Full Length Research Paper

Oromoo Gadaa Values in Cultivating Indigenous Leadership Development among the Karrayuu Oromoo Community

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Abstract

It is not well known how the indigenous leadership development is cultivated by the Oromoo Gadaa values of the Karrayyuu community. To address this limitation, the article aimed to explore how the Oromoo Gadaa values nurture indigenous leadership development in the context of the indigenous African society with particular reference to the Gadaa system of the Karrayyuu Oromoo community of Ethiopia. The objective of this article was mainly focused on the essence of Oromoo Gadaa values and leadership capacity development. To achieve this objective, a qualitative research method, particularly, an ethnography research design was implemented. Individuals in the Gadaa system of different age groups were purposively recruited as a sample of the study. Accordingly, participant observation, 10 Key informant interviews, 10 In-depth interviews, and 5 focus group discussions were conducted. The data gathered using these guidelines were presented, analyzed, and discussed thematically. The study found that moral, egalitarian, harmonious, peace, unity, and humaneness values are embedded in the indigenous leadership development process of the Karrayyuu Gadaa system and serve to resolve social, economic, and political problems. The finding also show that the Gadaa values helped all clans of the Karrayyuu community have equal representation in the formation of the five Gadaa parties and power transfer recycles among these parties every eight years. Thus, conserving the Oromoo Gadaa values and indigenous leadership development will contribute a lot to the community, youth and leadership development, regional government, and countrywide, particularly for the Ministry of Peace and policymakers to resolve leadership-related problems that Ethiopia has currently faced.

Keywords: *Gadaa parties, Gadaa system, Gadaa values, indigenous leadership development, Oromoo,*

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*   Croosponding author

Deeggrsa Dudhaalee Gadaa Oromoo Dagaagina Sirna Bulchiinsa Hawaasa Oromoo Karrayyuu Keessatti

Axareeraa

Akkaataan sirni dagaagina of-hooggansaa dudhaa sirna gadaa hawaasa Oromoo karrayyuutiin itti deeggaramuu danda'u baay'ee hin beekamne. Hanqina kana guutuudhaaf barreeffamni kun akkamitti dudhaan gadaa Oromoo keessattuu sirni Gadaa Oromoo akka Afrikaatti keessattuu hawaasa Oromoo Karrayyuu, Itiyoophiyaa keessatti sirni of-hooggansaa akka dagaaguf deeggaruu akka danda'u qo'achuuf kan kaayyeeffatedha. Kaayyoon barreeffama kanaa sirnoota dudhaa gadaa oromoo karrayyuu fi dagaagina dandeettii hooggansaa irratti kan xiyyeeffatedha. Kaayyoo kana galmaan gahuuf malli qo'annoo kuwaaliteetivii, keessattuu dizaayinii qo'annoo itinoogiraafiitti dhimmi bahameera. Namoonni dhuunfaa sirna Gadaa keessatti garee umurii garaagaraa keessa jiran akka saamuuda qo'annichaatti fudhataamniiru. Akkatuma kanaan ilaalcha hirmaattotaa, af-gaaffii odeeffannoo ijoo 10, af-gaaffii gadi-fageenyaa 10 fi mariin garee xiyyeeffannoo 5 gaggeeffameera. Odeeffannoowwan qajeeltoo kanaan walitti qabaman dhiyaatanii, xiinxalamanii fi walitti qabuudhaan irratti mari'atamaniiru. Akka qoranichaatti rakkoowwan hawaasummaa, dinagdee fi siyaasaa furuudhaaf sirna Gadaa Oromoo keessatti dagaagina hooggansaa gaggeessuu keessatti safuu, walqixxummaa, Duudhaa wal- gargaaruu, nagaa, tokkummaa fi namummaa haalaan kan jiran ta'uun irra gahameera. Argannoon qo'annichaa dabalataanis dudhaawwan Gadaa gareewwan hawaasa karrayyuu tuuta Gadaa shanan ijaaruu keessatti akkasumas marsaa sirnichaa waggaa saddet saddeetiin tuuta kana gidduutti aangoon akka dabarfamuuf bakka bu'ummaa walqixaa akka qaban irra gahameera. Kanaafuu dudhaalee Gadaa Oromoo fi dagaagina of-hooggansaa eeguun hawaasa, darggaggootaa fi dadaaginaa hooggansaa, mootummaa naannoo, guutuu biyyaa keessattuu ministeera nagaa fi imaammata baastota rakkoolee hooggansaan walqabatan Itiyoophiyaan yeroo ammaa kanatti ittiin rakkachaa jirtu furuuf gumaacha guddaa ni taasisa.

Jechoota Ijoo: *Dagaagina of-hooggansaa, dudhaalee Gadaa Oromoo, tuutawwan Gadaa, sirna Gadaa*

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1. Introduction

It has been argued that most African countries, including Ethiopia, have remained in crisis, social instability, and conflict due to negligence and failure to preserve, scale up, and develop indigenous leadership that underpinned by cultural values of the community (Van Wyk, 2007). The study conducted by Odari (2020) indicated that effective leadership which is a precondition for the socioeconomic and political development of modern societies is rare in the African continent. Negligence in incorporating the cultural values in the indigenous leadership and failure to develop its leadership styles left the continent in long-term crises and conflicts (Van Wyk, 2007). Similarly, scholars (e.g. Tshiyoyo, 2012) reported a lack of genuine leadership and governance, corruption, and a lack of democratic political culture as common problems on the African continent.

Scholars (e.g., Bolden and Kirk, 2009) revealed that, theoretically, methodologically, and thematically, most studies of leadership conducted in Africa focused on Western-oriented approaches, such as positivistic and essentialist approaches, and they were conducted in modern institutions, organizations, and the public sector. Leadership in Africa has focused on the modern organization, public sector, and industries, and usually depends on the Western approach with a better understanding of how to do business in Africa, rather than using the African approach in their organizations (Bolden & Kirk, 2009).

Studying indigenous leadership development based on the context is needed because the African culture is collectivist, value-based, participative, and humanist, and leadership by itself is a culture-based, collective, and social phenomenon (Basheka, 2015; Awoniyi, 2015; & Eyong, 2019).

There are many studies conducted on the *Gadaa* system, conflict, conflict resolution, and values. For instance, Asmarom (1973) conducted a study on *Gadaa*: the three approaches to studying the African society; Lemmu and Luis (1994) studied *Gadaa* values: the building block of a democratic polity and aspects of Oromoo political culture; Bassi (1996) investigated the political significance of *Gadaa*; Asmarom (2006) also reviewed Oromoo democracy as an indigenous Africa political system; Zelalem (2012) studied the *Gadaa* democracy rules in a federal state; Ayehu, Kuto and Gamachu (2016) also conducted a study on participatory governance embedded in *Gadaa* system; Habtamu (2017) also researched a study on indigenous knowledge and practices of leader and leadership development in the *Gadaa* system of Borana Oromoo community of Ethiopia; and Efa (2018) investigated the relevance of *Gadaa* values and practices in current development.

However, these studies had less emphasized to address the nurture of Oromoo *Gadaa* values in the indigenous leadership development in the context of the Karrayyuu community. More importantly, no empirical evidence shows the types of Oromoo *Gadaa* values that are expected and how these *Gadaa* values cultivate indigenous leadership development. Therefore, what makes this study different from the previous studies is exploring how the Oromoo *Gadaa* values nurture the indigenous leadership development and how the Karrayyuu community utilizes these values to develop and prepare value-based leaders with leadership qualities in the indigenous leadership development. Thus, the study was guided by a research question: How do the Oromoo *Gadaa* values nurture leaders in the indigenous leadership development of the Karrayyuu community?

2. Review of related literature

Authors such as Arvey, Zhang, Avolio, and Krueger (2007) described that leadership capacity has its roots partly in genetics (innate). The researchers of this study also believe that genetic play role in leadership capacity development, but person's desire, will and effort, culture, and context can make individuals leaders and play a key role in developing leadership capacity.

To explore culturally shaped leadership and its development in the community under investigation, the present study is mainly guided by the sociocultural development theory particularly the Ubuntu perspective.

Ubuntu's perspective

Ubuntu has been presented as an indigenous African constructed perspective in which its primary notion is that leadership is underpinned by social relations, encourages interdependence, and promotes collective rather than individual interest (Msengana, 2006). The study conducted by Barbuto and Millard (2012) specified the Ubuntu perspective as the cultural values and social layers that can determine individuals' cognitive and motivational processes of learning, skills, knowledge, and competence development. Therefore, "as leaders move through the developmental process, there is an increasing capacity for understanding personal and interpersonal worlds with more complex perspectives that enable leaders' capacity to lead others" (Barbuto & Millard, 2012, P.2). This perspective helps the researchers understand how external factors such as the cultural values, the environment including family, and community members shape leadership development in the context of the Karrayu community.

3. Research Methods

Qualitative research approach was used to explore the socially constructed *Gadaa* values and their nurturing in the holistic social context of the Karrayyuu community. The study employed an

ethnography research design to explore socially constructed realities of the Oromoo *Gadaa* values in cultivating indigenous leadership development from participants' perspectives in their natural settings. Scholars (e.g., Creswell, 2012; Reiter, 2013) argued ethnographic research design is an effective approach in which the study is conducted in a natural setting and enables the researchers to develop details by spending longer time with participants of the study.

3.1 Research setting

The study was conducted in the Fentale district of the Eastern Showa Zone of the Oromia National regional state of Ethiopia. The district is inhabited by the Karrayyuu Oromoo and geographically located between 30º:30'–40º:11' longitude East and 8º:42'–9º latitude North including Metehara plain and the surroundings of the volcanic Mount Fentale in the Upper Awash River Basin (Getachew, Degefa & Getachew, 2008). The *woreda* has twenty *Kebeles,* of which ten are inhabited by pastoralists, eight are occupied by agro-pastoralists and two are urban *Kebeles* (Asnake, 2013). The administrative town of the district is Metehara town, which is located about 197 km from the capital city of Addis Ababa and 98 km from Adama town, the capital of the East Shewa Zone. The neighborhoods of the Karrayyuu are the Afar in the North, Arsi Oromoo in the South, the Awash National Park in the East and beyond the park the Ittu of West Hararghe, the Argoba in the West, and the Amhara in the district of Berehet in the South-West (Dulla, 2013). The 2007 population and housing census of the country indicated that there were 47, 396 female and 42, 719 male inhabitants and a total of 90,115 populations in Fentale district.

3.2 Sample size and sampling techniques

Although there was no defined sample size for ethnographic research, a total of ten key informants were involved in the key informant interview (KII) and conducted at Haro Qaqalo village, and their pseudonyms names and demographic information were: KII-1(Boru Tura, age-38, position- research coordinator), KII-2 (Jilo Baddannoo, age 50, position- Abbaa Bokku or leader of Baaso clan), KII-3 (Godana Wadaay, age- 52, position-Abbaa Bokku/ leader/ of Dulacha clan), KII-4 (Dadachaa Turaa, age 58, position-guardian of culture, from Dulacha clan), KII-5 (Umer Waday, age-60, position-guardian of culture, from Baaso clan), KII-6 (Hawaz Raare, age-48, position-community elder, from Dulachaa clan), KII-7 (Gadaa Boru, age 46, position-community, elder from Baaso clan), KII-8 (Godaana Booruu, age-49, position- advisor, from Dulachaa clan), KII-9 (Boruu Fantaale, age-56, position- advisor, from Baaso clan) and KII-10 (Dhadacha Durii, age-60, position-religion leader, from Baaso clan).

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

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

Accordingly, in the first FGD, ten women parents of children of *Dabballee*, *Foollee,* and *Gaammee Gurgudoo* (stage one, two, and three respectively) from the two main sub-clans (Dulacha and Baso) were selected and conducted at Amoba Xuxuxi village near to Methara town. The Pseudonyms names and

demographic information of women participants involved in the FGD-1 were P-1 (Durattii Dadafo, age 28, position, member), P-2 (Amina Waday, age-30, position member), P-3 (Ibsitu Bula, age- 32, position -member), P-4 (Barite Gaaroo, age, 29, position-*Haadha Siinqee*), P-5 (Roobee Galgalo, age-32, position-member), P-6 (Ashe Godaana, age-27, position-Haadha Siinqee), P-7 (Fate Boru, age 34, position-member), P-8 (Lone Dadaffoo, age-30), P-9 (Kaddoo Awel, age-36, position-member), and P-10 (Chaltu Galaana, age-38, position -member). The first five participants were selected from the Dulacha clan and the last five were from the Baaso clan.

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

Ten members from *Gadaa* grade (stage six) were selected and took part in FGD-3. All the participants were taken from the Michile party of the two big sub-clans (five from Dulacha and five from Baso) because the Michile party was in power during the data collection time.
The discussion was conducted at Tura Badano village. The Pseudonyms names and demographic information of participants involved in the FGD-3 were: P-1(Waaree Qumbii, age-43, position-member), P-2 (Goodaannaa Raaree, age-45, position-member), P-3 (Toolan Galaan, age- 42, position-member), P-4 (Fantaale Robaa, age- 44, position-*group leader*), P-5 (Wadaay Gaaroo, age-46, position-member), P-6 (Oddaa Jaaraa, age-45, position-group leader), P-7 (Daffo Turaa, age 46, position-member), P-8 (Robaa Godaana, age-42, position-member), P-9 (Bulle Boru, age-41 position-member), and P-10 (Rooba Danda'oo, age-45).

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

FGD$_5$ was conducted at Dhadacha Dimaa village near Methara Town with 10 members from *Gadaamojji* and *Jaarsuma* grades (stages ten and eleven). The Pseudonyms names and demographic information of participants involved in the FGD-5 were: P-1 (Boruu Olaan, age-68, position- member), P-2 (Godaana Gaaroo, age-70, position-member), P-3 (Gumaa Baasoo, age- 74, position-member), P-4 (Galgalloo Tuura, age- 78, position-*group leader*), P-5 (Fantaale Raaree, age-78, position-member), P-6 (Odaa Bullaa, age-79, position-group leader), P-7 (Bula Jibo, age-80, position-member), P-8 (Robaa Jilo, age-76, position-member), P-9 (Gargaaraa Dhadachaa, age-80- position-member) and P-10 (Tooleera Damaqsaa, age-82, position-group leader).

3.3 Data gathering tools

Participant observation, key informant interview guides, in-depth interview guides, and focus group interview guidelines were prepared in the English language by the researchers and translated into *Afaan* Oromoo. Three English and *Afaan* Oromoo background professionals were involved to check the resemblance of the tools through backward and forward translation and provided their comments and suggestions for improvement in written texts. Then, the researchers corrected wording, sentence arrangement, organization, grammar, subjectivities, and redundancies and improved the tools based on the feedback and comments of the professionals.

Participant observation was used to get detailed information through developing close interactions with members of a group and lives of the lives of the community being studied to create a rapport and secure consent. An observation checklist was prepared and employed on issues like leaders' discussions in different decisions including social issues or problems, rituals, and, day-to-day activities like praying, blessing, social orders, and advisory services to children in different settings.

Key informant interview was used to collect information related to the nurture of *Gadaa* values in preparing value-based leaders for leadership positions. Community elders who have adequate knowledge and information on the Oromoo *Gadaa* values and leadership development were identified and included in the key informant interview.

An in-depth interview was used to explore the shared practice and experience of the clans' representatives about *Gadaa* values in preparing leaders for leadership positions and how the Oromoo *Gadaa* values help the Karrayyuu community in their *Gadaa* system and indigenous leadership development. Both the in-depth interview and key informant interview were conducted on a face-to-face basis and each interview took one and a half hour to two hours.

Focus group discussion was another data collection tool employed in this study to complement the information gathered through KII, IDI, and participant observation. Issue of power and dominance was maintained by considering homogeneity in creating and conducting FGD. Thus, women participants were separately involved in FGD that helped them feel more comfortable expressing their opinions, ideas and knowledge.

3.4 Data analysis method

Based on the recommendations of scholars (e.g., Creswell, 2012), we initially transcribed, translated, organized, and prepared data collected using observation, KII, IDI, and FGD for analysis. We provided a detailed description of information about the Karrayyuu community and their inter alia of the social world phenomena and setting, because ethnographic research involves a detailed (thick) description of the setting and context. The analysis involved a continuous back-and-forth reading of the field notes and the recorded data, transcribing verbatim, and translating by checking, revising, and confirming with the original data. In the data analysis, data reduction was conducted in which we continuously read, identified repeated phrases and words, paragraphs, and discarded the repetitive words and phrases.

Atlas.ti Version 6 of the qualitative data analysis software program was used, and interpretation was performed by identifying and explaining the core meaning of the data based on the perspectives of the participants. This software program was mainly used for the analysis and interpretation of data, and it helped to facilitate data storage, coding, retrieval, comparing and linking the relationships, and speeding up the process of locating coded themes and grouping data in categories. Finally, conclusions and implications were presented based on the findings of this study.

3.5 Strategies used to ensure the quality of the research findings

The first aspect of ensuring the quality of qualitative research findings is the use of trustworthiness criteria. Based on the recommendations of scholars (e.g., Patton, 2002; Anney, 2014), we considered dependability, credibility, transferability, and conformability for trustworthiness criteria to ensure the quality of this study's findings obtained from the data.

3.5.1 Credibility

In this study, credibility was maintained through prolonged engagement, staying for a longer time in the field, persistent observation, and member checks. The Researchers devoted sufficient time and stayed 12 months in the field with the research participants beginning from July 15, 2022 to July 30, 2023 which helped us learn and understand the culture (context), develop trust and rapport with participants, and obtain detailed information about *Gadaa* values, and indigenous leadership development

3.5.2 Transferability

We ensured transferability by describing participants' interactions with social world phenomena and the practice of indigenous leadership development in the *Gadaa* system of the Karrayyuu Oromoo community.

3.5.3 Dependability

Dependability was used to ensure the quality of the findings of this study by employing systematic steps of data analysis (organized, transcribed, and translated) the data and interpreting the data based on the research participants' understanding and response). Data analysis was conducted in the field, and the findings drawn from the data were shared with the research participants. They checked and ensured that the findings represented their responses.

3.5.4 Conformability

Triangulation was considered in the data collection process which involved KII, IDI, FGD, and participant observation used.

4. Ethical considerations

In the data collection process and interaction with the research participants, we considered the research ethics, standard principles, and guidelines commented by the APA. Maintaining ethical issues enables the ethnographer to approach multiple realities in the field (Israel & Hay, 2006). The trust and rapport we developed during the interviews provided us an opportunity to build deeper connections with the research participants. We assured the participants of the study that the study aimed to gain a comprehensive understanding of the Oromoo *Gadaa* values in cultivating indigenous leadership development. Consent to conduct the study was obtained first, from Addis Ababa University (School of Psychology), Oromia National Regional State of East Showa Zonal Administrative Tourism Bureau in Adama and finally we got permission from the Fentale Wereda Office in which the study was conducted. Informed consent was obtained after explaining the purpose and possible outcomes of the study, including the dissemination of the results.

The participants were asked to agree or disagree to participate in the study, and those who agreed to participate were asked to fill out a written consent form prepared by the researchers after understanding the purpose and nature of the study. Anonymity was maintained and the actual names of research participants were changed to pseudo names in report writing. Thus all the names of the research participants stated in the manuscript including in the methodology, results and analysis were artificial names.

5. Findings and discussion

5.1 Findings

Major themes on Oromoo *Gadaa* values and their serving the indigenous leadership development were presented under theme 1 and Sub-themes and categories were presented under each of the major themes.

5.1.1 The major theme that emerged from the data

Major theme: Oromoo *Gadaa* values and their serving the indigenous leadership development. The report of the KII, IDI and FGD participants indicated that there are common Oromoo *Gadaa* values embedded and cultivated the indigenous leadership development, including sharing, harmony, egalitarian, democratic, moral (*safuu*), unity, peace, and humanness values that are shared by all the Karrayyuu community in which individuals acquired starting from childhood period. These Oromoo *Gadaa* values were embedded in the indigenous leadership development which incorporates the clan and *Gadaa* parties of the Karrayyuu Oromoo community.

Sharing value

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

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

Harmony value

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

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

Democratic value

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

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

Robalee ⟶ *Birmajii* ⟶ *Melbaa* ⟶ *Michilee* ⟶ *Haalachiisa* ⟶ *Roobalee*

This indicates that power transfer in the Karrayyuu *Gadaa* system follows a sequential order in which one *Gadaa* party passes power to other every eight years. In terms of succession in the *Gadaa* system of the *Karrayyuu* Oromoo, there is a successive transfer of power from one party to the other. For instance, as indicated in the above arrow, *Roobalee* party stays on *Gadaa* power for eight years and transfers the power to *Birmajii; Birmajii* party rules for eight years and transfers to *Melbaa; Melbaa* party rules for eight years and transfers to *Michiilee*; *Michiilee* party rules for eight years and transfers to *Haalachiisa; Haalachiisa* party rules for eight years and transfers to *Roobalee*; and power recycles in the same ways.

Egalitarian value

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

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

Moral value

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

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

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

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

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

Peace value

Peace is one of the fundamental *Gadaa* values of the Karrayyuu community. One of the KII participants (Hawaz Raare) conceptualized peace in his language Afaan Oromoo as *nageenyaa* and *Nageenyii waan tokoonu hin sharafammuu* (peace is never changed or substituted by nothing). Nothing is like peace (*Waan nagaa fakaatu hin jiruu*). The *Karrayyuu* community has very strong *peaceful Gadaa* values that helped them to solve conflict and social problems. Godaana Booruu, one of the KII participants replied that peace value is one of the first and most important *Gadaa* values that helped the Karrayyuu community live peacefully with other people. Peace has a special place and value in indigenous leadership development and leaders of the community manifest it in their greetings, power transition, rituals, praying, proverbs-for instance, they expressed peace in proverbs by their language Afaan Oromoo as *yoo waliigalan aallaa gallan* literally it means if people agree and understand each other they live together, blessings, and public speeches and leaders of the community or *Abbaa Bokku* (*Abbaa Gadaa*) preach to their people about peace.

KII and IDI Participants affirmed that peace nurtured the indigenous leaders of the community to transfer power from one *Gadaa* party to the other peacefully and democratically in a respectful manner without delaying the specific day and time (3 to 4 AM). Similarly, the data obtained from the participant observation indicates that clan leaders, elders, adults, and *Abbaa Bokkus* (Gadaa leaders) preach peace in their day-to-day leadership activities. Peace has a special place and value in their leadership practice and leaders of the community manifest it in their greetings, conflict resolution, rituals, praying, blessings, and public speeches.

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

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

The humanness value

According to the report of participants of KII, IDI and FGD**,** the Karrayyuu community is known for its humane value (*duudhaa namummaa*) that involves hosting, feeding, and directing a passenger. It respects the human and property rights of a person and believes in humanity to help others; helps needy and destitute people; and protects the rights of a person regardless of place of origin and ethnicity. It never considers identity, religion, language, or ethnicity for help and does not discriminate against people based on clan, culture, or language.

One of the KII participants described that *Karrayyuu* community never kills war captives, rather it takes war captives to its home and *Oromizes* (makes war captive its child and teaches its culture). Culturally, the Karrayyuu community fears God, doesn't take awful action on others, commits sin, and harms others by fabricating things, and raids the property of others because they believe that harming and raiding other property will lead to vanishing and cursing of its ancestors or families. This shows that the Karrayyuu community has a moral law of fearing God.

Unity value

Unity is another value of the Karrayyuu community which is embedded in the leadership development of the Karrayyuu community. The report of the IDI participant (IDI-1) shows that the Karrayyuu community teaches its children, particularly children who are going to take leadership positions in their leadership development about unity because it is one of the crucial *Gadaa* values in the leadership development of the Karrayyuu community and the Karrayyuu *Gadaa* leader must be familiar with and know the unity value of the community. One of the KII participants (KII-9) explained unity value is 'power', 'strength', and 'knowledge' for the community.

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

5.2 Discussion

To provide readers with knowledge about the serving of Oromoo *Gadaa* values in indigenous leadership development, the core cultural values of the community were included in the discussion. The belief system and religious thinking, culture, social structures and clans, *Gadaa* parties, *Gadaa* system, leaders, and leadership practice are highly interconnected elements in the Karrayyuu Oromoo community. The finding of this study revealed that indigenous leadership development has been constructed under the cultural values of the community in which leaders are trained, prepared, and nurtured by the principle of Oromoo *Gadaa* values including harmony, egalitarian, democratic, moral, unity, and peace, sharing and respect values.

This finding is supported by the studies of Asmerom (1973), Asafa (201), and Habtamu (2017) that indicated leadership was constructed under the socio-cultural beliefs and system of the community that

make the leaders value-oriented, avoid conflict, war, and other social problems, and ensure peaceful and democratic power transition without delaying the specific day and time. Avolio, Walumbwa, and Weber (2009) also stated that an individual's development of leadership competency and skills is influenced by contextual factors.

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

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

It is confirmed by the Ubuntu perspective that focuses on the contextual factors including the community, the social and cultural influence, the immediate family and its expectations, and the individual and their cultural beliefs and values play crucial role in leadership development. The Ubuntu perspective also recognized the importance of the cultural values to determine individuals' cognitive and motivational processes of learning, skills, knowledge, and competence development that enable leaders' capacity to lead others (Barbuto & Millard 2012).

5.3 Conclusion

This study shows that the leadership development was rooted in the socio-cultural values of the community and its leadership practice is more effective. It is fact that the behavior and performance of leaders could affect all aspects of community life, due to this, the Karrayyuu Oromoo evaluates leaders' performance, ability, and competencies in four phases which are called *Ardda Jilaa:* two years after power is transferred (*Baalli waliirra fudhu*) at *Tarre Harre*, after four years of staying on power at a place called *Jinfu Tutaa shane*, after six years of staying on power at a place known as *Tare lugo* for *Dulacha* clan and *Tare legi* for *Baaso* clan and during the election or full power transfer at *Gabalaa Dulacha* and *Gabalaa Baso* for *Dulacha* and *Baaso* clans respectively. Thus, Leaders are cultivated, coached, and trained according to the cultural values of the community. Community leaders (*Abbaa Bokkus*), clan leaders (*Damiina*) and elders, women and religion leaders (*Qaallu*), and the community at large are involved as agents of developing cultural-based leadership capacity, skills, and knowledge including justice, fairness, equity, and equality that the community wants to have in their leadership practice.

As the finding of this study indicates that the leadership development in the Karrayyuu Gadaa system is based on the cultural values which is characterized by its accessibility, highly participatory, shared and community based and power rotates every eight years amongst the five *Gadaa* parties and development of leadership skills, knowledge, and behaviors are based on the social context and *Gadaa* values of the community that makes its leaders' leadership capacity and performance is more effective. Therefore, this culturally designed system of leadership capacity could be a good cultural practice and model for better

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

Acknowledgments

Availability of data and materials
The study findings of the 70 participants are available in the table and atlas. ti.6 qualitative software can be shared with your reasonable request.

Funding

Authors' contributions
Both the corresponding authors and co-authors worked together, starting from the initiation and completion of the research.

Competing interest
We confirm that this study is an original work and that there is no individual, institution, or organization claiming competing interests in this research.

Consent for publication
We, authors approve the publication of this study work

Ethical approval and consent to participate
The participants approved of their willingness to engage in the study. In the study, ethical issues such as confidentiality of the private information of the research participants were kept confidential.

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