

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

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Guddifachaa an Indigenous Childcare Practice of Oromo Society:
Perspectives and Mechanisms of Revitalization in Tulama Oromo

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GUDDIFACHAA AN INDIGENOUS CHILDCARE...

School of Social Work

College of Social Sciences

Addis Ababa University

This is to declare that the thesis conducted by Taye Dida Aredo is entitled as: Guddifachaa an Indigenous Childcare Practice of Oromo Society: Perspectives and Mechanisms of Revitalization in Tulama Oromo; and Submitted in Partial Fulfillment of the Requirements for Degree of Masters of Social Work goes with the Regulation of the University and Meets the Accepted Standards with Respect of to Its Originality and Quality.

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Acronyms and Abbreviations

ACPF- African Child Policy Forum

ACRWC- African Charter on the Rights and Welfare of Child

CRC- Convention on the Rights of Child

FDRE- Federal Democratic Republic of Ethiopia

HIV/AIDS- Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome

IRB-Institutional Review Board

ICA- Inter-country Adoption

MA- Master of Arts

MSW- Masters in Social Work

MoWA- Ministry of Women Affairs

n.d. – no date

NGOs- Non-Governmental Organizations

OBJ- Oromia Bureau of Justice

OBWCA- Oromia Bureau of Women and Children Affairs

OVC- Orphans and other Vulnerable Children

PhD- Doctor of Philosophy

SCO- Supreme court of Oromia

UNCRC- United Nations Convention on the Rights of Child

UNESCO- United Nations Educational Scientific Cultural Organization

UNGACC- United Nations Guidelines for the Alternative Care of Children

UNIASG- United Nations for Inter-Agency Support Group

USAID- United States Agency for International Development

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Abstract

Guddifachaa is an ingenious, indigenous and endogenous childcare practice, which has been practiced and is practiced in a ritual way by the Oromo society. Guddifachaa is a voluntary system of customary adoption in which birth families and adoptive parents have an arrangement of bringing up an adoptee based on Safuu in general and cultural norms, values, rituals, and obligations in particular. Previous studies showed that guddifachaa as customary adoption should be supported rather than replaced by formal adoption; and despite its indigeneity, it has been facing various challenges. The purpose of this study is to describe guddifachaa and what it means to serve “the best interests of the child” from perspectives of triad parties i.e., adopters, adoptees and birth families and identifying mechanisms of its revitalization. The study was descriptive qualitative case study at cross sectional design. Out of non-probability sampling, purposive and snowball sampling techniques were used respectively. The participants of the study included adoptive families, adoptees, birth families, Abbaa Gadaa, elders and experts. Twenty sample sizes were selected from the target population in the study site of Metta of Tulama Oromo. Data collection methods were in-depth interview, observation and document review. The collected data was analyzed by using thematic analysis. The data quality assurance was employed trustworthiness criteria to maximize credibility, dependability, transferability and confirmability. The current study found out that guddifachaa is driven from Afan Oromo term and is common cultural practice of Oromo society in which infertile individuals or families have been seeking to adopt children from other families according to its ritual purpose since time immemorial. Guddifachaa is viewed positively because it is an indigenous cultural institution in which childless families have their own children to get social protection and social security in turn. The registration of Gadaa system into United Nations Educational Scientific Cultural Organization and the use of guddifachaa term in national and regional legal instruments can be considered as prospects; and breaking down of social, economic and system of Oromo society; and oppressive system of past regimes may be taken as challenges of guddifachaa. In order to revitalize guddifachaa, Gadaa System should be in place because it is a symbol umbrella of the Oromo’s identity. The study demands implications from education, research, policies, social workers, other concerned bodies and practice to maintain this best practice for childcare.

Keywords: *Guddifachaa as indigenous childcare practice, perspectives, triad parties, mechanisms of revitalization, best interests of the child, Oromo society*

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Chapter One: Introduction

Introduction

Since the antiquity of *Gadaa* system commencement, the Oromo people have widely been practicing *guddifachaa* based on customary law, which is embedded in the ritual ceremony of the society (Ayalew Duressa, 2002; Dessalegn Negeri, 2006; Legesse, 1973). *Guddifachaa* was incorporated into the 1960s Civil Code of Ethiopia; Constitution of Federal Democratic Republic of Ethiopia of 1995; the Revised Family Law of 2000; and the National Guidelines for Alternative Childcare of 2009. Globally and regionally, United Nations Convention on the Rights of the Child (UNCRC) (1989), Hague Convention on Protection of Children and Co-operation in Respect of Inter-country Adoption (hereinafter will be used as Hague convention in this text) (1993), United Nations Guidelines for the Alternative Care of Children (UNGACC) (2009), African Charter on the Rights and Welfare of the Child (ACRWC) (1990) and African Child Policy Forum (ACPF) (2012) support adoption based on the best interests of the child. These policies, however, are now the center of an intense worldwide debate. The debate is whether to promote inter-country adoption and domestic adoption in general and customary adoption like *guddifachaa* in particular.

In response, researchers and authors have advanced educational arguments in supporting domestic adoption i.e., customary adoption, claiming that customary adoption is more effective than formal domestic adoption and to the extreme, international adoption. Groza and Bunkers (2014) assert that customary adoption like *guddifachaa* should be supported rather than replaced by formal domestic adoption. This idea is confirmed by Dessalegn Negeri (2006) arguing that *guddifachaa* practice is cost effective in light of saving time, skill and human power.

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Adoption is a childcare and protection measure that enables a child to benefit from a substitute and permanent family care (Ministry of Women Affairs (MoWA), 2009). Ayalew Duressa (2002) defined *guddifachaa* is a voluntary system of custom adoption in which birth families and adoptive parents have an arrangement of bringing up an adoptee based on the cultural norms, values, rituals, and obligations.

Fagan (2002) found that majority of adoptive families and adoptees have a positive perspective toward adoption. Stolley (1993) discussed that adoption is an issue of vital importance for all persons involved in the adoption triangle: the child, the adoptive parents, and the birth parents. The researcher also stipulated that adoption is most important for infertile couples seeking children and children in need of parents as well as birth families who are in need of relinquishment of their children.

These various researches have been used to examine whether to consider domestic adoption in general and customary adoption in particular at the center of practice at community level. The evidence is almost uniformly consistent in indicating that the triad parties i.e., adopters, adoptees and birth families may feel satisfied in practicing adoption be it formal adoption and customary adoption.

Only very few studies such as that of Ayalew Duressa (2002) and Dessalegn Negeri (2006) have specifically examined that *guddifachaa* practice as an indigenous adoption solves the problem of children. But knowing people's perspectives and revitalization of *guddifachaa* practice as an alternative childcare intervention remains an open question. In other words, understanding the perspectives of triad parties towards *guddifachaa* is untouched. The scarcity of information on the perspectives of triad parties regarding *guddifachaa* is regrettable because it

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is the sort of evidence for advocates like social work professionals as frontline change agents and policy makers to be requiring if they are to support *guddifachaa* practice.

The purpose of the study is to investigate the perspectives of triad parties about *guddifachaa* and its mechanisms of revitalization. This study described *guddifachaa* as an indigenous childcare practice of Oromo society and what it means to serve “the best interests of the child” from perspectives of adopters, adoptees and birth families and identified how *guddifachaa* can be revitalized as intervention mechanisms for potential adopted children. And the study was conducted in Metta of Tulama Oromo.

Statement of the Problem

A number of researches have been conducted on adoption locally and across the world. Accordingly, different researchers have emphasized on who should be the centre of the benefits of adoption (Cantwell, 2014; Emery, 1993; Hollinger, 1993; Ittig, 2003). Hollinger (1993) studied on adoption law in America and found out that since adoption involves legal, psychological, social consequences, there are principal elements in adoption that the law must gradually reconstruct these elements to better serve the needs of the triad parties i.e., birth parents, adopters and adoptees. Similarly, Emery (1993) conducted the research on agency versus independent adoption: the case for agency adoption. And it was confirmed that adoption agencies are to benefit the triad parties. Ittig (2003) studied on a family perspective trans-racial adoption in United States and further strengthened that the intersection of the lives of child, adoptive parents, and birth families are crucially needed against child-centered policy. In short, they have stated that adoption is to serve the needs of triad parties, i.e., adopters, adoptees, birth families. On the other hand, Cantwell (2014) has conducted on the best interests of the child in

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inter-country adoption and argued that the best interest of the child should be the paramount importance in adoption process, in which a child is the main actor.

The works of authors such as Brodzinsky (1993), Fagan (2002) and Morrison (2004) have mainly emphasized on the benefits of adoption. Accordingly, Brodzinsky (1993) has done research on long-term outcomes of adoption. The finding of the research showed that adoption is highly successful societal solution for the problems of children than living with ambivalent, uncaring, neglectful and abusive biological parents. This idea is confirmed by Fagan (2002) conducting a research on adoption works well: a synthesis of the literature and stipulating that adoption is a remarkably beneficial act by generous people, who offer their time, attention, affection, and resources to give other people's children a better chance in a life. Furthermore, Morrison (2004) conducted a research on trans-racial adoption: the pros and cons and the parents' perspective in America. He found out that sometimes adopted child is happy, secure, loving, healthy, more psychologically fit and emotionally stable than most non-adopted children. On the other hand, Brodzinsky (1993) stated that adoptees are more vulnerable to various emotional, behavioral, and learning problems than their non- adopted peers. From this fact, it can be argued that the benefits of adoption far outweigh the disadvantages.

Bartholet (2005), Daniel Getachew (2014), Groza and Bunkers (2014) and Tariku Ayana (2015) conducted their researches on legal frameworks of adoption. Bartholet (2005) studied on international adoption and examined that opening up international adoption by facilitating the placement of children in need of homes and by avoiding further exploitation of these children, their parents, and their countries by considering variety of legal reforms. Groza and Bunkers (2014) conducted their research on adoption policy and evidence-based domestic adoption practice: a comparison of Romania, Ukraine, India, Guatemala, and Ethiopia. They analyzed

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domestic adoption with the existence of available policies with the experience of some selected countries. Moreover, Daniel Getachew (2014) investigated the status of Ethiopia's inter-country adoption policy implementation: the case of key stakeholders in inter-country adoption process and came up with feasible policy alternatives that can contribute to the implementation of child rights in the country. Furthermore, Tariku Ayana (2015) has done his research on policy practice of inter-country versus domestic adoption by childcare institutions: the case of Adama town through examining policies and practices in addressing problems of orphans and other vulnerable children. From this paragraph, it can be understood that authors have discussed that both domestic and international adoption should be undertaken in relation to legal instruments.

Tenagne Alemu (2006) conducted a research for his terminal degree on practices of inter-country adoption in Ethiopia. He found out that inter-country adoption has entangled with challenges against its effectiveness. Brittingham (2010) studied on birth families and inter-country adoption in Addis Ababa, Ethiopia and came up with reasons why birth families place their children for inter-country adoption. Rebecca Demisse (2013) has done on international adoption looked at from the circumstances, perspectives and experiences of birth mothers in Wonji Shoa and Addis Ababa and found out that major reasons why birth mothers give their children for international adoption are poor living conditions, HIV/AIDS pandemic and having positive attitude towards white people in bringing up children in a better way. Simegn (2015) studied on the experiences of adoptive parents with domestic adoption and explained that all adoptive parents faced different challenges during pre and post adoption periods. Briefly, the researchers have tried to show that how birth families and adoptive families have faced experiences and challenges in the process of formal adoption be it domestic or international adoption.

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Ayalew Duressa (2002) and Dessalegn Negeri (2006) have conducted their research on *guddifachaa*. Ayalew Duressa (2002) explored and analyzed the origin, purpose, functions, principles, practices, types of *guddifachaa*, its integrative role, contributions in promoting the welfare and protecting interests of children in Oromo society with particular reference to Borana Oromo. In addition, Dessalegn Negeri (2006) studied on *guddifachaa* practice as child problem intervention in Oromo society: the case of Ada'a Liban. Both of the researchers found that *guddifachaa* as indigenous childcare can make a contribution by integrating and socializing children in general and orphans and other vulnerable children (OVC) in particular with their adoptive families. Particularly, Dessalegn Negeri (2006) pointed out that adopters and adoptees have positive attitude towards *guddifachaa* though it is tiny indicated in his terminal degree.

Ayalew Duressa (2002), Groza and Bunkers (2014) and Tariku Ayana (2015) pointed out that customary adoption should be supported. Ayalew Duressa (2002) stressed that since the provision of modern adoption law could not effectively replace *guddifachaa*, indigenous childcare practice should be supported as far as it maintains and promotes child's wellbeing and rights. Likewise, Groza and Bunkers (2014) clearly asserted in their study that cultural practices should be supported. On the other hand if indigenous childcare practice is not supported, Tariku Ayana (2015) stressed that modern adoption would sharply undermine customary practices.

Dessalegn Negeri (2006) suggested that his study can be considered as taking a spoon of water from an ocean. This is to mean that *guddifachaa*, which is customary adoption of Oromo society, needs further study. He also recommended the revitalization of cultural institutions like *guddifachaa* as alternative childcare intervention needs further study.

From the aforementioned studies, it can be understood that the vast majority of studies on adoption focus on the benefits of adoption, shallow and under-researched perspectives of triad

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parties, experiences of birth families, inter-country adoption and domestic adoption with policies in the area have been conducted. To this end, it can be deduced that there is a knowledge gap of the existing studies. To contribute to bridge the identified gap, crucial studies like that of the holistic perspectives of triad parties and revitalization of *guddifachaa* look for further research. This knowledge gap is yet understudied as far as the researcher's knowledge is concerned in Ethiopia. To this in mind, the researcher is convinced that much more rigorous research needs to be conducted to understand the views of children and families regarding *guddifachaa* in order to fill the knowledge gap in this study. Thus, the study tried to describe *guddifachaa* as an indigenous childcare practice of Oromo society and what it means to serve “the best interests of the child” from perspectives of adopters, adoptees and birth families and ways to revitalize it.

Objective of the Study

General Objective of the Study

The cardinal objective of the study is to describe *guddifachaa* as an indigenous childcare practice of Oromo society and what it means to serve “the best interests of the child” from perspectives of adopters, adoptees and birth families, and identify mechanisms for revitalization of it in Tulama Oromo.

Specific Objectives of the Study

From the holistic perspectives of triad parties, the specific objectives of the study are:

- ❖ To describe the customary adoption/*guddifachaa*
- ❖ To describe what it means to serve “the best interests of the child” according to Tulama Oromo's customary law of *guddifachaa*
- ❖ To identify mechanisms for revitalization of *guddifachaa*

Research Questions

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From the perspectives of triad parties:

1. How is the customary adoption/*guddifachaa* described in Tulama Oromo?
2. What is “the best interests of the child” according to Oromo’s perspectives in context of *guddifachaa* in Tulama Oromo?
3. How can *guddifachaa* be revitalized as indigenous childcare practice in Tulama Oromo?

Rationales of the Study

The researcher has a number of justifications to deal with the issue at hand. Firstly, indigenous knowledge in general and indigenous childcare like *guddifachaa* in particular is an area not adequately studied by the academic community. Simply stated, *guddifachaa* has not been adequately addressed in prior researches particularly from perspectives of the triad parties. It is neither included in the curriculums of higher education studies nor courses though a minimal attention is currently apparent. More importantly, the researcher’s observation and exposure may lead to understand the culture to what extent *guddifachaa* is important in integrating and socializing children in general and orphans in particular with adoptive families. Thus, *guddifachaa* is undoubtedly to be studied as one of alternative childcare practices.

Secondly, adoption in general and indigenous childcare in particular is a global and national concern. It is a global phenomenon because a significant number of children are adopted all over the world. The researcher was certain that the research questions they seek to answer in fact deal with the issue at hand that affects a substantial portion of population, which are children. Thus, conducting research on this issue helps to devise mechanisms to incorporate this significant number of children with adoptive families.

Thirdly, the researcher was interested in studying *guddifachaa* because it is one of childcare alternatives in which social work professionals have a key role. An engagement of the

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professional social workers in the process of *guddifachaa* may help children and OVC to integrate them with adoptive families based on the best interests of the child.

Scope of the Study

The scope of the study delimited to describing the perspectives of triad parties towards *guddifachaa* and its mechanisms of revitalization. Geographically, Oromo people spread over a larger area of Ethiopia and their practice of *guddifachaa* may vary accordingly. This study, however, was conducted specifically in Metta of Tulama Oromo that is located relatively close to Finfinnee/Addis Ababa considering time, resource, familiarity with culture of the people and other factors in academic research. It focused mainly on the perspectives of adoptive parents, adoptees, birth families, although key information could be gathered from *Abbaa Gadaa*, elders and experts who know the issue of *guddifachaa* closely. Content wise, the study would not cover its ritual and cultural practices of *guddifachaa*.

Significance of the Study

The study has significances for both academicians and practitioners at all levels. Academically, the study was hoped to be useful to contribute for the enhancement of existing knowledge of *guddifachaa*. The outcome of the study could instigate further discussion and debate among scholars and development practitioners over the controversy regarding the benefits and challenges of adoption in general and customary adoption practice such as *guddifachaa* in particular as feasible alternative childcare mechanisms. Practically, it may create an insight for both governmental and non-governmental organizations working on adoption in general and *guddifachaa* in particular. Policy makers, advocates and all concerned bodies may consider the findings of the study as input to improve policy and practice. In other words, the researcher was optimistic that the study would likely come up with important findings about the age-old

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childcare practice of the Oromo community that might be useful to shape local policy and social work practices with children. Moreover, it might propose important improvements on the customary practice of *guddifachaa* and pave the way for its promotion and revitalization to fit into the changing environment of childcare in the Oromo community.

Definition of Terms

Guddifachaa: for the purpose of this study *guddifachaa* is a customary adoption in which adoptive parents are caring for, looking at, bringing up an adoptee as well as supporting and protecting for the wellbeing of a child after relinquishment of adopted child by birth families.

Asset: for the purpose of this study asset is a resource or valuable thing originated and practiced from within certain society starting from antiquity up to the moment.

Perspective: for the purpose of this study perspective is the capacity to view things in true relations or relative importance in respect to their positions, stances or viewpoints.

Adopted child: for the purpose of this study adopted child is a person who is less than 18 years old adopted and relinquished by his/her family through *guddifachaa*.

Adoptee: for the purpose of this study adoptee is a person who is adopted and relinquished by his/her family through *guddifachaa* and his/her age can be either less than or greater 18 ages.

Adoptive family: for the purpose of this study adoptive family is a person/s who adopted a child through *guddifachaa*.

Birth family: for the purpose of this study birth family is a person/s who relinquished a child for adoptive family through *guddifachaa*.

Triad Parties: for the purpose of this study triad parties are key actors in adoption triangle and they are birth families, adoptees and adopters.

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Revitalization: for the purpose of this study revitalization is the process of affirming and promoting collective cultural identity and keeping a culture up and running for generations by maintaining it using different mechanisms.

Best interests of the child: for the purpose of study best interests of the child is a considerable benefit for *guddifachaa* child, for instance, maintaining parental involvement, continuity, stability and property inheritance that takes place between/among ethnic group members.

Indigenous knowledge: for the purpose of this study the phrase indigenous knowledge is local/traditional knowledge, which is alive in indigenous people's culture or embedded in culture of local people, that is exercised overtime in certain common territory and is passed on from generation to generation through demonstrations/practices of cultural rituality without contamination of outsiders' domination.

Formal adoption/court adoption/modern adoption: for the purpose of this study the phrase formal adoption refers to a process of either domestic adoption or international adoption that takes place with an arrangement of court.

Customary adoption: for the purpose of this study customary adoption is an indigenous childcare practice that takes place based on ritual practice, for instance, *guddifachaa*.

Customary law: for the purpose of this study the phrase of customary law refers an indigenous law and un-codified procedures developed and practiced by Oromo people that has been defined as an established system of immemorial rules based on *Safuu* in general and values, norms, mores, ethics and obligations in particular.

Safuu: for the purpose of this study *Safuu* is all about ethical values, morality, norms, mores, obligations, duties and roles that guide behavior of Oromo people.

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Abbaa Gadaa: for the purpose of this study Abbaa Gadaa is a chairman or leader who presided over the *Caffee* (the assembly).

Organization of the Paper

The paper has six chapters and each of them composed of different sections. The first chapter dealt with introduction, which consists of introduction, statement of the problem, objective of the study, research questions, rationales of the study, scope of the study, significance of the study and definition of the terms. The second chapter discussed literature review, which is composed of historical overview of adoption, motives for adoption, benefits and challenges of adoption, center of the benefits of adoption, nexus between adoption and *guddifachaa*, child rights based legal instruments for promoting adoption, dis-indigenization of childcare in Africa, *guddifachaa* as indigenous childcare, types of *guddifachaa*, challenges of *guddifachaa*, perspectives towards adoption and summary.

The third chapter described about research methods, which highlight about researcher's perspective, study design, study area, participants of the study and inclusion criteria, sample technique, sample size, methods of data collection, tools of data collection, procedure of the study, method of data analysis, quality data assurance, ethical consideration, the researcher and limitations of the study. The fourth chapter highlighted findings, which involve three main themes such as description of *guddifachaa*, nexus between *guddifachaa* and best interests of the child and revitalization of *guddifachaa*.

The fifth chapter dealt with discussion of the study, which is composed of motives of *guddifachaa*, sex preferences in *guddifachaa*, its types, the center benefits of *guddifachaa*, challenges of *guddifachaa*, perspectives of *guddifachaa* and nexus between *guddifachaa* and the best interests of the child. The sixth chapter discussed about conclusion and implications.

Chapter Two: Literature Review

This chapter discusses historical overview of adoption in the world in general and in Ethiopia in particular. It also emphasizes on motives of adoption, sex preferences in *guddifachaa*, benefits and challenges of adoption, center of the benefits of adoption, nexus between adoption and the best interests of the child and legal instruments from its worldwide, regional and national of evidence available. Furthermore, *guddifachaa* as indigenous childcare practice, types of *guddifachaa*, challenges of *guddifachaa*, perspectives towards adoption and summary of the chapter are a part and parcel of this chapter.

Historical Overview of Adoption

Sokoloff (1993) indicated that in his study, reference to adoption could be found in the Bible and in the ancient codes, laws, and writings of Babylonians, Chinese, Egyptians, Hebrews and Hindus. According to Fitzpatrick (2013), adoption is a rather peculiar phenomenon of human society which is almost exclusive to our species, at least so far in how prolific it is (p.2). The researcher further stated that adoption is not only Western culture but also it exists in cross-cultural.

Ayalew Duressa (2002) found out that the time, place and the way adoption practices began in the societies cannot be known with precision. But certainly it is one of the oldest institutions practiced by many societies across the world since antiquity. This holds true for *guddifachaa* practice in Ethiopia in general and Oromo society in particular. Dessalegn Negeri (2006) pointed out that in Oromo society, *guddifachaa* practice has a long history and started during the time of Gadaa system commencement. Legesse (1973) also indicated the connection of *guddifachaa* with Gadaa system by asserting that adoption practice might have been an instrument to reduce the difference in age between fathers and sons. It means adoption of son served as a mechanism

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to keep generation order in the Gadaa system. The nature and the way this traditional Oromo political system (the Gadaa) operates might have influenced or necessitated adoption practices.

Motives for Adoption

Kinship adoption theory indicates that parents would decide to adopt a child because they will have someone to take care of them in their old age, inherit their lands and their property as well as to have replacement of a lost child, or it is solution for infertility (Fitzpatrick, 2013). This theory is further complemented by Bethmann and Kvasnicka (2014) theory of child adoption, in which the propensity to adopt a child increases in the degree of own altruism, infertility, the costs of own child birth, smooth heartedness to orphans, and any adoption-specific monetary return that is received net of the costs of adopting a child. Groza and Bunkers (2014) indicated that the primary reason for adoption was infertility. They stipulated that adoption is undertaking due to a call from God as well as for needy children. Tariku Ayana (2015) on his part argued that *guddifachaa* was considered as the means for preserving family lineage, enabling the continuation of ancestors, forging political alliances, and ensuring care for the adoptive parents in their old age.

According to Legesse (1973), men who are married but unable to have children did frequently adopt sons rather than waiting until they could marry a second and hopefully fertile wife. In addition, Ayalew Duressa (2002) stated that in his findings sex preference matters, which is preferring male *guddifachaa* than female *guddifachaa* and it is also a mechanism in which non-Oromo ethnic groups are integrated into Oromo society. He indicated that the main purposes of *guddifachaa* are to get heir to properties and labor forces in pastoral or agricultural economies. The researcher further discussed that the Oromos adopt child when they have lost

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children due to death. On the other hand, Ayalew Duressa discussed that females are adopted for the purpose of getting affine in order to extend network of ties.

Dessaiegn Negeri (2006) in his findings clearly put that adoption is undertaken to assure continuity of their successor, secure inheritance of property and maintaining paternal names. Very interestingly Legesse (1973) stated in his study that women, who have no given birth of children, are much interested in adopting boys for the purpose of becoming mothers of *Dabballee* (the second Gadaa generations). This takes place because in Borana Oromo, mothers of *Dabballee* are highly respected and enjoyed many privileges. The respect is to be given priority while fetching water and the privilege is to be awarded gifts/presents.

Sex Preferences in Guddifachaa

Evidence obtained from literature review depicted that males were more adopted when compared with females in Oromo culture. Accordingly, Ayalew Duressa (2002) discussed that since the Oromo are patrilineal society as well as for purpose of patrimony, males are mostly adopted than females. In addition, Dessaiegn Negeri (2006) stated that males are preferred than females assuming that females will marry to other places.

Benefits and Challenges of Adoption

The goal of adoption is to maximize benefits and minimize risks for those children whose parents are unable or unwilling to rear them (Emery, 1993). Adoption has both proponents and opponents. Fagan (2002) states in his findings that adopted children benefit significantly from adoption. Compared to even long-term fostering, adoption provides a greater sense of permanence and familial belonging, more emotional security, and a more lasting psychosocial foundation for life. This is further strengthened by Hollinger (1993), adoption is also believed to offer significant advantages for three other parties: parents who are unable to care for their

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offspring, childless adults who want children to nurture and raise, and state governments ultimately responsible for the well-being of children. This idea is also confirmed by Fagan (2002) stipulating that adoption is a remarkably beneficial act by generous people, who offer their time, attention, affection, and resources to give other people's children a better chance in a life. Furthermore, Morrison (2004) proved that the benefits of adoption outweigh its disadvantages because in certain circumstance adopted child is happy, secure, loving, healthy, more psychologically fit and emotionally stable than most non-adopted children. On the other hand, it is also beneficial for adoptive families because they would be taken care of in their old age as insurance or social security (Fitzpatrick, 2013).

On the contradictory, Brodzinsky (1993) finds out that considerable debate has arisen in the professional literature regarding the possibility of increased psychological risk in adopted children compared with non-adopted children. The researcher added that although most adoptees are well within the normal range of functioning, as a group they are more vulnerable to various emotional, behavioral, and academic problems than their non-adopted peers. Moreover, Groza and Bunkers (2014) depicted that adoption is a last resort only when reintegration and reunification alternative childcare is failed.

Center of the Benefits of Adoption

Sokoloff (1993) stipulated that ancient adoption law was designed to benefit the adopter, and any benefits to the adoptee were secondary. On the other hand, Hollinger (1993) stipulated that since adoption involves legal, psychological, social consequences, there are six principal elements in adoption that the law must gradually reconstruct these elements to better serve the needs of the triad parties i.e., birth parents, adopters and adoptees. These principles are: (1) parental consent, (2) serving the child's interests by placement with suitable adoptive parents, (3)

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adoption is a gratuitous transfer, (4) adoptive relationships as substitutes for biological relationships, (5) confidentiality and anonymity of adoption, and (6) permanence of adoptive relationships. Emery (1993) further supports that adoption agencies are to benefit the triad parties. This is strong convergent finding for Ittig (1993) by debating that the intersection of the lives of child, adoptive parents, and birth families are crucially needed against child-centered policy. In contradictory, Cantwell (2014) contends that the best interests of the child should be the paramount importance in adoption process, in which a child is the main actor. In other words, adopted children are to be the primary beneficial of adoption process according to the principle of the best interests of child.

Nexus between Adoption and the Best Interests of the Child

There are four main pillars of UNCRC, which are pertinent for safeguarding the wellbeing of children. The principle of the best interests of the child (Article 3) is one of the four pillars of UNCRC together with non-discrimination (Article 2), survival and development (Article 6), and child participation (Article 12). These four pillars are also included in the ACRWC: the best interests of the child (Article 4), non-discrimination (Article 3), survival and development (Article 5), and child participation (Article 7).

In the CRC Article 3(1), it is explicitly shown that in all actions concerning children whether undertaken by public or private social welfare institutions, courts of law, administrative authorities, or legislative bodies, the best interests of the child shall be a primary consideration. In addition, in the ACRWC, the best interests of the child shall be given due consideration. A child's best interests are very crucial in all matters concerning the care, support, protection and wellbeing of a child. The paramount importance of the best interests of the child is clear and unquestionable for the wellbeing of children.

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However, what do we mean by best interests of the child? Is it vague or ambiguous concept? What are the criteria/requirements/components to determine the best interests of the child? Who are these people to determine the best interests of the child? What factors to be considered when determining a child's best interests? These and other related questions are not yet answered.

The notion of “the best interests of the child” has vaguely been used in various literature by different scholars and researchers. For this fact, there is no universally accepted definition provided for this phrase, or it lacks a formalized definition, which is supposed to be universally agreed. In other words, the best interests of the child has vagueness and lacks clarity. It does not because clearly show what components/criteria/indicators to be incorporated within it. Moreover, it fails to include the most beneficial advantages and the least beneficial advantages to be considered on the basis of benefiting child development in general and guddifachaa process in particular as a benchmark. Likewise, Cantwell (2014) stated that there is no universal consensus on who is ultimately responsible for determining what is in a child's ‘best interests’, nor on what basis the decision should be made, however, there is general agreement that concerted efforts should be in place to protect and ensure the healthy development of children – whether initiated by parents, caregivers, third parties or the state – must be guided by the best interests of those children.

The best interests of the child is one of the most important principles, which is part and parcel, of UNCRC and, more particularly, is stated in Article 21 of the CRC as paramount importance when considering inter-country adoption (UNCRC, 1989). It is also reiterated in Articles 1, 4, and 16 of the 1993 the Hague Convention. Both conventions highly emphasized how inter-country adoption (ICA) is handled to the best interests of the child.

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Both CRC and the Hague Convention as whole and legal instruments in Ethiopia in particular fail to provide precise requirements on what must be considered when determining the best interest of the child in ICA. As a result, Rotabi and Bunkers (2011) stressed that social work professionals can look toward common values shared by social work, the CRC, and the Hague Convention in order to relinquish children for adoption.

According to Kelly (1997), the best interests of the child can be interpreted from concepts of continuity, stability and parental involvement. For Kelly, continuity refers to “uninterrupted succession” in the changed family structure. This is to maintain a smooth relationship between caregiver and child. Stability is to refer as a child needs one home base; and it is achieved through relationships, reliable and responsive attentions, and the availability of child’s caretakers as well as extended family. Parental involvement refers to physical caretaking including feeding, bathing, providing safety, obtaining medical care and performing bedtime rituals by primary caretaker. Another dimension of parental involvement is emotional involvement, which is critical for children’s well-being including nurturance, expression of love and acceptance, support for the child’s interests and activities and the promotion of positive self-esteem. Emotional involvement also involves provision of social, moral and behavioral guidance such as appropriate disciplining, modeling of socially acceptable behaviors and imparting of values. Parents provide intellectual stimulation encompassing different activities play and recreation to promote children’s social and motor development, sense of competence, learning the meaning of rules and sportsmanship and sharing pleasurable experiences; and assisting children with their work to be successful in their work.

According to Rotabi, Pennell, Roby, and Bunkers (2012), subsidiarity principle stipulates that an adoption shall take place only if the competent authorities of the state of origin have

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determined, after possibilities for placement of the child within the state of origin have been given due consideration, that an ICA is in the child's best interests. To make it clearer, all options and alternatives should be exhaustively seen domestically before relinquishing for ICA. And basically the idea is that a continuum of care options must be crafted to safeguard subsidiarity rights. To further support the above point, Cantwell (2014) points out that the principle of subsidiarity should be interpreted in the light of the principle of the best interests of the child.

The best interests of the child is a ringing phrase that is widely known as one of pillars of CRC and ACRWC; and international human rights instruments. Cantwell (2014) succinctly addressed that adoption can only be carried out as a uniquely child-centered practice and only if it is in accordance with the best interests of the child.

Both UNCRC and ACRWC stated that best interests of child principle has got paramount consideration for child protection. Similarly, ACPF (2012) stipulated that child's ethnic, religious, cultural and linguistic background should be given due consideration while dealing with adoption.

It is repeatedly stressed that best interests of the child is a core principle of international, regional and national instruments for protection of children's right and wellbeing. Similarly, Tariku Ayana (2015) indicated that *guddifachaa* promotes the wellbeing of both adopted children and adoptive parents by clearly indicating the rights and responsibilities of the child and the adoptive parent that can promote the desired goal of adoption. There is no contractual agreement in *guddifachaa* as formal adoption rather in Oromo society social value and social contract play a significant role. Dessalegn Negeri (2006) stated that *guddifachaa* is undertaken through oath, which is a binding and unbreakable law on both adoptive parents and birth

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families. It is a mutual responsibility and obligation in that the adopted children get protection and material benefit including inheritance. In other words, oath is carried out in *guddifachaa* practice to maintain best interests of the child.

Dessalegn Negeri (2006) further discussed that according to customary law, the Oromos have *Safuu* not to maltreat and abuse in all aspects of the *guddifachaa* child. In congruent with this, Ayalew Duressa (2002) asserts that in Oromo culture, children in general and *guddifachaa* children in particular are considered as an asset so that these children must be well treated, protected, cared and brought up properly by adoptive family as well as by society at large. To this in mind, the researcher of the current study argues that the treatment of adopted children in in Oromo society may reflect the best interests of the child.

Although definition of the concept of best interests of the child is debatable, several researchers agreed that its advantages must be considered for children. Likewise, ACRWC (1990), Cantwell (2014) and UNCRC (1989) assert that there is universal agreement that the best interests of the child should be a primary consideration in any decisions made about a child's future.

The researcher of the current study believes that concept of the best interests of the child is a Pandora's Box that needs to be opened up in order to uncover its contents that have been hidden by its lid. In order to benefit adopted children from the best interests of the child, the researcher lifts the lid of the Pandora's Box by adapting definitions provided by different authors and legal instruments; and in turn to come up with contents/requirements/components, which are helpful for adoptees in adoption in general and in *guddifachaa* in particular in the study undergone. This was done in order to avoid vagueness and ambiguity of the concept within this study. Thus for the purpose of this study, notion of the best interests of the child can be defined as a considerable

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benefit for *guddifachaa* child, for instance, maintaining parental involvement, continuity and stability and property inheritance, that takes place between/among ethnic group members.

Child Rights Based Legal Instruments for Promoting Adoption

Globally, human rights laws strengthen the family unit by specifying a country's obligations to keep families together and to reunify them when they have become separated (UNCRC, 1989). If it is not in the best interests of the child to remain in the birth family, then the country is compelled to provide alternative, family based care options such as kinship care, foster care (UNCRC, 1989; UNGACC, 2009). Kafala is a type of family based care used in Islamic societies (American Society for Muslim Advancement, 2011). With adoption, according to child rights instruments, priority should be given to placement in domestic adoption before inter-country adoption (Hague Convention, 1993; UNCRC, 1989).

Regionally, adoption is one of a wide range of practices that societies throughout the world have developed to allow a child who is unable to live with his/her parents – for whatever reason – to be brought up in a stable family-based environment. These practices include informal arrangements, customary responses, and legalized placements. They are generally regarded first and foremost as child protection measures (ACPF, 2012). Likewise, ACRWC (1990) indicates that child occupies a unique and privileged position in the African society. It was stated that the child should grow up in a family environment in an atmosphere of happiness, love and understanding.

Nationally, the government of Ethiopia ratified the issue of children in general and issue of adoption in particular in its constitution under Article 36 (Federal Democratic Republic of Ethiopia (FDRE), 1995). The Revised Family Code Articles enacted adoption under Chapter 10, particularly Articles 180-196 that shows the rules and regulations to be implemented in the

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practice of adoption (FDRE, 2000). Guideline on adoption and its procedures are well articulated in Alternative Childcare Guidelines (MoWA, 2009).

Disindigenization of Childcare in Africa

According to Laird (2013), since international donors of Western Developed countries provide grants and loans for Heavily Indebted countries in Sub-Saharan Africa to support social and economic development, they in turn homogenize notions of childhood which embedded in national policies of each African country. Likewise, Pence (2009) confirms that “best practices” are typically imported from Western countries, often through the support of Western donors rather than arising indigenous practices locally. For Pence, the importing Western best practices is diminishing diversity and promoting homogeneity in African countries. Furthermore, Super, Harkness, Barry and Zeitlin (2009) state that the aphorism “Think globally, act locally” urges one to think of the state of the entire planet as one undertakes local actions has been inversely changed as “Think locally, act globally” to emphasize that only through understanding locally regulated development can one approach a more global theory (p.24).

Similarly, Jenks (as cited in Laird, 2013) discussed that the extensive globalization of Western ideas of childhood whereby one particular vision of childhood has been and continues to be exported as “correct childhood” (p.95). Sub-Saharan African countries share many customs, beliefs, values, practices and kinship arrangements among themselves. Policies of children in Africa in general and Ghana in particular are so emptied of cultural content, which does not reflect the reality context of Africa. Thus, policies of Sub-Saharan Africa parrot those in many Western societies.

African children are brought up not only with nuclear families but also with extended families (Laird, 2013). This is strongly congruent with ecological model of Bronfenbrenner

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(1994), in order to understand human development, one must consider the entire ecological system in which growth occurs or the systems work together to influence how a person develops. Contrary to this, according to attachment theory of John Bowlby and Marry Ainsworth, biological mother is the sole provider to their children's physical, social and emotional wellbeing (Papalia, Olds & Feldman, 1999).

Guddifachaa as Indigenous Childcare/Knowledge

Although indigenous knowledge has been receiving attention of academia, still there is no universally accepted definition given to it. As a result, indigenous knowledge has been provided various definitions relying on a context in which it is defined. Accordingly, Emeagwali (2014, p.1) blatantly depicted that indigenous knowledge is the cumulative body of strategies, practices, techniques, tools, intellectual resources, explanations, beliefs, and values accumulated over certain period of time in a specific location, without impositions of external hegemonic dominance. Indigenous knowledge systems are not restricted to the material sphere, but often interconnect with spiritual and nonmaterial realms of existence.

Indigenous knowledge is also defined that the local knowledge belonging to a specific ethnic group that is unique to a given culture or society. It is based on experiences and practices, often tested over centuries of use, adapted to local culture and environment (Boven & Morohashi, 2002). They have added that indigenous knowledge is also referred to as traditional or local knowledge, which is the large body of knowledge and skills that has been developed outside the formal/western educational system. It is embedded in culture and is peculiar to a given community.

The United Nations Inter-Agency Support Group (UNIASG) (2014) further defined indigenous knowledge as traditional knowledge, innovations and practices of indigenous and

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local communities around the world and it is transmitted orally or practically from generation to generation. It tends to be collectively shared, owned and takes the form of stories, songs, poems, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and cultural ritual practices. In line with this under study, Ayalew Duressa (2002) asserted that *guddifachaa* is based on customary rules connected with or deep rooted in the belief, value and moral system of a society. Adoption confers privileges, rights and duties on the adoptee. Legesse (1973) on his way to study about Gadaa system, put it briefly that the practice of adopting children was a widespread among Borana Oromo as indigenous childcare.

According to Maurial (1999), indigenous knowledge is local because it is the result of the quotidian interactions in indigenous peoples' territories. These interactions occur among families, neighbors, communities, and indigenous and to a lesser degree, non-indigenous people. Indigenous knowledge is immersed in the whole culture and is recreated through generations. This recreation takes place in the daily oral stories in indigenous language. Indigenous knowledge resides in indigenous peoples' culture. Different from Western knowledge, it is neither in archives, nor in laboratories. It is not separated from practical life. Thus, indigenous peoples are the actors of their knowledge and not passive repositories of a knowledge separated from everyday peoples' life.

In line with the above idea, Dessalegn Negeri (2006) clearly stipulated that *guddifachaa* practice is among social institutions of Oromo society that can be considered as indigenous childcare problem intervention. Moreover, Legesse (1973) depicted that *guddifachaa* is an indigenous practice in Oromo society. Furthermore, Ayalew Duressa (2002) showed that *guddifachaa* practice is an indigenous adoption institution based on customary law of Oromo society that originated from within internal social motives. The researcher further added that

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guddifachaa is regulated, controlled and enforced by community officials, gosa leaders, and *Abbaa Gadaas*.

Types of Guddifachaa

Different researchers have tried to come up with various kinds of *guddifachaa* that have been practiced within Oromo society. According to Dessalegn Negeri (2006), *guddifachaa* is divided into four. These include: (1) *Guddifata Gulantaa* (within house *guddifachaa*), (2) *Lammacha Lammii* (siblings or close kin adoption), (3) *Guddifata Seeraa/ Guddifata Kallachaa* (customary adoption) and (4) *Moggaasaa*. The first one, which is *guddifata gulantaa*, refers to when a husband has two wives and a woman, who is barren, can adopt child from another woman who has children. Secondly, *lammacha lammii* takes place among/between siblings or close relatives. Thirdly, *guddifata kallachaa* is a kind of adoption which is arranged among/between clans of Oromo. The fourth one is *moggaasaa*, in which a person requests to be adopted in Oromo family or clan in case he/she is from non-Oromo society (pp.45-46).

On the other hand, Ayalew Duressa (2002) on his part has categorized *guddifachaa* into various types. *Ilma guddifachaa* (son adoption) is one type in which adoptive family adopts a male child from birth families. The second one is *ilma galuu* (foster like adoption) in which a child who is adopted will go back to his birth families after growing up. Thirdly, *guddifata boojuu* (war captives) is another type which captives are integrated or assimilated into Oromo culture.

Challenges of Guddifachaa

In the present situation, like many other indigenous knowledge systems and institutions of several/the majority of African societies, the Oromo's *guddifachaa* childcare practice has encountered various changes and challenges. It has passed through various political, social, and

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cultural influences from within and outside of the Oromo society (Tariku Ayana, 2015).

Guddifachaa has been in practice for centuries among the Oromo society until the introduction of Christianity and Islam. These religions have been greatly and negatively impacting the importance and cultural practices of *guddifachaa* (Dessalegn Negeri, 2006). Moreover, Tariku Ayana (2015) pointed out that due to imposition from the modern law of adoption, which is Western driven, *guddifachaa* has been replaced by modern legal childcare institution.

Tariku Ayana (2015) put that *guddifachaa* is well entrenched and familiarized in Oromo community; however, formal adoption is a recent phenomenon in Ethiopia in general and in Oromia in particular. In this regard, if the *guddifachaa* would have been encouraged without the interferences of law, it would play a key role in decreasing the current overflow of inter-country adoption in the country. Tariku Ayana further strengthened that the more the people are encouraged to practice *guddifachaa* according to their customary law without the current legal impositions, the more chance children would have to be adopted in their own culture.

According to Ayalew Duressa (2002), since *guddifachaa* involves economic imperatives, such as access to inheritance and resources, traditional mutual supports and rendering social securities are regulated, sanctioned and enforced by the customary law enacted by Gadaa Leaders, the weakening of Gadaa System by the same token declines *guddifachaa* practice.

Perspectives towards Adoption

Adoption is a tremendous gift for the vast majority of children who experience it, as well as for their adoptive families and biological mothers (Fagan, 2002). Historically, adoption has been viewed as a highly successful societal solution for the problems children are facing when biological families could not bring up. In fact, the literature is overwhelmingly supportive of the benefits of adoption for these children, particularly when one considers the alternative care

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giving options available for them. For example, a research indicates that on a variety of outcome measures adopted children far much better than those youngsters, who are reared in institutional environments or in foster care (Brodzinsky, 1993).

It is widely stipulated that across countries, adoption outcomes from the parents' perspective are quite positive. Adoptive parents expressed satisfaction with the adoption and with their adoptee. In India, adoptions were also seen positively by adoptees (Groza & Bunkers, 2014). The adopters have a very strong respect and dignity for the institution of *guddifachaa* because it gives them a chance of having children as their own by cultural law (Dessalegn Negeri, 2006). He also indicated that adoptees have positive attitude for adoptive families and *guddifachaa* practice.

A survey conducted by Princeton Survey Research Associates found that 90 percent of adults view adoption positively, though some contended that it is not quite as good as having one's own child. Most adoptive parents report being very satisfied with their adopted children, with only 15 percent of family members were feeling regrets for adopting children. Most parents feel deeply grateful for and enriched by the experience of adopting a child. Parent-child communication gives further evidence of adoption's benefits. A study of 450 adolescents found that adoptees communicate more positively and have more positive relationships with their parents than do even biological children (Fagan, 2002). Dessalegn Negeri (2006) confirms that adopters for *guddifachaa* become positive due to two main reasons: for it gives family a child as biologically born by customary law; and for it gives a room for the adoptees of the orphaned and the neglected children permanent care and support in the family system. Ayalew Duressa (2002) also shows that adopted families consider their adoptees as biological children and vice versa.

Summary

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The above immediate chapter, which is literature part, chiefly emphasizes that as adoption is one of societal solutions of alternative childcare in which children as whole and orphans and other vulnerable children in particular are integrated with their adoptive families, who may provide them love and care for their adopted children. It is also repeatedly cited that infertile parents may adopt child from their relatives, tribes and non-tribes to get heir for their properties; take care of them after they get old and keep their genealogical line.

Although researchers have contended that adoption has both benefits and challenges, its advantages are greater than its challenges. These challenges may be mitigated if the best interests of the child and subsidiarity principles are highly considered in adoption process. In addition, majority of adopted children and adoptive families have positive attitude towards adoption. In Ethiopia, *guddifachaa* has widely been practiced among Oromo community as indigenous childcare starting from unknown time in the past. But currently, this indigenous childcare institution is becoming declining from time to time due to cultural invasion and emphasis of formal adoption rather than customary adoption.

On the basis of this literature, it is noted that various researches have been conducted on adoption nationally and globally, however, *guddifachaa* in particular was under studied. The knowledge gap remains open to be studied by this study is the inclusive perspectives of triad parties. More importantly, this literature does not show how to revive *guddifachaa* as far as it is indigenous childcare institution and does not inflict the rights of adopted children. Thus, the study aimed at describing views of Oromo people towards *guddifachaa* and ways to revitalize it.

This literature review was a guiding stage in leading to the selection of appropriate research methods that fits to the issue under study. Accordingly, qualitative research method outweighs to uncover perspectives, reflections, images, reactions and assumptions of participants of study in

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order to describe their stances towards adoption in general and *guddifachaa* in particular in detail and comprehensive manner. More importantly, in the literature as can be understood that triad parties have different views that may invite social constructivist paradigm to capture a reality within each of triad parties.

Chapter Three: Research Methods

Researcher's Perspective

Creswell (2003) depicted that social constructed knowledge claim develops subjective meanings of experiences and perspectives of participants. These meanings are varied, multiple, complex of views rather than taking down meanings into a few categories or ideas. The goal of research is to have pluralistic and diversified participants' views of the issue/problem being studied. The questions become broad and reality is constructed and forged in discussions or interactions with other persons. The more open-ended the questioning, the better and the more participants of the study have a say in their context.

By taking into consideration what has been stipulated by Creswell, the researcher strongly believes that reality is fluid in social science in general and social work in particular. As far as the researcher is a social science student, this fluid reality is subjective. This means that reality is socially constructed and what is reality for the researcher may not be the same reality for another person or what is reality for certain segment of society may not be reality for another. The researcher confidently confirms that reality is rooted in individual or societal context. This subjective reality is by no means measured in statistical information numerically. Rather it is well captured through textual.

As far as the knowledge of the researcher goes on, subjective reality is a reality when it is captured in the form of feelings, stories, hesitations, dilemmas, hues, tones, textures, assumptions, values, beliefs, perspectives, and non-verbal communications. To this end, the researcher thinks that putting this subjective reality in numerical form is like distorting the originality of the data. So the original data should be put in the form of textual qualitatively. The researcher believes in social constructivism view, which supports that reality is subjective to the

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construction of individuals. This is to say that reality is in each and every mind of individual undoubtedly.

Using constructivist paradigm helps the researcher to entertain different perspectives from various parties such as adopters, adoptees and birth family. For this reason, utilizing this paradigm is essential to understand guddifachaa from diversified perspectives and multi-dimensional angles. In short, Stake (as cited in Yazan, 2015) concluded that most qualitative constructivists not only believe that there are multiple perspectives or views of the case that need to be represented, but there is no one way to establish, beyond contention, the best view.

The researcher has immersed himself in the study while data collection undergone because meanings/realities were constructed by the participants. Themes in data analysis were constructed and interpretation was undertaken by the researcher as far as he was guided by social constructivist paradigm to the extent the reality of the participants would not be distorted. The researcher constructed themes and undertaken interpretation based on the collected data.

Study Design

The study was a qualitative research with descriptive design. The researcher pursued qualitative method assuming that it provides the most appropriate way of investigating the research questions in detail. Qualitative research method would be helpful to unearth detail and comprehensive information about the issue under study because Creswell (2007) suggests that qualitative research allows the participants to discover their own experiences and perspectives of a phenomenon in verbatim. In addition, qualitative research seeks to arrive at understanding of a particular phenomenon from the perspective of those experiencing it (Vaismoradi, Turunen & Bondas, 2013). In order to collect detailed information and understand the research objective comprehensively and scrupulously and since the purpose is to describe the phenomenon from the

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perspectives of triad parties, qualitative method allows the researcher to capture in-depth information relevant to the study.

It is cross sectional qualitative research. According to Creswell (2012), cross sectional research is well-matched to understand experiences of a phenomenon, situation, problem, attitude or issue by taking some population which is useful in obtaining an overall picture at one point in time. The author stressed that cross sectional design is to collect data about current and present attitudes, beliefs, views, opinions and practices of participants. That is why the researcher believes that cross sectional research is appropriate, from its time dimension, because the study aimed at describing the current perspectives of participants towards *guddifachaa* by collecting data at a defined period of time. To do so, this study was conducted for certain months starting from late of January and ending at the first week of April of 2017.

Krueger and Neuman (2006) stipulated that descriptive research presents a picture of the specific details of a situation, social setting, relationship, issue or concern and begins with a well-defined subject and conducts research to describe it accurately. In addition, Kumar (1996) stressed that descriptive research is to describe systematically a situation, problem, phenomenon, service, program, living condition of a community and attitude towards an issue. For this fact, the researcher aimed at describing how they view it and the meaning it has in relation to the best interests of the child based on the perspectives of study participants.

According to Creswell (2007), there are five approaches that are the most repeatedly used in qualitative inquiry: narrative research, phenomenology, grounded theory, ethnography and case study. Among the five qualitative approaches to inquiry, case study has been employed in this study assuming that the research questions or issue at hand could be well described by this approach. This detail description of a phenomenon can be achieved when an investigator studies

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a bounded system or a case in one point in time through detailed, in-depth data collection involving multiple sources of information (e.g., interviews, observation and document review) (Creswell, 2007).

Similarly, Hancock and Algozzine (2006) added that case study research is richly descriptive because it is grounded in deep and varied sources of information. They further elaborated that it employs quotes of key participants, anecdotes, prose composed from interviews, and other literary techniques to create mental images that bring to life the complexity of the phenomenon being studied. To do so, the researcher of the current study used triangulation of data sources such as in-depth interviews, observation and document review in order to colorfully articulate the issue undergoing by engaging different key informants such as *Abbaa Gadaa*, elders and experts. More importantly, the current researcher has studied not only the perspectives/views of the triad parties but also key informants' perspectives in form of their thoughts, impressions, reactions, feelings, imaginations, perceptions, behaviors and understandings regarding *guddifachaa* within case study.

According to Stake (as cited in Yazan, 2015), types of case studies are distinguished by the size of the bounded case and the intent of the case analysis. These include: (1) the intrinsic case study, (2) a single instrumental case study, and (3) a collective/multiple case study. Among the aforementioned types of case studies, a single instrumental case study is well suited to this current study because the researcher focuses on one issue or concern, and then selects one bounded case to illustrate this issue (Creswell, 2007) and providing a general understanding of a phenomenon using a particular case (Harling, 2002). Similarly, Stake (as cited in Yazan, 2015) assured that for instrumental case study, issue is dominant; we start and end with issues dominance (p.141). Stake (as cited in Baxter & Jack, 2008) further indicated that if the intent is

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to gain insight and understanding of a particular situation or phenomenon, then it would be better to use an instrumental case study.

Accordingly, the researcher of this study emphasized on *guddifachaa* in general and perspectives of triad parties towards *guddifachaa* and its revitalization in particular can be considered as the issue to be given the most prioritization. In addition, the triad parties who inhabit in Metta of Tulama Oromo, which is one bounded area, can be considered as the case. That is why Merriam (as cited in Yazan, 2015), asserted that as long as a researcher is able to specify the phenomenon of interest and draws its boundary or “fences in” what he/she is going to inquire, he/she can name it a case.

Study Area

The study was conducted in Tulama Oromo. According to Alemayehu Haile (2009), the Tuulamaa Oromoo are a large clan of Booranaa in the Oromoo genealogy. This clan inhabits in Central Ethiopia in general and Central Oromia, Shawaa in particular. In genealogy of Oromoo, Tuulamaa is divided into three sub-clans, commonly known as Tuulama Sadeen (the Three Tuulamaa). These sub-clans include Daaccii, Bachoo and Jiillee. These sub-clans are also further divided into *gosas*. Bachoo has been selected in this current study to be further divided. Accordingly, Bachoo as sub-clan is divided into six *gosas*, commonly known as Jahan Bachoo (the Six Bachoo). These are: Iluu, Metta, Urru, Garasu, Wajitu and Keku.

Among the six *gosas* of Bachoo, Metta was selected to be the case of the current study. The Metta are currently inhabiting in West Shawaa in general and Metta Robi district, which is 114km far away from Finfinnee, in particular. The researcher has selected Metta as the case purposely because he was born and brought up in this *gosa*. This would help the researcher to

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penetrate into the *gosa* as long as he is familiar with culture and language of the case. More importantly, time and financial resources would be in consideration to choose the case.

Participants of the Study and Inclusion Criteria

In this study, triad parties such as adoptive families, adoptees and birth families were participants of the study. From an adoptive family, adoptive mother, adoptive father and adoptee might have selected as long as the researcher's paradigm convinces that each participant has subjective reality regarding *guddifachaa*. Similarly, from a birth family both birth mother and birth father might be chosen in the study because they might have unique perspectives towards *guddifachaa*. In addition, *Abbaa Gadaa*, elders and experts were the part of the study participants because they are knowledgeable people about the issue under study.

The researcher has set some sorts of inclusion criteria to screen those participants from the target population. Setting inclusion criteria was essential for the purpose of directing the data collection process to the appropriate target population. This study included participants who are living in the study site, and willing and voluntary to be included in the study, and that have direct experience of *guddifachaa* either as adoptive family, adoptee, or birth family. The screened participants were categorized into five groups for the convenience of this study. These groups are: adoptive families, adoptees, birth families, *Abbaa Gadaa* and elders, and experts. The respective inclusion criteria are discussed separately for each of the group as follows.

The first inclusion criteria were carried out for adoptive parents. The inclusion criteria that would be used for this group include: (1) adoptive families who have already adopted a child according to customary adoption, i.e. *guddifachaa*, and (2) those who have showed willingness and keenness to participate in the study. The second inclusion criteria were undertaken for adoptees. The inclusion criteria that would be utilized for this category of participants are as

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follows. The first criterion for adoptees was those who are twelve years old and above. The age limit was decided because the researcher assumed that these participants were able to give appropriate answers and responses for interview guides. For this fact, Cook and Cook (2005) confirmed that age 12 and above is for Piaget the culminating achievement or the last stage of cognitive development, which is formal operational thought, in which a child is able to make reasoning and use logical thinking to concepts that are abstract. The second criterion would be a child who has been adopted based on customary adoption. Third criterion was an adoptee, who knows that she/he is a *guddifachaa* child. The fourth criterion was those who have showed their readiness and wholeheartedness to participate in the study and those whose adoptive parents allowed them to participate in the study if they are less than 18 years old.

The third inclusion criteria were for selecting birth families. The inclusion criteria that would be brought into play for this group include: (1) birth families have relinquished their child for adoption in accordance with customary adoption, and (2) birth families who have showed promptness and enthusiasm to participate in the study. The fourth inclusion criteria were undertaken for *Abbaa Gadaa* and elders. The inclusion criteria that would be employed for this group include: (1) *Abbaa Gadaa* and elders who have participated either in *guddifachaa* practice or are familiar with *guddifachaa* practice, (2) those who have knowledge regarding *guddifachaa*, and (3) those who have showed eagerness and motivation to participate in this study. The fifth inclusion criteria were conducted for experts. The inclusion criteria that would be used for the group include: (1) experts who know the culture of the society in general and *guddifachaa* practice in particular, (2) those who have knowledge expertise about the issue at hand, and (3) those who have showed commitment and collaboration to be a part of the study as the participants.

Sample Technique

Non-probability sampling was utilized in the study. Grinnell and Richard (1997) state that with non-probability sampling, the probability selection cannot be estimated, so there is little or no support for the claim that the sample is representative of the population from which it was drawn, non- probability sampling is the only alternative. From the common type of non-probability sampling techniques such as purposive, availability, snowball and quota; purposive and snowball sampling techniques were used by the researcher of this study to select the participants of the study. Grinnell and Richard asserted that the basis for selecting purposive sampling is that it can yield considerable data. In addition, Dejong, Monette and Sullivan (1994) stipulate that investigators use their judgment and prior knowledge to choose people from the sample who would best serve the purposes of the study.

Accordingly, the researcher has selected some participants from target population purposively, those who can best fit the issue under discussion rather than worrying the representativeness of the study. In other words, the researcher was taking care about the relevance of the participants those who can well-suited into pre-specified criteria because the participants of this study could be easily accessed by non-probability sampling rather than probability sampling.

Secondly, snowball sampling was employed after some participants have been identified based on pre-defined inclusion criteria by purposive sampling. Snowball sampling was chosen because the triad parties who have experienced *guddifachaa* might not be easily accessible. More importantly, key informants who have knowledge expertise on this issue could be only reached through this technique. To confirm this, Bhattacharjee (2012) asserted that in snowball sampling

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a researcher who may identify a few participants that match the criteria for inclusion in a study, and then asks them to recommend others they know who also meet the selection criteria.

Sample Size

According to Creswell (2014), sample size of qualitative research method can be influenced by idea of saturation, in which a researcher stops collecting data when the categories (or themes) are saturated: when gathering fresh data no longer sparks new insights or reveals new properties. Similarly, Fusch and Ness (2015) stated that data saturation is achieved neither because of large sample size nor small sample size. Rather richness and thickness of data get paramount consideration in data saturation. In other words, rich refers to quality of data- convoluted, exhaustive, intricate and deep data; and thick means quantity of data- a lot of data. Both these researchers also further discussed that data saturation can be attained through data triangulation. On the other hand, Charmaz (n.d.) pointed out that twelve participants are sufficient to generate intended data for qualitative research. According to Ragin (n.d.) argument, twenty participants are sufficient for a MA thesis and fifty interviewees are enough for a PhD dissertation in qualitative research.

In consideration of the aforementioned points, the researcher has decided sample size for this study. Accordingly, a number of sample sizes of the study were twenty participants. This actual sample size was determined based on data saturation in relation to richness and thickness of data.

Methods of Data Collection

While deciding about the method of data collection to be used for the study, the researcher should keep in mind two types of data: primary and secondary. The primary data are those which are collected afresh and for the first time, and thus happen to be original in character. The secondary data, on the other hand, are those which have already been collected by someone else

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and which have already been passed through different data analysis processes (Kothari, 2004).

For this study, the researcher has used both primary and secondary data sources in order to generate data.

Primary Data Sources

Hox and Boeije (2005) insist on primary data are data that are gathered for the specific research problem at hand, using procedures that fit the research problem best. They further stipulated that on every occasion that the primary data are collected, new data are added to the existing store of social knowledge. The researcher has collected primary data during the course of the study through several data collection methods: interview, observation and document review.

Interview

Interview is essential to grasp a subject's perspectives in order to understand his/her mental categories, perceptions and feelings, and the motives underlying his/her actions (Corbetta, 2003). Interview can be classified into three based on the research objectives and the characteristics of the phenomenon being studied: structured, semi-structured and unstructured.

Among the three types of interviews, the researcher used semi-structured interview because it is well-suited with the issue at hand. According to Corbetta (2003), in semi-structured interviews, the interviewer makes reference to an outline of the topics to be covered during the course of conversation and shaping and refining the questions to be asked is left to the researcher. Corbetta added that explanation and clarification is given in case the participants fail to elucidate further an issue and it is in which researcher can prompt and probe deeper into the given situation. Thus, semi-structured interviews have been employed in this study because of researcher's research questions and the characteristics of the phenomenon to be investigated.

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Needless to say, the researcher had a list of questions or interview guides to be asked as guidelines rather than let allow the participants to develop their own theme as he/she wishes in unstructured interviews. According to Shosha (n.d.), semi-structured interview may last from 45 minutes to one hour.

Semi-structured interview is a good fit to in-depth interview. Accordingly, Diccico-Bloom and Crabtree (2006) confirmed that semi-structured in-depth interviews are the most widely used interviewing format for qualitative research.

In-depth Interview

In-depth interview can be defined as a qualitative research technique that involves conducting intensive individual interviews with a small number of participants to describe their perspectives on a particular idea in order to provide much more detailed information when compared with other qualitative research tools (Boyce & Neale, 2006, p.3). According to Legard, Keegan and Ward (n.d.), in-depth interview comes to the picture in order to dig the breadth and depth of the issue under study. This means that within this method, interview guides were prepared to open up the study territory surface; and which further leads to unearth the details and underlying meanings to have an in-depth understanding from the participant's perspectives.

The study used in-depth interview of twenty participants categorized into five groups. The first in-depth interview was conducted with four adoptive families. The second in-depth interview was carried out with four adoptees. The third in-depth interview was undertaken with four birth families. These three groups of participants did fit into in-depth interviews because they all have experienced the phenomenon. This meant that adoptive families have adopted a child; adopted child has been adopted; and birth families have relinquished their child for

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adoption. This is proven by Creswell (2007) indicating that in-depth interview participants are those who experience a phenomenon.

The fourth in-depth interview was held with key informants of one *Abbaa Gadaa* and two elders. Finally, the fifth in-depth interview has been done with key informants of two experts from Oromoo society, who have done studies on Oromoo history in general and its culture in particular; and three experts from different governmental offices. The researcher has used in-depth interview of key informants to elicit a vivid picture of the participants' perspective on the research topic because United States Agency for International Development (USAID) (1996) tersely indicated that key informant interviews are qualitative, in-depth interviews of some selected people for their first-hand knowledge about a topic of interest. These Participants were recruited as key informant interviews due to they have important or unique viewpoints regarding the study undergoing, status in a culture or organization and knowledge of issue being studied (Law et al., 1998).

Abbaa Gadaa and elders were knowledgeable because they were part and parcel of Oromo society and live in and with this society. In addition, they had closer exposure with cultural practices of the society in general and *guddifachaa* practice in particular. Other knowledgeable key informants were experts. Experts had knowledge because they might have conducted researches on different issues about the society as whole and *guddifachaa* in specific; or they were also working in government offices regarding the issue undergone. That is why the researcher has blatantly selected *Abbaa Gadaa* and elders, and experts as key informant interviews for their knowledge they had on *guddifachaa*.

Observation

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Corbetta (2003) implied that observation is the principle technique for gathering data on non-verbal behavior via watching and listening. In congruent with this statement, Law et al. (1998) proved that non-verbal behaviors and the interview context are part and parcel of data. Moreover, Creswell (2014) asserted that gathering field notes by conducting an observation as an observer is important for complementing gathered data via other tools. Furthermore, Creswell (2007) depicted that context is essential to understand about the participants additional to what has been stated orally. This is agreeable with Creswell (2014) asserting that in complete observer, a researcher observes without participating; and explores topics that may be uncomfortable for participants to discuss openly.

Accordingly, the researcher has developed observation check-list to capture the contextual information of the participants since the study was conducted in their natural setting, which might be typically at their house. More importantly, emotions and feelings of the participants, interactions of adoptees and adopters, their pattern of communication and other non-verbal communication and cues were captured through this technique in this study. Thus, the researcher of this study was complete observer while data collection with other methods undergone in order to capture untold stories and unexpressed topic regarding the issue at hand.

Document Review

The researcher was trying to review documents in relation to customary adoption. The researcher was reviewing Adoption Guideline, which was prepared by Oromia Bureau of Women and Children Affairs, to see to what extent the document is talking about *guddifachaa*.

Secondary Data Sources

When primary data that are created by other researchers are made available for reuse by the general research community, it is then considered as secondary data (Hox & Boeije, 2005). The

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researcher of this study has used all reviewed studies on the topic that have been collected by national, regional and world universities. In addition, there are a number of governmental and non-governmental organizations set up chiefly for the purpose of releasing and disseminating the findings of the researches at local and international levels that would be utilized in this study. Furthermore, different researches and works of other individual researchers were widely consulted from reliable and interesting internet Web sites. In general, the available written materials such as books, book chapters, journals, articles, master theses, electronic materials and legal framework documents at local, regional and international levels have been reviewed as secondary data sources.

Tools of Data Collection

Anything that entails a means of collecting information in a study is considered as research instrument or research tool. For instance, observation forms, consent forms and interview guides are all classified as research tools (Kumar, 1996). In addition, this study utilized tools such as voice recorder, pen and notebook.

Procedure of the Study

After approval from School of Social Work at Addis Ababa University and the researcher's advisor, the letter was given to call for cooperation and collaboration of the concerned body including government offices and participants of the study. The participants of the study have been met and asked their willingness to participate in the study. Thinking and asking time has been given before informed consent done. In order to win the wholeheartedness of the participants, the researcher has kindly oriented the purpose of the research and informed them to maintain privacy, anonymity and confidentiality for the participants.

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Then after, interview was conducted with five group participants for about certain months at selected site/case dedicated to *guddifachaa*. At the end of each interview, the researcher has thanked the participants for they have shared their perspectives, experiences and knowledge. After data collection and data analysis done, themes of the study were identified during data analysis. Eventually, report of the study was finalized.

Method of Data Analysis

There is no one right way to analyze qualitative data, and there are several approaches available. Most of qualitative analysis falls under the general heading of thematic analysis (Lacey & Luff, 2009, p.9). This idea is strongly congruent with Braun and Clark (2006), because they have stated that thematic analysis is the most widely used in qualitative data analysis. They also indicate that thematic analysis is qualitative descriptive approach that is mainly described as a method for identifying, analyzing and reporting patterns (themes) within data. Having this point into consideration, there is no well-organized and agreeable case study data analysis because Yazan (2015) confirmed that different methodologists are making divergent suggestions regarding the analysis of case study data due to their dissimilarities in conceiving reality and knowledge. For this reason, the researcher of the current study was convinced that thematic analysis might be possibly used within case study data analysis.

Braun and Clarke (2006) provide an outline to guide thematic analysis using the six phases of analysis, which guided the data analysis process of this study. Data analysis is not a linear process where a researcher simply moves from one phase to the next. Instead, it is more recursive process, where a researcher moves back and forth as needed, throughout the phases. Henceforward, the six phases that have been adapted from Braun and Clark would be thoroughly discussed one by one as follows.

Phase 1: Familiarizing Himself with the Data

Accordingly, the first step of the data analysis was familiarizing the researcher with data. Since the researcher has collected the data of this study through interactive means, the researcher came to the analysis with some prior knowledge of the data, and possibly some initial analytic interests or thoughts. Moreover, in order to familiarize the researcher with the collected data, the subsequent verbal data collected from the interviews would be transcribed into written forms that are comfortable to conduct the thematic analysis. The double translation i.e. translating the collected verbal data Afan Oromo language into written form of English version was undertaken thoughtfully and carefully to make the researcher more familiar with the data. This created chance for the researcher to get immersed into the data in addition to repeatedly reading.

Since the study was guided by the social constructionist view of qualitative method, the researcher paid a due attention to recognize the interpretative acts, where meanings were created, rather than simply a mechanical one of putting spoken sounds on paper. Furthermore, the verbatim account of all verbal and nonverbal utterances of the participant was converted in order to retain the information that the researcher needed in its original nature. This effort would be also strengthened through reading the transcribed note repetitively and listing the recorded information once again to get the original meanings of the participants' idea. Generally, the researcher of this study familiarized himself to the data of the research through collecting data in the interactive means and spending more time on the data transcription to develop a far more understanding of the researcher about data being collected.

Phase 2: Generating Initial Codes

The second phase of this thematic analysis was generating initial codes. After the researcher read and familiarized himself with the data and generated an initial list of ideas about what is in

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the data and what is interesting about it, then the researcher involved in the production of initial codes from the collected data. The codes would be identified a feature of the data that appears interesting to the researcher, and refer to the most basic segment or element of the raw data or information that can be assessed in a meaningful way regarding the phenomenon under study i.e. perspectives of triad parties towards *guddifachaa* and its mechanisms of revitalization.

Coding was based on themes of data driven that would be gathered from the participants and the research questions or the literature review that the researcher had in mind to wish to code around. Accordingly, the researcher initially identified the codes, and then matched with data extracts that demonstrate that code; and it was ensured that all actual data extracts are coded, and then collated together within each code based on extracts of data from participants' transcripts. In constructing codes, the researcher was coding as many potential themes/patterns as possible in consideration of themes fitted into an extract might be uncoded and time permitting because the researcher never knew what might be interesting later.

Phase 3: Searching for Themes

The third phase of this research analysis was searching for themes. The main activity done by the researcher at this stage was sorting the different codes into potential themes through combining those codes to form an overarching theme. The researcher was organizing themes according to their relationship between codes, between themes, and between different levels of themes (e.g., main overarching themes and sub-themes within them). Some initial codes might go on to form main themes, whereas others might form sub-themes, and still others might form sub-themes of sub-themes. The researcher has ended this phase with collection of candidate themes, and sub-themes, and all extracts of data that have been coded in relation to them.

Phase 4: Reviewing Themes

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It is the stage in which the researcher has come up with internal homogeneity and external heterogeneity in order to produce meaningful and coherent report of the study. At this stage, two level of reviewing and refining the themes of the research were undertaken. The first level would involve reviewing at the level of the coded data extracts through reading all the collated extracts for each theme in order to check the appearance of the themes form in its coherent pattern. Since the candidate themes appeared to form a coherent pattern as well as the researcher was satisfied the candidate themes adequately capture the coded data, he moved to the level two of this phase. At this level two, the researcher considered the validity of individual themes in relation to the data set, but also whether the candidate thematic map accurately reflects the meanings evident in the data set as a whole. Since thematic map worked, then the researcher moved on to the next phase.

Phase 5: Defining and Naming Themes

Defining and naming themes would be the fifth step of data analysis process for this study. At this point, the researcher defined and further refined the themes to identify the essence of what each theme is about (as well as the themes overall), and determining what aspect of the data each theme would capture. In this phase, the researcher has written a detailed analysis by identifying the story that each theme tells and it was also considered how it fitted into the broader overall story that the researcher was telling about the data, in relation to the research questions, to ensure there was not too much overlap between themes. In addition within each theme, sub-themes and sub-themes of sub-themes were identified as they are internal homogeneous with the main themes of the study. This phase was ended after the researcher clearly defined what the themes are, and what they are not for the study and the researcher was

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also sure that the given names for each theme should be concise, punchy and immediately give the reader a sense of what the theme is about.

Phase 6: Producing the Report

The final stage of the study analysis process would be producing the report, which would involve the final analysis and write-up of the final report of the study. The write-up of this thematic analysis told the complicated story of the data in a way that convinces the reader of the analysis. At this stage, the researcher of this study tried to provide a concise, coherent, logical, non-repetitive and interesting account of the perspectives of triad parties towards *guddifachaa* and its ways of revitalization within and across themes.

Quality Data Assurance

Quality data in qualitative research is ensured through trustworthiness approach (Lincoln & Guba, 1985). Morrow (2005) argued that trustworthiness in qualitative research can be ensured through four criteria: credibility to internal validity, transferability to external validity/generalizability, dependability to reliability and confirmability to objectivity. Similarly, Golafshani (2003) agreed that positivist researchers use validity, generalizability, reliability and objectivity in quantitative research to arrive at statistical findings with convergent reality, which can be operationalized and manipulated by researchers, while constructivist researchers use credibility, transferability, dependability and confirmability in qualitative research to arrive at understanding phenomena from participants' perspectives in which reality is divergent in context-specific setting. Lincoln and Guba (1985) further proved that these four criteria have a vital role in ensuring trustworthiness of qualitative data.

Credibility

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Credibility, which is truth value concern, is when a researcher is able to present genuine findings (Lincoln & Guba, 1985). This is to say, results of qualitative research are credible or believable from the perspective of the participants or the participant's eyes; and these participants are the only ones who can reasonably judge the credibility of the results. In order to come up with truth and justifiable evidences, both Billups (2014) and Anney (2014) agreed that credibility can be captured through prolonged engagement, peer debriefing and data triangulation.

Prolonged Engagement

Billups (2014) stipulated that prolonged engagement does not translate into conducting a particularly long interview; instead the researcher needs to develop a close familiarity with participants as they live in natural setting by considering such as thinking and asking time and brainstorming sessions before conducting interview to better understand their behaviors and perspectives through observation and time spent together. Moreover, Anney (2014) stressed that prolonged engagement in the field helps the researcher to understand the core issues to that might affect the quality of the data because it helps to develop trust with study participants (p.5). To this in mind, the researcher of this study established good rapport and built smooth relationship before interview commences with the participants of the study in order to make them feel free and relax while describing their perspectives with truth in purpose.

Peer Debriefing

A peer debriefed will be planned to be used to enhance the accuracy of the findings (Creswell, 2014). This process involves the researcher's classmates, colleagues and friends. This study was reviewed, commented, questioned and critiqued by these fellow people so that the findings of the study would resonate with people other than the researcher. Billups (2014) also asserts that peer debriefing involves feedback from another researcher in order to address

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questions of bias, errors of fact, and competing interpretations. Anney (2014) further depicted that feedback from peers helps the researcher to improve the quality of the inquiry findings. In view of that, the researcher of this study has worked with his classmates of social work students and staff members/colleagues in teaching in different universities. These fellow respected friends were commenting and critiquing on grammatical errors, misunderstanding and misconceptions of the issue under discussion, methods, data collection, data analysis and other parts of the study to enhance the credibility of the study.

Triangulation of Data

Data triangulation is in place to ensure credibility by using multiple sources, tools and perspectives in order to mitigate the probability of systematic bias via four main types: (1) sources, (2) methods, (3) researchers, and (4) theories (Law et al., 1998). Likewise, Stake (as cited in Yazan, 2015) succinctly confirmed that there are four strategies for triangulating data: data source triangulation, investigator triangulation, theory triangulation and methodological triangulation. In addition, triangulating different data sources of information by examining evidence from various sources is valuable for quality of the study (Creswell, 2014).

Furthermore, Billups (2014) also depicted that data triangulation is accomplished through several data collection methods and triangulation of data from different people. The researcher of this study used triangulation as a technique in order to verify research results by making use of multiple and different sources, tools, and different categories of the participants. For this reason, in-depth interview with triad parties, in-depth interview with key informants, observation and document review could be categorized as data collection methods; and adopters, adoptees, birth families, *Abbaa Gadaa* and elders, and experts are different categories of the participants are the

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assets of this study to augment its credibility. Then, this process could be claimed as complementing one another and act collaboratively to enhance research facts.

Transferability

Transferability, which is applicability concern, is when a researcher is able to decide the applicability of the findings of inquiry in other settings and with other participants (Lincoln & Guba, 1985). They noted that by describing a phenomenon in sufficient detail may help to transfer findings of a study to other times, settings, situations, and people though transferability is very difficult to achieve in qualitative research. They further indicated that thick description is achievable when a researcher involves in extensive detail and explicit descriptions of recording conversations, observations and interpretation during data collection.

Harmoniously, Billups (2014) proved that greater detail or richer descriptions of the findings can be generated through probing the issues and prompting for observation within an interview to 60 minutes. According to Billups, the more detailed and nuanced data you generate, the greater the likelihood that your findings can be applied to a similar setting, population or case (p.3). It was argued that although the concept of generalizability is applied in quantitative study, the relevance of transferability in qualitative study findings is no less important.

Likewise, Anney (2014) stressed that both thick description and purposive sampling are crucial points to be considered in this criterion in which the former is to involve the researcher elucidating all the research processes with rich and extensive set of details when the latter is to select participants, which are the most appropriate to fit pre-specified criteria from key informants who are knowledgeable the issue undergoing. The researcher of this study could augment transferability by doing thoroughly job of describing *guddifachaa* in exhaustive, comprehensive and in-depth manner as far as describing *guddifachaa* from triad parties is the

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research objective of the study. More importantly, the researcher was engaging *Abbaa Gadaa* and elders, and experts, who are knowledgeable about the research questions by selecting purposively from the target population to increase data transferability.

Dependability

Dependability, which is consistency concern, is in which findings can be repeated and replicated consistently with similar (same) participants in the same context (Lincoln & Guba, 1985). It is based on the assumption of replicability or repeatability that is concerned to obtain the same results if observing the same thing twice. Correspondingly, Billups (2014) stated that employing the same research methods may yield similar findings depending on external audits.

There are several options for external auditing: (1) you can ask institutional research colleagues at other institutions to review all of your research procedures and findings, and (2) you can engage graduate students with research experience to serve as external auditors (Billups, 2014, p.3). In cognizant of this, the researcher of this study consulted his two colleagues from different universities on the research process and findings of the study. In addition, his classmates were an asset for the researcher to be widely consulted whether the researcher's data collection methods, data analysis process and findings of the study are consistent as whole. More importantly, the researcher's advisor had a critical role in commenting and suggesting on the research process from its start to end. This all guaranteed the consistency of methods of the study with its findings that would be drawn from it.

Confirmability

Confirmability, which is neutrality concern, is in which study findings are hardly influenced by bias, motivations and interests of researchers (Lincoln & Guba, 1985). Similarly, Billups (2014) implied that in confirmability the researcher is expected to neutralize his/her own bias,

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motivation or interest as findings are presented. Billups added that reflexivity is what a researcher knows about himself and participants by incorporating of the researcher's background and perspective superimposed onto a study. Furthermore, Shosha (n.d.) succinctly commented that bracketing is to put aside the researcher's bias, attitudes, views, assumptions and beliefs.

Even though there is subjectivity in qualitative data analysis from its nature based on the background and experience of the researcher, a great attempt was made to minimize the availability/occurrence of bias in the process of this study by reflecting on his outlook. Regarding the process of translation, all transcripts were double checked by a bilingual translator who is competent in both Afan Oromo and English languages. In this study, external auditors, who have reviewed the whole process of the study and analysis, were also applied. This has helped to increase confirmability of the data.

Authenticity

According to Billups (2014), authenticity is separately considered as one element of trustworthiness approach in which the assurance of as many voices as possible considered to be addressed when presenting the findings. In this study the researcher has included perspectives from different participants such as adopters, adoptees and birth families. In addition, *Abbaa Gadaa* and elders as well as experts in the area were participated in the study. This was done to ensure the trustworthiness of data.

Ethical Consideration

All social research involves ethical issues. This is because the research involves collecting data from people and about people. Some qualitative research deals with the most sensitive, intimate and inner most matters in people's lives, and ethical issues inevitably accompany the

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collection of such information (Punch, 1998). Informed consent and anonymity and confidentiality were some key ethical issues to be treated within this study.

A consent form is used to document the information provided to a participant to gain his/her agreement to voluntarily participate in a study. It is the culmination of a process in which the investigator explains the study thoroughly and answers any questions a participant may have about it (Institutional Review Board (IRB), 2013, p.1). Gallagher (2009) pointed out that informed consent relies on four core principles: (1) consent involves an explicit act, for example, verbal or written agreement; (2) consent can only be given if the participants are informed about and have an understanding of the research; (3) consent must be given voluntarily without coercion; and (4) consent must be negotiable so that participants may withdraw at any stage of the research process. According to Shahnazarian, Hagemann, Aburto and Rose (n.d.), the informed consent form must be written in language easily understood by the participants. In consideration of this point, the researcher of this study has translated the prepared English interview guides to Afan Oromo language in which the participants of the study area could understand.

Since the researcher has conducted interviews with five different group participants, procedures of informed consent to be followed might vary from one group to another group. Among the five group participants, adopted children were treated differently because of their age compared to other group participants, i.e. adult participants. For this reason, IRB (2013) discussed that when the subject is a minor (less than 18 years of age), parental permission must be obtained for the child to participate in the study; and the minor must assent, i.e., agree to participate in the study (p.1).

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There are different types of informed consent. These include: (1) consent, when an adult participant is capable of giving permission and competent to make decision to participate in study; (2) parental permission, when a parent is to sign consent form; (3) assent, when a participant is between 7-17 ages, assent must be obtained; and (4) verbal, when participant verbally reads and verbally agrees to participate (Shahnazarian, et al., n.d.). If parent is substituted by guardian, adoptive family/foster family and caregiver, they are the one who can give permission for children to participate in a research. That is what the researcher was following with adopted children, who would be involved in the study. In this study, informed consent was applied with other categories such as adoptive family, birth family, *Abbaa Gadaa* and elders, and experts. Before informed consent was applied, thinking and asking time would be given for each participant of the study that might last from 10-15 minutes.

The purpose of the study was explained for the participants that the study output would be for the educational purposes. Moreover, the study participants were oriented that they would not be given benefits for information they have provided; and it has no risk for being the participants of the study. Furthermore, the participants were told that the responses would be captured in field notes and electronic materials. They have full right to stop the researcher at any time if they did not understand what the researcher will be asking, or if they do not feel comfortable, they can dropout the questions. However, the student researcher honestly and clearly expressed and informed them as their collaboration and cooperation would be very useful for fruitfulness of the study. Before the commencement of interview, the student researcher has made sure that they have understood the purposes of the study, effective rapport would be created with study participants. They would be expressing their readiness for the interview after informed consent would be requested to confirm their willingness to participate.

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Powell, Fitzgerald, Taylor and Graham (2012) illustrate that privacy considerations in research include both the need to have a safe, private physical location in which the research can take place, and ensuring study participants' privacy through anonymity and confidentiality. In addition, Gallagher (2009) tersely shows that participants should not be identifiable in research findings. Instead, using pseudonyms by omitting participants' names are ethically considered.

As per to ethics of research, the necessary care would be taken to protect confidentiality of the information by taking the accountability to keep the identity of the respondents and in-depth interview participants in order to establish good relationship with participants within their concern. In addition, the researcher would certainly reach on agreement with all participants to use pseudonym in order to identify who says what as well as to guarantee privacy and confidentiality of the study. In order to make them confident and create comfortable environment, the interview places would be arranged based on their interests.

The Researcher

The researcher's bias is inevitable (Sarniak, 2015) unless concerted efforts have to be done in order to mitigate erroneous information and assumption in data collection of qualitative research. The researcher thinks that conducting research on the issue at hand is essential because *guddifachaa* has been practiced from the very ancient time as indigenous childcare in which adoptive families have been adopting other's children and more importantly in which children as well as foundling children have been having their adoptive families. The researcher convinces himself to carry out this study due to indigenous knowledge as a whole and *guddifachaa* practice as indigenous childcare practice in specific is not given considerable attention by academic community and other researchers. It seems critical that researchers from higher education institutions may be expected to deal with this kind of issue.

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In addition, *guddifachaa* as institution is not well studied and inadequately available in literature sources because the mind of researchers and wider community is invaded and overwhelmed by western thinking and culture. Sometimes indigenous culture of a society is intentionally and purposively ignored by the so-called oppressors and dominant mainstream society in which this group dominates culture, politics and economic aspects of one's country. Thus, in order to overcome this misconceived thinking and prejudice, the researcher of the study is blatantly convinced that having conducted on the issue at hand might help *guddifachaa* to be revitalized for accommodating future generation children as far as the best interests of the child is ensured.

The researcher is not an adoptee of *guddifachaa* by himself and his parents did not so far practice it. Although the researcher's tendency seems towards romanticization of *guddifachaa*, it is an easy for the researcher to set aside himself from bias and misinterpretation of data despite the researcher's background and culture. This is strongly congruent with what Reiners (2012) clearly articulated as a researcher is conscious and aware of towards a phenomenon under study by suspending himself/herself from personal assumptions, opinions, reactions and bias.

The researcher becomes interested in this current research because starting from undergraduate program he has been having a motive of dealing with issue of children. That is why the researcher has joined Concentration of Family, Youth and Children from among Social Work's concentrations. This pushed the researcher to study about *guddifachaa* as far as children are benefited from this institution. The beneficial of children can be ensured if the triad parties have positive attitude towards *guddifachaa* and concerted efforts are there in place to revitalize. More importantly, the system, which consists of government organs and policies, shall give considerable attention; and wrong assumptions and prejudice attitudes towards indigenous

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knowledge such as *guddifachaa* as indigenous childcare practice may be alleviated to bring to the fore the issue to the public.

In order to minimize bias from both participants and researcher himself in the current research, the researcher should first indicate its manifestations and then device ways or techniques to overcome it. In line with this, Sarniak (2015) stated that respondents' bias can be manifested in different ways. First, acquiescence bias is in which a participant demonstrates a tendency to agree with and be positive about whatever a researcher presents. This could be minimized when a researcher must replace questions that imply there is a right answer with those that focus on participants' true point of view. Second, social desirability bias is in which a respondent is answering questions in a way that they think will lead to be accepted and liked. Researchers could minimize this bias by focusing on unconditional positive regard by phrasing questions to show it is okay in a way it is socially desirable. Third, habituation bias in which a participant provides the same answers to questions that are worded in similar way. In order to avoid this, the researcher understood signs of fatigue and kept the engagement conversational and continued to vary questions.

On the other hand, researchers' bias can be displayed in various ways in research process. First, confirmation bias is in which a researcher tending to favor his issue at hand and disapproving points against the issue. This can be minimized when a researcher is able to challenge preexisting assumptions. Second, cultural bias is in which a researcher sees reality and assumption through his/her own cultural lens. This can be mitigated when a researcher must move towards cultural relativism by showing unconditional positive regard and being cognizant of their own cultural assumptions. Third, leading questions and wording bias is in which a researcher leads a question to confirm his/her issue undergoing. To minimize this bias, a

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researcher is expected to ask questions that use the participants' language and inquire participants' thoughts and reactions (Sarniak, 2015).

Bias in qualitative research can be minimized if you know what to look for and how to manage it. By asking quality questions at the right time and remaining aware and focused on sources of bias, researchers can enable the truest respondent perspectives and ensure that the resulting research lives up to the highest qualitative standards (Sarniak, 2015, p.3).

Limitations of the Study

Any study is inescapable of limitations (Simon & Goes, 2013). Having consideration of this fact, this study would not escape pitfalls. First, since the method of the study is qualitative, the study participants were selected based non-probability sampling techniques in general and purposive and snowball sampling in particular so that the study results failed to generalize to larger population and other study areas. Second limitation of the study is that since constructivist paradigm sees reality from only participants' perspectives, what reality is for majority might be rejected if it is viewed uniquely by this paradigm. Thus, this study failed to incorporate majority perspectives because social constructionist view is not sufficient by itself unless it is complemented by another paradigm. The third limitation is that since cross sectional design would be used in this study from its time dimension, the collected data might only reflect the current views and perspectives of the participants regarding *guddifachaa*. After certain time interval in the future, these participants might have different views so that this study failed to understand what would be the perspectives of the participants.

Chapter Four: Findings

Introduction

The chapter outlines data obtained from 20 study participants. Among them 2 key informant Experts from Oromo society, who are known by conducting studies on Oromo history in general and Oromo culture in particular; 3 key informants from different Offices such as Supreme Court of Oromia, Oromia Bureau of Women and Children Affairs, Oromia Bureau of Justice; and 3 key informants, which is composed of an *Abbaa Gadaa* and 2 elders. In addition, 4 each in-depth interviewee adoptive families, adoptees and biological families as well as observation and document review were primary sources of the study. Full details are given in Appendix K.

The chapter is divided into three overarching themes and with its different respective subthemes as well as subthemes of subthemes that have been developed from emerged codes and categorized data based on collected data from the participants of the study. The first overarching theme is description of *guddifachaa*, which consists of fifteen subthemes. The second overarching theme is nexus between *guddifachaa* and best interests of the child, which is composed of five subthemes. The third overarching theme is revitalization of *guddifachaa*, which consists of four subthemes.

Description of Guddifachaa

Definition of Guddifachaa

The study shows that *guddifachaa* is an Afan Oromo term and is a cultural practice of Oromo society in which an infertile couple or families, who do not have children, can adopt children from other families who may be either their close relatives or outsiders based on ritual practice of *guddifachaa*. According to Dachasa, a key informant Expert from Oromo society, *guddifachaa* is when a family, who is unable to have their own biological child, may have a great probability to

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adopt child for the purpose of having family and clan, which in turn guarantees social security. In line with this, Oromo's proverb goes as *Manni sitti hin dhimmisu, waraabeessi si hin nyaatu* (the house is not letting you pour; the hyena does not eat you) as exemplified by the Expert i.e., Dachasa. From the proverb, it is wise to keep in mind that *guddifachaa* child is taken in order to feel protected and respected in a community in lieu of easily attacked by enemy as well as it is to get support and care from adoptees when adoptive families get old.

A key informant, Tolossa, who is a Social Worker at Oromia Bureau of Justice, defined *guddifachaa* as "A practice of culture of Oromo society in which one, who cannot deliver, adopts a child from another family. It could be either through cultural ceremony or court proceeding in which you bring up others' child as your own child." Similarly, Jambo, who is an Expert of Law at Supreme Court of Oromia, provided definition of *guddifachaa* as it is basically driven from Oromo's culture in which non-biological children are adopted by adoptive family from other family to treat the adopted children as their own biological children and to fulfill what is deemed from one's family. Furthermore, an adoptive mother, Badhatu, defined that *guddifachaa* refers to those who do not have child can adopt and treat them as their own child by fulfilling what is necessary for them from one's families in order to be cared and helped by them and eventually to be inheritor of families' property.

On the other hand, Bikila, a former Professor from Addis Ababa University, discussed *guddifachaa* as it stands for both adopted children and biological children. The Professor stipulated that *guddifachaa* can be understood as customary adoption in which individuals in the Oromo society bring up or cultivate their own children as well as other children adopted from *Ormaa* (outsider or other people). The etymological definition of *guddifachaa* is driven from

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Afan Oromo the verb *Guddisuu* (to bring up). *Guddifachaa* is to raise your child you have born and adopted child from other people. The Professor directly voices as:

Being father or mother is a role/duty given socially and culturally for a person raises children. What makes you fatherhood is the role you play. There is no as such dichotomy in Oromo worldview, which is the very idea of Oromo thinking. Father is not someone, who gives birth a child, rather who discharges his role to bring up. To be a father or a mother, he/she should discharge his/her role. This holds true also for a child, too. This is to mean that both adopted children and biologically born children claim that their fathers are those who care and raise by fulfilling the expectation of role (Bikila, 17 January 2017).

Motives of *Guddifachaa*

The study indicated that Oromos have different reasons to undertake *guddifachaa*. These reasons include: (1) when couples are infertile or one of the partners is infertile; (2) when families do not have children or when they are interested in having children without being infertile; (3) when families want to get inheritors for their property; (4) when families want to be helped; (5) when families want to be cared by the time they get old; (6) when they have the same sex children either males or females; (7) when they want to have offspring, who takes care of their funerary rites; (8) when they want to have protection from enemy; (9) when they want to help poor families, who have more children or who cannot afford to bring up; and (10) when they want to support OVC. A key informant elder man, Moti, narrates reasons of *guddifachaa* as: “An individual, who is infertile and does not have a child, adopts to have a child in order to be inherited when he dies as well as to be protected from enemy.”

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Similarly, Dachasa, the Expert, discussed that in Oromo society having clan is a big deal in order to be protected and secured particularly after getting old later in life. It is directly narrated as:

Guddifachaa is not just undertaken to get adoptive families, but also to get Gosa (clan). Having a clan is like getting social protection/social security. It is social protection/social security since it covers all necessary things in case adoptees are in need, be it economically, socially and psychologically. In Oromo society, there is Daara Baasaa (dressing in clan), which works for females. Females demand to get clan when they have lost their families and clan due to disaster and catastrophe. The demand of female is to be dressed in clan by saying that I have taken off father, mother, brother, sister and clan (Dachasa, 20 January 2017).

The Professor also confirms that *Ilmi kan gosaati* (guddifachaa son belongs to clan) because adoptees will defend their society from enemy that is why they belong to wider society beyond nuclear and extended family.

Furthermore, the *Abbaa Gadaa* explicitly stated that *guddifachaa* is essential in Oromo society in order to maintain continuity of one's lineage so that childless families are adopting children rather than losing genealogical line. On the other hand, an Expert of Law at Supreme Court of Oromia, revealed that *guddifachaa* was undertaken to keep maintained one's resources among the close kin or relatives in the past. And it is recounted by an Expert of Law as:

Guddifachaa was related to the political situation of the previous system. At the time it was difficult to give your land for inheritance to your relatives or other people because land belonged to landlords. It was time when landlords were taking one's resources even when owners were alive. If he did not have one who

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inherited him, it was difficult time. As we have heard from our forefathers, to be saved from this trouble, a child was adopted by undertaking ritual of guddifachaa. Thus, in order to be saved from that problem or confiscation of one's property, a child was adopted for this purpose (Jambo, 6 April 2017).

Providing and Demanding Families for Children through Guddifachaa

According to the information of the Social Worker from Oromia Bureau of Justice (OBJ), it is adoptive families, who demand to be given children, from biological families, who have more children. Similarly, the elder man, Moti, uncovered that *guddifachaa* is demanded by one who does not have a child rather than biological families by justification of having a child for their funerary rites and in turn inherit them all resources they have. The elder man added that elders, who accompany adoptive families, demand biological families to make them feel empathized by elders as *Biyyoodhaafuu ni kennu ilmoo kee guddifachaaf yoo kennite maal ta'a* (you let give your child for death so that giving your child for *guddifachaa* is incomparable to that) as well as it is promised for them to bring up potential adopted children properly like that of their own eyes.

Furthermore, an elder woman, Chali, emphasized that an infertile couple, who wants to adopt, demands for *guddifachaa* by kneeling down to biological family, who does have more children by taking out ritual materials of *Kallacha* and *Caaccuu* (Conical Brass and Embroidery). Likewise, an adoptive father recites as:

One who does not have child demands to be given a child by kneeling down and crying to biological family. Adoptive family begs biological family by saying Nut ilmoo hin qabnu kan nu xoortus kan nu awwaaltus (we don't have offspring, who cares us as well as buries us when we will pass away). They urge them Siif

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Waaqatu siif kenne nuf kenni (you are given a child by God, please give us)

(Guta, 21 March 2017).

The adoptive father added that eventually people composed of adoptive family, *Jaarsa* (elder), *Follee* (the third *Gadaa* age at which invasion is common) and *Jaartii Cifiree* (an elder woman, whose son has already passed through *Luba* (the sixth *Gadaa* age at which ritual is held) are heading to the home of a child to be adopted based on ritual of *guddifachaa*. This group of people selected because they are people needed for this kind of cultural ceremony as well as they are respected and heard in the community.

Why Is Refusal of a Child for Guddifachaa Rare?

Data of the study imply that in Oromo society biological families are rare to refuse to give their children when they are demanded by adoptive families according to ritual practice of *guddifachaa*. The adoptive father, Guta, discussed that biological families are demanded by elders on behalf of adoptive families by *Kallacha* and *Caaccuu* (Conical Brass, which is used as insignia by community leaders in Oromo society, and Embroidery, which is worn by women). Biological families usually do not refuse to give for *guddifachaa* their child by this kind of ritual because it is highly respected and valued in Oromo culture. The elder man, Moti, also showed that as it is rare for biological families to refuse when they are demanded by adoptive families because there is a belief that it is not good for their own children. The elder man also stated that biological families may assume that *Waaqni na gaafataa akkamittan dida* (God may accuse me how dare I refuse).

Sex Preferences in Guddifachaa

The participants of the study uncovered that in Oromo society, adoptive families prefer to adopt male children over female. They assumed that males are preferable because they keep

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maintained the house of adoptive families, maintaining continuity of one's lineage as well as names of adoptive families. The *Abbaa Gadaa* pointed out that male adoptees are more preferable than female adoptees due to female adoptees will leave home of adoptive families as they are considered as *Dubartiin araddaa ormaati* (a woman is an outsider for one's house) as well as they will not maintain genealogical line.

In addition, a biological father, Tumsa, discussed that males are more adopted in order to maintain the house of adoptive families than females who maintain their husbands' families, and they in turn inherit *Eeboo* and *Gaachana* (spear and shield). Similarly, data with an in-depth interview with adoptive father, Guta, stated that mostly, males are more adopted because they keep maintained one's house and eventually to be inheritor of that house. Moreover, the Expert of Law from Supreme Court of Oromia indicated that males are sought to be adopted in Oromo culture because of having guaranteed protection or security from enemy as well engaging in various roles such as war, paying *Gumaa* (compensation), blessing funeral attendants during funerary rites and slaughtering.

The Social Worker from Oromia Bureau of Justice further expressed that males are more adopted than females because culturally, it is believed that female will get married to somewhere else so that she will not maintain their house and control their resources rather male is widely adopted because assuming that he gets married at house of adoptive family and keeps maintained their names for next generation. Furthermore, the elder woman, Chali, discussed that though both males and females are adopted, males are preferred for *guddifachaa*. The elder woman recites as:

People prefer males for guddifachaa because even if he is ignorant and backward, he is the one who keeps maintained the house of his family. Does female remain left at home of family? Thus, it is male who remains left at house of

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family and inherits spear and horse of his father as well as Utubaa abbaa (tower of his father) (Chali, 28 March 2017).

The researcher of the study gets sharply contrasted picture from Gamta, who is a key informant Director of Children Department at Oromia Bureau of Women and Children Affairs, stressed that in contrary to earlier days, currently female children are more preferred than male children. The Director emphasized that females are sought to be adopted more than males because females may have less probability to be shared property inheritance than males for their getting married to somewhere else. According to the data from adoptive mother, Badhatu, showed that sex preference is based on whom they are interested in. The adoptive mother recites as, “I have adopted three females because my husband had males from his former wife.”

Types of Guddifachaa

The information obtained from Dachasa, the Expert of Oromo society, indicated that there are two types of guddifachaa: *Guddifata rakoo* (adoption promise before child birth) and *Guddifata dhalootan boodaa* (adoption after birth). This division of *guddifachaa* is further discussed by the Expert as *guddifata rakoo* is an agreement undertaken by both birth family and adoptive family before a child is delivered or given birth in order to create a promise a born child will be given for *guddifachaa*. In other words, when birth mother is pregnant of a potential child to be born, prospective adoptive family will be given a promise to adopt the born child for *guddifachaa*. A child given for adoption in *guddifata rakoo* is not told to be adopted from other individuals because it is considered as *Safuu*. Rather the adopted child is considered as biological child. The second one is *guddifata* after birth takes place after the child will be delivered at certain age. *Guddifata* after birth is also sub-divided into two. First, *guddifachaa* is in which adoptive families demand *guddifachaa* child, these children adopted are immature. In relation to

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this type, the *Abbaa Gadaa* further added that when a child at very age of infant is given for *guddifachaa*, it is called *Guddifata Ilma Diimaa*. The second type of *guddifachaa*, which has been identified by the Expert, is in which adoptees demand to be adopted into other clan, they are matured so that they can decide on behalf of themselves.

On the other hand, according to the data generated from the *Abbaa Gadaa*, *guddifachaa* is divided into various categorizations. These include: (1) *Guddifata Gulantaa* is in which a childless wife adopts a child from another wife in case a husband has two wives; (2) *Lammacha Lammii* is to undertake between siblings or among relatives; (3) *Guddifata Seeraa* is carried out between clans or among clans; and (4) *Moggaasaa* is a social mechanism in which non-Oromo is integrated into Oromo from other ethnic groups through the mechanism of *guddifachaa*. Moreover, *Abbaa Gadaa* also revealed that *moggaasaa* also takes place between or among clans of Oromo. This is in which matured individual demands by himself to be named from one clan to another clan.

The other study participants (the Social Worker and the Director of Child Department, who are the key informants) also divided adoption as international and domestic adoption. The domestic adoption is also further categorized into customary and formal adoption. Customary adoption is in which families are adopting children from other families according to ritual practice of *guddifachaa* in Oromo culture, whereas formal adoption is carried out through process of court.

Feelings of Being Adoptees

Adoptees of the study stressed that they were not feeling anything after they have become to know their biological families. Similarly, data obtained from observation of the adoptees of the study confirmed that they were feeling some sort of positive response as it was observed from

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their facial and emotional expression while they were uttering about their being adopted. In addition, it was observed that adoptees had smooth interactions and communications as well as well integrated with adoptive families. An adoptee directly narrates what he feels as follows:

I do not feel anything for being adopted child. According to Oromo culture, there are many people, who have been adopted by adoption. So it is nothing. I consider my adoptive family as my own. I come to know my biological parent recently. My adoptive family told me as I have been adopted. I like the way my adoptive family takes care of me. Maatiin na dhale alagaa natti fakkaatu (I feel my biological parents are outsiders). I do not feel any empathy to them (his biological parents) (Kumdeebis, 22 March 2017).

Bontu, another adoptee, presents her feelings as follows:

I did not know before. I have recently known from other people as I am guddifachaa child. I do not feel anything because they have adopted me since they do not have children. They are caring for me very much. They are fulfilling me everything that I am in need though I do not face such shortage. I am living better life here than my birth families. Although I was delivered by my biological parents, I feel too much ownership and belongingness to my adoptive families because they have brought me up. I do not know my biological parents who they are (Bontu, 29 March 2017).

Gemechu, an adoptee, also shares his feelings as:

I have heard as I am guddifachaa child when I was ten years old from our neighbor. I did not ask my adoptive families to be adopted child because I was afraid of asking. But through process after I grown up, I come to know who my

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biological parents are. I do not feel anything as a guddifachaa child. I consider my adoptive family as my own biological family. I consider them as my father and my mother. My adoptive family is not comparable with my biological family because I was not brought up by them (Gemechu, 29 March 2017).

It is understandable that from the above narrations, adoptive families have substituted biological families because adoptees have strong relationships, attachment and bond with them. Adoptees have also felt outsiders to their biological families due to their being brought up by adoptive families. As a result, adoptees were feeling closeness and belongingness with their adoptive families.

On the other hand, Dibabe, in-depth interviewee adopted female, voices her scenario as:

When we started looking after cattle; shepherds were telling me as I am guddifachaa child. When I asked my adoptive family, they responded that it was us, who delivered you. They did not tell me as I am adopted, and they told me as I am theirs. When I was twelve years old, I asked my adoptive families if you did not deliver me, I would go back to my biological parents. And my adoptive families asked me, did you know your biological parent? And I replied, yes I know. My biological parents live around Huluko Birbirs (name of local village). How did you come to know them? (by adoptive parents) Children were telling me at field, where we were looking after cattle. They told me as I was adopted from my adoptive mother's brother. And they also told me as my adoptive parents were too old to deliver. They were disappointed by my words. I was trying to escape from my adoptive family to my biological family. But I was caught on the way to my biological family. Then after I kept silent. When I warmly greeted my

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biological family, my adoptive family did not feel good. They were crying. They were saying God did not allow us to have our own child. We were caring you very much. After I grown up, I started feeling closeness and belongingness assuming that they did not have their own child as well as feared to be cursed. They were also caring for me very much (Dibabe, 28 March 2017).

Feelings of Biological Families towards Their Adoptees

Biological parents of the study indicated that they were not feeling regret for their adopted children. Likewise, findings of the study from observation showed that biological families were feeling “normal” about giving their children for *guddifachaa*. Hirphe, biological mother, who has given two children for *guddifachaa* put her words as follows, “I do not feel regret. I do not feel they are mine. I do not love them as those who are in the house. I do not know the reason.” Furthermore, another biological mother, Garitu, feels as, “From the day of *guddifachaa* on, I did not feel anything about adopted child. I have not seen her in dream. I love my own children rather than adopted child.”

Why Is Introduction between Adoptee and Biological Family Rare?

The study showed that adoptive families have zero interest to introduce their adopted children with their biological families because they fear that if an adoptee knows their biological family, he/she may go back to them or biological family may feel sympathized. It was also discussed that biological families do not want to know their adopted children or they do not want to be known by their adopted children; and but since it will not be hidden forever, one day an adoptee may come to know as he/she is adopted child.

The elder man, Moti, discussed that after biological families have relinquished their children for *guddifachaa*, they cannot claim back the adoptees assuming that *Nu dhiiba* (they will be

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pushed by adoptee, which is considered as bad luck) or *Waaqaaf jenne lafaaf jennee kennine* (we have given in the name of God as well as Earth). In line with this, the elder woman has narrated as follows:

When adoptees have conflictual relationship or disagreement with adoptive families, and adoptees know their biological families and they decide to live with them, biological families are not feeling comfort because there is assumption that adoptees cannot come back home and live with them due to Nu dhiiba (we will be pushed, which is considered as bad luck). So adoptees are not welcomed by biological families after guddifachaa. As a result, whether he is feeling good or not, he has to live with adoptive family (Chali, 28 March 2017).

Similarly, the adoptee, Dibabe, has stated that even though she was leading comfortable life with her adoptive family, when she tried to get back home of biological family, she was not welcomed. This demonstrated as follows:

One day, I was disappointed by my adoptive family and went to my biological family's house along with my baby. My biological father was telling me that as he failed from mule while heading to home because of me. According to Oromo's culture, adopted child will not come back to home to live with biological family after adoption. My father was saying Kallachi alaa ol deebi'e nu dhiibaa ka'ii gali (returned "Conical Brass" from outside is considered as bad luck so that you have to go back to your adoptive family). Returned "Conical Brass" is not good for their children as well as for themselves (biological father and mother). If you are not in harmonious with your adoptive family, you can live with their relatives. As a result, I went to house of my adoptive family's elder son, Dibaba. So they

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were urging me to go back. Instead they told me to help me there (Dibabe, 28 March 2017).

Benefits of Guddifachaa

Information of the study showed that *guddifachaa* is beneficial for triad parties, which are the main actors in *guddifachaa*. These triad parties include: biological families, adopted children and adoptive families. The study also discussed that orphans and other vulnerable children are greatly benefited in *guddifachaa* as an institution.

Adoptive Families

According to the Social Worker at OBJ described that adoptive families adopt children to get mental satisfaction or happiness that one family supposed to get from one's child as well as to get inheritor for their property. Similarly, data obtained from the Director of Children Department at OBWCA pointed out adoptive families get mental satisfaction for adopting and having children. Furthermore, the Expert of Law at SCO conferred that adoptive families are benefited from *guddifachaa* in the following lists: (1) they feel secured and protected because they have their own children, who care for them when they get old; (2) they have inheritors, who maintain their houses; (3) they get mental satisfaction; (4) they get one who keeps maintained their names; and (5) they get one who takes care of their funerary rites.

The female adoptee, Dibabe, pointed out that she was caring for her adoptive families when they got old by washing clothes, empathized their hunger, maintained their house, and took care of their funerary rites appropriately when they got died. In addition, the adoptive father, Guta, stipulated that *guddifachaa* is undertaken to have inheritor for their property as far as man is mortal as well as adoptive families are to be cared by their adopted children and to bury them appropriately when they will pass away. Furthermore, the adoptive mother, Badhatu, clearly

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discussed that the benefit of *guddifachaa* is to be cared and helped by adoptees, to be mother-in-law and to have inheritor; and from Badhatu's tone of voice, it was observed that as *guddifachaa* is very advantageous for families adopting children. The adoptee, Kumdeebis, also presented the benefit of *guddifachaa* for adoptive family as follows:

The benefit of guddifachaa is to expand their Aantee (relatives) since they could not give birth after this onwards. Akka maqaan isaanii hin badne (They adopt to maintain their names). If they do not adopt, their names may not remain maintained after their death. Again they take me for guddifachaa in order to inherit her property and make her name to be remembered (Kumdeebis, 22 March 2017).

The *Abbaa Gadaa* stated that *guddifachaa* maintains the continuity of one's lineage. The elder man, Moti, blatantly also revealed that the benefits of *guddifachaa* for adoptive families as follows:

Adoptee will plough and help for adoptive families. Adoptee will be Abbaa fardaa (owner of horse), and he will become known by himself and make known his adoptive father. When adoptive father dies, Eeboofi Gaachanni isaa manatti hin hafan (his spear and shield will not remain left at home) because adopted son takes along with him during different occasions. But if he does not have adopted son; his spear, shield and horse will not be remembered. If adopted son is seen with his father's horse, spear and shield, it is said Abbaan isaa hin duune (his father is not more dying, he is alive) (Moti, 21 March 2017).

Adoptees

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The Social Worker at OBJ pronounced that adoptees will be benefited when they are adopted from poor families by well-to-do families such children will be in school properly and get what is necessary for one child when they are adopted from five or six siblings by relatively better than adoptive family, such child will be given education and get fulfilled other necessary things. Likewise, the adopted female, Bontu, stated that *guddifachaa* is beneficial for adoptee to be brought up with adoptive family in less family rather than crowd biological family. Furthermore, the *Abbaa Gadaa* depicted that adoptees are benefiting in inheriting adoptive families' resources. The Expert from Oromo society also indicated that adoptees have got families and clan via *guddifachaa*.

Biological Families

The Social Worker at OBJ also stated that for biological families, their relationship has been further strengthened with adoptive families. In addition, the Expert from Oromo society pointed out that biological families are respected in the society as well as their social network is broadened when they have given their children for *guddifachaa*.

Orphans and other Vulnerable Children

More importantly, the Social Worker at OBJ specified that *guddifachaa* is seriously advantageous for orphans and other vulnerable children (OVC) because they could not get love and affection that they need to be given from one's family. The Social Worker further discussed that since family is basic unit of society, they will get love and affection from adoptive families; they may show good behavior in community they are residing in; and they can attend their education, they can be provided supports, and they can grow up in a loveable family.

In addition, Director of Children Department at OBWCA indicated that children are at center of *guddifachaa*. It was further discussed that *guddifachaa* is very essential for OVC to be

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adopted by adoptive families and get care as their own children; and children, who are brought up in Childcare Institutions, are psychologically negatively impacted so that families are very essential through *guddifachaa*.

The Center Benefits of Guddifachaa: Is Guddifachaa for the Sake of Whom?

According to Oromo culture, the Expert from Oromo society recited as, “*Guddifachaa* started in Oromo society in order to guarantee social protection and social security for adoptive families, who adopt children. It is not started as that of formal adoption to take care of OVC.” Likewise, the Professor directed that “The very concept of *guddifachaa* refers to not to raise orphans and other vulnerable children.” According to this data, *guddifachaa* has been taking place in Oromo society for adoptive families’ social protection and social security especially by the time they get old or when they are in need of help and care rather than the benefits of orphans and other vulnerable children as in formal adoption.

Data from Expert of Law at Supreme Court of Oromia implied that though adoptees are seriously treated by adoptive families, they are adopted assuming that for the benefits of adoptive families. The Expert of Law described that in Oromo society, *guddifachaa* has been undertaken to get supported by looking after cattle, ploughing farms as well as to get helped and cared when they get old as social protection and to get one who takes care of their funerary rites. Although children adopted for the benefits of adoptive families, these children are well treated and cared like that of their biological children. In this society, performing of different tasks by adoptees is not different from what biological children are discharging so that by no means these tasks may be considered as exploiting labor of adoptees rather it is what performed by one’s son/daughter in Oromo society. Leave alone caring for *guddifachaa* child, war captives were seriously treated and respected in Oromo society.

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Good Fortune of Guddifachaa

The study stipulated there is an assumption that when an infertile couple or an infertile woman adopts *guddifachaa* child, it is believed that adoptive family may give birth. The findings of the study from the elder woman showed as, “Adopting child by infertile individual is considered as good luck because there are people who have given birth after *guddifachaa*.” Likewise, the findings from adoptive father, Guta, showed that there are people who have delivered their own child *Ilmoo gudeedaa* (biological child) after adopting child because it is considered as *Falootu dhufaa* (the solution comes, which is good luck). It was further added that but it did not happen for this family since his wife is infertile. Furthermore, an adoptive father, Fraol, depicts as, “The adopted female child brings luck to my home because I have got additional male child. My wife delivered after twelve years. She (adopted child) is lucky and I feel good. I am also caring for her seriously.” A biological father, Balami, confirms that there are women, who have delivered, after adopting a child because it is considered as good luck. Adopting a child by infertile one *Hooda qaba* (has mystery).

Risks of Guddifachaa

According to data found from the Social Worker at OBJ showed that even though *guddifachaa* does not have risk in itself, it is adoptive families, who divest benefits from the eyes of best interests of the child. The adoptive father, Guta, also shared that *guddifachaa* does not have risk, but occasionally adoptive families are depriving adoptees on property inheritance. The Director of Children Department at OBWCA argued that risks of *guddifachaa* can be determined based on adoptive families, who have been adopting children. The Director recounted that there are adoptive families who are providing care and support for adopted children like their own biological children, whereas there are families, who are abusing and

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maltreating adoptees. Similarly, the adopted male, Gemechu, emphasized that adoptees may be brought up by caring adoptive family, whereas adoptees may be raised by negligent adoptive family, who doesn't care for them.

The adoptive mother, Badhatu, has narrated how sometimes an adoptive family was depriving an adoptee as follows:

Guddifachaa does not have any risks. But what currently adoptive family is doing is to expel adopted child. There are a number of people who have expelled adopted children after adoptive family's death. For instance, my (step mother) husband had given male child for his own brother based on ritual practice of guddifachaa. Adopted child was about age of one when adopted. Currently he is more than age of forty. After the adopted male child grown up, he got married two times by the help of his brother (adoptive father) after he divorced the first one. His brother (adoptive father) had only one female biological daughter. And she delivered her own children and eventually she passed away. In the meantime when adoptive father had passed away, the adopted male was expelled by his daughter's children (by children of deceased daughter). And they have shared the resources among themselves (among grandchildren of deceased adoptive father). Now, the adoptee is denied of property inheritance from both sides (adoptive family as well as biological family) (Badhatu, 28 March 2017).

Similarly, the biological mother, Hirphe, has given two children for *guddifachaa*. The in-depth interviewee biological mother shares as follows:

The first adoptee was warmly taken for guddifachaa with colorful ritual practice. After he (adoptive father) had his own biological children, he abandoned my

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daughter as well as another adopted male from another family. He also divorced his wife (adoptive mother of the two adoptees). I have sent him elder to know the reason why he expelled my daughter, who has been adopted. He responded I have got my own biological children. She (adopted female) changed her adoptive family's name into biological family's name (from her adoptive family's name). She is currently called by her biological father's name. He did not share her adoptive mother's property. She is dispossessed of property inheritance from adoptive family (Hirphe, 28 March 2017).

Conversely, the data obtained from the Expert of Law at SCO of the study signposted that *guddifachaa* does not have risk because customary adoption is carried out between adoptive and biological families based on their mutual willingness. It was further shown that preparing ritual practice of *guddifachaa* implied that as both parties have reached on consensus. On the basis of this finding, it is noted that *guddifachaa* as cultural childcare practice by itself does not have risks to adopted children rather it is adoptive families, who are sometimes put children at risk such as by dispossessing benefits that once child is deserved.

Challenges of Guddifachaa

Authoritarian Regimes

The collected data of the study showed that previous regimes were not letting to be practiced indigenous culture. In addition, the Social Worker at OBJ discussed that previous regimes were having negative influences on culture in general and *guddifachaa* in particular. And the Social Worker puts as:

In the past, previous regimes were observing this culture as it was backward or useless. Culture practiced by Oromo society was considered as "uncivilized or

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unfashioned”, whereas what has been practiced by them was considered as “civilized or fashioned”. They were trying to downplaying the culture of the society as a whole and the status of guddifachaa in particular (Tolossa, 4 March 2017).

The data of the study from Expert of Law at SCO showed that *guddifachaa* has been facing various challenges as:

Guddifachaa was facing pressure. During the reign of previous regimes such as Menelik and Haile Sellassie, the Oromo were the most oppressed society including its culture, for instance, Gadaa system, which is the most democratic system, is a few to name. The Civil Code of Ethiopia, which was legalized during reign of Haile Sellassie, declared that others’ culture had to be banned. In addition, the Oromo were facing pressure to accept others’ religions instead of letting allow them to practice their own indigenous culture. Expansion of Christianity and Islam had their own impact on culture. Because of civilization and pressure, this nation had been enforced to lose their culture in addition to legislation of law. Because of different reasons and factors, guddifachaa has been coming to be weakened (Jambo, 6 April 2017).

Emerging Complaint Regarding Property Inheritance

It has been also stipulated ignoring of adoptees on property inheritance by some adoptive families might have negative impact on *guddifachaa*. The findings from the Social Worker at OBJ signposted that adoptees are deprived property inheritance by some adoptive families. As a result, the Social Worker further stipulated that this kind of situation degrades status of *guddifachaa* in the community. Similarly, data obtained from both adoptive and biological

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families showed that there were some deviant adoptive families, who were rebuffing property inheritance. From this finding, it can be inferred that customary adoption has been recently receiving criticisms from the community because of failing to ensure property inheritance for adoptees in certain occasions.

Impact of Legal Adoption

The current study pointed out as challenge, it is currently being said by the government, as customary adoption should be recognized by court. This in turn leaves alone customary adoption, weakens modern adoption that leaves orphans and vulnerable children with different organizations working on adoption. In other words, in formal adoption after the law of the land strongly demands that it is considered adoption if and only if process of adoption should be passed to get recognized via court that restrains as a number of children particularly OVC to be adopted because adoptive families may have fear that adoptees will claim their property in the long run. In customary adoption, the Director of Children Department at OBWCA illustrated that the communities are not interested to be presented in front of the court because they fear that they may be asked kinds of resources they have, which is uncommon in the society if adopting child undergoes at court.

Social Disorganization

The Director of Children Department at OBWCA depicted that lack of consensus between partners and loosening respect for existing values and norms may be challenges for practice of *guddifachaa* as compared to in the previous days. In addition, Chali, the elder woman, pointed out that *guddifachaa* is weakened because nowadays adolescent girls are simply giving birth and abandoning their children in the street and field; and these children may be in turn bought in money. Likewise, the biological father, Balami, indicated that people have been taking children

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from *Sheger* (Addis Ababa) with exchange of money that is why its practice is decreasing.

Furthermore, the Expert of Law discussed that because of population explosion, farm land has been becoming narrow and narrow; *guddifachaa* is declining so that they do not have adequate farm land as well as they are unable to adopt children because people are economically incapable by themselves.

Similarly, the Professor from Oromo society evidently noticed that *guddifachaa* is becoming a weak institution because of the following reasons:

Social, economic, and system breaks down. Most of the children are born out of wedlock. The marriage institution has broken down. Even Oromos could not bring up their own children rather than other children. Total system breaks down. They do not have leadership. Gadaa system has been eroded. They are twisted. History is corrupted. Economic incapacity as well as disorganization of character of nuclear family, extended family, neighbor and wider society is in place (Bikila, 17 January 2017).

Misunderstanding between Guddifachaa and Foster Care

The adoptee, Kumdeebis, stated that children, who are not culturally and ritually adopted, since they are not fulfilling criteria of *guddifachaa*, such children are not legible for sharing of property inheritance. Likewise, the Expert of Law at SCO indicated that there is misunderstanding between *guddifachaa* and foster care in our society. The Expert narrates:

Our people do not know the difference between customary adoption and a child brought up by a kind of foster care. This is what we have come across such cases at court. For instance, there are children, who are taken and brought up by their relatives. But these children are neither adopted culturally nor get recognized by

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court. Since there is no such agreement between biological and adoptive families or between adoptive family and adoptee, eventually such person claims for property inheritance saying that I did not know both my father and my mother. This is where argument of property inheritance arises at court at the end (Jambo, 6 April 2017).

From the quote, it can be understood that adoptees may claim property inheritance when they are adopted either through customary adoption or formal adoption unless they are not legible to claim.

Trends of Guddifachaa

The data from participants of the study indicated that customary adoption is not that much practiced currently when compared with the past. The findings also showed that there are different factors for declining of customary adoption. The Expert of Law from Supreme Court of Oromia (SCO) comes up with the following narration.

It is decreasing. In past, the number of population was low. There were infertile people. At that time, children were born Wareegamaan (requesting God to give them a child to pay something back in turn). I do not know the reason why people were childless whether it could be nutrition or weathering condition. Children were not delivered that much in the past. Even children, who were born, had died because health treatment was inaccessible at that time. That is why people were having interest to adopt children (Jambo, 6 April 2017).

In addition, the Director of Children Department at Oromia Bureau of Women and Children Affairs (OBWCA) discussed that customary adoption is becoming declining due to it is restricted by law that *guddifachaa* is unacceptable unless approved by court. The Director added that

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currently since property inheritance is a serious issue in *guddifachaa* than in the past, its practice is not that much. On the other hand, the *Abbaa Gadaa* stipulated that *guddifachaa* is not decreasing, still it is practiced steadily. It was further added that since the use of family planning, a number of women cannot deliver their own biological children so that they are in tendency to adopt others' children through *guddifachaa*.

Perspectives of Guddifachaa

The study participants showed that *guddifachaa* is viewed positively because it is an indigenous cultural institution in which childless families have their own children in Oromo society. The findings from observation of the participants of the study also confirmed that they were feeling good towards *guddifachaa*. Accordingly, the Expert of Law at SCO signposted that customary adoption is considered positively because it is not a new practice for Oromo people rather it is what has been practiced starting from the past though there is a modification or a sort of modernization in it. In addition, the adopted male, Kumdeebis, described that *guddifachaa* as it is a well-recognized culture and common practice of Oromo society in which barren families adopt a child in order to keep maintained names of adoptive families since ancient time till now.

The biological father, Balami, who has given female adoptee for *guddifachaa*, recites his views about *guddifachaa* as follows:

For instance, Garbi Bulto (well-known patriot during Italy's invasion) did not have children. He was well known in the area when he was alive. There is no single child, who is named in his name, and his name is hidden and forgotten after he had died. People are born differently. Other people are given more children. Some are created with infertility. Male, who is infertile and female, who is infertile get married each other accidentally. This in turn leads them to adopt a

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child. One who knows the benefits of guddifachaa adopts a child. One who does not know its benefit does not adopt. Guddifachaa is a good thing. Guddifachaa maintains the continuity of one's name. If infertile individual is very rich in having large number of cattle and does not adopt a child, his cattle will be misused as well as his name is left unknown. We have witnessed such people in our life. But if he adopts, his name will be maintained. For instance, one man whom I knew did not have child but he was rich in having cattle, his cattle was taken by outsiders and his name was left forgotten or lost. So one, who knows, adopts a child. Thus, guddifachaa is a good practice (Balami, 27 March 2017).

Similarly, the elder man stated that *guddifachaa* is considered positively by community members so that they feel empathy when a family is left without adopting a child particularly when resource of a deceased is misused and lost. The elder added that a wise family takes *guddifachaa* child when they are alive to protect their resources from misused as well as to keep maintained their house.

The Expert of Law further indicated that it is better for a child to be grown in their culture and with their relatives rather than propagating that the best interests of the child is only ensured by wealthy family of the Westerners. And the Expert puts it as, “Is best interest of the child achieved through well schooling and well dressing of the Westerners? Still the best interest of the child is vague in its scope.”

Data gathered from the Social Worker at OBJ clearly showed that *guddifachaa* is positively considered when wellbeing and benefits of the children are respected and ensured. In addition, the Director of Children Department at OBWCA emphasized that customary adoption is considered as the base for formal adoption. The Director also stressed that since *guddifachaa* is a

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cultural practice of Oromo society, Oromia Regional State is leading other regional states in undertaking domestic adoption rather than international adoption.

The data of the study from the *Abbaa Gadaa* implied that as *guddifachaa* is viewed positively because relinquishing children for infertile families is blessed as well as adoptive families are feeling happiness for having their own children. It was further shown that *Gadaa* system in general and the *Abbaa Gadaas* in particular has a positive perspective towards *guddifachaa* as a childcare practice. More importantly, in *Gadaa* system there is *Tumaa* (where laws are made in Oromo society), which shows direction how *guddifachaa* is undertaken so that there is a sort of law, which supports *guddifachaa* practice. Likewise, the Expert from Oromo society indicated that *guddifachaa* is seen as accepted practice if it is undergone according to its principles, which respect and promote the rights of children based on its ritual practice.

The adopted female, Bontu, who is age of sixteen, voices it, “I have a good perspective for *guddifachaa*. They adopt since they do not have children. So after a while you can inherit their property by taking care of them (adoptive family).” In addition, Dibabe, the adopted female, who is age of forty five, directly puts, “*Guddifachaa* is good because one, who does not have a child, adopts to have a child.” Similarly, the elder woman, Chali, stipulated that *guddifachaa* is positively viewed since it is adopted by an individual, who does not have a child.

The adopted male, Gemechu, who is age of thirty, discussed his views towards *guddifachaa* as follows:

I have a positive perspective towards guddifachaa. If one does not have a child, they will take care of you as you are their biological child. But if you see risks of guddifachaa, it is low in percent because adopted child is brought up appropriately more than their own child. In some areas, what I have observed is

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that after adoptive family gets delivered their own child, they will not that much take care of the adopted one rather than biological child. Thus, in my part since I am treated very much, I accept it (guddifachaa) (Gemechu, 29 March 2017).

The adoptive father, Guta, who has adopted a male and a female, has discussed his views towards *guddifachaa* as follows:

Adopting a child by one who does not have child or infertile one is common. So I am saying it (guddifachaa) is good. Before adopted these children, I have my own children. After we have adopted these children, I have also got other children from another wife. I love more these adopted children than my own biological children. I will share my resources equally without discriminating because I fear God because there was oath while guddifachaa was undertaken. People were swearing for promising to bring up the adopted child as their own offspring in front of elders as well as in front of Kallacha and Caaccuu (Conical Brass and Embroidery). If you break this, it does not good for you. You have to respect this cultural ceremony. You will not discriminate adopted child even after you get your own biological child. So the adopted child should be respected. It is considered as good luck for having your own biological child and for rearing more cattle than before (Guta, 21 March 2017).

Data obtained from the adoptive father, Soressa, who has adopted a male child, discussed that adopting a child is considered as a good thing and he puts it, “I have adopted him because he will support me. Even more than my daughters, I prefer him.” Similarly, the adoptive father, Fraol, who has adopted female child, stated that *guddifachaa* is considered as good because it has benefits. Furthermore, the adoptive mother, Badhatu, deliberated that *guddifachaa* is accepted

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institution in which adoptees take care of adoptive families when they get old, take care of their funerary rites and eventually inherit their property as like that of biological children are doing for biological families. Similarly, the biological father, Tumsa, discussed that *guddifachaa* is taken positively because house and property of adoptive families keep maintained and is common practice in Oromo society from ancient time. The biological father further emphasized that adopted children are for care, support and protection of adoptive families

According to Hirphe, the biological mother who has given two adoptees for *guddifachaa*, stressed that *guddifachaa* is positively seen because it is in which one, who does not have a child, adopts a child. Likewise, the biological mother, Garitu, *guddifachaa* is to take place to preserve resources among close relatives; and it is also positively considered due to relatively poor children are adopted by rich families. It is also indicated that giving child through *guddifachaa* is a societal solution for childless families.

The elder man, Moti, has discussed that *guddifachaa* is acceptable and essential for adoptive families to have their own children. And the elder man shows as follows:

I am considering guddifachaa as good. It is good because house of adoptive family will not be lost. If he does not have adopted son, it is just considered as his garden is swollen by grass and weeding. If he has adopted son, his garden does not get useless as such. Because of this knowledge, Oromo people come to know the advantages of guddifachaa, and keep taking and giving from one another in its continuity. Since man is mortal, guddifachaa is important in order to keep maintained house of adoptive family. When one, who was very rich in having cattle and resources did not adopt a child, died; and his resources remain left alone and his house remains left emptied. If he had an adoptee, his house would

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not remain Adiyyo (emptied) or his house was not lost. Thus, he did not have anyone who looks back his house. So guddifachaa is needed for maintaining continuity of name (Moti, 21March 2017).

It can be noted that from the above narrations, the participants of the study uncovered that *guddifachaa* is regarded as acceptable social mechanism and common indigenous childcare practice in which childless families and infertile partners are having their own children. More importantly, *guddifachaa* is an institution, which serves as social protection for adoptive families because adoptees are caring and helping them in various ways: (1) to get support and care from them particularly when they get old; (2) to keep maintained their patrilineal name; (3) to have inheritors for their property; (4) to keep maintained their houses; and (5) to have one who takes care of their funerary rites when they pass away.

Future of Guddifachaa

The Social Worker at OBJ portrayed that even though customary adoption should be continued to be undertaken based on its ritual practice, eventually it has to be given recognition by court. Similarly, the data of the study from the Expert of Law at SCO demonstrated that after the community conducts *guddifachaa* through ritual practice, it is better to get recognized by court in order to secure property inheritance for adoptees. It was added that customary and court adoption should go hand in hand in undertaking *guddifachaa*. Furthermore, the Director of Children Department at OBWCA also shared how *guddifachaa* should be undertaken in the future as follows:

For the best interests of the child, we need guddifachaa should be passed through court. The law also stated that it is considered as guddifachaa when it is only approved by court. This is done because it may violate the right of children

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particularly during property inheritance. The law further indicates adopted children and biological children should be treated equally in all aspects. We are providing awareness at grassroots level for adoptive families, who have been adopted based on ritual practice. It is very easy to provide awareness for community in order to make them get recognition from court if child is adopted by customary adoption (Gamta, 6 April 2017).

The adoptee, Dibabe, has stipulated that since time is changed, by the same token man is also changed as a result people are becoming cheated. Thus, the adoptee further uncovered, customary adoption should be supported or recognized by court. In addition, the findings of the study from the Social Worker at OBJ disclosed that according to the law of the country, any adoption be it customary adoption or modern adoption, it should be passed through court in order to ensure the best interests of the child. The law supports customary adoption rather than replacing it or rather than claiming to be superior. The law further strengthens customary adoption in order to make it lawful.

Likewise, the data of the study from the adoptive father, Guta, has emphasized that *guddifachaa*, which is undertaken by ritual practice, should be practiced and re-strengthened as well as recognized at court after ritual practice of *guddifachaa* is undertaken. It has been also discussed that adopting a child by one who does not have a child or infertile one may be inevitable so that *guddifachaa* as customary adoption of Oromo society and formal adoption undertaken by court should be consulted each other in order to make customary adoption acceptable in front of law.

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According to the data of the study obtained from the adoptive mother, Badhatu, indicated that after customary adoption is ritually undertaken, it should be given recognition by court eventually. And the adoptive mother has narrated as:

In order to alleviate this kind of problem after guddifachaa takes place ritually, we have to be given recognition by court as we have adopted through cultural ceremony from somebody and blab. And we have given so far our words for two of our children for court by saying that these children would be our inheritors. We have left with only for one child. In the past, Safuu was strongly respected. But currently, people start thinking defiantly. Before this immorality comes to the ground, adopted children were highly respected and loved than their own biological children. In indigenous Oromo's culture, adopted children share resources the same as biological children. If guddifachaa is undertaken in front of elders based ritual practice, even if it is not recognized by court, how dare they will be denied this right?(Badhatu, 28 March 2017).

Nexus between Guddifachaa and Best Interests of the Child

Nexus between Safuu and the Right of the Child

The data of the study obtained from the Professor defined that “Safuu is all the underlying values and principles that guide the behavior of Oromo society.” It was also added that since in created universe, everybody is entitled to its place as to Safuu. If Safuu is broken, it can be considered as crime. Likewise, the Expert from Oromo society has shown that Safuu is universal cosmic order that bridges between the Creator, i.e., God and the created. If Safuu is broken, Waaqaa (God) will give his back to that individual. The society is also to marginalize and single out the one who breaks Safuu from mainstream society. Thus, the Professor discussed that it is

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this *Safuu*, which prevents children in general and adopted children in particular from mistreatment. It is comprehended that *Safuu* safeguards, protects and respects the rights of adoptees in fulfilling basic needs and ensuring property inheritance instead of legal binding like that of formal adoption.

Adoptive Familial/Parental Involvement

The data of the study from the Professor disclosed that the best interest of the child is dependent on resources they can provide as their role. It was further demonstrated that there is no dichotomy so that all children are treated equally. In other words, there is no difference between adopted children and biological children. Oromo people do not abuse adopted children because they have deep values and entrenched *Safuu* for human beings in general. This value is reflected in Oromo society by saying goes *Dhala namaati mitii* (they are human being, which means feeling humaneness and empathy for human beings).

The Professor revealed that raising children does not necessarily mean providing food rather it has totality concept by fulfilling spiritual and affection so that bringing up children is all about emotions and materials invested on the adopted children by adoptive family. Oromo people are not only abided by *Safuu* in bringing up these children but also children have to be taught underlying values and principles of it. In addition, the Expert stated that adoptive families help adoptees to train to ride horse, play riddles, throw spear and swim river in order to make them socially and psychologically capable of them. Furthermore, the *Abbaa Gadaa* has discussed that it is best interests of the child when the adoptive families bring up the children appropriately by caring for hygiene of adoptees, fulfilling basic needs, training for ridding horse, making them get married, building for them house as well as teaching their extended families, neighbors, and clan.

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And the elder woman, Chali, also shared that education, clothes and other basic needs and other necessary things are fulfilled by adoptive families.

Treatment and Care for Adoptees

The elder man, Moti, described that adopted child is seriously cared. Adoptees will be cared by adoptive families without discrimination with biological children fearing not to make *Cubbuu* (sin) as well as fear to be cursed as the culture of Oromo society. And the elder man related as follows:

Adoptive family cares for adoptees seriously. For instance, if some families have only one child, they will adopt another child in order to have brother or sister for their child. So adoptive families love adoptees than Ilmoo gudeedaa (biological child). How dare I care for my biological child than adoptee by taking from his birth family? Thus, he cares for this adopted child rather his own child. If infertile adoptive family has only an adoptee, he does not imagine that his child Waan nyaatee quufu itti hin fakkaatu (he does not seem satisfied when eating). Adoptees can be grown by milk. He (adoptive father) cares and brings up more than his eyes. Does an individual love his adopted than his eyes? He cares his adopted son than his eyes (Moti, 21 March 2017).

The data of the study gathered from the Social Worker at OBJ pronounced that adoptees are loved very much and treated by adoptive families even in case they have biological children, adoptees are not differentiated in treatment. And the Social Worker voices as follows:

From my experience, there was adopted child in my neighbor. That family did not have any child. They have adopted based on cultural ceremony. They have celebrated the ritual as adoptive mother was delivering on that day. When

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adopted child gets inside and outside, adoptive father treats him lovely and cares for him very much. The name of a child was Biqilaa nicknamed as Biqiltuu koo (my flourishing plant or my germinating plant). He was calling him all day. I have no words to explain the love he has for his child. He sees that child as his eyes. He buys for him clothes and all his business is about his child. This manifests as he was very interested in adopting child (Tolossa, 4 March 2017).

The biological father, Tumsa, discussed that adopted children are cared and loved very much even more than biological children. Likewise, Garitu, the biological mother, stated as, “Adoptive mother was caring for adopted child more than me.” In addition, the Expert of Law at SCO discussed that how adoptees are treated by biological families as follows:

If adoptive families are farmers, adoptees are expected to look after cattle, plough land and help them in different tasks. Adoptees are performing these tasks not because they are adopted rather it is what to be done by biological children, too. Adoptees are more respected and cared in Oromo society. Thus, they are greatly treated and cared. Hurting or neglecting adoptees are uncommon in Oromo culture. For this they (the Oromo) have a proverb, Mar’ataa laga keetii hin ajeessiin (do not kill wild animal from another area in your surrounding). This means that outsider, who is living with you in your area, is not being hurt by you. An individual, who does not have relatives and resides with you, should be cared by you (Jambo, 6 April 2017).

The adoptee, Bontu, who has two adopted sisters, has pronounced that adoptive families have been caring for them, sending them to school and bringing them up very well. Findings of observation also confirmed that the adoptee was leading happy life as it was observed from her

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physical appearance and wearing style. And the adoptee puts directly as, “Personally as to me, I am grown in good situation. Nothing goes bad to me.” Similarly, Gemechu, the adoptee, shared that as everything was fulfilled by his adoptive families such as providing him education and fulfilling basic needs. Furthermore, Dibabe, the adoptee, stated that her families were caring and treating her equally with biological born children. Dibabe recited her words as, “My biological parents have favored for me. If I were not adopted, I would not have all these resources.”

Soressa, the adoptive father, stipulated that he will put his adopted child in school, take care of him as a sole son, buy him clothes, share him some sort of land and plough for him, and buy sheep for him so that he will be economically capacitated by this way. The findings of the study from the adoptee, Kumdeebis, showed that as customary adoption is ensuring the right of child as that of biological child. The adoptee, who is age of twenty, puts it as:

Guddifachaa is ensuring the right of child because I and biologically born children are treated equal. They buy clothes for them as well as for me. In general, we are treated Ija tokkon nu ilaalu (with the same eyes). They do not differentiate us. I am in school. All things are fulfilled based on my interest including clothes and what I demand (Kumdeebis, 22 March 2017).

The findings of the study from the adoptive mother, who has adopted three daughters, also showed that:

Guddifachaa is fulfilling everything for them (adopted children). Oromo’s culture does not have missing element. It is respecting the right of child. It helps to put in school as well as to control or monitor her to make get married appropriately at her age. And after her marriage, property inheritance will be done accordingly. These all what we have fulfilled for our adopted children. They all are seen with

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the same eyes. They are supposed to be considered more than our own children rather than below our own children because it is Cubbuu (sin) (Badhatu, 28 March 2017).

The data of the study obtained from the biological mother, Hirphe, confirmed that there are adoptive families, who are providing support and treatment for adoptees beyond expectation like property inheritance as well as they do not neglect them unless *Kan Waaqni irraa garagale malee* (one whom God gives them back). According to the findings of the study obtained from the *Abbaa Gadaa* implied that *guddifachaa* children should not be mistreated in Oromo's culture. If the adoptive families make suffer adopted children, they will be presented at *Caffee* (assembly, where a group of people gathered together for ritual purpose) to be cursed for maltreating children. According to the *Abbaa Gadaa*, "Exceptionality is inevitable. There is family, who maltreats their own biological children. This holds true for adoptive family." From this data, it is deduced that as there are biological families, who are abusing their biological children; and it is also evident that some adoptive families are mistreating adoptees, for instance, in dispossessing property inheritance.

Adoptees and Property Inheritance

The Expert signposted that *guddifachaa* child is equally treated with biological children. This can be demonstrated when a child is adopted and adoptive family does not have a biological child, the adoptee can be considered as *Hangafa* (elder child or son). In the meantime when adoptive family gets their biological child after they had adopted, the biological child can be considered as *Quxisu* (second born child or the last born child). The adoptee may be benefited during property inheritance relatively more than the second born child because in Oromo society first born child has a privilege. This finding is strongly congruent with what the *Abbaa Gadaa*

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stated that as adoptees are given privilege and benefits they deserve like that of biological children in Oromo society.

The elder man, Moti, chatted that adoptees can be provided their shares during property inheritance. And the elder man demonstrated as:

Regarding property inheritance, adoptees are given their portion impartially. Even sometimes he is given more than his biological children. For instance, if an adoptee is elder son in a family, he will be given the house, spear, shield and Waancaa (a kind of glass helps to drink with that is made up of horn). But if an adoptee is the only offspring of adoptive family, he will be entirely given the all resources. Adoptee will be blessed seriously by the community if he keeps maintained the house of adoptive family after their death (Moti, 21 March 2017).

The Expert of Law at SCO stipulated that the best interest of the child is more kept in Oromo society because it fulfills what biological child needs to get. It is further discussed that for that purpose regarding property inheritance, both biological and adopted children share resources equally. In case an adoptee is alone, he inherits the entire property of adoptive family. In addition, the adoptive father, Soressa, indicated that even his adopted son will inherit the lion share of his property more than his two biological daughters so as to secure him patrimony his adopted son's name was registered in his code of land and *Iddir* (traditional social support).

The biological father, Balami, also indicated that child, who has been adopted according to ritual practice of *guddifachaa*, will be provided his/her portion of property inheritance, but one who has been taken simply without ritual practice, the child may not be given. And the biological father has recounted as:

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If a child is adopted by fulfilling ritual practice of guddifachaa, it is unquestionable for a child to be inherited. But if they take a child for temporary helping without undertaking ritual practice of guddifachaa, he/she is expelled without property inheritance. My adopted daughter has in her hands cattle, house and land. All resources are currently used by her. But in near future, I along with other elders will inform their portion that has been divided by their adoptive parents while they were alive. According to this division, my adopted daughter has been given larger portion. She has been given more than fifteen hectares. Her adoptive parents' house is also given for her. She is known by neighbors, elders and Nefs Abat (religious father) as she has been adopted offspring (Balami, 27 March 2017).

In general, the data of the study displayed that under normal circumstance adoptees can enjoy all the benefits and privileges from adoptive families as biological children are considered and treated seriously by their biological families. This indicates that an adoptee as elder son is benefited and privileged when compared with a biological child as younger son in case adoptive families may give birth. This holds true in biological families. Thus, the right of adoptees regarding property inheritance is respected and guaranteed not less than biological children of adoptive families rather sometimes they are given a lion share of resources and benefits. It is also true that when an adoptee is a sole child of adoptive families, he/she will be inheriting all the properties and resources.

Customary Adoption versus Formal Adoption

According the data of the study obtained from the Expert indicated that when comparing *guddifachaa* as indigenous childcare practice with formal adoption, *guddifachaa* in Oromo

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society is holistic in its characteristics, whereas formal adoption misses this quality. And it has been narrated as:

It is holistic because adoptees have been provided parents and clan. In other words, adoptees belong to adoptive families, neighbors, and clan. Adoptees are ethically and culturally sanctioned as per to Safuu. According to Safuu, adoptees have everything in Oromo society. But in modern adoption, it cares merely to guarantee property inheritance for adoptees. There is no missing in guddifachaa as indigenous childcare practice as far as it is abided by Safuu. In Oromo society, Safuu binds together both adoptive families and adoptees. Instead of Safuu, there is legal binding in formal adoption, which is a kind of artificial in its characteristics (Dachasa, 20 January 2017).

The data of the study obtained from the biological father, Balami, showed that even though both customary and court adoption are acceptable by community, *guddifachaa*, which is undertaken by ritual practice, is highly respected and feared by Oromo society. According to the Director of Children Department at OBWCA stated that in customary adoption property inheritance may be shared based on the free will of adoptive families, whereas in court adoption in case adoptive families are ignoring adopted children, they may claim to secure what they deserve. The Director also added best interest of the child is in the fate of adoptive families, but in court adoption, it is protected by law.

Assets or Liabilities of Customary Adoption

Data of the study found from the Expert of Law at SCO discussed that *guddifachaa*, which is practiced by Oromo society, is highly respected and valued not only with evidence or witness but also it is accompanied with ritual purpose. Customary adoption is the most acceptable than

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formal adoption because customary adoption has strong *Safuu* and its evidences are living in community, neighbor and society, whereas formal adoption's evidences are living in court. The Expert of Law further describes that *guddifachaa* child in Oromo society that is undertaken by ritual purpose itself implies that as the Oromo have given high value for adopted children because it is witnessed by all community members, but undertaking *guddifachaa* at court is much overlooked because even the lawyer, who passes decision on that day, could not remember about the event.

More importantly, data obtained from the Expert of Law at SCO depicted that blessing ceremony, which is an asset, takes great value when *guddifachaa* undergoes. And this has been recited as:

Oromo people believe that everything happens by blessings. On that day blessings is undertaken among elders, and many other people who are invited on the ritual. The attendants know and accept that both adoptive families and biological families are tied together through guddifachaa. Their clan also knows that as their child is adopted. The blessings and oath undertaken on ritual day is respected and feared not to be broken because it has a kind of psychological "warfare". Thus, rather than value evidence on paper, Oromo people give value for blessings and oath carried on ritual day (Jambo, 6 April 2017).

On the other hand, the data from the Social Worker at OBJ discussed that since the customary adoption is not approved by court, nowadays adoptees have been facing problem regarding property inheritance. In other words, it was also reported that lack of getting recognition by court is a liability of customary adoption. Similarly, adoptive father, Guta, has argued that children, who have been adopted, are ignored on property inheritance since they are

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not given recognition from court. The adoptive father has narrated as, “This is a true story from Huko Haro (name of local village) of our district. He was culturally adopted according to ritual practice of *guddifachaa*. After his adopted mother had passed away, her relatives were making him dispossessed of property inheritance.” Furthermore, the Director of Children Department at OBWCA showed that customary adoption misses a number of factors. These include: (1) it does not have mechanisms to identify why adoptive families are in need of adoption; (2) there is uncertainty regarding property inheritance in the future; and (3) child may not be a center of benefit.

Revitalization of Guddifachaa

Prospects of Guddifachaa

The Expert from Oromo society stipulated that recording of *Gadaa* system in United Nations Educational Scientific Cultural Organization (UNESCO) can be considered as prospect of *guddifachaa* as far as it is a part and parcel of *Gadaa* system. The Expert added that using of *guddifachaa* term in different legal instruments of the country can be also taken as an opportunity. Similarly, the findings of the study gathered from the Director of Children Department at OBWCA reported that *Gadaa* system is becoming strengthened in different parts of Oromia. The Director directly puts it as: ‘In *Gadaa* system, children are given high status. As *Gadaa* system is becoming strong, it is also good for the right of child. As culture of Oromo becomes revived, *guddifachaa* as well of the right of child becomes strong.’”

In addition, the Expert of Law at SCO stated that *guddifachaa* is a culture and practice for Oromo society since from antiquity so that it is not new for them rather it is what they have been practicing as well as having given recognition by Family Code is a good opportunity for *guddifachaa* to exist. Findings of the study obtained from the Social Worker at OBJ showed that

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getting support of *guddifachaa* from the law of the land help *guddifachaa* keep practiced. The Social Worker further discussed that having support of law is considered as a good opportunity for customary adoption to be flourished because customary adoption is guaranteed to be practiced by community as far as it is secured by law; and the community is also initiated to strengthen and practice their indigenous culture.

Legal Instruments of Guddifachaa

According to the data of the study from the Expert of Law at SCO have shown that even though legal instruments are driven directly from developed countries without understanding the context Civil Code of Ethiopia, Family Codes and Guidelines are discussing in general about *guddifachaa* without in particular emphasis of customary adoption. In addition, the Director of Children Department at OBWCA discussed that Family Code of Oromia, Guideline of *Guddifachaa* by OBWCA, Alternative Childcare Guidelines by Ministry of Women and Children (MoWCA) are there in place to discuss *guddifachaa* in general rather than customary adoption. Even though all legal instruments do discuss adoption as whole, the researcher has reviewed one of their documents OBWCA, which was Adoption Guideline; and it was meagerly stated in a single sentence in that document as customary adoption is related Oromo's culture and is widely practiced all over the world. This data indicated that legal instruments of Ethiopia in general and Oromia Regional State in particular are rarely recognizing customary adoption despite its indigenuity and importance for child welfare practice.

Social Protection Policy and Sustainable Development Goals in Relation to Adoption

The data of the study from the Social Worker at OBJ stipulated Social Protection Policy and Sustainable Development Goals are concerning about adoption. It was also discussed that rather than letting allow OVC to the street, it is better for the development of this country due to they

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are tomorrow's children as well as they will take over this country in the future if they are taken and adopted by well-to-do families seriously today. Regarding Sustainable Development Goal, the Social Worker has also shown that if children are on the street, their wellbeing and growth will be at risk so that they will be taken back the development of the country because they will involve in different crimes, deviant behaviors and exposed for different addictions. Thus, for the wellbeing of the child, *guddifachaa* is an alternative to be treated.

In addition, regarding Social Protection Policy, the Director of Children Department at OBWCA signposted that in order to help orphans and other vulnerable children (OVC), their families are supported economically. If OVC have lost their families due to different reasons, they will be taken through *guddifachaa*. Children are given great attention because the future of this country will be in the hands of these children. On the other hand regarding Sustainable Development Goal, it is children, whom are brought up today seriously will keep maintained the development of this country so that working and investing on children is essential to be benefited from them in the long run. The Director added that child protection is given minimal attention by Ethiopian government so that if children are not cared and brought up properly, they will come to the street tomorrow in which in turn leads to children both being put at risk and becoming a risk to society.

Mechanisms of Revitalization of Guddifachaa

The data of the study from the Expert from Oromo society explicitly suggested that in order to revitalize *guddifachaa*, *Gadaa* System should be in place because it is a symbol umbrella of the Oromo's identity. Similarly, the Professor confirmed that Oromo people should get back to the system as whole and *Safuu* in particular. In other words, it was also discussed *guddifachaa* can be revitalized if the system of Oromo as a whole is revived; and all the underlying values of

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Safuu have to be reorganized. Furthermore, the data of the study from the *Abbaa Gadaa* declared that in order to revitalize *guddifachaa* as institution, laws of *guddifachaa* should be explicitly declared in *Gadaa* system as well as Oromo children should be taught about it in school. Likewise, the Professor stated that Oromo history should be taught to Oromo children to regain their identity.

The data of the Social Worker at OBWCA conferred that *guddifachaa* is a culture of Oromo society so that you are not going to teach them as a new practice rather it is Oromo, who supposed to teach the world or other community. However, it was further discussed that in the previous different regimes, there was misconception created in the mind of people of this country as well as because of globalization, *guddifachaa* becomes declined. Thus, awareness creation is important in some places, where it is deemed; and all concerned bodies should be given awareness creation about benefits of *guddifachaa*, for example, Oromia Bureau of Women and Children Affairs (OBWCA) and different non-governmental organizations (NGOs), which have a role to play in turn. Similarly, the Expert of Law at SCO confirmed that awareness creation should be provided for different NGOs and other concerned bodies to aware of about the benefits of customary adoption. Furthermore, data obtained from Director of Children Department at OBWCA showed that:

Since customary adoption goes with culture, culture and custom of Oromo people should be strengthened. As the culture of Oromo becomes revived, guddifachaa also keeps its footstep. If we boldly dare to keep practice guddifachaa saying that it is culture of Oromo in spite of its risks, it is eliminating and hurting generation because yesterday was not today. Just in order to benefit children from guddifachaa, culture of Oromo society should be got back into its original place

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that is guided by Gadaa system, Kallacha (Conical Brass), Caaccuu (Embroidery) and Elders. If guddifachaa gets strengthened, children will be benefited from. Till customary adoption gets back to its original place eventually, it should be continued to be given recognition by court after customary adoption takes place (Gamta, 6 April 2017).

Summary

Guddifachaa is driven from Afan Oromo word *Guddisuu* (to bring up) and it is an indigenous childcare practice or social progeny in which childless families or families, who are interested in having children, adopt children to take care of as they are their own biological children by fulfilling all necessary things and benefits that once child needs to be given since from unknown time. The Oromo have been undertaking *guddifachaa* for various motives: (1) it is considered as solution for infertility; (2) it is to get for social protection and social security; (3) it is to get one who takes care of their funerary rites; (3) it is to get heir for their property; (4) it is to make diversify when they have either male children or female children; (5) it is to help poor families, who cannot afford to raise their own biological children; and (6) it is to give support for OVC.

In Oromo culture, it is adoptive families who demand to adopt from biological families having potential adopted children. These biological families are requested to be given their children based on ritual practice of *guddifachaa*. In Oromo community, it is rare for biological families to refuse to give their children for adoption. Even though both female and male children are adopted, male children are predominantly adopted.

There are two types of *guddifachaa*: *Guddifata rakoo* (adoption promise before child birth) and *Guddifata dhalooteen boodaa* (adoption after birth). On the other hand, *guddifachaa* is divided into various categorizations. These include: (1) *Guddifata Gulantaa* is in which a

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childless wife adopts a child from another wife in case a husband has two wives; (2) *Lammacha Lammii* is to undertake between siblings or among relatives; (3) *Guddifata Seeraa* is carried out between clans or among clans; and (4) *Moggaasaa* is a social mechanism in which non-Oromo is integrated into Oromo from other ethnic groups.

Regarding feelings of adoptees, they are empathizing, feeling intimacy, lovingness and belongingness for their adoptive families rather than biological families. Simply stated, relationship of adoptive families with adoptees has already substituted the relationship of biological families with their adopted children. Adoptees consider *guddifachaa* as it is common practice in Oromo culture so that it is not unique for them. Biological families were not feeling regret for their adopted children because they consider giving children for *guddifachaa* as normal. In addition, adoptive families were not interested in having introduction of their adoptees with their biological families.

Guddifachaa is advantageous for triad parties including adoptive families, biological families and children in general and OVC in particular. Accordingly, adoptive families adopt children to get secured and protected due to they have someone who gives them care and support particularly when they get old. They also need to have adoptees to keep maintained their names and houses as well as to have inheritors for their property. In addition, adoptees are benefited because they are brought up in less family with quality of care rather than crowd family. More importantly, it is in which OVC get love and affection from adoptive families and other basic necessities rather than being raised in childcare orphanage centers. Furthermore, biological families give their children to get enlarged networks and respect and blessing from community.

Guddifachaa has been taking place in Oromo society for adoptive families' social protection and social security especially by the time they get old or when they are in need of help and care

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rather than the benefits of orphans and other vulnerable children as in formal adoption. Although *guddifachaa* is embarked on by putting adoptive families at center of benefits, still adoptees' rights and benefits are ensured as enshrined in the best interests of the child. *Guddifachaa* is also undertaken by adoptive couples assuming that it is considered as a good fortune for them to have their own biological children.

Although *guddifachaa* as culture does not have risk by itself, it is some adoptive families, who are depriving benefits and property inheritance they deserve to be provided. Regarding challenges of *guddifachaa*, authoritarian regimes were putting their pressure on indigenous culture; receiving criticisms and complaints of *guddifachaa* on property inheritance; impact of legal adoption by strengthening formal adoption by the same token weakening customary adoption; loosening system of the Oromo in general and waning of *Safuu* in particular; and people may have misunderstanding to identify between *guddifachaa* and foster care. When considering trends of *guddifachaa*, it is declining from time to time for the factors aforementioned.

Guddifachaa is viewed positively because it is an indigenous cultural institution in which childless families have their own children in Oromo society and it is also not a new practice for Oromo people rather it is what has been practiced commonly starting from the past. Likewise, *guddifachaa* is a well-recognized culture and common practice of Oromo society in which barren families adopt a child in order to keep maintained names of adoptive families since ancient time till now. *Guddifachaa* is considered positively by community members so that they feel empathy when a family is left without adopting a child particularly when resource of a deceased is misused and lost. Thus, it is widely discussed that those, who know the benefits of *guddifachaa*, will adopt children to be benefited in the long run and it is also in which infertile families get

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their own biological children and biological families get blessed for relinquishing their own children for adoption. Finally, people have positive perspectives for *guddifachaa* when wellbeing and benefits of adoptees are respected and ensured; and since customary adoption is the base for formal adoption.

Regarding future of *guddifachaa*, customary and formal adoption should go hand in hand in order to guarantee the best interests of the child than ever. This is done first customary adoption will be undertaken based on ritual practice of *guddifachaa*. Then, this customary adoption should be given recognition by court.

Safuu plays a key role to ensure the best interests of the child in Oromo society. It is all about ethical values, morality, norms, mores, obligations, duties and roles that guide behavior of Oromo society. Thus, *Safuu* safeguards, protects and respects the rights of adoptees in fulfilling basic needs and ensuring property inheritance instead of legal binding like that of formal adoption. Because of this *Safuu*, there is no dichotomy between adoptees and biological children in all aspects of benefits.

Regarding adoptive familial involvement, raising children does not necessarily mean providing food rather it has totality concept by fulfilling spiritual and affection so that bringing up children is all about emotions and materials invested on the adopted children by adoptive family. Oromo people are not only abided by *Safuu* in bringing up these children but also children have to be taught underlying values and principles of it. In addition, adoptive families are treating and caring very much for adoptees by fulfilling basic needs and other necessary things. In short, under normal circumstance adoptees can enjoy all the benefits and privileges from adoptive families as biological children are considered and treated seriously by their biological families.

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When comparing customary adoption and formal adoption, customary adoption is an indigenous childcare practice in Oromo society in its holistic characteristics by fulfilling its ritual practice, whereas formal adoption misses this quality. *Guddifachaa*, which is practiced by Oromo society, is highly respected and valued not only with evidence or witness but also it is accompanied with ritual purpose. Customary adoption is the most acceptable than formal adoption because customary adoption has strong *Safuu* and its evidences are living in community, neighbor and society, whereas formal adoption's evidences are living in court. *Guddifachaa* child in Oromo society that is undertaken by ritual purpose itself implies that as the Oromo have given high value for adopted children because it is witnessed by all community members, but undertaking *guddifachaa* at court is much overlooked because even the lawyer, who passes decision on that day, could not remember about the event.

In order to revitalize *guddifachaa*, its prospects should be taken into consideration. For this reason, recording of *Gadaa* system as an intangible cultural heritage of the world in United Nations Educational Scientific Cultural Organization (UNESCO); using of *guddifachaa* term in different legal instruments of the country; having strengthening of *Gadaa* system in different parts of Oromia; and getting support from the law of the land are considered as opportunities for customary adoption to be revived. Therefore, it is worth mentioning that in order to revitalize *guddifachaa*, *Gadaa* System should be in place because it is a symbol umbrella of Oromo's identity as well as Oromo people should get back to the system as whole and *Safuu* in particular. In other words, it was also discussed *guddifachaa* can be revitalized if the system of Oromo as a whole is revived; and all the underlying values of *Safuu* have to be reorganized; laws of *guddifachaa* should be explicitly declared in *Gadaa* system; Oromo children should be taught about it in school; and Oromo history should be taught to Oromo children to regain their identity.

Chapter Five: Discussion

Introduction

This chapter presents the discussion of the data of the immediate previous chapter. These data are compared to the studies of previous researchers. Some selected data are discussed as follows against the reviewed literature.

Description of Guddifachaa

The current study stressed that *guddifachaa* is a cultural practice of Oromo society and social progeny in which families or infertile partners, who may not have their own biological children, adopt from other families, who have more children, for the purpose of having adoptees, who are supportive of adoptive families. The study has further emphasized that different reasons of why adoptive families are adopting children from biological families in Oromo society include: (1) to get inheritors for their property; (2) to get social protection or social security; (3) to get one who buries them when they get died or to get one who takes care of their funerary rites; (4) to maintain continuity of one's lineage; and (5) to get one who cares or helps; (6) to get one who keeps maintained one's house or resources; (7) to have one who keeps remembered one's name; and (8) to get expanded relatives or networks by getting *Soddaa* (affine).

The data obtained from the study is congruent with the existing literature. Accordingly, families do undertake adoption in order to have someone to take care of them in their old age, have inheritors for their property, preserve family lineage, ensure care for adoptive families, maintain paternal names and for the purpose of getting affine in order to extend network of ties (Ayalew Duressa, 2002; Dessalegn Negeri, 2006; Fitzpatrick, 2013; Tariku Ayana, 2015).

The study also avowed that childless couples or infertile partners have a desire to adopt children to have their own children. In addition, when families have lost their biological children

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or when their matured offspring leave houses for different purposes, families may have tendency to take *guddifachaa* children. These data are shared by John Silk Kinship Theory of Adoption in which it was discussed that for adoption to take place a reason or an expectation given is to have replacement of a lost child, or it is a solution for infertility (Fitzpatrick, 2013). This implies that adoption in general and *guddifachaa* in particular is undertaken for various motives.

According to the study, males are adopted in majority as per to Oromo culture. Males are preferred than females because it is believed that males keep maintained the house of adoptive families, maintain continuity of one's genealogical line, and keep remembered names of adoptive families. They have also roles that may not be performed by females such as slaughtering, blessings, engaging in war and paying compensation. The reviewed literature also confirmed that males are more preferred than females because they will get married to the house of adoptive families so as to maintain their houses and resources of adoptive families and eventually they will be inheritors for the property (Ayalew Duressa, 2002; Dessalegn Negeri, 2006).

According to Oromo culture, *guddifachaa* is categorized into different typologies. Accordingly, the data of the study specified *guddifachaa* into *guddifata gulantaa*, *lammacha lammii*, *guddifata seeraa* and *moggaasaa*. This is directly fitted into the reviewed literature of Dessalegn Negeri (2006) as stipulated that there are four divisions of *guddifachaa* such as *guddifata gulantaa*, *lammacha lammii*, *guddifata seeraa* and *moggaasaa*. On the other hand, this study is able to come up with different categories of *guddifachaa* as *guddifata rakoo* and *guddifata dhalootan boodaa*, particularly *guddifata ilma diimaa* that has been hardly reviewed in the literature.

The current study discussed that according to Oromo traditional culture, *guddifachaa* is undertaken to benefit adoptive families. The benefits of adoptive families are to be cared and

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helped by adoptees; keep maintained the house of adoptive families; get inheritor for one's property; maintain continuity of one's lineage; keep remembered one's names; and have social protection and social security. Thus, from the above sentences it is understandable that *guddifachaa* has been started to serve adoptive family or adoptive family is the center benefit of *guddifachaa* in Oromo traditional culture. Being centeredness of adoptive family does not mean that adoptees are deprived of their benefits or property inheritance rather they are highly respected and everything is fulfilled accordingly.

The aforementioned paragraph is strongly congruent with what has been stipulated by Sokoloff (1993) as adoption was designed to benefit adoptive families, and any benefits to the adoptees were secondary. Likewise, adoptive families adopt children for the intention of getting benefit in form of social security because they would be taken care of in their old age (Fitzpatrick, 2013). In contradiction, Cantwell (2014) signposted that adopted children are to be the primary beneficial of adoption process according to the principle of the best interests of the child. From the discussion, it is still believed that the best interest of the child is secured in customary adoption though adoptive family is the center benefit of *guddifachaa*.

Challenges of Guddifachaa

The data of this study indicated that previous authoritarian regimes were putting pressure on indigenous culture of Oromo people in general and *guddifachaa* in particular. It was further discussed that the Civil Code of Ethiopia, which was legalized during the reign of Haile Sellassie pointed out that others' culture had to be banned as well as the expansion of Christianity and Islam as religions had their own impact on culture. In line with this, Dessalegn Negeri (2006) and Tariku Ayana (2015) discussed in the literature that previous regimes politically as well as

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introduction of Christianity and Islam socially or culturally were negatively impacting the importance and cultural practices of *guddifachaa*.

The study discussed that legal instruments of adoption were pressurizing customary adoption to be engulfed by formal adoption. These legal instruments are not only weakening customary adoption but also it is leaving OVC without adoption. Similarly, Tariku Ayana (2015) asserted that imposition from the modern law of adoption has been weakening practice of customary adoption. Thus, modern law of adoption had its own negative influence on customary adoption.

The study at hand averred that loosening respect for existing values and norms; social, economic and systems broken down; children born out of wedlock; marriage institution broken down; weakening of *Gadaa* system; and poor network of nuclear family, extended family and neighbor. Ayalew Duressa (2002) asserted since *guddifachaa* involves economic imperatives, such as access to inheritance and resources, traditional mutual supports and rendering social securities are regulated, sanctioned and enforced by the customary law enacted by *Gadaa* Leaders, the weakening of *Gadaa* system by the same token declines *guddifachaa*. It is noted that the less reverence to societal norms and ethics, the more dwindling to indigenous culture.

Disindigenization of Childcare Practice in Ethiopia

Data generated from this study showed that policies and legal instruments are driven from Western Developed countries that may not consider the context of this country. For this matter, indigenous knowledge system in general and indigenous childcare practices, for instance, *guddifachaa*, in particular is not entertained in these local policies. This is supported by Jenks (as cited in Laird, 2013), as policies of Sub-Saharan Africa parrot those in many Western societies, which are void of indigenous customs, beliefs, values, practices and kinship.

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The current study discussed that it is better for a child to be grown in their culture and with their relatives rather than propagating that the best interests of the child is only ensured by healthy life condition of the Westerners as well as well schooling and well dressing of the Westerners though the best interests of the child is still vague in itself. In line with this, ACPF (2012) confirmed that child's ethnic, religious, cultural and linguistic background should be given due consideration while dealing with adoption. In addition, Pence (2009) stated that best practice is imported from Western countries through support of donors rather than arising indigenous practices locally.

It is worth mentioning here that notions of childcare practices which are embedded in policies of Sub-Saharan Africa countries in general and Ethiopia in particular are ignorant of indigenous culture of the continent. Parroting the Western policies by African societies may have the intention of homogenization rather than maintaining indigenization, heterogenization and diversification. In addition, it is considered quite heretical that the Westerners have been in romanticisation in thinking globalization and acting localization that threatens glocalization rather than in thinking localization and acting globalization that treats diversification.

Perspectives of Guddifachaa

The data of the current study indicated that customary adoption is considered positively because it is common practice of indigenous culture of Oromo people that has been practiced since antiquity and it is in which infertile partners or families, who do not have children, take children through cultural ritual practice from other families to take care of the adoptees as their own biological children. It was further discussed that *guddifachaa* is viewed as acceptable cultural practice in which community feels empathy towards a family, who is left without

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adopting a child, because such family's property is misused and lost as well as their names are left forgotten due to their ignorance towards *guddifachaa*.

Furthermore, study showed that *guddifachaa* is essential to keep maintained house of adoptive families, maintained continuity of genealogical line and get inheritors of property; and more importantly, *guddifachaa* is positively considered when wellbeing and benefits of the children are respected and the best interests of the child is ensured. Data of the study from the triad parties, elders, *Abbaa Gadaa* and experts have stressed that *guddifachaa* is seen positively since it is common practice in Oromo culture in which childless families get their own children.

Likewise, when treating the current data with the existing literature, they support each other. Accordingly, adoption is a tremendous gift for the adopted children, adopted families and biological families. The triad parties have positive perspectives towards adoption, particularly adoptive families have a very strong respect and dignity for institution of *guddifachaa* because they have got their own children as well as it is highly successful societal solution for children, whom biological families could not bring up (Brodzinsky, 1993; Dessalegn Negeri, 2006; Fagan, 2002; Groza & Bunkers, 2014). It is believed that the Oromo have positive views towards *guddifachaa* since it is in which childless families are endowed with adopted children like theirs.

Nexus between Guddifachaa and the Best Interests of the Child

The study presented that there is no dichotomy between adopted and biological children, or Oromo people do not abuse adopted children because they have deep values and entrenched *Safuu* for human beings in general. It was further stipulated that raising children does not necessarily mean providing food rather it has totality concept by fulfilling spiritual and affection so that bringing up children is all about emotions and materials invested on the adopted children by adoptive family. Oromo people are not only abided by *Safuu* in bringing up these children but

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also children have to be taught underlying values and principles of it. Furthermore, the study found out that adoptive families help adoptees to train to ride horse, play riddles, throw spear and swim river in order to make them socially and psychologically capable of them as well as it is the best interests of the child when the adoptive families bring up the children appropriately by caring for hygiene of adoptees, fulfilling basic needs, providing education, making them get married, building for them house and teaching them their extended families, neighbors, and clan.

Correspondingly, ACRWC (1990) and UNCRC (1989) implied that the best interests of the child is very crucial in all matters concerning the care, support, protection and wellbeing of a child. In addition, Kelly (1997) confirmed the best interests of the child is seen from parental involvement refers to physical caretaking including feeding, bathing, providing safety, obtaining medical care and performing bedtime rituals by primary caretaker. Another dimension of parental involvement is emotional involvement, which is critical for children's well-being including nurturance, expression of love and acceptance, support for the child's interests and activities and the promotion of positive self-esteem. Emotional involvement also involves provision of social, moral and behavioral guidance such as appropriate disciplining, modeling of socially acceptable behaviors and imparting of values. Parents provide intellectual stimulation encompassing different activities play and recreation to promote children's social and motor development, sense of competence, learning the meaning of rules and sharing pleasurable experiences. From the discussion, it is noted that everything is fulfilled for adopted children similar to biological children from all aspects of economic, social, psychological, spiritual, physical and intellectual.

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In the study, it was discussed that adoptive families have substituted biological families because adoptees have strong relationships, attachment as well as feeling closeness and belongingness. Adoptees have also felt outsiders to their biological families due to their being brought up and given caring by adoptive families. This is similar with continuity of Kelly (1997), uninterrupted succession in the changed family structure or it is in which the relationship is completely replaced to the ties to the biological family and replicated within adoptive families in all aspects of an original parent-child relationship.

Data obtained from the field indicated that there is a permanent relationship between adoptive families and adoptees that is why introduction between biological families and adoptees is rarely existent. It was also deliberated that discharging role is not a matter of biological father rather it is one who plays the role to bring up and care for the given child by fulfilling what is deemed necessary for one's child. Thus, adoptive families can play equal roles that can be played by biological families in their parental roles. In line with this, Kelly (1997) defined stability is achieved through relationships, reliable and responsive attentions, and the availability of child's caretakers as well as other significant others. This is to mean that under normal circumstances, *guddifachaa* is final and irrevocable as well as sustained and stable like that of original relationship of natal family-child.

The study pointed out that in customary adoption, adoptee does not only belong to adoptive families but also he/she belongs to clan; and they have everything in Oromo society as per to *Safuu*, which binds together both adoptive families and adoptees. Thus, it is holistic in its characteristics rather than legal binding in formal adoption to secure property inheritance, which is a kind of artificial in its characteristics. Undertaking *guddifachaa* at court is much overlooked

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that misses cultural ceremony that is highly valued and respected and witnessed by community rather than by mere court.

According to the current data of the study, it was debated that there is no dichotomization between adopted and biological children because role or duty of being fatherhood is characterized when he as a father is fulfilling what is deemed necessary for one's child so that being fatherhood or motherhood is socially or culturally constructed. Thus, both adopted and biological children are treated with the same eyes without any discrimination.

Furthermore, it is widely described that blessing ceremony, which is an asset, takes up great value when *guddifachaa* undergoes because Oromo people believe that everything happens by blessings, which strongly ties together both adoptive families and biological families. The blessings and oath undertaken on ritual day is respected and feared not to be broken because it has a kind of psychological "warfare". Thus, rather than value evidence on paper, Oromo people give value for blessings and oath carried on ritual day of *guddifachaa*. In brief, blessings ceremony of *guddifachaa* helps adopted children to be protected, cared, supported like that of their own children and more importantly, it is in which adoptive families are receiving roles of their obligation to take care of them appropriately and fulfilling what is deemed necessary for one's child to be brought up properly based on their economic capacity.

Similarly, the data discussed by the current study shared with evidences existing in the literature. Accordingly, Dessalegn Negeri (2006) asserted that *guddifachaa* is undertaken through oath, which is a binding and unbreakable law on both adoptive parents and birth families. He further stated that according to customary law, the Oromo have *Safuu* not to maltreat in all aspects of an adopted child. It is a mutual responsibility and obligation in that the adopted children get protection and material benefit including inheritance. In addition, Tariku

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Ayana (2015) indicated that there is no contractual agreement in formal adoption rather in Oromo society, social value and social contract play a significant role to promote the wellbeing of both adopted children and adoptive parents by clearly indicating the rights and responsibilities of the child and the adoptive parent that can promote the desired goal of adoption. In congruent with this, Ayalew Duressa (2002) asserts that in Oromo culture, *guddifachaa* is seen an asset for children in general and adopted children in particular so that these children must be well treated, protected, cared for and brought up properly by adoptive family as well as by society at large.

The study stated that *guddifachaa*, which is undertaken by ritual principle, is highly respected and valued as well as the ritual event is attended and witnessed by elders, neighbors, community and clans so as to know that a new child is adopted to new family and new clan for the purpose of guaranteeing what is necessary for one's child. This is supported by Ayalew Duressa (2002) as customary adoption is guided by customary rules, regulations and principles that maintained, controlled, sanctioned, and enforced by traditional community leaders, the clan leaders, and *Abbaa Gadaas*.

Chapter Six: Conclusion and Implications

Introduction

The chapter consists of two parts. The first part deals with conclusion and second part presents implications. Conclusion was drawn from key data of the study pertinent to the three research questions. The researcher has connected the data of this study with evidences of other studies and their implications in order to make recommendations for subsequent actions. These include: implications for education, research, policy, social workers, other concerned bodies and practice.

Conclusion

The study described *guddifachaa* as an indigenous childcare practice of Oromo society and what it means to serve “the best interests of the child” from perspectives of adopters, adoptees and birth families, and identified mechanisms for revitalization of it in Tulama Oromo. The study has utilized descriptive qualitative case study as to understand the practice and meanings of *guddifachaa*, its connection with the best interests of the child and ultimately, the efficacy of revitalizing *guddifachaa* as a culturally appropriate child welfare practice. *Guddifachaa* is driven from Afan Oromo term and is common cultural practice of Oromo society in which families have been adopting for various motives based on its ritual purpose since time immemorial.

One of the peculiarities in the Oromo practice of *guddifachaa* is that children are predominantly adopted for social protection and social security of adoptive families. Accordingly, as to the data of the study, there are different motives for *guddifachaa* to be undertaken in Oromo culture such as to be cared and helped by adoptees; get inheritor for one's property; have protection and security; keep maintained house of adoptive families; keep remembered their names; and keep maintained continuity of one's lineage. Male children are

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largely adopted than female children since the society believes in males genealogical lines and assumes that males can play different roles that may not be discharged by females as a result of social construction.

Data obtained from different participants indicated that *guddifachaa* is positively viewed because it is an indigenous culture in which childless families or those who interested in seeking children get children to be cared and helped in the long run and eventually to get inheritors to their property. Regarding future of *guddifachaa*, the participants of the study blatantly stated that court adoption is in place in order to support customary adoption. In other words, it was discussed that customary adoption should be continued to be carried out according to cultural ceremony of *guddifachaa*, but in order to further strengthen customary adoption, eventually it should be given recognition in front of court to guarantee property inheritance.

Guddifachaa is very advantageous for the triad parties including adoptive families, adoptees and biological families. Regarding the best interests of the child, due to deep-rooted of *Safuu* among the Oromo people, adopted children are well treated and rarely mistreated. It was further depicted that adoptive families were fulfilling basic needs, provision of education, fulfilling spiritual and affection and caring for hygiene of adoptees; and property inheritance is also provided or shared for them. The relationship of adoptive families with adoptees has successfully substituted the already existing relationship of biological families with biological children; and it was also uncovered that the relationship of adoptive families with adoptees is irrevocable and sustained in Oromo culture as far as customary adoption is fitted into the best interests of the child.

As challenges of *guddifachaa*, invasion of Absynians, Christianization, and Islamization had had an impact on indigenous culture of the Oromo people as a whole and indigenous childcare

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practice, customary adoption in specific. In addition, since the current existing legal instruments of the country are echoing of the Western policies, it is a big challenge for adapting or incorporating the indigenous knowledge of the Oromo people.

The data of the study indicated that registration of *Gadaa* system in UNESCO as intangible cultural heritage of the world; using of *guddifachaa* term in different legal instruments of the country; re-strengthening of *Gadaa* system in different parts of Oromia; and being of *guddifachaa* as cultural practice of Oromo society can be considered as prospects of *guddifachaa*. *Guddifachaa* can be revitalized if the system of Oromo as a whole is revived; and all the underlying values of *Safuu* should be respected and valued as in the previous days. It is deduced that in order to revitalize *guddifachaa*, first *Gadaa* system should be revived because it is all about cultural, social and political issues as far as it is the symbol umbrella of the Oromo's identity.

If Sub-Saharan Africa countries in general and Ethiopia in particular is “really” opting for diversity and heterogeneity, indigenous childcare practice like *guddifachaa* should be supported in order to revitalize this kind of culture that has been impacted by external and internal pressure forces. Indigenization of childcare practice has paramount importance if it is integrated and adapted into legal instruments of the country for children as a whole and OVC in particular. Since assets of *guddifachaa* outweigh its liabilities; and its liabilities can be mitigated when law of the land comes to support it. This eventually ensures the best interests of the child undoubtedly by the time customary and formal adoption go together simultaneously.

Guddifachaa is a gratuitous transfer of childcare practice through indigenization that should be nurtured, promoted and implemented for the wellbeing of children in general and OVC in particular that needs to be integrated and adapted into formal adoption as well as pertaining legal

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instruments of the country. More importantly, the findings of the study pave ways to stimulate discussion and debate among researchers and development practitioners over controversy of *guddifachaa* whether it is fitted into principles of the best interests of the child. The findings of the study would also serve as inputs for consumers of the study be it governmental organizations and broader society in how they carry out both customary and formal adoption simultaneously.

The study found out that Oromia regional state is at the top in undertaking domestic adoption in general and customary adoption in particular rather than inter-country adoption. For this reason, it can be noted that *guddifachaa* is not only indigenous childcare practice but also it can be considered as best practice. Thus, this best practice should be expanded and taught to other people beyond the regional state.

Implications

The data of the study pointed out that *guddifachaa* is an indigenous cultural practice or an asset of Oromo society in which one who does not have child or one who is interested in adopting, takes a child through *guddifachaa*. It was further implied that customary adoption is a base for formal adoption and it has essential benefits for children and childless families. In spite of its benefits, *guddifachaa* has been facing challenges from legal instruments of the country and previous regimes. Thus, to save this asset, the researcher argued that different implications should be in place to preserve and promote this indigenous childcare practice as follows.

Implication for Education

The study showed that *guddifachaa* is an asset in which childless families were getting children. Institutions, which are indigenous culture in general and *guddifachaa* in particular are rarely given attention by academic curriculum of Ethiopia though they are valued institutions. Thus, Higher Education Institutions in general and Schools or Departments of Social Work in

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different parts of the universities in particular should incorporate in their curriculum in order to acknowledge or give recognition for indigenous culture. More importantly, since the curriculum of African countries in general and Ethiopia in particular is void of indigenous knowledge, policy makers, researchers and development practitioners should work hard in having this kind of indigenous knowledge in their curriculum starting from primary level up to tertiary level. In addition, this study may be used for educating people, who may not know its contribution and benefits for children as a whole.

African researchers, policy makers and curriculum developers breathe through the Western breathing system. Because the researcher argues that their mind is invaded by the perdition and benefits of the Western. As a result, local knowledge is absent in the curriculum as well as in the legal instruments. This may have hidden agendas, which are invisible for public, but intended for homogenization by systematic elimination of diversification. This homogenization may be propagated by the Western hegemonic knowledge and African undemocratic states. Thus, this systematic elimination of heterogenization and diversification should be mitigated if indigenous knowledge is entertained in the local curriculum and legal instruments.

Implication for Research

Research is very essential to bring fore an issue from its hidden. Although *guddifachaa* is an indigenous practice that receives attention of scholars recently; it still requires further research on its different dimensions/aspects. Thus, the researcher believed that *guddifachaa* requires rigorous researches in the future on the following issues. First, comparative study of customary and formal adoption needs to be studied because the previous studies including the current one hardly discuss it. Second, attitudes towards customary adoption/*guddifachaa* in Oromia, which is either its quantitative study or mixed method, should be undertaken because the previous studies

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and the current one were exclusively qualitative study. Third, although the current study found out that customary adoption is currently receiving objections in failing to fulfill the benefits of adopted children in general and property inheritance in particular so that future research needs to focus extensively and comprehensively on risks of *guddifachaa*.

Implication for Policies

The study implied that there are Family Code and Adoption Guidelines at both federal level and Bureau of Oromia, and Alternative Childcare Guidelines are generally discussing adoption rather than customary adoption. In other words, customary adoption was rarely mentioned by these legal instruments rather than formal adoption. Therefore, the researcher demands that customary adoption should have a separate guideline particularly at OBWCA. A policy should also give recognition for customary adoption at least its articles both at federal and regional levels.

Implication for Social Workers

Data obtained from the current study showed that *guddifachaa* is an essential and beneficial institution for the wellbeing and life of children. Taking into consideration its importance and benefits of *guddifachaa* as an asset, social workers should advocate for indigenous domestic adoption, which is customary adoption rather than propagating inter-country adoption. In addition, social workers should have significant roles to play in publicizing indigenous culture, for instance, customary adoption. In general, social workers should work in all aspects/directions for the betterment of *guddifachaa* as indigenous childcare practice.

Implication for other Concerned Bodies

The study indicated that governmental organizations were not giving attention for child protection. In addition, it was discussed that Ministry of Women and Children Affairs at federal

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level and Oromia Bureau of Women and Children Affairs at regional level was hardly giving recognition to customary adoption. Thus, since customary adoption is a base for formal adoption, governmental and non-governmental organizations should support and give recognition for *guddifachaa*. More to the point, asset of *guddifachaa* infers the importance of customary adoption is irrefutable so that such an indigenous cultural practice should not limited to its birth place, Oromia rather it is better to scale up to different parts of the country.

Implication for Practice

Data attained from the study showed that currently customary adoption was negatively impacted by legal adoption of this country that weakens or declines customary adoption to be practiced. It was also stipulated that both customary and formal adoption should go hand in hand in order to support each other. This is to mean that after customary adoption is carried out ritually according to Oromo culture, it should be given recognition by court. On the same page, the researcher definitely believes that court should be in place in order to support customary adoption further rather than the attempt of replacing.

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Appendixes**Appendix A: Informed Consent Form for Participation of Adopted Children**

1. Title: *Guddifachaa* an Indigenous Childcare Practice of Oromo Society: Perspectives and Mechanisms of Revitalization in Tulama Oromo
2. Researcher: Taye Didha Aredo
 MSW Student in School of Social Work at
 Addis Ababa University
 Cell phone: +2519-13-39-83-48
 E-mail: tayedida@yahoo.com
3. Purpose of the Study: The purpose of this study is to describe *guddifachaa* as an indigenous childcare practice of Oromo society and what it means to serve “the best interests of the child” from perspectives of adopters, adoptees and birth families and ways to revitalize in Tulama Oromo.
4. Inclusion Criteria: Adopted children aged twelve to less than eighteen and who are culturally adopted and know that they are *guddifachaa* children.
5. Number of participants: 20
6. Privacy-Confidentiality and Anonymity: Adopted children were anonymous and confidentiality was maintained. Results of the study may be published, but no names or identifying information will be included in the publication.
7. Benefits: It has no potential benefits.
8. Risks: It has no potential risks.
9. Right to Refuse: Adopted children might choose not to participate or decline to answer any question at any time without penalty.

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

10. Time Duration: The interview might last approximately 45-60 minutes.
11. Tools of Data Collection: Notes would be written during the interview and audio recorder of the interview and subsequent dialogue would be recorded.
12. Consent and Assent: Parental permission should be given first and adopted children must assent it before interview takes place.
13. Types of Informed Consent: Since parental permission was verbal as well as child's assent, there would be no consent form.
14. Signatures:

The study has been discussed with me and all my questions have been answered. I may direct additional regarding study specifics to the researcher. If I have questions about any concern, I can contact the researcher's advisor Debebe Ero (PhD, Assistant Professor), who is currently Dean of College of Social Sciences at Addis Ababa University through mobile phone: +2519-11-63-92-36 or email: debebe11157@yahoo.com. In addition, I can contact Ashenafi Hagos (PhD), who is the current Head of Social Work Department in School of Social Work at Addis Ababa University via cell phone: +2519-11-09-98-88 or email: ashehagos@yahoo.com. I will allow my child to participate in the study as described above.

Signature of Parental Permission:..... Date:.....

The parent/guardian has indicated to me that he/she is willing to the study. I verify that I have read and explained this consent form to the parent/guardian as he/she has given permission for the child to participate.

Signature of Researcher:..... Date:.....

Consent Form for Adopted Children

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

I, Pseudonym _____, agree to be part of the study that describes the *guddifachaa* as an indigenous childcare practice of Oromo society and what it means to serve “the best interests of the child” from perspectives of adopters, adoptees and birth families and ways to revitalize it. I will engage myself for the in-depth interview to provide adequate information that the researcher wants to collect in the study site and decide to stop being in the study at any time without getting in trouble. Before I have agreed to participate in the study, parental permission has been asked and informed consent will be read by the researcher. After I have asked the researcher about points that I want an explanation, I assent to the researcher to participate in the study.

Child’s Signature:.....Age:.....Date:.....

The adopted child has indicated to me that he/she is willing to be part of the study. I certify that he/she has understood this consent form and assented to be in the study.

Signature of Researcher: _____ Date: _____

Thank You!

Appendix B: Informed Consent Form for Participation of Adult Participants

1. Title: *Guddifachaa* an Indigenous Childcare Practice of Oromo Society: The Perspectives and Mechanisms of Revitalization in Tulama Oromo
2. Researcher: Taye Didha Aredo
MSW Student in School of Social Work at
Addis Ababa University
Cell phone: +2519-13-39-83-48
E-mail: tayedida@yahoo.com

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

3. Purpose of the Study: The purpose of this research is to describe *guddifachaa* as an indigenous childcare practice of Oromo society and what it means to serve “the best interests of the child” from perspectives of adopters, adoptees and birth families and ways to revitalize in Tulama Oromo.
4. Inclusion Criteria: Individuals aged 18 and above and who have exposure of *guddifachaa* practice.
5. Number of Participants: 20
6. Privacy-Confidentiality and Anonymity: Participants were anonymous and confidentiality was maintained. Results of the study may be published, but no names or identifying information will be included in the publication.
7. Benefits: It has no potential benefits.
8. Risks: It has no potential risks.
9. Right to Refuse: Participants might choose not to participate or decline to answer any question at any time without penalty.
10. Time Duration: The interview might last approximately 45-60 minutes.
11. Tools of Data Collection: Notes would be written during the interview and audio recorder of the interview and subsequent dialogue would be recorded.
12. Types of Informed Consent: Since participant agreed to participate verbally, there would be no consent form.
13. Signatures:

The study has been discussed with me and all my questions have been answered. I may direct additional regarding study specifics to the researcher. If I have questions about any concern, I can contact the researcher’s advisor Debebe Ero (PhD, Assistant Professor),

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

who is currently Dean of College of Social Sciences at Addis Ababa University through mobile phone: +2519-11-63-92-36 or email: debebe11157@yahoo.com. In addition, I can contact Ashenafi Hagos (PhD), who is the current Head of Social Work Department in School of Social Work at Addis Ababa University via cell phone: +2519-11-09-98-88 or email: ashehagos@yahoo.com. I agree to participate in the study as described above.

Pseudonym of Participant.....Signature of Participant:.....Date:.....

The participant has indicated to me that he/she is willing to the study. I verify that I have read and explained this consent form to the participant as he/she has given willingness to participate in the study.

Signature of Researcher:..... Date:.....

Thank You!

Appendix C: Interview Guides for Adoptive Families

A. Demographic Information of Adoptive Families

Pseudonym.....

1. Sex-----
2. Age-----
3. Religion-----
4. Ethnicity-----
5. Educational status-----
6. Marital status.....
7. Place of residence-----

B. Interview Guides for Adoptive Families

a. Decription of the Customary Adoption/Guddifachaa

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

1. How would you describe *guddifachaa*? (Probe: definition, knowledge)
 2. Reasons of *guddifachaa*? (Probe: motives of *guddifachaa*, who demands for adoption, reasons of adopting your child)
 3. Would you tell me about your child? (Probe: gender (male/female, why), behavior, how you treat, affiliation, life meanings of your adopted child)
 4. What are the rewarding aspects of *guddifachaa*? (Benefits)
 5. Does *guddifachaa* have a risk? If yes, describe it? (Disadvantages)
 6. What is your perspective towards *guddifachaa*? (Probe: feelings come to your mind, meanings in your life, image you have, beliefs and perceptions about *guddifachaa*, satisfaction of it, positive and negative perspectives, future of *guddifachaa*)
- b. Nexus between Guddifachaa and the Best Interests of the Child**
7. How is *guddifachaa* understood from best interests of the child? (Probe: right of child, access to education, property inheritance, participation in decision affecting his/her life, fulfilling basic need)
- c. Revitalization of Guddifachaa**
8. Ways of revitalization (Probe: who should do what (the three parties, government, community))

Appendix D: Interview Guides for Adoptees**A. Demographic Information of Adoptees**

Pseudonym.....

1. Sex-----
2. Age-----

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

3. Religion-----
4. Ethnicity-----
5. Educational status-----
6. Marital status (optional).....
7. Place of residence-----

B. Interview Guides for Adoptees**a. Description of the Customary Adoption/Guddifachaa**

1. How would you describe *guddifachaa*? (Probe: definition, knowledge)
2. Reasons of *guddifachaa*? (Probe: motives of *guddifachaa*)
3. What do you feel to be an adoptee? (Probe: Your treatment by adoptive family)
4. What are the rewarding aspects of *guddifachaa*? (Benefits)
5. Does *guddifachaa* have a risk? If yes, describe it? (Disadvantages)
6. What is your perspective towards *guddifachaa*? (Probe: feelings come to your mind, meanings in your life, image you have, beliefs and perceptions about *guddifachaa*, satisfaction of it, positive and negative perspectives, future of *guddifachaa*)

b. Nexus between Guddifachaa and the Best Interests of the Child

7. How is *guddifachaa* understood from best interests of the child? (Probe: regarding respecting of right of child, access to education, property inheritance, participation in decision affecting his/her life, fulfilling basic needs)

c. Revitalization of Guddifachaa

8. Ways of revitalization (Probe: who should do what (the three parties, government, community))

Appendix E: Interview Guides for Birth Families

A. Demographic Information of Birth Families

Pseudonym.....

1. Sex-----
2. Age-----
3. Religion-----
4. Ethnicity-----
5. Educational status-----
6. Marital status.....
7. Place of residence-----

B. Interview Guides for Birth Families

a. Description of the Customary Adoption/Guddifachaa

1. How would you describe *guddifachaa*? (Probe: definition, knowledge)
2. Reasons of *guddifachaa*? (Probe: motives of *guddifachaa*, who demands for adoption, kinds of family adopting a child)
3. Would you tell me about the child you have relinquished for *guddifachaa*?
(Probe: regretting for your child)
4. What are the rewarding aspects of *guddifachaa*? (Benefits)
5. Does *guddifachaa* have a risk? If yes, describe it? (Disadvantages)
6. What is your perspective towards *guddifachaa*? (Probe: feelings come to your mind, meanings in your life, beliefs and perceptions about *guddifachaa*, satisfaction of it, positive and negative perspectives, future of *guddifachaa*)

b. Nexus between Guddifachaa and the Best Interests of the Child

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

7. How is *guddifachaa* understood from best interests of the child? (Probe: regarding respecting of right of child, access to education, property inheritance, participation in decision affecting his/her life, fulfilling basic needs)

c. **Revitalization of Guddifachaa**

8. Ways of revitalization (Probe: who should do what (the three parties, government, community))

Appendix F: Interview Guides for Abbaa Gadaa/ Elders

A. Demographic Information of Abbaa Gadaa/Elders

Pseudonym.....

1. Sex-----
2. Age-----
3. Religion-----
4. Ethnicity-----
5. Educational status-----
6. Marital status.....
7. Place of residence-----

B. Interview Guides for Abbaa Gadaa/Elders

a. Decription of the Customary Adoption/Guddifachaa

1. How would you describe *guddifachaa*? (Probe: definition, knowledge)
2. Reasons of *guddifachaa* practice (Motives of *guddifachaa*, who demands for adoption, what kinds of parents practice *guddifachaa*, the most adopted child (male/female, why))

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

3. How was *guddifachaa* started in Oromo society? (Probe: for child welfare protection or parent welfare protection, trends of *guddifachaa*)
4. Types of *guddifachaa*
5. Contributions/benefits of *guddifachaa* for Oromoo society (Probe: benefits for adoptive family, adoptees, birth family, OVC, state)
6. Does *guddifachaa* have a risk? If yes, describe it? (Disadvantages)
7. Challenges of *guddifachaa* (Probe: past, current and future situations that hinder the promotion of *guddifachaa*)
8. What is your perspective towards *guddifachaa*? (Probe: beliefs and perceptions about *guddifachaa*, positive and negative perspectives, future of *guddifachaa*)

b. Nexus between Guddifachaa and the Best Interests of the Child

9. How is *guddifachaa* understood from best interests of the child? (Probe: nexus between *Safuu* and the wellbeing/right of child, adoptive families are able to bring up the adopted child in relation to resources they have, the well-being of adoptive families, right of child, treatment of adopted child with other offspring, access to education, property inheritance, participation in decision affecting his/her life, fulfilling basic needs, continuity, stability, parental involvement (physical caretaking and emotional involvement), grown in culture and language of the ethnic group)
10. How do you compare *guddifachaa* versus formal/court adoption? (Probe: *Safuu* versus legal binding, liability aspects of *guddifachaa*)

c. Revitalization of Guddifachaa

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

11. Situations that promote the practice of *guddifachaa* (Probe: prospects of *guddifachaa*)
12. What do you think mechanisms for *guddifachaa* to be revitalized? (Probe: from government (policy and policy makers), from the society, from educators)

Appendix G: Interview Guides for Experts**A. Demographic Information of Experts**

Pseudonym

1. Sex-----
2. Age-----
3. Religion-----
4. Ethnicity-----
5. Educational status-----
6. Marital status.....
7. Place of residence-----

B. Interview Guides for Experts**a. Description of the Customary Adoption**

1. How would you describe *guddifachaa*? (Probe: definition, knowledge)
2. Reasons of *guddifachaa* practice (Motives of *guddifachaa*, who demands for adoption, what kinds of parents practice *guddifachaa*, the most adopted child (male/female, why))
3. How was *guddifachaa* started in Oromo society? (Probe: for child welfare protection or parent welfare protection, trends of *guddifachaa*)
4. Types of *guddifachaa*

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

5. Contributions/benefits of *guddifachaa* for Oromo society (Probe: benefits for adoptive family, adoptees, birth family, OVC, state)
6. Does *guddifachaa* have a risk? If yes, describe it? (Disadvantages)
7. Challenges of *guddifachaa* (Probe: past, current and future situations that hinder the promotion of *guddifachaa*)
8. What is your perspective towards *guddifachaa*? (Probe: beliefs and perceptions about *guddifachaa*, positive and negative perspectives, future of *guddifachaa*)

b. Nexus between Guddifachaa and the Best Interests of the Child

9. How is *guddifachaa* understood from best interests of the child? (Probe: Nexus between *Safuu* and the wellbeing/right of child, adoptive families are able to bring up the adopted child in relation to resources they have, the well-being of adoptive families, right of child, treatment of adopted child with other offspring, access to education, property inheritance, participation in decision making affecting his/her life, fulfilling basic needs, continuity, stability and parental involvement (physical caretaking and emotional involvement, grown in culture and language of the ethnic group))
10. How do you compare *guddifachaa* versus formal/court adoption? (Probe: *Safuu* versus legal binding, missing aspects of *guddifachaa*)

c. Revitalization of Guddifachaa

11. Situations that promote the practice of *guddifachaa* (Probe: prospects of *guddifachaa*)
12. Policies and legal environment that facilitate the promotion.

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

13. Your views about *guddifachaa* in light of the Social Protection Policy and Sustainable Developmental Goals? (Probe: protect children's wellbeing and promote well-being for all at all ages)
14. What do you think mechanisms for *guddifachaa* to be revitalized? (Probe: from government (policy and policy makers), from the society, from educators)

Appendix H: Observation Checklists

A. Observation Checklist for Adoptive Families, Adoptees and Birth Families

1. Facial and emotional expressions while uttering the issue at hand
2. Non-verbal communication and cues (gesture)
3. Communication style (manner of conveying message, informal conversation)
4. Nature and pattern of interactions (relationship between adoptees and adoptive families, roles of their relationship, visible characteristics)
5. Wearing style (clothes)
6. Physical setting (typical housing)
7. Social setting (neighborhood, characteristics, roles, tasks)
8. Social actor's interpretation (gender, attitudes, social status, formal interview)

Appendix I: The Translation of the Appendix from English to Afan Oromo

Dabaleewwan

Dabalee A: Guca Waliigaltee Daa'imman Guddifamaniif Qophaa'e

1. Mata-duree: Guddifachaa Akka Kunuunsa Daa'immaniitti: Ilaalcha Jiruufi Haallan Itti Deebisanii Dandamachiisuun Danda'amu, Haala Oromoo Tuulamaa Keessatti
2. Qorataa: Taayyee Didhaa Araddoo
Barataa Digrii Lammaffaa Mana Barumsa Soshal Workii

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

Yunivarsiitii Finfinnee

Lakk. Bilbilaa: +251-09-13-39-83-48

Emeyelii: tayedida@yahoo.com

3. Kaayyoo Qorannichaa: Kaayyoon qorannoo kanaa ilaalcha qaamonni sadan guddifachaafi fedhii daa'ima dursa kennuu irratti qaban addeessuufi tooftaalee ittin deebisanii dandamachiisan lafa kaahuudha.
4. Ulaagaalee Hammataman: Daa'imaman guddifataman kan waggaa kudha lamaa hanga kudha saddeetii gidduu jiranifi guddifachaadhan guddifatamuu isaanii kan beekan hammata.
5. Baay'ina Hirmaattootaa: 20
6. Iccitii Eeguu fi Maq-maleessa: Daa'imman guddifataman maq-maleessaafi iccitiin isaanii kan eegame taha. Argannoon qorannichaas tarii maxxansiifamuu ni danda'a. Haa tahu malee, maqaafi odeeffannoon maqaa hirmaattootaa ibsu maxxansicha keessatti hin eeramu.
7. Faayidaa: Faayidaa qabatamaa tahe hin qabu.
8. Miidhaa: Miidhaa qabatamaa tahe hin qabu.
9. Mirga Diiduu: Daa'imman guddifataman qorannoo kana keessatti hirmaachuu dhiisuuf mirga qabu. Akkasumas gaaffii yaada irratti kennuu hin barbaadne deebisuu dhiisuus ni danda'u; adabbii tokko malee.
10. Yeroo: Yeroon gaaffiifi deebii daqiiqaa 45-60 tahuu danda'a.
11. Meeshaaleen Odeeffannoon Ittiin Funaanamu: Odeeffannoon gaaffiifi deebii irra argamu barruulee yaadannoo irrattii ni qabatama; akkasumas sagaleen warabbii gaaffiifi deebii akkasumas mariin tahu ni waraabama.

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12. Waligalteefi Tole Jechuu: Jalqaba irratti eeyyamni maatii daa'immanii irraa kennamuu qaba. Itti dabalees, otoo gaaffiifi deebiitti hin seenin dura daa'imman guddifaman sunillee tole jechuu qabu.
13. Akaakuuwwan Waligaltee: Yoo eeyyamni maatii daa'imman guddifatani waliigaltee barreeffamaa tahe, garagalchi tokko isaan biratti kan hafu tahe. Yoo eeyyamni maatiis tahee, kan daa'immanii afaaniin qofa tahe immoo, waliigalteen barreeffamaa hin jiraatu.
14. Mallattoo:
- Qorannicha ilaalchisee sirriitti na waliin mariin geggeeffameera. Akkasumas gaaffiileen koo hundi deebifamaniiru. Dhimma biraallee yoon qabadhe kallattiidhaan qorataa qorannoo kanatiif dhiyeessu nan danda'a. Yoon gaaffilee dhimmota barbaachisoo tahan irratti qabadhe, Dabbabaa Eeroo (PhD, Gargaaraa Profeesarii) yeroo ammaa kana Diinii Kolleejjii Saayinsii Hawaasaa Yunivarsiitii Finfinnee kan tahe karaa bilbilaa: +2519-11-63-92-36 yookiin emelii: debebe11157@yahoo.com quunnamuu nan danda'a.
- Dabalataanis Ashannaafii Hagoos (PhD, Gargaaraa Profeesarii) yeroo ammaa kana Itti Gaafatamaa Mummee Soshal Workii kan Mana Barumsaa Soshal Workii, Yunivarsiitii Finfinnee tahe karaa bilbilaa: +2519-11-09-98-88 yookiin emelii: ashehagos@yahoo.com quunnamuu nan danda'a. Daa'ima kiyyaa akka isheen/inni qorannoo kana keessatti hirmaattuuf/hirmaatuuf bifa armaan olitti eerame kanaan eeyyameefi jira.
- Mallattoo Eeyyama Maatii:.....Guyyaa:.....
- Maatiin/guddiftuun fedha ishee/isaa qorannoo kanaaf agarsiisaniiru. Wantin ani jabbeessee jechuu barbaadu, guca waliigaltichaa maatiif/guddiftuuf dubbiseera; akkasumas akka isheen/inni eeyyama daa'ima isheef/isaaf laattuf/laattuf qorannoo kana keessatti akka hirmaachisuuf yookiin hirmaachiftuu dursee ibseera. Itti dabalees,

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

qorannoo kana keessatti hirmaachuudhaf daa'imni tole jechuu ishee/isaa
agarsiiftee/agarsiisee ture.

Mallattoo Qorataa:.....Guyyaa:.....

Guca Daa'imman Guddifataamaniif Qophaa'e

Ani, (Maqaa Sobaa)_____,jedhama. Kaayyoon qorannichaa kanaa ilaalcha
qaamonni sadan guddifachaafi fedhii daa'ima dursa kennuu irratti qaban addeessuufi
tooftaalee ittin deebisanii dandamachiisan lafa kaahuudha. Gaaffiifi deebii gad-fageenyaa
keessatti hirmaachuudhaan odeeffannoo gahaa kennuun fedhii kiyya dha. Kun immoo
kan tahe erga maatiin kiyya dura akkan hirmaadhuuf na eeyyamaniifi tole jechuu kiyya
dhugoomsanii boodadha. Ani yeroo kamiyyuu qorannoo kana keessaa bahuufis tahee
dhiisuu nan danda'a. Ergan gaaffiifi yaada qabu gaaffadhee ibsi naf kennameen booda
hirmaannan kun fedha kiyya tahuu isaa afaaniin ykn mallattoo kiyyan agarsiiseera.

Mallattoo Daa'ima:.....Umrii:.....Guyyaa:.....

Daa'imni guddifatamte kun qorannoo kana keessatti hirmaachuuf fedha agarsiise/te.

Kanaaf, daa'imtittiin erga guca waliigaltichaa erga hubatee/teen booda, fedha isaa/ishee
agarsiisee/tee jira/jirti.

Mallattoo Qorataa.....Guyyaa.....

Galatni Kee Dachaadha!

Dabalee B: Guca Waliigaltee Ga'eessotaaf Qophaa'e

1. Mata-duree: Ilaalcha Guddifachaa Irratti Qaamonni Sadan Qabaniifi Haallan Itti
Deebisanii Dandamachiisan Oromoo Tuulamaa Keessatti
2. Qorataa: Taayyee Didhaa Araddoo
Barataa Digrii Lammaffaa Mana Barumsa Soshal Workii

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

Yunivarsiitii Finfinnee

Lakk. Bilbilaa: +251-09-13-39-83-48

Emeyelii: tayedida@yahoo.com

3. Kaayyoon Qorannichaa: Kaayyoon qorannicha kanaa ilaalcha qaamonni sadan guddifachaa fi fedhii daa'ima dursa kennuu irratti qaban addeessuufi tooftaalee ittin deebisanii dandamachiisan lafa kaahuu dha.
4. Ulaagaalee Hammataman: Namoota waggaa kudha saddeetiifi isaa ol tahan akkasumas aadaa guddifachaa beekaniif.
5. Baay'ina Hirmaattootaa: 20
6. Iccitii Eeguu fi Maq-maleessa: Hirmaattootaaf maq-maleessaafi iccitiin isaanii kan eegame taha. Argannoon qorannichaa tarii maxxansiifamuu ni danda'a. Haa tahu malee, maqaafi odeeffannoon maqaa hirmaattootaa ibsu maxxansicha keessatti hin eeramu.
7. Faayidaa: Faayidaa qabatamaa tahe hin qabu.
8. Miidhaa: Miidhaa qabatamaa tahe hin qabu.
9. Mirga Diiduu: Hirmaattootni qorannoo kana keessatti hirmaachuu dhiisuuf mirga qabu. Akkasumas gaaffii yaada irratti kennuu hin barbaadne, deebisuu dhiisuus ni danda'u; adabbii tokko malee.
10. Yeroo: Yeroon gaaffiifi deebii daqiiqaa 45-60 tahuu danda'a.
11. Meeshaaleen Odeeffannoon Ittiin Funaanamu: Odeeffannoon gaaffiifi deebii irra argamu barruulee yaadannoo irrattii ni qabatama akkasumas sagaleen warabbii gaaffiifi deebii akkasumas mariin tahu ni waraabama.

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12. Akaakuuwwan Waligaltee: Yoo eeyyamni hirmaattootaa waliigaltee barreeffamaa tahe, garagalchi tokko isaan biratti kan hafu taha. Yoo eeyyamni hirmaattootaa immoo afaaniin qofa tahe, waliigaltee barreeffamaa hin jiraatu.

13. Mallattoo:

Qorannicha ilaalchisee sirriitti na waliin mariin geggeeffameera. Akkasumas gaaffiileen koo hundi deebifamaniiru. Dhimma biraallee yoon qabadhe kallattiidhaan qorataa qorannoo kanatiif dhiyeessu nan danda'a. Yoon gaaffilee dhimmota barbaachisoo tahan irratti qabadhe, Dabbabaa Eeroo (PhD, Gargaaraa Profeesarii) yeroo ammaa kana Diinii Kolleejjii Saayinsii Hawaasaa Yunivarsiitii Finfinnee kan tahe karaa bilbilaa: +2519-11-63-92-36 yookiin emelii: debebe11157@yahoo.com quunnamuu nan danda'a.

Dabalataanis Ashannaafii Hagoos (PhD, Gargaaraa Profeesarii) yeroo ammaa kana Itti Gaafatamaa Mummee Soshal Workii kan Mana Barumsaa Soshal Workii, Yunivarsiitii Finfinnee tahe karaa bilbilaa: +2519-11-09-98-88 yookiin emelii: ashehagos@yahoo.com quunnamuu nan danda'a. Akka armaan olitti eerame kana irratti hundaa'uudhan, anis qorannoo kana keessatti hirmaachuudhaaf eeyyamamaa tahuu koo nan mirkaneessa.

Maqaa Sobaa.....Mallattoo Hirmaataa/ttuu:.....Guyyaa:.....

Hirmaataan/ttuun fedha isaa/ishee qorannoo kanaaf agarsiisaniiru. Wantin ani jabbeessee jechuu barbaadu, guca waliigaltichaa hirmaataaf/hirmaattuuf dubbiseera; akkasumas, akka isheen/inni qorannoo kana keessatti hirmaattuuf ykn hirmaattuuf dursee ibseefi jira.

Mallattoo Qorataa:.....Guyyaa:.....

Galatni Kee Dachaadha!

Dabalee C: Gaaffilee Qajeelfamaa Maatii Guddifataniif Qophaa'e

A. Ragaalee Bu'uuraa Maatii Guddifatani

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

Maqaa dhugaa hin tahin_____

1. Saala_____
2. Umrii_____
3. Amantii_____
4. Saba_____
5. Sadarkaa barumsaa_____
6. Haala fuudhaafi heerumaa
7. Iddoo jireenyaa_____

B. Gaaffiilee Qajeelfamaa Maatii Guddifataniif Qophaa’e

a. Addeessa Guddifachaa

1. Guddifachaa akkamitti ibsita? (Ibsa: hiika, beekumsa)
2. Sababiiwwan guddifachaa (Ibsa: daa’ima guddifachaa fudhachaa akkamitti murteesite, guddifachaa fudhachuu eenyutu gaafata)
3. Waa’ee daa’ima kee guddifattee naf himi mee? (Ibsa: korniya (dhiira ykn dubartii, maaliif, amala, akkamitti kunuunsita, jaalala ati qabduuf, jijjiirama erga guddifateen booda dhufe)
4. Bu’aa guddifachaan qabu maal jetta? (Faayidaalee isaa)
5. Guddifachaan miidhaa qabaa? Yoo eeyyeeni jette, ibsi?
6. Ilaalchi ati guddifachaa irratti qabdu maal fakkaata? (Ibsa: miira akkamitu sitti dhagama, hiika jireenya kee keessatti qabu, fakkaattii ati qabdu, amantaafi hubannoo, gammachuu ati qabdu, ilaalcha gaariifi yaraa, egereen guddifachaa)

b. Hariiroo Guddifachaafi Fedhii Daa’immanii Dursiisuu

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

7. Guddifachaan akkamitti fedhii daa'immanii dursiisaa/eegsiisaa jira? (Ibsa: mirga daa'ima eegsisuu ilaalchisee, barumsa barsiisuu, dhaala qabeenyaa, dhimma isan ilaallatu irratti hirmaachisuu, fedhii namaa guutuu)

c. Deebisanii Dandamachiisuu Guddifachaa

8. Tooftaalee ittiin deebisanii dandamachiisan (Ibsa: eenyu maal haa hojjetu (qaamota sadan, mootummaa, hawaasa)

Dabalee D: Gaaffiilee Qajeelfamaa Daa'imman Guddifamaniif Qophaa'e

A. Ragaalee Bu'uura Daa'imman Guddifamanii

Maqaa dhugaa hin tahin_____

1. Saala_____
2. Umrii_____
3. Amantii_____
4. Saba_____
5. Sadarkaa barumsaa_____
6. Haala fuudhaafi heerumaa (yoo kan barbaachisu tahe).....
7. Iddoo jireenyaa_____

B. Gaaffiilee Qajeelfamaa Daa'imman Guddifamaniif Qophaa'e

a. Addeessa Guddifachaa

1. Guddifachaa akkamitti ibsita? (Ibsa: hiika, beekumsa)
2. Sababiiwwan guddifachaa
3. Daa'ima guddifachaa tahuu keetiif maaltu sitti dhagama? (Ibsa: kunuunsi ati maatii keerra argattu)
4. Bu'aa guddifachaan qabu maal jetta? (Faayidaalee isaa)

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

5. Guddifachaan miidhaa qabaa? Yoo eeyyeeni jette, ibsi?
6. Ilaalchi ati guddifachaa irratti qabdu maal fakkaata? (Ibsa: miira akkamitu sitti dhagama, hiika jireenya kee keessatti qabu, fakkaattii ati qabdu, amantaafi hubannoo, gammachuu ati qabdu, ilaalcha gaariifi yaraa, egereen guddifachaa)

b. Hariiroo Guddifachaafi Fedhii Daa'immanii Dursiisuu

7. Guddifachaan akkamitti fedhii daa'immanii dursiisaa/eegsiisaa jira? (Ibsa: mirga daa'ima eegsisuu ilaalchisee, barumsa barsiisuu, dhaala qabeenyaa, dhimma isan ilaallatu irratti hirmaachisuu, fedhii namaa guutuu)

c. Deebisanii Dandamachiisuu Guddifachaa

8. Tooftaalee ittiin deebisanii dandamachiisan (Ibsa: eenyu maal haa hojjetu (qaamota sadan, mootummaa, hawaasa)

Dabalee E: Gaaffiilee Qajeelfama Maatii Guddisa Kennaniif Qophaa'e

A. Ragaalee Bu'uura Maatii Guddisa Kennanii

Maqaa dhugaa hin tahin_____

3. Saala_____
4. Umrii_____
3. Amantii_____
4. Saba_____
5. Sadarkaa barumsaa_____
6. Haala fuudhaafi heerumaa.....
7. Iddoo jireenyaa_____

B. Gaaffiilee Qajeelfama Maatii Guddisa Kennaniif Qophaa'e

a. Addeessa Guddifachaa

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

1. Guddifachaa akkamitti ibsita? (Ibsa: hiika, beekumsa)
2. Sababiiwwan guddifachaa (Ibsa: maatii akkamitu guddifachaa fudhata, guddifachaa kennuu akkamitti murteesite)
3. Waa'ee daa'ima kee guddifachaa kennitee naf himi mee? (Ibsa: guddifachaa laachuu keetiif ni gaabbita)
4. Bu'aa guddifachaan qabu maal jetta? (Faayidaalee isaa)
5. Guddifachaan miidhaa qabaa? Yoo eeyyeeni jette, ibsi?
6. Ilaalchi ati guddifachaa irratti qabdu maal fakkaata? (Ibsa: miira akkamitu sitti dhagama, hiika jireenya kee keessatti qabu, fakkaattii ati qabdu, amantaafi hubannoo, gammachuu ati qabdu, ilaalcha gaariifi yaraa, egereen guddifachaa)

b. Hariiroo Guddifachaafi Fedhii Daa'immanii Dursiisuu

7. Guddifachaan akkamitti fedhii daa'immanii dursiisaa/eegsiisaa jira? (Ibsa: mirga daa'ima eegsisuu ilaalchisee, barumsa barsiisuu, dhaala qabeenyaa, dhimma isan ilaallatu irratti hirmaachisuu, fedhii namaa guutuu)

c. Deebisanii Dandamachiisuu Guddifachaa

8. Tooftaalee ittiin deebisanii dandamachiisan (Ibsa: eenyu maal haa hojjetu (qaamota sadan, mootummaa, hawaasa)

Dabalee F: Gaaffiilee Qajeelfamaa Abbaa Gadaa Ykn Jaarsolii Biyyaaf Qophaa'e

A. Ragaalee Bu'uuraa Abbaa Gadaa Ykn Jaarsolii Biyyaaf Qophaa'e

Maqaa dhugaa hin tahin_____

5. Saala_____
6. Umrii_____
3. Amantii_____

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

4. Saba_____
5. Sadarkaa barumsaa_____
7. Haala fuudhaafi heerumaa.....
7. Iddoo jireenyaa_____

B. Gaaffiilee Qajeelfamaa Abbaa Gadaa Ykn Jaarsolii Biyyaaf Qophaa'e**a. Addeessa Guddifachaa**

1. Waa'ee guddifachaa natti himaa mee? (Ibsa: hiika, beekumsa)
2. Sababiiwwan guddifachaa maalfadha? (Ibsa: maatii akkamitu guddifachaa fudhata, maatii akkamitu guddifachaa kenna, guddifachaa eenyutu gaafata, caalmatti guddifachaan kan fudhatamu (dhiira ykn dubartii, maaliif))
3. Guddifachaan hawaasa Oromoo keessatti akkamitti jalqabame? (Ibsa: daa'imman gargaaruufii moo maatii guddifachaa fudhataniif laata, dabaluufi hir'achuu guddifachaa)
4. Akaakuwwan guddifachaa? Maalfadha?
5. Gumaatni/bu'aan guddifachaa hawaasa Oromootiif qabu maalidha? (Ibsa: faayidaa maatii guddifateef, daa'ima guddifamteef, maatii guddisa kenneef, daa'imman haadhaafi abbaa hin qabneefi daa'imman haala rakkisoo keessa jiraataniifi mootummaaf maal gumaacha?)
6. Guddifachaan miidhaa qabaa? Yoo qaba jette, ibsi?
7. Danqaawwan guddifachaa mudatan maalfadha? (Ibsa: yeroo durii, yeroo ammaafi yeroo gara fuulduratti haallan guddina guddifachaaf danqaa tahan)
8. Ilaalchi ati guddifachaa irratti qabdu maal fakkaata? (Ibsa: amantaafi hubannoo, ilaalcha gaariifi yaraa, egereen guddifachaa)

b. Hariiroo Guddifachaafi Fedhii Daa'immanii Dursiisuu

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

9. Guddifachaan akkamitti fedhii daa'immanii dursiisaa jira? ((Ibsa: hariiroo safuufi nagummaa/mirga daa'ima, qabeenya qabachuufi daa'ima guddifachuu, fayyummaa maatii guddifatani, mirga daa'ima, kunuunsi daa'imni guddifamte kan ofii isaanii da'an waliin argattu, barumsa barsiisuu, dhaala qabeenyaa, dhimma isan ilaallatu irratti hirmaachisuu, fedhii namaa guutuu, itti fufiinsa, tasgabbi, hirmaannaa maatii (fedhii dhala namaa guutuufi jaalala kennuu) , aadaafi afaan sabichaa keessatti guddichuu)
10. Guddifachaa guddifachaa ammaayyaa yoo walbira qabdee akkamitti ibsita? (Ibsa: Safuufi seera barreeffamaa walbira qabnee yoo ilaallu, hanqinni guddifachaa maalidha?

c. Deebisanii Dandamachiisuu Guddifachaa

11. Haallan guddina guddifachaa karaa saaqan (Ibsa: carraawwan guddifachaa)
12. Haallan guddifachaa itti deebisanii dandamachiisuu danda'an maal sitti fakkaata? (Ibsa: gama mootummaatiin (seeraafi qaama seera baasan), gama hawaasaatiin, nama barateen)

Dabalee G: Gaaffiilee Qajeelfamaa Hayyootaaf

A. Ragaalee Bu'uuraa Beektotaaf/Hayyootaaf

Maqaa dhugaa hin tahin_____

1. Saala_____
2. Umrii_____
3. Amantii_____
4. Saba_____
5. Sadarkaa barumsaa_____
6. Haala fuudhaafi heerumaa.....
7. Iddoo jireenyaa_____

B. Gaaffiilee Qajeelfamaa Beektotaaf/Hayyootaaf Qophaa'e

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

a. Addeessa Guddifachaa

1. Waa'ee guddifachaa natti himaa mee? (Ibsa: hiika, beekumsa)
2. Sababiiwwan guddifachaa maalfadha? (Ibsa: maatii akkamitu guddifachaa fudhata, maatii akkamitu guddifachaa kenna, guddifachaa eenyutu gaafata, caalmatti guddifachaan kan fudhatamu (dhiira ykn dubartii, maaliif))
3. Guddifachaan hawaasa Oromoo keessatti akkamitti jalqabame? (Ibsa: daa'imman gargaaruufii moo maatii guddifachaa fudhataniif laata, dabaluu fi hir'achuu guddifachaa)
4. Akaakuwwan guddifachaa? Maalfadha?
5. Gumaatni/bu'aan guddifachaa hawaasa Oromootiif qabu maalidha? (Ibsa: faayidaa maatii guddifateef, daa'ima guddifamteef, maatii guddisa kenneef, daa'imman haadhaafi abbaa hin qabneefi haala rakkisoo keessa jiraataniifi mootummaaf maal gumaacha?)
6. Guddifachaan miidhaa qabaa? Yoo qaba jette, ibsi?
7. Danqaawwan guddifachaa mudatan maalfadha? (Ibsa: yeroo durii, yeroo ammaafi yeroo)
8. Ilaalchi ati guddifachaa irratti qabdu maal fakkaata? (Ibsa: ilaalcha gaariifi yaraa)

b. Hariiroo Guddifachaafi Fedhii Daa'immanii Dursiisuu

9. Guddifachaan akkamitti fedhii daa'immanii dursiisaa jira? ((Ibsa: hariiroo safuufi nagummaa/mirga daa'ima, qabeenya qabachuufi daa'ima guddifachuu, fayyummaa maatii guddifatani, mirga daa'ima, kunuunsi daa'imni guddifamte kan ofii isaanii da'an waliin argattu, barumsa barsiisuu, dhaala qabeenyaa, dhimma isan ilaallatu irratti hirmaachisuu, fedhii namaa guutuu, itti fufiinsa, tasgabii, hirmaannaa maatii (fedhii dhala namaa guutuufi jaalala kennuu), aadaafi afaan sabichaa keessatti guddichuu)
10. Guddifachaafi guddifachaa ammaayyaa yoo walbira qabdee akkamitti ibsita? (Ibsa: Safuufi seera barreeffamaa walbira qabnee yoo ilaallu, hanqinni guddifachaa maalidha?)

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

barateen)

c. Deebisanii Dandamachiisuu Guddifachaa

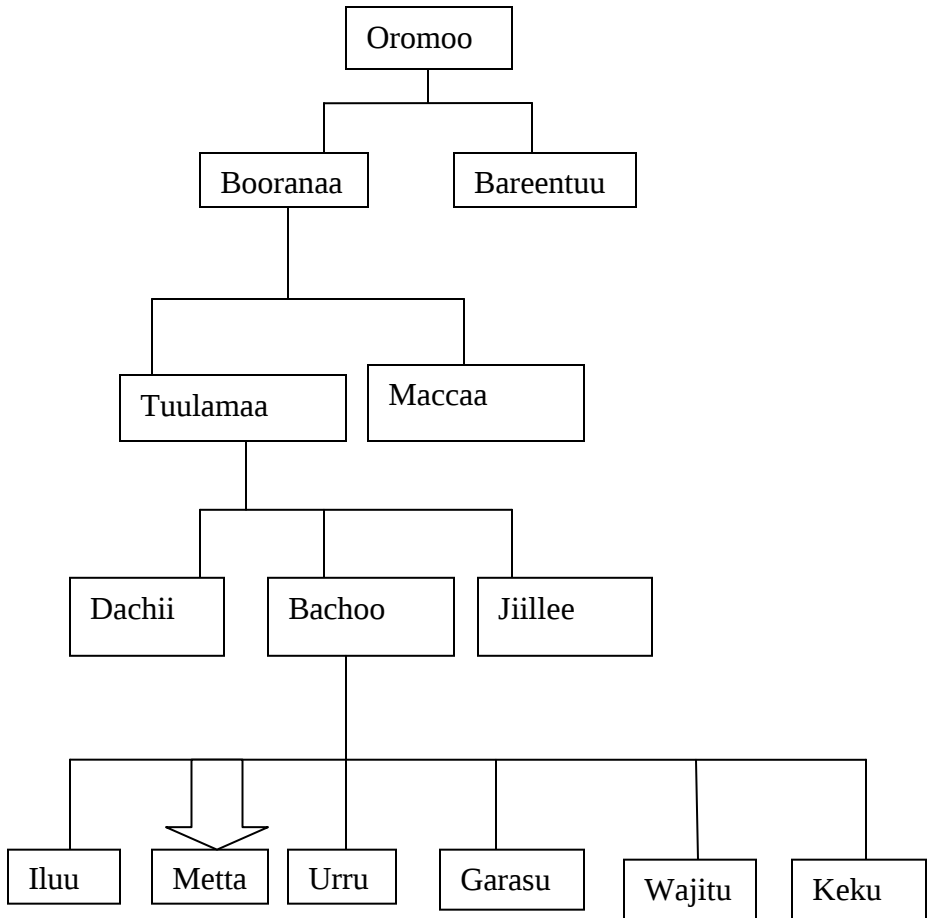
11. Haallan guddina guddifachaaf karaa saaqaan (Ibsa: carraawwan guddifachaa)
12. Danbiiwwan, poolisiiwwan, qajeelfamoota, labsiiwwan guddina guddifachaaf karaa saaqaan
13. Guddifachaan Gama Poolisii Eegumsa Hawaasummaafi Karoora Guddina Itti Fufiinsaa ykn “Social Protection Policy and Sustainable Developmental Goals” akkamittin ilaallama? (Ibsa: nagummaa daa’immanii eeguufi naugummaa daa’immanii dagaagsuu)
14. Haallan guddifachaa itti deebisanii dandamachiisuu danda’an maal sitti fakkaata? (Ibsa: gama mootummaatiin (seeraafi qaama seera baasan), gama hawaasaatiin, nama barateen)

Dabalee: H: Argaaf Dhaggeettiif Walitti Qabduu Yaadaa Qophaa’an

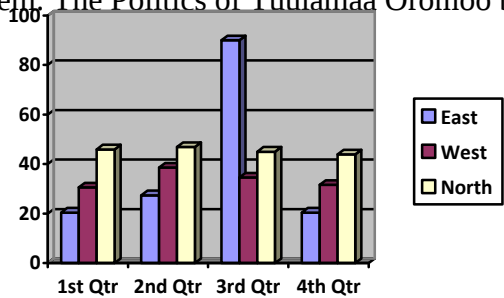
A. Argaaf Dhaggeettiif Walitti Qabduu Yaadaa Maatii Guddifataniif, Daa’imman Guddifamaniifi Maatii Guddisa Kennaniif Qophaa’e

1. Yeroo waa’ee guddifachaa dubbatan miira isan agarsiisan
2. Mallattoolee hasaawa malee mul’atan
3. Haala dubbii
4. Hariiroofi caasaa walitti dhufeenyaa (hariiroo daa’imman guddifamaniifi guddisanii, gahee isaanii, amaloota ifatti mul’atan)
5. Haala uffannaa (uffata)
6. Haala lafaa (fakkeenyaaf mana)
7. Haala hawaasaa (olla, gahee fi hojii isaanii)
8. Hawaasa tokko keessatti namootni haala itti hiika kennan (korniyaa, ilaalcha, sadarkaa hawaasaa, gaaffiifi deebii idilee)

Appendix J: The Genealogy of Metta Clan of Tulama Oromo



Source: From Gadaa System: The Politics of Tuulamaa Oromoo by Alemayehu Haile (2009)



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Appendix K: Demographic Information of the Participants of the Study

Table 1: Demographic Information of Participants of the Study

N o	Pseudo nym	Sex	Age	Ethnicity	Marital Status	Religion	Educational Status	Place of Residence	Position at Office	Types of Participants	Date of Interview
1	Bikila	Male	68	Oromoo	Married	Waaqeffannaa	PhD	Kellem Wollega	Former Professor at Addis Ababa University	Expert of Oromoo History	Wednesday 17, January 2017
2	Dachasa	Male	64	Oromoo	Married	Waaqeffannaa	12+3	Burayu		Expert of Oromoo History	Wednesday 20, January 2017
3	Tolossa	Male	27	Oromoo	Unmarried	Waaqeffannaa	BA Degree	Adama	Social Worker	Expert at OBJ	Saturday 4, March 2017
4	Jambo	Male	54	Oromoo	Married	Protestant	LLB Degree	Finfinnee	Expert of Law	Expert at SCO	Thursday 6, April 2017
5	Gamta	Male	41	Oromoo	Married	Protestant	BA Degree	Finfinnee	Director	Director at Department of Children, OBWCA	Thursday 6, April 2017
6	Misomsa	Male	67	Oromoo	Married	Waaqeffannaa	Grade Five	Adulala		Abbaa Gadaa	Monday 30, January 2017
7	Moti	Male	71	Oromoo	Married	Orthodox	Illiterate	Hulukko Birbirsaa		Elder	Tuesday 21, March 2017
8	Chali	Female	70	Oromoo	Widow	Orthodox	Illiterate	Kimo Dima		Elder	Tuesday 28, March 2017

GUDDIFACHAA AN INDIGENOUS CHILDCARE...

9	Kumdeebis	Male	20	Oromoo	Unmarried	Waaqeffannaa	Attending Grade Nine	Kore Ginno		Adoptee	Wednesday 22, March 2017
10	Bontu	Female	16	Oromoo	Unmarried	Orthodox	Attending Grade Five	Falle		Adoptee	Wednesday 29, March 2017
11	Dibabe	Female	45	Oromoo	Divorced	Orthodox	Attended Grade Three	Kimo Dima		Adoptee	Tuesday 28, March 2017
12	Gemechu	Male	30	Oromoo	Married	Orthodox	Diploma	Shino		Adoptee	Wednesday 29, March 2017
13	Guta	Male	57	Oromoo	Married	Orthodox	Attended Grade Eight	Shino		Adoptive Father	Tuesday 21, March 2017
14	Fraol	Male	35	Oromoo	Married	Orthodox	Illiterate	Huluko Birbirs		Adoptive Father	Monday 27, March 2017
15	Soressa	Male	45	Oromoo	Married	Orthodox	Attended Grade Four	Shino		Adoptive Father	Monday 27, March 2017
16	Badhatu	Female	56	Oromoo	Married	Orthodox	Illiterate	Falle		Adoptive mother	Tuesday 28, March 2017
17	Balami	Male	86	Oromoo	Married	Orthodox	Illiterate	Huluko Birbirs		Biological father	Monday 27, March 2017
18	Tumsa	Male	72	Oromoo	Married	Orthodox	Illiterate	Falle		Biological father	Wednesday 22, March 2017
19	Garitu	Female	60	Oromoo	Married	Orthodox	Illiterate	Huluko Birbirs		Biological mother	Tuesday 21, March 2017
20	Hirphe	Female	67	Oromoo	Married	Orthodox	Illiterate	Falle		Biological mother	Tuesday 28, March 2017

Source: Researcher filed the Participants of the Study from the Field, From January to April, 2017

Appendix L: Letter of Declaration

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgment has been made in the text. Therefore I, the undersigned announce that, this is my original work.

Name of Student: Taye Dida Aredo

Signature:.....

University:.....

Date of Submission:.....

This thesis has been submitted for examination with my approval as the thesis advisor.

Name of Advisor: Debebe Ero (PhD)

Signature:.....

Date:.....