additionally, it helps to broaden our knowledge of the community and opens an opportunity to understand the existing strengths, weaknesses and challenges of children's socialization in the *Gadaa* system and suggest the way forward. Also, the study will contribute to the Social Work profession by unraveling and understanding the values and practices of indigenous knowledge to address children's needs and being culturally competent when working with the indigenous community.

Scope of the Study

The study was delimited to the Borana Oromo community particularly focusing on Arero district. Arero district is where various *Gadaa* ritual ceremonies are undertaken and where *Gadaa* values and practices are still active. The study intended to explore children's socialization in the *Gadaa* system. Under this study, children are every human being in any *Gadaa* grades whose ages are below sixteen years. But, children between nine-sixteen years old were selected as study participants. The study is qualitative which needs more interaction and discussion with

participants. So, because of their cognitive and social skills are better than those below nine years old they selected as participants. The study holistically explored the socialization of children in the *Gadaa* system: values of children's socialization, contributions of children's socialization agents, strategies for socialization and challenging factors for socialization.

Definition of Terms

Children: According to OAU (1999) children are every human being below the age of 18 years. For the sake of this study, those who are under the ages of sixteen years in any *Gadaa* grades and living with their families (both nuclear and extended family), adoptive parents and community under the *Gadaa* system of Borana Oromo were included in the study.

Socialization: Socialization is the process of fitting new individuals into an organized way of life and teaching them the society's cultural traditions (Ogunola, 2018). For the sake of this study, socialization is a process of teaching and training children the basic norms, values, beliefs, skills, how to act and behave, developing attitude, and allowing them to do what is appropriate for them, families and communities based on *Gadaa* system of Borana Oromo.

Agent of socialization: Agents or institutions that can impress and enforce social norms upon individuals like parents, institutional agents (school, workplace and government), friends, culture and mass media (Huang et al., 2019). But for the sake of this study, agents that impress and teach children the appropriate skills, social norms, values, social roles and ways of acting under the *Gadaa* system of Borana Oromo.

Gadaa **system**: *Gadaa* system is the indigenous democratic system of Oromo people that governs political stability, economic development, social activities, cultural and moral responsibilities, and the order of society (Dereje Hinew, 2012). But, this study focused on

children's socialization in the *Gadaa* system under all political, economic, social, cultural and moral aspects of the *Gadaa* system of Borana Oromo.

Gender socialization: Gender socialization implies a difference in the socialization of boys and girls (McHale et al., 1999). For the purpose of this study, gender socialization refers to how girls and boys learn roles, how to act and behave in a community where they are brought up particularly under the *Gadaa* system of Borana Oromo.

Organization of the Study

This study encompasses six main chapters. The first chapter presents the background of the study, statement of the problem, research questions, objectives, the rationale of the study, significance, scope, definitions of terms and limitations of the study. Then, chapter-two is devoted to a systematic review of related literature while the third chapter constitutes the research methods of the study. And, the fourth, fifth and sixth chapters present the findings of the study, discussions, and conclusion and implications respectively. Finally, the references, information sheet, informed consent and tools of data collection are enclosed to ensure the trustworthiness of the study.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

Introduction

This chapter constitutes a review of available literature regarding issues on children's socialization. With these regards, issues like culture and children's socialization, values and agents of socialization, challenging factors for children's socialization and gender socialization are discussed. The regional, as well as local values and practices of children's socialization are discussed to get a comprehensive understanding of the issues at hand. Also, the concepts of indigenous knowledge, brief overviews of International Convention, Regional Charter and National Policy on children's rights are addressed followed by concise theories of children's socialization.

Culture and Children's Socialization

Across the world, there is no unique definition of culture. According to Wendmagegn Baye (2008), culture is a wide range of phenomena, from the man-made component of the environment to the structure of meaning that people use to understand the world and direct their behavior. Amos (2013) on the other hand defined culture as the way of life of a group of people who are mostly transferred from one generation to the next through communication and imitation. Additionally, culture is a learned phenomenon that continues to exist if its cultural survival mechanisms are influenced by the younger generation (Boakye-Boaten, 2010). So, culture is not created by nature but it is a learned process, a way of life and passed from generation to generation to manage everything of a person's life. Under this, as Social Work researcher, I understood that culture is a social construction and every society has their own way of life in which they prepare their members for future orientation through values developed in

culture, and these values should be studied to explore its weakness and strength for the betterment of its members.

Children grow up in a developmental niche as part of broader society and the aims of socialization for emotional regulation are aimed at promoting the development of culturally acceptable emotional behaviors that conform to cultural values (Tchombe & Lukong, 2016). They further described culture gives meaning to expected and observed actions and their effects through emotional responses; these meanings have an impact on future behavior. Similarly, cultures provide their members with implicit or explicit child-rearing models, including when and how to care for a child, what child-related characteristics are acceptable, what parenting behaviors are expected or accepted, and cultural orientations towards family versus work, maternal work and child care (Rubin & Chung, 2006). Furthermore, these scholars reported that culture affects some parenting trends and activities (and, in effect, child development) by such persuasive factors as what parents anticipate from children and what parents value and emphasize behaviors. Regarding this, I feel that the role of culture is vital in shaping and managing all children's socialization regarding what they do, where, how, why, when they do, their motivation and social skills. So, this study explored the role of culture in children's socialization with the cultural context of Borana Oromo.

Values of Children's Socialization

According to Arnett (1995), socialization has the following values for the children: (a) impulse control, including consciousness development, (b) role planning and performance, including occupational roles, gender roles, and roles in institutions such as marriage and parenting, and (c) creation of meaning sources — that is, what is essential, what is to be respected, what is to be lived for. According to Zerihun Doda (2005) in terms of individual

persons, socialization aims to provide him or her with the basic values, expectations and skills to act properly in the social group to which he or she belongs. As suggested by Broom and Sleznki (as cited in Zerihun Doda, 2005) the goals of child socialization are to inculcate basic values by preventing a child or even an adult from immediate gratification; a toilet-trained child must withhold relaxation until a suitable atmosphere is established to instill aspirations; teach social roles; teach skills; teach compliance with standards; and establish appropriate and positive personal identities.

Socialization allows us to function fully as human beings. We couldn't have our society and culture without socialization and we couldn't have socialization without social interaction. And therefore, lack of socialization deprives children of the obvious and not-so-obvious qualities that make them human and in other respects delays their social, cognitive and emotional development ("The Importance of Socialization," 2012, Para. 3). The other main purpose of socialization is to understand the ability to obey the requirements of social norms and ideals that are materialized in the cultural values of the society to which man belongs (Pescaru, 2018). So, this shows who we are is due to the socialization, and we are the end result of socialization.

Agents of Children's Socialization and Their Contribution

As suggested in the introduction part children's socialization cannot take place in a vacuum. Different institutions or groups such as families, peers, neighborhoods, or communities play a vital role in socializing children in the cultural context of the indigenous community. In line with this, a study conducted by Ogunola (2018) described that there is an African saying "*It takes a village to raise a child*" (p. 6). Additionally, this scholar stated that it is vital for other persons involved in the physical, psychological and social development of the child, such as

members of the extended family, neighborhood or community and religious group leaders, to do their part well by educating, and guiding on the morals values and ethics of a good, stable and sustainable society. From this, I understood that children's socialization is not only the responsibility of one person or the parents; rather it is the responsibility of everyone who is around the children to keep and teach them appropriate values of their society and raise them appropriately. Also, in this chapter, I have explored the role of families, peers and neighborhood in children's socialization.

Families

Socialization is going from cradle to grave through the family. For example, the task of socializing children into capable, moral and self-sufficient adults has been expressly delegated to the families as an institution (Rosca, 2015). According to this scholar, the families are said to be the ' cradle of social virtues ' and where the orientation of the child towards core values such as solidarity, empathy, self-sacrifice, love and affection takes place.

According to Arnett (1995), when the young couple has a child, the grandparents form an important part of the socializing process, not only explicitly through their interactions with the child, but indirectly by educating the parents and giving their approval or disapproval of the activities of the parents (whether the parents like it or not). And many households which include aunts, uncles, nephews and nieces as part of the daily socialization environment.

According to Clausen (as cited in McCocy, 1990), families must to some extent, fulfill the following obligations or duties to meet the performance requirements of a given society:

1) Providing of nurturance, affection, and warmth that should permit children to develop a sense of trust and incentive to model the parents' behavior. 2) The training aimed at the appropriate expression of basic biological impulses, such as toilet training and giving up breast or bottle feeding for solid foods. 3) Teaching, skill-training and opportunities for practice of basic motor skills (crawling, walking), language and cognitive skills, and self-care skills. 4) Orienting children to their immediate world of kin, community and society in a variety of social situations and settings. This would include explaining the dangers and behavioral requirements of those social situations. 5) Transmitting cultural goals and values, and motivating children to internalize these as their own. 6) Promoting interpersonal skills as well as modes of feeling and behaving toward others. 7) Controlling the scope of their children's behavior, limiting transgressions, correcting errors and providing guidance—all the while helping children formulate personal goals and feelings of autonomy (P.3).

This shows, the role of families is crucial in all developmental dimensions of the children and making them socially, psychologically, culturally, economically and spiritually independent, and conforms to society.

Neighborhood

There are situations in both physical and social environments in which children are easily influenced. And if the child is surrounded by warm and cooperative people, it will undoubtedly

be passed on to him/her and if the neighborhood is inhabited by aggressive and violent groups, these children will learn unsocial or anti-social behavior ("Agencies of Socialization," n.d., p. 8, Para. 4). So, the role of the neighborhood is crucial in teaching good and deviant behaviors for the children and determining their future orientation; also the neighborhood is where their appropriate actions are accepted and inappropriate are rejected.

Peer Groups

The peer group is made up of members with common features such as age (same stage of development and maturity) or sex, etc. (Arnett, 1995). Arnett noted that children begin to break free from the control of their parents by becoming part of a peer group and learn to make friends and decisions on their own. As described by Fine and Gecas (as cited in McCoy, 1990) what is distinct regarding peer group socialization is its effect on social development:

> First, peers provide staging areas for the exploration of role-taking, role negotiation and self-presentation skills in a variety of ways (i.e. play, games and group interactions). Second, peer groups provide settings for the experimentation and performance of behaviors that would otherwise be considered improper. Third, peer groups are vital in transmitting information avoided by adults (p. 4).

Therefore, due to interactions with peers, children develop interpersonal and intrapersonal relationships related to cognitive, emotional and behavioral development (Schaffer, as cited in Napora, 2015). This shows peers are a place where children are highly socialized next to their family. The role of peers in socializing children is important because children learn to develop their social, motor and cognitive skills, language and different roles through playing with peers.

Gender Socialization

Gender socialization is a more oriented type of socialization, it is like socializing children of different sexes in their gender roles and explaining what it means to be male or female (Crespi, 2003). Further, this scholar added that the moment we are raised, gender socialization starts with the simple question of is it a boy or a girl? We learn our gender roles through the agents of socialization.

The process of gender socialization starts in the family context (McHale et al., as cited in Lewis, 2006). It is in this environment that the world and the perceptions that their gender demands are introduced to a child. Children also learn gender roles by modeling, which includes behavioral observation and imitation (Bussey & Bandura, as cited in Lewis, 2006). As suggested by Mischel (as cited in Lewis, 2006) children imitate models that they consider to be similar to themselves, usually in imitation of same-sex parents.

Gender socialization involves disparity in boys' and girls' socialization. Family is the first and foremost place where the development of physical and social skills in children's socialization (McHale & Tucker, 1999). As proposed by these scholars, the family also provide further incentives for the representation of gender roles in their everyday activities, including options for children about how to spend free time (e.g., playing sports, doing crafts) and with whom to spend it (e.g., the same sex or the opposite). For instance, sisters and brothers can affect the gender socialization of children in at least two ways. First, like parents, they may shape and improve sexual behavior in their siblings. And siblings as agents of socialization based on interactional sibling processes and their relations with the social cognitive and social-emotional development of children (McHale & Tucker, 1999).

Gender socialization is different across societies and cultures. For instance, in Ethiopia particularly in the Gumuz community, mothers teach their daughters and fathers culturally acceptable roles in socializing their children in line with male roles in the community and social expectations are the guiding principle of how parents socialize their children (Wohabie Birhan & Teka Zewdie, 2018). According to them, society expects female children to be good wives and male children to be good hunters and Gumuz parents believe that children should learn appropriate gender roles based on society's development goals. They also state that parents expect a girl to spend time with her mother and learn to do things by observing. And the Gumuz have gender-based eating arrangements and boys eat with their fathers while girls have to wait till the male members finish eating their meal. For instance, mothers wait for the male members to finish their meal and all male family members eat before the females, regardless of their age.

In the Oromo society's *Gadaa* system both male and female are considered equal and each has its own instruments and power institutions, and this idea of equality in power relations is embedded in the Oromo people's egalitarian ethos, which gives gender a balanced set of power structures (IOS, 2017). Unlike this, according to Jeylan Wolyie (2004) in Oromo, there are numerous other cultural attitudes and practices that reflect the construction of gender. The first is to view boys and girls differently from the moment they are born. For example, parents are asked if they have a *gurbaa* (baby son) or *intala* (baby daughter) at birth, and indoctrinating boys into masculinity and girls into femininity is practiced conscientiously by choosing appropriate clothing and hairstyle for the gender. In addition to this, he stated that among the Arsi Oromo after a child is born, the traditional midwives declare the sex of the child, usually by ululating five times for the baby son and four times for the baby daughter. However, he stated Borana Oromo who still practices the *Gadaa* system closer to the original; boys are never indoctrinated

into masculinity unless they quit their *Dabbalee* grade (Jeylan Wolyie, 2004). These shows, in

the Oromo *Gadaa* system there are attitudes and practices that reflect gender construction which

ends up in gender inequality among the children and this is not uniform to all Oromo society. As

a Social Work researcher, I stand for fighting discrimination among the children which bases

their gender and children must be treated equally regardless of their gender. The study exposes

discrimination in gender and appreciates its good values and practices, and put the way forward

for children's policy.

Challenging Factors for Children's Socialization

The children's socialization does not pass smoothly. There are various challenging factors

from the families and surrounding environment which may hinder the socialization process of

the children. For instance, demographic factors such as socioeconomic status, immigration

status and rural or urban dwellings also influence the aims and practices of parental socialization

(Raj & Raval, 2013). Similarly, loss of one or both parents, divorce, alcoholism, family violence,

unemployment, poverty reduces the popularity of a child among peers, which can lead to poor

socialization of children (Napora, 2015). This indicates the above factors affect children's

participation with their environment and result in the poor social development of the children and

affect their socialization process.

According to Ecological theory, the presence of cultural forces in the ecosystem

influences the socialization and general well-being of individuals (Yunus & Dahlan, 2013).

Likewise, the home environment is an important factor in socializing children, and children need

to be surrounded by mentally and physically stable adult family members who are consistent,

reliable and caring, compassionate and encouraging (Yunus & Dahlan, 2013). In view of this,

children's socialization is highly affected by the unstable environment surrounding the children.

The parents ' goals, values and behaviors have a major impact on the growing child. For instance, improving the consistency of the relationship between parents and children can be expected to have positive effects on individuals and families and society as a whole (George & Rajan, 2012). Additionally, the parental relationship is assumed to be the most important aspect of young children's social environment and its effect on the cognitive and emotional development of children (Long & Masud, as cited in Yunus & Dahlan, 2013). For instance, children who are rejected have difficulty communicating with peers, tend to avoid interaction with others, and this affects their socialization process (Schaffer, as cited in Napora, 2015). So, low values of the parents towards their children and low attachment of children with parents affect children's socialization and hinder their future development because of low responsiveness and low demandingness. Gender inequality in combination with boy preference over girls and giving girls fewer opportunities to play and access early learning impact the rest of their lives, both now and in the future (Mishra et al., 2012).

Children's Socialization in Africa

In Africa, parents brought up their children through their culture and shared their experiences of the culture they enjoyed as they raised children (Ola, 2018). Analyzing the cultural value system in Africa, Dukor (cited in Nwoke, 2013) stated that each ethnic group has a set of social values in its cultural environment, such as poetry, architecture, food and work habits, farming and fetching water, and many others; these are passed on to generations of people through in-house child-rearing practices. There are different parenting styles and ways in which the African parent raises a child to imbibe the cultural values of the land and also to be a responsible adult. For instance, some of these ways of parenting are the storytelling (folktales), traditional rituals, caring and love of mothers (Amos, 2013). In light of this perspective, what is

important in parenting is to teach children values such as respect, care, sharing and training in household responsibilities (International Child Support & the African Child Policy Forum, 2010).

In traditional African culture, the role of caring and socializing children is not only the responsibility of the parents because every child belonged to a family, a lineage, or a community. In view of this, children were not only respected by members of society but also the duty of society to ensure that children were safe and socialized properly (Boakye-Boaten, 2010). In many African societies, parenting was traditionally a collective affair, and parents were supported and directed by the extended family system and other members of the community (International Child Support &the African Child Policy Forum, 2010). It shows that a child is part of a wider network of people that extends beyond the nuclear and extended families to include members of the community of the child (Ntarangwi, 2012).

In Africa, children are considered as family assets, so they have economic incentives and social responsibility for having more children for their families and communities, and this is the core of the child's value for Africa (Boakye-Boaten, 2010). Accordingly, in Africa, this shows why children should be cared for and socialized appropriately because they are the future generation who are going to take responsibility for their current society.

Children are socialized to acquire the cultural habits of society through various institutional structures. Through certain religious rituals and practices, communal achievements of spiritual ideas have been developed and these spiritual values lay the foundation for respect for the political institutions of indigenous Africans; the love, respect and obedience that children must display to their parents and elders (Boakye-Boaten, 2010).

Children's Socialization in Ethiopia

Studies conducted on children's socialization within a cultural context are very limited in Ethiopia and particularly in Oromo society. For instance, the study conducted by Berhan Wondemu (2016) on exploring the values and experiences of parents raising adolescent children in Addis Ababa revealed that the period of adolescence as a time when children are more disobedient to parental expectations. And authoritarian viewpoints and strategies that place high expectations on children while offering low parental support that helps children achieve parental goals. In line with, a study conducted by Bruktawit Worku (2018) stated that more than threefold of the parents encourage physical punishment with proper intensity and support parental involvement to include both fathers and mothers in the socialization process from an early age. Also, the study revealed that parental values and beliefs shape their child-rearing activities in such a way that they more or less accept that they believe in the inheritance of their religious values and the implementation of cultural sex roles that offer more rights to boys than to girls.

A study conducted by Ifa Tadesse (2018) in Oromo the community used to direct and educate their children by socializing in such a way that their children adhere to local social values and standards and inculcate in the minds of the children the decisive role of community spirit. Also, he added that a comprehensive interpretation of these societal values and standards considered as the level of maturity. A study conducted by Dame Abera (2014) revealed that in the process of child socialization, the majority of Arsi Oromo households endorsed parental values more often than self-directed parental values, and the majority of Arsi households more often endorsed traditional authoritarian beliefs than progressive democratic beliefs. Additionally, his finding showed that sex-role socialization; physical punishment; breastfeeding and supply of cow's milk as well as child's co-sleeping mother are Arsi Oromo's customary child socialization

practices. Also as to him, gender-segregated division of labor, harmful traditional beliefs and values, patriarchal family structure, and traditional Oromo proverbs were seen as major sources of sex-role socialization practices, physical punishment, and insufficient verbal communication among Arsi Oromo. For instance, as proverb his study showed '*Intalaa fi qodaan gara golaa*' this implies the appropriate place for a girl and goods are in the kitchen and this implies is that it is better to prepare female children for managing household tasks and future marital life than for public management or managerial skills.

According to Tadesse Jaleta (2014) among the Guji-Oromo, storytelling provides opportunities for constructive bonding between parents and children, which in turn is helpful in the socialization process. His study also noted that parents seek to achieve three results of socialization through storytelling: cautioning children, encouraging children to learn from adults, and that appreciation for the importance of adult supervision for children, and these activities encourage children to adjust their behavior to agreed expectations and values. Similarly, he stated Guji-Oromo parents perform and interpret folktales to entertain and educate children through a child-friendly socialization process.

Indigenous Knowledge (IK)

According to Loubser (cited in Osman, 2010), indigenous people refer to a particular group of people who have inhabited a certain geographical area for many generations. IK is the unique traditional local knowledge that exists in the minds of indigenous peoples and revolves around specific conditions of a specific geographical region (Grenier, as cited in Fille Jalleta, 2017).

Culture influences the generation, adaptation and use of indigenous knowledge and cultural, social, political and geographical contexts often contribute to the generation of

indigenous knowledge, but to a lesser extent (Senanayake, 2006). Indigenous socialization

approaches have utility value in indigenous communities and address diverse and complex

aspects of indigenous peoples and their livelihoods (Tchombe & Lukong, 2016). They also

added that in the process of generating IK Indigenous people take their cosmos, spirituality,

ontological realities, land, socio-cultural and historical contexts into account. Indigenous

socializing moods such as proverbs, folk tales, stories, indigenous games, etc. are transmitted,

preserved and retained in specific cultural sites for education and sustainable development. This

shows the IK is not developed smoothly without challenges in any community, rather it

influenced by cultures, economic, social, political and geographical contexts of the Indigenous

community.

The Oromo, an indigenous African people has been living in Ethiopia since the 4th

century B.C with their indigenous *Gadaa* government system (Feyisa, as cited in Fille Jalleta,

2017). The Oromo is one of the known African people for their system of indigenous knowledge,

egalitarian institutions and astronomical observation (Fille Jalleta, 2017). This scholar further

stated that the Oromo *Gadaa* indigenous framework incorporates elements of contemporary

peace-building approaches to maintaining social harmony and peaceful coexistence principles

such as the culture of peace, gender equality, unity, peace-building, development, human rights,

justice, natural resources and environmental management among others as pillars on which to

build sustainable peace.

Policy Relevance to Children's Rights

In promoting the well-being of children and ensuring their rights many policies and

conventions were ratified by different countries and organizations across national, continental

and universe. As a child's right, the best interest of the child is contained in art 4 of the ACRWC

(1999) and art 3 of the UNCRC (1989). In connection to this, Art 4 of the ACRWC indicated, "*All actions concerning the child undertaken by any person or authority the best interests of the child shall be the primary consideration*" (P. 3). As right a to education, the charter revealed under Art 11 "*(d) The preparation of the child for responsible life in a free society, in the spirit of understanding tolerance, dialogue, mutual respect and friendship among all people ethnic, tribal and religious groups; (g) The development of respect for the environment and natural resources*" (P. 4-5). Additionally, every child shall be protected from all forms of economic exploitation and labor work which affects children's physical, mental, spiritual, moral and social development (ACRWC, 1999).

ACRWC described, to be free from any discrimination each child shall have the right to enjoy the rights and freedoms recognized and guaranteed in the Charter, regardless of the color, ethnicity, sex, gender, religion, political or another opinion, national or social origin, wealth, birth or another status of the child or his / her parents or legal guardians. In line with this, Art 12 (1) of the Charter articulated, "*The States Parties should recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts*" *(*P. 6).This shows the Charter discourages discrimination among the children which bases any status and encourages children's play and participation in the community's life and arts which positively develop their mental and social skills.

The ACRWC not only focused on the right of the children but also support children's responsibility. For instance, the ACRWC outlined the duty of each child to his family and society, the State and other legally recognized societies and the international community and child shall have the obligation, according to his age and capacity, and the restrictions that may be

contained in the Charter Art 31 "*(a) to work for the cohesion of the family, to respect his parents,*
superiors, elders at all times and to assist them in case of need; (b) to serve his national
community by placing his physical and intellectual abilities at its service " (p. 14). So, children's
rights and responsibilities are interdependent and the Charter put some responsibilities on
children which can support their conformity to the values and norms of society and prepare them
for the future orientation of the social world.

According to National Child's Policy (2017) of FDRE, children from pastoralist and
semi-pastoralist areas are highly affected by social and economic problems because the
communities in which they live are moving from place to place due to climate change and
borderland security problems and social services are not sufficiently developed. This shows
children in pastoralist community like Borana Oromo faces many challenges due to
environmental disaster and poverty. And this can affects children's well-being and socialization
and it needs special attention to overcome those challenges.

In connection to this, Art 36 Constitution of FDRE (1995) contains explicit provisions
that are fundamental for the protection of child rights and welfare:

> Every child has the right to life; to a name and nationality; to know and be cared
> for by his or her parents or legal guardians; not to be subject to exploitative
> practices, neither to be required nor permitted to perform work which may be
> hazardous or harmful to his or her education, health or wellbeing; to be free of
> corporal punishment or cruel and inhumane treatment in schools and other
> institutions responsible for the care of children (p.11).

As suggested by FDRE National Child's Policy (2017), Harmful Traditional Practices
(HTP) affects the general well-being of the children. For instance, the majors HTP in Ethiopia

are Female Genital Mutilation (FGM), early marriage, milk teeth extraction, tonsillectomy,

abduction, skin branding, removal of front teeth, skin cutting, slitting and blood spilling, and the

cutting off and wearing clay on the lower lips. According to the policy, these harmful traditional

practices highly affect children's physical, mental, psychological and social development.

Therefore, it is important to pave ways for children to participate actively and meaningfully in

matters that affect them according to their age and maturity level.

Theoretical Framework

Socialization has been examined via utilizing several theories such as ecological theory,

socio-cultural theory, social learning theory and symbolic interaction theory (Keskin, 2006). This

scholar stated *"Theorizing is the process of systematically formulating and organizing ideas to*

understand a particular phenomenon. A theory is the set of interconnected ideas that emerge

from this process" (p. 2). According to Klein and White (as cited in Keskin, 2006) theories help

to accumulate and systematize research findings and to organize research findings into

consistency categories. In connection to this, the above scholars suggested that theories offer

suggestions more reliably than the daily language and provide researchers with instructions on

how to develop and test possible theories and predictions.

Among the above-listed socialization theories, Ecological theory describes that to

understand child development, it is important to examine the day-to-day world in which children

are raised and, in other words, development should not only be studied by examining the home

(Keskin, 2006). Additionally, this scholar noted that understanding development requires an

examination of wider social and cultural systems in addition to the immediate environment of the

child environment like families, schools, peers, neighborhoods and communities in which

development occurs should be considered. As suggested by Bronfen-brenner (cited in Krishnan,

2010) human beings are not able to develop in isolation, but within a network of relationships involving family and society. Hence, this is in fact, the child's interaction with the environment is reciprocal; the environment affects the child and the child affects the environment. So, from a Social Work point of view, this theory helps us to understand person-in-environment and this shows children are influenced by wider social, cultural around them and their immediate environments. And also at the same time, children have the power to influence their environments.

Socio-cultural theory based on the belief that learning is an open-ended process arising from participation in social activities, cultural instruments, interaction, interpersonal relationships and social practices that do not result from progressive changes in the person's development (Keskin, 2006). Additionally, socio-cultural theories suggest that educators need to consider ' children's development within their communities (Raban, 2015). Raban added that children are viewed as learning through the belief system to which they are exposed and through their interactions with others. This shows children socialized as well as learn about their environments through system existed and this system is developed as a result of constant interactions with others in their cultural context.

According to Social Learning theory, children learn by having their actions rewarded and praise, and by imitating role models after observing how their behavior has been interpreted by others (Raban, 2015). Furthermore, social learning theory maintains that open reinforcement, punishment, or observational learning influences the learning of children (Krishnan, 2010). Accordingly, the basic principle is that moment-to-moment exchanges are crucial; if a child is immediately rewarded for his / her behavior, such as obtaining parental care or approval, then he/she is likely to do the behavior again, whereas if he/she is ignored (or punished) then he/she is

less likely to do it again (O'Connor & Scott, 2007). This theory shows children learn all their behaviors and roles through rewards, punishment, imitating role models after observing, and this can help them to conform to cultures and values of the society which essential for socialization process.

Symbolic interaction theory emphasizes the importance of how individuals view their social environments over the direct message inputs they receive from (adult) society (Perez-Felkner 2013). Similarly, Perez-Felkner noted that individuals participate in day-to-day meaning-making processes and create their symbol meanings through communication with other social actors. According to Perez-Felkner, children regularly engage in socialization activities while they play and many socialization lessons are learned naturally through play. The child learns how to work with playmates, how to lead or be led, how to make compromises, how to defend his rights and how to resist antagonism (Arnett, 1995). In so doing, children learn to interpret these social systems and build their sense of self appropriately through the process of interpreting social roles that function as symbols of society (Perez-Felkner, 2013). This shows children learn everything through developing their interpretations of symbols through messages when they play with people around them which are pilar in children's socialization process.

Even though theories are useful, theories have limitations to some extent. To formulate an inclusive framework and better understand children's socialization in the *Gadaa* system, I propose an integrative approach. In this study, the integrative approach is all about using all the above theories together at the same time. Since the issue of children's socialization is an ongoing process, based on values of communalism, involves multiple dimensions of attention and affected by socio-ecological environment these theories are helped me to better understand the issue under study from the comprehensive ways.

CHAPTER THREE: RESEARCH METHODS

Introduction

This section provides an overview of the method employed in the study. These are the researcher's philosophical paradigm, research design, unit of analysis, background of the study area, participants of the study, participants' selection techniques and selection criteria of research participants. Data sources, techniques, and tools of data collection and an overview of the overall procedure of the study are also explained in this chapter. Furthermore, the issue of assuring the trustworthiness of the data, process of data analysis and ethical considerations are presented.

Research Method and Justification

Qualitative research is a systematic scientific inquiry that seeks to build a holistic, largely narrative, description to inform the researcher's understanding of a social or cultural phenomenon (Astalin, 2013). According to Kawulich (2012), the main concepts of qualitative research are to explore how people make sense in their own minds and in their own words out of their own concrete real-life experiences. Additionally, the author stated that qualitative research contrasts with quantitative research, which focuses on the understanding of the world in the minds of the researcher, typically using abstract scientific concepts and terminology. This shows qualitative research helps to gain a better understanding of people's thoughts, attitudes and behaviors in their context and why things are the way they are.

The first reason for conducting a qualitative study in this research is due to the nature of the problem under study which is children's socialization in the *Gadaa* system through exploring its values and practices, and this method helped me to get an in-depth understanding of the issues. I raised the questions which were not stated in interview guidelines through probing with the intention of getting in-depth information about the issues at hand. And I was an integral part

of the research process collecting data directly from the participants and interpreting verbal and non-verbal expressions of the participants. The study was conducted in the real-life and day to day settings of the participants, not in controlled or laboratory. Finally, I didn't use statistical analysis and empirical calculation rather I focused on the interpretation of the data through text which is a typical characteristic of qualitative research. Therefore, I believe that the qualitative method is a more appropriate method to get in-depth data about children's socialization in the *Gadaa* system.

Research Paradigm

Paradigm is our way of understanding the reality of the world and studying it (Rehman & Alharthi, 2016). In this study, I used the constructivism paradigm which is a guiding framework. The central endeavor of the constructivism paradigm is to understand the subjective world of human experience (Guba & Lincoln, as cited in Kivunja & Kuyini, 2017). Furthermore, these scholars noted that the constructivism paradigm enables a researcher to understand and interpret what the participant is thinking or the meaning he/she is making of the context. And every effort is made to understand the viewpoint of the participant being observed and interviewed, rather than the viewpoint of the observer. This helped me to understand the nature of reality and interpret the data from the field. Besides, since reality is socially constructed, I also believe that all research participants have their own expression and view of the world to interpret and answer the research questions. Accordingly, this paradigm acknowledges that human beings have different understandings of reality and subjective expression of the situation they are living in and it gives much emphasis on this subjective explanation of issues. As a researcher on children's socialization in the *Gadaa* system, I feel that this paradigm is appropriate for participants to explain the subjective reasons and meanings that lie behind social action,

construct their meaning about the situation and this helped me to construct meaning embedded in data.

Research Design

This study employed a cross-sectional qualitative case study research design with the purpose of exploring children's socialization in the *Gadaa* system. Because I employed cross-sectional design to get the inner experience of participants and determine how meanings are formed through collecting data at one point in time. A case study research is a qualitative method in which the researcher explores a bounded system (a case) or multiple bounded systems (cases) through in-depth data collection involving multiple sources of information (e.g. observations, interviews, audiovisual content and documents and reports and presents case details and case-based themes (Creswell et al., 2007). According to Yin (2014), there are two types of case studies based on the intent of the research, which are 1) single case study and 2) multiple case studies. Additionally, Yin stated that a single case study has two types of approaches which include holistic and embedded case studies. Among the above types, this research falls under a single case study because I have focused on one case which is 'children's socialization in the *Gadaa* system' in one bounded area of Borana Zone, Arero district, Guto Kebele

Thus, the main reason for using the case study design for this study was to get an in-depth and holistic understanding of children's socialization in the *Gada* system by employing various methods of data collection. Moreover, I employed in-depth-interviews, key informant interviews, FGD, observation and document review as methods of data collection.

Description of the Study Area

The *Gadaa,* a very comprehensive social and political organization based on the generation grading system, is at the heart of Borana's history and cultural tradition (Asmarom Legese, 1973). The Borana are predominantly practicing their traditional Oromo faith which beliefs in the existence of supernatural power, called *Waaqa* (God). The Borana is one of the major Oromo tribes living in the southern part of the region of Oromia and northern Kenya. In other places, most of the Oromo trace their ancestors back to Borana because Borana is called *Angafa* or the first son of Oromo. The domestic life of the Borana Oromo community is based on households, which usually corresponds to the homesteads of a unit of residents. The people who live in the house are composed of couples and their unmarried children of both sexes or they are mainly the household based on the nuclear family. Co-wives have their own separate house with their own children and management, the husband being the head for all his wives with separate houses. If the widow is not inherited or some times when the husband is prohibited from being head to his homestead by *gosa* (clan) because of his mismanagement of property, behavior and malpractice, women can be head to their houses (family). Daughters support their mothers or grandmothers in cooking, cleaning houses, milking fetching water and act as a messenger. And just to mention some, boys on their part are mainly engaged in cattle keeping and watering and act as messenger based on their age (Ayalew, 2002).

This study was conducted in one of the most respected lands of Borana called Arero. Arero is one of the districts in the Borana Zone of Oromia Region of which is located in East of Yabello and 100 km far from Yabello and 675 KM from Addis Ababa. It is bordered on the southwest by Dirre, on the South Dhas, on the west by Yabello, on the north by west Guji Zone, on the northeast by East Guji Zone and on the east by Wachile. Its town is called Matagafarsa. In

addition, Arero district is among the one of Borana land where the *Gadaa* power transition is

undertaken at *Ardaa Badhaasaa* and where *yaa'a* Borana (Borana's councils) settled (at Guto

Kebele). So, all the Borana Oromo living in this area are more active in practicing the *Gadaa*

system when we compare them with other Borana land.

Picture I. Map of the Study Area
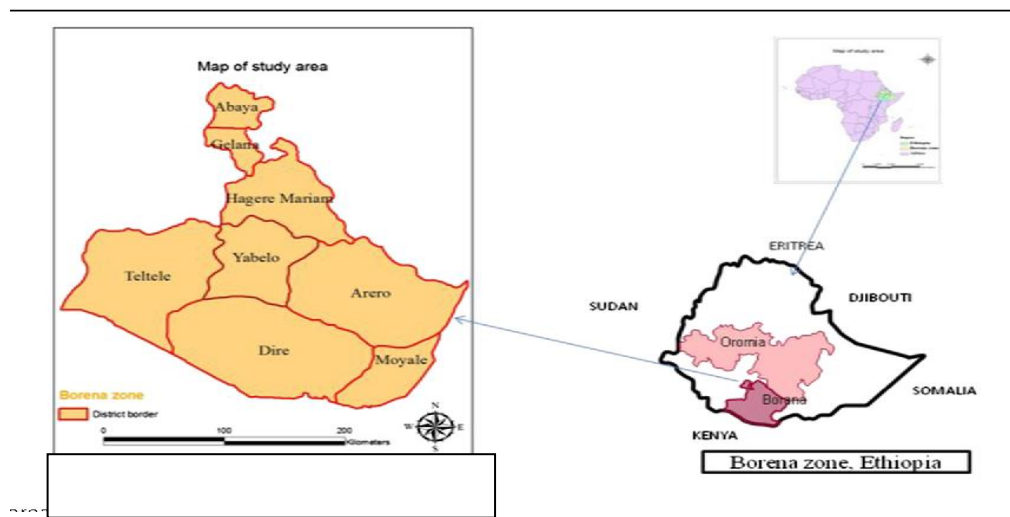
Retrieved from https://www.semanticscholar.org/paper/Conversion-of-savanna-rangelands-to-bush-dominated-Abate-Angassa/dd8f212693fdffe9c2e72c7e8a5255dd368b403a/figure/0 on January 3, 2020

Unit of Analysis

This study has employed a single case study with embedded case units since the

children's socialization in the *Gadaa* system involves embedded agents such as children, parents,

Abbaa Gadaa and *Gadaa* councils. Therefore, the unit of analysis of this study was 'children's

socialization practices and values' under the *Gadaa* system of Borana Oromo.

Study Participants

The main objective of this study is to explore children's socialization in the *Gadaa* system with particular reference to Borana Oromo. In order to achieve this objective, the participants were parents who have experience of socializing children, *Abbaa Gadaa* and his councils, children between the ages of nine- sixteen years in any *Gadaa* Grades who have been socialized by *Gadaa* system. However, children below nine years did not directly participate since they were not matured to answer the question which needs analytical maturity. Therefore their parents were the participants of the study. Furthermore, study participants were worker of Bureau in charge of Culture and Tourism, and worker of Bureau in charge of Women, Children and Youth Affairs of the study area.

Participant Selection Techniques

Non-probability sampling technique specifically purposive sampling technique was employed for identifying research participants. According to Gentles et al. (2015), the notion of purposive sampling is used to indicate that participants are selected on the basis of their knowledge, experience and verbal eloquence to describe a group or culture to which they belong.

The reason for choosing the purposive-sampling is that this study requires getting participants with the necessary experience and exposure to the values and practices of the *Gadaa* system in children's socialization in Borana Oromo. Therefore, the study participants were selected purposively depending on their experiences and knowledge of the *Gadaa* system in children's socialization. The participants' size has been determined based on the principle of data saturation point in which the researcher has to stop collecting the data when information redundancy appears.

Regarding the selection of study participants, four children (two boys and two girls) from different parents and five parents (two mothers and three fathers separately) participated in the interview process using in-depth interviews related to the children's socialization in the *Gadaa* system regarding their beliefs and values about socializing children. Furthermore, there are three key informants (one current *Abbaa Gadaa)* and two with government sector officials (one from Culture and Tourism Bureau, and one from Bureauof Women, Childrenand Youth Affairs*),* And two FGDs with eight participants in each group (one FGD with mothers and the rest with fathers) were conducted. The above-interviewed parents were not included in the FGDs. Hence, a total of twenty-eight study participants have participated in this study.

Selection Criteria of Study Participants

In this study, the participants' selection is considered by the local context. The first group of participants included the parents who are being socialized by the *Gadaa* system and socializing their children under the *Gadaa* system of Borana Oromo. The selection criteria include parents of both genders who (i) have children of sixteen or fewer years old which were their biological child or adopted child; (ii) have lived in the Arero district, Guto kebele, and (iii) are more than twenty-two years old. Children who participated were both males and females between the ages of nine- sixteen and have lived with their biological parents or adoptive parents.

The second group of participants included the key informants from *Abbaa Gadaa* who have been living in Arero district, Guto Kebele. And have children or child of sixteen or fewer years old (their biological child or adopted child); government expert of Culture and Tourism Bureau, and expert of Bureau in charge of Children, Women and Youth Affairs who have at

least two years' experience and position in the offices. Regarding the selection of FGD

participants, parents of both genders (who have not participated in-depth interview with parents)

and the member of *Gadaa* Councils for men parents and wife of *Gadaa* councils for women) and

have children of sixteen or fewer years old (their biological child or adopted child) were selected

based on their experience in the community and being active members of the community in

socializing children in the *Gadaa* system under the selected study area. All participants were

selected from Borana Oromo who has lived in the selected study area. Finally, the other

inclusion criteria were the willingness or consent of the participants as well as their availability

to participate in the study.

Data Sources and Collection Methods

Data sources

To conduct this study, I have used both primary and secondary data sources. In primary

data sources, in order to get comprehensive data, the study employed parents, children, *Abbaa*

Gadaa and his councils, experts of government officials through the interview, FGD and

observation. Under secondary data sources, the study used relevant policy with children, reports

and meeting minutes of the government organizations of the study area.

Data Collection Methods

In order to get in-depth information about the children's socialization in the *Gadaa*

system, the study employed in-depth and key informant interviews, FGD, observation and

document review as the techniques of data collection. These are illustrated below.

In-depth Interviews

The interview technique has great use and value in qualitative research studies because it emphasizes on the detailed and holistic description of the activity or situation (Dilshad & Latif, 2013). According to these scholars, the interview helps as a rich source for exploring people's internal feelings and attitudes. With regard to this, semi-structured in-depth interviews are used as a qualitative research technique to conduct individual interviews with a limited number of participants to explore perceptions, views, perspectives and situations (Van P. & Van L., 2013). Hence, for the purpose of this research semi-structured in-depth interview was held with children from different parents whose ages are between nine-sixteen years and their parents (who have not participated in FGDs interviews) for in-depth understanding and exploring the issues under the study. Thus, these helped me with an in-depth understanding of children's socialization practices and values in the *Gadaa* system of Borana Oromo.

Key Informants Interview

In-depth interviews were conducted with key informants who know what is going on in the community (David & Ching, 2014). The purpose of using key informant interviews is to engage the key informants who knew what is going on in their community, meanings and functions, and the values of their culture. Therefore, the key informants of this study were those who have knowledge about the community and position in the study area. These key informants were *Abbaa Gadaa* (presidents in *Gadaa*) and experts of government officials who have knowledge and experiences of culture and working with children.

Focus Group Discussion

Focus group discussion is a qualitative technique for data collection. It includes a group of individuals with certain characteristics who focus on a particular issue or subject (Anderson,

as cited in Dilshad & Latif, 2013). For the purpose of this study, FGD members were selected purposively based on their common characteristics (like age, gender and common life), experience, and knowledge about children's socialization in the *Gadaa* system and willingness of the individuals to participate in the discussion. So, the participants were parents from *Gadaa* councils (mothers and fathers separately). And the issues discussed were the values of children's socialization, strategies for children's socialization, contributions of the agents of children's socialization and challenging factors for children's socialization in the *Gadaa* system of Borana Oromo.

Observation

Observation is used as a means of gathering data on people, processes and cultures in the social sciences (Kawulich, 2012). In this study, besides using an in-depth interview I used non-participant overt observation. According to Polgar and Thomas (as cited in Payne G. & Payne J., 2004), non-participant observation is an observational study in which the task of the researcher is to document what is seen and heard without engaging in any other activity. In line with this, overt observation is where the participants are aware that they are being observed and in no way, you hide the fact that you are observing them for research purposes (Kawulich, 2012).

Observing participants in their actual place is more reliable because in overcoming differences between what people say during the interview and what they actually do and might help uncover behavior of which the participants themselves may not be aware. In regard to this, an observation checklist was developed to observe the participants' practices of children's socialization in their context. Therefore, I observed children's interactions with their families and communities, peers, and different children's socialization practices, gender socialization practices and different ceremonies of children such as *Maq-baasa* (child naming).

Document Review

To have a wide-ranging picture of practices and values of children's socialization in the *Gadaa* system of Borana Oromo, the relevant documents such as policy, report and meeting minutes of Culture and Tourism Bureau, and Children, Bureau of Women, Children and Youth affairs were reviewed.

Data Collection Tools

In this study for the purpose of primary data collection, to have comprehensive data about the issues under study I used data collection tools like in-depth interview guide, Key Informant Interviews guide, FGD guide and observation checklist. Also, I used a tape recorder, notebook and pen to take field data.

Data Collection Procedures

Once the topic is approved by the school, I reviewed different literature related to the topic and identified the existing gap and started to develop a research proposal. After the proposal is commented by the advisors and approved by the school, I developed the interview guidelines, FGD guideline, observation and document review checklists based on the research question to have data about the issues at hand. Then, the developed guidelines and checklists were translated to *Afaan* Oromo because participants' native language is *Afaan* Oromo.

Prior to collecting data from the sites of the study, I submitted a letter of request for cooperation to the administrative office of Arero district and Guto Kebele, and let the participants see the support letter to make sure that data to be collected is only for the research purpose. This helped me to introduce the purpose of research to the office, participants and get permission. Then, I went to the study area to select the research participants based on predefined

selection criteria. Once participants were identified, I started collecting the data through developed data collection techniques. Then after, I listened to the audio recorded and read the notes again and again. And the collected data were transcribed and coded before they were organized into major themes, and then the interpretation was made to achieve the research objective. At the end, implications of the study for practice, education, policy and research were suggested.

Data Analysis

Data analysis is a method of minimizing large amounts of data gathered to make sense of the issue (Patton, as cited in Kawulich, 2004). Besides, this scholar stated *"Things occur during data analysis: data are organized, data are reduced through summarization and categorization, and patterns and themes in the data are identified and linked"* (p. 3). In connection to this, a study conducted by Alhojailan (2012) describes thematic analysis as a type of qualitative analysis and use for analyzing classifications and explaining themes (patterns) relating to the data. Therefore, I found thematic analysis as the best approach to deal with the data in this study.

In this study, once the data were collected I started data analysis with translation and transcriptions of interviews and field notes and went back through each document, listening to the audio recording again to verify the transcription accuracy and to reflect on what was missed. LeCompte and Schensul (as cited in Kawulich, 2004) suggest that data analysis should be done as data are collected in the field as soon as possible after the data have been collected and when the researcher is no longer in the field. Therefore, I started analyzing the data simultaneously while collecting the data when there is a need to look back at the data and continue after the field. This helped me to describe the participants ' subjective experiences and compare several cases about what they have in common or the differences between them.

The words/phrases and ideas frequently used during the interview and field note were identified after the data transcription. The coding was done by identifying central data points linked to the research questions based on their similarities and differences between different participants. After coding, based on the research objectives the major themes were developed by summarizing the coded findings from different participants. Then, I checked to make sure the findings go in line with the research objective. At the end, the data from the interviews and field notes were analyzed for conceptual construction. Further, since I came from the community understudy to minimize my personal biases in the process, I gave priority for the participants' meaning rather than my personal values. I asked participants whether the data interpretation seem to be representative of their views. Also, I used method triangulation, data source triangulation and peer review. As a researcher, I devoted to cultural relativism by showing unconditional positive regard and being cognizant of my own cultural assumption. Generally, I acknowledged the values of observing research ethics. These all can ensure conformability or neutrality concerns.

Data Quality Assurance

According to Patton (as cited in Carter et al., 2014) triangulation refers to the use of multiple methods or data sources in qualitative research to develop a comprehensive understanding of phenomena and is a technique for maintaining validity and credibility by converging information from different sources. This scholar identified four types of triangulation: "*(a) method triangulation, (b) investigator triangulation, (c) theory triangulation, and (d) data source triangulation*" (p. 1). Among these types of triangulation, I employed only method triangulation and data source triangulation. Method triangulation involves the use of several data collection methods concerning the same phenomenon (Polit & Beck, as cited in

Carter et al., 2014). Under this study, I used the methods of data collection like in-depth interviews, key informant interviews, observation, FGDs and document review. Triangulation of data sources includes collecting data from different types of people, including individuals, groups, families and communities, in order to gain multiple perspectives and trustworthiness of the data (Carter et al., 2014). In line with this, as data source triangulation to ensure the trustworthiness of the data I used children and their families, *Abbaa Gadaa*, *Gadaa* councils and governmental workers.

To ensure the trustworthiness of the data my colleagues who have research experience and working with children have reviewed my thesis. Therefore, these all helped me to compare data gathered using different methods during data analysis and come together to provide a particular, well-integrated and more precise picture of the research questions, which can't be easily obtained by using single data collection method and data source. I have presented the first major thematic analysis of data as soon as the data are collected to my participants to receive their comments and ensure the trustworthiness of the data.

Ethical Consideration

According to Somekh and Lewin (2005) the values of privacy, informed consent, confidentiality, anonymity, protection from harm and the prevention of deception are among the ethical consideration in research. Under this study as a Social Work researcher, I have considered the above ethical considerations when conducting this study. All of the participants were interviewed with their full consent in a convenient place where their privacy is kept. But, for children participants, I asked the consent of their parents. Before beginning the interview the purpose of the study and content of the questions were explained in brief to them and they have given their full consent. Accordingly, the real name of each interviewee is replaced with codes

for the sake of protecting the participants' identity and to ensure their anonymity. Also, I

requested the consent of study participants before audio taping and to observe their interactions

and practices of socializing children. In line with this, I observed children's practices of

socialization, their plays and their interactions with agents of socialization by asking their

parent's or guardian's consent. Besides, they were informed to withdraw from the interview at

any time they want and do not have to answer any question that they do not want to answer.

Limitation of the Study

The command post in the study area was one of hindering factor which opened the way to

think as if I am there for political purpose and this created fear in the mind of study's participants

not freely participate in the interviews. The situations didn't allow anyone to enter the

community without informing the district officials and community leaders. However, I managed

all situations by accommodating all challenges by creating a positive relationship with

participants and other concerned individuals. Also, I showed a supportive letter that I brought

from the university and Zone to have my data. The other limitation is the lack of adequate time

and financial resources, lack of organized documents and related literature especially with the

concerning children's socialization in the *Gadaa* system of Oromo society in general and Borana

Oromo in particular, which show the need for conducting more researches. Also, as the study

employed a small number of participants and its findings cannot be generalized to the whole of

Borana's children. In addition to this, as the study restricts itself exploring children's

socialization in the rural community, it failed to include the children's socialization in the urban

to explore the existing practices and challenges. Finally, the study is a cross-sectional design and

it failed to consider changes that may occur over time concerning children's socialization.

CHAPTER FOUR: FINDINGS

This chapter presents the main findings obtained from evidence collected through various data collection techniques such as in-depth interviews, key informant interviews, FGDs, document review and observation. As stated in the study design, I presented the findings by addressing each research question on children's socialization in the *Gadaa* system through providing a sequential report or addressing each research question with a brief story of the socialization values and practices.

To obtain comprehensive data, participants were asked about the values of children's socialization in the *Gadaa* system, contributions of the agents of children's socialization, strategies of children's socialization and challenging factors for children's socialization. Hence, as a qualitative researcher, I developed themes out of the triangulated data collected from the above multiple data gathering techniques. The first part of this section deals with detailed background information of the study participants. The second part presents the main themes and sub-themes that were identified during the data aggregation phase and encompass cases from the data in a direct quote. Participants' knowledge and experiences about children's socialization in the *Gadaa* system are mainly presented and interpreted from their point of view.

Table 1: Demographic Information of Parents

Participant's code	Age	Sex	Education status	Religion	Marital status	No. of children	Position in the community
P: I	48	F	Not attended	*Waaqeffataa*	Married	6	Wife of *Gadaa* councilor
P: II	39	F	Not attended	*Waaqeffataa*	Married	3	Wife of *Gadaa* councilor
P: III	45	M	Not attended	*Waaqeffataa*	Married	4	*Gadaa* councilor
P: IV	53	M	Not attended	*Waaqeffataa*	Married	8	*Gadaa* councilor
P: V	58	M	Not attended	*Waaqeffataa*	Married	6	*Gadaa* councilor

Participants of the in-depth interview (parents) were five in number among whom three were males and two were females. Regarding their educational status, all parents have not attended school. Their age ranges from 39-58, all were from *Waaqeffataa's* religious background and married and their number of children ranges from 3-8. Regarding their position in the community three fathers were from the *Gadaa* councilor and two mothers were the wife of *Gadaa* councilors.

Table 2: Demographic Information of Children

Participant's code	Sex	Age	Education status	Religion	Live with/ adopted by
C: I	F	12	Not attended	*Waaqeffataa*	Grandmother
C: II	M	9	Not attended	*Waaqeffataa*	Aunt
C: III	M	16	Not attended	*Waaqeffataa*	Parents
C: IV	F	14	Not attended	*Waaqeffataa*	Parents

Participants of the in-depth interview (children) were four in number among whom two were males and two were females. Regarding their age and educational status, their age ranges from 9-16 and all did not attend school. In terms of their religion, all children were *Waaqeffataa* and socialized under the *Gadaa* values. As the data show, two children were adopted/living with parents, one with his aunt and the remaining with a grandmother.

Table 3: Demographic Information of Key Informants

Participant's code	Age	Sex	Education status	Religion	Marital status	No. of children	Position in office/ community	Work Experience
KI: I	42	M	12 complete	*Waaqeffataa*	Married	3	*Abbaa Gadaa*	4 years in ruling *Gadaa*
KI: II	35	F	Degree	Orthodox	Married	2	Head of Women, Children and Youth Bureau	4 years
KI: III	40	M	Degree	*Waaqeffataa*	Married	4	Head of Culture and Tourism Bureau	6 years

Participants of the key informants were three in number among whom one was female and two were males. Their age ranges from 35-42. Regarding their educational background, two had their first degree in various fields and one was 12 complete. From these participants, regarding their religious background and marital status, one is orthodox and the remaining two were *Waaqeffataa* and all are married. Their numbers of children range from 2-4. Regarding their working experiences, experts from the government office have 4 and 6 years of experience in their respective offices while *Abbaa Gadaa* has experience of ruling *Gadaa* for four years.

Table 4: Demographic Information of Focus Group Participants

FGD I (Fathers)

Participant's code	Age	Sex	Education status	Religion	Marital status	No. of children	Position in the community
F: I	41	M	Not attended	*Waaqefata*	Married	3	*Gadaa* councilor
F: II	65	M	Not attended	*Waaqefata*	Married	6	*Gadaa* councilor
F: III	50	M	Not attended	*Waaqefataa*	Married	2	*Gadaa* councilor
F: IV	55	M	Not attended	*Waaqefataa*	Married	8	*Gadaa* councilor
F: V	63	M	Not attended	*Waaqefataa*	Married	5	*Gadaa* councilor
F: VI	47	M	Not attended	*Waaqefataa*	Married	7	*Gadaa* councilor
F: VII	58	M	Not attended	*Waaqefataa*	Married	4	*Gadaa* councilor
F: VIII	56	M	Not attended	*Waaqefataa*	Married	10	*Gadaa* councilor

FGD II (Mother)

Participant's code	Age	Sex	Education status	Religion	Marital status	No. of children	Position in the community
F: I	33	F	Not attended	*Waaqeffataa*	Married	5	Wife of *Gadaa* councilor
F: II	27	F	Not attended	*Waaqeffataa*	Married	3	Wife of *Gadaa* councilor
F: III	43	F	Not attended	*Waaqeffataa*	Married	4	Wife of *Gadaa* councilor
F: IV	39	F	Not attended	*Waaqeffataa*	Married	8	Wife of *Gadaa* councilor
F: V	26	F	Not attended	*Waaqeffataa*	Married	3	Wife of *Gadaa* councilor
F: VI	40	F	Not attended	*Waaqeffataa*	Married	7	Wife of *Gadaa* councilor
F: VII	35	F	Not attended	*Waaqefataa*	Married	5	Wife of *Gadaa* councilor
F: VIII	41	F	Not attended	*Waaqeffataa*	Married	6	Wife of *Gadaa* councilor

The first FGD Participants were eight fathers who have lived in the study area. Their age ranges from 41-65. All participants have not attended school and all are from *Waaqeffataa* and are married. The number of children they have ranges from 2-10. Regarding their position in the community, all fathers were members of *Gadaa* councilor members. The second FGD participants were eight mothers who have been living in the study area. Their age ranges from 26-43. All participants have not attended school and all were from *Waaqeffataa* and had married. The number of children they have ranges from 3-8. Regarding their position in the community, all mothers were wives of the *Gadaa* councilor.

The rationale behind selecting all research participants from the *Gadaa* councilor is that they live in *yaa'a* (residence of *Gadaa*) where *Abbaa Gadaa* live and *Gadaa* is most active. *Yaa'a* is not only where *Abbaa Gadaa* lives but also *Hayyuu (*knowledgeable person elected to lead clan), *Qaalluu* (religious leaders) and *Makkala* (servants of *Hayyuu*) with all their wives and children live. In this place, anyone is not expected to talk bad words and deviate from the norms. For instance, there is no beating, insulting and accusing, not even a dog is cursed. In addition, *Gadaa* Councilors are called *fiixee Booranaa* (the top functionaries of the Borana) and they are the ones who play lion's share in practicing *Gadaa* values, the role model for all others Borana and leading *Gadaa*.

Gadaa councilors and their children can also represent the *Gadaa (*Borana) and children's socialization practices are highly performed in this area. What *Gadaa* councilors and their children do represent the *Gadaa (*Borana). Regarding their religious background, all are from *Waaqeffataa* because *Gadaa* councilors follow this religion. Also, from their origin Borana has lived by it in their ruling system (*Gadaa*). Besides, all research participants have not attended any education because *Gadaa* councilors move from place to place to undertake *Gadaa* rituals ceremonies during their ruling period (eight years); even their living conditions (they are pastoralist). And they didn't get access to attend education. The other justification is that the real practice of children's socialization is performed by these *Gadaa* councilors and they actively engaged in the *Gadaa* system than anyone in the community.

Table 5: Major Themes and Subthemes of the Finding

Based on the research questions, I produced the following eight major themes and fourteen subthemes.

Major Themes	Subthemes
1. Concept of Children in *Gadaa*	↓ Meaning of Children ↓ Children's Rights ↓ Children's Responsibility
2. Children's Socialization and Culture	↓ Children's Socialization ↓ Roles of Culture in Children's Socialization
3. Values of Children's Socialization	↓ Approval Values of Children's Socialization ↓ Negative Impacts of Poor Children's Socialization
4. Agents of Children's Socialization	↓ The Majors Socializing Agents ↓ Contributions of Agents of Socialization
5. Strategies for Children's Socialization	↓ The Major Children's Socialization Strategies ↓ Roles of Children's Socialization Strategies
6. Features of Children's Socialization	↓ Features of Good Socialization ↓ Features of Poor Socialization
7. Gender Socialization in the *Gadaa* system	↓ Practices and Values of Gender Socialization
8. Challenging Factors for Children's socialization	-

Source: The Researcher's Field Study 2020, at Arero district, Guto Kebele

Major Findings

Based on the research questions, various data were gathered from triangulated data collection methods and presented as follow-through giving different codes for participants and using their direct quotes.

The Concept of Children in the *Gadaa* System

Meaning of Children

During my in-depth interviews held with the participants, the concept of children in the *Gadaa* system was identified very clearly. The FGDs participants, parents and key informants (except KI: II) pointed out that in the Borana Oromo, *Gadaa* Grades are classified into thirteen developmental stages which only male individuals pass in their lifetime by having given activities, rights and duties. These stages are *dabballee,* junior *gammee,* senior *gammee, kuusa, raaba, doorii, gadaa, yaubaa I, yuuba II, yuuba III, yuuba IV, gadaammojjii and jaarsa.* In this grade classification, each grade lasts for eight-year, except *Jaarsa* which lasts forever after retirement from *Gadaa* grades. These are only work for *Gadaa* grades to show how *Gadaa* power is patriarchal and sons are socialized, but not for the sake of children's socialization concepts in the *Gadaa* system of Borana Oromo. Even though girls are not participating in *Gadaa* grades, they are equally important as sons in getting good socialization.

In Borana, the concept of children is categorized into two. These are based on age and culture. Age: any person who does not reach the puberty stage is called a child. Culture: under *Gadaa* structure boys who are in the stage of *Dabballee* (boys born at the appropriate time in the *Gadaa* or one to eight years old in *Gadaa* grades) but all *Dabballe* are not expected to count their stage from exact time as a year. They may be born at the beginning when their *Luba* is ready to

take or give power and whatever it is if their age is from 0-8 years old they are called

Dabballee.Gammee Didiqqoo (boys from eight to sixteen years or Junior *Gammee*), *Gammee*

Gugurdoo (boys from sixteen to twenty-four years old in *Gadaa* grades or Senior *Gammee*), and

Ijoollee Kuuchuu (children born during one *Gadaa* /within eight years/belongs to one age set).

But, this is not always true for *Gammee Gugrudoo* and *Didiqqoo* because at the age of three one

can be called *Gammee* because when he is born his *Luba* (generation) is in *Gammee* stage and

this is also true for other *Gadaa* grades. So, what matters is the time a son born following his

Luba.

These categorizations of children (boys) are also divided into two. These are *Ilmaan*

Kormaa (sons of he-men/bulls) and *Ilmaan Jaarsaa* (sons of old men). *Ilmaan Kormaa* are

children who are born into the *Gadaa* system at the right time starting from *Dabballee* or before

his *Luba* is retired and fathered by relatively young men who are in the *Raabaa*-doorii grade up

to the third year in the *Gadaa* stage. For boys born in *Dabballee,* their grandfathers are

Gadaammojjii (last grade in the *Gadaa* system. *Gadaammojjii* are retired from political and

social activities, and have purely ritual duties while their sons or *Luba* behind them are in power.

Ilmaan Kormaa are not the majority in Borana (relatively small in number and become

the highest leaders in Borana generational class system or *Gadaa*). *Ilmaan Jaarsaa* are children

who are not born into *Gadaa* at the right time because when they are born, their *Luba* or

generation is already passed. They didn't pass through *Gadaa* grades and don't perform *Gadaa*

rituals like *Dabballee* in their lives. They are the great majority of Borana and have no power in

Gadaa lie Ilmaan Kormaa. Ilmaan Kormaa is divided into *Barbaara* (who are born during

Dabballee grade), *Wakoora* (who are born during *Gammee Didiqqoo* or eight to sixteen years

old), and *Waguura* (children born during *Gammee Gugurdoo* grade or sixteen to twenty-four

years). *Ilmaan jaarsaa* are divided into *Suubboo* (an old member in the age set) and *Maandhaa* (juniors in the age set).

In *Gadaa* ystem of Borana Oromo, until getting married, one is considered as a child or ruled by children's law in *Gadaa*. Even if he/she is 50 or 100 years old, he/she is considered as a child. If he/she dies, his/her grave styles will be like children's grave; if he/she commits a crime, his/her punishment is like children and his/her families will be responsible for his/her actions. But, if he/she gets married at any age, he/she will be called a big man or woman.

For instance, one interviewed parent (P: III) said, "*In Borana history, a girl called Bora Galle lived for 104 years without getting married. She said, I have lived long lives and confused about how to blame a God, but still I am a baby and maiden (virgin); I am confused about how to praise my God*". In addition, one interviewed parent (P: I) stated that children are *lata* (sprout or new growth) and we are the product of it. Today, we are here because of the young generation, and children are symbols of love and peace. While expressing the symbolic representation of children in the community, the interviewed key informant (K: I) said, "*Warra rafee hin dammadhe nuttuu saree hin qabne; warra koblee hin taphanne nuttuu ijoollee hin qabne*" (literal meaning: we don't awake during our sleep because we don't have a dog (because dog bark and people awake); we are not playing and feeling happy because we don't have children).

But, another key informant from a government office (KI: II) said*, "A child means every human being below the age of eighteen years.*" Also, the reviewed document of Women, Children and Youth Affairs Bureau confirmed the above statement. From this, one can clearly understand that the definition of children in Ethiopian children's policy is totally different from how children are defined in the indigenous *Gadaa* system.

Children's Rights

In the *Gadaa* system, the rights of children are multiple and clearly identified by participants. According to the study participants, children's rights include the right to life, know their parents, families and *gosa* (clans), right to name, learn the culture**,** get *handhuraa* (animals which are given to a boy during his name giving ceremony, but for girls animal is given in the day of her marriage), love, free from inhuman treatment, care and protection, get good socialization, get the factual information and a right to expression. For instance, one interviewed father (P: IV) explained the reason why a girl is not given *handhuraa* during her *maq-baasa* (name-giving ceremony) as *"Because girls are strangers to their family and they will be called after their husbands instead of her father after she gets married. And she doesn't pass her name to the family line as a boy."*

Furthermore, data from an in-depth interview with parents revealed that when children ask something to learn it is mandatory to give factual information. Hindering or refusing to respond to their questions is not acceptable in *Gadaa* because it is believed that it will end up with poor social skills and mental development. Likewise, while explaining love as the right of children, one parent (P: V) said, *"Akkayyoon dhaantee baatte, haatii dhaantee sobatte, abbaan dhaanee loon kenne."* This means that grandmother beats and carries when he/she cries; mother beats and begs whiningly; father beats and gives cattle. From the above opinion, one can clearly understand that when children are punished by their family and they cry the family doesn't leave them carelessly saying it's up to them. They should teach them love and forgiveness and this will help for their future orientations. In line with the stated opinion, while explaining his rights the interviewed child (C: III) said:

My parents gave me the right to name, care and protection (health, food, milk and clothes) and *handhuraa.* Nobody can sell my cattle without my consent. Even when they may sell my cattle due to different problems they have to replace for me the sold one with other cattle.

In addition to the above children's rights, one key informant (KI: II) also stated children's right as a fundamental right which includes right to life, name, know his /her parents or guardians, care and protection, freedom from corporal or cruel punishment and not to be subject to exploitative practices or works. Correspondingly, the data from document review also confirm that the office has children's policy documents which clearly states what the above key informant suggested.

Children's Responsibilities

The participants were asked about children's responsibilities in *Gadaa*. The participants revealed that children must respect and obey elders and anyone in the community (e.g. giving chair for elders), respecting culture, learning culture, serving as messengers, advocating one's clan, protecting their honor and good reputation. Also, children should take responsibility in a good manner and helping families based on their age and capacity, having tolerance and they should have to use honor names to call their elders. For instance, the report of parents generally indicated that children are expected to call their elders by respect names. As to the participants, these names are *aaddaa* (for brother, sister and any elder children from the community), *abuyyaa* (for uncle), *aabboo* (for father), *aayyoo* or *ammaa* (for mother), *adaadaa* (for a sister of one's father), *areeraa* (for a sister of one's mother), *aatoo* (for an elder woman), *aabba* (for an elder man), *akkoo* (for grandmother and any old women from the community) and *akaakuu* (for grandfather and any old man from the community).

My overt observation confirms that children call their elders by respect names as stated above and were punished for the misbehavior. Accordingly, one parent (P: III) said, *"If children are not interested to learn the culture, respecting culture is their responsibility."* Elders should be respected as much as *waaqaa* (God) (KI: I). Similarly, the reports of FGD I indicated that while children are living together, the little brother or sister should leave the chair to their big brother or sister. If not, they will get punishment and negatively judged. Besides, one child (C: III) said:

> I do different things based on my ability like herding and grazing, respecting elders and all members of the community, going for the message, giving chair for my elders, building a fence, cutting torn branches to close the gate of the cattle, calling all my elders with respect name. For instance, I may call as *aayyoo* (for a mother), *aabboo* (for a father)and *aaddaa* (for a brother and sister).

Moreover, while expressing children's responsibilities in children's policy, one key informant (KI: II) reported that children have the responsibility to respect and obey for elders, help their family and community based on their age and capacity, and respect the culture. Likewise, the reviewed document of the Women, Children and Youth Affairs Bureau confirmed the above-stated opinion. Thus, one can clearly understand that children's rights and responsibilities are interdependent and from their very beginning, children must be trained and practiced their responsibilities for the betterment of their socialization. Responsibilities are the means to practice socialization and prepare them for their future orientations.

Children's Socialization and Culture

Children's Socialization

During in-depth interviews, key informant interviews and focus group discussions, issues of children's socialization were clearly identified. The concept of children's socialization defined differently across the participants. As a researcher, I came up with a contextualized definition of the concept based on the analysis of empirical evidence. For instance, the in-depth interviewed parent (P: V) said, *"Children's socialization is all about teaching children accepted social values and appropriate behaviors and unacceptable behavior through justification to prepare them for their future orientations."*

Similarly, the report of the FGD I participants revealed that children's socialization is all about teaching what is right or wrong and meaning of life. And at their birth, children don't know anything and they need to be shaped by their parents or other agents of socialization. They also added that children become human in their developmental process through socialization, and the life of the upcoming generation will be determined by today's right ways of childhood socialization. In line with the above opinion, one parent (P: I) said, *"Children's socialization is about shaping children from the beginning to conform to the community because, if they are not shaped from early childhood, they would deviate from norms of the community."* Similarly, one participant from FGD II (F: VI) pointed out that, *"Yoo sunsumii tole okkoteen dhaabaa tolti"* (which implies when hearthstone is well arranged, the cooking pot stands well). From this, to be a productive, fruitful and good citizen, children are ought to be shaped and equipped from the very beginning. This will determine their future life. Besides, one parent (IV) said, *"Children's socialization is about controlling socially unacceptable behavior of children and teaching*

culture and what is right and wrong as well as telling them what to do or not to do to become

functional members of the community."

Roles of Culture in Children's Socialization

The role of culture in children's socialization in the *Gadaa* system is indispensable. According to FGD I participants, culture is an instrument to socialize children in *Gadaa*, if there are no children, there will be no culture. During the formation of the *Gadaa* system, *Waaqaa* (God) gave culture to children. So, this is the reason why *Abbaa Gadaa* is elected from children in the presence of elders or wises.

The FGD I participants further stated that children are called the 'father of elders' in the *Gadaa* system and they are highly respected by God. As to *Gadaa*, children are free from any sin and due to this God gave culture to *Dabballee*. If children are not socialized according to culture starting from their childhood, they will never be people of culture, good leaders in *Gadaa* and never play the role of humanity. According to one key informant (KI: I), children are highly respected by God mean, when they are socialized by culture starting from their childhood. And children have to be socialized not as they need but as the culture prescribes. Likewise, the interviewed parent (P: III) said, *"Who will lead Gadaa in the near future should be appointed by considering how the child is socialized in the cultural context. So, a person who gives culture to someone is like a person who gives Borana to someone."*

In addition to the above opinion, the interviewed parent (P: IV) said:

> *Waa sadii baattoo: aadaa, lafaa fi haadha*. Three things are *baattoo* (tolerant or enduring). These are culture, earth and mother. And so, *Borantittii* (Borana identity) is expressed through culture and all its values are embedded in the

culture. Hence, if there is no culture, there is nowhere to go and sustain the generation.

Furthermore, while expressing the role of culture in children's socialization, the interviewed parent (P: V) said:

> Children are socialized and protected by culture. We allow children to know what to do and avoid because of culture. If you don't have a culture, you don't have your identity and where to go. So, culture is the starting point to reach the destination. A generation passes through culture and children are shaped and take the right track through culture. And it is like a mirror that you see your face through it and children are needed to be controlled under their cultural context.

Accordingly, one parent (P: I) stated, in our *Gadaa,* anyone is not expected to talk bad words and do unaccepted actions due to cultural influence. If anyone is found doing things against culture, he/she would get punishment accordingly (e.g. pinching for children, fine with head of cattle for adult). So, culture is a mechanism to control deviance behavior and teach the appropriate manner the children and community as a whole.

Approval Values of Children's Socialization

The values of children's socialization in the *Gadaa* system were discussed by the research participants. They stated that proper socialization of children is paramount for their today's life and future orientation. According to the in-depth interview made with parents, appropriate socialization intends to teach children tolerance, persistence, develop empathic feelings, love, independence, learn moral values, social skills and roles, trustfulness, well organized, hardworking, become extrovert and *alaqaa* (neatness).

The data from FGD I revealed that the result of good socialization can develop a feeling of ownership, learn politeness and respect, safe children from deviant behaviors, represent clan or community and take responsibility in a good manner. Besides, data from FGD II indicated thatthe end result of children's socialization includesgetblessing (from God and human), and honor and reputation or their family or clan will be honored because of them, develop social capital and determine their future life situations (e.g. marriage and to be rich or poor). In addition to this, one interviewed parent (P: III) while explaining the result of good socialization said, *"It develops independence, families become proud of him/her, a role model for other children, obedience and passes the generation."*

Furthermore, key informant (KI: I) stated:

> Human product is the result of its children and if there are no children it's difficult to talk about the human generation. Human generations are the product of their socialization. If there is no proper children's socialization we will lose our future generation.

Similarly, FGD I participants revealed that if children are socialized well they will get blessings like *horii buli* (May God make you prosper, give you all the good things and long life), *guddadhu*! (Grow up!), *halkuma qajeeli* (get a lawful marriage partner and decent wife or husband). These develop love, recognition and social capital. Likewise, the interviewed parent (P: I) said, *"Getting a lawful marriage and a suitable bride is a symbol of fortune and prosperity."* The data from overt observation also confirmed that when children go for the message and take responsibility in a good manner their parents and elders bless them. Moreover, the FGD I participant (F: I) while expressing how the community value one's honor to uphold socialization pointed out, *"Gurra du'uu manna lubbuu du'uu wayyaa"* (it is better to die than to

lose your reputation and name). In addition to this, the interviewed parent (P: III) explained,

"*Lubbuun teetii gurrii ka nama cufaati*" (one's soul is personal, but reputation/ honor is social).

Negative Impacts of Poor Children's Socialization

Data finding from the participants revealed that the negative impacts of poor

socialization are not limited to the individual rather it affects parents, families, villagers, friends,

community, society and country as a whole. For instance, the interviewed parent (P: V) asserted

that poor socialization results in:

> Socially unacceptable behaviors like theft, begging, pregnancy, or sex before
>
> marriage for both genders. Also results in disrespect, disobedience, poverty, fail
>
> in taking responsibility, causes social withdrawal and defame, loss identity, poor
>
> in social capital and social skills, immoral, disappear or disregard one's families
>
> or clans (it puts bad names to parents or clan), cursed, become introvert, conflict
>
> and suicide.

In addition, FGD I participants stated that as Borana, while we observe children doing

culturally unacceptable actions, we ask who the parents of these children are? Parents whose

children misbehave are lost parents by having children with misdeed and they lost their

reputation and ashamed of their children! Furthermore, key informant (KI: I) stated that children

with poor socialization as, "*Badii beenii malee bulii beenii hin qabu*"(people may accuse him/her

by saying get lost rather than prosper). Likewise, while explaining the negative impact of poor

socialization, the interviewed parent (P: I) stated that:

> *Daafanaan hin guddatuu guddatu warra dhiba* (introvert is never brought up,
>
> even if brought up it affects the family). This implies timidity is a sign of poor
>
> socialization which affects children's development. Due to his/ her behavior, the

name of the parents will be negatively judged, fail to get a proper marriage

partner, become spinster for girl and boy to find a suitable bride, get the curse,

become coward, slovenly and disorganized, develop egoistically and become

glutton.

In line with the above opinion, one participant from FGD II (F: II) reported that children

get cursed when they refuse to obey their elders: may God curse or burn you *(*you have God's

curse), *amala dhabii waan sii male dhabi* (if you have no behavior, you will not get what you

supposed to get). As finding showed in Borana children are not allowed to speak evil because it

affects their socialization. For instance, the interviewed parent (P: V) stated, *"Arrabaatti nama*

duraatti du'a" (meaning: the tongue dies before the person. If one always speaks evil he/she will

be cursed and defamed, his/her good reputation will be dead before he/ she has died). So,

children are not expected to show reproach and they must worry about their good reputation.

Agents of Children's Socialization and their Contributions in Gadaa System

The Major Socializing Agents

Participants were asked about the agents of children's socialization in the *Gadaa* system

of Borana Oromo. The responses of the participants generally indicated that children's

socialization is a cooperative task in Borana. It starts with parents and ends with all communities.

And everyone in the community is responsible to socialize children because the outcomes of

socialization are for all betterment of the communities. For instance, in the *Gadaa* system of

Borana Oromo, the agents of children's socialization include parents, siblings, extended families

(grandmother, grandfather, uncle, aunt, nephew), friends, villagers, head of the villages, clan,

Abbaa Gadaa (head of *Gadaa*), strangers and community as a whole. The data from overt

observation also confirms that socializing children is the responsibility of everyone in the community.

Besides, one parent (P: II) asserted that "*Among these agents of children socialization, parents are the most effective in socialization because they have a high attachment with children in their daily life situations.*" According to one participant in FGD II (F: VI), among the above-identified agents of socialization, a grandmother is not as such effective in socialization because as she gets old, she gives high attention to love and peace than disputes. She believes in seeing grandchild as a symbol of blessing, grace and living long lives. Loving children excessively is like giving thanks to God. And also, since her children already left home, she used as techniques not to live alone and consider them as representative of her children. For instance, children socialized by grandmother are always become careless because she doesn't punish when they did wrong and never wakeup them during their sleep. And due to these, they become dependent and fail to ensure responsibility and show poor features of socialization. One participant from in-depth interviews with parents (p: II) said:

> We don't teach good behaviors only to our children but also for the children of our village and the entire community. Because, if they are socialized in a good manner they will represent clan, take responsibility and sustain generation.

In line with this, one key informant (KI: I) said:

> When we move from one village to another and see children we ask, *ati ka eennuu?* (Whose are you?), *gosii maan?* (What is your clan), and failing to this answer is considered as a feature of poor socialization. Also, when we see children doing socially unacceptable things, we advise or punish like our children. Also, we report to the villagers or parents when we see children deviating from

the norms of the community. And their parents will never say you beat or punish my child. When children accused a person who beat them to their parents, they will get double punishment.

Contribution of Agents of Children's Socialization

The data from research participants indicated that in their living home and social environment, children learn various things and are shaped by their agents of socialization. In socializing children, parents play a great role as stated by the participants. For instance, the interviewed parents revealed that they teach toilet training, self-care skills, language, cognitive, motor and social skills, and gender roles, correcting errors as well as orienting about their immediate families, clans and community.

According to parents, the role of siblings is crucial in socializing their little brothers and sisters. For instance, one interviewed parent (P: I) stated that the sister shows her little sister what she learned from her mother (e.g. cooking, building a house, sweeping and arranging or ordering things). Another parent (P: IV) asserted that a brother teaches his little brother how to herd and graze cattle, how to hold spear and hunt, how to shoot gun and wrestle, riddling, puzzling and storytelling. Besides, one child (C: III) said, "*I teach my siblings what I learn from my parents and other agents of socialization and punish them when they do wrong.*" Moreover, beyond parents and siblings, the role of the living environment is paramount to socialize children. The interviewed parent (P: I) pointed out, "Arbii *biyyee oole fakkaata"* (the elephant looks like the soil it has stayed in). The message that the above proverb conveys to children is that children act like their social environment (e. g. friends and villagers) and learn what is good or bad from where or with whom they are living or staying.

In addition, the interviewed parent (P: III) further explained the role of a father in encouraging independent learning while socializing children as follow:

> One day a father and son went for hunting and a son asked his father how to hold *wantee* (war shield). His father responded that 'if you need, hold on your head! How do you ask me this simple question? How don't you know still how to hold your war shield and spear? You are better to die!'

Hence, from what has been described above, one can clearly understand how to teach children independence. A child does not wait for his/her parents for simple tasks, but he/she learns and overcomes challenges

In children's socialization, the roles of strangers are indispensable. For instance, one child (C: IV) said:

> One day, I was playing with my friends while herding and grazing by leaving out our cattle. An adult man came to us and asked what we were doing there. He asked us, Where are your cattle? Stop playing! Go and look after the cattle; if not, I will beat all of you and report to your parents. The child said, he and his friends don't know the man.

Strategies for Children's Socialization

The Major Children's Socialization Strategies

During the in-depth interview with parents, children, key informants and FGDs participants, the participants discussed the strategies of children's socialization. The findings generally revealed that the strategies of children's socialization in *Gadaa* are advising, storytelling and riddle, punishment (e. g. beating with a stick, pitching and yelling). There are

more strategies, such as teaching by showing things and events around them (e.g. culture),

practicing life situations (engaging in activities), reacting towards their action immediately (e.g.

through facial warning) and answering what they ask properly or providing the right information.

They added that singing songs, allowing children (especially the sons) to visit elder who are

recognized for their *argaa-dhageettii* (total knowledge of *Gadaa* acquired through seeing and

hearing), observing children's play, limiting children's play with elder and through begging

children whiningly (e.g. If you do this, I will do this for you)are helpful in socializing children.

Likewise, my observation confirms that during their night (before their sleep), children formed

groups while playing riddle and storytelling through facilitation by their parents and elder

siblings. Also, the mother mostly reacts towards her daughter's action using facial expression,

but this is not observed from her sons. Parents use more talking than facial expressions to shape

their sons.

Role of Children's Socialization Strategies

According to the research participants, the role of children's socialization strategies is

indispensable in conforming children to the community norms and all life situations. For

instance, one participant from an in-depth interview with parents (P: III) stated the strategies of

children's socialization as follow:

> To be socialized well, children should undertake the following activities like
> *foora godaanuu* (going for cattle camp or grazing cattle far away from the
> village). In this practice, children learn challenges, life situations of the
> community, hunting, and adapt the social life. *Obaa:* fetching water for cattle
> (this helps as a sport) build their energies and become strong to react towards any
> challenges which they face from the environment. *Tika:* grazing or herding (this

helps to take responsibility, develop the feeling of ownership and learn songs (e.g. cattle's songs, baby's songs, women's songs, and girl's songs), taking children to visit someone who knew about a culture very well and the child is expected to recall what the elders said. What elders (who recognized for their knowledge) said is like something broken and divided into deferent parts. And a person who narrated as stated by the elders and organized these dispersed ideas perceived as a person who fixes what has broken. When the child has explained accordingly, one may call him as upright and propose him to be *Hayyuu* (knowledgeable person elected to lead clan) in the near future.

In addition, one participant from FGD I (F: VIII) pointed out that children are socialized through riddles (helps children to recreate, think critically and find the answer for complex questions, and this helps for their mental development), storytelling (helps children to recreate, learn the culture of their community, about animals, natural resources and about their surrounding environment, the role of humanity and inhuman actions or behaviors). Similarly, data from parents revealed that parents or other family members may play with children like:

Challenger	Respondent
Binoo (Animals)	*Bineettii* (Animals)
Maan faa? (Which animal?)	*Arbaa* (Elephant)
Maan faa? (Which animal?)	*Nyeecca* (Lion) etc.

Listing these animals' names develops children's language and knowledge about existing animals in their surroundings.

Furthermore, while expressing the role of children's play in socialization, the interviewed parent (P: IV) said, *"Wannii kun ona; onii kun galma; galmii kun galma galma ona Waataati"*. *(*Meaning: This is an abandoned home, this abandoned home is galma (galma is homemade from the grass), this galma is the galma of Wata's abandoned home. Children are expected to say this three times quickly). Wata is a tribe that lives in Borana territory. In addition, one participant from FGD I (F: III) said, *"Waan ani siin hin jedhini sitti naan jedhe ma naan jetta? Ani adoo silaa siin jedhee, siin jedhe siin jedha malee, siin hin jenne siin jedhaa?"*(Meaning: Why did you say you said to me what I didn't say to you? If I said to you, I would say I said. So, how do I deny saying I said*?* (Children are expected to say this three times quickly). The message that the above traditional playing conveys to children is that children should speak the language properly and ready to complex questions and this helps children to be free from forgetfulness or slip of the tongue.

Besides, while expressing riddle as the strategy of children's socialization, a parent interviewee (P: V) stated that *"Muka cabsaa arba, marra dheedaa looni, bisaan dhugu indu'a"* (meaning: It breaks tree like an elephant; it grazes grass like a cow; if it drinks water, it will die. The answer is fire). *Fooladhee raasaa reebee, dhalee ijoollee dheedhe* (meaning: I run to bush while ready to give birth, I fear my child after I gave birth. The answer is feces). Likewise, one key informant (KI: III) stated that *"Sitti dhoofte reettiin gaafa suluudaa"* (meaning: Goat with a sharp knife has pricked you: the answer is thorn). Therefore, from what is described above, one can clearly understand these strategies help to socialize children through developing their critical thinking, avoid slip of the tongue and teach them what is painful and how children should care for themselves as well as learn about their surroundings.

According to FGDs I and II participants, families observe what children are playing. As to them, Borana always says '*ijoolleen hin tapahattuu indhoofti'* (in children's play, there are predictions). For instance, if they don't go out of home for playing: predict famine when they go out of home for playing: prosperity if they play with *Iddii* (solanum or Sodom apple): cattle or symbol of richness, when they divided into groups and fight one another: conflict. So, from what children play, the Borana gathers information about what will happen and prepare themselves to defend and use observing children's play as strategies of socialization.

Another parent interviewee (P: III) also expressed that:

> As Borana, we advise children by saying respect elders or anyone in the community and culture, be honest and trustworthy, responsible for what you do, be genuine, don't imitate people with disability or old age and don't insult or conflict with anyone. Also, we advise children if they do what is not socially accepted, by saying please this is not culture. But we don't tell the rationale behind doing wrong and immoral acts. This hidden concept of consequence itself is a mechanism to socialize children (creating fear in their minds not to do immoral again). If you justify the consequences, children and anyone will disrespect the *Gadaa* values. While children are herding and grazing, we tell them to herd the cattle carefully and take care of themselves; if don't, a wild animal will eat the cattle and harm you. If they fail to ensure their responsibility, we may give a warning by saying '*akaayiin dhiira duraa lama hin gubbattu'* (the roasting done by a man does not get burned for a second time). This helps to avoid a similar mistake which will happen next time. Beyond warning, children must be punished

through beating with a stick. We believe '*ijoolleen waaqa hin qabduu waaqii isii ulee'* (children do not have God, the stick is their God).

The finding from the in-depth interview with children indicated that their parents socialize them through advising (do this or don't do this), punishing when they do wrong (through beating with stick and insulting also refuse to give them food for a period of time) and rewarding when they do great (e.g. kiss them as a reward and give cattle). Furthermore, the data revealed that parents and other agents of children's socialization often advice children by saying don't fight with your friends, don't talk bad words or insult anyone, obey elders, properly take responsibility, use milk and other food wisely, don't be liar and pretender. Parents also advise children to help vulnerable people with all what they have, don't imitate person with disabilities and old person, don't carry heavy things, swim waterand should fear snake and other dangerous animals during herding and grazing and keep their sanitation.

For instance, one child (C: II) said:

> One day, my father gave me the assignment to count our cattle during *galchumaa*(a time during which cattle returns home). After I did, he asked me whether the cattle returned home in peace. I said, yes. Then after, somebody called through the phone and told him that one of our cattle went to their village, 'please come and check', he said. For this, my father beat me with a stick and advised me not to do this again. Also, the next day, I was sitting at home during *galchumaa*. My father aggressively told me that it's not culture (custom) that a boy sits in the home while the cattle are returning home.

In line with the above opinion, another child (C: IV) said, *"One day, I refused to carry my little sister while she was crying and my mother punished me by beating me with a stick."*

Also, as strategies of children's socialization, the interviewed parents pointed out that having limited relations with children as elders is advisable to avoid disrespect and make them more obedient. For instance, one father (P: III) stated that "*Ijoolleen yoo irga itti qiidan munnee namaatti qiiddi"* (when one smiles at children showing the gums, children will grin their anus at a person). Meaning: children don't respect whoever is familiar with them, so having limited relations with children as an elder is the best mechanism to teach children respect and socialize them well.

In addition to the above strategies, FGD I participants pointed out that teaching children about *Gadaa* values is an important way to socialize them. For instance, they stated '*Ijoollee dhugaa barsiisan'* (children must learn the truth). In Borana culture, truth is like health and what God loves, so children should be socialized under the umbrella of truth in the *Gadaa* to be upright and honest. A key informant (KI: I) said, *"Namii dhugaa irraatti du'e waan jiru fakkaata" (*one who died for the truth, believed as still he/she alive). In line with this, one interviewed parent (P: IV) said, "*Namii qaroo, dureessa fi jabaa ta'eef nama hin bulchu, yoo qajeelaa ta'e nama bulcha.*" This implies a person does not lead his community because of his intelligence, resources, and braveness but because of his/her uprightness or trustworthiness.

While expressing how to allow sons to visit elders, who are recognized for their *argaa dhageetti* (who have knowledge of culture), as the strategy of children's socialization. One interviewed parent (P: V) stated, *"The sons learn from elders through seeing and hearing. And this helps them learn the culture, lead and hold Gadaa power in their near future."* Nevertheless, the interviewed key informant (KI: II) said that the predetermination of the sons to visit elders implies how knowledge in *Gadaa* is expected to pass through patriarchy, allows sons dominantly hold political power in *Gadaa* and makes them rich in social capital. Also, this opens the way for

the women not recognized for their knowledge, not hold *Gadaa* power and end up with poor social status.

Features of Children's Socialization

The features of children's socialization in the *Gadaa* system have emerged as one major theme during data collection, transcription and reading. I have understood that two subthemes emerged. These are features of good socialization and the features of poor socialization. The rationales behind the features of children's socialization in the *Gadaa* system are also addressed. Direct quotes from the raw data are used to illustrate the reality of practices.

Features of Good Socialization

Data collected from the study participants indicated that the best quality must be expected from children to be socialized well and be possessed as they grow older starting from having *ceeraa-fokkoo* (morality) and respecting culture. For instance, the FGD I participants pointed out that the features of good socialization are giving right response when someone calls, quickly listening and responding accordingly, coming at once or immediately when called, respecting elders, honesty, taking responsibility in a good manner, hardworking, cooperative, independence, extravert, obedience, and remembering what informed. Furthermore, the interviewed key informant (KI: II) also stated that:

> Good listening and mediating are expected as a feature of good socialization. For instance, as a good mediator, a child with good behavior may ask when his brother quarrels with another child from the village and politely asks, brother Guyo! What is a problem between you and my brother?And the mediator is expected to be neutral while involving as athird party.

While explaining the good features of socialization which children are expected to have, the interviewed key informant (KI: I) said, *"I need my children to develop such characteristics as having ceeraa-fokkoo (morality), and respect culture and elders, take responsibility in a good manner, obedience, independent, hard worker, extrovert, cooperative, respectful and truthfulness".*

In line with the above opinion, FGD II participants stated that based on their current behavior, children are always judged as, "*Jibichii korma ta'u aada iraatti beessisa"* (a bull calf which will become a good bull will be known from the rope). The message that the above proverb conveys to children is that one can identify a child who will be good or bad based on his/her today's actions or childhood behaviors.

Features of Poor Socialization

The majority of the participants reported that the qualities which are not really expected from children in affecting their socialization are not respectful and embracing. The data from three sources (FGDs, in-depth interview with parents and key informants) indicated that the features of poor socialization are not respecting elders and culture; fail in responsibility, not being quick to listen and respond, sex before marriage, introverts, simply wandering in the village or moving from home to home, or going somewhere without parents' permission. And disobedience, theft, or taking somebody else materials or objects to their parents' home, begging, *kajeellaa* (desiring what belongs to others or always craving other people's things). Further, they added failure to be cooperative and hardworking, refusing to go for the message, quarreling with friends and siblings, pretension or not genuine, dishonesty and when somebody calls instead of saying yes he/she responses, why?

One interviewed parent (P: I) said, *"Going everywhere or wandering without informing or getting permission from their parents, and excessively playing with opposite sex leads to sex before marriage and unwanted pregnancy which called as Caphana (illicit sexual relationship), and very taboo in our community."* Further, this participant added that, if the beginning misconduct behavior is not controlled, Borana believes in '*qaqqabaan muchaa luuguun dhaxxi'* (touching of cow's teats will lead to sucking), which is taboo or against the culture in Borana. The message that the above proverb conveys to children is that if the children start to take somebody's object and take to their home, they will learn theft. If they simply wander from home to home without controlling, they will be rudest or idle. Accordingly, they are expected to be controlled to be under the armpit of their agents of socialization to follow the right tracks and avoid misbehaviors.

Furthermore, FGD I particpants pointed out that, Borana says when children are not taking their responsibility in a good manner '*atin kophee deessiftuu'* (you are like sandals that make one forget) (meaning: you are an unreliable person). For instance, one thinks one has sandals, but they are unreliable when walking one's feet get pierced by thorns and obstacles. Besides, while explaining disobedience as bad qualities of children's socialization, FGD II participants expressed their opinion as '*Ijoolleen sagalee yaamnaan ergaa seetee didde'* (you call children for food, but they refused to come thinking that they go for the message). Similarly, when children are failing to take responsibility, Borana says, *"Tika didaa sagalee dida"* (meaning he refuses food to refuse herding and grazing) (KI: III). This implies children may miss what they are expected to have because of their misconduct, so they should feel responsible for their every action and cooperative.

Gender Socialization in the *Gadaa* System

Values and Practices of Gender Socialization

The participants were asked about the practices and values of gender socialization in *Gadaa.* The data from FGDs, parents and children indicated that girls and boys are socialized differently and undertake deferent gender roles. While expressing gender socialization in the *Gadaa* system, the parents asserted that in Borana, gender socialization is not practiced because of culture, but because of the community's life situation. It is about sharing tasks to make life simple and helping each other. The parents added that the values and practices of gender socialization are more linked to their parents. For instance, girls are more attached to their mother and are expected to act as their mother (at home) and boys are more attached to their father. Accordingly, one mother interviewee (P: V) said:

> We socialize girls more at home. Being in the home help girls to observe what a mother is doing (the mother is expected to be a role model to her daughters). The mother may socialize her daughter by telling her what to be expected and through the facial warning. Starting from her childhood, a girl should be told by her mother regarding how to sit, talk, walk and do things. For instance, wandering in the village and playing more than expected with boys are not allowed for girls. This avoidance is advantageous to control sex before marriage and protect virginity. To ensure this, Borana says '*haadha laalii intala fuudhi'* (look at mother, marry the daughter). This shows, what the mother has, the daughter will have. If the daughter learns how to arrange or well acts in her mother's home, she will do the best for herself and her daughter.

Furthermore, the FGD II participant pointed out that the misbehavior of girls mostly touches mothers. This attachment helps girls to learn the roles and behaviors of their mothers and live accordingly. The girl will observe what her mother does (e.g. cooking, sweeping, arranging objects). This is good for the girl when she gets married to manage her home, socialize her children accordingly, and develop her physical and social skills to be competent. In addition to the above opinion, one interviewed father (P: III) pointed out that boy socialization is mostly attached to his father (outside home). If the son is attached to the mother, he would be *qorqortuu* (meddler: a man who is always interfering with what his wife doing). The data from my overt observation also shows that girls are mostly engaged in in-home activities like sweeping, cooking and fetching water. They are highly attached to their mother than father, and even they called by their mother when the sons are called by their father.

Moreover, as revealed by participant parents, starting from his childhood, the father gives his son *xiloo* (small spear made of wood) to teach him how to fight and be strong enough. Father always advises his son *saying 'lubbuun guyyaa dootii galdaa warseessaa hin sodaatin'*. (Meaning: you may lose your life on its day, please don't fear the bucking of the rhino), '*dheetee galee faa, madaan dudda duubaa faan si hin himin'* (don't call you as a timid person or coward and his wound is at back. The wound of a son must be forehead). From the above statement, one clearly understands, the sign of timidity is a sign of poor socialization and it is the responsibility of the father to make his son hero or warrior.

Similarly, another father (P: IV) said:

> To make son strong in fighting from his very beginning, the father allows him to kill *Ilaada* (grey mouse) and butterfly and puts on back of the calf and this will be his cow). Then, the son will break his arrow and start a new chapter called

hunting. During this time, the hunters may ask him, 'Did you kill a grey mouse*?* *Or gunna baatee?'* (Have you left the state of not killing anything?). This shows the son should be prepared from early childhood to be a warrior and here to defend their cattle from raiders and predators.

In line with the above opinion, children were asked about the different gender roles they performed. For instance, one girl child (C: IV) said, "*I do pounding or grinding maize, sweeping home, cleaning milk container or fumigate milk pot, collecting wood, carrying baby, washing clothes, cooking, fetching water, herding and grazing. But, I'm not allowed to do scrape cowhide and slaughter cattle."* Similarly, another boy child (C: III) stated that he is grazing and herding, *foora godaanuu* (grazing far away from the village) and fetching water for cattle. But, he is not allowed to do any house chores what the above girl stated except *jabaa* (a big piece of firewood which carried on the shoulder). The data from my overt observation also confirm that there was a practice of gender division of labor among the children and it mostly allows girls to undertake many tasks at home as well as outside their home. Furthermore, one key informant participant (KI: II) explained that:

> In our community, when the father sees while his son is sweeping home, the father may react by saying, what are you doing? This is not your business; put your broom over there! Also, parents do not allow girls to talk or call loudly. But, these all will subject girls to exploitative work and lead them not to be self-confident as they grow older. Also, gender division of labor is not supported in children's policy and it is recognized as gender inequality. For instance, to avoid gender inequality or gender division of labor, we use role model parents from the

communities who have no division of work and show how it's useful for well-being and better socialization of children.

However, the interviewed parent (P: I) said, *"When you have no girl, a boy can do what girls do for the parents."*

Challenging Factors for Children's Socialization

The findings revealed that the challenging factors for children's socialization in the study area are multiple. The data from study participants (Parents, Key informants, and FGD I and II) indicated that the challenging factors are being with families and villagers with socially unacceptable behaviors, lack of advice, corporal punishment, divorce and drug addiction (e.g. *khat* and alcohol), early marriage and gender inequality. In addition, poverty, excessive love for children, being orphan, government intervention in *Gadaa*and children's misbehaviors itself affect children's socialization in the wrong ways (e.g. being glutton). For instance, while expressing how excessive love affects children's socialization, one key informant interviewee (KI: II) said:

> The mother loves a child who she gave birth at last, first and suffers pain during giving birth and she doesn't want to expose his/her mistake to be punished by the father. When the birth of a child comes with good fortune, parents may believe this as a symbol of prosperity, so they are not eager to punish while he/she is doing wrong.

Moreover, to explain how government intervention in *Gadaa* impacts children's socialization, one father (P: IV) stated that in the *Gadaa,* when a woman accused a man of doing wrong against her, no need of searching for evidence and the defendant (a man) will get sanction

for what he did. Borana believes '*dubbiin nadheenii dhara hin qabduu dhugaa itti hin barbaadan'.* This implies the word of women is true, no need for further investigation. It is believed that if a woman has lied, this evil will turn back to her and harm her children. So, she is expected to be honest about the goodness of herself and her children. Any conflict between husband and wife doesn't lead them to make divorce and their patrimony will never be partitioned in *Gadaa*, because the role of the clan is paramount in preventing divorce and sustaining the family's life. During the shade of a meeting or clan's meeting, if a woman comes with any-cases, the priority is given to her. But, the intervention of the government in *Gadaa* affects this culture and exposes women to make divorce highly emphasizing as a court is the best place than *Gadaa* to enforce the right decision. These open a chance for children to be left without appropriate family supervision and end up with poor socialization.

The participants from FGD I stated that when parents are in conflict, mother may influence her children to take her side and refuse to obey their father. And this opens the ways to learn disrespect and fail to take their responsibility and end up with poor socialization.While expressing poverty as a challenging factor, one interviewed mother (P: II) stated that if the parents are failing to provide adequate food, children may go from home to home to beg and become *kajeeltuu* (a person who desires what belong to others or craving other person's things). Likewise, the interviewed key informant (KI: II) said, *"Divorce creates inconsistency of the relationship between the parents and children which will end up in low attachment, poor supervision and socialization."* Additionally, KI: II stated that:

> Gender inequality in the community limits girls' role which they develop through wandering and playing with their peers to develop social skills, and it only allows them to work at home or under their mother's armpit. These will affect their

social skills and socialization abilities. Also, early marriage in the community opens the way for children not socialized well because the couples themselves are too young and not well trained to socialize their children. This opens the way for children to be socialized by their grandmother which is an ineffective agent of children's socialization in the community.

In line with the above opinion, while expressing having friends with unacceptable social behaviors as a challenging factor, one key informant (KI: I) said, "*Fardii harree waliin oolu dhuufuu barata*." Meaning: a horse that spends its day with donkey learns to fart). From this, one can clearly understand that children don't give or reward one another their physical color but give their behavior to one another. Similarly, FGD I participants pointed out that parents with bad behavior allow their child to sip or taste alcohol and this will lead a child to be drunk. In addition, parents may drink in the presence of the children, which will expose them to imitate or observe and act like their parents. One interviewed mother (P: I) said, *"Ijoolleen waan warrii waarii haasa'u waaree haasofti"* (children talk about what their parents discuss during late-night while they are herding and grazing). The message that the above proverb conveys to parents is that parents should be role models for their children and should critically think whatever they do or be aware of the presence of children or as children are their followers.

However, the opinion of one mother (P: III) is contrary to the aforementioned participants. She said, "*Ilmee dhalan malee ofi hin dhalan*." Meaning: one doesn't give birth to oneself (parents and children are different). In line with this, the interviewed parent (P: V) said, *"Abbaa damma nyaateef, ilma afaan hin urgaan,"* This implies, even if the father has been eating honey, the mouth of the son is not sweet (meaning: as son is not always like his father). Sometimes children are brought up in a good or same family and the environment may not be

socialized in a good manner. To support this view, one participant from FGD II (F: VIII) said, *"Garaan haadhaa bofaa- buutii baata"* (mother's womb carries different things). Meaning: the same mother has offspring for both good and bad to indicate children's behavior is natural.

The participants of the study were asked about the responsible body for the existing challenges for children's socialization. They pointed out that all community members and all government sectors are responsible. But, a great responsibility is given to the father because Borana says '*warra ufii abbaatti duraatti du'a'* (the father dies before the family) (literal meaning: it's a father who must stand between his family and any danger or problems and rule his family to conform the community and socialized well).

CHAPTER FIVE: DISCUSSION

This study explored children's socialization in the *Gadaa* system with particular reference to Borana Oromo. In this section, the major findings of the study are discussed in line with the pertinent theoretical explanation provided and research questions raised in the previous chapters. All over the discussion, I have analyzed children's rights and responsibilities, values of children's socialization, agents of children's socialization, strategies for children's socialization, values and practices of gender socialization, challenging factors for children's socialization and explained its relation with previous research findings documented in children's socialization studies.

Discussion of Major Findings

Children's Rights and Responsibilities

As indicated in the finding, the fundamental children's right includes right to life, name,and know families, guardians, clan, care and protection, love, freedom from corporal or cruel punishment, not to be subject to exploitative practices or works. And also right to learn the culture**,** get *handhuraa,* good socialization, factual information and right to expression. In the same manner, ACRWC (1999) stated that every child shall be protected from all forms of economic exploitation and labor work which affects children's physical, mental, spiritual, moral and social development. Similarly, Art 36 of FDRE Constitution (1995) contained explicit provisions that are fundamental for the protection of child rights and welfare: Every child has the right to life; to a name and nationality; to know and be cared for by his or her parents or legal guardians; not to be subject to exploitative practices, health or wellbeing; to be free of corporal punishment or cruel and inhumane treatment. However, this study showed that girls are not given *handhuraa* during her *maq-baasa* (name-giving ceremony) because girls are strangers to their

family and they will be called after their husbands instead of their father after they get married. They do not pass their names to the family line as boys.

According to ACRWC (1999), a child shall have the obligation, according to his age and capacity. For instance, Art 31 of the charter explained that *"(a) to work for the cohesion of the family, to respect his parents, superiors and elders at all times and to assist them in case of need; (b) to serve his national community by placing his physical and intellectual abilities at its service "* (p. 14). Likewise, I found that as part of their responsibility, children must respect and obey the elders and anyone in the community (e.g. giving chair for elders), respecting and learning culture, serving as messengers, living for clans, protecting their honor and good reputation. The finding further indicated that children must take responsibility in a good manner and helping families based on their age and capacity, having tolerance and they have to use honor names to call their elders. This implies children's rights and responsibilities are interdependent and the charter puts some responsibilities on children which can support their conformity to the values and norms of society and prepare them for the future orientation of the social world. From this, I understood that the issues of children's rights are recognized in the *Gadaa* system and policy of children. Having these in mind, I can say that the discussion of children's rights in the above policy is shallower than children's rights embedded in the *Gadaa* system of Borana Oromo.

Approval Values of Children's Socialization

As indicated in the finding, the values of children's socialization in the *Gadaa* system are paramount for their today's life and future orientation. The appropriate socialization intends to teach children tolerance, obedience, and persistence, develop empathic feelings, love, and independence, moral values, trustfulness, well organized, become a hard worker and extrovert and *alaqaa* (neatness). Consistent with this finding, a study conducted by Mohan (2018)

indicated that the attitudes, skills, values and judgment children acquire in the process of

socialization allow them to become functional members of a community. Likewise, Zerihun

Doda (2005) revealed that in terms of individual persons, socialization aims to provide him or

her with the basic values, expectations and skills to act properly in the social group to which he

or she belongs. In the same manner, as to Arnett (1995), socialization has the following values

for the children: (a) impulse control, including consciousness development, (b) role planning and

performance, including occupational roles, gender roles and roles in institutions such as marriage

and parenting, and (c) creation of meaning sources — that is, what is essential, what is to be

respected, what is to be lived for. Similarly, I have found that the result of good socialization can

develop a feeling of ownership, respect, safe children from deviant behaviors, represent clan or

community and take responsibility in a good manner. Additionally, the function of good

socialization end up in getting blessing, honor and reputation, develop social capital and

determine his/ her future life situations (e.g. marriage and to be rich or poor), become role model

for others and sustain the generation. This clearly implies that children are socialized not only for

the good of children but also for the betterment of the entire community members.

As the finding revealed, if children's socialization is poor, it will result in deviant

behaviors (e.g. theft, begging, pregnancy or sex before marriage for both gender), disrespect,

disobedience, poverty, fail in taking responsibility, social withdrawal and defame, loss identity,

poor in social capital, immoral, disregard one's families or clans (it put bad names to parents or

clan) and cursed. Furthermore, poor children's socialization result in disputes, suicide, fails to

get a proper marriage partner, becomes coward, glutton, slovenly and develops egoistically.

Consistently, the literature indicated that lack of socialization affects qualities that make children

human and deprives their social, cognitive and emotional development (The Importance of Socialization, 2012, Para. 3).

Therefore, analyzing the above statement it made me say that children should practice cultures and avoid culturally unacceptable behaviors from their early childhood. They do something and avoid others for their good name and future life attachment with the community because the finding showed, *lubbuun teetii gurrii ka nama cufaati* (one's soul is personal, but reputation/honor is social).

Agents of Children's Socialization and their Contributions

As a finding indicated, children's socialization is a cooperative task in Borana. It starts with parents and ends with all communities. Everyone in the community is responsible to socialize children because the outcomes of socialization are for the betterment of all the communities. Consistently, as stated by Boakye-Boaten (2010), children in Ghana are not only respected by members of the society but also the duty of society to ensure that children were safe and socialized properly. According to Arnett (1995), the extended family does not play a significant role in children's socialization in the American majority culture and in Western countries. Also, Arnett added that peers become increasingly influential in socialization during the course of childhood in Western cultures, because children are less attached within the environment of the family, and highly exposed to socialization influences outside the family and the amount of time spent with them in and out of the school setting (leisure time) allows for the development of strong attachments.

In the western, the role of the community in socialization is not such effective due to emphasis on individualism and lack of long-term attachments and obligations between community members (Bellah et al., as cited in Arnett, 1995). In contrary, the finding showed that

in the *Gadaa* system of Borana Oromo, as the agents of children's socialization, the role of

families (including nuclear and extended families) and kinship members, friends, villagers, head

of the villages, *Abbaa Gadaa* (president in *Gadaa*), strangers and communities play a

significant role in children's socialization. Also, I found among agents of children's socialization

as well as among the families, parents are the most effective in socialization because they have a

high attachment with children in their daily life situations.

Furthermore, according to Arnett (1995), when the young couple has a child, the

grandparents form an important part of the socializing process, not only explicitly through their

interactions with the child, but indirectly by educating the parents and giving their approval or

disapproval of the activities of the parents (whether the parents like it or not). Unlike the

previous study, I have found that grandmother is not as such effective in children's socialization

because as she gets older, she gives more attention to love and peace than disputes. She believes

in seeing grandchild as a symbol of blessing, grace and living long lives and excessively loving

children is like giving thanks to God. The finding further revealed that children socialized by

grandmother always become careless because she doesn't punish when they go wrong and never

wakeup them during their sleep. Due to these, they become dependent and fail to ensure

responsibility and show poor features of socialization. However, it is impossible to conclude that

all grandmothers are ineffective in children's socialization in general and the *Gadaa* system in

particular. Hence, comparative studies across the Oromo society as well as the indigenous

communities regarding grandparents' roles within Ethiopia and Oromo society are indispensable.

The agents of children's socialization contribute to shaping every aspect of child's

development in accordance with social and cultural aspirations, as well as the needs and

demands of the society in which child exists (Huang et al., 2019). Similarly, I have found that

the agents of children's socialization teach children societal values, toilet training, self-care skills, social skills, language, cognitive skills, motor skills, gender roles, correcting errors as well as orienting about their families, peers, clans and community. In addition, the role of the social environment is vital in socializing children. Children act like their social environment (e.g. friends and villagers) and learn what is good or bad from where or with whom they are living or staying. Consistently, the literature also indicated that if the child is surrounded by warm and cooperative people, it will undoubtedly be passed on to him/her and if the neighborhood is inhabited by aggressive and violent groups, these children will learn unsocial or anti-social behavior ("Agencies of Socialization," n.d., p. 8, Para. 4).

Strategies for Children's Socialization

According to the finding, the strategies of children's socialization in *Gadaa* are multiples. These are advising, storytelling and riddle, punishment (e. g. beating with a stick, pitching and yelling). Also, the other strategies include teaching children by showing things and cultural events around them and practicing life situations (engaging in activities), reacting towards their action immediately (e.g. through facial warning) and answering what they ask properly or providing the factual information. The other strategies are singing traditional songs, allowing children (especially the sons) to visit elder who are recognized for their *argaa dhageettii* (total knowledge of *Gadaa* acquired through seeing and hearing), observing children's play, limiting children's play with elder and through begging children whiningly (e.g. If you do this, I will do this for you). In the same manner, as stated by Asafa Jalata (2012), in Oromo society, children learn from their families, communities, experts, and learn stories, folk tales, riddles and other mental games that help to acquire the knowledge of society. Consistently, indigenous African societies socialize their children through the ongoing processes of living in their traditional

customs and values, and through their traditional stories and myths, the elderly teach children

moral ethical codes of conduct and social relations (Boakye, 2010).

The strategies of children's socialization help children in many ways. For instance,

according to Tadesse Jaleta (2014), among the Guji-Oromo, storytelling provides opportunities

for constructive bonding between parents and children, educate and entertain which in turn is

helpful in the socialization process. His study also noted that parents seek to achieve three results

of socialization through storytelling: cautioning children, encouraging children to learn from

adults, and that appreciation for the importance of adult supervision for children, and these

activities encourage children to adjust their behavior to agreed expectations and values.

Similarly, I found that storytelling helps children to recreate, develop a social bond,and learn

about the culture of their community, animals, natural resources and their surrounding

environment, the role of humanity and inhuman actions or behaviors. The finding further

indicated that as socialization strategy riddle helps to socialize children through developing their

critical thinking, entertain, avoid slip of the tongue and teach them what is painful or affect them

and how children should care for themselves from it.

As it is also indicated in the finding, teaching children about *dhugaa* (trustworthiness)

and *ceeraa-fokkoo* (morality) is the best mechanism of socializing children. For instance, a

person does not lead and help the community because of his/her intelligence, resources and

braveness but because of his/her uprightness or trustworthiness, and children are expected to be

socialized from the trustworthiness point of view. Also, the finding showed, *namii dhugaa*

irraatti du'e waan jiru fakkaata (one who died for the truth, believed as still he/she alive).

Values and Practices of Gender Socialization

Children learn gender roles by modeling, which includes behavioral observation and imitation (Bussey & Bandura, as cited in Lewis, 2006). Similarly, as stated in the study conducted by Mischel (as cited in Lewis, 2006), children imitate models that they consider to be similar to themselves, usually in imitation of same-sex parents. Likewise, I have found that the socialization of a daughter mostly touches her mother. Daughters are socialized more at home. Being at home helps daughters to observe what a mother is doing (mother is expected to be a role model to her daughters). To ensure this, Borana says '*haadha laalii intala fuudhi*' (look at mother, marry the daughter). Daughters are expected to learn the roles and behaviors of their mothers and live accordingly. This is good for the daughter when she gets married to be a good mother and wife as well as a good cooker. She manages her home in an organized manner, socializes her children accordingly, and develops her physical and social skills to be competent.

On the other hand, the son's socialization is mostly attached to his father (outside home). If the son is attached to the mother, he will be negatively judged as *qorqortuu* (meddler: a man who is always interfering with what his wife doing). Consistently, Wohabie Birhan and Teka Zewdie (2018) stated that in the Gumuz community, mothers teach their daughters and fathers teach sons culturally acceptable roles in socializing their children in line with male roles in the community. Further, these scholars added that society expects female children to be good wives and male children to be good hunters, and parents expect a girl to spend time with her mother and learn to do things by observing.

Family is the first and foremost place where the development of physical and social skills occurs in children's socialization. It provides further incentives for the representation of gender roles in their everyday activities, including options for children about how to spend free time

(e.g., playing sports, doing crafts) and with whom to spend it (e.g., the same sex or the opposite) (McHale & Tucker, 1999). Unlike the literature, in the *Gadaa* system of Borana Oromo, wandering in the village and playing more than expected with the opposite sex as a child is not acceptable. This avoidance is advantageous to control sex before marriage (illicit sexual relationship) and to protect virginity.

In *Gadaa* system, both males and females are considered equal and each has his/her own instruments and power institutions, and this idea of equality in power relations is embedded in the Oromo people's egalitarian ethos, which gives gender a balanced set of power structures (IOS, 2017). In contrast, I have found that the sons learn from elders through seeing and hearing (sons visit elders who recognized for the *Gadaa* knowledge). This helps them learn culture actively, lead and hold *Gadaa* power in the near future. This implies how knowledge in *Gadaa* is expected to pass through patriarchy, allows sons dominantly to hold political power in *Gadaa*, and makes them rich in social capital. Also, this opens the way for the women not to be recognized for their knowledge, hold *Gadaa* power and end up with poor social status.

According to WohabieBirhan and Teka Zewdie (2018), Gumuz women live away from their clan members and families after they get married. When there is a dispute between the husband and wife in one of the families, there is also a chance for the other family to physically abuse the married women as a way of revenge. This will ultimately lead to divorce and the issue is highly critical for couples who have children. In contrast, I have found that in the *Gadaa* when a woman accused a man of doing wrong with her or dispute between the husband and wife, no need to seek evidence and the defendant (a man) receives sanction for what he has done. Borana believes '*dubbiin nadheenii soba hin qabduu dhugaa itti hin barbaadan.*' This implies that women's words are true; searching for evidence is not needed or they are not expected to be

questioned. If a woman does not speak the truth, it is believed as sin turns back to her and harms

her children as well as her families as a whole. A woman avoids sin for the betterment of the

entire community members. During the shade of a meeting or clan meeting when a woman

comes with any occasion, she is given priority. This implies children are expected to be

socialized from the above point of view across their lifespan.

Challenging Factors for Children's Socialization

The challenging factors for children's socialization are multiple as stated in the literature.

For instance, loss of one or both parents, divorce, alcoholism, family violence and poverty

reduces the popularity of a child among peers, which can lead to poor socialization of children

(Napora, 2015). The study conducted by Yunus and Dahlan (2013) found out that the presence of

cultural forces in the ecosystem influences the socialization and general well-being of

individuals. Likewise, the home environment is an important factor in socializing children, and it

is vital for children to be surrounded by mentally and physically stable adult family members

who are consistent, reliable and caring, compassionate and encouraging (Yunus & Dahlan,

2013). In line with this, children who are rejected have difficulty in communicating with peers,

tend to avoid interaction with others, and this affects their socialization process (Schaffer, as

cited in Napora, 2015). In the same manner, I have found that the challenging factors for

children's socialization in the *Gadaa* system are being with families and villagers with socially

unacceptable behaviors, lack of advice, corporal punishment, divorce, poverty, drug addiction,

being orphan and early marriage.

Gender inequality in combination with boy preference over girls and giving girls fewer

opportunities to play and access early learning will have an impact both on the current and future

of their lives (Mishra et al., 2012). I also found the same. For instance, gender inequality in the

community limits girls' role which they develop through wandering and playing with their peers to develop social skills. It only allows them to work at home or under their mother's armpit. And these will affect their social skills and socialization abilities. Also, the finding indicated only sons were allowed to visit the elders who recognized for their knowledge to get more knowledge about the *Gadaa,* and this helps sons to become eloquent and critical thinkers. Besides, early marriage in the community opens the way for children not to be socialized well because the couples themselves are too young and not well trained to socialize their children.

The finding further revealed that the other challenging factors for children's socialization are excessive love for children, government intervention in *Gadaa.* Besides, children's misconduct affects children's socialization in the wrong ways (e.g. being glutton). In line with this, one doesn't give birth to oneself (parents and children are different). Sometimes, children brought up in the same as well as good family and environment may not be socialized in a good manner because the same mother can have good and bad offspring to indicate the natural behavior of children. Therefore, in the *Gadaa* system, children's socialization is affected by various factors that are internal and external to the community. Hence, intervention strategies are required to smoothly facilitate children's socialization and pass the generation on the right track.

CHAPTER SIX: CONCLUSION AND IMPLICATIONS

Conclusion

The results of this study revealed that children have fundamental rights and responsibilities. Some of the rights are the right to life, name, know their families and clans, get care and protection, love, freedom from corporal or cruel punishment, right to learn the culture, get *handhuraa,* good socialization and factual information. In addition to the above rights, children's responsibility includes respecting elders and culture, learning culture, helping their families and community based on their capacity (e.g. serving as messengers, grazing and herding), and protecting their honor and a good reputation for their families and clans.

In children's socialization, there is an influence of culture. Children's socialization is all about controlling the undesired behavior of children and teaching culture, right and wrong behaviors and telling them what they are expected to do or not to do to become functional members of the community. In line with this*,* culture is an instrument to socialize children in *Gadaa* and children are socialized and protected by culture. If children are not socialized according to culture starting from their childhood, they will never be people of culture, good leaders in *Gadaa*and never play the role of humanity.

The finding also indicated that the appropriate socialization intends to teach children the moral values which include patience, conformity to the culture, obedience, cooperativeness, respectfulness, independence, trustworthiness, assertiveness and *alaqaa* (neatness)*.* If children's socialization is poor, it will result in poverty and withdrawal from all dimensions of a person. In addition, it will result in deviant behaviors which are the opposite of the above moral values, like sex before marriage or fornication and disrespect.

Moreover, the study showed that in the *Gadaa* system of Borana Oromo, the agents of children's socialization include parents and other extended families, siblings, friends, villagers, head of the village, clan, *Abbaa Gadaa* (head of *Gadaa*), strangers and community as a whole. Furthermore, the study revealed that these agents of children's socialization teach children societal values, language, self-care skills, and cognitive, motor and social skills, and gender roles.On the other hand, the strategies of children's socialization in *Gadaa* are multiples. Some of them are advising, punishing, storytelling and riddle, practicing life situations (engaging in activities), providing factual information and teaching trustworthiness and morality which are embedded in culture). These strategies help children to entertain, learn the culture of their community and environment, the role of humanity and inhuman actions or behaviors. Further, it helps to socialize children through developing their critical thinking and avoid slip of the tongue.

The concept of gender socialization is highly constructed in the study area. For instance, the misconduct of the daughter mostly touches her mother. Parents socialize daughters more at home and this helps them to observe what their mother is doing (e.g. house chores). Daughters are expected to learn the roles and behaviors of their mothers and live accordingly. This is good for the daughter when she gets married to manage her home, socialize her children, and develop her physical and social skills to be competent. Son's socialization is mostly attached to his father (outside the home. e.g. grazing and herding).

The study further revealed that the best quality must be expected from children to be socialized well starts from having *ceeraa-fokkoo* (morality) and respecting elders and culture. On the contrary, the qualities which are not really expected from children, but affect their socialization are not respectful and embracing. These include disrespecting culture and elders, sex before marriage, disobedience, theft, begging and dishonesty.

The study finally indicated that children's socialization does not pass smoothly. There are various challenging factors that may hinder the socialization process of children. These are being with families, friends and villagers with misbehaviors, lack of advice, corporal punishment, divorce, poverty, drug addiction, being orphan, gender inequality and early marriage. The other challenging factors are excessive love for childrenand government intervention in the *Gadaa* system. For instance, early marriage in the community opens the way for children not to be socialized well because the couples are too young and not well trained to socialize their children.

Implications

Based on the findings, I have pointed out four major implications: for education, policy, intervention and future research. The issues which can be solved by Social Workers are identified very clearly.

Implications for Education

➢ The first implication is concerned with providing quality education to teach multiculturalism through curriculum and peers' interaction and to teach the community about children's rights and responsibilities. These can fight gender inequality (e.g. gender division of labor in the *Gadaa* system) through eliminating practices that discriminate women and children. Further, social responsibility should be encouraged especially from the educated members of the community.

➢ Training needs to be given on strengthening women's participation in decision-making within their families, communities, workplaces and society as a whole. The educated members from the community are better to teach their community about children's rights and gender equality as well as the negative impacts of drug addiction which is one of the challenging factors for children's socialization. Education practitioners better do research on

the prevalence of social problems and the role of promotions, such as awareness creation on social, economic and cultural issues.

➢ As implications for education, the indigenous knowledge (*Gadaa*) including agents and strategies of socialization should be included in the education curriculum to make the citizens culturally competent and use as an input for children's policy. Schools of Social Work should design the 'Indigenous Social Work' course which deals with indigenous children's socialization practices both at the graduate and postgraduate levels. This can help to explore the existing indigenous children's socialization in the countrywide and encourage students and instructors to visit the practices.

➢ Teaching about the values of *Gadaa* the young generation and community to be ruled by it. To do this, there should be *Gadaa* reformation during *Gumii Gaayoo* Assembly (the most important meeting in Borana community which takes place every eight years at *Gaayoo* where important social, political and economic issues are discussed at the highest level) to evaluate their ruling system called *Gadaa* (its strengths and weaknesses). This opens the way for the community's dialogue in an inclusive manner which allows all the community members to come with different opinions (including literate and illiterate members of the community). This can create a chance to look at where children are failed and upright, create a new way of life, learn from mistakes and live according to culture to sustain the generation. In so doing, Social Workers can do the role of educator and broker through involving the interactions among the community, NGOs and government.

Implications for Policy

➢ The first policy implication of the study is related to formulating Ethiopian 'Indigenous Knowledge Policy'. Ethiopia needs to have its own indigenous knowledge policy which

comprehensively addresses all practices and values of the children's socialization in detail. Particularly to Oromia region, it is better to have its own policy on *Gadaa* to protect it well because it opens the way for the government to learn from the indigenous values (values of *Gadaa*). Moreover, incorporating this in the education policy of the country in general and Oromia, in particular, helps to learn and develop the culture as well as protect the indigenous knowledge.

➢ The study revealed that the community under study is a pastoralist who is highly affected by poverty. Therefore, the second policy implication is related to formulating Ethiopian 'pastoral safeguarding government policy', which should be designed to reduce the severity of poverty. Poverty is one of the challenging factors for children's socialization which can be addressed through this policy. Besides, Social Workers from the strength and person-in-environment perspective need to assess the community resources rather than only focusing on problems through community mobilization, so it is better to understand the problem from multi-dimensions to make interventions accordingly. Likewise, Social Workers can play the roles of policy advocacy and lobbying on behalf of the community with higher officials to bring an effective policy in addressing social problems that affect children's socialization.

Implications for Intervention

➢ As revealed in the findings, children's socialization is affected by different factors like the death of parents, drug addiction, divorce, poverty, early marriage and gender inequality. These factors cause children to feel insecure and fearful, diminish the quality of the children's interactions and personal relationships with others. To address these problems, strengthening and improving children's socialization to prepare children for future orientation, I suggest the following as intervention methods.

➢ Practitioners, researchers and the community should be aware of the existing policy, national and international documents on families and children's rights. This can help parents and communities to reduce human right violation, withdrawal of love, gender inequality, or to eliminate laws and practices that discriminate women and children by affecting their development and socialization. The concerned ones should also learn about egalitarian gender roles and increase their access to education and training opportunities.

➢ The ratified international, as well as regional conventions on children and family laws are better to be distributed at the grass root levels. This can help the community to develop awareness about gender equality, children's rights and responsibility. This opens the way for the community to look at the strength and weaknesses of *Gadaa* in child protection and socialization. Mass media should create awareness about disseminating information on children's rights, values of children's socialization, strategies and challenges that affect children's socialization by organizing the community at the grassroots level.

➢ The export of khat and alcohol to the *Gadaa* and government intervention in the *Gadaa* system for political purposes should be stopped. While doing this, the community, local government and NGOs should work cooperatively by using workshops or FGD at the grassroots level by discussing its advantages and disadvantages. *Abbaa Gadaa* is better to be a role model for the community because if he is on the right track, the community will respect the enacted laws and follow *Abbaa Gadaa*.

➢ Developing a strong social bond and mutual support among the community is suggested in order to fight poverty and make life easy. Besides, creating awareness on features of good and poor socialization as well as values of children's socialization for all community members through the community's dialogue is important. Providing support mechanisms

should be proposed for families, especially on how to raise children in a non-violent atmosphere and how to be respectful of women and other members of the community. The community is expected to develop a saving culture, using livestock insurance and running the small business rather than only depending on livestock rearing. These can help to manage scarce resources and reduces poverty which hinders the children's socialization.

➢ In addressing the above issues, Social Workers can work with families to improve their economic conditions, avoid exclusion between boys and girls, by allowing protected interaction and socialization. They can also provide counseling to family members, and play the role of educator, advocator, collaborator, broker, linkage and referral services to support and empower the affected family members because poor behaviors of the family affect children's socialization in various ways.

Implications for Future Research

➢ Very limited research has been conducted on children's socialization. Indigenous children's socialization practice in Oromo society is an untouched area. The finding implies there are needs for further research in the areas of children's socialization. Accordingly, I recommend the following issues which can be addressed by future researchers. These issues are gender socialization, impacts of globalization on the *Gadaa* system to protect the indigenous knowledge, alcoholism and its impacts on community livelihood to address the challenging factors for children's socialization.

➢ Children's socialization in each *Gadaa* grades to understand how children's socialization develops across the life course, parenting styles in *Gadaa* and different traditional games used for socialization. These may help to understand children's socialization in a holistic way and its reality as well as its strengths and weaknesses in the *Gadaa* system of Borana Oromo.

➢ Finally, I suggest more comprehensive research on both rural and urban communities using qualitative and quantitative methods to explore the general practice of children's socialization in the *Gadaa* system of Borana Oromo.

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Jimma University

College of Social Sciences and Humanities

School of Social Work

Appendix I: Information Sheet

Good morning/Good afternoon Sir /madam?

My name is Wario Wako. I am a postgraduate student at Jimma University, School of Social Work. Currently, I am conducting research on *'Exploring Children's Socialization in the Gadaa System of Borana Oromo, Southern Ethiopia'* which is required in partial fulfillment of the degree of Master of Social Work. The main purpose of this study is to explore children's socialization in the *Gadaa* System among Borana Oromo. As the participant of this study, you have been selected to participate in the study, because you hold an important position in the community and have important knowledge about children's socialization in the *Gadaa* system.

Participating in the study is voluntary. I will ask you some questions related to children's socialization in the *Gadaa* system. I am not going to talk to anyone about what you tell me. Your answers are completely confidential. You do not have to answer any question that you do not want to answer, and you may end this interview at any time you want. I assure you that there will be no negative consequence for participating or not participating in the study. To grasp the information you are going to give, I will tape-record, write your responses on a notebook and observe the values and practices of children's socialization based on your consent. While doing this, your name will not be attached to any finding of the study rather your real name will be replaced with pseudo names. Findings of the study will be used only for academic purposes. However, your honest answer to these questions will help me to better understand the values and practices of children's socialization in the *Gadaa* system. The findings of the study will help your

community to get better recognition of the *Gadaa* system on children's socialization. The time required for the interview is from 45 minutes to 1hour: 30 Minutes. If you agree to take part in the study, please confirm your agreement by signing here. Your signature below indicates your consent to participate in the study. Would you willing to participate?

Yes, ____No ____

If yes, sign the agreement below.

Signature of the interviewee (for participant who can read and write) _____

Signature of a witness (for illiterate participant) _____

<div align="right">Thank you for your participation!!</div>

Appendix II -Informed Consent Form

For the participant:

As the participant of this study, I am informed by the researcher about nature, purpose, risks, benefits and procedure of the study. The researcher has shown me his letter of support to ensure the intention of his research which is for academic purposes through reading it for me (I have read). I also realize that as the participant of this study, participating in this study is based on voluntary and has no risks. I can withdraw from the interview at any time, if I'm not happy with questions and the situations. Here, I declare my willing to participate in the study and will offer an honest answer for all questions. So, the researcher can compressively understand the values and practices of children's socialization as it embedded in the *Gadaa* system.

Name of Participant: _____

Participant's Signature: _____Date: _____

For the Researcher:

I'm a master student at Jimma University, School of Social Work. As the researcher of this study, I have informed the above-selected participant about the nature, purpose, risks and procedure of the study. I have also explained the ethical consideration during the research process to ensure consent, self-determination, confidentiality and anonymity. My signature below indicates that I have explained the above information for the participant of the study before the data collection.

Name of the Researcher: Wario Wako

The Researcher's Signature: _____Date: _____

Appendix III: In-depth Interview Guide for Parents

Pseudonym/code: _____Research site_____

Sex: _____ Age: _____ Religion: _ _____Number of children_____Position in the community _____

Date _____Beginning time_____Finishing time_____

1. Questions related to values of children's socialization in the *Gadaa* system of Borana Oromo

    A) How do you define children?

    B) What are the rights of children in the *Gadaa* system of Borana Oromo?

    C) What are the responsibilities of children in the *Gadaa* system of Borana Oromo?

    D) What is the meaning of children's socialization in the *Gadaa* System of Borana Oromo?

    E) What are the roles of culture in children's socialization?

    F) What are the values of children's socialization for children, family, communities and the whole society?

    G) What are the negative impacts of poor socialization for the children, families, communities and society as a whole?

2. Questions related to the contribution of children's socialization agents in the *Gadaa* system of Borana Oromo?

    A) What are the agents of children's socialization in the *Gadaa* system?

    B) What are the contributions of each of these agents for children's socialization in the *Gadaa* system? Which one is more effective? Why?

    C) Do you think that these agents of children's socialization have negative impacts on children's socialization? If yes, how?

3. Questions related to the strategies for children's socialization in the *Gadaa* system of Borana Oromo

    A) What are the strategies for children's socialization in the *Gadaa* system? Which one is more effective? Why?

    B) What qualities would you expect from children in the process of their socialization and what they should possess as they grow older?

    C) What are some of the qualities or behaviors you would not want to see from children that affect their socialization?

    D) What are the common traditional sayings or proverbs about children's socialization in the *Gadaa* system of Borana Oromo?

    E) What are the practices of gender socialization in Borana Oromo? By what strategies they practice this? What about its impacts (positive or negative impacts)?

4. Questions related to the challenging factors for children's socialization in the *Gadaa* system of Borana Oromo?

    A) Do you think that children who are brought up in the same families or communities can be socialized differently? If yes, why? If no, why?

    B) What are the challenging factors for children's socialization in your community?

    C) What are the causes of these challenges, if any? How these challenges can be solved? Who do you think is responsible?)

    D) What do you recommend for strengthening and improving children's socialization in the *Gadaa* system of Borana Oromo to prepare children for future orientation?

<div align="right">Thank you for your participation!!</div>

Appendix IV: In-depth Interview Guide for the Children

Pseudonym/code: _____Research site_____

Sex: _____ Age: _____ Religion: _____ level of education:_____

Date _____Beginning time_____Finishing time_____

    A) What are your rights as one of Borana Oromo child?

    B) What you do or allow you to do by your families and other agents of children's socialization?

    C) What you do not to do or not allow you to do by your families and others?

    D) What are your agents of children's socialization in your community? What they teach you?

    E) By what strategies your families and other agents of socialization socialize and disciple you when you committed a mistake or did wrong?

F) What gender roles are allowed for male or female? What you do or not do in your family and village as male or female?

G) What challenges did you face in the socialization process as a child?

H) What do you like and do not like about your relations with their parents and other agents of your socialization? (e.g. Your prohibitions from doing things, expectations of your parents from you)

Thank you for your participation!!

Appendix V: Key Informant Interview/KII Guide for *Abbaa Gadaa*

Pseudonym/code: _____Research site_____

Sex: _____ Age: _____ Religion: _____level of education: _____ Marital

Status: _____ Number of children_____Position in the community _____

Date _____Beginning time_____Finishing time_____

1. Questions related to values of children's socialization in the *Gadaa* system of Borana Oromo

   A) Who are children?

   B) What are the rights of children in the *Gadaa* system of Borana Oromo?

   C) What are the responsibilities of children in the *Gadaa* system of Borana Oromo?

   D) How do you understand the concept of children's socialization in the *Gadaa* system?

   E) Please tell me your role as *Abbaa Gadaa* of Borana Oromo in children's socialization?

     F) What are the roles of culture in children's socialization?

     G) What are the values of children's socialization (for children, family, communities and the whole society)?

     H) What are the negative impacts of poor socialization for the children, families, communities and society as a whole?

2. Questions related to the contribution of children's socialization agents in the *Gadaa* system of Borana Oromo?

     A) What are the agents of children's socialization in your *Gadaa* system?

     B) What are the contributions of these agents for children's socialization in the *Gadaa* system? Which one is more effective? Why?

     C) Do you think that these agents of children's socialization have negative impacts on children's socialization? If yes, how?

3. Questions related to the strategies for children's socialization in the *Gadaa* system of Borana Oromo

     A) What are the strategies for children's socialization in the *Gadaa* system? Which one is more effective? Why?

     B) What qualities would you expect from children to be socialized and possess as they grow older?

     C) What are some of the qualities or behaviors you would not want to see from children that affect their socialization?

     D) What are the common traditional sayings or proverbs about children's socialization in the *Gadaa* system of Borana Oromo?

E) What are the practices of gender socialization in Borana Oromo? What are the strategies to practice this? What about its impacts (positive or negative impacts)?

4. Questions related to the challenging factors for children's socialization in the *Gadaa* system of Borana?

A) Do you think that children who are brought up in the same community can be socialized differently? If yes, why?

B) What are the challenging factors for children's socialization in your community?

C) What are the causes of these challenges? How we can overcome the existing challenges? Who do you think is responsible?)

D) What do you recommend as *AbbaaGadaa* for strengthening and improving children's socialization in the *Gadaa* system of Borana Oromo to prepare children for future orientation?

Thank you for your participation!!

Appendix VI: Key Informant Interview/KII Guide for Government Expert

Pseudonym/code: _____Research site_____

Sex: _____ Age: _____ Religion: _____Level of education: _____ Marital

Status: _____ Number of children_____Position in the office _____

Date _____Beginning time_____Finishing time_____

A) Who are children? (How do you define children?)

B) What are the rights and responsibilities of children as an expert?

C) As an expert, how do you understand the concept of children's socialization? Can you please explain?

D) Can you please tell me about the role of culture in children's socialization?

E) What are the values of children's socialization for children, families, peers, communities and the government structures in having good citizens?

F) What are the negative impacts of poor socialization for the children, families, communities and society as a whole?

G) What are the agents of children's socialization in your community? What are their contributions? How you relate this with other agents of children's socialization?

A) What are the best strategies for children's socialization in the *Gadaa* system? Which one is more effective? Why?

H) What qualities or behaviors are good or bad in relation to children's socialization as an expert? How do you observe this from Borana's children?

F) What do you know about the practices of gender socialization? What are the strategies to practice this? What about its impacts (positive or negative)?

I) How is children's socialization described in the office you are working? (Please focus on the practical aspect instead of on the written policy). Which government policy care for children's socialization?

J) As a government office expert with professional knowledge and competence, what is the relevance of indigenous children's socialization mechanisms with formal children's policy?

K) Do you believe in the integration of indigenous knowledge of children's socialization with formal children's policy? If yes, why? By why method?

L) What are the challenging factors for children's socialization? What do you think about the cause of these challenges? How we can solve these challenges? Who do you think is responsible?

M) What do you recommend for strengthening and improving children's socialization to prepare children for future orientation?

Thank you for your participation!!

Appendix VII: Focus Group Discussion/FGDs Guide

Participant's code	Age	Gender	Education status	Religion	Marital status	Number of children	Position in the community

Code for the group_____ Research site_____

Date _____Beginning time_____Finishing time_____

1. Questions related to values of children's socialization in the *Gadaa* system of Borana Oromo

   A) Who are children? (How do you define children?)

   B) What are the rights of children in the *Gadaa* system of Borana Oromo?

   C) What are the responsibilities of children in the *Gadaa* system of Borana Oromo?

   D) How do you understand the concept of children's socialization in the *Gadaa* System?

   E) What are the roles of culture in children's socialization?

F) What are the values of children's socialization for children, family, communities and the whole society?

G) What are the negative impacts of poor socialization for the children, families, communities and society as a whole?

2. Questions related to the contribution of children's socialization agents in the *Gadaa* system of Borana Oromo?

A) What are the agents of children's socialization in the *Gadaa* system? Which one is more effective? Why?

B) What are the contributions of these agents of children's socialization in the *Gadaa* system?

C) Do you think that these agents of children's socialization have negative impacts on children's socialization? If yes, how?

3. Questions related to the strategies for children's socialization in the *Gadaa* system of Borana Oromo

A) What are the strategies for children's socialization in the *Gadaa* system? Which one is more effective? Why?

B) What qualities would you expect from children to be socialized and possess as they grow older?

C) What are some of the qualities or behaviors you would not want to see from children that affect their socialization?

D) What are the common traditional sayings or proverbs about children's socialization in the *Gadaa* system of Borana Oromo?

G) What do you know about the practices of gender socialization in your community? What are the strategies to practice this? What about its impacts? (positive or negative)

4. Questions related to the challenging factors for children's socialization in the *Gadaa* system of Borana?

A) Do you think that children who are brought up in the same community socialized differently? If yes, why?

B) What are the challenging factors for children's socialization in your community?

C) What are the causes of these challenges? How these challenges can be solved? Who do you think is responsible?)

D) What do you recommend for strengthening and improving children's socialization in the *Gadaa* system of Borana Oromo to prepare children for future orientation?

Thank you for your participation!!

Appendix VIII: Observation Checklist

In this study, I want to watch the actions of parents as they naturally or directly interact with their children at home settings, how children interact with their extended families, peers and other community members, different ceremonies of children and practices of children's socialization and discipline or measures taken towards their action.

When to observe_____Where_____

A) What are the children's day to day activities?

B) How do they interact with one another and with their agents of socialization?

C) Who are the agents of children's socialization in the *Gadaa* system? What are their contributions? Or what they do for children?

D) What is the reaction of the parents, peers and other community members towards a child's good or bad actions?

E) How the relationship between children with families, peers and other community members look likes in encouraging children's socialization?

F) What behaviors or actions are good or bad for children's socialization?

G) What punishment and rewards are taken towards what a child did?

H) What ceremonies, practices and strategies of children's socialization exist in the Borana Oromo?

I) What are the existing practices of gender socialization in Borana Oromo?

J) What are the existing challenging factors for children's socialization in the Borana Oromo?

Appendix IX: Document Review Checklist

The community records, government reports and meeting minutes related to children of the study will be reviewed. These will help me to comprehensively understand the nature and practices of children's socialization in the *Gadaa* system of Borana Oromo.

Document Title: _____Organization_____Review Date_____

Reviewer: Wario Wako

- Issues to be reviewed

    A) Objective of the document

    B) Children's policy, Children's right and responsibilities, and gender socialization and other socialization issues

Appendix X: Information Sheet, Consent form and Guidelines with Local Language (Afaan Oromo)

<p align="center">Jimmaa Yuunivarsiitii</p>

<p align="center">Koolleejii Saayinsii Uumamaafi Hawaasummaa</p>

<p align="center">Mana Barnoota Sooshaal Workii</p>

Odeeffannoo Guutuu

Aabba/Aatoo/ Jibicha/ Xuunnittii nageennii badhaadhaa….daadoo bosonaa?

Maqaan kiyya Waariyoo Waaqoo naan jedhan.Yuunivarsiitii Jimmaatti barataa Digrii lammeessoo Mana Barnoota Sooshaal Workiiti. Amma ammoo eebbaaf qorannoo mataa dureen isaa **'Guddisa Ijoollee Sirna Gadaa Oromoo Booranaa Keessaatti'** jedhu hojjachuutti jira.Kaayyoon qorannoo kanaa innii guddaan Sirna Gadaa keessaatti guddisii ijoollee maan fakkaata waan jedhaa laala. Kaayyoo tan guutachuuf akka nama waan ijoolleen sirna Gadaa keessaatti akkamiitti akka guddattu beeku tokkootti akka naa hirmaattu fedha.

Qorrannoo tan irraatti hirmaachuun fedhii malee dirqamaaniti. Gaafiin ani si gaafadhu waan ijoolleen sirna Gadaa keessaatti akkamiitti guddatti jedhuun walqabate qofa. Waan ati natti himte cufaa nama tokkolleetti hin himu ykn sii dhossa. Gaafii ani si gaafadhu yo quufa dhabde deebisuu dhabuu dandeetta; ammallee gaafii ykn haasaa teenna ojjuma feete dhiiftee biraa deemuu dandeetta.Ammallee, qorannoo tan irraatti hirmaachuufi hirmaachuu dhabuun yakka omaatuu hin qabdu.Duuba akka hirmaattu yo naa eeyamte odeeffannoo tana walti qabachuuf qoonqoo tantee waraabachuu, waan arge barreefachuu fi gocha akka akkaa ka guddisa ijolleetiin walqabatu daawwachuu fedha. Tan keessaatti ammoo waan ati jette malee maqaan kee argannoo keessaa fi fulaa dhibiilleetti hin dha'u. Argannoon qorannoo kanaa faayidaa baranootaatiif malee waan dhibiif hin oolu.Tanaaf, dubbii dhugaafi qulqulluu marroo waan ani si gaafadhuu yo natti himtee kaayyoon kiyya akka naa milka'uufi argannoon qorannoo kanaa waa'een sirna Gadaa uummatta kankeetii akka dhageettiifi beekkamtii argatu godha. Waan kan haasofnee obbaasuuf daqiiqaa 45 aga saa'atii 1:30 nurraa fudhata. Tanaaf, qorannoo kan irraatti hirmaachuuf yo fedhii qabaattee mallattoo teetiin/keetiin naa mirkaneessi. Yo mallatteesite mallattoon tee/kee akka ati hirmaachuu feetu agarsisiifti.Tanaaf, hirmaachuu feetaa?

Infedha_____Hin fedhu_____Infedha yoo jette naa mallatteessi

Mallattoo hirmaataa (kan dubbisuu danda'uuf)_____

Mallattoo hirmaataa…qubaan (kan dubbisuu hin dandeenneef)_____

Qoommii teetiif horii buli!

Unka (form) Fedhii Hirmaachuu Ittiin Ibsatan

Hirmaataaf

Akka nama qorannoo kan keessaatti hirmmatuutti qorataan marroo qorannoo kanaa miidhaafi bu'aa, ammallee marroo adeemsa isaa natti himee jira. Ammallee qorataan xaalayaa gargaarsa ka qorannoon kun kaayoo baranoota qofaaf akka ta'e ibsu naa dubisee ykn dubbifadhee jira. Tana irraa wannii ani hubadhu hirmaachuun fedhii malee dirqama akka hin taane, hirmaachuufi hirmaachuu dhabuun miidhaa omaatuu akkaa hin qabne, ammallee yoo natti toluu baatte dhiisee deemuu akka danda'u irraa hubadha. Tanaaf, fedhii guutuun hirmaadhee odeeffannoo qulqulluu sirna Gadaa keessaatti guddisii ijoollee maan akkaa fakkaatu akka kennu ni mirkanessa.

Maqaa hirmaataa_____Mallattoo hirmaataa_____Guyyaa _____

Qorataaf

Maqaan kiyya Waariyoo Waaqooti.Yuuniversiitii Jimmaatti barataa Digrii lammeessoo Mana Barnoota Sooshal Workiitii. Akka nama qorannoo kana qoratuutti hirmaattoota qorannoo kanaa cufaa marroo miidhaafi bu'aa ammallee adeemsa isaa beessisee jira. Ammallee, qorannoo kan keessaatti marroo dhossaa (incitii), feedhii hirmaachuu isaaniifi hiree ofiin murteeffannaa isaanii akka namuusa (ethics) qorannootti itti himee jira. Tanaaf, mallattoon kiyya ka armaan gadii waan kan cuufaa adoo odeeffannoo hin guurin dura akka hirmaattotaaf ibse mirkaneessiti.

Maqaa qorataa: Waariyoo Waaqoo

Mallattoo qorataa_____Guyyaa: _____

Gaaffii Maatiif Qophaa'e

Maqaa bakka buufame/ koodii_____Fulaa qorannoon itti tolfamtu_____

Saala_____Umrii/ Ganna_____Amantii_____Ga'ee_____

Guyyaa_____Sa'aatii itti jalqabne_____Saa'aatii itti obbaafne _____

1. Gaafii barbaachisummaa guddisa ijoollee sirna Gadaa Oromoo Booranaa keessaatti jedhu waliin walqabatan.

   A) Ijoollee jechuun maan jechuu?

   B) Akka sirna Gadaa Oromoo Booranaatti mirgii ijoollee maan faa? Dirqamii ijoollee hoo?

   C) Akka sirna Gadaa Booranaattii guddisa ijoollee jechuun maan jechuu?

   D) Ga'een ykn qoodii aadaan ijoollee guddisuu keessaatti qabdu maan faa?

   E) Fayidaan ijoollee guddisa qajeelchuu ijoolleef, maatiif ykn warraaf, ollaaf, gosaaf, uummataaf ammallee biyyaaf qabdu maan?

   F) Ijoolleen yo guddisa baddee miidhaanisiin ijoolleef, maatiif, ollaaf, gosaaf, uummattaaf ammallee biyyaaf qabdu maan?

2. Gaafii ga'ee ykn qooda warra ijoollee guddisuutiin walqabatani

   A) Akka sirna Gadaa Booranaatti eennu ykn maan faati ijoollee guddisa?

   B) Warrii kun kophaa kophaatti marroo guddisa ijoollee maan faa tolchan? Kamiitti irra guddisa qajeelcha? Maaniif duuba?

   C) Warrii ijoollee guddisu kun guddisa ijoollee irraatti miidhaa qaba jettee yaaddaa? Inqaba yoo jette, akka dansaa naa calalassi?

3. Gaafii tooftaa ykn mala sirna Gadaa keessaatti ijoollee ittiin guddisaniin walqabatu

   A) Akka sirna Gadaatti malii guddisa ijoollee ittiin qajeelchan maan faa? Kamiitti irra guddisaaf dansaa? Maaniif duuba?

   B) Ijoolleen guddisa qajeeluuf amala akkamii faa agarsiisuu malte?

   C) Amalii hamaan ijoollee irraa hin eenne ka guddisa balleessu amala akkam faa?

   D) Akka sirna Gadaa Oromoo Booranaatti marroo guddisa ijoollee laalchisee mammaassii ykn jechii jedhan maan faa?

E) Booranii dubraafi dhiira akkamiitti guddisa? Ijoolleen dubraafi dhiiraa kopha kophaatti maan faa tolchiti ykn hojjatti? Mala akkam faan guddisan? Bu'aafi miidhaan isiin ijoollee iraatti qabdu maan?

4. Gaafii akka sirna Gadaatti waan guddisa ijoollee gufuu itti ta'aatin walqabatan

A) Ijjoolleen maatii ykn hawaasa tokko keessaatti guddatan akka akka guddatan jettee yaaddaa? Eeyyee ykn iyyoo yoo jeette, maaniif?

B) Akka ardaa keetiitti wannii ijoolleen akka guddisa baddu godhu maan faa?

C) Sababii waan guddisa balleessaa kanaan dhufe maan faa? Akkamiin furuu dandeenna? Eenti itti gaafatamummaa qabaa?

D) Marroo guddisa ijoollee sirna Gadaa Oromoo Booranaa keessaatti akka dansaa midhaassuuf ykn fooyyessuuf yaada furmaataa maan qabda ykn maanti ta'uu male?

<div align="right">Qoommii teetiif horii buli!</div>

Gaaffii Ijoolleef Qophaa'e

Maqaa bakka buufame/ koodii_____Fulaa qorannoon itti tolfamtu_____

Saala_____Umrii/Ganna_____ Ga'ee ykn qoodii maatii keessaa_____

Guyyaa_____Sa'aatii jalqabne_____Saa'aatii itti obaafne_____

A) Akka ilma/intala Oromo Booranaa tokkootti mirgii ati qabdu maan faa?

B) Wannii maatiin ke, hiriyyaa fi ollaan akka ati hojjattu barbaadan maan faa? Dirqamii ati qabdu hoo?

C) Wannii ati hin hojjanne ykn warra keetiif namii dhibiin akka hin hojjanne ykn tolchine siif hin eeyyamne maan faa?

D) Akka ati guddisa qajeeltu eennu faatti si guddisa? Maan faa si barsiisan?

E) Malii warrii kankee ykn namii dhibiin guddisa ittiin si qajeelchan maan faa?

F) Yo ati wa balleessiti maan faan si adaban ykn sirreessan?

G) Wannii ijoolleen dubraa ykn dhiiraa kopha kophaatti hojjattu maan faa?

H) Akka dubraatti ykn dhiiraatti wannii ati hin hojjannee ykn maatii teetiifi namii dhibiin akka ati hin hojjanne sii hin eeyyamne maan faa?

I) Rakkoon guddisa keessaatti sii qunnamte maan faa?

J) Waan guddisa keetii laalchisee wannii ati warra si guddisu irraa jaalattuufi jibbitu maan faa? (Fkn, waan ati hojjattu ykn jaalattuu irraa si dhowwuu faa, akka ati hojjattu waan warrii fedhu faa)

<div align="right">Qoommii teetiif guddadhi!</div>

Gaaffii Abbaa Gadaatiif Qophaa'e

Maqaa bakka buufame/ koodii_____Fulaa qorannoon itti tolfamtu_____

Saala_____Umrii/Ganna_____Amantii_____Ga'ee_____ lakkoofsa ijoollee_____Guyyaa_____Sa'aatii jalqabame_____Sa'aatii itti obaafne_____

1) Gaafii barbaachisummaa guddisa ijoollee sirna Gadaa Oromoo Booranaa keessaatti jedhu waliin walqabatan.

  A) Ijoollee jechuun maan jechuu?

  B) Akka sirna Gadaa Oromoo Booranaatti mirgii ijoollee maan faa? Dirqamii ijoollee hoo?

  C) Akka sirna Gadaa Booranaattii Guddisa ijoollee jechuun maan jechuu?

  D) Akka Abbaa Gadaa Booranaatti ga'eeen ykn qoodii ati ijoolee guddisuu keessaatti qabdu maan?

  E) Ga'een aadaan ijoollee guddisuu keessaatti qabdu maan faa?

  F) Fayidaan ijoollee guddisa qajeelchuu ijoolleef, maatiif, ollaaf, uummataaf ammallee biyyaaf qabdu maan?

  G) Ijoolleen yo guddisa baddee miidhaanisiin ijoolleef, maatiif, ollaaf, uummattaaf ammallee biyyaaf qabdu maan?

2. Gaafii ga'ee ykn qooda warra ijoollee guddisuutiin walqabatan

  A) Akka sirna Gadaatti eenne ykn maan faati ijoollee guddisa?

  B) Ga'een ykn qoodii tokko tokkoo warra kanaa maan faa? Kamtu irra guddisa qajeelcha? Maaniif?

  C) Warrii ijoollee guddisu kun guddisa ijoollee irraatti miidhaa qaba jettee yaaddaa? Inqaba yoo jette, akka dansaa naa diidessi?

3. Gaafii tooftaa ykn mala sirna Gadaa keessaatti ijoollee ittiin guddisaniin walqabatu

    A) Akka sirna Gadaatti malii guddisa ijoollee ittiin qajeelchan maan faa? Kamiitti irraa guddisaaf dansaa? Maaniif?

    B) Ijoolleen guddisa qajeeluuf amala akkam agarsiisuu malte?

    C) Amalii hamaan ijoollee irraa hin eenne ka guddisa balleessu amala akkamiiti?

    D) Akka sirna Gadaa Oromoo Booranaatti marroo guddisa ijoollee laalchisee mammaassii ykn jechii jedhan maan faa?

    E) Booranii dubraafi dhiira akkamiitti guddisa? Ga'een ykn qoodii ijoollee dubraafi dhiiraa maan fakkaatti? Mala akkam faan guddisan? Bu'aafi miidhaan isiin ijoollee iraatti qabdu maan?

4. Gaafii akka sirna Gadaatti waan guddisa ijoollee gufuu itti ta'aatin walqabatan

    A) Ijjoolleen maatii ykn hawaasa tokko keessaatti guddatan akka akka guddatan jettee yaaddaa? Eeyyee ykn iyyoo yoo jeette, maaniif?

    B) Akka hawaasa keetiitti wannii ijoolleen akka guddisa baddu godhu maan faa?

    C) Sababii waan guddisa balleessaa kanaan dhufe maan faa? Akkamiin furuu dandeenna? Eenti itti gaafatamummaa qabaa?

    D) Marroo guddisa ijoollee sirna Gadaa Oromoo Booranaa keessaatti akka dansaa fooyyessuuf yaada furmaataa maan qabda ykn maanti ta'uu male?

<div align="right">Qoommii teetiif horii buli!</div>

Gaaffii Ogeessota Biiroo Mootummaaf Qophaa'e

Maqaa bakka buufame/ koodii_____Fulaa qorannoon itti tolfamtu_____

Saala_____Umrii/Ganna_____Amantii_____Ga'ee hojii_____Sadarkaa barnootaa_____ Haala heerumaa_____lakkoofsa ijoollee_____

Guyyaa_____Saa'aatii jalqabame_____Sa'aatii itti obbaate_____

    A) Ijoollee jechuun maan jechuu?

    B) Akka ogeessaatti mirgii ijoollee maan faa? Dirqamii ijoollee hoo?

    C) Akka ogeessa tokkotti guddisa ijoollee jechuun maan jechuu?

    D) Ga'een ykn qoodii aadaan ijoollee guddisuu keessaatti qabdu maan faa?

E) Fayidaan ijoollee guddisa qajeelchuu ijoolleef, maatiif, onaa-ollaaf, uummataaf ammallee biyyaaf qabdu maan?

F) Ijoolleen yo guddisa baddee miidhaanisiin ijoolleef, maatiif, ollaaf, uummattaaf ammallee biyyaaf qabdu maan?

G) Akka sirna Gadaatti eenne ykn maan faati ijoollee guddisa? Ga'een isaan maan faa?

H) Guddistoota ijoollee ka sirna Gadaati alaa waliin walbira qabdee yo laaltee kamti irra dansaa? Maniif?

I) Akka sirna Gadaatti malii guddisa ijoollee ittiin qajeelchan maan faa?

J) Ijoolleen guddisa qajeeluuf amala akkam agarsiisuu malte?

K) Amalii hamaan ijoollee irraa hin eenne ka guddisa balleessu amala akkamiiti?

L) Booranii dubraafi dhiira akkamiitti guddisa? Ga'een ykn qoodii ijoollee dubraafi dhiiraa maan fakkaatti? Mala akkam faan guddisan? Bu'aafi miidhaan isiin ijoollee iraatti qabdu maan?

M) Biiroo ati hojjattu keessaatti guddisii ijoollee maan fakkaata? Poolisiin kanaan walqabatu maan faa? (Haala qabatamaa hojii irra ooluu poolisii kanaa barraa'uu isaa caalaa naa ibsi?

N) Akka ogeessa hojjataa biiroo kanaatti waliiitti dhufeenyaafi garaagarummaan beekumsa qa'ee fi poolisii mootummaa marroo guddisa ijoollee laalchisee akkamiitti hubatta?

O) Waliitti makamuun beekumsa qa'eefi pooliisii ijoollee dansaa jettee yaaddaa? Dansaa yo jette, maaniif? Akkamiin ykn mala kamiin walti makuu malle?

P) Ijjoolleen maatii ykn hawaasa tokko keessaatti guddatan akka akka guddatan jettee yaaddaa? Eeyyee ykn iyyoo yoo jeette, maaniif?

Q) Akka hawaasa keetiitti wannii ijoolleen akka guddisa baddu godhu maan faa?

R) Sababii waan guddisa ijoollee balleessaa kanaan dhufe maan faa? Akkamiin furuu dandeenna? Eenti itti gaafatamummaa qabaa?

S) Marroo guddisa ijoollee akka dansaa fooyyessuuf yaada furmaataa maan qabda ykn maanti ta'uu male?

<div align="right">Qoommii teetiif horii buli!</div>

Gaaffii Marii Gareetiif Qophaa'e

Koodii hirmaataa	Umrii/ Ganna	Saala	Sadarkaa barnootaa	Amantii	Haala heerumaa	Baayyina Ijoollee	Ga'ee hawaasa keessaa

Koodii marii Garee _____ Fulaa qorannoon itti tolfamtu_____

Guyyaa_____Sa'aatii itti jalqabame_____Sa'aatii itti obbaate_____

1) Gaafii barbaachisummaa guddisa ijoollee sirna Gadaa Oromoo Booranaa keessaatti jedhuun walqabatan.

   A) Ijoollee jechuun maan jechuu?

   B) Akka sirna Gadaa Oromoo Booranaatti mirgii ijoollee maan faa? Dirqamii ijoollee hoo?

   C) Akka sirna Gadaa Booranaattii guddisa ijoollee jechuun maan jechuu?

   D) Ga'een ykn qoodii aadaan ijoollee guddisuu keessaatti qabdu maan faa?

   E) Fayidaan ijoollee guddisa qajeelchuu ijoolleef, maatiif, onaa-ollaaf, uummataaf ammallee biyyaaf qabdu maan?

   F) Ijoolleen yo guddisa baddee miidhaanisiin ijoolleef, maatiif, onaa-ollaaf, uummattaaf ammallee biyyaaf qabdu maan?

2) Gaafii ga'ee yykn qoodii warra ijoollee guddisuutiin walqabatan

   A) Akka sirna Gadaatti eenne ykn maan faati ijoollee guddisa?

   B) Ga'een ykn qoodii tokko tokkoo warra kanaa maan faa? Kamtu irra guddisa qajeelcha? Maaliif?

   C) Warrii ijoollee guddisu kun guddisa ijoollee irraatti miidhaa qaba jettee yaaddaa? Inqaba yoo jette, naa diidessi!

3) Gaafii tooftaa ykn mala sirna Gadaa keessaatti ijoollee ittiin guddisaniin walqabatu

   A) Akka sirna Gadaatti malii guddisa ijoollee ittiin qajeelchan maan faa? Kamti irraa guddisaaf dansaa? Maaniif duuba?

   B) Ijoolleen guddisa qajeeluuf amala akkam agarsiisuu malte?

C) Amalii hamaan ijoollee irraa hin eenne ka guddisa balleessu amala akkamiiti?

D) Akka sirna Gadaa Oromoo Booranaatti marroo guddisa ijoollee laalchisee mammaassii ykn jechii jedhan maan faa?

E) Booranii dubraafi dhiira akkamiitti guddisa? Ga'een ykn qoodii ijoollee dubraafi dhiiraan maan fakkaatti? Mala akkam faan guddisan? Bu'aafi miidhaan isiin ijoollee iraatti qabdu maan?

4. Gaafii akka sirna Gadaatti waan guddisa ijoollee gufuu itti ta'aatin walqabatan

E) Ijjoolleen maatii ykn ardaa tokko keessaatti guddatan akka akka guddatan jettee yaaddaa? Eeyyee ykn iyyoo yoo jeette, maaniif?

F) Akka hawaasa keetiitti wannii ijoolleen akka guddisa baddu godhu maan faa?

G) Sababii waan guddisa balleessaa kanaan dhufe maan faa? Akkaamin furuu dandeenna? Eenti itti gaafatamummaa qabaa?

H) Marroo guddisa ijoollee sirna Gadaa Oromoo Booranaa keessaatti akka dansaa fooyyessuuf yaada furmaataa maan qabda ykn maanti ta'uu male?

Qoommii teesaniif horaa bulaa!

Gaaffii Daawwannaaf Qophaa'e

Qorannoo kana keessaatti wannii laaluu fedhu oolmaa-bultii maatii fi ijoollee jidduu jiru manaafi ollaa isaan keessaatti, firaa-fixaa waliin, hariyyaa, onaa-olla amallee jila akka akkaa ta guddisa ijolleetiin walqabatu fi adabbii yo ijoolleen ballessite Boorannii adabu laalu fedha.

Yeroo daawwannaa_____Fulaa daawwannaa_____sa'aatii daawwannaa (jalqaba daawwii) _____ dhuma daawwii_____

Guyyaa daawwatame_____

A) Hojiin ijoolleen guyyaa guyyaan hojjattu maan?

B) Oolmaan ijoolleen hariyyaa fi warra ijoollee guddisu waliin qaban maan fakkaata?

C) Akka sirna Gadaatti eenne ykn maan faati ijoollee guddisa?

D) Ga'een tokko tokkoo warra ijoollee guddisuu maan faa? Ijoolleef maan tolchan?

E) Yo ijoolleen dansaa ykn hamtuu hojjattu deebiin hariyyaa, maatii fi onaa-ollaa maan?

F) Waliitti dhufeennii ijoolleen maatii, hariyyaa fi onaa-ollaa waliin qabdu guddina ijoollee foyyeessuu keessaatti maan fakkaata?

G) Waan ijoolleen hojjaattuuf badhaasii ykn adabbiin warrii ijoollee guddisu kennu maan faa?

H) Malii ijoollee ittiin guddisan ka akka akkaa ka Oromoo Booranaa maan faa?

I) Akka Booranaatti hojiin ijjooleen dhiiraa fi dubartii kopha kophaa hojjattu maan faa?

J) Wannii ijoolleen dhiiraa ykn dubraa hin hojjanne maan faa?

K) Akka Booranaatti wannii ijoollee guddisa balleessaa maan faa?

Gaaffii Sakatta'iinsa Sanadaa

Mataa duree sanadaa_____Maqaa dhaabbataa_____

Bakka/ Fulaa_____Guyyaa sakatta'ame_____

Sa'aatii sakatta'aame_____ _____

    Qorannoo kan keessaatti guddisa ijoollee laalchisee galmee akka akkaa ta qorannoo tanaan walqabattu:

kaayoo sanadaa, pooliisii ijoollee (mirqaa fi dirqama), gabaasa biiroo mootummaa ammalee yaada walga'ii ykn kora isaani sakatta'a. Ammallee galmee jila ijoollee ta akka akkaa fi galmee guddisa ijoollee dhiiraafi dubra akka itti guddisan ibsu. Tun ammoo maarroo guddisa ijoollee sirna Gadaa Oromoo Booranaa akka akka dansaa gadi fageessee hubadhu na gargaarti.