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THE IMPACT OF THE ETHIOPIAN MODERN STATE FORMATION ON GADA SYSTEM OF OROMO

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Acronyms

PMAC- Provisional Military Administrative Council

PDRE -People's Democratic Republic of Ethiopia

EPRDF- Ethiopian People Revolutionary Democratic Front

TGE - Transional Governments of Ethiopia

ABSTRACT

This study focuses on the assessment of Ethiopia modern state formation impact on the Gada system . The study in order to reliable and relevant data from primary and secondary sources

has used different data collection instruments. The collected data has been analysed and interpreted in descriptive way aided by qualitative research approach.. Besides that the researcher has interviewed with (10) key informants to gather vital information's on the topic of the study. To this end the data were analysed and presented through descriptive method of data analysis. According to the finding of the study, there are different negative impacts of Ethiopia modern state formation on the Gada system . Finally taking these facts into consideration the study has forwarded recommendation.

Table of Contents

| | |
|--|--|
| <u>Acknowledgment</u> | |
| <u>Acronyms</u> | |
| <u>Abstract</u> | |
| <u>CHAPTER ONE</u> | |
| <u>INTORODUCTION</u> | |
| <u>1.1. Background Of The Study</u> | |
| <u>1.2. Statement Of Problem</u> | |
| <u>1.3. Objectives Of The Study</u> | |
| <u>1.3.1. General Objectives</u> | |
| <u>1.3.2. Specific Objectives</u> | |
| <u>1.4 Research Questions</u> | |
| <u>1.5. Significance Of The Study</u> | |
| <u>1.6. Scope Of The Study</u> | |
| <u>1.7. Limitation Of The Study</u> | |
| <u>1.8 Research methodology</u> | |
| <u>.9.Organization Of The Research</u> | |
| <u>CHAPTER TWO</u> | |
| <u>2. REVIEW OF RELATED LITERATURES:</u> | |
| <u>2.1. Conceptual Understanding Of Gada System</u> | |
| <u>2.2. Historical Development Of Gada System</u> | |
| <u>2.3.Gada Parties</u> | |
| <u>2.5. The Significance Of Gada System To Modern Oromo Polity</u> | |

chapterThree

3.1. Modern Ethiopian Political Legal Development And Its Impact Ongada System.

3.2.. Political And Legal Development Of Modern Ethiopia From 1930s

CHAPTER FOUR

FACTOR EFFECTING OF GADA SYSTEM

4.1.Internal factors of gada system

4.1.1 Politica factors

4.1.2 Economic factors

4.2. Causes for the decline of gada system.....

4.3. The Ethiopian Modern State Formation Challenges On Oromo people

4.4 The Past And Present Situation On Oromo Gada System.....

4.5.Measures to be taken to conserve Gada system of Oromo as a system of indigenou political system

CHAPTER FIVE

5., CONCLUSION AND RECOMANDATION

5.1 Conclusions

5.2 Recommendations

References

Appendixes.....

Interviews.....

CHAPTER ONE

INTRODUCTION

1.1. BACKGROUND OF THE STUDY

There is no society without history on this world, whether it is good or bad every society has its own history. Every community has its own philosophy, system of economy, political, culture and way of life. The Oromo people are one among those who are living in Horn of African central Ethiopia particularly in Oromia Region. They speak their own language known as Aran Oromo. This language categorized under Cushitic family. Their life is depending mostly on the agriculture and they also have their own political and cultural system known as Gada system. The Gada system includes political system, culture, and economic system, law, social and other. It is the first of all Republican system of Governments (Tasama Ta'a 2004:- 197).

The Gada system and the Oromo people are highly interdependent and are not separable. It is all aspects of the Oromo people .When one talks about the history of the Oromo people it is impossible to exclude the Gada system. Generally the Gada system and the way of the Oromo people are the two sides of the same coin started from the establishment of the gada system by Oromo people and also the Oromo people implemented by gada system. Before the imposition by high Leaders up on the Independent states of the south towards the last quarter of nineteen century the Oromo people had lived under sophisticated indigenous democratic system. In this political military and cultural system, leaders including Gada system experts are elected for no renewable eight year terms from among males excel during five –eight years long grades of continue training. The Gada democratic culture and other egalitarian Oromo institution have endured up until the expansion of the modern Ethiopian state from the north direction for around 120years continues acts of suppression by the successive Ethiopian regimes a remarkable testimony to reliance of Oromo cultural values and democratic heritage (Asmarom Lagasse 2002:75).

Making of Modern Ethiopian had begun in the second half of 19th century and one of the moving spirits of modern Ethiopia was what is generally known as the “Nation building process”(i.e. a project of creating one Ethiopian nation out of diverse peoples and cultures. In practical terms, this involved pacification of the incorporated region as effective control of

the regional power Centers in “historic Ethiopia” while modernization generally meant introduction of Europeans technology and education (Marara Gudina 2011:43-44).

With this regard, this study will try to assess the Ethiopian modern state formation impact on Gada system Oromo.

1.2. Statement of Problem.

Gada system is a democratic political cultural system of Oromo people, which is indigenous to Africa continent. It is a system of generation classes that succeeded each other every eight years and assumes political, military, judicial, legislative and ritual responsibilities. All member of the Gada stage collectively rose to the highest position of political and social role in the societies.

Thus Gada connotes a period of eight years during which a Luba stay in the power. The Gada leader is called Abba Gada (meaning head of the reign, father of the sceptre), (Alemayehu Haile 2009).

Saying this with regards to the concept of Gada system, this indigenous system has been challenged by different internal and external factors, (Asmarom Lagasse 2002:11). many previous researches not by well done about the gada system of Oromo people as a general by the cause of existence different pressure from the central state. Therefore, the researcher will try to improve the different previous pressure from the central state for the gada system of Oromo people as a general Oromo. Since the Gada system is not practiced in during different kinds of Ethiopia, they dominate the gada system. So the researcher try to improve the paced pressure by different governments of Ethiopia through writing the purpose, the aim and the objective of Gada sytem in defferent language,English,Oromic,and Amharic help the people to understand the Gada system.

1.3. Objectives of the Study.

1.3.1. General Objective

The General objective of the study is to investigate the overall impacts of Ethiopian modern state formation on the Gada system of Oromo.

1.3.2. Specific Objectives

The followings are the specific objectives of the study

- ✓ To identify the consequences of Ethiopian modern state formation on Gada system of Oromo.
- ✓ To identify mechanisms through which the formation of Ethiopian modern state influenced the Gada system of Oromo.
- ✓ To identify the causes for the declining of Gada system of Oromo.
- ✓ To identify the past and present situation of OromoGada system.
- ✓ To identify the measure that should be taken to conserve the Gada and system as a system

of indigenous political system.

1.4 Research Questions

The following are the leading question of the study.

- ✓ What are the consequences of Ethiopian modern state formation on the Gada system of Oromo?
- ✓ What are the mechanisms through which the modern Ethiopia state formation influenced the Gada system of Oromo?
- ✓ What are the causes for the declines of Gada system of Oromo?
- ✓ What are the past and present situations on Gada system of Oromo?
- ✓ What is the measure that should be taken to conserve the Gada system as a system of indigenous political system?

1.5. Significance of the Study.

The study plays a vital role in identifying the problem that Ethiopian modern state formation brought up on Gada system of Oromo .It also gives brief precise hint to those who need of having knowledge about the Gada system and have a role in minimizing the misunderstanding about Gada system. It also serves as a source for the researcher who wants to conduct their research on the study. Additionally, it contributes to fill the academic gap that exists in the area of this study through discussion.

1.6. Scope of the Study.

Gada system is very broad and practiced in vast areas among Oromic language speaker. As a system Gada system include various issues to be discussed. However, this study is limited toanalysis the impact as well as Oromo Gada system. Thus, it covers the Ethiopian modern state formation and Gada system of Oromo Only.

1.7. Limitation of the Study.

While the researcher was conducting this study there were some limitations. These are :-Lack of experience on the conducting research, because it is the first time for the researcher, some of the respondents were not willing to provide their genuine information(unwillingness of respondent as to give appropriate information),Financial constraints to pay for the necessary expenditure to conduct the research. However, the researcher also predicts the way of tackling this limitation and to make the study, one of the competent sources regarding the implementation of Gada system of Oromo.

1.8. RESEARCH Methodology

This section provides the method and methodology of the study. In doing so, it discusses, research design, source of data and type, method of data collection, sampling technique and size. Finally methods of data analysis and research ethics are specified.

In order to achieve this study, the researcher was used qualitative approach research design. In order to save time and cost the researcher select 10 respondent as a sample by interview. In this study, the researcher used purposive (non-probability) sampling techniques to select the representative group of the entire population and to collect data from the respondents. This method allows the researcher to select respondents based on their accessibility, willingness, knowledge and proximity. It also use to select key informants for in-depth interview in which the select informants are suppose to be more experience and inform about the issue that are under way In this study, both primary and secondary data source has been used. The primary data are collect from the respondent by interview. The researcher use purposive sampling (non- probability) method to collect data particularly from leader of Gada system (Abba Gada of Oromo and elders), students and administrators work in Oromo cultures and tourism bureau through interviews. The secondary data source is obtain from reviewing available literatures, journals and books are review.

1.9. Organization of the Research.

This study is organized into five chapters. The first chapter contains background of the study, statements of problem, research question, objective of the study, significance of the study, scope of the study, limitation of the study and organization. The second chapter contains the literature review part. Chapter three deal with the modern Ethiopian political legal developments and its impact on gada system

. Chapter four deals the internal factor and external factor on gEDA system. Finally, chapter five presents summary, conclusions and recommendations.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURES:

This section provides conceptual frameworks of this study. It is divided in to two sections. The first section provides the conceptual understanding of Gada system including its historical development with all its content as a system. Following this, the second section discusses the nexus between modern Ethiopian political, legal development and Gada system, from 1900 to present.

2.1. Conceptual Understanding of Gada System

The term Gada cannot be given a univocal interpretation. It stands for several related ideas. It is the first of the entire concept standing for the whole way of life that is the subject of study. More specifically, however, it refers to any period of eight years during which a class stays in power (Asmarom Lagasse 1973:8)

Tasama writes the definition as ‘‘ Gada system is difficult to define in a single word’’. The meaning of the word Gada only becomes intelligible when the total context in which it has been uttered is taken in to account. The word which express cultural values the key words of culture cannot be understood unless one is thorough acquainted with the society in question. They are untranslatable expect by length descriptive explanation (Mohammed, 1990:9). The Gada system is a system of generation classes that succeeded each other every eight years in assuming political power, military, and judiciary, legislative and ritual responsibilities. Each one of ten active generation classes beyond the first three grandees has its own internal leadership (AdulaHayyus) and its own assembly (ya’i), but the leader of the class becomes the leader of nation as a whole whether comes to power in the middle of the life courses a stage life called ‘‘Gada’’ among the Borana or luba among the central Oromo (Tulama Oromo). The class in power is headed by an officer known as ‘‘AbbaaGada or AbabaBokkuu’’ in different parts of Oromo people (Asmarom Lagasse 2002:164).

It seems Gada is more conceivable lexically than analytically. Present Gada as ‘waka ’Aadaa’ which is the combination on of two archaic terms waka and Aada’. He states waka means good (Uumaa or creator), and ‘Aadaa’ in this sense, refers to norms and gather it would mean

''norm of God'' However, the term ''Aada'' in common parlance refers to culture that encompasses religion, customary laws, and social norms, (Zelalem;2012;89)

In Guji and Borana Oromo one of the stages which have name in Gada System is the period from 40-48 years (Tasama,2000) Therefore, Gada has three meanings: the name of the system, the period when one Gada stage stay for sixth stage of Gada(Tasama,2004:61)

2.2. Historical Development of Gada System

It is valid to question when and how the Gada system started. However, there is no clear time when and certain where the Gada system started functioning. The informant that I have interviewed also confirmed me this fact, but some suggested that system has been operating for five hundred years. But no one can be certain about the time when the Gada system started functioning as an independent political system, (Asmarom; 1973:233).

When it comes to the nature and function of Gada system, first and for most it is an administration system where powers are distributed among the members of peoples based on age and experience. Second, it is also used as chronological dating of historical the events. Thus, it renders the system of dating history chronologically the standard measure of dates or an era is a period of one Gada rule, which is generally regarded eight years and one full Gada cycle is forty-years (five Gadas). Accordingly, dating historic events or certain phenomena is explained in terms of total number of past Gadas, (Zalalem; 2012:37)

2.3.Gada Parties

There are five parties which rotate within 8 years. If someone takes political power in recent years, after 40 years the son will take the political power. There is a great ceremony is called Buttaa.

The five parties have different names. Those are:-

1. Horata (Melba)
- 2.Michillee (muudana)
- 3.Duuloo (kilolee)
4. Roobalee (sabaqaa)
- 5.Birmaji (aladada) (Gada Melba, 19 the Afan Oromo version)

The Gada of father, the first 40 years had particular names and that of son, second forty years, had also their names. The basic rule of the Gada system is that the newly born infant boy always enter the system of grades exactly forty behind the father regardless of the age of the father, father and son are five grades apart at all times,(Tasama;2000:63). Gada is a system in

which all Oromo are organized to their age grade. The reason behind this is that in order to give every responsibility. The followings are the Gada grades.

Gada grades years Responsibilities

1. Gaamme (ittimako) 0-8 planning and training
2. Dabballe 8-16 Singing and keeping cattle
3. Kuusaa (foollee) 16-24 Training war techniques
4. Raabaa (Qondaalaa) 24-32 Serve in warrior group
5. Doorii lesson 32-40 Learning philosophy, administration
6. Luba (Gadaa) 40-48 Holder of political power (Abba Gada).

After this those whole are in the Yuba first-Yuba third and Gadamojji and jaarsa (elders) age grades serves as the advisors of Abba Gada (luba),(Asmarom;1973:231).

2.5. The Significance of Gada System to Modern Oromo Polity

An important debate is going on relating to whether the Gada system can practically be applied in the contemporary Oromo societies. Attitudes significantly differ in this regard. But one issue writers seem to agree on is that the direct replica of the then Gada system to modern political reality is unthinkable,(Mohamed,2013:18).

As Asmerom's Words 1973: In viewing Gada as potential sources of ideas for the design a modern polity, it is probably not useful to think of it as a literal blue print. An institution that develops in the 17th, 18th19th century under totally different circumstance cannot be transplanted wholesale into a modern political system. This would by no means undermine the transplanted input into of the Gada system as the past has important implication for understanding of what constitutes the present.

Marco Bassi (1996) identifies some important significance the Gada system to modern Oromo polity. One such significance is the participatory approach from down to top that he believes can be extended to modern Oromo polity.

The extensive dialogue through which consensus under the Gada system is reached is an exemplary participatory leadership.

He also highlights the economic significance as the Gada model could be taken as a inspiration to keep both the resources controlled by the centre and the power delegated to the political centre as limited as possible, in order to reduce competitions. This has been one of the major causes of devastating inter-ethnic conflict in postcolonial Africa state.

In his article: Is Gada relevant to condition of present day development? Gemechu Megersa (2005:25-26) given us a wonderful conclusion that Gada cannot be transplanted whole sale

into a modern social organization or serve as a literal blue print. He outlined six critical principles to Gada system. Those are:-periodic succession, balanced opposition, ranked social structures, the principles of accountability and the principle of seniority and succession. These six principles according to GemechuMegersa,”can serve as the concerstone to which modern ideas and practices of development could be integrated”(ibid).

CHAPTER THREE

Modern Ethiopian Political Legal Development and its Impact on Gada System.

Before the creation of the modern Ethiopian state, the larger portion Ethiopian (the eastern, western and the south) consisting of the Oromo people and other numerous national and ethnic minorities had led and indicate existence as master of their destiny and markers of their own history, (Zalalem;2012:45)

Present day Ethiopian state was limited to northern part of today’s Ethiopia commonly known as Abyssinia. In contrast the Oromo had developed their own cultural, religious and political institutions that shaped their history. In general they have different world views. The independent existence of Oromo people in general and the Borana in particular began eroding under the project of empire building put it to motion since the early 1850s (Merera;2011:38)

The ambition of the Abyssinia common and historic name for northern Ethiopian ruling ethnic groups inclusive of Amhara and Tigre to create Ethiopian empire was initiated by Tewodros. However, his unifying mission was stumbled for two reasons. 1st the regional war lords who were enjoying autonomous fiefdoms did not prefer the ambition. 2nd; his ambition to produce firearms by forcing the missionaries (detention of missionaries) pitted him against the British which later ended his life, (Bahru, 1991).

However, the political process that was set into motion by the mid-19th century as anti-thesis to the area of the princes (Zemenemesafint) was able to produce a full of ledged empire in half a century, (Bahru Zewde,1991).

Was the Abyssinia conquest of Oromo people and other national minorities constitutes the act of expansion or colonialism or national oppression? Obviously labelling the conquest in different terms bears different effects. For instances, some native scholars and Oromo nationalist argue based on the historic server oppression and unjust treatment of the people under the Abyysiniarule, that is equivalent to internal colonialism and eventually calling for self-determination,(Bahru Zewde,19).

After creation of multi-national empire state by the shoon feudal principality, especially after the conquest the effective occupation and incorporation of south, west and south eastern area, a classical system of feudal serfdom was established. An extensive process of land confiscation and the inserted of the indigenous peasant took place. The religious, cultural and linguistic difference between the feudal conquistadors and the process of inserted gave a still more brutal dimension: the aspect of national religious oppression accentuated the more fundamental aspect of class oppression (Merera Gudina, 2011:40).

During the first half of 20th century (1913-1941), three main historical events took place in the history of Ethiopian political development. The first one was the death of Menelik 2nd in 1913 and question of succession to power. The event had threatened the process of centralization and the project of empire building. However, it did not last long the second historic event was the coup d'état of LijEyasuVs the government by RasTefariMokonen latter on renamed, Haile Sillies the first. The third event was the envansion and occupation of Ethiopian from 1931-1941 by the fascist regime of Italy. During this period the Oromo, who were conquered by the Abyssinia rulers for five years, (Zalalem, 2012:39).

However as the period of Italian occupation was short and limited to Ethiopian towns, it is futile to generally conclude that the Italian rule was better or worse as compared to the unfolding Abyssinia rule. Thus five or so decades of Abyssinian domination may not be comparable to five years of Italian occupation (ibid).

The Oromo people were not colonized(independent) and self governing people until the end of the 19th century. Their hegemony was not to last long as at second half of 19th century from European country. Example three colonial powers came on the direction of Borana land i.e. the Italian from east, the use of fire armies, the division of Borana between Kenya and Ethiopia made it impossible for the Borana to resist defend their territories consequently. They were conquered and included into Ethiopian state during empire building process in 1890s (ibid).

3.2 Political and Legal Development of Modern Ethiopia From 1930s

In the second half of 20th c (1941-1974) the move to modernize Ethiopia to strengthen the central authority had especial place. Post-independence emperor Haile SilassieI (hear in after the emperor) had transformed the long the history of the country's regionalism to centralism (Merera, 2011:38). By and large nationalism and drive for unity was heightened. The regime and emperor took major steps to establish strong central authority and to minimize regional lord's to this effect, among the other, the revision of the 1931 constitution in 1995 was to

legitimize the central authority and reconstruction of the highest power and function of the emperor (Zalalem, 2012:44). It eventually leads the demolition of the previously semiautonomous regions such as Jima, Wellega, and eventually they had begun to be ruled by governors appointed by the emperor (Merera, 2011:41). Besides, the first move for the modernization of Ethiopian legal system was initiated during the emperor's regime. Especially the establishment of the Addis Ababa University (and later, the opening of the law faculty in 1963) led the foundation for the legal transplantation from most advanced legal literature from the western countries. The contrary, customary laws and traditional institution were considered by state authority as an inefficient obstacle to progress (Zalalem, 2012:41). With this perception the emperor hired Franco Swiss team of cooperative law specialist which crafted a complete set of codes up to the latest standard of the late 50th. While the code up to the latest standard they were not matched with adequate capacity building or training at the local level. Following the development of substantive law codes, procedural laws subsequently imported from England, India and US with little regard to the coherence system as a whole (ibid).

Furthermore, the legal transplantation of the alien laws was automatic: they were imported without giving a chance for the majority of Ethiopian to decide on the long lasting legal system and legal institutions. During the time of wholesale legal transplantation process, the government was very paternalistic. That is, it was believed that adopting developed nations' laws and institutions could transform the country to modernity and ultimately it would create civilized citizen. However, as most countries' the legal history experience indicates legislation need to be pragmatic to validly match the life standard of the people: it has to reflect the socio economic development of the country: and of course should consider the customary law of the people (ibid). Thus, relegating customary law and traditional institution of the governance of the foreign legal institution were introduced. As a result when the historic codification process of most laws went lost. The last quarter of the 20th (1974-1981, the Derg regime), a new political landscape was recorded in the history of the country. This period was congruent to time to the cold war where nation would were divided based on rhetoric ideologies (the capitalism /west and communism /east), Ethiopia lined along the socialist ideology and could form a socialist state in the horn Africa. Given the authorial nature of the regime and allegiance to the socialist ideology, the west was not comfortable with the regime compared to the case of emperor's regime despite this fact; the derg regime did introduce some positive changes to the country. Among other thing, the 1975 land reform that ended feudalism and transferred the owner ship of the land to the ordinary Ethiopians

including the subjugated Oromo people could not be underestimated (ibid). In 1987, after the 13 years of military rule, the nation officially became the People's Democratic Republic of Ethiopia (PDRE) (abolishing PMAC) under a new constitution providing for a civilian government. Structure and feature of the government bodies under the 1987 PDRE constitution can be summarized as follows: first and foremost, the constitution advanced in the unitary form of government in which all ultimate state power was conferred on the national assembly or shengo and it had a standing council, (Marara;2011:55).

Unlike the early Ethiopian written constitutions (the 1931 and the 1955), it endorses a unicameral parliament. Hence the national assembly was a single and replete legislative authority. In principle it was claimed that state power is derived from the people, whose sovereignty is exercised through the national assembly, (Zalalem, 2012:43). Second the constitution blends all executive powers on the hands of the president. The president was secretary general of the sole political party (the workers' party of Ethiopia), the executive president of the republic, the chairman of the national assembly and the commander in-chief of the armed forces. From this it is possible to infer that: the right to language, religion, culture and identity were not respected in the previous regime (from emperor Menelik II to the Derg regime). The Oromo people were one of those oppressed by the Ethiopian regime and even their economic system and as well as their political ruling system which is known as Gada which is democratic in nature, (ibid).

Given the authoritarian (where a single political party alone was eligible) nature of the Derg regime, there had been no option for the transition to democracy except through the use of force. Consequently, after a long bloody civil war that ended military rule the EPRDF could defeat the Derg regime. In addition, among the internal factors that contributed to the downfall of the regime was the demise of the cold war that divided the west and the east block, where the west tried to sponsor some of African leaders for her own strategic and national interest and the east block also bail out authoritarian regimes with socialist presentation including colonel Mengistu. Then, the downfall of the soviet union, necessitated change to blow in Africa in general and Ethiopia in particular in the late 1980s and 1990s, (ibid).

The adoption of the FDRE constitution has come with distinct nomenclature as well as different structure of state as compared to previous. For instance, the Derg as well as the emperor's regime were unitary states where one language and similar culture was sought to endure, perhaps the EPRDF considering the challenge of advancing a single and uniform policy towards multi-cultural and multi-ethnic groups like Ethiopia; diverse legal system and institutions were adopted. The past regime approach of center prevailing over the peripheries

in multi-cultural and deeply divided society did not host the entrenched difference among Ethiopian people, (ibid).

In addition, during the adoption of 1995 constitution there was view that “secessionist sentiment would be weakened and self-confidence generated by the experience of self-rule would advance the goal of a nation building”. Perhaps that is why ethnic federalism was sought as a means to address the quest of national oppression and ethnic minorities’ political and cultural rights. Thus, the federal form was adopted as an attempt to alleviate ethnic conflict among national minorities Ethiopia (Zalalem 2012:44).

From this we can refer that in the federal system of government the culture, identity, history, language and political culture of the nation and nationalities of Ethiopia are respected in some extent, even if it is not completely respected. Using this opportunity, the Oromo’s are also developed their own language, culture, identity and political culture. As a culture they are on the way to revive their democratic political system which is known as Gada. But this is not the same with the pre 19th century Gada system has been operating as one independent system of government, (ibid).

In contrast, the recent Gada system is operating only as one part of the culture of the Oromo people, but not as an independent governmental system, (ibid).

Oromo and Ethiopian fought one another between the sixteenth on the last decades of 19th century with neither able to impose colonial establishment over the other (Jalata, 1993:36-37).

For the reason, considers this two people to be great historical antagonists. In localized and scattered ways during the second half of 19th century and the first half of 20th century, the Oromo Ethiopia expansion and domination military and culturally (ibid).

A researcher that has studied some Oromo communities for nearly three decades asserted that “in the case of the Oromo, the base for an ethnic movement and for ethnic awareness, the idea is already among the masses, which lives in country side”. Yet some other writers such as Perham (1969:377), and confidently declared the absence of the Oromo for political action against Ethiopian domination. Levine (1974) denied the existence of a unified Oromo identity. They were unwilling even to use the term Oromo, by which this people referred to themselves. Their basic assumption was that the Oromo would gradually disappear through assimilation or Ethiopianization, (ibid).

CHAPTER FOUR

FACTOR EFFECT OF GADA SYSTEM

4.1. Internal factor of gada system

Modern Ethiopian state formation has an impact on the Oromo Gada system. In addition to this, from the interview conducted all of the interviewees said that modern Ethiopian state formation has serious impact on the Oromo's Gada system. According to these respondents responses the major impacts are:-

- ✓ Ignoring the people to practice it,
- ✓ Burning Gada materials such as Bokkus and others.

Different literatures also support these ideas. As an examples; (Asmarom; 2002). This indigenous system has been challenged by different external factors, (Abyssinian Empire). Therefore From thesis the researcher can understand that the Ethiopian modern state formation has impacted the Oromo Gada system modern Ethiopian leaders the motive that made modern Ethiopian state leaders tried to eliminate Gada system because they think that the Oromo culture is inferior to others and the fear for their political power the motive of modern Ethiopian state leaders to eliminate Oromo's Gada system is the fear for their political power.

The Ethiopian state used military force, political marriage and religion as instrument to eliminate the Gada system. the modern Ethiopian state leaders had used military as an instrument to eliminate Gada system.

On the other hand the modern Ethiopian state leaders used the political marriage and religion to eliminate the Gada. The interviews that are conducted with the elders of and Abba Gada of today have supported the above argument. Furthermore from this the researcher can simply understand that the instrument that has been used by Ethiopian state leaders to eliminate Gada is political marriage, military force and religion.

4.2.1 Political Factors

The political factors are viewed in two main perspectives. These two dimensions are gained through systematic cross-cutting issues raised during group discussion session held with the Abba Gada Women, youths and government bodies from kebele Administration. Accordingly, the factors mentioned were first viewed as accusations of the Gada leaders for

finding a comfortable place for themselves than striving for the conservation of the place huge prestige and spirituality; nothing had been done to prevent the place from destruction. The physical outlook of the place shows its endangeredness. Therefore, although the leaders have played greater role in the preservation of the cultural elements both politics (Gadaa) and religion, they are accused of doing nothing for the conservation and renewal of the place in collaboration with other stake holders., the Gada had historically passed through several generational challenges from different social, economic, political and religious dimensions. So, the shift was made based on the request from the government with an intention to collaborate the national laws with the customary laws based on the application of FDRE constitution article, 34 sub article 5. On the other hand others accused the local government inability to collaborate people and the woreda administration for the conservation and failure to keep the gada center at its original place. This idea was justified as the influence of central government (woreda administration) instead of empowering both the kebele administration the public preference. Though the customary gada laws such as seera Qaalluu (Qaalluu laws) such as seera Ikkee and seera Rakoo, cardinal laws /law of merge/) have greater role in - existence parallel to the national laws.

4.1.2 Economic Factors

According to the information gathered through interview, most of the participants from the Gada, Gada leaders served the community without any payment, except some informal honorary gifts from members of the community.

4.2. The Causes for the Declines of Gada System of Oromo

There are many causes, for the decline of Gada system of Oromo. Some of these causes are the interference of government force with a bob faith to challenge the Gada system effective application, the less protection the users of the Gada system's give to their system, the immediate expansion of difference religions. Hence, the governments (rulers) of Ethiopian, before the current government were strongly in needy, to absolutely avoid the application of Gada system in Oromo. For this concept, their ground was that the effective application of Gada system in return affects the acceptance of their government and they also have the fear or the system superiorly over their state system slowly if it allowed. on the other side the population of Oromo themselves did not give the standard protection for their own system to ellipse their system from external or ensure and also their assimilation to deference religious have its own impact on the Gada system of Oromo.

4.3. The Ethiopian Modern State Formation Challenges on Oromo

The response of respondent is the challenge of Oromo on the Gada system are at the time of modern state formation the Gada system of Oromo was faced the challenges, that weaken its continuous. At this time the system's application was questioned, since the Ethiopian state was at the deeply rooted denial of its application instead of encouraging and bridging it with its own system. It was comparing the leaders of Gada system (who are called Abba Gada) and it was disallowing the assembly of the was held periodically. The other challenges at which the Oromo modern state is that there were disagreements between and among the population themselves, which is tired by the founder of the states. On this gap, many challenges are allowed to enter in the system with the conception of destroying and disappearing the system. Therefore, the system was at the deformation released on the system and its followers basing on solely excluding the conception of the system from the population and the disagreement happened was the challenges face the system of the time of modern state formation.

4.4. The Past and Present Situation on Oromo Gada System

Responses of respondents are for the question that, compare the past and present situation of Oromo Gada system i.e. During the past government and the current federal government system most of the respondents responded that in the past Gada system of Oromo was in a dangerous situation especially in the military regime it was also prohibited, it was more difficult for the people to exercises it during that time. Peoples of Oromo were using it even if it was secretly.

During the present Federal system of government there is some change. It is allowed to use and promoted the Gada system in general and Gada in particular as one culture not as a political system.

As the response of the respondent conducted with the people of the past system of government restricted the practice of Gada system. During the Derg the regime using Gada system was regarded as a crime generally. In present system of government it is on the way to revise the system as culture not as political system.

In contrary to this, according to some of the respondents, there is no change in present and past are the same. The Oromo Gada system in past was restricted. In present time it is also regarded as heritage but not as political system. The present government also wants it to place in museum rather than using it. From this one can simply understand that there is no benefit

that Gada got from it, rather they harms or eliminate it only. There is no positive aspect that the Ethiopian modern state formations have for Gada.

4.5. Measures To Be Taken To Conserve Gada System Of Oromo as a System of Indigenous Political System.

The response of respondents on how to conserve Gada Oromo system indicates that the solutions can be brought the joint efforts of the both government and the people. As to the respondents, the measures to be taken include teaching Gada system as it has values, in the school and higher education institution, giving awareness to people as it is advantages to all people of the country, and conducting researches to identify the weak side of the system and re-arranging it to apply inclusively of all Ethiopian people. Based on the response required from the respondent, this study also believe that measure to be taken to conserve Gada system of Oromo mentioned will be a solution to conserve Gada.

CHAPTER FIVE

5. CONCLUSION AND RECOMANDATION

5.1 Conclusions

Like other Ethiopian nations, nationality and, the Oromo Gada system Oromo have been the victim of modern Ethiopian state formation. Because of state leader's outlook about Gada

system as it is inferior to other political system and the fear they had for their own political power, they wanted to eliminate Gada.

To this effect, they used political marriage, religion and armed force as a means to achieve their goal. As to the different information's that the researcher have got from different source the solution to conserve Gada system as a political system includes teaching Gada system in educational institution, giving awareness about this indigenous democratic political system without importing the other system which contradicting African culture for all Ethiopians and conducting comparative research on the Gada system and other political systems.

5.3 Recommendations

Based on the findings of the study, the researcher has forwarded the following recommendations.

As far as the Gada system is open for amendment it is better for people of Oromo to use Gada system by amending it if there is some demerits in system. This helps to consolidated national democracy as Gada system is democratic political system.

As Gada system is innate to the African continent in general and to Ethiopian in of particular it helps to maintain the norms, values, culture, morality and the general culture of indigenous people. This enables the country to pursue a stable peace and development easily.

To achieve this goals the Ethiopian people in general and the people in particular have to do the following things.

- Giving awareness for all Ethiopian people about the usefulness of the Gada system as a democratic political system without importing the other system which contradicting.
- Delivering the Gada system in Ethiopian education institution as one subject for all students.
- Conducting a deep research on the Gada system widely in the country and coming up with possibilities to conserve the system.
- The people of the study area should maintain Gada as a political system rather than as functioning one part of culture.
- Change the attitude of government and political parties about the Gada system of Oromo.
- Re-arranging the Gada system of Oromo by correcting if there is demerit, to include the other non-Oromo peoples in the system.

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APPENDIXES

WOLKITE UNIVERSITY

DEPARTMENT OF CIVIC AND ETHICAL STUDIES

Research title: - an assessment of the Ethiopian Modern state formation impact on Gada system of Oromo.

Researcher: - Mengistu Haile

Advisor: -Bekalu Wachiso(MA)

Interviews

1. What are the consequences of Ethiopian modern state formation on the Gada system of Oromo?
2. When you compare the present government system the past system of governments, which is better for Gada system of Oromo?c
3. What is the possible resolution to conserve the Gada system of Oromo?

10Q!!!