

Oromo *Gadaa* Values in Cultivating Indigenous Leadership Development and Conflict

Resolution: The case of Karrayu Oromo Community of Ethiopia

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As members of the Examining Board of the final PhD open defense, we certify that we have read and evaluated the Dissertation prepared by Metasebiya Bogale titled: “***Oromo Gadaa Values in Cultivating indigenous leadership development and conflict resolution: The case of Karrayu Oromo Community of Ethiopia***” and recommend that it is accepted as fulfilling the Dissertation requirement for the degree of Philosophy in Applied Social Psychology

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I hereby certify that I have read the revised version of this dissertation prepared under my direction and recommend that it is accepted as fulfilling the dissertation requirement

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DECLARATION

First, I declare that this dissertation is my own work and that all sources of materials used for this dissertation have been clearly acknowledged. Then this dissertation has been submitted to the requirements to PhD at Addis Ababa University, College of Education and Behavioral Studies and is placed at the University's library to make it available to readers under the rules of the library. Therefore, I declare that this dissertation is not submitted to any other institution anywhere for the award of any academic degree, diploma, or certificate.

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Abstract

Most African countries including Ethiopia remained in crises, social instability and conflict due to negligence and failure to develop, preserve, and scale up indigenous leadership. The study aimed to explore the nurturing of Karrayu Oromo Gadaa values in indigenous leadership development and conflict resolution. The study Guided by sociocultural development and Ubuntu theoretical perspectives, ethnographic research design was employed to explore socially constructed realities from participants' perspective in their natural settings. A total of 40 individuals (Five key informant interview (KII), five In-Depth interview (IDI) and 5 Focus group discussions (FGD) participants including counselors, elders, leaders and clan representatives, Abbaa Gadaa, individuals from different age groups found at different Gadaa grades, and women sharing common values and cultures were recruited using maximum variation and snowball sampling techniques and took part in the study. Participant observation, key informant interview guides, in-depth interview guides, and focus group interview guidelines were key data gathering tools used in the study. The study found that all clans of Karrayu community have equal representation in the five parties of the Gadaa system and power transfer recycles among these parties every eight years. There are power checkers and implementers in the Karrayu Gadaa system to regulate, control and evaluate leaders' activities. Moral, egalitarian, harmonious, peace, unity, and humaneness values are embedded in leadership development process of the Karrayu Gadaa system and served to resolve social, economic and political problems and play key role in indigenous leadership development and conflict resolution. Prospective leaders of Karrayu Gadaa system are identified and nominated by neighbors, families, elders, clan and councilors beginning from child hood using quality of good leaders' criteria such as respect to the community, knowledge of the norm, law, moral, culture and values of the community, reconciliation ability and honest; ability to lead people, ready to pay sacrifice and, trustworthiness and listening to parents and elders' advices. Thus, the Karrayu Gadaa values could be a model for indigenous leadership development practices in Ethiopia and Africa. Conserving, strengthening and scaling up such indigenous leadership development practices will solve the current mounting ethnic conflicts and wars that are fueling political, social and economic instabilities throughout Ethiopia.

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Chapter one

Introduction

This chapter emphasizes background of the Oromo *Gadaa* values, indigenous leadership development, and conflict resolution in the Oromo *Gadaa* institution, and some traditional African leadership and conflict resolution practices. The chapter also addresses the purpose of the study, statement of the problem, research question, research objectives, and significance of the study. It also provides brief definitions of key terms that are used in the study.

1.1 Background of the study

Leadership has been defined in various ways and its definitions vary in terms of leader behavior, art perspective, individual traits, influence on followers, role relationships, influence on tasks, and goals, and influence on organizational culture (Hung, 2015). George & Binza (2011) defined it as societal institution that worked to preserve the culture, traditions, customs, and values of communities. It has also seen as the guardian of customary knowledge that guiding the community in the direction of the community's values, traditions, and norms. Leadership plays a crucial role in nurturing, educating, and protecting valuable knowledge and transfers this valuable knowledge from generation to generation through the conservation of culture (Tshika, 2014).

From the position view, leadership is having positions at different levels in society such as in organizations, public offices, institutions, groups, associations, political parties, and religion (Bush, 2007). From social role perspectives like role theorists' leadership denotes role differentiation with more or less defined and assigned roles for members of a group in the community as well as in various institutions (Winston & Patterson, 2007). According to the social influence perspective, leadership is the process of influencing other individuals or people's

values, beliefs, attitudes, and behavior to guide and facilitate activities and relationships in a group or organization (Jun Hao & Yazdanifard, 2015).

The democratic perspective on its part defines leadership as a shared practice amongst leaders, elders, and clans with a participatory process that involves different stakeholders in decision-making and creates an opportunity for relating and connecting different individuals or groups from different parts of the community (Bhindora, 2013).). Scholars (e.g., Minthorn, 2014) defined leadership from the group process perspective as the holistic nature of understanding community, family, and culture, responsibility to the community, and awareness for the community.

From the trait perspective, it is believed that leadership traits are born (e.g., Hackman & Johnson, 2013). Authors (e.g. Uzohue, Yaya, & Akintayo, 2016) defined leadership as the process of influencing the work of others and encouraging people to be involved in decision-making and problem-solving through discussions.

Africa is a reach continent in cultural values and unexplored indigenous leadership institution in which authority is based on respect, moral and social values (Bizana-Tutu 2008; Khunou, 2011; Aggrey-Darkoh & Asare, 2016). In the indigenous society of Africa, individuals are taught from childhood to adulthood by their elders about cultural values including respect for authority, power, elders, and leaders and obeying orders from elders and leaders (Aggrey-Darkoh & Asare, 2016).

Cultural values have several contributions for African indigenous leadership development. For instance, it encourages participation, defends people from their enemies, avoids discrimination, and leaders' unlimited power (Bolden & Krik, 2009). Full participation of members in group discussion and decision-making, harmony, respect, tolerance, and peace play a

significant role in molding and shaping indigenous leadership development (Bizana-Tutu, 2008). Zelalem (2012) also described that leaders in the African context are expected to demonstrate these moral standards and ethical behaviors in their discussion and treatment of others by following the principle and philosophy of Ubuntu. Researchers such as Kariuki (2017) found that social values including social cohesion, harmony, openness, respect, peaceful coexistence, and tolerance contribute to resolving conflict contextually and promoting reconciliation and social justice.

Cultural value enhances leaders' ability of solving problems by dealing with, discussing, and decision making through group participation (Uzohue, Yaya, and Akintayo, 2016). Cultural values are social constructs that are embedded in indigenous leadership development to influence the action, attitudes, behavior, and activities of leaders (Lotz, 2011). As to Khoza's (2012) view, indigenous leadership is based on democratic participation that involves all members of the community in decision-making.

According to Kariuki (2017), cultural values are classified into spiritual (the ethereal value includes affective qualities such as awareness, the extensiveness of outlook, integration, gratitude, hope, humility, love, and kindness); moral values (ethical sensibilities such as honesty, reliability, and fairness) and political values deal with general social functioning, such as justice and participation is very crucial in promoting indigenous conflict resolution. Values are also defined from a seniority perspective in which children are taught to obey and respect senior people. Values from the personal perspective include trustworthiness, responsibility, honesty, respect, acceptance, fairness, loyal, and discipline, which are very crucial to influence the action, thought, and attitude of individuals in a direction to the intended objectives (Ude and Bete, 2013).

For authors (e.g., Malun, 2006), cultural values involve respecting and living in harmony with others' physical, social, and spiritual environment and help to solve problems and make decisions and serve as source of guidance for communities in times of peace, uncertainty, birth, life, and death and help the development of indigenous leadership.

There are different social roles, duties, and responsibilities that individuals are expected to play in the community while the community has the responsibility to transmit the existing cultural values to its generation (Rami, Abdullah, & Amat, 2015). It has been argued that leadership development is a process of building social capital and teaching knowledge about the culture, and responsibilities of the society, family, and clan for the young generation (Nicolaidou & Petridou, 2011).

The Oromo ethnic group in Ethiopia practices indigenous leadership under its *Gadaa* system. *Gadaa* system, in general, serves as the indigenous traditional governance that was developed by the Oromo for the benefit of the society on political, economic, social, cultural, environmental, and religious institutions (Asefa, 2012). It has been serving the people of Oromo for a longer time in various issues ranging from ritual performances, law-making, adjudication, and conflict resolution to political leadership (Asmarom, 1973). The same study confirms that the Oromo developed their indigenous leadership based on elected leadership and an orderly transfer of power from one leadership to another. This indigenous leadership within the Oromo *Gadaa* system helps for peaceful co-existence with neighboring tribal and ethnic groups.

Oromo people have rich cultural values that harmonize relationships among personal, community, nature, and environment and with divine power (Tsega, 2012). Such cultural values play a key role in leadership by maintaining continuous peace (*nagaa*), health (*fayyaa*), and social order (*tasgabbi*) with humans and the natural world as well as the divine (Wogari, 2018).

Among others, harmony is one of these cultural values that protect Oromo people from enemies, help for peaceful co-existence and to manage differences and disagreements among community members (Shongolo, Schlee & Kuwee, cited in Taddese, 2018). Patience is another Oromo *Gadaa* value that helps leaders to deal with and discuss with their tribal community, peers, elders, and families (Tsega, 2012). Similarly, egalitarian is also an Oromo *Gadaa* value that generate from the fundamental belief of the Oromo that consider all humans as the children of God (*Waaqaa*). This belief is held in the Oromo indigenous system of governance and encourages all Oromo to accept, live with, and treat others equally.

The Borana Oromo has peaceful coexistence, respect, and harmony values in their indigenous leadership to direct and resolve a conflict between southern Ethiopia, particularly in the Borana zone of Oromia in Yabello, Bule Hora, and Dire and in Northern Kenya in Torbi and Marsabit because these pastoralists share similar livelihood, culture, and histories (Amsale, 2010). Indigenous leadership development is the reflection of the indigenous knowledge and values that affect the behavior, action, activities, and the way people are thinking (Begna, 2012).

Oromo *Gadaa* values contribute a lot to the development of leaders' leadership capacity and competency in the Oromo society because individuals are expected to play their roles, rules, duties, and responsibilities that are attached to the active age-grade system (from *Daballe* to *Gadaa* grade) in which strong physical practice and testing are implemented before the candidates come to the leadership positions (Wogari, 2018).

In the Oromo *Gadaa* system, leadership development is structured based on the *Gadaa* age-grades through which leadership skills, capacity, responsibility, societal roles, and competency are developed. Indigenous leadership development processes involve preparing leaders through instilling cultural values of the community such as harmony, peace, egalitarian,

democratic, respect, and trust, passing (transmitting) these cultural values to generations (Zelalem, 2012).

The study conducted by Habtamu (2017), indicated that the Oromo people of Ethiopia developed stable and sustainable institutions by which they train future community leaders capable of exercising leadership in almost all arenas of the social life of the community.

The Oromo people have a means of socializing leaders through an institution named *Gadaa* system. Leaders of the community develop their skills, knowledge, and behaviors before reaching leadership positions which take about forty years (Zelalem, 2012) .

In the *Gadaa* system, leaders assume leadership positions and emerge as a leader after successfully passing through the stages of *Gadaa* system and fulfilling required expectations such as being able to lead clan, family, community, cattle and manage properties of the community, competences including problem-solving and communicative skills (Ibid). A leadership election is based on the system of generation classes, '*miseensaa*,' that succeed each other every eight years in assuming political, military, economic, and ritual responsibilities.

Gadaa is a participatory and democratic system in which the distribution of power across generations and down to the community is quite an egalitarian, '*qixxee*,' in which leaders are elected democratically (Asmarom, 1973).

Leadership is equally divided among the five *Gadaa* parties and the successive *Gadaa* age grades. In *Gadaa* age grades individuals perform age-based responsibilities, activities, and social roles in the indigenous leadership development that based on stages of life from childhood to old age into a sequence of formal steps (Asmarom, 1973; Asafa, 2012; Habtamu, 2017; National Register of the Intangible Cultural Heritage of Ethiopia, 2015). These *Gadaa* stages encompass *Daballe* (0 year- 8 years), *Folle* (*Gamme Titika*) (8 years- 16 years), *Qondala*

(*Gamme Gurguda*) (16 years- 24 years), *Kusaa* (24 years- 32 years), *Raba* (32 years- 40 years), *Gadaa* (40 years- 48 years), *Yuba I* (48 years- 56 years), *Yuba II* (56 years- 64 years), *Gadaa Moji* (64 years- 72 years), and *Jarsa* (72 years- 80 years) (Asmarom, 2006).

In working and performing social roles, activities, and responsibilities in a given community or institution, individuals may get into conflict with their leaders, colleagues, and employees due to many reasons. For instance, authors (e.g, Zupa, 2012; Aisha & Olaniran, 2013; Oni-Ojo & Roland-Otaru, 2013; Kariuk , 2017; Olowu ,2018) argued that conflict is part of the human beings in which individuals, groups of people, leaders, inter and intra group, families, villages, communities or tribes who live in the same or adjoining areas have disputed and competed against one another over scarce commodities and resources. That is to mean conflict often prevails among members of the community sharing similar roles, activities, and responsibilities in a given institution between employees and leaders; neighborhoods share common borders, and common resources like water, pasture lands, and grass (Gunkel, Schlaegel & Taras, 2016).

The study conducted by Olowu (2018; P.8) indicated that in indigenous African communities, conflicts are manifested in the form of; “disagreements and quarrels which resulted from breaking of the contract, robbery, slander, adulterous affairs, allegations, marital misunderstandings, injuries against persons, property damage, a misunderstanding over succession and land boundaries ”.

Conflict is accompanied by consequences like cattle raiding, loss of human life, property damage, killing mass of people, consuming materials like weapons, military and armies, and diverts the attention of humans as well as the financial resources away from development programs (Abebe, Samsom & Tessema, 2015). Conflicts disrupt the social structure, the

peaceful coexistence, and the relationship of the society including the family; kinship and clans and trade, learning, and the provision of health services, and fall people into poverty and destitution. (Oni-Ojo & Roland-Otaru, 2013).

At the same time, people seek peace and social justice; they find solutions to resolve their conflicts by using different conflict resolution strategies in their traditional institutions. Africans conceptualize conflict resolution as a healing process that involves social capital, cultural values, norms, and customs, and all stakeholders or the conflicting parties engaged in the conflict resolution (Isike & Uzodike, 2011).

Africans have been practicing their own conflict resolution mechanisms that are based on their culture and home grown values for peace and security problems. Values in the Africans indigenous institutions play a crucial role to resettle differences and social problems including conflict. For example, a study conducted by Kariuki (2017) revealed that the indigenous conflict resolution institution of the Kenya traditional community practices their own social values such as social cohesion, harmony, participation, peaceful co-existence, respect, tolerance and humility in the conflict resolutions process. Ajanaw and Hone's study (2018) also revealed that values have shaped the indigenous conflict resolution process in the Akans of Ghana and the Tswana of Botswana. The authors argued that the indigenous conflict resolution in these two countries was worked based on cultural values that are understandable and acceptable to the individuals, families, and communities of the two countries. These social values are fostering the indigenous conflict resolution process by influencing communities' action, thought, and attitude in a direction to the intended objectives (Dondo & Ngumo, as cited in Ude & Bete, 2013).

Debela (2017) also described that the traditional community of Africa has the AfSol (African-centered solution for African problems) that relies on African indigenous mechanisms

(AIMs) practiced by African communities. Some of the indigenous mechanisms of conflict resolutions in Africa include *Gacaca* in Rwanda; *Ubuntu* in South Africa; *Bashingantahe* in Burundi; *Mato Oput* in Northern Uganda; *Gadaa* system in Oromiya (Ethiopia and Kenya); *Magamba* in Mozambique; and *Kpaa Mende* in Sierra Leone. The cultural values of Africa in general and the Oromo *Gadaa* values, in particular, strengthen the indigenous conflict resolution process.

A study conducted by Dugaasa in 2014 indicates that the Oromo people prevent conflict and damages by promoting the cultural values of health promotion strategies that create conducive environments like *nagaa* (peace), *haaqa* (social justice) and *tasgabbi* (social order). Moreover, Debela (2017) described that Oromo *Gadaa* values play a key role in maintaining governance, peacemaking, and restoring peace that has been interrupted by conflict.

The Oromo indigenous conflict resolution institution like *Gumaa* can shape the Oromo's ways of life and solve any problem they encounter to build peace and security for themselves (Debela, 2017). The term *Gumaa* refers to mechanisms of settling blood feuds between two persons, families, groups, clans, and communities. It is the highly procedural and ritual mechanism for resolving conflicts related to murder or homicide cases. *Gumaa* also refers to blood price or compensation for purification for homicide or body injuries, in which the offender pays compensation or blood price to the victim's parents or relatives and officially apologies to the relatives of the victim based on the customs and practice of the society (Kebede & Aregash, 2019). *Gumaa* settles conflict and builds peace and justice by negotiating with parties involved in the conflict and it is a non-violent conflict resolution mechanism among the various Oromo indigenous institutions of conflict resolution. It is derived from the *Gadaa* system and works in parallel with the *Gadaa* system for peace building (Muleta & Ahmad, 2018). *Gadaa* values in

the traditional institution of Oromo people have multi purposes such as mutual support, building social coherence, and a sense of belongingness (Taddesse, 2018).

Oromo have concepts of peace (*nagaa Oromoo*) which can govern many aspects of Oromo life, relations with other societies, and interactions with the natural environment. Oromo people also have moral standards and values that can maintain peace and security (Tsega, 2012). The *Gadaa* officials are expected to avoid any killing and the disruption of the peace and health of others and even they avoid saying words that affect the health of others. For instance, the religion leaders of Oromo (*qaalu*) never order killing, burning, the wounding which expresses the suffering of humans and their natural environments. Even they are selective in using words. For example, instead of saying, “killing” they would say, “resting;” instead of “burning,” they would say, “cool;” instead of “wounded,” they would say, “healing.” *Gadaa* leaders also never say war, knife, and meat since they believe that if there is no peace, *Gadaa* cannot function (Begna, 2012).

1.2. Statement of the problem

Most concepts of leadership in the literature are Western-oriented, Universalist, and individualistic and few facts show an understanding of the leadership development process that underpinned the cultural values of a traditional community. A study conducted by Lyne de Ver (2008) revealed that there are few empirical studies have been conducted from the perspectives of the traditional African community on the indigenous leadership development that is rooted in the cultural values of the Africans because most studies of leadership were dominated by scholars and practitioners working in management and organizational science, industries and other related disciplines. Additionally, the study of Bolden and Kirk (2009) revealed that theoretically, methodologically, and thematically most studies of leadership conducted in Africa

focused on Western-oriented approaches such as positivistic and essentialist approaches and they were conducted in modern institutions, organizations, and public sectors.

Many leadership studies in Africa are dominated by essentialist perspectives which are characterized by objective ontologies, positivistic epistemologies, and quantitative-oriented methodologies (Van Wyk, 2007). Leadership in Africa has been focused on the modern organization, public sector, and industries and usually depends on the western approach with a better understanding of how to do business in Africa, rather than using the African approach in their organizations (Bolden & Kirk, 2009).

Describing the leadership problem of Africa, Van Wyk (2007) described that Africa is in crisis and remains in conflict due to its negligence of incorporating traditional leadership and fail to develop its leadership styles. The Ugandan President, Yoweri Museveni asked a question, “*What is Africa’s problem?*” and provided a brief answer “leadership” (Van Wyk, 2007).

In addition, Tshiyoyo (2012) described that lack of genuine leadership and governance, corruption, and lack of democratic political culture are the common problems of the Africa continent. There has been a serious deterioration of cultural values and indigenous institutions in which leadership development and different issues of the society like social problems including conflict were settled and resolved in the African community. The deterioration of the African indigenous institution and cultural values is related to various factors like Western intervention, through colonization and modernization (Aliye, 2020). African is politically, economically, and culturally dependent on the western model of influence, and its problems are deeply rooted in inappropriate policies, bad governance, corruption, and ineffective leaders (Salawu, 2012 & Sebola, 2018,).

In addition to the colonization and modernization factors, studies of leadership in Africa are usually associated with the western perspective like trait theory, great man theory, behavioral, transformational, transactional, and charismatic and these leadership theories are mainly western oriented. These theories are individualistic and leader-centric perspectives of leadership which did not fit with African indigenous cultural values and context because African culture is communal, collectivist, value-based, participative, and humanist (Basheka, 2015; Awoniyi, 2015; & Eyong, 2019). So what the African leaders have learned from the theories and practice are applied in the African institution, organizations, and public offices without considering African culture.

All the above-mentioned factors including the western models of leadership, modernization factors, applying the western perspectives, the essentialist perspectives which are characterized by objective ontologies, positivistic epistemologies, and quantitative-oriented methodologies and neglecting their cultural values and traditions have resulted Africa in reaching its climax point of corruption which is currently a common brand in the continent in which leaders' leadership skills and competence are poor and ineffective to deliver what the citizens expect from them (Owoye & Bissessar, 2012 & Sebola, 2018).

Another outcome of the above factors made African leaders succeeded by removing or ignoring the checks and balances of good governance and discarded the judiciary systems instead they use enormous power and force which allowed them to control all relevant institutions (Owoye and Bissessar, 2012). Thus, Africans leaders engaged in prolonged dictatorships that existed long-term occupation of power (Owoye & Bissessar, 2012, P.9). For instance,

Ethiopia's Emperor Haile Selassie (44 years), Gabon's Omar Odimba Bongo (42 years), Libya's Moammar Gaddafi (42 years), Togo's Gnassingbé Eyadéma (37 years), and Egypt's

Hosni Mubarak (31 years). Similarly, some of the recent dictators who ruled for more than three decades include Angola's José dos Santos, Equatorial Guinea's Teodoro Mbasosgo, Zimbabwe's Robert Mugabe, and Cameroon's Paul Biya.

There are many studies conducted on the *Gadaa* system, conflict, conflict resolution, and values. To mention some of the studies are: A study conducted by Asmarom on *Gadaa*: the three approaches to study the African society, in 1973; Lemmu and Luis conducted a study (1994) on *Gadaa* values: the building block of a democratic polity and aspects of Oromo political culture respectively; Bassi (1996) on being and becoming Oromo: Historical and Anthropological inquiry, it aimed to describe the power ambiguity or the political significance of *Gadaa*; Asmarom (2006) also analyzed the review of Oromo democracy: an indigenous Africa political system.

The other study was conducted by Desalegn et al. (2007) on the indigenous systems of conflict resolution in Oromia and the focus of the study was on the role of the *Gadaa* system, as an institution developed for guiding the social, political, economic, and religious life of the Oromo people in Ethiopia and for managing resources such as water, as well as its contribution in conflict resolution among individuals and communities. A study done by Asafa (2012) on the *Gadaa* (Oromo democracy): An example of classical African civilization focuses on how the *Gadaa* system organized Oromo society around economic, cultural, and religious institutions to promote peace, security, sustainable development, and political sovereignty.

Zelalem (2012) also conducted a study on Ethiopia: when the *Gadaa* democracy rules in a federal state: Bridging indigenous institution of governance to modern democracy, Dame (2014) also conducted a study on childrearing among the Arsi Oromo: Values, Beliefs and Practices, Ayehu, Kuto and Gamachu (2016) also conducted a study on participatory governance

embedded in *Gadaa* system: Manbadha general assembly of the Arsii Oromo. Dejene (2017) further conducted a study on indigenous federation: The Case of Borana Oromo, Ethiopia. It aimed to show how *Gadaa* is structured among the Borana in terms of power delegation among moieties, sub-moieties, and clans.

Habtamu (2017) also conducted a study on indigenous knowledge and practices of leader and leadership development in the *Gadaa* system of the Borana Oromo community of Ethiopia. Taddesse (2018) also conducted a study on the Oromo *Gadaa* system and why it is considered democratic. Its aim was to the function of the *Gadaa* system on which it regulates political, economic, social, and religious activities of the community and serves as a mechanism for enforcing moral conduct, building social cohesion, and expressing forms of community culture. Efa (2018) studied the relevance of *Gadaa* Values and practices in current development.

Even though many studies have been conducted on areas of *Gadaa* system, conflict, conflict resolution, and values, no studies have been specifically conducted on how the Oromo *Gadaa* values are cultivating the indigenous leadership development and conflict resolution in the context of the Karrayu community and other settings. The previous studies didn't explore the leaders' leadership qualities and skills that are expected from the individuals in the leadership development in the Karrayu community and there is no empirical evidence that shows the types of Oromo *Gadaa* values are expected and how these values nurture the indigenous leadership development and conflict resolution in the context of Karrayu community. Similarly, nothing is known about the interaction of the Karrayu community with the social world phenomena and the continuation of the social world phenomena to the generation. In addition, there is no empirical evidence that shows how the Karrayu community teaches and trains the young generation about the *Gadaa* values.

Thus, it is very crucial to explore how the Oromo *Gadaa* values shaping, nurturing, and developing leaders' leadership qualities in the indigenous leadership development and conflict resolution process in the context of the Karrayu Oromo community. Studying the serving of Oromo *Gadaa* values is crucial since it is potentially rich in ideas and sources of solutions for the social problems of the country especially for conflict and incompetent leadership-related problems.

Therefore, this study was proposed to explore how Oromo *Gadaa* values nurture the indigenous leadership development and conflict resolution and how the Karrayu community utilizes these values to develop and prepare leaders with leadership qualities in indigenous leadership development. The gaps mentioned above motivated the researcher to conduct a study on the Oromo *Gadaa* values cultivating the indigenous leadership development and conflict resolution in the context of the Karrayu community by using an ethnography research design.

1.3. Research questions

To fulfill and address the above-mentioned gaps, the study is guided by the following research questions:

1. How do the Oromo *Gadaa* values nurture indigenous leadership development in the context of the Karrayu community?
2. How do the Oromo *Gadaa* values serve the indigenous conflict resolution process in the context of the Karrayu community?
3. How indigenous leadership development is practiced in the Karrayu community?
4. What leaders' leadership qualities are expected to select leaders for different leadership positions in the context of the Karrayu community?

5. How does the Karrayu community teach its offspring about the Oromo *Gadaa* values and cultures?

6. What types of challenges the Karrayu community encountered?

1.4. Research objectives

1.4.1 General objectives

This paper is aimed to discuss and describe how the Karrayu community develops leaders and build leadership qualities of leaders and resolves conflict by using the Oromo *Gadaa* values.

1.4.2. Specific objectives

The specific objectives of this study were to:

1. Investigate how the Oromo *Gadaa* values cultivate indigenous leadership development in the context of the Karrayu community
2. Find out how the Oromo *Gadaa* values serve the indigenous conflict resolution process in the context of the Karrayu community
3. Search out how indigenous leadership development is practiced in the Karrayu community
4. Investigate the types of leaders' leadership qualities are expected to select leaders for different leadership positions in the context of the Karrayu community
5. Search out how the Karrayu community teaches its offspring about the social world phenomena including *Gadaa* values
6. Explore challenges the Karrayu community encountered

1.5 Scope of the study

This study was delimited geographically, thematically, and methodologically.

Geographically the study was conducted in Karrayu, in *Fentale* woreda where the *Gadaa* system

of Karrayu Oromo takes place. Thematically, the study concentrated on the serving of Oromo *Gadaa* values in leadership development and conflict resolution in the context of the Karrayu community. The study incorporated participants from *Gadaa* Leaders (*Abba Bokku*), clan representatives, youth at different *Gadaa* grades, elders, and women. Methodologically, a qualitative approach, particularly ethnography design was employed and methods for data collection were key informant interviews, in-depth interviews, focus group discussion, and participant observation.

1.6 Significant of the study

This study will have the following significances:-The outputs of this research may be used as a framework and guideline for policy makers and practitioners of leadership development. The policy makers, different program designers, and administrators of different positions in various institutions can use the findings of this study as input. The study will provide information about the support of Oromo *Gadaa* values in developing good qualities of leadership and conflict resolution. It will provide evidence-based information or document about the traditional institution of the Oromo *Gadaa* system, culture and history, and leadership development as well as its support in conflict resolution. The local government and different program planners including the cultural and tourism bureau of the Oromia region, policy and curriculum planners can obtain lessons on how indigenous leadership development is practiced, cultural values cultivate indigenous leadership development and conflict resolution, and how peace and security have been resettled in the context of Karrayu community.

1.7 Definition of basic terms

***Gadaa*:** is a traditional system of governance in which the core cultural aspects of the Oromo people and indigenous knowledge and wisdom are reflected. It is also defined as the name of the

sixth hierarchy in the *Gadaa* grade system and the eight years cycle in which each level stays in power (Zelalem, 2012)

***Gadaa* system:** is a traditional way of governance that guides the overall aspects of the social, political, economic, and religious lives of the Oromo people (Asmarom, 1973)

***Gadaa* grades:** are periods and stages of development that male individuals are enrolled in the same generation set which has a division of tasks, responsibilities, and roles of the community throughout their life cycle in the *Gadaa* system (Asefa, 2012)

***Gadaa* values:** are the Oromo standards or guidelines in the cultural worldview of Oromo people such as respect for elders, egalitarianism, moral, humanness, peace, harmony, conformity, solidarity, and cohesiveness (Aliye, 2020).

Leader: is a person who actively participates in understanding and identifying problems of the community and forward solutions contextually and creates ways of change and getting resources to implement changes (Manmohan, 2018).

Leadership: It is defined as a collective action to influence social behavior in which values should be at the core of the leadership development effort including the personal values of the leaders themselves (Balkundi & Kilduff, cited in Van De Valk, 2008).

Leader development: is defined as the development and expansion of a person's capacity that includes intrapersonal skills and abilities such as self-awareness, self-regulation, and self-motivation to be effective in leadership roles and processes (Day, cited in McCallum and O'Connell, 2009).

Leadership development: is defined as the development of individual and group leadership ability, knowledge, and skills, as the result of reciprocal interactions among the leader, family, elders, peers, and the social environment (Avolio, Walumba & Weber, 2009).

Conflict- can be described as disagreement because of differences in the interests of people which could be material, resources (water, grass, land), ideological, and any other thing that makes people fight one another between people, families, inter-ethnic, clans, and others ((Zupa, 2012; Aisha and Olaniran, 2013 & Olowu, 2018).

Conflict resolution mechanism: is a mechanism to repair the broken or damaged relationship and heal wrongs and restore community harmony, the social relationship, and psychological values among the victim, offender, and the community (Abera, 2017).

Chapter two

Review of related literature

This chapter focuses on addressing the concepts of *Gadaa* values and their serving in indigenous leadership development and conflict resolution in traditional communities.

Discussing the concept of indigenous leadership development, conflict resolution, and the theoretical and empirical literature on leadership, and conflicts resolutions are the focus of the chapter. Therefore, the literature review was based on scholarly peer-reviewed articles, journals, dissertations, and books.

2.1 Concepts of leader, leadership and leadership development

Leadership development is a process that enables individuals to understand and be aware of the values and culture of the community and their roles and responsibility (Minthorn (2014). It is a continuous, progressive, sequential process that helps leaders acquire skills, knowledge, and behaviors through the complex reciprocal interactions between the leader, family, and elders (Avolio, 2007; Avolio, Walumba & Weber, 2009).

Leadership development is a fundamental issue that requires careful attention to the leadership capacity development of leaders. Leadership has been defined in various ways and its definitions vary in terms of leader behavior, art perspective, individual traits, influence on followers, role relationships, influence on tasks, goals, and influence on organizational culture (Hung, 2015). For instance, from the art perspective, leadership is an interactive process to influence and motivate individuals or groups of people to lead one another to the achievement of organizational goals and it is defined as articulating visions, embodying values, and creating the environment within which things can be achieved (Mohamud, Abdi & Mohamed, 2013). Minthorn (2014) also defined leadership from the group process perspective as the holistic nature

of understanding community, family, and culture, responsibility to the community, and awareness for the community.

Sharma and Jain (2013) described leadership as a process by which a leader influences a group or individuals to accomplish a task and directs the organization in a way that makes it more productive. Leadership is not described simply in terms of the behavior of an individual since leadership involves collaborative relationship which is based on the shared values of people who work together (HREI, 1996).

A leader can be a person who selects, equips, trains and influences one or more followers who have diverse gifts, abilities, and skills to achieve the organization's mission and objectives (Kraines, 2001). Furthermore, Amanchukwu, Stanley, and Ololube (2015, P. 10) described a leader as: "Must be visionary, passionate, creative, flexible, inspiring, innovative, courageous, and creative, initiates change and have the experience, knowledge, commitment, patience and must have the skill to negotiate and work with others to achieve goals".

Concerning the development of leadership abilities and skills of a leader, there is a concept of leader development that refers to the expansion of a person's capacity to be effective in leadership roles, while leadership development involves complex processes including leader development that is achieved through training and experience (Kraines, 2001).

Leader development is a process of building and nurturing individual human capital including work experience, education, knowledge, skills, and training (Day and Forret, cited in McCallum and O'Connell, 2009). To understand leadership, there is the concept of leadership development which is affected by many factors. Leadership development is affected by early life experience from early childhood, through high school and college. Explaining the influence of early experience, Riggio (2008) revealed that leaders effectiveness in their leadership position

influenced by early life experience and individual leadership competencies. Most researchers including Kraines (2001), Sharma and Jain (2013) and Hung (2015) suggest that leaders should be engaged in a constant learning and education process which facilitates identification of the best candidate for a leadership position.

Leadership development is a complex and interactive process that builds the interpersonal relationship of leadership with followers and multiple actors and creates a relationship that is maintained within the social context (Nicolaidou & Petridou, 2011; & Derue & Myers, 2014).

Avolio (2005) described leadership development as the on -going process resulted from accumulation of events from birth and learning of new knowledge, skills and values that shape individuals to influence others. Additionally, Minthorn (2014) argued that in the leadership development, cultural values promote individuals understanding, responsibility and roles expected from them. For instance, describing leadership development as making people understand the community, Cloud Hehaka Sapa said in the study done by Minthorn (2014, P.18) 'I am nothing without my community.'

Researchers such as Riggio (2008), Avolio, Walumba & Weber (2009) described that leadership development is a continuous, progressive, sequential process in which leaders acquire skills, knowledge, and behaviors through complex reciprocal interactions between the leader, family, elders and through feedback and training.

2.2 Values and leadership development

The term value is conceptualized as the worth, relevance, or utility of things, action, behavior, and relationship (Oyserman, 2015). Similarly, truth, honesty, love, peace, non-violence, friendship, and empathy can also represent the term (Shanthini, 2018). Value guides individuals by reminding a sense of the basic principles of right and wrong (Oyserman, 2015).

Cultural values represent what is right or wrong, acceptable or unacceptable, and encompass all learned and shared, explicit or implied, assumptions, beliefs, knowledge, and norms (Schwartz, cited in Dame, 2014). Africans have diversified but shared and communal cultures. Common and shared cultures across the continent include a sense of communality, hospitality, respect for authority, elders, and religion (Lassiter, 2000).

Values such as honesty, openness, friendship, trust, harmony, compassion, equality, and democracy help leaders to make a positive contribution to society (James, 2014). Values-based leadership qualities are described as the competencies of leadership that are learned, developed, and rooted—within the set of core values such as moral, honest, and harmonious values (Keyser, 2011). Values make leadership very effective and help leaders to have the ability to change and influence the attitude or behavior of others (Reese, 2017).

Despite not being well explored and exploited, Africa is the home of indigenous value-based leadership systems. For instance, Ubuntu of Bantu tribe in South Africa and the Oromo *Gadaa* system in Ethiopia are very few to mention. Ubuntu is a cultural worldview common among the Bantu tribes of Africa that emphasizes the interconnectedness of self within society and the extension of humanness within a shared community (Le Grange, 2011; Murithi, 2009; Poovan, du Toit & Engelbrecht, 2006). Some of the behavioral expressions of Ubuntu are compassion, peace, love, respect, working together in social harmony, and a humanistic concern for relationships which enables leadership to promote the development of inclusive culture (Muchiri, 2011, p14).

In South Africa, leadership is a culturally oriented concept that incorporates traditional beliefs, norms, and values. For instance, the first two democratically elected presidents, Nelson Mandela, and his successor Thabo Mbeki were considered good leaders elected from the Eastern

Cape. These two leaders were significantly influenced by the cultural and social values of their society (Broodryk, 2010; Hofstede, 1980; Rubio-Sanchez, Bosco & Melchar, 2013). Similarly, in the indigenous San community of South African, leadership is participatory in which a large number of community members participate in decision-making. These leaders are valued internationally for their exemplary Ubuntu style of leadership, as well as their humanness, tolerance, and ability to forgive (Broodryk, 2010; Littrell, 2011).

Indigenous leadership development is influenced by cultural values such as trust, respect, and fairness that benefit the lower-level needs of the community and followers (Kraemer, 2011). Value-based leaders can create a value-laden culture creating opportunity of equal participation in decision-making, developing a sense of community amongst team members, conveying passion and emotion (Buckner, 2013; Prilleltensky, 2000). Indigenous leadership cannot be described without considering the culture of the given people since leadership is influenced by cultural context and values of integrity, empowerment, and social responsibility (Reilly & Ehlinger, 2007).

2.3 Conflict and conflict resolution

Conflict is an inevitable phenomenon in any society due to differences in interests, values, and goals. Africans have different views in conceptualizing conflict, regarding the African view of conflict, the study of Theres and Oluwafemi (2014) revealed that conflict is traditionally defined as a struggle over values and claims to scarce status, power, and resources in which the opponents aim to control, injure or eliminate their rivals.

Furthermore, Olowu (2018) explained that conflict exists in the form of a quarrel that among people of different communities or ethnic groups, between individuals or people, leaders, families, villages, communities, or tribes who lived in the same or adjoining areas. To maintain

their interest, they fight one another and bitterly seek the elimination and/or subjugation of rivals and provoke wars that result in depopulation and devastation (Zupa, 2012; Aisha & Olaniran, 2013 & Olowu, 2018).

Most African societies depend on social capital to maintain social order and harmony. In Africa, conflict resolution is based on cultural values, norms, and beliefs that are understood and accepted by the community and it is the reserve of elders, diviners, healers, and other respected members of the society (Khunou, 2011).

In Africa, there are levels of conflict resolution that are found at the interpersonal or family level, the extended family level, and the village or town level (chief in council). In line with this, Olusola and Aisha (2013) found that in Eastern Nigeria, among the Igbo people, there are different indigenous conflict resolution institutions which include the family head (members of the family head), the *Umuada* (the married daughters of the family or village), the *Amala* (village tribunal which composed of ten to fifteen lineages) and Oracles (divination is used to identify mysterious causes) and these traditional institutions have authorities to serve as mediators, facilitators, negotiators and peacemakers over their domain, especially on conflict issues.

Similarly, a study conducted by Kariuki (2017) showed that in Kenya, the first institution is a family institution consist the husband, wives, and children who can play a role in conflict management. The second is extended family and neighborhood, which comprising aging parents, in-laws, relatives, and other dependents are acting as a conflict management institution. The third is a council of elders which is a common institution in almost all communities of Kenya and their role differed from community to community ranging from cultural, economic, and socio-political

organization to conflict management in the community. It consists of elders, respected and wise men that know about the affairs and history of the community.

2.4 Oromo *Gadaa* Values and indigenous leadership development

The *Gadaa* system is the political, economic, social, cultural, and religious institution of the Oromo people (Habtamu, 2014). *Gadaa* is an icon institution of the Oromo people that symbolizes Oromo's culture, history, and behavioral patterns of indigenous democracy. Though it has no clear date of emergence, *Gadaa* existed as a complete system at the beginning of the sixteenth century (Asafa, 2012; Zelalem, 2012).

Almost all Oromo are conscious of *Gadaa* and express this pride in the system of its values such as democratic, equality, participative, peaceful, and moral values. *Gadaa* is the first and foremost administration system in which powers and responsibilities are distributed among the members of the people based on age and experience (Zelalem, 2012). When explained from a structural and functional perspective, *Gadaa* is a system of generation segments or *Gadaa* classes that succeeded each other every eight years in assuming political, military, judicial, legislative, and ritual responsibilities (Asmarom, 1973; Zelalem, 2012). It is considered a complex system, which governed almost every aspect of life, wisdom, and philosophy of the Oromo people (Baissa, 1994).

It is a traditional system of governance in which the core cultural aspects of the Oromo people and indigenous knowledge and wisdom are reflected (Tesema, 2016; Zelalem, 2012). In the *Gadaa* system, a leader is elected every eight years following democratic procedures in the leadership system of the Oromo people (Tesema, 2016).

The Oromo *Gadaa* system has been established based on classes or grade systems in which the newly born enters the first class of this grading system and performs the specific roles

assigned for the grade and moves to the next grade every eight years, and reaches the leadership grade at forty years after birth. Even though the concept of *Gadaa* is very complex, it could be referred to as the eight years of government, or the *misensaa (party)* in power, or is a traditional system of governance in which the core cultural aspects of the Oromo people and indigenous knowledge and wisdom are reflected (Zelalem, 2012). It is also defined as the name of the sixth hierarchy in the *Gadaa* grade system and the eight years cycle in which each party stays in power (Asmarom, 1973).

For this study, *Gadaa* is considered a traditional and whole system of governance in which *Gadaa* classes succeeded every eight years, and the core cultural values of the Oromo are reflected. As a system of government, Tesema (2016, P.5) explained it as “elections with democratic procedures, of a new leadership after every eight years with a smooth transition of power known as *Baalii walirra fuudhuu* in *Afaan Oromo*, meaning handing over the symbol of power and the system does not accept the leadership of one person as is often done in monarchical institutions.” As a system of *Gadaa* classes (*miseensa*) it refers to the division of the Oromo into age groups and enjoyed rights, duties, and responsibilities.

Gadaa system is working based on democratic and egalitarian values of the election of political leaders through their representatives and transfers of power every eight years (Lewis, 1994; Asafa, 2012). This shows that *Gadaa* has peaceful, egalitarian, and democratic in which power is transferred peacefully every eight years to the next generational grades (Ibid).

The Oromo *Gadaa* values harness the energies of the youth to the ends of the society and give a strong awareness of its various socio-political functions and responsibilities for each individual in the social structure to aware and understand the responsibilities that the community and the system demand from him or her because the Oromo age set system provides a clear

structural reference for members of the society (Hussein, 2004). The indigenous institution of the Oromo people has its traditions, values, and principles that guide and regulates every aspect of an Oromo life including personal, interpersonal, group, social, economic, and political life (Asmerom, 2006; Asafa, 2012). *Gadaa* incorporates democratic values. Regarding the democratic value, Asafa (2012, P.3) described:

Checks and balances through a periodic succession of every eight years and division of power (among executive, legislative and judicial branches), balanced opposition (among five parties), and power sharing between higher and lower administrative organs to prevent power from falling into the hands of dictators. Other values of the system are a balanced representation of all clans, lineages, regions, and confederacies, accountability of leaders, the settlement of disputes through reconciliation, and respect for basic rights and liberties.

Discussing the philosophy of Oromo democracy, Asmarom (1973) ensured that power does not fall in the hand of war chiefs and single leaders, because the Oromo people created a system of checks and balances. Oromo practices and behavior have been regulated by the *Gadaa* democracy and values and Oromo people are conscious of their cultural identity to their language Afaan Oromo, their relation to nature (plants, water, animal, and with different creatures), and the existence of a powerful force that regulates the connection between nature and society.

The Oromo people also have cultural and customary knowledge which is known as beekumssa aadaa and knowledge of laws known as beekumssa seera. The knowledge of laws is further classified into seera Waaqa (the laws of God) and seera namaa (the laws of human beings). The laws of God are unchallengeable and absolute, and the laws of human beings can be changed through consensus and democratic means. Oromo customary

knowledge is public and common knowledge that guides and regulates the activities of members of society (Asafa, 2012, P.5)

The communal value in the Oromo society is crucial. Regarding the communal value of the Oromo people, Wake (2015, P.8) described it, “Communal life is very important and everybody is welcome to the communal life in which individuals are seen through others and again the community is incomplete without individuals”. In the Oromo worldview, community is a context consists both *nama*- a person and human being and *Namummaa*- humanness. In the philosophy of *Namummaa* (humanness), the individual is a communal being, inseparable from and incomplete without others (Asafa, 2012).

The humanness (namummaa) philosophy of the Oromo people is conceptualized more in the Oromo institutions like breast sucking (harma-hodha), friendship (michuu), compensation (Gumaa), equality (qixxee), stick hold by women (siqqeee) and self-help associations like work in association (daboo), working in association turn by turn (daadoo) and Idir (afooshaa) give historical reality that Oromo relational philosophy has been practiced by the Oromo people over many centuries (Wake, 2018, P.8).

“The spirit of humanness (*namummaa*) exists in the form of solidarity, self-expression, fighting for justice, religious, respect, tolerance and peaceful co-existence with other people” (Wake, 2018, P.8). In the *Gadaa* system, there are fundamental cultural values that the leadership development is based. These are humanness (*namummaa*), in which, an Oromo’s behavior and character are guided in which the interpersonal, community relations and relationship with God (*Waaqaa*) and other creatures are determined (Aliye, 2020).

In the Oromo perspective, the presence of personal, community, and environmental peace and health as well as harmony with the divine power are essential conditions for their social

well-being and building peace (Zelalem, 2012). The interaction and relationship of the Oromo community and members with others is based on the spirit of:

Harmony, empathy, dignity, respect, and generosity with one another in the family, village, clan, lineage, and nation. The Namummaa (humanness) value reveals through love, respect, unity in diversity, tolerance, sharing, care, empathy, hospitality, solidarity, forgiveness, restorative justice, reconciliation, and peaceful co-existence (Aliye, 2020, P.8).

Another essential element of the Oromo value is a moral value (*safuu*) refers to what is wrong and right and it is the core value of the Oromo people. Asafa (2012) explained that the behavior of the Oromo community should be in line with the moral values and every member of the Oromo society is expected to act with the societal norms and rules. Contradicting and neglecting these moral values of the society (*Safuu*) is supposed as *Cubbuu* which the Oromo people view as breaking moral values of the society (*Safuu*) such as killing another person, lying, cheating, robbing, disrespecting one's parents and elders, abandoning belief in *Waqaa*, abandoning one's culture and tradition and neglecting responsibility (Abera, 2017).

Another *Gadaa* value of the Oromo people is respect for humans (*nama kabajuu*) which refers to respecting the individual and collective rights of people including freedom of speech, right to own property, assembly and to participate in the political process are also part of the Oromo *Gadaa* values (Baissa, 1994). Oromo people also have a concept of egalitarian (*qixxee*), value. Regarding the egalitarian value, Lewis (1994) explained what he encountered in the western Shewa community about egalitarian (*qixxee*) as the notion of Oromo in which all participants in a group are considered and treated as equal even if some are richer and more powerful than others and all are permitted even expected to participate in the shared and collective affairs and responsibilities.

Describing the Oromo *Gadaa* values, Aliye (2020, P.9) explained egalitarian value comparing with the Western as “Unlike the western liberal democracy, *Gadaa* ensures equality in the representation of clans and lineages, equitable distribution of resources and division of labor that enrolls people of all ages, men and women to contribute to societal life.”

2.5 Oromo *Gadaa* Values and indigenous conflict resolution

The Oromo people conceptualize conflict as the existence of crime or law breaking (*Ballessa*) caused when someone harms or kills someone else, and the existence of the evil spirit whom they refer to as *Setaana*. According to the Oromo view, the evil spirit (*Setaana*) constantly tempts people to do wrong things. *Chubuu* is also viewed as one’s conscious act to harm other people, making sin against society and God (*waaqa*) and it harshes the internal consistency of society and impairs harmonious relationships between God (*waaqa*) and humans, the earth (*lafaa*), and other elements of the ecosystem.

The Oromo people experience social and political conflicts at different levels like the intra-ethnic groups, inter-ethnic groups, and inter-clans which may crack and breach the harmonious and peaceful coexistence relationship with their neighborhoods (Abera, 2017). Conflict destroys physical property, psychological and social capital and it leaves a history of mistrust and hostility between the parties involved. At the psychological level, it can be traumatizing and horrifying for the victims and the offender as well as for the groups to which they belong.

The Oromo people have traditional conflict resolution mechanisms to resettle and repair the breached relationship through the *Jaarsa biyaa* (elders of the community), *dhugaa baasu* (in which conflict is resolved by detecting the truth) about the causes of the conflicts for justice and peace building and *Gumaa* (compensation) in which payment is given for the wrong committed

and *aaraarsa* (reconciliation) is also a conflict resolution strategy which is used to keep and restore harmony between the conflicting parties and humans and nature.

In collective societies such as the Oromo, an individual's criminal behavior is likely to be attributed to the entire relative groups to which he/she belongs. For instance, the study of Tamene (2013) indicates that in the Oromo culture, conflict results the conflicting parties (*warra-Gumaa*) not eating together, not attending the same school, church, meeting, market, or even seeing each other (Tamene, 2013). This implies that conflict is not only an issue of the conflicting parties; rather it is the concern of the entire community.

Therefore, conflict resolution is a process of repairing broken or damaged relationships, healing wrongs, and restoring community harmony, social relationship, and psychological values among the victim, offender, and community (Abera, 2017). For this reason, conflict resolution aims at restoring the communal relationships disrupted by violent conflict and restoring social harmony, healing breached social ties, rituals, and offering compensation to ensure that the status quo before the dispute is restored. Conflict resolution is emphasized in a harmonized way of solving problems within African tribes since the nature of the African community is collectivist. This indicates that in many indigenous communities, harmony and peace are considered in their conflict resolution process.

Indigenous conflict resolution focuses on reconciliation, restorative justice and restoring the breached social relationship, and the reestablishment of social harmony among the disputants. Regarding the indigenous conflict resolution mechanism, Tamene (2013) found that Oromo people use *Gumaa* as a traditional conflict resolution strategy to heal the damaged social, psychological, and cultural values of both the victims and the killer, and *Gumaa* attempts to bring about restorative justice by focusing on restoration of psychological and social capital

destroyed by conflict. *Gumaa* is an indigenous conflict resolution mechanism of the Oromo people which is aimed to restore and reestablish community relationships, reunify offenders in their communities, and restoring the social, moral, and psychological values that are damaged in the conflict (Nigusie, 2013).

The Oromo people also view harmony and solidarity as a virtue of their notions that can help them to create a long-lasting unity. Regarding the Oromo's view of harmony, a study conducted by Tsega (2012) shows that the Oromo unity incorporates harmony amongst nature, God, and humans which are constantly respected, maintained, and strengthened.

Oromo people also have a unique concept of peace values. The peace culture of the Oromo (*aadaa nagaa* Oromoo) is another core value of the Oromo people. To explain the peace value of the Oromo, Lewis (1994, P.14) stated that there is “the high value placed upon peace (*nagaa*) and reconciliation (*araarsaa*) and the highest value is placed on the maintenance and restoration of peace, harmony, healing the broken relationship among people- kinship, neighbor, and within communities and associations of the Oromo society.” The concept of peace and maintaining peace culture in the Oromo society is a fundamental value in the society at the individual, interpersonal, group, and intergroup within Oromo society and with neighboring communities, with nature and God (Aliye, 2020).

Tsega (2012) described peace of Oromo as the most important concept in the daily lives of the Oromo such as in their daily greetings, in the songs they sing, in their praying and blessings, in the ritual and ceremonial, and their speeches. “The concept of peace in Oromo is much broader than the Western conception as the absence of war,” because building and maintaining peace in the Oromo society covers intrapersonal, interpersonal, community, nature, and with God” (Aliye, 2020, P.9).

This indicates that the conflict resolution process involves harmony and maintains relationships through reconciliation, truth value, *Gumaa* for keeping, building, and sustaining peace and making stability and cohesion of the society by prohibiting injustice, social evils, and political chaos.

2.6 Karrayu community and *Gadaa* system

The Karrayu community inhabits the Fentale *Woreda* which is located in the Eastern Showa Zone of the Oromia regional state. The *woreda* has twenty *Kebeles*, of which ten are inhabited by pastoralists, eight are occupied by agro-pastoralists and two are urban *Kebeles* (Asnake, 2013). The Karrayu are the indigenous inhabitants of the Metehara Plain and Mount Fentale area and they are Afaan Oromo language speakers and transhumant pastoralists (Ayalew, 2001).

There are two major clans in the Karrayu community. These are Baso and Dullacha. The Baso inhabit the Eastern part of the district while the Dullacha occupies the Western part (Debela, 2014). The main economic activities of the Karrayus are; pastoralism, small-scale farming, daily labor on Matahara sugar cane plantation, and small trade like selling of firewood and charcoal (Edjeta, Tolera, Bekele & Amsalu cited in Debela, 2014). The Karrayus are known for herding camel, cattle, and goats and they practice different religions such as Islam, Christianity, and the Oromo traditional religion (Dulla, 2013). Until recently time, most of the Karrayu community practiced the Oromo traditional religion, but recently they have been converted to Islam and Christianity (Edjeta cited in Debela, 2014). Still, there is a significant number of Karrayu, mostly from the Dullacha clan practice the Oromo traditional religion. The Karrayu community has a *Gadaa* traditional institution (*Gadaa* system) which brings every

individual of Karrayu under one umbrella by avoiding clan and local identities and governs all aspects of the life of the Karrayu including the social, spiritual, economic, and political affairs.

There are sub-clans drawn from the two moiety structures of lineage in Karrayu society, named *Dullachaa* and *Baaso* major clans. Again each sub-clan is divided into sub-sub-sub clans. Even though there is a type of classification based on clan subdivisions, the Karrayu community is seen as a group of people having a highly cohesive and strong social organization in the area (Dulla, 2013). There are five major classes or clans (*miseensaas*) among the Karrayu Oromo who takes power in every eight-year in the *Gadaa* cycle: *Robale (Ilma Mogisa)*, *Birmaji (Ilma Sabaka)*, *Melba (Ilma Nikusa)*, *Michile or Dilbo (Ilma Mamara)* and *Halachis or Dullo (Ilma Darara)* in which each clan taking leadership roles in political and ritual responsibilities on rotational basis for eight years (National Register of the Intangible Cultural Heritage of Ethiopia, 2015). The party (*tutaa*) who takes on leadership roles in their eight years of contact lives in a special village, called Gabaala, which is located in a specific site for each clan or party (*tuutaa*) and re-established every 40 years (Dafa & Shimelis, 2009).

The Karrayus are organized with clans and sub-clans, down to the level of extended family and at each level of this structure, there is administration through a council of elders headed by a *damiina* (clan leader), who is charged with a variety of responsibilities, including holding domestic issues like abusing husbands, supervision of herd and pasture administration practices, to conflict resolution at different levels and there are elder councils at each level of the clan structure to oversee the performance of the clan leader (*damiinaa*) and the elder councils also form a system of checks and balances (Edgeta, cited in Dafa & Shimelis, 2009). The Karrayu community also has the head of the village (*Abbaa gandaa*) that work with other elders

in decision-making on the time of movement, the area of grazing, the composition of livestock, and the allocation of communal labor for the village (Dafa & Shimelis, 2009).

2.7 Theories of Leadership

The study of leadership was historically backed to the origin of civilized societies where the principles of leadership started into social science and went beyond a historical reflection of events (Bass, cited in Hunt, LaVonne & Fedynich, 2018). The early ideas of leadership started with the expansion of the industrial revolution that recognized a leader as a great individual and leadership began with an exploration of specific individuals considered to be heroic such as Caesar, Napoleon, Nelson, Mao Zedong, and others who led individually (Bennett & Murakami, cited in Hunt, LaVonne & Fedynich, 2018).

The historical evolution of leadership study has been categorized as eras of traditional heroic leadership (industrial revolution to the early 1980s) which is often referred to as “transactional leadership,” and Post-Heroic Leadership (mid-1980s to the present) typically referred to as “transformational leadership” (Woolsey, 2012, P.25). Within each era, various schools of leadership study have existed.

2.7.1 The great man leadership theory

According to the great man’s leadership view, great leaders are simply born with the necessary internal characteristics such as charisma, confidence, intelligence, and social skills that make them natural-born leaders and people cannot learn how to become strong leaders. Great man theory assumes that leadership capacity is inherent – that great leaders are born not made.

The great man theory views leaders are individuals endowed with great characteristics, heroic abilities, and endowed with some quality of leadership (Winston and Patterson, 2006). This theory often portrays great leaders as heroic, mythic, and intended to rise to leadership

when needed. The term "Great Man" was used because, at the time, leadership was thought of primarily as a male quality, especially in terms of military leadership and it assumes that the leadership capacity is inherent, that great leaders are born, not made (Ololube, cited in Amanchukwu, Stanley & Ololube, 2015).

2.7.2 Trait leadership theory

The trait theory assumes that people inherit certain qualities or traits that make them better suited to leadership (Amanchukwu, Stanley & Ololube, 2015). Trait theory often identifies a particular personality or behavioral characteristics like extroversion, self-confidence, and courage which are shared by leaders and potentially linked to great leaders. According to Bass and Stogdill cited in Winston and Patterson (2006), the focus of both the great man theory and trait theory is on the individual.

2.7.3 Behavioral leadership theory

A behavioral theory of leadership is based upon the belief that great leaders are made, not born and the theory believes that people can learn to become leaders through training and observation. Much of the contemporary practices of leadership, especially leadership development training, emerged based on modern illustrations of behavior theory. Furthermore, Allen (2007) emphasized that leadership development is contextual in which people have learned what is socially acceptable within their environment. Fairholm (2015) also describes that leadership capacity and skill are learned which reflects a behavioral approach to leadership. The behavioral leadership theory acknowledges the influence of multiple factors such as cultural, environmental, and organizational contexts on the development of leadership competency and skills of a leader.

2.7.4 Complexity Theory of Leadership

According to the complexity theory of leadership development, leadership is viewed as an emergent phenomenon within the context and it is an interactive system of dynamics that interacts with each other in complex feedback networks (Avolio, Walumbwa, & Weber, 2009). The theory implies that developing a leader's leadership competency, knowledge, skills, and abilities are interactive in which the organization, groups, community, and individuals can shape and play a key role in the development of leadership.

2.7.5 Rural leadership model

According to the rural leadership theory, leadership is a process of making culturally based values like openness, trust, respect, relationship building, empathy, and interdependence and inspires team spirit which is appropriate for rural areas and it has several implications for addressing the problems of leadership and conflict of the rural communities (Avant, Rich-Rice & Copeland, 2013). The rural leadership theory connects individuals with a group and teamwork is emphasized and the community is viewed as a system of people working together with common dreams. It also incorporates teamwork, and social relationships and encourages empowerment and participation in decision-making.

2.7.6 Sociocultural Theory of Development

This theory explains how individuals develop skills, competence, and ability throughout their life. These sociocultural perspectives particularly, Vygotsky's sociocultural theory of development help the researcher to know and understand how external forces like the environment, the family, and community members shape individuals' leadership development in the contexts of the community. According to Phan (2012), there are three interactive processes affect the individual's learning and development: (i) the community and its social influence (ii)

the immediate family and its expectations, and (iii) the individual and his/her cultural beliefs and values.

This theory emphasizes an interaction between two major processes: the inter-psychological process which means person-environment interaction and the intra-psychological process refers to the internalization of knowledge and experience (Moll, Sluss & Stremmel, Valsiner, cited in Phan, 2012). The inter-psychological interaction processes suggest that knowledge, ability, and mental functioning is obtained in one's social context, and knowledge that is constructed socially is internalized on an individual level.

The focus of the sociocultural perspective is that individuals take and play roles in social interactions and culturally organized activities that can influence individual development. Phan (2012) describes individual mental functioning development as related to cultural, institutional, and historical context and learners acquire new strategies, knowledge, and skills of the world and culture in their social context by participating and taking part in different activities and roles of the society and internalize the knowledge and skills of working together.

2.7.7 Social Constructivist Theory

Social constructivism is a useful theory to understand the nature and interaction of society with constructed phenomena such as violence, conflict, social relationship, leadership, religion, culture, and other different constructs of society. The ontological assumption of constructivists is that leaders, elders, and other members of society are shaped by the sociocultural environment in which they live in it (Conteh-Morgan, 2019).

According to the social constructivists, the social system is a set of ideas, beliefs, concepts, languages, a body of thought, and a system of norms, which has been arranged and socially constructed at a particular time and place and in which individuals do not exist

independently from their social system which involves thoughts, beliefs, ideas, concepts, languages, discourses, signs and signals, and these social worlds are meaningful in the minds of people (Karacasulu & Uzgören, 2007). Social constructionist believes that realities are the products of interaction between and among social agents (Hacking, cited in Fairhurst & Grant, 2010). There are multiple realities that are constructed and produced through social processes in which meanings are negotiated and commonly formed (Giddens, cited in Fairhurst & Grant, 2010). In social constructionism, language and communication play a fundamental role in constructing reality and giving meaning to social interaction. This implies that communication and language are used as a medium in the negotiation and construction of meaning.

There are two interrelated approaches in the social constructionist leadership approaches. The first approach is focused on a leader-centric approach that incorporates a leader's personality, competence, knowledge, and behavior that can influence followers' thoughts and actions (Fairhurst & Grant, 2010). The second approach focused on the collective process in which leadership is considered a constructed reality through the social interaction between or among society (social actors like elders, leaders, and individuals or youth).

2.7.8 Leadership identity development theory

The leadership identity development (LID) model is framed on the stage-based model of leadership development (Komives, Longerbeam, Owen, Mainella, & Osteen, 2006). The leadership identity development (LID) model stresses the concept that individuals progressively develop through various stages of leadership identity (Komives et al., 2006). The LID model is based on stages in which individuals define leadership and see themselves as leaders in increasingly complex ways. Leadership identity is developed through stages, with periods of transition which refers to the individual readiness to shift toward the next stage by completing

the expected development. This model also believes that creating learning opportunities and engaging individuals over time in one's environment is crucial to build one's capacity or competency to engage in leadership (Komives et al., 2006). The view of identity leadership development is, identities are understood as socially constructed.

According to identity leadership perspective, environmental influences including adults, peers, parents, and schools affect the individuals' development of leadership competence or ability, knowledge, and skills. Personal influences are expressed as the involvement of the individual in leadership identity development. Regarding personal involvement, Astin cited in Middleton, Walker & Reichard (2019) described involvement as the effort, time, and amount of physical exercise and psychological energy that the individuals devote and spend to leadership development.

2.7.9 Ubuntu's Perspective of Leadership

Ubuntu has been presented as an indigenous African leadership construct in which its primary notion is that leadership is underpinned by social relations and encourages interdependence and promotes collective rather than individual interest. Concerning the philosophy of Ubuntu, Msengana (2006) described that people are interdependent and responsible for one another and stresses the social interrelations and responsibilities which are preconditions for human life. Msengana (2006) also explains that *Ubuntu* is a total of human behaviors as well as a system of values inculcated in the individual by society through established traditional institutions over some time.

Ubuntu is a language of Bantu people in South Africa that symbolizes the African social philosophy and currently, it is commonly practiced and shared across many African continents (Aliye, 2020). Many leaders' characteristics of African countries like Ghana, Nigeria, Benin,

Togo, Guinea, Niger, Burkina Faso) and Southern Africa (South Africa, Botswana, Namibia) are influenced by the Ubuntu perspectives (John cited in Eresia-Eke & Mabasa, 2018).

The concept of *Ubuntu* is described as the philosophical approach to human relationships that promotes the importance of humanness founded in the African beliefs and values that incorporate a spirit of valuing collectivism, understanding other's problems, and seeking to help the interconnectedness of people and valuing the worth of others and showing respect to others (Eresia-Eke & Mabasa, 2018).

The essence of Ubuntu is expressed as “Ubuntu *ngumuntu ngabantu*” meaning that the existence of a person is only possible through the existence of other persons in which one lives and about others, rather than in isolation from others (Eyong, 2019, P.3). The word Ubuntu also expressed as “humanity or the habit of exhibiting humane behavior” (Karsten & Illa, cited in Eyong, 2019).

In the Ubuntu perspective, leadership is constructed on respect, interdependence, solidarity, teamwork and reciprocity, humanity, kindness, empathy, altruism, and respect for the other, people-oriented in which one cannot exist without the existence of others and mutual understanding and closer affinity such as interconnectedness, selflessness and mutual social relationships (Eyong, 2019, P.5).

Ubuntu's perspective focuses on the core aspect of human relationships like care, respect, trust, sharing, patience, kindness, and harmony which are the entirety of the indigenous African culture. The study conducted by Barbuto & Millard (2012) specified the assumption of the Ubuntu perspective as the cultural values and social layers that can determine the individual cognitive, and motivational process of learning, skills, knowledge, and competence, again these developments do not exist in isolation rather combined in layers, consisting of the social milieu,

the immediate family, community and the individual himself/herself. Therefore, “as leaders move through the developmental process, there is an increased capacity for understanding personal and interpersonal worlds with more complex perspectives that enabled leaders’ capacity to lead others” (Strang & Kuhnert, cited in Barbuto, & Millard, 2012, P.2).

The idea behind the worldview of Ubuntu is that a person is a person through other people. Describing more the view of Ubuntu, Murithi (2006; p. 16) described Ubuntu as: “We all are human means we do not look people by their status, color, religion, ethnic, language, economy, physical, knowledge and another character of the people because we live through others, we belong with each other through interaction, we participate and we share and exchange or engaged in give and take principles since we are not completely alone.”

2.8 Theoretical Framework of the Study

Most leadership studies have been conducted from the trait, behavioral, contingency, relational, transactional, transformational, and charismatic perspectives (Almaki, Silong, Idris, & Wahat, 2016). Leadership theories like great man theory, trait theory, behavioral theory, participative leadership theory, situational leadership theory or contingency theory, transactional theory, and transformational theory have been studied and explored over the years (Kumar, 2018).

Despite leadership capacity has its roots partly in genetics (innate), the researcher of this study believes that a person's desire, will and effort, culture, and context can make an individual a leader and plays a key role to develop leadership capacity including peace, democracy, equality and building knowledge and understanding of organizational problems. Seventy percent of an individual’s development of leadership competency and skills are influenced by contextual

factors such as one's experience, knowledge, the team with which they work, and emergent situations (Avolio, Walumbwa & Weber, 2009).

In many indigenous communities, harmony and peace are viewed as harmony between human beings and harmony with nature. The Oromo people also view harmony and solidarity as a virtue of their notions that create an unbreakable unity. Regarding Oromo's view of harmony and solidarity, Tsega (2012) explained that Oromo builds the idea of unity that incorporates harmony and solidarity amongst nature, God, and humans which are highly respected, maintained, and strengthened. In a collectivist context and culturally oriented community, using the social capital perspective is more suitable to describe, analyze and interpret conflict resolution in the culture, context, and perspectives of the participants under the investigation.

In a collectivist society, conflicts have existed in groups, and inter-ethnic, and their effect does not only harm personal relationships, family relationships, or group relationships but also community or societal harmony is disrupted. For this reason, conflict resolution aims at restoring the communal relationships disrupted by violent conflict. The prime agenda of traditional conflict resolution is to repair the broken or damaged relationship and heal wrongs and restore community harmony, the social relationship, and psychological values among the victim, offender, and the community.

Thus, I believe that leadership and conflict resolution can be studied from the indigenous perspectives relied on the cultural values of peace, relationship and harmonious building, and developing the leadership abilities of leader including knowledge, competence, skills, and experience.

To explore culturally shaped understandings and practices of leadership development that are underpinned on the cultural values of the community under investigation, the present study is mainly guided by the sociocultural development theory and Ubuntu perspectives.

These two perspectives are the theoretical framework of the current study, because the area under the study is considered socio-centric and leadership and conflict is beyond a single individual and leadership development and conflict resolution involves contextual descriptions and cultural value. Strengthening, this argument, Bolden and Kirk (2009) reported that leadership practices and conflict resolution in Africa are complex, multi-layered, and shaped by cultural values and historical events which provide a background for understanding leadership practices.

Sociocultural development theory

The sociocultural theory of development that was employed as theoretical framework of the study helped the researcher to know and understand how external forces like the environment, the family, and community members shape individuals' leadership development in the context of the community. According to sociocultural perspectives, the community and its social influence, the immediate family and its expectations, and the individual and his/her cultural beliefs and values are the three interactive processes that affect the individual's learning and development (Phan, 2012). This theory emphasizes an interaction between two major processes: the inter-psychological process which means person-environment interaction and the intra-psychological process refer to the internalization of knowledge and experience (Moll, Sluss & Stremmel, Valsiner, cited in Phan, 2012). The inter-psychological interaction processes suggest that knowledge, ability, and mental functioning are obtained in one's social context, and knowledge is constructed socially and internalized at an individual level.

Individual mental functioning development is affected by cultural, institutional, and historical context and learners acquire new strategies, knowledge, and skills of the world and culture in their social context by participating and taking part in different activities and roles of the society and internalizing the knowledge and skills of working together (Phan, 2012).

Ubuntu's perspective

Ubuntu has been presented as an indigenous African leadership construct in which its primary notion is that leadership is underpinned by social relations and encourages interdependence and promotes collective rather than individual interest. From Ubuntu's perspective, people are interdependent and responsible for one another and stress the social interrelations and responsibilities which are preconditions for human life (Msengana, 2006).

Ubuntu is a total of human behaviors as well as a system of values inculcated in the individual by society through established traditional institutions over some time (Ibid).

Ubuntu is a language of the Bantu people in South Africa that symbolizes the African social philosophy commonly practiced and shared across many African countries (Aliye, 2020). The characteristics of many African leaders (e.g., Ghana, Nigeria, Benin, Togo, Guinea, Niger, Burkina Faso, South Africa, Botswana, and Namibia) are influenced by the Ubuntu perspectives (Eresia-Eke & Mabasa, 2018).

The concept of *Ubuntu* is described as the philosophical approach to human relationships that promotes the importance of humanness found in African beliefs and values. It incorporates a spirit of valuing collectivism, understanding other's problems and seeking to help the interconnectedness of people and valuing worth, and showing respect to others (Eresia-Eke & Mabasa, 2018).

The essence of Ubuntu is expressed as “Ubuntu *ngumuntu ngabantu*” meaning that the existence of a person is only possible through the existence of other persons in which one lives and about others, rather than in isolation from others (Eyong, 2019, P.3). It has also been argued that the word Ubuntu is expressed as “humanity or the habit of exhibiting humane behavior” (Karsten & Illa, cited in Eyong, 2019).

From the Ubuntu perspective, leadership development is constructed under three elements. The first one is the community element consists of respect, interdependence, solidarity, and reciprocity. Second humanity's compassion such as kindness, empathy, altruism, and respect of the other. The third element of *Ubuntu* perspective is closer affinity such as people-oriented in which one cannot exist without the existence of others, mutual understanding, the appreciation of the value of human difference, interconnectedness, selflessness, and mutual social relationships (Eyong, 2019). It mainly focuses on the core aspect of human relationships like care, respect, trust, patience, kindness, and harmony which are shared cultures of African countries.

Ubuntu's perspective focuses on the core aspect of human relationships like care, respect, trust, patience, kindness, and harmony which are the entirety of the indigenous African cultures. The study conducted by Barbuto and Millard (2012) specified the assumption of the Ubuntu perspective as the cultural values and social layers that can determine individuals' cognitive, and motivational process of learning, skills, knowledge, and competence development. Therefore, “as leaders move through the developmental process, there is an increased capacity for understanding personal and interpersonal worlds with more complex perspectives that enabled leaders' capacity to lead others” (Strang & Kuhnert, cited in Barbuto, & Millard, 2012, P.2).

But for this study, indigenous leadership development and conflict resolution have been studied from the indigenous perspectives that are underpinned on the Oromo *Gadaa* values.

Therefore, this study was framed within the interpretive paradigm and ethnography research design to find out how the Oromo *Gadaa* values cultivate and promote the indigenous leadership development and conflict resolution in the context of the Karrayu Oromo community of Ethiopia.

Therefore, the meaning given to the constructs and the interaction of the participants with the constructs was interpreted based on the participants' perspectives and the cultural context of the community. To explore the culturally shared understandings and practice of leadership development that underpinned on the Oromo *Gadaa* values of the community under investigation, the present study was mainly bounded by the sociocultural development theory and Ubuntu perspectives.

There are reasons to employ the Ubuntu and sociocultural development theory as a theoretical framework for this study. First, the culture of Karrayu Oromo is considered socio-centric and leadership is beyond the single individual, and it is about the cultural context in which activities like leadership development, ethics, values, and conflict resolutions could be accomplished. Second, the Karrayu people are collectivist and it is very essential to view leadership as a collective phenomenon that is affected by factors including cultural values, education and training as well as the experience of the individual.

These two theoretical perspectives helped the researcher to understand, describe and analyze leadership development and construction that underpinned on the Oromo *Gadaa* values and how leaders' leadership skills, competence, and experience were influenced by social factors and individuals' readiness. In general, the above theoretical frameworks that were employed in this study are highly attached with the ethnographic research design which helped the researcher

to have a comprehensive understanding of how individuals learned and developed leadership skills, competence, and ability that underpinned by the cultural values of the community.

Therefore, the assumptions, principles, and implications of these theoretical frameworks of leadership and conflict resolution have served in the process of exploring, analyzing, interpreting data, and discussing the findings relating to the contribution of Oromo *Gadaa* values for indigenous leadership development and conflict resolution in the context of the Karrayu community.

Chapter Three

Research methods

This chapter has discussed in detail the research design, more specifically, why the qualitative research approach specifically the ethnography research design was employed. In addition, the chapter has described the tools and procedures of data collection and analysis, provides a description of the study area and target population of the study, and methods to ensure the trustworthiness of the study's findings.

3.1. Research design

To explore how the Oromo *Gadaa* values cultivate the indigenous leadership development and conflict resolution in the context of the Karrayu Oromo community of Ethiopia, a qualitative research method was employed to collect rich, contextual, and non-numeric data through interacting with research participants in a natural setting.

Qualitative research method helps a researcher to understand and explore situations, feelings, perceptions, attitudes, values, beliefs, and experiences of a group of people. It also involves organizing data into categories, and identifying patterns among categories (Astalin, 2013; Ponelis, 2015). Writers (e.g., Conteh-Morgan, 2005) argued that the social context of traditional communities practice different activities such as leadership, conflict resolution, and rituals which are socially constructed realities. Thus, the qualitative research method is the most appropriate to explore the interaction of elders, youth, leaders, women, and other social segments of the Karrayu traditional community with the socially constructed realities including *Gadaa*, leadership development and conflict resolution in a holistic social context.

Therefore, it best fits to explore how the Oromo *Gadaa* values cultivate the indigenous leadership development and conflict resolution processes in the context of the Karrayu Oromo community.

More specifically, an ethnography research design was employed since it suits with the objective of the study which is intended to explore socially constructed realities (Oromo *Gadaa* value, indigenous leadership development, and conflict resolution processes) from participants' perspectives in their natural settings. Scholars (e.g., Creswell, 2012; Reiter, 2013) argued ethnographic research design is an effective approach to conduct a study in a natural setting and enabled the researcher to develop details by spending longer time with participants of the study. The interpretative approach was employed because the meaning given to the constructs and the interaction of the participants to the constructs has been interpreted based on the participants' understanding and cultural context of the community under the investigation.

3.2 Description of the study area

The study has been conducted in the *Fentale* district of the Eastern Showa Zone of the Oromia National regional state of Ethiopia. The district is inhabited by the Karayyu Oromo and geographically located between 30°:30'–40°:11' longitude East and 8°:42'–9° latitude North including Metehara plain and the surroundings of the volcanic Mount Fentale in the Upper Awash River Basin (Getachew, Degefa & Getachew, 2008). The *woreda* has twenty *Kebeles*, of which ten are inhabited by pastoralists, eight are occupied by agro-pastoralists and two are urban *Kebeles* (Asnake, 2013). The administrative town of the district is Matahara town, which is located about 197 km from the capital city of Addis Ababa and 98 km from Adama town, the capital of the East Shewa Zone. The neighborhoods of the Karrayu are the Afar in the North, Arsi Oromo in the South, the Awash National Park in the East and beyond the park the Ittu of

West Harerghe, the Argoba in the West, and the Amhara in the district of Berehet in the South-West (Dulla, 2013). The 2007 population and housing census of the country indicated that there were 47, 396 female and 42, 719 male inhabitants and a total of 90,115 population in the *Fantalle* district. Similarly in Fantalle town alone, there are 11, 277 male and 11, 089 female inhabitants together accounting for 22, 366 total population of the town (Central Statistical Agency, 2008)

The Karrayu community belongs to the Cushetic-speaking Oromo ethnic group, which is divided into two big major clan federations called Borana and Barentuma (Asafa 2001). The Karrayu inherent their descent from Oromo through Barentuma; whom they regard as their genealogical father (Dulla, 2013). Karrayu begot two sons known as Dullacha and Basso, which represent the two major genealogical groups within the Karrayu. Four branches of the Karrayu community have been mentioned by Ayalew in the study of Ayele (2016): The Fentale Karrayu, Borana Karrayu, Bali Karrayu at Hulul, and the Karrayu of Southern Wollo called Jille Suba. The Fentale Karrayu has been selected and studied in detail because the *Gadaa* system is still acting like that of Borana and Guji Oromo. The Karrayu community shares many things in common with other Oromos. For instance, they believed in the supernatural *waaqaa* (belief in God) with other Oromo groups, even though Islam (the in-migration of the Ittu Muslim) in the 1970s gained and set their foundation in the Karrayu community. Another important shared practice of the Karrayu commonality is adherence to the *Gadaa* system (Ayalw, 2001).

Despite transhumant pastoralism (herding camel, cattle, and goats) being the dominant economic activity, they also engage in small-scale farming, daily labor on Matahara sugar cane plantation, and small trade like selling of firewood and charcoal (Edjeta, Tolera, Bekele & Amsalu cited in Debela, 2014). Karrayu community follows different religions including

Islam, Christianity, and the Oromo traditional religion (Dulla, 2013). Until recently time, most of the Karrayu community practiced the Oromo traditional religion, but recently they have been converted to Islam and Christianity (Edjeta cited in Debela, 2014). Yet, a significant number of Karrayu, mostly from the Dullacha clan practice the Oromo traditional religion. The Karrayu community has a *Gadaa* traditional institution (*Gadaa* system) which brings every individual of Karrayu under one umbrella by avoiding clan and local identities and governs all aspects of the life of the Karrayu including the social, spiritual, economic, and political affairs.

The Karrayu community is seen as a group of people having a highly cohesive and strong social organization (Dulla, 2013). There are five major classes or clans (*miseensaas*) among the Karrayu Oromo who takes power in every eight-year in the *Gadaa* cycle: *Robale (Ilma Mogisa)*, *Birmaji (Ilma Sabaka)*, *Melba (Ilma Nikusa)*, *Michile or Dilbo (Ilma Mamara)* and *Halachis or Dullo (Ilma Darara)* in which each clan taking leadership roles in political and ritual responsibilities on rotational basis for eight years (National Register of the Intangible Cultural Heritage of Ethiopia, 2015). The party (*tuutaa*) who takes on leadership roles in their eight years of contact lives in a special village, called Gabaala, which is located in a specific site for each clan or party (*tuutaa*) and re-established every 40 years (Dafa & Shimelis, 2009).

The Karrayus are organized with clans and sub-clans, down to the level of extended family and at each level of this structure, there is administration through a council of elders headed by a *damiina* (clan leader), who is charged with a variety of responsibilities, from holding domestic issues like abusing husbands, supervision of herd and pasture administration practices, to conflict resolution at different levels and there are elder councils at each level of the clan structure to oversee the performance of the clan leader (*damiinaa*) and the elder councils also form a system of checks and balances (Edgeta, cited in Dafa & Shimelis, 2009). The

Karrayu community also has the head of the village (*Aba Ganda*) that work with other elders in decision-making on the time of movement, the area of grazing, the composition of livestock, and the allocation of communal labor for the village (Dafa & Shimelis,2009).

3.3 Sources of data

Primary data were collected from counselors (*Haayuu*), elders, leaders including the clan representatives, *Abbaa Bokku* (community leader), individuals from different age groups who are found at different *Gadaa* grades, and women who shared common values and cultures. These groups of people have diversified characteristics but are interdependent social groups fastened by social ties, share culture, values, norms, and histories, and have fundamental institutions (the institution of *Gadaa* system).

3.4 Samples and sampling techniques

For this study, a purposive sampling technique was employed to select the research participants. There are various types of purposive sampling: maximum variation/heterogeneous, homogeneous, extreme/ deviant, critical case sampling, snowball sampling/friend to friend, typical case sampling, and total population sampling (Etikan and Bala, 2017). The researcher employed a combination of heterogeneous/ maximum variation and snowball (friend-to-friend) sampling. Such purposive sampling techniques are suitable and appropriate to select people representing diverse characteristics such as experience, knowledge, competence, skills, age (youth, elders, adults, and the retired), sex (women and men from different clans), leadership position like leaders from different clans with deep knowledge, experience and information on issues under investigation.

The selected samples from members of the different *Gadaa* grades were: *Abbaa Bokku*, *Haayus* (counselors), elders, women, youth, and leaders from different clans. The inclusion of

the research participants in the study was based on a judgmental sampling technique that enabled the researcher to get suitable members of participants who have deep knowledge and experience on Oromo *Gadaa* values, indigenous leadership development, and indigenous conflict resolution.

3.5 Data gathering tools

To collect data from the research participants about how the Oromo *Gadaa* values cultivate indigenous leadership development and conflict resolution, participant observation checklists, key informant interview guides, in-depth interview guides, and focus group discussion guidelines were prepared in English language by the researcher and translated into Afaan Oromo.

A book written by Oromia culture and tourism bureau (2009) on *Gadaa* system and the politics of the *Tulama* Oromo; African indigenous leadership Philosophy and democratic governance system: *Gadaa's* intersectionality with Ubuntu and traditional moral values of the Oromo of Ethiopia (Aliye, 2020); relevance of *Gadaa* values and practices in current development (Efa, 2018); a study conducted by Endalkachew (2018) on the Oromo indigenous philosophy (*Gadaa* System); The case of 74th Gujii Oromo *Gadaa* power transition, research conducted on the *Gadaa* system and some of its institutions among the Borana by Tesema (2016); a study conducted by Taddesse (2018) on the Oromoo *Gadaa* system: Why considered democratic; a research done by Tasew (2016) on conflict management through African indigenous institutions: A Study of the Anyuua Community; a study conducted by Wogari (2018) on indigenous knowledge for good governance and development: unleashing the wisdom of the *Gadaa*; a study conducted by Zelalem (2012) on when the *Gadaa* democracy rules in a federal state bridging indigenous institutions of governance to modern democracy; and the study conducted by Habtamu (2017) on the indigenous knowledge and Practices of leader and

leadership development in the *Gadaa* system of Borana Oromo community of Ethiopia were materials reviewed and referred to prepare data gathering tools.

Three English and *Afaan* Oromo background professionals were involved to check the resemblance of the tools through backward and forward translation and provided their comments and suggestions for improvement in written texts. Then, the researcher corrected wording, sentence arrangement, organization, grammar, subjectivities, and redundancies and improved the tools based on the feedback and comments of the professionals.

Participant observation

It is a cornerstone in ethnographic research design. As to Kumar (2011), participant observation is used to gain much, deeper, richer, and more accurate information by deeply observing the situation, site, and phenomenon. Thus, to collect detailed and accurate information and to build trust, rapport, and consent of the participant, I spent a long time with the study participants, interact closely with members of the group being studied, lived the life of the community (I dressed what they dress, I spoke their language, I pray on different issues with them, eat what they eat, and drink what they drink and praise God (*waaqa*) who created the blessed and fertile earth to grow grass and plant together with them). The participant observation was used to obtain detailed information by developing close interactions with members of a group and the lives of the community being studied to create rapport and secure consent. An observation checklist was prepared and employed on issues such as leaders' discussions of different decisions, including social issues or problems, conflicts, rituals, and day-to-day activities such as praying, blessing, social orders, and advisory services to children in different settings.

Key informant interview

It is another commonly used data collection method in ethnographic research. Key informant interview (KII) has been used to collect information related to the relevance of the *Gadaa* values to prepare leaders for leadership positions. Elders were included in the key informant interview because they have adequate knowledge and information about the history, indigenous leadership development, and *Gadaa* values of the Karayyu community. Additionally, *hayyu* (traditional counselors or advisors) and *Abbaa Bokku* who adequately represent the community with rich knowledge and experience about the *Gadaa* system of the Karrayu community have been involved in the KII. KIIs have been used mainly to address issues related to the contribution of Oromo *Gadaa* values in indigenous leadership development, traditional means of leaders' development, from where leaders have been selected, ways of power transfer, and the selection and election process of leaders in the *Gadaa* system, and ways of maintaining customs and moral values of the Karrayu community (*safuu*).

In-depth interview

The other data collection tool employed for this study was the in-depth interview. The In-depth interview is a qualitative data collection method that involves a thorough interview to explore the shared practice and experience of the clans' representatives about *Gadaa* values in preparing leaders for leadership positions and how the Oromo *Gadaa* values function in the *Gadaa* system of the Karrayu community in different clans in the process of election and selection of leaders and indigenous leadership development and conflict resolution. Both in-depth interviews and key informant interviews have been conducted on a face-to-face base (direct interacting with research participants) and each interview has taken one and a half hour to two hours.

Focus group discussion

Focus group discussion is another data collection tool employed for this study to complement the information gathered through KII, IDI, and participant observation. FGD involved dual interactions like the interaction between participants and the interviewer; and interaction amongst the participants. These interactions enhance data quality because participants tend to provide checks and balances on each other and these helped the researcher to clean out extreme views (Krueger and Casey, cited in Patton, 2002).

3.6 Data gathering procedure

Access to the field is an important issue in the traditional community since they have gatekeepers such as tribal chiefs and heads of organizations who have the power to grant access to the field. One common practice to access the research participants is to begin by reaching out to influential members to guide and reach the potential community. Thus, to start the field work and collect data from the study area, first, the researcher got permission from the school of psychology and consent from the government officials of the Zonal administration in Adama and *Fentale Woreda* and then arrived at the study area.

The permission was accompanied by the explanation of the aim of the study (which is part of the Degree of Philosophy study program and is carried out for the partial fulfillment of the program) and expressed the purpose of the study (i.e. to explore the Oromo *Gadaa* values in cultivating the indigenous leadership development and conflict resolution in the context of Karrayu community). The researcher also showed the interview guidelines, observation checklists, and discussion points of the FGD and also orally explained the overall purpose of the research and the main features of the research design and procedures that the researcher used to

collect data from the community. Finally, the researcher described to the administrator and the local government those who would participate and have a direct link with the study.

3.7 Data analysis method

Creswell (2012) stated that transcribing and reading through the data is the first important process in the data analysis method in the qualitative research method. For the data analysis of this study, three steps have been involved. The first step was organizing and preparing the data for analysis. In the data organization and preparation process, first, the data obtained through the Key informant interview (KII), observation, In-Depth interview (IDI) and focus group discussions (FGD) were transcribed verbatim into Afaan Oromo and translated into English languages then the researcher read the transcribed and translated data repeatedly and from the data, codes, patterns, and themes were developed. In the second step of data analysis, constructs under the investigation including the Oromo *Gadaa* values, indigenous leadership development and conflict resolution, settings, the interaction of the community with the social world phenomena were described in detailed (thick description). The third step is an interpretation of the data means making the information meaningful through the thematic analysis. In the data analysis process, the researcher kept a focus on the meaning that the participants described and explained the issue under the investigation.

ATLAS. ti., a qualitative data analysis software was used to analyze the data by simplifying, organizing and categorizing codes and themes. It allows the researcher to identify patterns, themes and emerging categories essential for the understanding of the meanings and perspectives of the participants.

3.8 Strategies used to ensure the quality of the research findings

The quality of a certain qualitative study is generally determined by suitable perspectives, data, duration of time spent in the field, participants, tools of data collection, and data analysis. More importantly, the quality of data, findings, and interpretation are often evaluated by peers, experts, readers, and sponsors or grant providers (Anney, 2014). The first aspect of ensuring the quality of the qualitative research finding is using trustworthiness criteria. Qualitative researchers consider dependability, credibility, transferability, and conformability as trustworthiness criteria to ensure the quality of qualitative findings (Lincoln and Guba cited in Patton, 2002; Anney, 2014).

Credibility is equivalent to internal validity in quantitative research and is concerned with whether the research findings represent the actual response drawn from the participants' original views (Korstjens & Moser, 2018). In this study, credibility was maintained through prolonged engagement, stayed longer time in the field, persistent observation, and member checks. Devoted sufficient time in the field with the research participants helped the researcher to learn and understand the culture (context) and developed trust and rapport with participants and obtained detailed information about *Gadaa* values; indigenous leadership development and indigenous conflict resolution practice. Data analysis was conducted in the field and the findings drawn from the data were shared to the research participants for their feedback and they checked and ensured that the findings were actually represented their responses.

Transferability is equivalent to the external validity in quantitative research and is concerned with the strength to which the results of qualitative research can be transferred to other contexts. In this study, the researcher ensured transferability through described deeply the participants interaction with social world phenomena, the Oromo *Gadaa* values in cultivating the

indigenous leadership development and conflict resolution, the context, experience, and behavior of the research participants.

Dependability was used to ensure the quality of the findings of this study through employed systematic steps of data analysis (first, organized, transcribed and translated the data. second, described the data deeply and third interpreted the data based on the research participants understanding and response). Thematic analysis method was employed and the data were analyzed and interpreted based on the understanding and response provided by the research participants.

Quality of the findings of this study also ensured through involved the research participants and checked and confirmed that the findings were properly formed and represented their response and ideas. The researcher developed codes and themes from the response of the research participants and shared the themes and findings to the research participants and they checked and ensured the findings and themes that developed from the data were truly represented their response and ideas. The researcher paraphrased the response of the research participants and showed to them if it was correctly represented their ideas and response for their confirmation and they confirmed that the paraphrased ideas were accurately represented their ideas and responses.

Different techniques were used to ensure the appropriateness of the tools. Instrument validity is one of the techniques used for ensuring the quality of the research finding. In qualitative research, a researcher is an instrument (Patton, 2002). Accordingly, I used my experience, communicative skill, and ability to probe, follow up, take a direct quote, and described the context in detail and explored rich data from the research participants.

Another technique used to check the appropriateness, qualities, and alignment of the tools with the desired objective, choice of methodology, and research design of this study; I consulted qualified experts who have knowledge and experience on Oromo *Gadaa* values, indigenous leadership development, and conflict resolution. Thus, the experts provided their judgment and suggestions for improvements in written forms. Then, the researcher edited and corrected some questions based on the comment and judgments provided by the qualified experts.

Additionally, preliminary field observation was conducted, and the tools were pretested to check the appropriateness of the tools with the research questions, objectives, research design, methodology, and the research participants' knowledge and culture. Based on the pretested information, some questions needed further clarification, others were edited, and some of the questions were removed because of repetition and irrelevance to the objectives of the study, and some questions were inappropriate to the research participants' knowledge and culture were also removed.

3.9. Developing Trust and Rapport

Building trust and rapport with the research participants is crucial to gain a comprehensive understanding of the people's practice, responses and experiences. Therefore, the researcher showed the letter written from the school of psychology, explained the personal background including language, area where I was born and grew up, and my identity. When I introduced my background by introducing my name (Metasebiya Bogale) but my name was not simple for them even they didn't call it properly because it was very strange and they were not familiar with such type of name. Thus, they discussed and decided to give me name of love (*maqaa jaalalaa*) called *Ifaa*, which is a familiar name in the Karrayu community and reflect their culture and context. I agreed with the name given to me and starting from that time they called me *Ifaa* and then our

conversation, communication and interaction was very smooth and good. Changed my name and introduced my background, speaking their language, eating what they eat and dressing their cultural dress helped me to develop a climate of trust and confidence in which the research participants relied me and contributed openly and fully to the research work.

3.10. Ethical considerations

Ethical issue in a social science study is very important since social science study concerns people's behavior and data is generated from people. Ethical considerations affect all kinds of activities and issues in ethnography research since ethnographer needs to trust the people they are working with and vice versa. The most important components of research ethics is informed consent that the researcher informed the research participants about the purpose, methods, demand, and possible outcomes of the research, including how results might be disseminated then they understood the purpose of the study and agreed and took part in the study. The consent of the institution (the tourism and cultural office of the Fentale Woreda), the community elders, clans' leaders, *Abbaa Bokkus*, women and individuals at different *Gadaa* grades were confirmed.

Unquestionably, the researcher position and identity and the relationship between the research participants and the researcher has an influence on the research process, findings, and research participants' responses. Considering this assumption, the researcher practically faced questions during the preliminary data collection from the research participants in the data collection setting. For instance, one of the KII participants asked different questions like who are you? How can we trust you? What is your background and are you Oromo first? To what clan or *gosa* you belong and he demanded me to provide response to all these questions.

As one of the research participants told me that the Karrayu Oromo has a culture of critically asking questions to know a person's position, culture, and identity. The Karrayu critically investigates the person's identity and culture because they are very confidential people who are not exposing information about their community easily to outsiders. This is due to their thought that if they expose information about their culture and community, enemies may attack them based on the information they provide to outsiders. Relating to the Karrayu thoughts about others, one of the KII participants replied that the Karrayu people classified people around them as *gosa*- fellow, *amba*- non-Karrayu, and *diina*- enemy.

Since ethnography research required long engagement in the field with the research participants, the researcher devoted sufficient time in the setting and learned and understood the culture (context), and build trust and rapport with participants. Prolonged engagement in the field with the study participants and my identity being an Oromo and my cultural background that grown up in the rural area of western Hararghe particularly Doba Wereda which has shared borders with Meso, Afdem, Cirroo, and Xulo Weredas which are very close to the current study area helped me to develop good rapport and trust with the research participants which influenced my relationship with participants of the study positively.

Built familiarity, rapport and trust with the research participants, and devoted longer time in the research setting helped the researcher to analyze the data there in the field, and from which findings and themes were drawn. The themes were provided for members of those groups from whom the data have been originally obtained and the research participants approved that the findings and themes were truly reflected their ideas and responses.

Chapter four

Findings

4.1 Introduction

Data collected through observation, key informant interviews (KII), focus group discussion (FGD), and in-depth interviews (IDI) were transcribed, translated, coded, and categorized based on similarities and relationship of the data and from themes were emerged. The coded data under each theme was thoroughly presented, described, and analyzed and findings were developed and from the findings conclusions were drawn. Thus, the data collected on major Oromo *Gadaa* values of the Karrayu community and their serving in producing good leaders and conflict resolution were described.

4.2 Demographic information of the research participants

Ten key informants, five FGDs, and ten IDI were conducted with those who have deep knowledge obtained through *argaa dheegeetii* (people who have developed knowledge from what they have seen and heard). Ten KIIs were employed to obtain data on the Oromo *Gadaa* values and their contribution in indigenous leadership development and how they traditionally develop leaders and from where they select, how power is transferred, how the selection and election process of leaders in the *Gadaa* system in the Karrayu community is implemented, how the customs and moral values of the Karrayu community (*safuu*) maintained, how they react towards conflict resolution and resettle communities' conflict.

Demographic information of Participants of the key informant interview

Although there was no defined sample size for ethnographic research, a total of ten key informants were involved in the key informant interview (KII) and conducted at Haro Qaqalo village, and their pseudonyms names and demographic information were: KII-1(Boru Tura, age-

38, position- research coordinator), KII-2(Jilo Baddannoo, age 50, position- Abbaa Bokku or leader of Baaso clan), KII-3 (Godana Wadaay, age- 52, position-Abbaa Bokku/ leader/ of Dulacha clan), KII-4(Dadachaa Turaa, age 58, position-guardian of culture, from Dulacha clan), KII-5(Umer Waday, age-60, position-guardian of culture, from Baaso clan), KII-6(Hawaz Raare, age-48, position-community elder, from Dulachaa clan),KII-7 (Gadaa Boru, age 46, position-community elder from Baaso clan), KII-8(Godaana Booruu, age-49, position- advisor, from Dulachaa clan),KII-9 (Boruu Fantaale, age-56, position- advisor, from Baaso clan) and KII-10(Dhadacha Durii, age-60, position-religion leader, from Baaso clan).

Demographic information of Participants of the In-Depth interview

Similarly, ten participants, five from the Dulacha and five from the Baso clan leader representatives respectively were selected and participated in in-depth interviews and conducted at Tura Badano area, and their Pseudonyms names and demographic information were: IDI-1(Roba Hawas, age 60), IDI-2(Gadaa Roba, age 48), IDI-3(Waday Boru, age- 40), IDI-4 (Waaqo Boru, age 56), IDI-5(Boru Kalid, age-50), IDI-6(Ramadaan Boru, age-52), IDI-7(Bula Jilo, age 46), IDI-8(Roba Jilo, age-52), IDI-9(Fantale Boru, age-50), and IDI-10(Abdo Dhadachaa, age-58). All IDI participants' positions were clan leaders (*Damiinaa*).

Demographic information of FGD participants

A total of 5 FGDs which incorporated ten participants were used for this study in the Fentale *Woreda*. Participants of the focus group discussions were selected based on their role and acceptance, knowledge about the culture, leadership, leadership development, conflict resolution and its practice within the *Gadaa* system of the Karrayu community using friend-to-friend or snowball sampling techniques, and group homogeneity was maintained during the formation of the FGD.

Accordingly, in the first FGD, ten women parents of children of *Dabballee*, *Foollee*, and *Gaammee Gurgudoo* (stage one, two, and three respectively) from the two main sub-clans (Dulacha and Baso) were selected and conducted at Amoba Xuxuxi village near to Methara town. The Pseudonyms names and demographic information of women participants involved in the FGD-1 were P-1(Durattii Dadafo, age 28, position, member), P-2(Amina Waday, age-30, position member), P-3(Ibsitu Bula, age- 32, position -member), P-4(Barite Gaaroo, age, 29, position-*Haadha Siinqee*), P-5(Roobee Galgalo, age-32, position-member), P-6(Ashe Godaana, age-27, position-*Haadha Siinqee*), P-7(Fate Boru, age 34, position-member), P-8(Lone Dadaffoo, age-30), P-9(Kaddoo Awel, age-36, position-member), and P-10(Chaltu Galaana, age-38, position -member). The first five participants were selected from the Dulacha clan and the last five were from the Baaso clan.

The second focus group discussion was conducted at Jaara Nunu village of Fentale Woreda with ten youth (the first five) found at Kusaa and the last five found at Raaba grades (stages four and five respectively). The Pseudonyms names and demographic information of participants involved in the FGD-2 were P-1(Bule Horee, age-25, position- member), P-2(Qumbii Galgaloo, age-26, position-member), P-3(Dafoo Ergee, age- 30, position-member), P-4(Jiilo Kaara, age, 28, position-*group leader*), P-5(Gadaa Turee, age-32, position-member), P-6(Galaanaa Raaree, age-35, position-group leader), P-7(Bula jibo, age 36, position-member), P-8(Robaa Jilo, age-34, position-member), P-9(Fantale Boru, age-33, position-member) and P-10(Roba Abdo, age-34, member).

Ten members from *Gadaa* grade (stage six) were selected and took part in FGD-3. All the participants were taken from the Michile party of the two big sub-clans (five from Dulacha and five from Baso) because the Michile party was in power during the data collection time.

The discussion was conducted at Tura Badano village. The Pseudonyms names and demographic information of participants involved in the FGD-3 were: P-1(Waaree Qumbii, age-43, position-member), P-2(Goodaannaa Raaree, age-45, position-member), P-3(Toolan Galaan, age- 42, position-member), P-4(Fantaale Robaa, age- 44, position-*group leader*), P-5(Wadaay Gaaroo, age-46, position-member), P-6(Oddaa Jaaraa, age-45, position-group leader), P-7(Daffo Turaa, age 46, position-member), P-8(Robaa Godaana, age-42, position-member), P-9(Bulle Boru, age-41 position-member), and P-10(Rooba Danda'oo, age-45, member).

Ten members from the *yubaa* grades (stage seven, eight, and nine) were recruited and took part in FGD-4 and conducted at Haro Qaqalo village of Fentale Woreda. The Pseudonyms names and demographic information of participants involved in the FGD-4 were: P-1(Jiloo Robaa, age-54, position- member), P-2(Gamadaa Gutaa, age-52, position-member), P-3(Olfara Booru, age- 58, position-member), P-4(Mokuraa Dullo, age- 64, position-*group leader*), P-5(Robaa Galgalloo, age-63, position-member), P-6(Hawaas Qajaloo, age-50, position-group leader), P-7(Bullaa Raaree, age -60, position-member), P-8(Bulaa Olle, age-50, position-member), P-9(Robaa Jilo, age-52 position-member), and P-10(Fantale Boru age-50, position-member).

FGD₅ was conducted at Dhadacha Dimaa village near Methara Town with 10 members from *Gadaamojji* and *Jaarsuma* grades (stages ten and eleven). The Pseudonyms names and demographic information of participants involved in the FGD-5 were: P-1(Boruu Olaan, age-68, position- member), P-2(Godaana Gaaroo, age-70, position-member), P-3(Gumaa Baasoo, age-74, position-member), P-4(Galgalloo Tuura, age- 78, position-*group leader*), P-5(Fantaale Raaree, age-78, position-member), P-6(Odaa Bullaa, age-79, position-group leader), P-7(Bula Jibo, age-80, position-member), P-8(Robaa Jilo, age-76, position-member), P-9(Gargaaraa

Dhadachaa, age-80- position-member) and P-10(Tooleera Damaqsaa, age-82, position-group leader).

4.3 The major themes emerged from the data

The following are the major themes emerged from the data of this study. Theme 1: Major Oromo *Gadaa* values and their serving in leadership development. Theme 2: Oromo *Gadaa* values and their aid for conflict resolution process. Theme 3: indigenous leadership development. Theme 4: leaders' leadership qualities. Theme 5: Strategies utilized by the Karrayu community to teach its offspring. Theme 6: Challenges the Karrayu community encountered

4.3.1 Core Oromo *Gadaa* values and leadership development

Gadaa encompasses different values through which social, economic, and political problems are resolved. Participants from KII, IDI, and FGD reported that the Karrayu Oromo have significant *Gadaa* values which are rooted in the indigenous leadership which helped them to solve their socio-political problems including conflict and economic problems through peaceful means. One of the KII (KII-1) participants replied that the Karrayu share many things in common such as *Gadaa* values, an Oromo bloodline, speak the same language-Afaan Oromo, they are close families, friends and relatives with each other, and tied with marriage and clan.

The report of the KII, IDI and FGD participants indicated that there are common Oromo *Gadaa* values embedded and cultivated the indigenous leadership development, including sharing, harmony, egalitarian, democratic, moral (*safuu*), unity, peace, and humanness values that are shared by all the Karrayu community in which individuals acquired starting from childhood period.

Sharing value

Sharing values (*waliif tufa*) is a common value that encouraged the Karrayu communities to help each other on different occasions. One of the KII Participants discussed the sharing value (*waliif tufa*) of the Karrayu community as:

There are common values that the Karrayu share. The community shares items like milk, meat, porridge, and butter which are not sold to each other. For instance, if I slaughter an ox, I share some parts of the meat with the neighborhood. The good part of the meat like handraafaa is given to neighbors and others. Calling and inviting such good parts of the meat to neighbors and families are common in the Karrayu community. This is mainly because there is a common belief among the people that the community cooperates in searching and looking in a heartfelt and true manner if an ox is lost or disappeared. The community feels ownership of the lost oxen because it will eat its meat during feasts, weddings, and ceremonies. We use it together at different social events like times of war, when the society faces problems, in times of praying to God (Waaqa kadhachuu) for rain, for government, and for compensation (Gumaa). We have assets (qabeenya) in common and we consider neighbors' animals as our animals. We never drink milk and eat meat alone. The community shares items bought from the market with neighborhoods. This shared value is called ejecting for each other (waliif tufa). It means when someone buys something from the market, she or he shares it equally with every member of the neighborhood with a motto of "no one should starve while I eat" For example, every morning I share milk with my neighbors who have no milk cows. If I have two or three milked cows and my neighborhood has no milked cows, I give/transfer one of my milked cows to my neighbor (KII-2, Jilo Baddannoo).

Jilo Baddannoo also reported that the Karrayu never eat, drink, and let others get starved and shares herding and grazing land and help each other while moving from place to place in search of water and grass.

It was reported by participant-4 from FGD-2 that the Karrayu's sharing value is highly attached with belongingness motivation which is primarily concerned for the survival of their people. The Karrayu people never eat, drink and let others be troubled due to the belongingness motivation that concerned the survival of their community. The belongingness motivation for the survival of their generation expressed in terms of cooperation that reported by Hawaz Raare (KII-6) as what necessitates cooperation in pastoralist Karrayu is their mode of livelihood. When they move from one place to another in search of pasture and water point, they come into contact with enemies which demands cooperation to defend the livestock as well as the resource.

Harmony value

One of the IDI participants (IDI-3, Waday Boru) explained the harmony value (*Duudhaa waliin jiraachu*) as the value of living together and helped the Karrayu community to be tied and linked them together. Harmony value is one of the *Gadaa* values in which the Karrayu help each other in their *Gadaa*, marriage, and clan systems. For instance, one of the elders participated in the KII from Baaso clan replied how the harmony value helped the Karrayu *Gadaa* party leaders as:

For instance, during a time of marriage, the people in that clan, or *Gadaa* party covers the expenses of the marriage ceremony, and when members of a *Gadaa* party going to take power, they exit their homes and stay out in bush for military training, leadership exercise, and examining their physical strengths. Thus, the expense they spend including funds, cattle, ox, and

camel is covered by members of their party. One of the KII participants explained how the harmony *Gadaa* value of the Karrayu Oromo nurtured the leadership practice in the *Gadaa* parties of the Karrayu community:

Even though leadership responsibility falls in the hands of the ruling Gadaa party, the remained Gadaa parties, particularly the successive party works together for the betterment of the leadership. They clean ways to Gabala (a place where Abbaa Bokku dwells), burn fire during power transfer ceremony (isaantu ibiddaa illee boobeesan), build temple (galmaa ijaaran), a place that leadership takes place, discharge roles and orders from the leader, consolidates, and treats the existing party as the ownership of the Gadaa power because they believe that the next Gadaa power will be taken by their Gadaa party. This harmony value helped leaders to build solidarity, peaceful coexistence, and the transfer of power from one Gadaa party to the other peacefully (KII-7, Gadaa Boru).

One of the participant from FGD-5, also described that the harmony value helped the power checkers to work together and serve as companions of the ruling party and act as owners of the power and play the role of managing and keeping the action and activities of the leader and strictly monitor the leader not to abandon the norm and culture of the *Gadaa* system and values of the community.

Democratic value

According to the report of KII and IDI participants, the democratic value is highly attached Value in the indigenous leadership development of the Karrayu community that helped leaders of the *Gadaa* parties to form intermediate role play called power checker (*Qaddadduu*) for every successive ruling *Gadaa* party.

There is always one *Gadaa* party above the ruling party which is called *Qaddadduu* (power checker). For instance, the Roobalee *Gadaa* party is the *Qaddadduu* (power checker) of the Melbaa *Gadaa* party during the eight years duration of *Gadaa* period on power. The second party is Birmajji and its *Qadadduu* (Power checker) is Haalachiisa. The third *Gadaa* party is Meelbaa and its *Qaddadduu* (Power checker) is Roobalee. Michille is the fourth *Gadaa* party and its *Qaddadduu* (Power checker) is Birmajji party. For the Meelbaa party, Rooballe is the *Qaddadduu* (Power checker). The fifth party is Haalachiisaa and its *Qaddadduu* (Power checker) is Meelbaa party.

At the same time, participant-7 from FGD-3 also described: the *Qaddadduu* (power checker) of every *Gadaa* party keeps and oversees the two *Gadaa* parties (the successive *Gadaa* party and the ruling *Gadaa* party). It prevents the two *Gadaa* parties from clashing. It also works on maintaining a check and balance of power and manages the power of the existing *Gadaa* party not to stick to power and not to abuse or harm the successive *Gadaa* party.

Similarly, a participant from FGD-2 replied that there are mediators or neutral bodies (*giddu galeessa*) which check the power of the ruling party. The Karrayus called these neutral bodies *Qadadduu-means* power checkers. The power checkers (*Qaddaduus*) also facilitate activities during the time of power transfer ceremony and express their love by chanting, mowing and carpeting grass (*ireesaa ykn ciitaa haamatee afaaf*) to indicate the transfer of power is in a lovely (*jaalala*), respectful (*kabajaan*), and honorable (*ulfaa*) ways to the party taking *Gadaa* power. This shows that they transfer power lovely, willingly, and politely because they believe that *Gadaa* comes and goes (*gadaan nidhuffaa nidabraa*). Thus, the Karayyu community doesn't stick to power (*Irratiis hin diiduu*).

The democratic value nurtured leaders to transfer power successively and peacefully every eight years from one *Gadaa* party to the other. One of the participants of the IDI (IDI-5, Boru Kalid) described how the democratic value helped leaders of the *Gadaa* parties to transfer power sequentially in the arrangement of the *Gadaa* parties under the two big clans (Dulacha and Baso) of the Karrayu community:

Robalee → *Birmajii* → *Melbaa* → *Michiilee* → *Haalachiisa* → *Roobalee*

This indicates that power transfer in the Karrayu *Gadaa* system follows a sequential order in which one *Gadaa* party passes power to other every eight years. In terms of succession in the *Gadaa* system of the Karrayu Oromo, there is a successive transfer of power from one party to the other. For instance, as indicated in the above arrow, *Roobalee* party stays on *Gadaa* power for eight years and transfers the power to *Birmajii*; *Birmajii* party rules for eight years and transfers to *Melbaa*; *Melbaa* party rules for eight years and transfers to *Michiilee*; *Michiilee* party rules for eight years and transfers to *Haalachiisa*; *Haalachiisa* party rules for eight years and transfers to *Roobalee*; and power recycles in the same ways. Umer Waday explained more about the sequential order of *Gadaa* parties and power transfer as “*I am a member of the Melba Gadaa party and we always take power from Birmajii and transfer to the Milchiilee party peacefully.*”

Egalitarian value

The report of FGD-4 and FGD-5 participants indicated that the egalitarian value (*dudhaa wal-qixummaa*) is another Oromo *Gadaa* value that is embedded in the leadership development of the Karrayu community. The egalitarian value is one of the crucial Oromo *Gadaa* values of the Karrayu community that helped them for the formation of *Gadaa* parties. Similarly, a participant from FGD-4 (Mokuraa Dullo) explained how the egalitarian value helped the Karrayu’s indigenous leaders in the formation of *Gadaa* parties.

You know, this equal and fair distribution of members across the different clans in the formation of the five Gadaa parties was deliberately performed based on the egalitarian value to avoid the supremacy of one clan over the other clan, and to avoid the fall of power on the hand of a single leader, to avoid power abuse by ruling Gadaa party on the other Gadaa party, it is also relevant to check and balance the power distribution among the five Gadaa parties (FGD-4, P-4, Mokuraa Dullo).

The egalitarian value also helped the Karrayu community to form *Gadaa* parties systematically in which power is equally distributed and shared among all parties to avoid problems, particularly problems related with leadership issues like fall of power on the single individual, harm and dominance one *Gadaa* party over the other *Gadaa* parties.

The egalitarian value cultivated leaders of the different social divisions and structures of the Karrayu community to possess equal worth in decision-making, group discussion, equal power sharing and distribution and sharing eight years of power for each of the five *Gadaa* parties.

One key informant interviewee (KII-1) elaborated the egalitarian value as “I think that if *Gadaa* is not an egalitarian (shared power equally among all parties), the Karrayu people never transfer and share power to others peacefully” and metaphorically described the egalitarian nature of leadership practice in the *Gadaa* system of the Karrayu community by using his language, Afaan Oromo “*Gadaan ilmo rabbiiti, ilmoon rabbiin kuun nama hundaaf walqixa*. That is to mean *Gadaa* is the son of the Lord, and the son of the Lord is equal to everybody”.

One of the KII participants reported that the Karrayu Community has implementers (*qaama raawwachiiftuu qabu*). These implementers include *Hayyuu* (in the thought of Karrayu Hayyuu are explained as councilors, experts, and people with wisdom), *Qaalu* (religious leaders), and elder people are taking part in leading the community due to their experience in leading people;

know leadership; and are very strong in decision making and working together with members of the ruling *Gadaa* party. The implementers are working on the checks and balances of power or control leaders not to abuse their power.

Moral value (Safuu)

One of the KII participants (Abbaa Bokku - leader of the Baaso clan) stated that moral value (*safuu*) is the most respected and highly attached value to the indigenous leadership development of the Karrayu community and they embedded it in their leadership development to produce a value-oriented leader whose actions, behavior, and thoughts are regulated and guided by it.

One of the key informant interviewees (KII-4) described how the Karrayu conceptualizes the moral value (*safuu*) by using his language, Afaan Oromo as follows:

Safuu jachuun waan hin taanee kan ta'ee (Moral value) refers to what is socially accepted or unacceptable. Morality is what we should traditionally care about to do or not to do (*safuu jachuun waan eegatan*), *waan hin taanee* (unacceptable). For instance, *ilmaa offi tuquun safuudha* (beating one's child is a socially unacceptable moral value), *hadha offii tuquun safuudha* (beating one's mother is a socially unacceptable moral value), *intala gosaa fudhuun safuu* (marrying to girl or woman of the same clan is socially unacceptable value). As people in the same clan are considered as the same family, in the Karrayu community forming a marriage with girls or women within the same clan is strongly forbidden and seen as breaking or violating the moral values of the community (*Kanaa tuquun safuun cabtee*). *Hiriyaa abbaa offi yookaan haadha offii arrabsuun safuu* (insulting or mocking a peer of one's father or mother is breaking moral value or socially unacceptable) While respecting brother-in-law is socially acceptable moral value or behavior (*Soddaan safuu*), insulting or disrespecting brother-in-law is socially

unacceptable moral value or violating the moral value of the community (*sodaa arabsuun safuu cabsuu, kuun safuudha*). All the moral values must be well preserved (*Kuun Safuudha kana hundaa eegachuu qabdaa*).

Participants of FGD -1 (Durattii Dadafo, P-1) and FGD -2 (Qumbii Galgaloo) replied that the moral value embedded in the leadership development helped the Karrayu community to produce morally oriented leaders including the *Abbaa Bokku* (*community leader*) who obeyed the order, principles, and norms of the community and kept the essence of leadership including responsibility, roles, and practice expected from them and to lead, administer, and govern their *Gadaa* parties peacefully and properly.

The *Abbaa Bokku* or leader of the Dulachaa clan, participated in KII explained the knowledge of the indigenous leaders of the Karrayu community towards moral values as

What is socially accepted or unaccepted; what traditionally care about do or not to do. For instance, it is safuu (moral value) for us to disrespect the time of power transfers; it is safuu (moral value) for Gadaa party leaders (us) to disrespect the value of inhabiting the place called Arda jila in which evaluation and review of leadership development and practice take place in four terms or phases. The first evaluation and checkup of leadership practice is conducted after two years of staying in power at a place called Tarre Harre. The second meeting to evaluate and check leadership practice is conducted after four years of staying in power at a place called Jinfu Tutaa shane. The third evaluation is conducted after six years of staying in power at a place known as Tare lugo for Dulacha clan and Tare legi for Baso clan. At these meetings, both big clans met independently, conducted their leadership practice and evaluation, and transferred half of the power from the ruling Gadaa party to the successive party. In the fourth phase, after eight years in power (ended eight years of

periodic power), full power transfer is conducted to the successive Gadaa party for both the Dulacha and Baso clans independently, and then the new Gadaa party occupies Gabalaa. Gabalaa is the place where the new Gadaa party takes full power and dwells for the coming eight years. For instance, while a power transfer for Dullacha clan is conducted at a place called Gabalaa Dulacha, a power transfer ceremony for Baso clan is conducted at a specific place called Gabalaa Baso (KII-3, Godana Wadaay).

Godana Wadaay also explained the third and fourth phases of independent meetings of the *Gadaa* ruling party as an indication of the existence of autonomy of the two clans in terms of self-administration and representation, which best equates with modern democratic principles.

As described by participants of KII-2 (Jilo Badannoo) (KII-2), IDI-3 (Weday Boru), FGD-4 (Gamadaa Gutaa), and FGD-5 (Odaa Bullaa), there are two ceremonies (*ciidaa buttaa*) celebrated during power transfer. The first ceremony was celebrated six years after the administration of the ruling *Gadaa* Party. In this ceremony, the ruling party transfers half of its power to the successive *Gadaa* party, particularly to members of the *Raabaa Gadaa* grade (*the fifth Gadaa grade*). The successor who takes half of the power of the existing party is called *Gobbachu*. *The name* denotes the successor is capable and more energetic to take half power and more power to fully control the full power after two years. In this half-transfer of power, a feast (*ciidaa buttaa*) ceremony is celebrated by slaughtering ox and blessing. This half-power sharing prepares members of *Raabaa* age grade well to take the administrative role, learn how to lead the community, peacefully coexist, and solve problems including conflicts in clans, communities, society, and country. Thus, the *Raabaa* age grade acquires sufficient experience from the ruling party by sharing responsibilities and delegating power.

The second ceremony is celebrated during the full transfer of power to the successive party after the completion of the eight-year *Gadaa* Term Office. The ceremony is named *ciidaa buttaa* (*feasts*) which is celebrated by slaughtering a bull (*Korma*). During the ceremony, *Abbaa Bokku*, who led *Gadaa* for the last eight years and went to hand over his power (*luba ba'uu*) to the next *Abbaa Bokku*, shaved his hair and was circumcised.

Participants of FGD -1 (Barite Gaaroo) and FGD -2 (Qumbii Galgaloo) replied that keeping, respecting, practicing, and maintaining the essence of leadership is the obligation of a leader. The moral value embedded in leadership development served leaders to avoid power abuse, abandon the existing values, add strange things to the culture, and ensure stable and secured leadership of the community. The moral values also served the Karrayu leaders of different positions to maintain a culture of discussing and deciding in common on issues such as conflict, war, and other social problems.

The report of the KII-3 indicated that the moral value (*safuu*) of the Karrayu community properly served the leader to avoid violating and pushing the community away from participation and decision-making and it also nurtured children to obey others and grow correctly and adults can solve their disputes peacefully. Similarly, one of the FGD-4 participants replied that if the leadership development lacks moral values, the nation lacks direction and vision so people go in any direction; and don't follow the rule and regulations of the country because the supremacy of power fails to work (*Namnii hundaa karumaa argee deema, danbii biyatii cabsuu*).

One of the KII participants explained the association of moral values (*safuu*) and leadership by raising some characteristics of insects by using his language, Afaan Oromo, and translated to English. He narrated one old oral story about leadership, moral values (*safuu*), and insects:

Duur oduudhaa bareefamaan hin jiiruu ni dhageenyee, akana ta'ee jadhan. Kaniisniifaan, boonbiin faan, bookeen faan, titisiin faan, bararoon faan ni marii'atanii jadhan. Ogganaa kan itiin bulnuu ni filanaa jadhan, ee,ee,ee jadhanii waliigalan. Ogeesaa keenyaa kan nuuf filatuu barbaachu qabna jadhan. Namnii akka isaaniif filatuu wal ta'anni nama barbaada karaa jalqaban. Kanniisni abboo taka oggansaa malee bulnee hin beeknu mee namarratii laalnaa kotaa, bookeeniis nutii qaqqalloo dha demaa nutii nama duraa hin deemnuu jatee, titisiin, boonbiin, bararoon koota nama barbaachu qabnaa jadhani dursan. Yoommu karaarra demaa jiranni, ibidaati liph, bishaniitiis liph, boobiniis waan ajaa udaan nama oofuu jalqabdee, wantaa akka goraraa nyaachuuf bararoon karra irratti maqan jadhame hassawwamaa.

The literal meaning of the narration given by (KII-2) is:

I heard folk tales about long years ago when there was no writing and reading. It was said that once upon a time bees, flies, beetles, mosquitoes, and cockroaches came together, discussed, and agreed to elect their leader. They agreed and said okay! Ok! Ok! We must elect our leader. Then they said, we should look for an expert who helps us in electing a leader. They wanted and agreed human beings to elect their leader and started a journey to look for a human being. The bees said, "We never lived without a leader; let's see on a human being". The mosquito also said "As we are very tiny we couldn't direct you." The flies, beetles, and cockroaches started and directed the journey to look for a human being who elects their leaders. While on their journey, some of them entered into the water and swallowed, others entered into the fire and burned, the beetle started rolling feces, and the cockroach left the way to suck and eat saliva. All of them except the bees were distracted from their objectives and journey (KII-2).

The participant concluded that the folk tells, flies, beetles, cockroaches, and mosquitoes were left their way, died, dispersed, failed to get solutions to their problems, and left on the way because they didn't have shared moral values such as shared rules and regulation, objectives and leadership that govern, lead, guide, and control their behavior and activities. However, bees are organized and established on the essence of leadership values. They have governing rules and regulations that strengthen their unity, cooperation, and activities. This shows that the moral values, order, objectives, rules, and roles that bees organized and underpinned helped them to have self-ruling and unity.

Implying the leadership model of flies, beetles, cockroaches, and mosquitoes, Participants of FGD-5 replied that if the leadership development lacks moral values, the nation lacks direction and vision so people go in any direction; and never follow the rules and regulations of the country because the supremacy of power fails to work (*Namnii hundaa karumaa argee deema, danbii biyatii cabsuu*).

The report of KII-10 (Dhadacha Durii) indicated that the Karrayu Oromo also have *safuu* (moral) towards plants. *Look at this tree which has thorns (qoree) and is called mukaa dhadachaa (court three). It is used as shelter (dhadachaan gaaddisa dha), the people sit and develop ideas and make decisions under it (dhadachaa hooraa ja'an murtee ittiin kana'an waan taateef hin tuqamuu).*

One of the KII participants described that the Abbaa Bokku (leader of the ruling Gadaa party) never dwells in a place where no dhadachaa tree. The Dadachaa tree fastens and covered by grass to build living room for the Abbaa Bokku (*Abbaa Bokkuun ogaa qubatu bakaa dhadachaa qabuu malee hin qubatu maliif mana hin qabu*). *Bokkuun lafumarratii qubataa*

dhadachummaa hidheetii galmaa irratti ijaara). Therefore, cutting or harming this respected tree is unacceptable (*safuudha hintuqqamu*).

Peace value

Peace has a special place and value in indigenous leadership development and leaders of the community manifest it in their greetings, power transition, rituals, praying, proverbs-for instance, they expressed peace in proverbs by their language Afaan Oromo as *yoo waliigalan aallaa gallan* literally it means if people agree and understand each other they live together, blessings, and public speeches and leaders of the community or *Abbaa Bokku* (*Abbaa Gadaa*) preach to their people about peace.

KII and IDI Participants affirmed that peace nurtured the indigenous leaders of the community to transfer power from one *Gadaa* party to the other peacefully and democratically in a respectful manner without delaying the specific day and time (3 to 4 AM).

Similarly, the data obtained from the participant observation indicates that clan leaders, elders, adults, and *Abbaa Bokkus* (*Gadaa* leaders) preach peace in their day-to-day leadership activities. Peace has a special place and value in their leadership practice and leaders of the community manifest it in their greetings, conflict resolution, rituals, praying, blessings, public speeches, and the religious leaders pray and bless for peace by saying let the country be the country of rain, the country of peace where people work and live; let the earth be covered with full grass; and pray for peace and safe rain. At any social ceremonies and events and in the day-to-day life of the Karrayu people, praying for peace and rain is unforgettable.

Peace is demonstrated during the power transfer ceremony. The *Abbaa Bokuu*, one of the KII participants expressed how peace is demonstrated in the leadership practice of the Karrayu community as follows:

“My *Gadaa* party that handovers the power gives wet and green grasses and prays for the successive party to enjoy *Gadaa* of peace by saying: *Gadaa* is peace. Let God makes this *Gadaa* the *Gadaa* of peace, stability, and development. “I gave you *Gadaa* (symbolized as power) and I bless your *Gadaa* to be the *Gadaa* of rain; I gave you the *Gadaa* with rain (*roobaa wajiin siikeene*); I gave you the *Gadaa* with peace (*nagayaa wajiin siikeenee*); I gave you the *Gadaa* with contentment(*Gadaa quufaa waliin*),” (KII-3).

These approvals are conducted in front of elders of the community, religious leaders, and people with wisdom. Both parties those takes and give power hold grass and rotate behind the elders, religious leaders, and people with wisdom.

Unity value

Unity is another value of the Karrayu community which is embedded in the leadership development of the Karrayu community. The report of the IDI participant (IDI-1) shows that the Karrayu community teaches its children, particularly children who are going to take leadership positions in their leadership development about unity because it is one of the crucial *Gadaa* values in the leadership development of the Karrayu community and the Karrayu *Gadaa* leader must be familiar with and know the unity value of the community.

One of the KII participants explained that unity value helped the Karrayu community to bring everything together (*Waan hundaa waliitii fidudha*), unity is resource (*qabeenyaa dha*), which means it lets different people bring together their resources, knowledge, skills, and ability to solve problems that cannot be solved by a single person’s resource. If knowledge of different people come and united together, it can contribute for solving society’s problem, and it is considered as unity is knowledge and through unity, people produce ideas, and solutions to problems.

Unity is solution and knowledge (*takummaan furmaata fi beekumsaa dha*) which is considered knowledge and solution means when professionals, counselors or experts, and people with wisdom jointly provide their knowledge and skills, they can solve the problems and resettle peace of the community.

Participant 3 from FGD- 3 replied that unity value is not bonding the Oromo people only, unity value tie the Oromo people with non-Oromo people and their neighbors (*Kan ollaan waliittii hituu*), tie people who use the same grazing land (*kan dheedaa-wara qufsumaan waliitii hiitu*), and ties people with country (*deebitee biyyaa waliiti hituu*). He concluded that unity value starts from the household level (*waan manumaaraa ka'ee*), extends to villages (*garaa qa'ee waliin jirtuu irraa ka'ee*), and bonds one village with other and further connects neighbors and finally it ties people with the country.

One of the KII participants (Umer Waday) also explained unity value as a 'bonding value' (*duudhaa wal-qabsiistu*) across many issues such as it fastens every Oromo under the concept of *Oromummaa* which is an element of culture (languages, customs, and values) that connects the Oromo people. Unity value is not bonding the Oromo people only but it connects the Oromo people with the heterogeneous people who live in Oromia because Oromo people believe in diversity. Thus, the unity value fastens the Oromo people with non-Oromo people and their neighbors, people who share the same grazing land, and people within a country. Unity value starts from the household level, extends to villages that bond one village with another, and further connects neighbors and finally, it fastens people with the country.

One of the KII participants described that among the various types of ties, the *Gadaa* system is the main bonding system that strongly connects the Karrayu Oromo with other Oromo people (*hiityiin inii guddaan sirna gadaatii*). The *Gadaa* system has great role in connecting the

Karrayu Oromo above anything (Olaantummaadhaan sirnaa *Gadaa* tuu jira) and the clan system also strongly connects the Karrayu people (Hiytuun inii biraan sirnaa goosaatii).

4.3.2 Oromo *Gadaa* values and conflict resolution mechanisms

The Karrayu community believes that conflict resolution is a process of peacemaking and restoring the breached relationships between conflicting parties to prevail peace. In the conflict resolution mechanism, the Karrayu employs community based conflict resolution mechanisms that underpinned on the Oromo *Gadaa* values such as mutual understanding value, peace value, truth value and different conflict resolution mechanisms.

Mutual understanding value serving for conflict resolution

The KII participants described how the mutual understanding value helped the Karrayu in resolving conflict with the Afar people as follow:

By employing the consensus understanding of conflict resolution, the two groups created a committee from the two communities, including religious leaders and elders dealing with peace and resolution of conflict and the committee with the elders and leaders of the community convinced the people, especially those living at the border areas of the two groups and reconciled them. The committee developed laws and norms based on the culture of the two groups and reached on a consensus agreement. The Afar people have their own culture and we have also our own culture at the same time, we share many cultures with Afar people such as our way of life and building shelter is similar, we are similar in herding animals, we are pastoralists, they are also pastoralists, we are similar in dressing style and these similarities of sharing culture with the Afar people consolidated mutual understanding value and promoted the effectiveness of conflict resolution process

between us by narrowing our differences (KII-2, Jilo Baddannoo & KII-3, Godana Wadaay).

The mutual understanding value helps the Karrayu Oromo to understand conflict outcomes and its effect as it harms not only families but the entire system including cattle, properties, clans, communities, and heritages. Additionally, one of the IDI participants replied that the mutual understanding value served the indigenous conflict resolution mechanisms used by the Karrayu to resolve their conflict with the Afar:

We Karrayu community is a well-organized and ordered people and has a strong mutual understanding value, by which we have been governed. The idea of mutual understanding in resolving and reconciling came from the two people by themselves to resettle their disputes and clashes by forwarding ideas of why we the Afar and the Karrayu always clashed and killed each other, so we must end our clash and conflict that happened at the border of the two ethnic groups. The villages or communities of the two groups particularly from the border came together and prepared a reconciliation ceremony by slaughtering ox, and rounded three to four times during the ceremony and put covenants and confirm the covenant by cursing and blessing (abaarsaa fi eeboo). Through the mutual understanding value, we solved problems with the Afar people in 2012 GC. After we resettled our disputes, we developed and put norms and laws that govern us (IDI-7)

Both the Karrayu and the Afar met together and discussed and reached on a peace agreement and after the agreement, no serious conflict happened and the majority of the two groups have been living peacefully except for some minor disagreements happened by some individuals.

The settlement of conflict between these two ethnic groups was based on the culture they shared, and the involvement of elders of the community, *hayyuus* (people with wisdom), religious leader and Abbaa Bookuu and from the Afar side religious leaders, elders of the community meet together and presented ideas.

Ideas they raised were nothing we profited from killing each other, what we benefited were raiding cattle, stealing, and they reached and accepted that they were wrong and committed unknowingly (*walaalaan*) and conflict made us lost many lives, properties, and cattle in it. So they decided to end the conflict between them, by repairing the breached relationship and healing (*wal-fayyiisan*) their interaction.

Furthermore, the mutual understanding value served the Karrayu community to resolve their conflict with the Arsi Oromo. One of the key informant interviewees described the serving of mutual understanding value for conflict resolution as:

In the previous regime (Derg regime) we fought with Arsi Oromo, we bloodshed (dhiigaa wal yaasaa baanee), but during the reign of FDRE, all Oromos from Baasoo and Dulachaa clans of the Karrayu and the Arsi Oromo came together and held a meeting at Methara sugar factory. In the meeting, we raised things like why we bloodshed, and why we killed each other, and we admitted that we committed mistakes and ask God's forgiveness for our mistakes, then we developed a norm that killing a person and violence was forbidden in the Karrayu community and if anyone violated the norm and killed a person, we decided to kill the offender (KII-4).

The truth value serving for conflict resolution

The report given by participant-3, from FGD-1, indicated that the Karrayu community is known for its truth value in their indigenous conflict resolution (*dhugaa irraa hunda'ani rakkoo hiiku*). In the conflict resolution process, it uses truth value to investigate and resolve the causes of the conflict and give solutions based on the investigated truth for the causes of conflict. The truth value encourages both conflicting parties to accept the causes, mistakes, and wrongs they committed truly.

This value resettles conflict successfully and builds peace by repairing the broken relationship of the conflicting parties. In the investigation of the causes of conflict by using the truth value, community elders, *hayyuu* (people with wisdom), and community leaders (*Abbaa Bokku*) who are trusted and accepted by the community play a significant role. One of the KII participants replied that if killing, stealing, robbing, and raiding are not ended with peace, what is the relevance of conflict resolution? So to end conflict, the conflicting parties truly agree and accept the actual causes of the conflict and the conflicting parties trust each other, reveal the truth, and accept the value and culture of living together in the neighborhood.

One of the IDI participants (P-4, Mokuraa Dullo) described that the truth value in conflict resolution is accompanied with oath, cursing and physical punishment. If the offenders deny and reject the truth, elders, leaders and *qaalu* (religious leader) try to convince and advise the person who committed crime two to three times to tell them the truth and if he continues lying and denies the case, the next step is physical punishment.

According to the description of Mokuraa Dullo, punishments is carried by tying both legs and hands of the crime-committed person with a spark and throwing him into a river bank until he reveals the truth and says not to repeat the case and accepts the crime that he committed and

until oath (*kakatuu*) in his mother, in his *Waaqaa*, in his father, and his clan. One of the KII participants replied the following:

If the case is hitting mother and father, no need of advice given for the crime committed person, so he is physically punished and the physical punishment alone is not adequate; rather he is discriminated not to attend at any social celebrities, not to share communal activities with parents, neighbors, and with the community (KII-8, Godaana Booruu).

To explain more how physical punishment is applied when one person kills another from his clan or family or another clan, Dhadacha Durii described the fate of the person was thrown into gorge and chased from the community because no law governed him, only one person can govern and saves him (*heerii isaa bituu hin jiruu, namaa takoo qofaatuu isaa bituu danda'aa*).

To explain the physical punishment mechanism, KII-3 used a scenario in his language-Afaan Oromo as

Namnii Goosaa tokkoo goosaa biraa iraa intalaa fudhee ilmaan dhala. Ilmaan kun abaa isaa ajeesaa. Goosnii abaan fi hadhaa waliiti bu'an, kanaafu akaa heeraa oromootii namnii nama ajeesee kun haarkaafi miilii hidhamee alayyaatti darbiitee akka du;uu gootaa, achummatii osoo namnii hin tumiin ofuumaaf du'aa. Kun kan ta'uu ofummaaf du'ee malee goosnii lachuun harkaa isaanii hin galchan. Namaa tookoo qoofattu namaa kana bituu danda;a (dhiigaa isaa kafaluu ykn araaraa godhuu danda;aa) kuuniis kan ta'uu goosaa hadhaa isaa dhaltee san (eessuma) jachuun goosaa intalaa qofaa dha jechuudha du'aarra kan hanbiisuu danda;uu gosaa intalaa san qoofadhaa. Dhigaa lubuun isaa baasee san ni araarsiinaa warii hadhaa isaa dhaltee suun halafinataa fudhata jechudha. Egaa isaan bitenii bodaa gosaa abaa isaaraa bahee goosaa hadhaa isaa keesatii gala ykn ta'aa.

The literal meaning of the above scenario is

A man from one clan married a girl from another clan and got a child and the child killed his father. So, the two clans (the clan of the mother and the clan of the father got into conflict), as to the norm of the Karrayu Oromo, there is a punishment for this type of crime, the punishment is tying both hands and legs of the killer and thrown to the gorge to die by himself, no one hit or kick him, this means no hands of the two parties (the offender and victim) are involved in the death of the man. Only one person can save and buy the life of the person from death by paying compensation for the blood of the victim's family or the killed man's (father's) family. The only person who can save the life of the offender is the uncle (eessuma) means the brother of the offender's mother clan. The clan from the mother's side took responsibility to cover all the necessary things including compensation (Gumaa). After they save the life of the offender, he was not allowed to live and be a member of his father's clan so he changed his father's clan and backs his mother's clan (KII-3).

Peace value serving for conflict resolution

Peace is one of the fundamental *Gadaa* values of the Karrayu community since the Karrayu Oromo know that in the absence of peace, there is war and conflict, properties, animals, human beings will be damaged, and injuries occurred, and death and harassment may be existed and killing each other may happen when peace is absent. Thus, peace value served them to develop a norm and covenant of not killing each other and helped them to resettle conflict and build peace.

To show how the peace value shaped the Karrayu Oromo towards conflict resolution, one of the KII participants conceptualized peace in his language Afaan Oromo as *nageenyaa* and *Nageenyii waan tokoonu hin sharafammuu* (peace is never changed or substituted). Nothing is like peace (*Waan nagaa fakaatu hin jiruu*). The Karrayu community has a strong *peaceful*

Gadaa value that helped them to solve conflict and social problems. Godaana Booruu, one of the KII participants replied that peace value is one of the first and most important *Gadaa* values that helped the Karrayu community live peacefully with other people.

The thought of the Karrayu Oromo toward peace is astonishing. The KII-1 explained how the Karrayu Oromo understand that peace gives birth to a son (*Nageenyii ilmaa dhalchiise, ilmaan dhaleetutuu guddataa*). This means that birth takes place and the new birth has grown peacefully if and only if peace prevails.

In contrast, conflict brings death (*walitii buu'iinsii du'aa dhalchaa*). If no peace, there is conflict and war that lead to death. Conflict has no benefit except the loss of life (*waliiti buu'iinsii yoo ummammee bu'aa irratti argatuu hin qabu du'aa malee*).

The Karrayu also believes that peace brings development (*nageenyii biyya baliisaa*) while war ruins or destroys a state or society (*waraanii biyya xiqeesaa*). They believe that the existence of peace in the country is a guarantee for the poor people to confidently engage in marketing, sell grasses, run and sustain their lives to survive (*yoo nageenyii jiraate hiyyeesiin illee ciitaa gurguratee* bulla). People leave homes; work and return to home, deliver birth that could grow if and only if there is peace in the community.

The following extract is what the KII participant has discussed the day to day practice of the peace value of the *Karrayu* community among Karrayu women and men by using his language of Afan Oromo:

Gannama lafa ka'aanii iliiii, iliiii,iliiii,iliiii jedhuu dubartiin karayuun siinqee jedhanii ni jirtii siinqee san qabatee ganama yoommu barii'u, iliiii, iliiii, iliiii, iliiii, jatii mana baate loon keenyaa fi hoorii ambaa keesaa karaa qabaa kan hooriin itti galuu bantee loon keesaa karaa san galtee, maraa offiraa buftee, siinqee tana, siinqee dhibaayuu kan abbaa

warraa qabatuu fuute (mukaa deedii irra hoojjatamuu), sinqeen hadhaa sinqeen (dubartiin) qabatuu mukaa harrooreesaa irratii hoojjatamuu fiidee karaa san keesaa kee'isii, asiiti suyxii, achii suyxii, gama suyxii, hoorii illeen, namnii illeen nagayaan booba'ee, nagayaan gallee, kan nagayaan nubulchitee, nagayaan nu oolchii, haamtuu nuraa oolchii, tooltuu wajiin nu oolchii, jadhanii ganama waaqaa kadhata'an. Ganama jaarsooleeniis ka'aani, booru waaqaa jadhan, booruu jachuun oggaa barii'uu kana booruu waaqaa jadhan, booruu waaqaa kan nagayaan nuuf bariiftee, nagayaan nu oolchii, kan nagayaan nu bulchiitee nagayaan nu oolchii aanan kan muccee bulee nu obaaftee, aanan muccee oluus nu obaasii jadhaniiti waqaa qadhatan.

The narration provided by the participant (KII-2) is to mean that,

When they wake up every early morning, Karrayu woman holds her husband's stick called siinqee dhibayuu made from a local tree called deedii and her stick named siinqee made from a local tree called harrooreesaa. She enters the cattle shelter from the gate and implants these sticks on the three corners of the cattle shelter. She chants, sings, dances, and shouts by moving here and there to front, back, and side to express peacefulness and happiness for God about the peaceful night she spent, for the peaceful morning she saw her cattle, and her family. She prays to see the peaceful day, peaceful leave, and return of cattle and family to homes. She prays by saying, you God! Let you protect me from baleful and dwell me with righteousness; as you shepherd me tonight, please, shepherd me the whole day! When we, Karrayu elders, wake up early in the morning, we give thanks and pray to God for the peaceful morning we saw and to see the peaceful afternoon; and we praise God for the fresh cow's milk we get morning and night (KII-2, Jilo Baddannoo).

Compensation (*Gumaa baafatcchu*) serving for conflict resolution mechanism

According to the report of KII-4, *Gumaa* is a traditional conflict resolution mechanism in which compensation is given for blood feud for the victim's families (*Gumaa jachuun dhigaa namichaa du'ee kafaluu dha ykn Waraa beetasbaa saniif gumaa hoorii kafaltaa*).

According to the report of KII -7, 8 and 9, the Karrayu Oromo critically analyzes the causes of the death, who carry out or involve in the death, and is the death accidental or intentional after all these things are critically investigated, *Gumaa* is conducted and implemented.

Participants from FGD-5 (P-6, P-7 and P-8) described that the Karrayu Oromo evaluates the case critically, if the case is killing a person, it is evaluated as who kills whom i.e. is the person killed by *ambaa* (relatives or by his ethnic group) Or by *dinaa* (by enemy means by a member of a non-Oromo ethnic group), Or by his *gosa* (fellow)? Is the killing happened accidentally (*dannu*) and unknowingly, or intentionally (*basaqeesaa*) means a deliberate killing.

Participants of KII-4, 6, 8, and 9 explained that killing someone can happen in the same Oromo ethnic groups, in none- Oromo groups, within and between different clans of the Karrayu community, and paying *Gumaa* also vary. For instance, when killing happens between the Oromo groups, the compensation payment (*Gumaa baaffachu*) is called *Gumaa ambaa* and when killing happens with non-Oromo groups, the compensation is called *Gumaa dinaa* and when killing happens within the Karrayu clan or *gosa*, the compensation is called *Gumaa gosa*.

That is why the Karrayu Oromo always raises the question of 'who kills whom'. If someone is killed within the Oromo ethnic groups, they think that the bloodshed is from the same group and paying *Gumaa* (the number of cattle given for the victim's family is smaller than if someone killed an Oromo from another ethnic group).

Another participant from FGD-5 also replied that for the accidental killing, the payment for the victim's family is different from the payment given for the intentional killing which is required much more payment than the accidental killing.

There are different procedures involved in the process of paying compensation (*Gumaa baaffachu*). First seizing together the hands of both parties (the crime committed and the family of the victims) and put the right hand of the killer and the left hand of the brother or father of the victim's family in the leg of the slaughtered ox. This is a very strong covenant made between the conflicting parties and if one of the conflicting parties breaks (*cabsee*) or dismantles (*diigee*) the covenant, they curse to be cut the hands of descents or clans who break the covenant (*akka muramuu ni abaaru*).

Another procedure conducted in *Gumaa* practice is creating a marriage between the conflicting parties and reunifying the offender with the victim's family and make them brother-in-law, or in-law to make them same family. Another practice carried out in the *Gumaa* procedure is to let the conflicting parties eat honey in their mouths to make the relationship very sweet.

The Karrayus people also believe that paying compensation alone is not effective to end the conflict because payment doesn't replace the life of a dead. Therefore, to make the resolution very effective and restore the social relationship and interaction, the conflicting parties marry each other, making them family, friends, and brother in-law.

The Karrayu's thought of conflict resolution is highly participative. They have concept of full resolution of conflict which demands the involvement of all the conflicting parties including their families, clans, and relatives at the reconciliation center in which elders of the community (*Abbaa Bookuu*), *Hayyuu* (men with wisdom), *Qaalu* (religion leader), clan leaders (*damiina*)

involved to resolve and resettle conflict, and rebuild the breached relationship and heal any disgust (*jibbinsaa*). In the Karrayu community until reconciliation takes place, the offender or the killer remain isolated from any type of social activities such as not eat together, live lonely, and things he used to drink and eat are voided or thrown, never give him things on his hand rather drop it for him from distance. This isolation and punishment continues until the families of the offender pay blood compensation (*Gumaa*) for the victim's family. At the end, after the compensation is completed, the offender rejoins his community, family, clan and starts his day-to-day activities of the community.

4.3.3 Practice of indigenous Leadership Development

As the explanation of the research participants indicated, the practice of indigenous leadership development of the Karrayu community was associated with four interconnected social world phenomena: the rule of God (*Waaqaa*), the rule of *the Gadaa* system, the rule of *the Gadaa* party, the rule of clan structures, including the rule of *ibiddaa* (small and consecutive houses), the rule of *balbalaa* (family), and the rule of *maati* (parents). Therefore, any problems or conflicts related to social and political issues can be addressed and solved using these social world phenomena.

Leadership development and conflict resolution

Effective leadership and conflict resolution are basically linked in the leadership development of the Karrayu community. Understanding conflict resolution in the leadership development of the Karrayu community is crucial for peaceful co-existence. The Karrayu community leaders have the ability of creating an environment to effective conflict resolution.

Indigenous leadership development and Rule God (Seeraa Waaqaa)

The report of the participants indicates that indigenous leadership development is associated with *Waaqaa (God)* who regulates and directs leaders' actions, behaviors, and activities. The Oromo people have cultural knowledge of the rule of God (*seera Waaqaa*) in their leadership which is a powerful force that regulates the leadership practice of the Karrayu community and every person is expected to learn and recognize the rules of God (*seera Waaqaa*). For instance, one of the IDI participants clearly explained how leaders' leadership practices in the Karrayu Oromo are governed by God (*Waaqaa*) as follows:

We the Karrayu leaders believe that God (waaqaa) is the source of our leadership development because our leadership practice is based on the rule and order of God he gives us from above. God ordered us to have peace and respect in our leadership and we obeyed the order of God because we believe that God is the source of peace and power, God respects human beings and we also respect each other and that is why peace and respect is inculcated in our leadership development (IDI- 3).

Similarly, the data obtained from the participant observation indicates that clan leaders, elders, adults, and Abbaa Bokkus (Gadaa leaders) preach peace in their day-to-day leadership activities. Peace has a special place and value in their leadership practice and leaders manifest it in their greetings, conflict resolution, rituals, praying, blessings, public speeches, and proverbs- for instance, they expressed peace in proverbs through their language Afaan Oromo as yoo waliigalan allaa gallan –it means if people agree and understand each other they live together. Peace is also demonstrated during the power transfer ceremony. The Abbaa Bokuu, one of the KII participants expressed how peace is demonstrated in the leadership practice of the Karrayu community as follows:

“My *Gadaa* party that handovers the power gives wet and green grasses and prays for the successive party to enjoy *Gadaa* of peace by saying: *Gadaa* is peace. Let God make this *Gadaa* the *Gadaa* of peace, stability, and development. “I gave you *Gadaa* (symbolized as power) and I bless your *Gadaa* to be the *Gadaa* of rain; I gave you the *Gadaa* with rain; I gave you the *Gadaa* with peace; I gave you the *Gadaa* with contentment” (KII-3).

The Karrayu people believe that *Waaqa* (God) is the creator and regulates and directs leaders’ actions, behaviors, and activities. For instance, participants from the IDI (clan representative-clan leader) clearly explained how leaders of the *Karrayu* Oromo are submissive and governed by God (*Waaqa*) as follow:

We, leaders of the Karrayu Oromo have a close relationship and are governed by God (Waaqaa). We believe that there is a monotheistic God (Waaqaa tokko) above all creatures. We respect for God (Waaqaa) because God (Waaqaa) is the architect of the universe and source of power that leaders exercise it. In the day to day activity, we, leaders with our members pray to God to protect and strengthen our harmonious value and unity. We also pray to God to blacken us alike him because we believe that God is black. We also pray for God to give us unity, make us the same and not striped us (IDI-9, Fantale Boru).

Indigenous leadership development and Gadaa system

The other social world phenomenon in which the Karrayu Oromo is known is the *Gadaa* system which encompasses *Gadaa* grades in which male groups learn the roles and responsibilities that are expected from individuals at each *Gadaa* grade and they participate and carry out different activities of the community. Participants from FGDs replied that the Karrayu community organized children of the same age and taught its culture, including the *Gadaa* system, moral values (*safuu*), clans, *the Gadaa* party (*tutaa*), and leadership roles. For instance,

the report provided by KII-4 indicated that the Karrayu community teaches its children about moral (*safuu*) values, their clans, and their *Gadaa* party (*tuuta*) and leadership role like *atii luba* (you are the leader), *atii bakaa bu'aadha* (you are representative) and children learn their *Gadaa* (a time when they reach at *Gadaa* grade).

Regarding the *Gadaa* grades in the *Gadaa* system of the Karrayu community in which leadership development took place, participants of KII and FGD reported that the *Gadaa* system of Karrayu community has the following stages. These are *Daballe*, *Foollee*, *Gaammee gurgguddo or Qondola*, *Kusaa*, *Raaba*, *Gadaa*, *yubaa*, *Gadaamojii* and *Jarsaa*.

There is a transition period that occur when one stage ends and the other starts in the *Gadaa* system of the Karrayu community. According to the description of Dadachaa Turaa and Godana Wadaay, ritual celebration takes place at every transitional period and border between the stages and various cultural activities are conducted at the celebration. For instance, as reported by research participants, there is a *ruuboo* ceremony celebrated at the transition from *Dabballe* to *Foollee* stage means when boys end their *Daballee* stage (Birth to 8 years) and enter to the *Follee* stage (9 to 16 years). At *ruuboo* ceremony, boys of the *Daballee* stage meet together and see each other (*wal-argi*) and young ox is slaughtered and they eat the meat together. In the *ruuboo* ceremony, adults teach their children about values, respect, traditions, leadership and culture.

Dabballee (birth - 8 years)

As the report of the participants indicates, leadership development in the Karrayu *Gadaa* begins at the *Dabballee* which is the first stage of the *Gadaa* grades. Children of this stage start learning by calling fathers (*Abbaa*), mothers (*Ayyoo*), and ancestors. Mothers, fathers, and adults

teach children *not to be violent, cruel, and disobedient*. Participants of FGD-1, FGD-4, and FGD-5 described the expectations of the Karayu community from Dabballee children as follows:

Children are expected to grow peacefully and healthfully because we believe that our Gadaa system demands very strong and well-mannered children who can be good leaders of the community (i.e. Abbaa Bokku or Abbaa Gadaa, Qaalu-religious leaders, or hayyu-advisor or counselor (P-1, P-3, P-6 from FGD-1; P-3, P-5, P-6 from FGD-4; P-2, P-7 from FGD-5).

Children first and more learn the *Gadaa* system and their culture from their family in which fathers take the leading role in teaching the young member of the family. Organizing and teaching children who are in the same age group is one of the ways the Karrayu community uses to teach their children. Usually, children at the *daballee* stage (from birth to eight years old) start learning by calling their parents to name *Abbaa* (father), *Ayyoo* (mother), and learn to whom the children belong. For instance, they learn and identify to whom a child belongs like, *I am Roobaa, I am the son of Booruu, Booruu is the father of Roobaa, Roobaa belongs to Booruu, Booruu is the son of Carccer, and Carccer is the son of Hawass, and Hawaas is the son of Fentale*. This is the method parents use to teach their children about families and ancestors. After children learn about their ancestors, they start to learn *afoola* (folklore and oral literature), *himtee* (a traditional story), and *hiibboo* (puzzle) and *ta'uu- ta'iin* (pretending). Through this cultural way of teaching, children learn their culture, history and ancient news, genealogy, and learn the role of *Abbaa warraa* (husband) and *Haadha warraa* (wife).

They also learn their neighbor, locals, and village through *hiibboo* (puzzle). For instance, if a household in the community has two children-one is female and the other is male, children will ask each other by raising questions like whose family has *raada tokko* (a cow- symbolize a

female child) and *dibichaa tokko* (an ox- symbolize as a boy) which implies that there is one adolescent boy and one adolescent girl in the household of that family.

Children also learn numbers by associating with familiar materials or animals found in their immediate environment. For instance, *tokko- takee*-means one is once, *lama muchee re'eetti* (two represent breast of a goat), *sadii sumsummaa ta'uu nibarataa. Afuran muuchaa ykn harma looni* afuur lakoofsaa ta'u fi mucceen loonnis afur ta'u nibarataa (four represents cow's breast), *Shanan qubaa harkaa* (five is number of human fingers). *Ja'aa jabii qaraxaa* (it means there are six calves given to brother-in-law in the cultural marriage system of the Karrayu community). *Toorbaa manaa mangootti jachuun lakoofsa gutuu kan hin ta'in agarsiisaa* (number seven is an odd number), *Saddeet dhalla leenca jedhamaa* (it means lion delivers eight births). *Sagal lakkoofsa dhiiraatti* (nine is number of males). *Dhirtii yoomu sagal taatu ciiminaa fi jabeenyaa qabdii jachudha* (it is a belief in the Karrayu community that when the number of males becomes nine; they are very strong and hard to take action and do things independently).

Foollee (9 - 16 years)

According to the participants' response of FGD-1, Foollee is the second stage of the *Gadaa* grade in which children learn moral (*safuu*) values, clans, the *Gadaa* party, and leadership roles. They learn about *Gadaa*, different *Gadaa* grades, roles, and responsibilities of individuals at each *Gadaa* grade, and they help their parents by doing different activities at home, and out in the field including caring for cattle, understanding the life and character of cattle, herding or shepherding lambs in villages, and keep goats and sheep with others. At the age of 15 and above, they keep cows, cattle, and camels, and manage other assets of the community.

Children at this stage are encouraged by their mothers, fathers, adults, and clan leaders towards leadership by using motivational phrases like “you are a leader (*ati luba*), you are

representative (*atii bakaa bu'aadha*), *you are* going to be a leader of the community, *hayyu*-counselor, you are the next leader, *Bokku* (power) is coming to you, all these expectations make the child be prepared, ready, and conscious and think of being *hayyu* and leader of the community.

Gaammee gurguddo (17-24 years)

Gaammee gurguddo is the third stage of the *Gadaa* grade in which individuals learn self-management, plan to possess children and think how to order them, keep cattle and assets of the family, and realize the responsibilities granted by their parents, advise younger brothers, herd and manage cattle, know and respect culture, values and morals (*safuu*), learn self-leading, identify and practice their roles and responsibilities in families, in the clan, in the *Gadaa* system, and learn how to lead clan, how leadership is practiced in the clan and the family.

The participant observation data shows that individuals at this stage are also invited to different ceremonies, meetings, and discussions and they are introduced to senior individuals who are found at *Kusaa*, *Raabaa*, *Gadaa*, *yubaa* stages.

Kusaa (25 -32 years)

According to participants of FGD-2, *Kusaa* is the fourth stage of the *Gadaa* grade in which individual learns about *Gadaa* party, and its rules and principles. Participants of the FGD-2 replied what is expected from them as follows:

We are hereby passing different Gadaa grades and at this stage, we are responsible for acquiring cultural knowledge, the leadership values including qixxee (egalitarian), democracy, respect, peace, unity, and fairness. and practice these leadership values by representing a religious leader called jilaa and our group leader called Vice Abbaa Bokku, and we learn and understand our roles and responsibilities in our family, clan,

Gadaa party, and how to lead a clan, and how leadership is practiced in the clan and family structures (P-1, P-2, P-3, P-4, P-5 from FGD-2).

The *kusaa* age groups learn leadership through their leader or representative (*bakkaa bu'aa*, the vice of *Abbaa Bokku*). They have also a representative of a religious leader (called *Jilaa*). Individuals at this *Gadaa* grade learn leadership concepts; learn the rules and regulations of their party. They also learn the role and responsibility they have in their family, in their clan, in their *Gadaa* party, and learn how the clan is led, and how leadership is practiced in the clan and family.

Raabaa (33-40 years)

Raabaa is the fifth stage of the *Gadaa* grade in which individuals exit their homes and stay in the bush for military training, leadership exercises, examining their physical strength, clean ways to *Gabalaa*, building temple (*Gabalaa*) for *Abbaa Bokku*, preparing themselves to take leadership positions, learn how to lead people, learn peaceful coexistence, solve problems including conflict in clans and other social divisions, and acquire adequate knowledge and experience of leadership including its values.

Gadaa (41-48 years)

At this stage, individuals establish marriage, leave their family's home, form their household, give birth, and produce their properties. Here, man's responsibilities and leadership role become dual because he forms his household, starts ordering his family including children and property, and maintains relationships with neighbors and community elders (obeys the order and direction of the community), and now he is a leader of his children, a leader of a village and neighbor, a leader of cattle, resources, and other properties.

Yubaa I, II and III (49-72 years)

Individuals at this stage are called councilors (*hayyuu*). In the thought of the Karrayu people, councilors (*hayyuus*) are people with wisdom and experts who advise leaders at different positions and monitor the activities, behavior, and actions of *Gadaa* party leaders. They are involved in teaching and advising the members of their party.

Gadaamojjii and Jaarsumaa (73-88)

It is a retirement and departure stage and individuals have no regular activities as in previous stages. Most of them stay at home and community members respect and serve them.

Indigenous leadership development and *Gadaa* parties

The other social world phenomenon of the Karrayu community is *Gadaa* party. According to the participants' report, there are five *tuutaa* (parties) which were structured and organized by clans in which every member of the clan is a member of one of the five parties ordered from the oldest to the youngest namely: *Roobalee*, *Birmajjii*, *Meelbaa*, *Michiilee*, and *Haalachiisaa* respectively under each of the two big clans (*Dulachaa* and *Baaso*). Participants of the FGD, IDI, and KII reported that every *Gadaa* party is formed from members of all five clans. For instance, the *Roobalee* party was formed by members of *Dayuu*, *Abaadho*, *Haawaasso*, *Mulaaka*, and *Guraacho* of *Dulacha* clan, in which members recruited and formed their own *Gadaa* party. The second *Gadaa* party-*Birmajjii* was formed in the same way. Similarly, members of the five clans recruited and formed the *Meelba*, *Michiilee*, and *Hallachiisaa* parties under the *Dulacha* clan. Five *Gadaa* parties of the *Baso* big clan were also formed in the same way as the *Xaasu*, *Abrii*, *kooyee*, *Dooran*, and *Bedagasha* clans.

The formation of *Gadaa* parties from every five clans of the community is crucial to ensure equal distribution of power among the different *Gadaa parties*. One Participant from

FGD-4 explained the relevance of equal and fair distribution of members from every five clans as follows:

You know, this equal and fair distribution of members across different clans in the formation of the five Gadaa parties is deliberate to avoid the supremacy of one clan over another. It also avoids the fall of power at the hand of a single leader and power abuse by Gadaa party over another Gadaa party. It also helps leaders to check and balance power distribution among the five Gadaa parties and solves the social problems effectively; preventing one Gadaa party from harming and dominating the other Gadaa parties, because members found in other Gadaa parties are brothers after three, four, or five genealogical lines. (FGD₄, Participant 3).

In the leadership development process of the Karrayu community, power is democratically transferred from one *Gadaa* party to the other every eight years. Describing this, one of the participants from KII (KII-6) replied how power is transferred orderly every eight years from one *Gadaa* party to the other by using arrows:

Roobalee → Birmajii → Meelba → Michillee → Haalachiisa → Roobalee

The same participant (KII-6) elaborated the consecutive order and power transfer in the five *Gadaa* parties as follows: *Roobalee* party stays on *Gadaa* power for eight years and transfers the power to *Birmajii*; *Birmajii* party rules for eight years and transfers to *Melbaa*; *Melbaa* party rules for eight years and transfers to *Michillee*, *Michillee* party rules for eight years and transfers to *Haalachiisa*; *Haalachiisa* party rules for eight years and transfers to *Roobalee*, and power recycles in the same way. These *Gadaa* parties ruled the system one after the other for eight years. For instance, the *Haalachiisa* party (the youngest) takes its power (*Baalli*) after the remaining four parties governed Karrayu for 32 successive years in total, eight years each.

Until its period of power comes, the party trains and teaches its children about the cultural values of leadership and its community to prepare them for leadership positions.

Concerning teaching and training of children for leadership positions, *Abbaa Bokku*, leader of the Dulachaa clan, who was one of the KII participants, described “We teach and train our children all about leadership and community values and culture before they take *baalli* (power) and they must know the cultures and values of leadership in each of their *Gadaa* party” (Godaanaa Waday, KII-3).

Children have mentors who socialize, familiarize ,and teach them about leadership and its roles by taking them to different ceremonies (*cidaa*) and meetings (*marii*) held in the community and observing leadership activities including ordering, obeying, and respecting each other.

In the *Gadaa* system of the Karrayu Oromo, women have several roles in leadership development process. Regarding women’s role in leadership, women participants in their discussion replied the following:

We have our own indigenous institutions such as Haadha siinqee (institution of mother’s stick) and Hadhaa nagaa (institution of peace) that helped us to participate in the socio-cultural and political affairs in our society, starting from childhood period. These institutions helped us to teach our children about leadership roles, knowledge, skills, duties and activities and other social skills including problem solving, decision making, and how to live with others. Our roles in leadership are also associated with controlling and monitoring resources including grain, the cattle and milking them, and decide its distribution (FGD-1)

One of the KII participants ((Jilo Badannoo) described the role of women by associating the institution of *Haadha siinqee* and *Haadha nagaa* which helped them to play an important

role in ensuring and promoting their political participation and decision making in different social affairs like in conflict resolution, peace building, security and check and balance role in the activities of *Gadaa* governance of the Karrayu community.

In the *Gadaa* parties of the Karrayu community, leadership development and its practice are also framed with respect value of leadership that every *Gadaa* party's leaders practice. One of the participants of the IDI described how the respect value of leadership is implemented in the two clans of *Gadaa* party as follows;

Power is not transferred at the same time between these two parties, because in the Gadaa system of the Karrayu Oromo, older parties (particularly parties under the Dulacha clan) always take and transfer power one year ahead because the arrangement and organization of clans are based on rank of birth order in which the older is much respected in the clan arrangement of the Karrayu community. Due to this respect for the older clan, the Power transfer ceremony is not carried out in the same year. For instance, in 2019, the Melba party of the Dulacha clan transferred its power to the Michiilee party of the Dulacha clan, and in 2020, one year later; the Melba party of the Baso clan transferred its power to the Michiilee party of the Baso clan (IDI-2).

There is also an evaluation and checkup session in the leadership practice of the *Gadaa* system of the Karrayu community. One of the IDI participants described the evaluation and checkup session in their leadership practice as follows;

We have sessions of evaluation and checkup of leadership practice which is called Ardda Jilaa in which each of our two big clans evaluates and checks leadership development practices in four terms or phases. The first evaluation and checkup of leadership practice is

conducted after two years of staying in power at a place called Tarre Harre. The second meeting to evaluate and check leadership practice is conducted after four years of staying in power at a place called Jinfu Tutaa shane. The third evaluation is conducted after six years of staying in power at a place known as Tare lugo for Dulacha clan and Tare legi for Baaso clan. At these meetings, both big clans met independently, conducted their leadership practice evaluation, and transferred half of the power from the ruling Gadaa party to the successive party. In the fourth phase, full power transfer is conducted to the successive Gadaa party for both the Dulacha and Baso clans independently, and then the new Gadaa party occupies Gabalaa. Gabalaa is the place where the new Gadaa party takes full power and dwells for the coming eight years. For instance, while a power transfer for Dullacha clan is conducted at a place called Gabalaa Dulacha, a power transfer ceremony for Baso clan is conducted at a specific place called Gabalaa Baso. (Roba Hawas, IDI-1).

As described by Jilo Badannoo (KII-2), Weday Boru (IDI-3), FGD-4, and FGD-5 participants, there are two ceremonies (*ciidaa buutaa*) celebrated during power transfer. The first ceremony was celebrated six years after the administration of the ruling Gadaa Party. In this ceremony, the ruling party transfers half of its power to the successive Gadaa party, particularly to members of the *Raabaa Gadaa* grade (*the fifth Gadaa grade*). The successor who takes half of the power of the existing party is called *Gobbachu*. The name denotes the successor is capable and more energetic to take half power and more power to fully control the full power after two years. In this half-transfer of power, a feast (*ciidaa buutaa*) ceremony is celebrated by slaughtering ox and blessing. This half-power sharing prepares members of *Raabaa* age grade well to take the administrative role, learn how to lead the community, peacefully coexist, and

solve problems including conflicts in clans, communities, society, and country. Thus, the *Raabaa* age grade acquires sufficient experience from the ruling party by sharing responsibilities and delegating power.

The second ceremony is celebrated during the full transfer of power to the successive party after the completion of the eight-year *Gadaa* Term Office. The ceremony is named *cidaa butaa* which is celebrated by slaughtering a bull (*Korma*). During the ceremony, *Abbaa Bokku*, who led *Gadaa* for the last eight years and went to hand over his power (*luba ba'uu*) to the next *Abbaa Bokku*, shaved his hair and was circumcised.

These two big clans (*Dulacha* & *Baso*) have leaders called *Abbaa Bokkuus* who lead their communities. For instance, communities found in the *Dulacha* clans have a leader who inhabits the Western part of the Karrayu, and communities found in the *Baso* clan have their own *Abbaa Bookuu*-leader who dwells in the Eastern part of the Karrayu.

According to the report of KII participants, leadership formation and location of the two big clans of the Karrayu were not formed based on the differences they have rather deliberately formed since the number of the Karrayu Oromo is very small and have been attacked from different directions, and to defend and protect the people's culture, norms, values, peace, moral value (*safuu*), unity, harmony, and to shield the culture, administration, values, and leadership of *Gadaa* system, both *Baso* and *Dulacha* clans inhabited the eastern and western parts of the Karrayu respectively. Both of them communicate and work together, share ideas, and they are working as military corps from two directions to keep the peace of the people (*dhimaa nagayaa biyaa eeguu*) and to keep their border (*humnaa daangaa eeguudhaa*). They never release their position. Each of them never crosses another boundary; no one can cross the restricted boundary between them even by mistake.

During the data collection time of this study, the *Michile Gadaa* parties (*Michile* of *Dulacha* clan and *Michile* of *Baso* clans) were in power and ruling the community. The *Abbaa Bokku*, leader of *Dullacha* clan was named *Godana Wadaay* who dwells in the Western *Karrayu* community called *Gabalaa Dulachaa*. The name of the *Abba Bokku* of *Baso* clan was *Jilo Badannoo*, who dwells in the Eastern area of the *Karrayu* community called *Gabalaa Baso*.

Power is not transferred at the same time between two parties, because in the Gadaa system of the Karrayu Oromo, older parties (particularly parties under the Dulacha clan) always take and transfer power one year ahead. The arrangement and organization of clans are based on the rank of birth order in which the older is much respected in the clan arrangement of the Karrayu community. Due to this respect for the older clans, the Power transfer ceremony is not carried out in the same year. For instance, in 2019, the Melba party of the Dulacha clan transferred its power to the Michile party of the Dulacha clan, and in 2020, one year later; the Melba party of the Baso clan transferred its power to the Michile party of the Baso clan (KII -2).

Indigenous leadership development and Social structures

Boranaa and *Barentu* are the two major moieties in Oromo. As stated by *Boruu Tura* (KII-1), *Gadaa Roba* (IDI-2), FGD-4(P-3 & 5), the *Barentu* begot *Karrayu*, *Xuummugaa Arsii*, *Moorowo Abbaa Ituu*, *Qalloo* and *Kubanaa*. Again *Karrayu* begot two children called *Dulacha* and *Baso*. *Dulacha* is the first and elder son of the *Karrayu* while *Baso* is the younger. *Dulacha* begot *Dayuu*, *Abaadho*, *Hawwaaso*, *Mulaaka*, *Guraacho*, *Baso* begot *Xaasu*, *Abrii*, *kooyee*, *Dooran*, and *Badagasha*.

More specifically, one of key informant interviewees described the genealogical root of *Karrayu Oromo* as follows:

As Oromo ancestors became larger and larger; they had been classified into two big moieties of Oromo i.e., Boranaa and Barentu. The Barentu was again classified as Karrayu, Xuummugaa Arsii, Moorowo Abaa Ituu, Qallo, and Kubanaa. Again Karrayu begot two children called Dulacha and Baso. Dulacha is the first and elder son of the Karrayu while Baso is the younger. Dulacha begot Dayuu, Abaadho, Hawwaaso, Mulaaka, Guraacho, and Galaan, Baaso begot Xaasu, Abrii, kooyee, Dooran, Badagasha and Beerii (KII-2).

The social structure and division of Karrayu Oromo are based on clan development. The participants of this study described that the development of clan structure starts from Parent (Maatii), goes to the family (Balbalaa), and then develops into small and consecutive houses (ibbidda) and goes to the branch (dame), and the branch develops into clan (gosaa). One of the participants of FGD₂ expressed how leadership development is started in the Karrayu community as follows:

In the Karrayu community, Abbaa Bokku, religious leaders, elders, adults, and neighbors are respected. In the family of the Karrayu community, fathers, mothers, and older brothers are also respected. For instance, if I am an older son, I have respect among brothers behind me; they follow me and obey me. This relationship and interaction in a respectful and disciplined manner between old and young brothers, between parents and children in the family indicates that family is the beginning of leadership development (FGD-2, Qumbu Galgaloo-P-2).

Participants stated that leadership development started from household passes from generation to generation by succeeding one another through the accumulation of leadership experience and knowledge. KII-8 (Goanna Booruu) and IDI-7 (Bula Jilo) participants stated that individuals with wisdom and good leadership ability are usually elected from every clan

structure and social division and take the leadership role to administer households (*maatii*) whom they call the head of the household (*Abbaa maatii*), lead family (*balbalaa*) they call the head of the family (*Abbaa balbalaa*), lead small and consecutive households (*ibbiidda*), and they call the head of the small and consecutive households (*Abbaa ibbiidda*).

The household (*maatii*) is the smallest social structure in the Karayyu community and consists of children, mothers, and fathers. Households (*Maatii*) develop into families (*Balbalaa*) which consist of relatives, particularly grandfathers and grandmothers who depend and live together with the household. Family develops into continuous and consecutive small households (*ibbiidda*). These small and consecutive households (*ibbiidda*) develop into the *Abbadhoo* family (sub-sub-sub-clan of *Karrayu*). Again, the *Abbadhichaa* clan develops into the clan of the *Dayyuu Shanan* (a sub-sub clan of *Karrayu*), the *Dayyuu* clan develops into the *Dullachaa* clan (the older son of *Karrayu*) and finally, the *Dulachaa* clan develops into *Karrayu* (Oromo people).

A participant from FGD₃ expressed his ideas about leadership development in the *Karrayu* community as follows: *In the Karrayu community, Abbaa Bokku, religion leaders, older, adults and neighbors are respected. In the family of the Karrayu community, fathers, mothers and older brothers are also respected. For instance, if “I am an older brother and the brothers behind me na kabajuu (respect me), na-hordofuu (follow me), ni ajajamuu (obey me) and children learn obedient for each other (waliif aboomuu), sharing ideas (yaada walirra fudhatu) and perform the assigned job, role and responsibility. This relationship and interaction in the respectful and a disciplined manner between old and young brothers, between parents and children in the family indicates that family is the beginning of leadership development (FGD-2, P-2).*

4.3.4: leaders' leadership qualities

As described by KII-2, children start learning leadership ability and knowledge in their early years of experience from their family and the Karrayu community looks at and observes children who have the leadership capacity and quality beginning from their childhood period.

Thus, Leadership development in the Karrayu community is associated with knowledge, experience, being trusted, speak true, being known by looking for grazing land, owning values of the community, known by his hard-working, obtaining knowledge and advice from the experts of the clan (*hayyuu*).

IDI-2 reported that the election process focuses on the qualities of good leaders including, the respect they have to their community members, the ability to manage properties of their family and community, children who don't lie their people, children who listen to parents and elders' advice. After the community analyzes all of the developmental aspects of children including their behavior, ability, and skills, they identify and assign leaders for families, small consecutive households, clans, and *Gadaa* parties.

Preparing leaders with leadership qualities in the leadership development of the Karrayu community is a great concern. Participants of the KII and IDI described the preparation of leaders with leadership quality as follow;

We the Karrayu community look at and observe children who have leadership capacity and quality beginning in their childhood, including the respect they have for the community, the ability to manage the properties of their family and community, defend and protect people's culture, norms, values, peace, unity, harmony, and to shield the culture, administration, and leadership of Gadaa system, children with trustworthiness, who listen to parents and elders' advice (KII-6- Hawaz Raare & IDI-9- Fantale Boru).

As the description of KII-2 indicated that in the process of leadership development, all members of the community are engaged and contribute their roles for leadership development. For instance, starting from the childhood period (*ijoollummaa*) the neighbors, mothers, elders, *hayyuus* (people with wisdom), and leaders investigate *ilma* (boys) who have *qalbii* (thought), who fulfilled the criteria of good quality leadership, who have humanness element (*ilmaa namummaa qabuu*) and boys who have a burden for their community (*ilmaa biyyaa tanaaf ba'aa qabuu*). And a person who knows the norm, law, *safuu* (moral), culture, values, marriage, and consolidates the unity of the Karrayu Oromoo is nominated as the leader of the community.

The response of the KII-4 indicated that it is the responsibility of all of the community members including family, households, *ibidda* and clans engaged in the process of electing a qualified leader. The criteria that the community identified for good leaders are *jaalatamaa* (being loved), *beekamaa* (popular), *beekumsa gegeesummaa qabaachu* (have leadership knowledge), *amanamaa* (honest), and *nama guutuu* (complete person), who embraces his culture, follow the way of his father and mother, respects the values of the community, doesn't add strange things to the culture of the community, is free from making conflict and war, and has reconciliation ability. Good leaders are expressed in terms of honesty, *ummataa dursuu danda'uu* (ability to lead people), *wareegamaaf qophii ta'ee* (ready to be sacrificed) to his people, and *dandeetti waltaasisa qabu* (reconciliation ability).

Quality of good leaders expressed in terms of amanamaa (honest), gaarummaa (goodness) nama dhugaa dubatuu (a person who talks true), nama kabajuu (respect other), namaa ulfinaa qaaluuf qabuu (a person who has honor to the religion leader), namaa ulfinaa bookuuf qabuu (a person who has the honor to the Abbaa Bookuu) , namaa dudhaa karrayu fi sirnaa gadaa kabajuu fi eeguu (a person who respects and keeps the values and

Gadaa system of the Karrayu community), nama qabeenyaa eeguu fi jabeesuu(a person who can consolidate and keep the asset of the community) baka hin ta'aneeti hin oolnee (a person who doesn't spend in the inappropriate place) fkn, namaa abaa issaa hin dhageenyee waliin hinolnee (e.g. a person who doesn't spend with a person who doesn't listen to his father, hoorii issa jabeefatuu(who keeps his property), namaa walqixumatti amanuu (a person who believes in equality), Oromummaatti amanuu (belief in Oromummaa means believe in the identity of Oromoo)(KII-2).

As the report of IDI-1 indicated that parents, neighbors, elders, and clan leaders actively engaged in the leadership development for looking at and observing activities and behavior of a child from early childhood periods including the ability of herding and responsibility to herd cattle and goat of others who have not children. Therefore, all community members including family, households, *ibidda* and clans engaged in the election process of qualified leaders.

To prepare leaders with leadership quality, analysis is conducted on the different social structures of the Karrayu community. For instance, clan counselors (*Hayyuu gosaan*) analyze the behavior, skills, and ability of the clan leader, while the clan leader (*Damiinaa*) analyzes the leadership ability of village leaders, the leader of consecutive households (*ibbiidda* leaders), sub-sub clan's leaders, leader of the family (leader of *balabala*) and the community elder analyzes party leaders' leadership abilities and assign after evaluating all the behaviors, abilities, and skills of the leaders.

The analysis starts from the childhood period in which neighbors, families, elders, *hayyuus* (people with wisdom), religious leaders, and the *Abbaa Bokkus* (Gadaa leaders) search, look, and observe for thoughtful boys who meet the criteria of quality leaders such as humanness or compassionate elements and contributes to the community, having love and popularity among

the community, honesty, ability to lead people, ready to pay sacrifice to his people and reconciliation ability, know the norms, laws, morality, culture, values, and consolidate the unity of the Karrayu Oromo.

One of the KII participants replied that the analysis process is not only conducted on the child's behavior, it also focuses on the parent's behavior toward the child and a quality leader embraces his culture, follows the way of his father and mother, respects the values of the community, and abstains from adding strange things to the culture of the community.

4.3.5: Strategies utilized by the Karrayu community to teach its offspring

The Karrayu community is highly attached with their social world phenomena. The social interaction and relationship of the Karrayu with nature is very strong. KII-3 (Booru Godaana) reported that giving names for the Karrayu children is associated with the time the child born, the nature (which has essential qualities and characteristics in the life of the Karrayu Oromo) found in the local area such as a river, a place where they occupy and leave, mountains and the condition of time. Naming is used by their families like fathers', mother's, grand-fathers, grand-mothers names, and name of the *Gadaa*.

I am Hawas Fantale Hawas. My grand-father is Hawas, my father is Fentale, and Fentale is the name of the mountain found in the Fentale Woreda in which the Karrayu community lives, so my name is derived from this mountain. Additionally, my name is also called by the name of Fentale Woreda. Giving names to our children or newborn, we always use existing natural and family names like the name of the brother, the name of grand-father's brother, the name of sister, the grandfather, and the grandmother. For instance, I named my first son Raaree by using the name of my father's brother. For the second son, I used the name of my grand-father called Qaa'ee. When names are given for

newborns in the Karrayu community, it will never let out names from members of the clan or the Gadaa party (tuuta) to which they belong to it (KII-2).

One of the participants from FGD-2 replied that Karrayu teach their children by using known and respected trees found in their local areas. For instance they name their children *Odaa*- it is a type of tree that is respected and honored by the Oromo people and it is a cosmic center and place in Oromo socio-political and religious issues because the Oromo sit under it and discuss many things including social, religious, economic, political, and cultural issues. The Oromo people develop, conduct and make norms or status (*heera*) and carry out their conferences, meeting, and assembly (*yaa'ii*) under the *Odaa* tree; it has a great value and function for the Oromo people and they also believe that *Odaa* tree is a blessed tree (*eebiffamaa*) that is why they call their children by *Odaa* tree.

Similarly, a participant from FGD-2 reported that the Karrayu community has respected and honored tree used to call their children is *dhadachaa* tree. *Dhadachaa* tree is a flowering plant that produces seeds, is a large and long lives tree, it is a holy tree, and has many functions. *Dhadachaa* tree is used for shadow and shelter (*gaaddisa*) for animals and human beings to rest under it. The Karrayu Oromo use it to celebrate social events like *cidha butaa* (feasts) by slaughtering ox under it during power transfer from one *Gadaa* party to the other. *Dhadachaa* has large bark (*quncee*) which has tough protective covering stems used to tie the waist of the ox to take down in the time of slaughtering. During the time of *Qubachuu* or *Gabalaa'uu* (dwelling or landing), the newly elected *Gadaa* party used tree (*dhadachaa*) to build their house. There are many other trees found in the local areas of the Karrayu community like *Qurquuraa*, *Jajaabaa*, and *Saphanaa* these are names of indigenous trees found in the Karrayu community which they

use them to name their children to teach, know to preserve and keep these indigenous trees as his or her assets.

Moreover, KII-2, expressed the relationship of the Karrayu Oromo with their social world phenomena and nature as follows: “We also name our children *Gadaa* to teach or tell them that he was born during the *Gadaa* regime of his party (tutaa). Second, it also teaches individuals to know that *Gadaa* is a system that governs the Oromo people’s activities.”

Our names are largely associated with names of land, soil, mountain, trees, villages, and other places, and giving names is also associated with time and events happening in the community. For instance, if a child is born during the ruling period of his Gadaa party, he is called Gadaa, and if a child is born during Goodaanaa-it is a time when the Karrayu move from one area to the other in search of water and grass for their cattle, so the child is called Goodaanaa. We, the Karrayu also call our children Bariisaa means a child who is born in the morning, and call Haalkoo means a child who is born at night time, and we also call boys Roobaa means children who are born during rain time. If the birth is a female who is born in the rain time, we call her Roobee. We also call females children: Bariisee who is born in the early morning, Ganamee-who is born in the late morning, and Gallee-who is born at night. The Karrayu people believe that the seasonal alteration of time such as the alteration of day and night, rain season, and alteration of months and years is the work of God (KII-1).

The Karrayu Oromo give the name *Jiila* to their children. As it was provided in the narration of IDI-1(Haawaas Roobaa), *Jiila* means messenger in which in the past and ancient times a person was selected from the community and blessed, nominated, and ordered to address the message like decisions, ideas, and the living condition of the community to the meeting,

rituals, ceremonies, and discussions that were held in *Madda Walabuu* and *Odaa Nabee*. The selected person was called *Jiila* means a messenger who took messages from the Karrayu community and delivered the messages to the meeting, discussion, ritual, and blessing ceremony that was held in *Medda Walaabu* and *Odaa Nabee*. In the meeting, different activities were conducted and instruction and direction were given on the culture of the Oromo people including the *Gadaa* system.

According to the participants of the FGD-1 report, children are also called *Aarroolee* (*lafaa handhurra Oromo karrayuutii*) means the crucial land of Karrayu Oromo in which they live and practice their sociocultural activities. Children are also called *Buulgaa* it is the name of the river that crosses the boundary between Afar and Karrayu, Amhara, and Karrayu. Giving names to their children by using this river is an indication of the ownership or the belongingness of the river to the Karrayu community.

One of the KII participants described the interaction of the Karrayu with nature as:

We are called by names of mountains, rivers, trees, forests and land, and our names are highly attached and connected with nature, creatures and places and we appear to like our culture, creatures, and environment, so they belong to us and we also belong to them. These relationships and attachments nurtured the people of Karrayu to respect, maintain, protect and keep the forest, soil, land, environment, water, river, mountain, and other creatures found in their local areas (KII-2.).

The social cognition of the Karrayu community about social behavior including relationship and family formation (social phenomena) is strong. One of the KII participants responded that family formation in the Karrayu community is associated with creatures such as grass, milk, and honey and praise. For instance, when someone wants a girl to marry, elders will

go to a girl's parent by holding *ireesaa* (grass) and carpeting it on the floor starting from the gate until to cover the mother of the daughter (*hanga haadha intala deemanni haadha irratti irreffatan*) and they sing and praise the daughter's parent as: "the mother-in-law is our family (*sooddaaniis keenyaa*), we reproduce (*waliin hoornaa*), we reproduce and live together (*hoornaan walitti bulna*), we live and campaign together (*bulnaan walitti duulnaa*), we help each other (*walbarbaanaa*), we become ecstasy (*annan taana*), the literal meaning of *annan* is milk but it has further meaning in the Karrayu Oromo as milk is the most respectful and loved food, the Karrayu people symbolically use milk to represent the value of social relationship and family formation as tasty, sweet, respectful and loved social affairs in which they are overwhelmed by the emotion of happiness and joyful for forming the social relationship.

Metaphorically, the Karrayu community also associate the excitement of family formation with honey (*damma taanne walitti mi'oofnaa*), to mean forming a family sweetens the life of couples as that of honey since honey is the product of bees and bees' roles, responsibilities, and shared leadership practices are represented as the good leadership model for leadership development in the Karrayu community.

During birth time, the Karrayu people express and celebrate their emotions in different ways. For instance, one of the KII participants described the emotion and celebrity of the Karrayu people in his language *Afan Oromo*: *gaafa dhiirtii dhalatuu, shan elilchaniif illii illii illii illi illi jedhan*, this means when the birth is boy, they chant, sing and shout in five times to express their happiness for the birth of a boy. When they chant five times it is known that the birth is a boy. This indicates that *Gadaa* is five (has five parties which are ruled by male leaders). *Dubartiin yoomu dhalatu al tokko qoffaa ililchan*-means when the birth is a girl it is only one time chanting to show the birth is delivered freely.

Calling children by local creatures, one of the KII participants explained that designation of names for children by animal rearing land, by forest, by culture and moral values (*safuu*), by *Gadaa*, by nature, by the condition of time, by land, by dwells, by names of ancestors, by mountains and river has dual functions.

First, it plays a significant role to transfer the assets or heritages of the community to the coming generation. Second, it teaches the generation about the heritage and assets of their people and makes the new generation to be accountable, responsible, and ownership of their heritage and assets. These are the methods the Karrayu community uses to teach and transfer their heritage to the new generation. This is done mainly to prevent the disappearance of their ancestors' names and their heritage, to prevent the entry of new names from external and to keep the culture of the Karrayu unmixed, or to prevent the entry of none Karrayu culture.

4.3.6: Challenges the Karrayu community encountered

The Karrayu Oromo have faced different challenges in practicing their indigenous leadership development, *Gadaa* values and conflict resolution. KII-1 (Boru Tura) mentioned the following challenges that the Karrayu community faced. These are: man-made and natural factors. The man-made factors include religious, modernization, and political factors and the natural factors include changes related to climate and weather conditions.

Challenges related to political factors

The generations are accustomed to different political attitudes and modern science; they learned religious education and technology. The ideas and attitude of politics entered the community (*Gamaa biraatiin poolitikaan nu keesaa gallee, illalchii poolitikaa jiddu kana*

gallee), regarding the challenge related to the political attitude of the youth to the community, one of the research participants explained as:

they categorized us as “issin siirnaa dabree jalatii wara gabroomee, gabroomee bitamee- literally, it means “you were being colonized under the colony of another people in the previous regimes” and they called us “nama waan boodatii nu deebisuu kuun bitamaa dha” means “you who tried us to pull back were being colonized by another”. When we try to explain the reality and correct them, they against us as if we don’t know anything about politics (isiin waan isiiniif hin galiiniitu jira jadhan), as if we are not aware about politics and community (Waan biyyaa fi siyaasa quba hin qabdan) and they called us uneducated that cannot understand about politics (waan isiin hiin galiin jiraa waa’ee siyaasa jadhan nama jaarsaa fi hin baratiin kanaan) (KII-8)

Intermingling politics with culture is one of the big problems that the Karrayu community is facing. For instance, KII-2 (*Hawas Fentale*) reported that youth use strange things attached to the ornament which is called *callee* in *Afaan Oromo* language. *ornament (Callee) is a traditionally decorated material used by the Oromo girls and boys and tie on their necks, hands, and clothes but now strange things like the symbol of different political organization's flags attached to it instead of the cultural materials, and tie on their hands, on their neck, on their clothes which are culturally forbidden and have different meanings.*

Challenges related to modernization factors

Modernization significantly affects our Gadaa values. *It has another form (Bifa biraa qaba). Gaps have been increasing between the Oromo Gadaa values and the new generations of the urban areas. My child doesn’t look culture as I look ny culture (Aadaan ani laaluu mucaan kiyaa hin laaluu), my child doesn’t know the culture as I know (Aadaan ani beekuu mucaan*

kiyaa hin beekuu), my child doesn't have culture as I do have (Aadaan ani qabuu mucaan kiyaa hin qabuu) (KII-2).

As Roobaa Booruu's description (KII-4), girls were not touched even by accident, it was forbidden to touch girls before marriage, and you never touched a girl even if the Karrayu Oromo have an interest in girls they never touched girls (*Oromoon karrayuu feedhii dhalaa yoo qabaatee dubraa hin tuuytuu tasumaa*).

For instance, P-3 and P-4 from FGD-4 reported that how girls are respected by parents and communities and touching them is strongly forbidden because the Karrayu people have a special place for girls, they looked girls as equivalent to boys (*duubrii akummaa dhiiratii laalamtii*), and her father says my girl is a boy (*intaltii tiyaa dhiraa jadha*), he says my girl has a shoulder of war (*waraana gurmmu qabdii jadha*), her father also says my girl has a norm of a boy means she contains knife at her waist (*heera dhiira qabdii jadha jachuun intaltii tiyaa mudhii irra bilawaa qabdii jadha*). That is why girls are highly respected and touching them is strongly forbidden.

We the Karrayu people believe that a girl contains a knife at her waist, a girl has a norm of a boy, a girl also has a shoulder of war and all these things remain with her until her virgin remains with her, but after her virgin has been taken, she lost all these things. Therefore, if a person touches a girl and eliminates all these norms from her, he will be punished by fifty cows for breaking the norms. Because of this strong norm and paying fifty cows for the violation of the norm, people were afraid of touching girls (FGD-1, participant-5).

But now a day, particularly in urban areas, a norm is violated by the youth and even a girl gives birth at her home which was forbidden before because it is disliked by her family and the entire community and it is very prohibited (*Duubartii manaa itii dhalateetii dhaluun fafaa ni*

jibamaa) this will impair the culture of the community and the names of both her father and mother.

The Karryus youth in the urban accustomed to modernity. One of the KII participants described the influence of modernization on urban youth as they don't have the culture I have, they think that knowing and practicing the culture is an indication of backwardness, practicing the indigenous culture is a sign of falling back (*aadaa duubatii haaftudha jadhan*), they don't give attention (*bakka hiriisuu-iddoo itti hin keenan*), they are not keeping and living according to their culture, and they are not governed by the norm.

Youth criticize activities such as celebrating rituals at the river, slaughtering ox, holding Sinqe (a stick held by females Oromo), and having a qumbii by qaalu (religious leader) and they labeled these activities as activities of the illiterate people and they don't give respect to their culture; rather they add strange and unwanted things to the existing culture of the society (KII-4).

For education purposes, both boys and girls leave their parents and stay in other towns like *Methara* for learning. Usually, when they left their home, *haala qileensaa yerroo jalaa deeman*, means as they leave their home, they attend and follow the new world environment, new technology, and modernization like open music and dancing in a bar and restaurants, listening to foreign music by ignoring their culture and values. .

Challenges related to natural factors

Our setting is arid, we are pastoralists and our life is dominantly animal rearing and moving from place to place with our animals (camel, cow, and goat) in search of grass and water. In this movement, our Gadaa system faced challenges such as dislocating and disrupting the place where Gadaa and rituals take place; because of the roaming life we have (IDI-1).

Chapter Five

Discussion

5. Discussion

Under discussion, the findings of this study were discussed in line with theories of leadership. Asmerom (1973) described that cultural context influences leadership development and practice, and it has some practical implications for modern perspectives because the culture of a given society has something relevant to modern thoughts and practices. Similarly, Gupta (2012) and Ngonyama (2009) argued that the practice of indigenous leadership can change the development of a society if it is inculcated in political and social affairs. Hoppers (2004) also discussed that understanding human behavior separately from the influence of the socio-cultural aspects of a given society is impossible because human behavior and thought are constructed by various practices, culture and context of a given society. The socio-cultural aspect of the Karrayu Oromo community of Ethiopia is not exceptional. They have their social world phenomena and system that guides and influences their behaviors, social and political activities.

To provide readers with knowledge about the practice of indigenous leadership development and conflict resolution, the core social world phenomena of the community were included in the discussion. The belief system and religious thinking, culture, social structures and clans, *Gadaa* parties and *Gadaa* system, leaders, and leadership practice are highly interconnected elements in the Karrayu Oromo community.

The finding of this study revealed that indigenous leadership development has been constructed under the cultural values of the community in which leaders are trained, prepared, and nurtured by the Oromo *Gadaa* values including harmony, egalitarian, democratic, moral,

unity, and peace, sharing and respect values. The finding of this study also indicated that leadership development is constructed on the core Oromo *Gadaa* values and the socio-cultural beliefs and system which are reflected in every action and activity and leaders act according to the constructed culture, values, and rules of the community.

Therefore, leaders should act according to the constructed cultural values of the community, and their day-to-day activities such as their decision-making, behaviors, performances, leadership, and interactions should reflect their culture.

This finding is supported by the studies of Asmerom (1973), Asafa (201), and Habtamu (2017) that indicated leadership was constructed under the socio-cultural beliefs and system of the community that make the leaders value-oriented, avoid conflict, war, and other social problems, and ensure peaceful and democratic power transition without delaying the specific day and time. Avolio, Walumbwa, and Weber (2009) also stated that an individual's development of leadership competency and skills is influenced by contextual factors.

Every five clans of the Karrayu community formed *Gadaa* parties based on democratic and egalitarian values of leadership in which power is shared and distributed equally among them. The studies conducted by Asmerom (1973) and Zelalem (2012) recognized that the Oromo *Gadaa* system was underpinned by the principles of checks and balances (there must be a succession of parties every eight years), the division of power (among the different clans), balanced opposition (among five parties), and power sharing between higher and lower administrative organs to prevent power from falling into the hands of single person.

In the Karrayu community, beginning from early childhood periods, children learn values and leadership knowledge that fit with their maturity levels and learn the socio-cultural skills including leadership, conflict resolution, and decision-making skills individually and in group

with the help of adults, *hayyuus* (councilors), religious leaders, elders, clan leaders and *Abbaa Bokkus* (community leaders). The Karrayu community believes that peace, integrity, the stability of economic, social, spiritual and political well-being of the community is ensured and leaders are trusted, if and only if leaders possess culturally appropriate leadership knowledge and skills and accustomed with the Oromo Gadaa values of the community.

In the thought of the Karrayu community, a good leader possesses culturally appropriate leadership knowledge, and skills that can lead people, the one who embraces his culture, follows the way of his father and mother, respects the values of the community, and abstains from adding strange things to the culture of the community, ready to pay sacrifice to his people and reconciliation ability, know the norms, laws, morality, culture, values, and consolidate the unity of the Karrayu Oromo.

The assumption of a sociocultural development perspective supports the finding concerning leadership development and its practice in the *Gadaa* system of Karrayu Oromo Community. The perspective confirmed that the contextual factors including the community, the social and cultural influence, the immediate family and its expectations, and the individual and their cultural beliefs and values are interactively affecting an individual's learning and development.

Throughout the different *Gadaa* stages, beginning from early childhood periods, children practice and learn the socio-cultural skills including leadership, conflict resolution, and decision-making skills individually and in group with the help of adults, *hayyuus* (councilors), religious leaders, elders, clan leaders and *Abbaa Bokkus* (community leaders). In each *Gadaa* stage individuals learn values and leadership knowledge that fit with their maturity levels.

It is confirmed by the Ubuntu perspective that focuses on the contextual factors including the community, the social and cultural influence, the immediate family and its expectations, and the individual and their cultural beliefs and values play crucial role in leadership development. .

The Ubuntu perspective also recognized the importance of the cultural values and social layers can determine individuals' cognitive and motivational processes of learning, skills, knowledge, and competence development and as leaders move through the developmental process, there is an increasing capacity for understanding personal and interpersonal worlds with more complex perspectives that enable leaders' capacity to lead others (Barbuto & Millard 2012).

To prepare and elect leaders, the Karrayu community uses culturally predetermined criteria for good leaders and assigns leaders based on these criteria. In the thought of the Karrayu community, a good leader possesses culturally appropriate leadership knowledge, and skills that can lead people, the one who embraces his culture follows the way of his father and mother, respects the values of the community, and abstains from adding strange things to the culture of the community, ready to pay sacrifice to his people and reconciliation ability, know the norms, laws, morality, culture, values, and consolidate the unity of the Karrayu Oromo. The Karrayu community believes that peace, integrity, the stability of economic, social, spiritual and political well-being of the community is ensured and leaders are trusted, if and only if leaders possess culturally appropriate leadership knowledge and skills and accustomed with the culture of the community.

The study conducted by Habtamu (2017) confirmed that parents, relatives, and other community members engaged and played a role in preparing and shaping individuals for the leadership position in the Borana Oromo community and preparation of individuals for the

leadership position is carefully examined based on individuals' knowledge of culture, good behavior, obey order, and communicate well and herding cattle responsibly.

This study shows that the leadership development and its practices and conflict resolution in the Karrayu *Gadaa* system were rooted in their socio-cultural perspectives and beliefs. Thus, its leadership practice is more effective. It is a fact that the behavior and performance of *Gadaa* leaders could affect all aspects of community life, due to this, the Karrayu Oromo evaluates, leaders' performance, ability, and competencies in four phases which are called *Ardda Jilaa*: two years after power is transferred (*Baalli waliirra fudhu*) at *Tarre Harre*, after four years of staying on power at a place called *Jinfu Tutaa shane*, after six years of staying on power at a place known as *Tare lugo* for *Dulacha* clan and *Tare legi* for *Baaso* clan and during the election or full power transfer at *Gabalaa Dulacha* and *Gabalaa Baso* for *Dulacha* and *Baaso* clans respectively.

Leaders are cultivated, coached, and trained by organizing individuals of the same age in different stages. Community leaders (*Abbaa Bokkus*), clan leaders (*Damiina*) and elders, women and religion leaders (*Qaallu*), and the community at large are involved as agents of developing cultural-based leadership capacity, skills, culture, values, and knowledge including justice, fairness, equity, and equality that the community wants to have in their leadership practice.

The individuals are expected to learn and know the essence of the democratic aspect including periodical elections that are held every eight years; peaceful transfer of political power; equitable distribution of power across the five *Gadaa* parties and down to the community; and a period of testing and the presence of check and balance system and learn how to make decision and solve problem, maintain the culture, peace and security of the community when they come to power.

Leadership can be defined from different perspectives based on its orientation and cultural interpretation in a given society or community rather than a correct or incorrect description. It is a fact that African perspectives of leadership are different from Western perspectives, and leadership is practiced distinctively in the Western and African environments because context and perspectives matter in practicing leadership that is why we couldn't say one is better than the other (Aliye, 2020). But in contrast to these facts, most leadership studies in Africa have been conducted by employing Western approaches and failed to develop leadership based on the larger sociocultural context of the community (Van Wyk, 2007; & Bolden & Kirk, 2009). Thus, Effective leadership is scarce in Africa, and many of the continent's problems have been associated with poor leadership practices (Salawu, 2012).

Studies of leadership in Africa are usually associated with the Western perspective, such as trait theory, great man theory, behavioral, transformational, and transactional which contradict the Ubuntu perspective because these theories are individualistic and leader-centric perspectives of leadership that do not fit with African cultural values and context. In the Anglo-centric thinking, leadership is conceptualized as leader-follower relationship and individualism; while in the Afro-centric thinking, leadership is reflecting the context- community based and culturally constructed (Eyong, 2016). As the finding of this study indicates that the leadership practice of the Karrayu Gadaa system is characterized by its accessibility, highly participatory, shared and community based and power rotates every eight years amongst the five *Gadaa* parties.

Developing leadership skills, knowledge, and behaviors based on context and lifelong processes makes the leadership practice of the *Gadaa* system more effective. Therefore, this culturally designed system of leadership practice could be a good cultural practice and model for

better leadership performance for leaders involved in contemporary politics, governance, academics, organizations, public centers, leadership program developers, and policymakers.

Chapter Six

Summary, Conclusion and Recommendation

6.1 Summary

Leadership has been defined in various ways and its definitions vary in terms of leader behavior, art perspective, individual traits, influence on followers, role relationships, influence on tasks, and goals, and influence on organizational culture (Hung, 2015).

Even though Africa is a reach continent in cultural values, leadership and conflict resolution institutions, it has not been unexplored (Bizana-Tutu 2008; Khunou, 2011; Aggrey-Darkoh & Asare, 2016). Studying the contribution of cultural values and their serving for the development of indigenous leadership and conflict resolution is the concern of many researchers, but still there are some gaps to conduct research on these areas. To narrow these gaps of the contribution of cultural values for indigenous leadership development and conflict resolution, the researcher proposed his study to contribute knowledge on cultural values, indigenous leadership development and conflict resolution by doing research on Oromo Gadaa values in cultivating Indigenous leadership development and conflict resolution in the Oromo Gadaa system: the case of Karrayu community of Ethiopia.

In the current study, activities were done to explore and describe the Oromo *Gadaa* values and their serving, indigenous leadership development and conflict resolution and its practice in the Karrayu community of Ethiopia. The study aimed to explore the Oromo *Gadaa* values the Karrayu community employed to resolve conflicts, how the Karrayu community prepare leaders for the different leadership position for every clan, social structures and segments

and the how the Oromo *Gadaa* values cultivate leaders for leadership capacity and knowledge development.

For the accomplishment of the objectives of the study, a qualitative research method, particularly an ethnographic research design was selected to collect context based data from the research participants. Based on reviewing previous local studies, tools including participant observation, key informant interview guides, in-depth interview guides, and focus group discussion guidelines were prepared in English by the researchers and translated into *Afaan* Oromo. Three English and *Afaan* Oromo background professionals were involved in checking the resemblance of the tools through backward and forward translation and provided their comments and suggestions for improvement in written texts.

Although there was no defined sample size for ethnographic research, a total of ten male participants were involved in the key informant interview (KII) and conducted at Haro Qaqalo village. Ten male participants, five from the Dulacha and five from the Baso clan leader representatives respectively were selected and participated in in-depth interviews and conducted at Tura Badano area. Total of 5 FGDs in which ten participants were involved in each of the five focus group discussions for this study in the Fentale Woreda. Participants of the focus group discussions were selected by using friend-to-friend or snowball sampling techniques, and group homogeneity was maintained during the formation of the FGD.

Based on the recommendations of scholars (e.g., Creswell, 2012), the researcher initially transcribed, translated, organized, and prepared data collected using observation, KII, IDI, and FGD for analysis. The analysis involved a continuous back-and-forth reading of the field notes and the recorded data, transcribing verbatim, and translating by checking, revising, and confirming with the original data. In the data analysis, data reduction was conducted in which the

researcher continuously read, identified repeated phrases and words, paragraphs, and discarded the repetitive words and phrases. Coding was also employed in which the relevant responses, phrases, and meanings were coded. Creating links and establishing relationships were conducted among the different codes, patterns, categories, and themes were established. Finally, interpretation was conducted by using a thematic analysis method based on the meanings of the participants' descriptions of the issues under the investigation.

The analyzed data indicated that all clans of Karrayu community have equal representation in the five parties of the Gadaa system and power transfer recycles among these parties every eight years. There are power checkers and implementers in the Karrayu *Gadaa* system to regulate, control and evaluate leaders' activities. Moral, egalitarian, harmonious, peace, unity, friendship, and humaneness values are embedded in leadership development process of the Karrayu *Gadaa* system and helped to resolve social, economic and political problems and play key role in indigenous leadership development and conflict resolution.

Prospective leaders of Karrayu Gadaa system are identified and nominated by neighbors, families, elders, clan and councilors beginning from child hood using quality of good leaders' criteria such as respect to the community, knowledge of the norm, law, moral, culture and values of the community, reconciliation ability and honest; ability to lead people, ready to pay sacrifice and, trustworthiness and listening to parents and elders' advices.

6.2 Conclusion

Based on the finding of the study, the following conclusions were stated.

The Karrayu communities are indigenous Oromo people of Ethiopia, value oriented, communal and collectivist, participative and humanist. These traditional people are highly attached with their culture and value and their leaders' leadership skills and competencies have been embedded by harmonious, sharing, respect, unity, humanness, moral, egalitarian, democratic and peace values. In the Karrayu *Gadaa* system, leadership development is structured based on *Gadaa* stages through which leadership skills, capacity, responsibility, societal roles, and competency have been developed.

The Karrayu people transfer power lovely, willingly, and politely due to the belief they have that *Gadaa* power comes and goes (*gadaan nidhuffaa nidabraa*). Thus, the Karayyu community doesn't stick to power (*Irratiis hin diiduu*).

The Oromo *Gadaa* value nurtured leaders to transfer power successively and peacefully every eight years from one *Gadaa* party to the other. The Karrayu community teaches and trains their children all about leadership and community values and culture before they take *baalli* (power) and they must know the cultures and values of leadership in each of their *Gadaa* party.

Leadership development and its practice are also framed with respect value of leadership that every *Gadaa* party's leaders practice. There is an evaluation and checkup session in the leadership practice of the *Gadaa* system of the Karrayu community. The leadership development and conflict resolution practices in the Karrayu *Gadaa* system were rooted in their socio-cultural perspectives and beliefs. Thus, its leadership and conflict resolution practice is more effective.

In the social structures and arrangement of the Karrayu community, elders are highly respected and power is always given for the elder members of the community and the elder clan takes and gives it one year ahead than the younger clan. Power transfer ceremony is not carried out in the same year between two parties.

The Karrayu community has a very strong *truth* value, peace value, moral value (*safuu*), culture of blessing and cursing (*aadaa eebaa fi kakuu qaba*), love norm, loves bless (*Karrayuun eebaa jaalataa*), and fears curse (*Karrayuun abaarssaa soodaata*) that helped them to keep their covenant and not to be engaged in conflict after reconciliation. Indigenous conflict resolution mechanisms functioned based on Oromo *Gadaa* values, physical punishment and *Gumaa* played a significant role in repairing the breached relationship and building peace in the karrayu community itself and with neighboring people.

The Karrayu never abandon their name, their dressing style, their language, their culture, their *Gadaa*, and their values where ever they go. The Karrayu has strongly accompanied with their *Gadaa system* while they moved from place to place and they had never moved unaccompanied of *Gadaa*.

The Oromoo *Gadaa* values contributed for the existence of good governance in the five *Gadaa* parties of the Karrayu community and served them to check and balance by respecting eight years rule, forming *qaddaduus* (power checker groups) to maintain and control and equal power sharing

Leadership development starts from the family and then every clan structure and social division takes the leadership role to administer households (*maatii*) whom they call the head of the household (*Abbaa maatii*), lead family (*balbalaa*) they call the head of the family (*Abbaa*

balbalaa), lead small and consecutive households (*ibbiidda*), and call the head of the small and consecutive households (*Abbaa ibbiidda*).

In the leader preparation process with leadership quality, analysis is conducted at different social structures of the Karrayu community. For instance, clan counselors (*Hayyuu gosaan*) analyze the behavior, skills, and ability of the clan leader, while the clan leader (*Damiinaa*) analyzes the leadership ability of village leaders, the leader of consecutive households (*ibbiidda* leaders), sub-sub clan's leaders, and leader of the family (leader of *balabala*) and the community elder analyzes party leaders' leadership abilities and assign leaders after evaluating all the behaviors, abilities, and skills of the leaders.

Leaders are cultivated, coached, and trained by organizing individuals of the same age in different stages. Community leaders (*Abbaa Bokkus*), clan leaders (*Damiina*) and elders, women and religion leaders (*Qaallu*), and the community at large are involved as agents of developing cultural-based leadership capacity, skills, culture, values, and knowledge including justice, fairness, equity, and equality that the community wants to have in their leadership practice.

The individuals are expected to learn and know the essence of the democratic aspect including periodical elections that are held every eight years; peaceful transfer of political power; equitable distribution of power across the five *Gadaa* parties and down to the community; and a period of testing and the presence of check and balance system and learn how to make decision and solve problem, maintain the culture, peace and security of the community when they come to power.

In the thought of the Karrayu community, a good leader possesses culturally appropriate leadership knowledge, and skills that can lead people, the one who embraces his culture follows the way of his father and mother, respects the values of the community, and abstains from adding

strange things to the culture of the community, ready to pay sacrifice to his people and reconciliation ability, know the norms, laws, morality, culture, values, and consolidate the unity of the Karrayu Oromo.

The Karrayu community believes that peace, integrity, stability of economic, social, spiritual and political well-being of the community is ensured and leaders are trusted, if and only if leaders possess culturally appropriate leadership knowledge and skills and accustomed with the culture of the community.



Picture 1. Metasebiya (Iffa) Bogale, the researcher from Gabala area of East Karayuu (December 30, 2022)

In the Karrayu Oromo community, all members including children of different age groups, females, elders, mothers, fathers, families, religion leaders, *hayyuus*, *qaddaduu* (power checkers), implementers groups who belong to that specific *Gadaa* parties withdraw their permanent home and village and move with the *Abbaa Bokku* and dwell in the new place called *Gabalaa*. In this new area they live for eight years until the term of the *Gadaa* period ended. Occupying this area with all members particularly for active members of the community(from *Daballe* to *Gadaa* grade) are very crucial because they learn, practice and understand the values, leadership, cultures, history, and *Gadaa* system of the Karrayu people. It is a place where teaching and practicing of different activities carried out, like teaching children about the Karrayu *Gadaa* system, culture, leadership, conflict resolution strategies, and *Gadaa* values, and children are also engaged in different physical activities like wrestling, fighting, and checking their physical strength. This is the secret behind why *Gadaa* system and *Gadaa* values are still existing in the mind, memory and heart of the Karrayu people and that is why the Karrayu Oromo are the one who are still practicing and implementing the Oromo *Gadaa* system like that of *Boranaa* and *Gujjii* Oromo's of *Gadaa* system.

6.3. Recommendations

It is impossible and very difficult to recommend the findings of the study to others organization, community, groups and individuals in its fullest sense, since the political, cultural, social, clan, historical, economic, and leadership context of the Karrayu Oromo are vary from others group of people or institution. But sharing some of the findings of this study for other people, institution, society is very crucial. Therefore; based on this logic the following recommendations were provided.

Leaders' election process in the Karrayu community focuses on the qualities of good leaders that encompasses respect to the community, knowledge of the norm, law, moral, culture and values of the community, reconciliation ability and honest; ability to lead people, ready to pay sacrifice and; trustworthiness and listening to parents and elders' advices. The Karrayu community often identifies, evaluates and assigns leaders for family, clan, and *Gadaa* parties after evaluating all behavior, ability and skills.

Leadership development process in the Karrayu community starts at the early stages of child's development and in each *Gadaa* grade individuals learn values that fit with their maturity levels. Starting from the period of childhood, the neighbors, families, elders, and councilors search and nominate thoughtful boys (*nama qalbii qabuu*) who meet the criteria of quality leaders with humanness or compassionate elements.

The *Karrayu Gadaa* system has moral, egalitarian, harmonious, peace, unity, friendship, and humaneness values that served to resolve social, economic and political problems. These values helped them to identify socially accepted or unaccepted behaviors; ensure leaders to act accordance with social order, principles, norms, directions, and cultures; avoid conflict, war, and other social problems.

The Karrayu *Gadaa* values contributed for the existence of good governance in the five *Gadaa* parties and served them to check and balance by respecting eight years rule, forming *Qaddaduus* (power checker groups) to maintain and control and equal power sharing and the formation of the five *Gadaa* parties were mainly based on equity and equality.

The finding of this study reveals that developing leadership skills, knowledge, and behaviors based on context and lifelong processes makes the leadership practice of the Karrayu *Gadaa* system more effective. Therefore incorporating the socio-cultural practice and believe of

the community in the leadership and conflict resolution institution, sectors, organizations, and industry will solve problems related with leadership development.

Developing leadership and conflict resolution skills, knowledge, and behaviors based on context and lifelong processes makes the leadership and conflict resolution practice more fruitful. Therefore, this culturally designed system of leadership practice could be a good cultural practice and model for better leadership performance for leaders involved in contemporary politics, governance, academics, organizations, public centers, leadership program developers, and policymakers.

It is recommended the applicability of the Oromo Gadaa values largely at a country or regional level and for different institutions including educational, health, justice, peace and security.

It is known that this study doesn't address all issues or areas at the same time due to this factor, it is recommended for those researchers who are interested to conduct further studies on areas which are not addressed by this study. For instance, studies can be conducted on the role of sinqee institution and women participation in conflict resolution, leadership development, and the like in the Gadaa system of different Oromo people.

Therefore, the Karrayu *Gadaa* values could be a model for leadership institution, modern governance, academic research institution and political parties in Ethiopia. Conserving, applying, strengthening and scaling up such indigenous leadership development practices will solve the current mounting ethnic conflicts and wars that are fueling political, social and economic instabilities throughout Ethiopia.

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Appendices A

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

Social Psychology PhD program

A. Key informant interview –*Elders, Abba Gadaa and counselors (Hayyuu)*

Introduction

Dear participant!

My name is Metasebiya Bogale. I am academic staff in Debre Birhan University doing my PhD in social psychology at Addis Ababa University, college of Education and Behavioral Studies, School of Psychology. For the requirement of the program, I am conducting my dissertation research on “Oromo *Gadaa* values in cultivating indigenous leadership development and conflict resolution the case of Karrayu Oromo community of Ethiopia”. I am here to collect information about the issue under the investigation. I have got permission from Oromia Regional State East Shewa Zone and Fentale Wereda Office to stay here with your community and collect data related the Oromo *Gadaa* values and their nurturing of indigenous leadership development and conflict resolution in your *Gadaa* System.

Objectives

The objective of this study is scientifically to explore the Oromo *Gadaa* and cultural values, experiences, and leadership competencies of the Karrayu Oromo community and how these values cultivate the indigenous leadership development to create leaders with leadership capacity and competence before they come to different leadership position in the community of

the Karrayu Oromo to administer various issues including social, political, economic and leadership affairs.

It is also proposed in addressing how leaders' leadership performance and competence is affected by cultural, social structures or norms, clans, values and historical contexts in which leaders acquire knowledge and skills of their world and culture in their social context by participating and taking part in different activities and roles of society. The results of this research likely expected that culture, social context, clan, Oromo *Gadaa* values, history, and nature all are influencing in creating and shaping individuals for developing leadership capacity, skills, and competence in the leadership development of the Karrayu community. The view and experience about indigenous leadership development and conflict resolution explored by this study will have an essential implication in encouraging and motivating academics to prepare scholarly materials related to leadership development and conflict resolution.

Therefore, your participation and involvement in the study for providing information about the issue under investigation is very crucial for the credibility of the finding. For the purpose of privacy, any personal identities, such as your name, voice and photographs, will not be revealed in the report of the research. So I would like to make you to be comfortable to provide your ideas and knowledge about the Oromo values, indigenous leadership development and conflict resolution in your *Gadaa* system.

Do you agree to participate? Yes ☐ No ☐

Basic information

1. Date of the interview _____
2. Starting time:- _____:
3. Place of the interview _____

4. Name of the participant _____

5. Age of the participant _____

6. Role of the participant _____

Key informant interview (KII): List and background of research participants in the KII

S.N o.	Pseudonyms	Code	Age	Position	Clan they belong
1	Boruu Tura	KII-1	38	Research coordinator and gatekeeper	Dulacha (<i>Dayyuu</i>)
2	Jilo Badannoo	KII-2	50	Abbaa Bokku of Baaso clan	Baaso(<i>kooyyee</i>)
3	Godanaa Waday	KII-3	52	Abbaa Bookuu of Dulachaa clan	Dulachaa (Galaan)
4	Dadachaa Turaa	KII-4	58	Guardian of culture	Dulachaa
5	Umer Waday	KII-5	60	Guardian of culture	Baaso
6	Hawaz Raare	KII-6	48	Jaarsa Biyyaa (community elder)	Dulachaa
7	Gadaa Boru	KII-7	46	Jaarsa Biyyaa (community elder)	Baaso
8	Godaana Booruu	KII-8	49	Advisor of leaders	Dulachaa
9.	Boruu Fantaale	KII-9	58	Advisor of leader	Baaso
10	Dhachisaa Durii	KII-10		<i>Qaalu</i> (religion leader)	Baaso

Key informant interview guidelines

1. What are the cores Oromo *Gadaa* values of the Karrayu community? Individually to which Oromo *Gadaa* value your action and behavior is more governed and submitted? As a group and as the entire

community which Oromo *Gadaa* value does more regulate and direct the action and conduct of the people?

2. How does the *Gadaa* system function in the Karrayu community in leadership process like election and selection of leaders, ways of conflict resolution and indigenous leadership development?
3. How do you describe the Oromo *Gadaa* values serving in building leadership qualities of individuals who are found at different *Gadaa* grades?
4. Who are the good leaders in the *Gadaa* system of the Karrayu community? What are the characteristics of good leaders? Are there criteria in the *Gadaa* system to select good leader? . *Gadaa* values of the Karrayu community to the new generation?
5. How far the new generation is practicing the Oromo *Gadaa* values of the Karrayu community?
6. Are there conflicts in the Karrayu community and their neighborhoods? If you say yes, how do you describe conflict, causes of conflict and consequences of conflict?
7. How do you describe the support of Oromo *Gadaa* values in the indigenous conflict resolution and building peace of the Karrayu community with their neighborhoods?
8. Does the Karrayu community have traditional conflict resolution mechanism? If you say yes, what are the common types of conflict resolution mechanisms that the Karrayu community utilize to settle conflict?
9. How do you describe the methods of the Karrayu community to teach, transfer, maintain and inculcate the traditional Oromo *Gadaa* values to the generation?
10. How do you explain patterns of indigenous leadership development in the *Gadaa* system of the Karrayu community?
11. What are the major challenges hinder the Karrayu community to utilize the traditional *Gadaa* values in indigenous leadership development and conflict resolution

Appendices B

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

Social Psychology PhD program

B. In-Depth interview guidelines for the representatives of the clans

Introduction

Dear participant!

My name is Metasebiya Bogale. I am academic staff in Debre Birhan University doing my PhD in social psychology at Addis Ababa University, college of Education and Behavioral Studies, School of Psychology. For the requirement of the program, I am conducting my dissertation research on “Oromo *Gadaa* values in cultivating indigenous leadership development and conflict resolution the case of Karrayu Oromo community of Ethiopia”. I am here to collect information about the issue under investigation. I have got permission from Oromia Regional State East Shewa Zone and Fentale Wereda Office to stay here with your community and collect data related the Oromo *Gadaa* values and their nurturing of indigenous leadership development and conflict resolution in your *Gadaa* System.

Objectives

The objective of this study is to explore the Oromo *Gadaa* and cultural values, experiences, and leadership competencies of the Karrayu Oromo community and how these values cultivate the indigenous leadership development to create leaders with leadership capacity and competence before they come to different leadership position in the community of the

Karrayu Oromo to administer various issues including social, political, economic and leadership affairs.

It is also proposed in addressing how leaders' leadership performance and competence is affected by cultural, social structures or norms, clans, values and historical contexts in which leaders acquire knowledge and skills of their world and culture in their social context by participating and taking part in different activities and roles of society. The results of this research likely expected that culture, social context, clan, Oromo *Gadaa* values, history, and nature all are influencing in creating and shaping individuals for developing leadership capacity, skills, and competence in the leadership development of the Karrayu community. The view and experience about indigenous leadership development and conflict resolution explored by this study will have an essential implication in encouraging and motivating academics to prepare scholarly materials related to leadership development and conflict resolution.

Therefore, your participation and involvement in the study for providing information about the issue under investigation is very crucial for the credibility of the finding. For the purpose of privacy, any personal identities, such as your name, voice and photographs, will not be revealed in the report of the research. So I would like to make you to be comfortable to provide your ideas and knowledge about the Oromo values, indigenous leadership development and conflict resolution in your *Gadaa* system.

Do you agree to participate? **Yes** ☐ **No** ☐

Basic information questions

1. Date of the interview _____
2. Starting time:- _____:_____
3. Place of the interview _____

4. Name of the participant _____

5. Age of the participant _____

6. Role of the participant _____

In-Depth interview (IDI): List and background of research participants in the IDI

S. No.	Pseudonyms	Code	Age	Position	Clan they belong
1	Roba Hawas	IDI-1	60	Clan leader (damina)	Dulacha(<i>Dayuu</i>)
2	Gadaa Roba	IDI-2	48	Clan leader (damina)	Dulacha(<i>Abaadho</i>)
3	Waday Roru	IDI-3	40	Clan leader (damina)	Dulacha(<i>Hawwaaso</i>)
4	Waqoo Boru	IDI-4	56	Clan leader (damina)	Dulacha(<i>Guraacho</i>)
5	Boru Kalid	IDI-5	50	Clan leader (damina)	Dulachaa(<i>Galaan</i>)
6	Ramadaan Boru	IDI-6	52	Clan leader (damina)	Baaso (<i>Xaasu</i>)
7	Bula Jibo	IDI-7	46	Clan leader (damina)	Baaso (<i>Abrii</i>)
8	Robaa Jilo	IDI-8	52	Clan leader(damina)	Baaso(<i>kooyee</i>)
9	Fantale Boru	IDI-10	50	Clan leader (damina)	Baaso(<i>BArii</i>)
10	Abdo Dhadachaa	IDI-10	58	Clan leader(Daminaa)	Baaso(Kooyee)

In depth-Interview guidelines for the representatives of the clans

1. What are the core Oromo *Gadaa* values of the Karrayu community? Individually to which Oromo *Gadaa* value your action and behavior is more governed and submitted? As a group and as the entire community which Oromo *Gadaa* value does more regulate and direct the action and conduct of the people?

2. How does the *Gadaa* system function in the Karrayu community in terms of leadership process like election and selection of leaders, ways of conflict resolution and indigenous leadership development?
3. How do you describe the support of Oromo *Gadaa* values in the indigenous leadership development of the Karrayu community in building leadership qualities of individuals who are found at different *Gadaa* grades of your clan?
4. Are you involved to play your role in building indigenous leadership that underpinned on the core *Gadaa* values? .
5. Are there good leaders in the Karrayu *Gadaa* system? Who are the good leaders in the *Gadaa* system of the Karrayu community? What are the characteristics of good leaders? Are there criteria in the *Gadaa* system to select good leader? .
6. How far the new generation in your clan is practicing the Oromo *Gadaa* values of the Karrayu community?
7. Are there conflicts within your clans in the Karrayu community and your neighborhoods? If you say yes, how do you describe conflict, causes of conflict and consequences of conflict?
8. How do you describe the nurturing of Oromo *Gadaa* values of the Karrayu community in conflict resolution, in building and maintaining peace of the Karrayu community and with their neighborhoods?
9. Does the Karrayu community have traditional conflict resolution mechanism? If you say yes, what are the common types of conflict resolution mechanisms that the Karrayu community utilize to resettle conflict?
10. How do you describe the ways of the Karrayu community to teach, transfer, maintain and inculcate the traditional Oromo *Gadaa* values to the generation including your clan?
11. What are the major challenges hinder the Karrayu community to utilize the traditional *Gadaa* values in indigenous leadership development and conflict resolution

Appendices C

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

Social Psychology PhD program

Focus group discussion guidelines- for Women parents of children found at Daballe, junior and senior Gammeees of *Gadaa* grades (from stage one to three)

Introduction

Dear participant!

My name is Metasebiya Bogale. I am academic staff in Debre Birhan University doing my PhD in social psychology at Addis Ababa University, college of Education and Behavioral Studies, School of Psychology. For the requirement of the program, I am conducting my dissertation research on “Oromo *Gadaa* values in cultivating indigenous leadership development and conflict resolution the case of Karrayu Oromo community of Ethiopia” I am here to collect information about the issue under investigation. I have got permission from Oromia Regional State East Shewa Zone and Fentale Wereda Office to stay here with your community and collect data related the Oromo *Gadaa* values and their nurturing of indigenous leadership development and conflict resolution in your *Gadaa* System.

Objectives

The objective of this study is to explore the Oromo *Gadaa* and cultural values, experiences, and leadership competencies of the Karrayu Oromo community and how these values cultivate the indigenous leadership development to create leaders with leadership capacity and competence before they come to different leadership position in the community of the

Karrayu Oromo to administer various issues including social, political, economic and leadership affairs.

It is also proposed in addressing how leaders' leadership performance and competence is affected by cultural, social structures or norms, clans, values and historical contexts in which leaders acquire knowledge and skills of their world and culture in their social context by participating and taking part in different activities and roles of society. The results of this research likely expected that culture, social context, clan, Oromo *Gadaa* values, history, and nature all are influencing in creating and shaping individuals for developing leadership capacity, skills, and competence in the leadership development of the Karrayu community. The view and experience about indigenous leadership development and conflict resolution explored by this study will have an essential implication in encouraging and motivating academics to prepare scholarly materials related to leadership development and conflict resolution.

Therefore, your participation and involvement in the study for providing information about the issue under investigation is very crucial for the credibility of the finding. For the purpose of privacy, any personal identities,, such as your name, voice and photographs, will not be revealed in the report of the research. So I would like to require you to be comfortable to provide your ideas and knowledge about the Oromo values of your *Gadaa* system.

Do you agree to participate? **Yes** ☐ **No** ☐

Basic information

Date of focus group discussion_____ Starting time:-_____Finishing
time_____

FGD-1: List and background of research participants of Women parents of children found at Daballe, junior and senior Gaamee of *Gadaa* grades (from stage one to three)

S.No.	Pseudonyms	Code	Age	Position	Clan they belong
1	Durattii Dadafo	P-1	28	Member	Dulacha(<i>Dayuu</i>)
2	Amina Waday	P-2	30	Member	Dulacha(<i>Abaadho</i>)
3	Ibsitu Bula	P-3	32	Member	Dulacha(<i>Hawwaaso</i>)
4	Barite Gaaroo	P-4	29	Hadha Sinqee	Dulacha(<i>Guraacho</i>)
5	Roobee Galgalo	P-5	32	Member	Dulacha(<i>Galaan</i>)
6	Ashe Godaana	P-6	27	Hadha Sinqee	Baaso (<i>Xaasu</i>)
7	Fate Boru	P-7	34	Member	Baaso (<i>Abrii</i>)
8	Lone Dadaffoo	P-8	30	Member	Baaso(<i>kooyee</i>)
9.	Kaddoo Awel	p-9	36	Member	Baaso
10	Chaltu Galaana	P-10	38	Member	Baaso

**FGD guidelines for Women parents of children found at Daballe, junior and senior
Gammeees of *Gadaa* stages (from stage one to three)**

1. How does the *Gadaa* system function in the Karrayu community in terms of leadership process like election and selection of leaders, indigenous leadership development and conflict resolution?
2. What are your roles in the *Gadaa* system of the Karrayu community?
3. What are the core Oromo *Gadaa* values of the Karrayu community? Individually to which Oromo *Gadaa* value your own and your children action and behavior is more governed and submitted? As a group and as the entire community which Oromo *Gadaa* values do more regulate and direct the action and conduct of your children?
4. Are you involved in the indigenous leadership development process in the Karrayu community? If you say yes, how would you describe the relevance of your involvement in building the core Oromo *Gadaa* values for your children to develop leadership competencies?
5. What kind of care and support do you give for your children?
6. What are your contributions for your children in keeping the core Oromo *Gadaa* values of the Karrayu community?
7. How do you describe your roles to make your children to develop knowledge of identifying and understanding the social problems and providing solutions?
8. Are you involved in the traditional conflict resolution process? If you are involved, how you are involved and what are your roles in the conflict resolution process?
9. How do you describe the role of Oromo *Gadaa* values of the Karrayu community in conflict resolution and leadership capacity development?

10. What are the shared practice and roles you do have in common in teaching and inculcating the Oromo *Gadaa* values of the Karrayu community and socialization skills like accepting the moral values, respecting others, and social order for your children who are found at these *Gadaa* grades?
11. How do you describe the roles of your children in their family and community? How far they exercise or practice the roles?

Appendices D

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

Social Psychology PhD program

Focus group discussion guidelines- Kuusaa and Raaba (stage four and five)

Introduction

Dear participant!

My name is Metasebiya Bogale. I am academic staff in Debre Birhan University doing my PhD in social psychology at Addis Ababa University, college of Education and Behavioral Studies, School of Psychology. For the requirement of the program, I am conducting my dissertation research on “Oromo *Gadaa* values in cultivating indigenous leadership development and conflict resolution the case of Karrayu Oromo community of Ethiopia”. I am here to collect information about the issue under investigation. I have got permission from Oromia Regional State East Shewa Zone and Fentale Wereda Office to stay here with your community and collect data related the Oromo *Gadaa* values and their nurturing of indigenous leadership development and conflict resolution in your *Gadaa* System.

Objectives

The objective of this study is scientifically to explore the Oromo *Gadaa* and cultural values, experiences, and leadership competencies of the Karrayu Oromo community and how these values cultivate the indigenous leadership development to create leaders with leadership capacity and competence before they come to different leadership position in the community of

the Karrayu Oromo to administer various issues including social, political, economic and leadership affairs.

It is also proposed in addressing how leaders' leadership performance and competence is affected by cultural, social structures or norms, clans, values and historical contexts in which leaders acquire knowledge and skills of their world and culture in their social context by participating and taking part in different activities and roles of society. The results of this research likely expected that culture, social context, clan, Oromo *Gadaa* values, history, and nature all are influencing in creating and shaping individuals for developing leadership capacity, skills, and competence in the leadership development of the Karrayu community. The view and experience about indigenous leadership development and conflict resolution explored by this study will have an essential implication in encouraging and motivating academics to prepare scholarly materials related to leadership development and conflict resolution.

Therefore, your participation and involvement in the study for providing information about the issue under investigation is very crucial for the credibility of the finding. For the purpose of privacy, any personal identities, such as your name, voice and photographs, will not be revealed in the report of the research. So I would like to make you to be comfortable to provide your ideas and knowledge about the Oromo values, indigenous leadership development and conflict resolution in your *Gadaa* system.

Do you agree to participate? **Yes** ☐ **No** ☐

Basic information questions

Date of focus group discussion_____ Starting time:-_____Finishing
time_____

FGD-2: List and background of research participants at stage 4 & 5 (Kusaa and Raabaa)

S.No.	Pseudonyms	Code	Age	Position	Clan they belong
1	Bule Horee	P-1	25	Member	Dulacha(<i>Dayuu</i>)
2	Qumbii Galgaloo	P-2	26	Member	Dulacha(<i>Abaadho</i>)
3	Dafoo Ergee	P-3	37	Member	Dulacha(<i>Hawwaaso</i>)
4	Jiilo Booru	P-4	28	Group leader	Dulacha(<i>Guraacho</i>)
5	Gadaa Turee	P-5	32	Member	Dulacha(<i>Galaan</i>)
6	Galaanaa Raaree	P-6	35	Group leader	Baaso (<i>Xaasu</i>)
7	Bula Hiirko	P-7	46	Member	Baaso (<i>Abrii</i>)
8	Robaa Jilo	P-8	52	Member	Baaso(<i>kooyee</i>)
9	Fantaale Boru	P-10	50	Member	Baaso(<i>Beerii</i>)
10	Abdo Roba Abdo	P-10	58	Member	Baaso(Kooyee)

Focus group discussion guidelines-for Kuusaa and Raaba grades (stage four and five)

1. What are the core Oromo *Gadaa* values of the Karrayu community? Individually to which Oromo *Gadaa* value your action and behavior is more governed and submitted?
As a group and as the entire community which Oromo *Gadaa* value does more regulate and direct the action and conduct of the people?
2. How does the *Gadaa* system function in the Karrayu community in terms of leadership process like election and selection of leaders, indigenous leadership development and conflict resolution?
3. Do the Oromo *Gadaa* values cultivate the indigenous leadership development and conflict resolution in the context of Karrayu community?

4. Is there conflict in your group? If you say yes, how do you describe nature of conflict, causes of conflict and consequences?
5. Does the Karrayu community have traditional conflict resolution mechanism? If you say yes, what are the common types of conflict resolution mechanisms that the Karrayu community utilize to resettle conflict?
6. Do you have collaborative leadership skills (working together in decision making, taking action in a common effort and generate creative solutions to the social problems? If you say yes, how do you describe the group leaders' leadership quality, skills, competency that members of these grades have in common?
7. What are the major challenges hinder the Karrayu community to utilize the traditional Oromo *Gadaa* values in indigenous leadership development and conflict resolution?
8. Do the youth at different *Gadaa* grades of the karrayu community properly interact and share patterns of *Gadaa* values?

Appendices E
Addis Ababa University
College of Education and Behavioral Studies
School of Psychology
Social Psychology PhD program

Focus group discussion guidelines- Gadaa grade (stage six)

Introduction

Dear participant!

My name is Metasebiya Bogale. I am academic staff in Debre Birhan University doing my PhD in social psychology at Addis Ababa University, college of Education and Behavioral Studies, School of Psychology. For the requirement of the program, I am conducting my dissertation research on “Oromo *Gadaa* values in cultivating indigenous leadership development and conflict resolution the case of Karrayu Oromo community of Ethiopia” I am here to collect information about the issue under investigation. I have got permission from Oromia Regional State East Shewa Zone and Fentale Wereda Office to stay here with your community and collect data related the Oromo *Gadaa* values and their nurturing of indigenous leadership development and conflict resolution in your *Gadaa* System.

Objectives

The objective of this study is to explore the Oromo *Gadaa* and cultural values, experiences, and leadership competencies of the Karrayu Oromo community and how these values cultivate the indigenous leadership development to create leaders with leadership capacity and competence before they come to different leadership position in the community of the

Karrayu Oromo to administer various issues including social, political, economic and leadership affairs.

It is also proposed in addressing how leaders' leadership performance and competence is affected by cultural, social structures or norms, clans, values and historical contexts in which leaders acquire knowledge and skills of their world and culture in their social context by participating and taking part in different activities and roles of society. The results of this research likely expected that culture, social context, clan, Oromo *Gadaa* values, history, and nature all are influencing in creating and shaping individuals for developing leadership capacity, skills, and competence in the leadership development of the Karrayu community. The view and experience about indigenous leadership development and conflict resolution explored by this study will have an essential implication in encouraging and motivating academics to prepare scholarly materials related to leadership development and conflict resolution.

Therefore, your participation and involvement in the study for providing information about the issue under investigation is very crucial for the credibility of the finding. For the purpose of privacy, any personal identities, such as your name, voice and photographs, will not be revealed in the report of the research. So I would like to make you to be comfortable to provide your ideas and knowledge about the Oromo values, indigenous leadership development and conflict resolution in your *Gadaa* system.

Do you agree to participate? **Yes** ☐ **No** ☐

Basic information questions

Date of focus group discussion_____ Starting time:-_____Finishing
time_____

FGD-3: List and background of research participants at stage 6 (Gadaa grade)

S.No.	Pseudonyms	Code	Age	Position	Clan they belong
1	Waaree Qumbii	P-1	43	Member	Dulacha(<i>Dayuu</i>)
2	Goodaannaa Raree	P-2	45	Member	Dulacha(<i>Abaadho</i>)
3	Toolan Galaan	P-3	42	Member	Dulacha(<i>Hawwaaso</i>)
4	Fantaale Robaa	P-4	44	Group leader	Dulacha(<i>Guraacho</i>)
5	Wadaay Gaaroo	P-5	46	Member	Dulacha(Galaan)
6	Oddaa Jaaraa	P-6	45	Group leader	Baso (<i>Xaasu</i>)
7	Bula jibo	P-7	46	Member	Baaso (<i>Abrii</i>)
8	Robaa Jilo	P-8	52	Member	Baaso(<i>kooyee</i>)
9	Fantale Boru	P-9	50	Member	Baaso(<i>Beerii</i>)
10	Rooba Danda'oo	P-10	45	Member	Baaso(<i>Abrii</i>)

Focus group discussion guidelines-for *Gadaa* grade (stage six)

1. What are the cores Oromo *Gadaa* values of the Karrayu community? Individually to which Oromo *Gadaa* value your action and behavior is more governed and submitted?
As a group and as the entire community which Oromo *Gadaa* value does more regulate and direct the action and conduct of the people?
2. How does the *Gadaa* system function in the Karrayu community in terms of leadership process like election and selection of leaders, indigenous leadership development and conflict resolution?
3. Do the Oromo *Gadaa* values help the Karrayu community in conflict resolution and indigenous leadership development?

4. How do you describe the roles of Oromo *Gadaa* values in the indigenous leadership development of the Karrayu community in building leadership qualities?
5. Are there good leaders in the Karrayu *Gadaa* system? Who are the good leaders in the *Gadaa* system of the Karrayu community? What are the characteristics of good leaders? Are there criteria in the *Gadaa* system to select good leader?
6. What are the common Oromo *Gadaa* values usually associated with your leader as individual and leadership development as groups with this *Gadaa* grade?
7. Is there conflict in your group? If you say yes, how do you describe nature of conflict, causes of conflict and consequences?
8. Does the Karrayu community have traditional conflict resolution mechanism? If you say yes, what are the common types of conflict resolution mechanisms that the Karrayu community utilize to resettle conflict?
9. What are the major challenges hinder the Karrayu community to utilize the traditional Oromo *Gadaa* values in indigenous leadership development and conflict resolution?
10. Do the youth at different *Gadaa* grades of the karrayu community properly interact and share patterns of *Gadaa* values?

Appendices F

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

Social Psychology PhD program

E. Focus group discussion guidelines- Yubaa I, II, and III (stage seven, eight and nine)

Introduction

Dear participant!

My name is Metasebiya Bogale. I am academic staff in Debre Birhan University doing my PhD in social psychology at Addis Ababa University, college of Education and Behavioral Studies, School of Psychology. For the requirement of the program, I am conducting my dissertation research on “Oromo *Gadaa* values in cultivating indigenous leadership development and conflict resolution the case of Karrayu Oromo community of Ethiopia” I am here to collect information about the issue under investigation. I have got permission from Oromia Regional State East Shewa Zone and Fentale Wereda Office to stay here with your community and collect data related to the Oromo *Gadaa* values and their nurturing of indigenous leadership development and conflict resolution.

Objectives

The objective of this study is scientifically to explore the Oromo *Gadaa* and cultural values, experiences, and leadership competencies of the Karrayu Oromo community and how these values cultivate the indigenous leadership development to create leaders with leadership capacity and competence before they come to different leadership position in the community of

the Karrayu Oromo to administer various issues including social, political, economic and leadership affairs.

It is also proposed in addressing how leaders' leadership performance and competence is affected by cultural, social structures or norms, clans, values and historical contexts in which leaders acquire knowledge and skills of their world and culture in their social context by participating and taking part in different activities and roles of society. The results of this research likely expected that culture, social context, clan, Oromo *Gadaa* values, history, and nature all are influencing in creating and shaping individuals for developing leadership capacity, skills, and competence in the leadership development of the Karrayu community. The view and experience about indigenous leadership development and conflict resolution explored by this study will have an essential implication in encouraging and motivating academics to prepare scholarly materials related to leadership development and conflict resolution.

Therefore, your participation and involvement in the study for providing information about the issue under investigation is very crucial for the credibility of the finding. For the purpose of privacy, any personal identifiers, such as your name, voice and photographs, will not be revealed in the report of the research. So I would like to make you to be comfortable to provide your ideas and knowledge about the Oromo values, indigenous leadership development and conflict resolution in your *Gadaa* system.

Do you agree to participate? **Yes** ☐ **No** ☐

Basic information questions

Date of focus group discussion_____ Starting time:-_____Finishing
time_____

FGD-4: List and background of research participants at stage 7, 8, & 9 (Yubaa grades)

S.No.	Pseudonyms	Code	Age	Position	Clan they belong
1	Jiloo Robaa	P-1	54	Member	Dulacha(<i>Dayuu</i>)
2	Gamadaa Gutaa		52	Member	Dulachaa(Abaadho)
3	Olfara Booru	P-2	58	Member	Dulacha(<i>Abaadho</i>)
4	Mokuraa Dullo	P-3	64	Group leader	Dulacha(<i>Hawwaaso</i>)
5	Robaa Galgalloo	P-4	63	Member	Dulacha(<i>Guraacho</i>)
6	Hawaas Qajaloo	P-5	50	Group leader	Dulacha(Galaan)
7	Bullaa Raaree	P-6	60	Member	Baso (<i>Xaasu</i>)
8	Bula jibo	IDI-7	46	Member	Baso (<i>Abrii</i>)
9	Robaa Jilo	IDI-8	52	Member	Baso(<i>kooyee</i>)
10	Fantale Boru	IDI-10	50	Member	Baso(<i>Beerii</i>)

Focus group discussion guidelines-Yubaa I, II and III (from stage seven to nine)

1. What are the core Oromo *Gadaa* values of the Karrayu community? Individually to which Oromo *Gadaa* value your action and behavior is more governed and submitted?
As a group and as the entire community which Oromo *Gadaa* value does more regulate and direct the action and conduct of the people?
2. How does the *Gadaa* system function in the Karrayu community in terms of leadership process like election and selection of leaders, indigenous leadership development and conflict resolution?
3. Do the Oromo *Gadaa* values support the Karrayu community to conflict resolution and indigenous leadership development?

4. How do you describe the nurturing of the Oromo *Gadaa* values in the indigenous leadership development of the Karrayu community ?
5. Are there good leaders in the Karrayu *Gadaa* system? Who are good leaders in the *Gadaa* system of the Karrayu community? What are the characteristics of good leaders? Are there criteria in the *Gadaa* system to select good leader?
6. Is there conflict in your group, out of your group members and clans within the Karrayu community and their neighborhoods? If you say yes, how do you describe conflict, causes of conflict, consequences of conflict and conflict resolution?
7. Does the Karrayu community have traditional conflict resolution mechanism? If you say yes, what are the common types of conflict resolution mechanisms that the Karrayu community utilize to resettle conflict?
8. How do you describe the support of Oromo *Gadaa* values in indigenous conflict resolution in the Karrayu community?
9. What are the common features that make the Karrayu community differ from others in terms of their culture, history, collaboration, protecting core values of the *Gadaa* system, patterns of indigenous leadership development, ways of dealing on issues of the community like problem solving, ways of preparing individuals for the leadership position, maintaining peace with in their family, community and with their neighborhoods?
10. What are the major challenges hinder the Karrayu community to utilize the traditional *Gadaa* values in indigenous leadership development and conflict resolution?
11. How does the *Gadaa* system still exist and being practiced in the Karrayu community?

Appendices G

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

Social Psychology PhD program

F. Focus group discussion guidelines- Gadaamojji and Jaarsuuma grades (stage ten and eleven)

Introduction

Dear participant!

My name is Metasebiya Bogale. I am academic staff in Debre Birhan University doing my PhD in social psychology at Addis Ababa University, college of Education and Behavioral Studies, School of Psychology. For the requirement of the program, I am conducting my dissertation research on “Oromo *Gadaa* values in cultivating indigenous leadership development and conflict resolution the case of Karrayu Oromo community of Ethiopia” I am here to collect information about the issue under investigation. I have got permission from Oromia Regional State East Shewa Zone and Fentale Wereda Office to stay here with your community and collect data related the Oromo *Gadaa* values and their nurturing of indigenous leadership development and conflict resolution in your *Gadaa* System.

Objectives

The objective of this study is to explore the Oromo *Gadaa* and cultural values, experiences, and leadership competencies of the Karrayu Oromo community and how these values cultivate the indigenous leadership development to create leaders with leadership capacity and competence before they come to different leadership position in the community of the

Karrayu Oromo to administer various issues including social, political, economic and leadership affairs.

It is also proposed in addressing how leaders' leadership performance and competence is affected by cultural, social structures or norms, clans, values and historical contexts in which leaders acquire knowledge and skills of their world and culture in their social context by participating and taking part in different activities and roles of society. The results of this research likely expected that culture, social context, clan, Oromo *Gadaa* values, history, and nature all are influencing in creating and shaping individuals for developing leadership capacity, skills, and competence in the leadership development of the Karrayu community. The view and experience about indigenous leadership development and conflict resolution explored by this study will have an essential implication in encouraging and motivating academics to prepare scholarly materials related to leadership development and conflict resolution.

Therefore, your participation and involvement in the study for providing information about the issue under investigation is very crucial for the credibility of the finding. For the purpose of privacy, any personal identities, such as your name, voice and photographs, will not be revealed in the report of the research. So I would like to require you to be comfortable to provide your ideas and knowledge about the Oromo values of your *Gadaa* system.

Do you agree to participate? **Yes** ☐ **No** ☐

Basic information questions

Date of focus group discussion_____ Starting time:-_____Finishing
time_____

**Focus group discussion guidelines-Gadaamojji and Jaarsuuma Gadaa grades (stage ten
and eleven)**

FGD-5: List and background of research participants at stage 10 & 11 (Gaddaamojjii and jaarsummaa grades)

S.No.	Pseudonyms	Code	Age	Position	Clan they belong
1	Boruu Olan	P-1	68	Member	Dulacha(<i>Dayuu</i>)
2	Godaana Gaaroo	P-2	70	Member	Dulacha(<i>Abaadho</i>)
3	Gumaa Baasoo	P-3	74	Member	Dulacha(<i>Hawwaaso</i>)
4	Galgalloo Tuura	P-4	78	Group leader	Dulacha(<i>Guraacho</i>)
5	Fantaale Raaree	P-5	78	Member	Dulacha(<i>Galaan</i>)
6	Odaa Bullaa	P-6	79	Group leader	Baso (<i>Xaasu</i>)
7	Bula Jibo	P-7	80	Member	Baso (<i>Abrii</i>)
8	Robaa Jilo	P-8	76	Member	Baso(<i>kooyee</i>)
9	Gargaaraa Dhadachaa	P-9	80	Member	Baso(<i>Beerii</i>)
10	Tooleera Damaqsaa	P-10	82	Member	Baaso (<i>Abrii</i>)

1. How does the *Gadaa* system function in the Karrayu community in terms of leadership process like election and selection of leaders, indigenous leadership development and conflict resolution? pseudonyms
2. What are the core Oromo *Gadaa* values of the Karrayu community? Individually to which Oromo *Gadaa* value your action and behavior is more governed and submitted? As a group and as the entire community which Oromo *Gadaa* value does more regulate and direct the action and conduct of the people?
3. Do the Oromo *Gadaa* values function in the Karrayu community to conflict resolution and indigenous leadership development?

4. How do you describe the nurturing of Oromo *Gadaa* values in the indigenous leadership development of the Karrayu community ?
5. Are there good leaders in the Karrayu *Gadaa* system? Who are good leaders in the *Gadaa* system of the Karrayu community? What are the characteristics of good leaders? Are there criteria in the *Gadaa* system to select good leader? If you say yes, what are these criteria? What are your personal and group qualities, efforts and experiences helped you to be elected in the leadership position?
6. What is your role in the conflict resolution process of the Karrayu community?
7. Does the Karrayu community have traditional conflict resolution mechanism? If you say yes, what are the common types of conflict resolution mechanisms that the Karrayu community utilize to resettle conflict?
8. How do you describe the Oromo *Gadaa* values cultivating in the indigenous conflict resolution in the Karrayu community ?
9. What are the common features that make the Karrayu community differ from others in terms of their culture, history, collaboration, protecting core values of the *Gadaa* system, patterns of indigenous leadership development, ways of dealing on issues of the community like problem solving, ways of preparing individuals for the leadership position, maintaining peace with in their family, community and with their neighborhoods?
10. What are the major challenges hinder the Karrayu community to utilize the traditional *Gadaa* values in indigenous leadership development and conflict resolution?
11. How does the *Gadaa* system still exist and being practiced in the Karrayu community?

Appendices H

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

Guidelines for participant observation

1. leaders discussions in different decisions and their communication on social issues or problems, conflict resolution, ordering social order through their communication and conversation, observing messages in their language like describing proverbs, parables, in conflict resolution process, observing their conversation in their conflict resolution procedures.
2. Observing the rituals and celebrities of the religion leaders in their day to day activities, like praying about peace, blessing their children, land, livestock, creatures, and blessing and worship God, ordering social orders and order of God for their children, advising, coaching, training and sharing their knowledge, experience, skills about leadership and conflict resolution.