



**The Role of Oromo Kinship Structure in maintaining Gada System as Indigenous
Democratic Governance: The Case of Guji Oromo, Southern Ethiopia**

Mando Doyo Choto

PhD Candidate in Gada and Governance Studies at Bule Hora University; Email: doyomando2017@gmail.com / mando.doyo@bhu.edu.et

Abstract

Oromo, the largest populated nation in Ethiopia, are known for their remarkable indigenous democratic governance system known as ‘Sirna Gada’, denoted hereafter as Gada System. It was created hundreds of years before the inexistence of modern democracy, and has been in effect since then being the omnipotent governor of their entire socio-economic and political courses, religious activities and environmental administration rules. The system has its informal organizational structures and administrative units that designed on the basis of Oromo kinship structure, and thereby, play different roles in the rule of law, power exercise check and balance, and rules of power obtaining between the different parties once in each every eight years cycle. Thereby, identifying these kinship structures and its roles in maintaining an overall effectiveness of the governance system is crucial to understand Gada system; which is the aim of this study. Accordingly, this study is employed qualitative research approach based on the data gathered from key informant interview and focus group discussion that sampled by purposely sampling and technique employed with the relevant experienced participants of Guji Oromo. The results are drawn by analyzing the obtained data using the contextual and thematic interpretation. Thus, there were well-designed kinship structures in the Guji Oromo Gada system having different roles with fairly distributed power and responsibilities across the horizontal and vertical hierarchical Guji-Oromo Gada system administrative structures. Accordingly, the power of Gada system started from the divine authority of from God termed as ‘Waaqa Guracha’, recognized as the source of all power and authority who punish disobedient and injustice doers; hereby identified as the means for the enforcement of the rule of law that embedded in the heart every Oromo as eternal believes. Qalu, is the first and a supreme body on the earth as in structure of Gada system, believed to be an inherently anointed and as God-chosen man that he sent from the heaven from the constant royal family of the Obbitu clan. He serves as spiritual leader and acts as intermedator between God and people; who authorize the appointment of the supreme leader, Abba Gada, in Gada governance system. Abba Gada is a politician leader who elected from the periodical political party out of the five kinship-based party classes, called ‘Fincan Shan’ (the five parties). The Abba Gada power term is eight year with no possibility of re-election and extension for the next term for both the leader and his party. The power thereby rotates between these five parties in a predetermined sequential order at every eight years period; hence there is no competition between parties at a time – just aimed to avoid influences of ruling party on the fairness of election. It, therefore, regulates the check and balance in the Gada power by using the Oromo kinship structures, namely: Moiety, Misensa, Gogessa, Wolana, and Kadaddu to make the system more maintaining democratic governance through using the indigenous ways of Check and Balance system.

Key words: *Gada System, Guji Oromo, Indigenous Governance, Kinship Structure*

1. INTRODUCTION

The Oromo are a Cushitic ethnic group native (Origin) to the Oromia, the largest region (about 33% of the total area), of Ethiopia and parts of Northern Kenya, Rwanda, Tanzania, and Uganda Countries in Africa. They speak the Oromo language, *Afaan Oromoo*, which is part of the Cushitic branch of the Afro-asiatic language family. They are one of the largest ethnic (nearly the half of the total population) of the country. The Oromo consists of two major branches (moieties), Borana and Barentu Confederacies (The two main Oromo branches), which break down or divided into an assortment of clan families. The Oromo peoples are, like the other Ethiopian peoples and nationalities of in the country, have immense tangible and intangible heritages which have been created over centuries in the interactions of the people with natural and social environments and which stand as the manifestations of the identity of the Oromo people, and which created by Oromo peoples to the Oromo peoples (Alima, 2018; Dereje, 2012). The Guji Oromo people are rich by different institutions Such as: the Oromo kinship system of moiety (*Kontoma* and *Darimu*), *Kadaddu*, *Wolana*, *Misensa* or *Gogessa* to maintaining the Oromo *Gada* System through balancing political power of *Gada* System as indigenous Democratic Governance System (Jemjem and Dhadacha, 2011). Moieties of the Oromo social Cultural structures are non-territorial entities that are completely interred wined and interspersed. Two moieties cannot drift apart and be localized in two different regions without fundamentally changing their character and intergenerational and integration, balanced, entities. That remains true whether the moieties are exogamous or not in the Guji Oromo *Gada* system Structure.

Gada is defined as a political, economic, and social system which the Oromo have been following in governing themselves (Dhadacha, 2006). The Oromo *Gada* system is an indigenous democratic system of governance in which the community as a whole has the opportunities to participate on equal basis (Abdurahaman, 2019; Endalkachew, 2018). It is also, the system in which the groups of Oromo people who are organized and structured into five political party groups or strata assume power in rounds which last for eight years each. The Oromo kinship institutions are significant to maintaining the Oromo *Gada* System and make check and balance between political powers in the *Gada* System. It was worked to sustain (continuity) the qualities of *Gada* indigenous democracy and it is important to facilitate the smooth (peace full) transfer of power from one party to another. It is also significant to insure equitable division of power across the all generational lines (Debisa, 2022; Zelalem, 2019).

The *Gada* system is a time-honored age and generation-set system practiced among the Oromo people who regarded the system as their common heritage and as one of their major identity makers. The *Gada* is crucial organizing structure among the Oromo people and its social, political, ritual and legal

aspects provides the framework for order and meaning of life. *Gada* organizes society via councils (*Ya'a*), laws and injunctions, outlining rights and duties of its members (Debele, 2018; Gentagawa, 2017). The Oromo are known by a generation set organization, which is believed to guide every aspects of their life, called as *Gada* system and Oromo people are notable for their historic *Gada* political system.

The *Gada* System of the Guji-Oromo people is a system of governance in which Guji people are grouped and organized into five political party (*Luba*) and govern themselves in rounds or assume power in rounds which last for eight years each (Jemjem, 2020). Some scholars explained that, *Gada* is an egalitarian system of Governance. The *Gada* system has long been practiced by the *Borana, Guji, Karrayyu, Tulama, Arsi, Ittu, Humbana, Afran-Qallo, Akichu, Macha, and Gabra* clans of the Oromo in Ethiopia (Debele 2018).

In the *Gada* governance system of the Guji-Oromo, the power is not exercised from the center. The nature of Guji-Oromo *Gada* governance system is federal type (Asmerom, 1973). The power is in the hands of *Abba Gada's* at clan level and the *Gada* officials of all major Oromo clans from central parliament. *Gada* system has the Oromo kinship institutions which known as moiety such as: Moieties which named as *Kontoma* and *Darimu, Misensa/Gogessa, Wolana, and Kadaddu* that serve to maintain the Oromo *Gada* system as indigenous democratic governance by using the indigenous mechanisms of a check and balance role by balanced opposition and power-sharing among the five indigenous *Gada* political parties (Jemjem, 2020).

Furthermore, the main function of these Oromo kinship systems is to maintain the check and balance system between the *Gada* Power Holders and among the Five *Luba* or Five *Gada* Political Parties (Jemjem, 2014 and 2022). However, this aspect of the Role of Oromo Kinship System to maintaining the *Gada* as indigenous Democratic Governance system has been overlooked and received less research attention. As a result, this knowledge gap is convinced the researcher to study how the currently, the Guji-Oromo kinship structures are maintaining *Gada* as indigenous democratic governance in study area. Therefore, this article, aims at analyzing the situation of the role of Oromo kinship structure in maintaining *Gada* as indigenous democratic governance: The Case of *Guji* Community, in South Ethiopia.

In generally, this Study is more important to give the direction forward to show how the Oromo kinship system are maintaining *Gada* as indigenous democratic governance in the *Guji-Oromo Gada* system to bridge the indigenous knowledge of the Oromo kinship system in study area. Through exploring the role of Oromo kinship system such as: moieties (*Kontoma* and *Darimu*), *Misensa/Gogessa, Wolana, and Kadaddu* to maintain the *Guji-Oromo Gada* system and how it works to make check and

The Role of Oromo Kinship Structure in maintaining Gada System as Indigenous Democratic Governance: The Case of Guji Oromo, Southern Ethiopia www.bhu.edu.et/jikds

balance in between of the political power of the *Guji-Oromo Gada* System and works to achieve the Indigenous democratic governance system in the *Gada* institutions of in *Guji-Oromo* area.

2. RESEARCH METHODOLOGY

The present study is will employed qualitative in nature to delineate the Role of Oromo kinship system in maintaining *Gada* as indigenous democratic governance system in *Guji-Oromo* community, southern Ethiopia. Both primary and secondary data sources were collected. Purposive sampling was used for selection of key informants who were knowledgeable, experts or experience in the area of *Guji-Oromo Gada* System. The semi-structured interview schedule, in-depth interviews method and focus group discussions were employed to collect data from the key informants in different governmental organizations such as *Guji Zone* and West *Guji Zone* Such as: *Bule Hora*, *Abbaya*, *Me'e Bokko*, *Adola*, and *Oddo Shakiso* Woredas' Culture and Tourism offices, Because of these woredas culture and tourism offices experts are has the deep experiences on the topic of under this study was conducted, the Oromia culture and tourism, Ministry of Ethiopian Culture and tourism. Four focus group discussions were conducted to elicit information on *Gada* system with forty well experienced individuals such as; *Abba Gada*, *Batu*, *Yuba*, in four groups. The focus group discussions of two groups of *Abba Gada*, *Batu*, *Yuba*, and four (4) groups of well experienced elders and adults from *Guji* area is in focus of the study. The focus group discussions included forty individuals such as 10 *Doris*, 10 *abba Gadas*, 10 *Batu* and *Yuba* elders, and 10 adults from both areas were involved as participants. Both male and female participants were involved, the elders and adults were selected on the basis of their knowledge and experience in the area of the Role of Oromo Kinship System in Maintaining *Gada* as Indigenous Democratic Governance System in *Guji-Oromo* Community among *Guji* -Oromo areas in South Ethiopia. Finally, secondary data source was collected from published books, monographs, journals, documents, records and videos on *Gada* System from the office of Culture and Tourism found in *Guji* zones; and the content analysis was made from the gathered data.

3. RESULT AND DISCUSSIONS

3.1. Moieties Kinship Structure of Guji Oromo and Its Role in Gada System

The Oromo are the largest and the most numerous ethnic group in Ethiopia (Schlee, 2003). They were among the severely discriminated ethnic groups in Ethiopia during Empire in a past systems. The Oromo are composed of exogamous moieties called *Kontoma-Darimu* of *Guji*, *Sabbo-Gona* of *Borana*, *Macha-Tulama* of *Wollega Areas Oromo*, *Showa Areas Oromo* and *Jimma Areas Oromo*, *Sikko-mando* of *Arsi*, *yejju-Rayya* of *Wallo*, *Kura-Galan* of *Itu*, *Qallo-Anniyya* of *Humbana*, and *Basso- Dullacha* of *Karrayyu*. Etc (Schle, 2003). The moiety consists of clans (*Gosa*), and a clan is divided into several Sub-clans

(*mana*). Thus, a moiety consists of clans segmented into Sub-clans. In this connection it is significant to note Asmerom Legesse's (1973) statement about the Oromo social structure. He said that,

“Moieties in Oromo social structure are non-territorial entities that are completely interred wined and interspersed. The two moieties cannot drift apart and be localized in two different regions without fundamentally changing their character and interacting, balanced, entities. That remains true whether the moieties are exogamous or not or emphasis in the original”.

Table 1: Different Clans distribution across the two moties (Kontoma and Darimu) of Guji-Oromo division from each of (Seven Balbala) seven administrative units

Goro (Seven Administrative Units)	Clans under Moieties of Guji Oromo			
	Kontoma		Darimu	
Halo Mokona	1.	Obitu	1.	Dhantu
	2.	Anoltu	2.	Masintu
	3.	Meritu		
	4.	Hangetu		
	5.	Balla		
Uruga	1.	Golla	1.	Angatu
	2.	Wajitu	2.	Galalcha
	3.	Sarbortu	3.	Darartu
	4.	Wesitu		
Mati	1.	Hinsalle	1.	Andoa
	2.	Hirqantu		
Hoku	1.	Galalcha	1.	Hera
	2.	Oborra	2.	Michille
	3.	Balla	3.	Bundhitu
Ottu			4.	Kinno
	1.	Banottu	1.	Okotu nara
	2.	Hubbo	2.	Edo kojotu
Shelo	3.	Abaye	3.	Warsalle boddo
	1.	Obitu	1.	Horitu
Wesitu	1.	Beqe		
	2.	Hargago		
	3.	Wontitu		
	4.	Darimu		

Sources: From Guji-Oromo Elders informants of in study Area

Its structure cut across the different clans and lineage of each groups. For instance, in the *Guji-Oromo Gada* System there are four local political administration regional Areas of power divisions which in Afan Oromo called *Goro (Gabala)* in *Guji-Oromo areas*, namely: *Halo Mokona/ Aladdu, Uruga, Mati*, and *Hokku* (Table 1). They all have their own common places that serviced for the cultural political center, named as Cradle land (*arda jila*), where they all come together to exercise socio-political events, ceremonial and ritual activities. In addition, there is a place where all Guji from every corner gathered once in every eight years cycle to hand over the *Gada* power from one to another. This common place

The Role of Oromo Kinship Structure in maintaining Gada System as Indigenous Democratic Governance: The Case of Guji Oromo, Southern Ethiopia www.bhu.edu.et/jikds

is called *Me'e Boko*. While the *Gumi* assembly come from the all *Guji-Oromo* to the *Me'e Boko* is known as *Me'e Boko Gumi* assembly. This *Gumi Boko* assembly is taken as the general assembly for all *Guji-Oromo Gada* political power administrations.

In the case of the local divisions of the *Guji-Oromo Gada System* Political power, the all four *Guji* area (four *Gabala or Goro*) in the *Guji* areas are has their own cultural political center that they can uses for their individual regional levels cultural purposes. For instance, the regional division center that *Uraga* uses as the *Uraga* area of *Gadaa System* political center the place called *Abayi Dibe Dugo (Abbayyii Dibbee Dbugoo)* that found in the area local named *Gadabi Dibbe Dbugo*. The regional division center that *Halo Mokona (Aladu)* uses as the *Halo Mokona (Aladu)* area of *Gada System* political center the place called *Hasse Jila (Hassee Jilaa)* that found in their *Gabala* located in *Abbaya Woreda*. The regional division center that, *Mati* is uses as the *Mati* area of *Gada System* political center the place called *Dabobi (Danboobi)* that found in near to the *Gennale River* in East *Guji* zone *Anna Sorra Woreda* and in the place local known as *Role*, and when the regional division center of the *Hoku* group is uses as the *Hoku* area of *Gada System* political center is the place called *Samarro*, which located near to *Gennale River* and found in *Guji* zone *Goro Dola Woreda*. This four Regional divisions of local areas are uses as *Gada System* regional political offices of the *Guji-Oromo Gada System* in their local area known as *Gabala* or *Goro* (Jemjem, 2020).

The *Guji-Oromo Gada System* has the three *Hagana* which known as: *Raba, Dori, and Gada*. These three *Hagana's* are commonly found in all *Guji-Oromo* of political power divisions of *Gada System* with its common name of *Raba, Dori, and Gada*. For instance, *Uraga* has three *Hagana* named as: *Raba, Dori, and Gada*. *Mati* has three *Hagana* named as: *Raba, Dori, and Gada*. *Hoku* has three *Hagana* named as: *Raba, Dori, and Gada*. Therefore, the *Hagana* of *Guji-Oromo Gada System* named at regional level is three. While the *Hagana* of the *Guji-Oromo Gada System* named as in general in *Uraga, Mati, and Hoku* are totally nine as the all *Hagana* of *Guji-Oromo Gada System*. Because, all has three *Hagana* in their local administration based on the *Guji Oromo Gada system*. But, the *Gabala* of *Halo Mokona (Aladu)* which is not studied so far by many researchers and founded near the side of *Gabala* of *Guji-Oromo Qallu* institution is also has three *Hagana's* of *Raba, Dori, and Gada* in their local area of *Gada System* administration. There are the seven clans under the *Halo Mokona (Aladu), Uraga* and *Hoku* except *Mati* which only have the three clans (Debisa, 2022).

3.2. The Kinship Structure on the basis of Political Parties and Its Contribution in Guji Gada System

There are five *Gada* political parties Known as *Fincan Shanan* or *Bali Shanan Guji-Oromo Gada System*. The five *Gada* political parties are known by different names in *Guji-Oromo Gada System*. Those are: *Mudana*, *Halchisa*, *Dballana*, *Harmufa* and *Robale*. These names may vary across different Oromos in different areas. It is sequenced, thereby no competition between parties. And there is no political difference between them, and hence the objective is just to share power fairly across the all clans. The five *Gada* parties orderly come to power. These each five *Guji-Oromo Gada System Political Parties* are come to power once every forty years or each party assume power one after the other, every eight years, taking Forty years to complete the cycle of five *Gada Political Parties* of in *Guji-Oromo Gada System*. Hence, there would not be direct competition among the five *Gada* political parties of in *Guji-Oromo Gada System*, rather the competition would be among individual within a political parties of in *Guji-Oromo Gada System*. On the other hand, there is no chance of unnecessary power influence in the *Gada* political party System of in *Guji-Oromo Gada System*, because one party has two *Wolana* and two *Kadaddu* at the same time. Therefore, the role of kinship Systems of *Guji-Oromo Gada System* Such as; moieties (*Kontoma* and *Darimu*), *Wolana*, *Kadaddu*, *Misensa*, and *Gogessa* are plays to maintaining the *Guji-Oromo Gada System* as indigenous democratic Governance is practiced through the *Gada* cultural activities in their line orders at its right places and time to shapes accordingly the *Guji-Oromo Gada System Democracy* and to plays the role of Check and balance in the *Guji-Oromo Gada system* (Zelalem, 2019).

It is also known the developmental stage in *Luba* cycle as that stage by itself has certain political power at that particular stage. This operational mechanism of the *Gada* cycle which is conventionally called the *Luba* system and that usually known as the *Gada* system. In this system, there are five *Gada System* political parties to assume political power, social task, military activity and one after the other each for equal term (Alima, 2018).

The Structures of the *Guji-Oromo indigenous Gada System Democratic Governance of Cultural Powers* are stepped from top to down as Putted in the bellow Diagram.

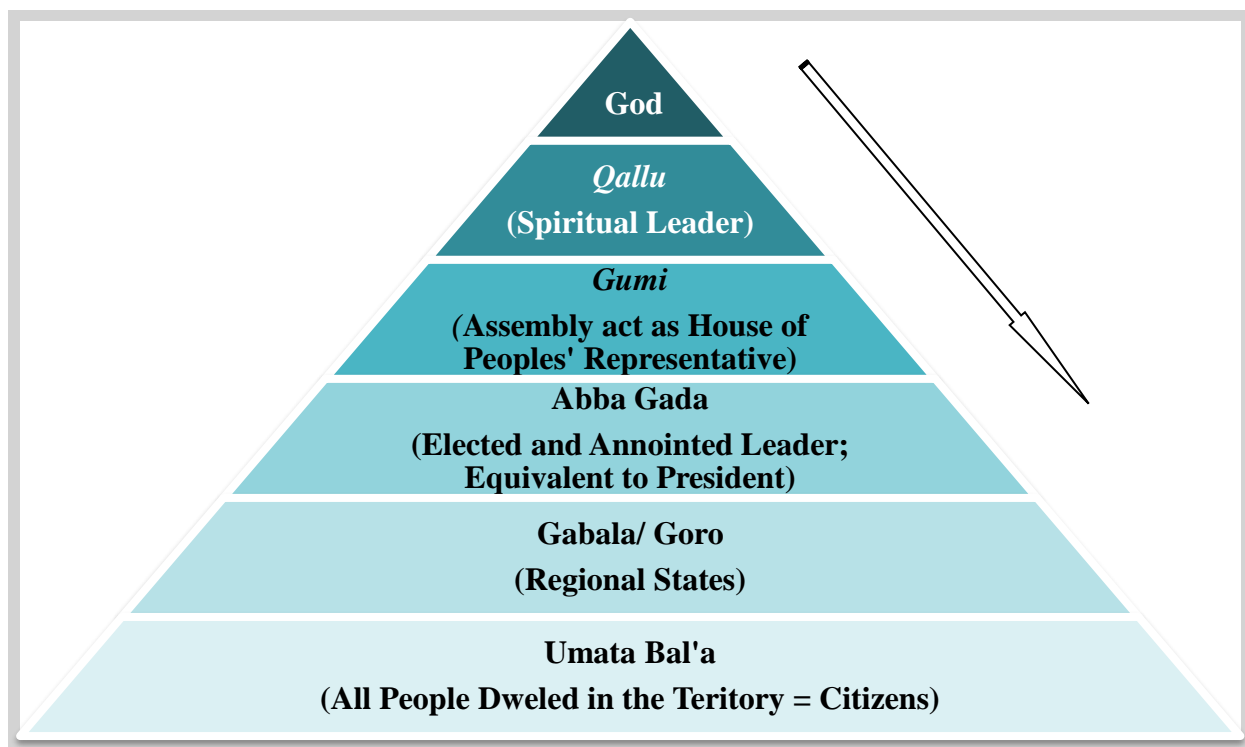


Figure-1: Indigenous Steps of Power divisions from top to down Democratic Governance of Gada

Sources: From Guji-Oromo Elders informants of in study Area

According to the *Guji-Oromo* elders narrations the higher power is the power of Sky God. While the *Guji-Oromo Qallu* institution is serves the all *Guji* Peoples of the all area as the enter-mediators of between the Sky God and their *Guji-Oromo* peoples based on the *Guji-Oromo* indigenous *Gada* System. The all five each Political Parties or *Bali Shanan (Fincan Shanan)* of *Guji-Oromo Gada* System are leaded by *Abba Gada*. This *Abba Gada* is known as the general leader of the all *Guji* Peoples of in the all areas and he is elected from *Uruga* area or *Gabala* based on the their birth order of the *Guji-Oromo Gada* System rule and Culture to administrates the all areas of the *Guji-Oromo* as general (Abdurahman, 2019).

The *Guji-Oromo Gada* Political powers are shared to Four (4) ruling areas' of the regional Governance of *Gada* System which called *Gabala* or *Goro*. These regional administration areas of the *Guji-Oromo Gada* System are includes; *Gabala* of *Aladu (Halo Mokona)*, *Gabala* of *Uruga*, *Gabala* of *Mati*, and *Gabala* of *Hoku* are the areas' that can be touched as the examples of the regional Governances areas' of the *Guji-Oromo Gada* Powers that any One can find able in the areas of the todays *Guji-Oromo* regions, in South Ethiopia. These Four (4) *Gabala* found in the *Guji* areas' are has their own *Abba Gada* who leads there in their local regions as the regional leaders of the *Guji-Oromo Gada* System.

administrations of political power divisions that given to them. While the *Ottu* and *Shello* are found to day out of the *Guji* area, in another zones administrations of the Oromia Regional state Government. The all *Guji*-Oromo Peoples who's live in the all *Guji's* area are ruled by *Gada* Political System of indigenous Democratic Governance System which are leads their all lives based on the *Gada* System rules and regulations that leaded by their *Gada* Political Party of on the power and their *Gada* leaders who's leads them from the center upto local individuals of in the *Guji* community.

In *Guji*, *Luba* is the *Gada* grade in which the *Guji* community was structured into the peer group based on chronological age or genealogical generation. Each *Luba* consists of all of the sons in another particular class. The entire grade progress through the all different grades, each based on an eight-year cycle of *Bali* System, and each with its own set of rights and responsibilities Such as: plays, herding the cattle, military trainee, military warrior, leader, advisor, repositories of law and conducts rites, starting from *Dabballe* to *Jarsa* of at last stages of the *Guji*-Oromo *Gada* System. This *Luba* System of the *Guji*-Oromo is plays the important role to know the all individuals *Luba* progresses of in all Five *Bali Shanan* or in all *Fincan Shanan* of the *Guji Gada* System and to know the another equivalent *Luba* in the *Guji*-Oromo *Gada* System to get the different services that the *Guji*-Oromo individuals has get it based on their *Luba* progresses of in *Guji Gada* System.

The Historical, division of the *Guji* people is started from the seven main branches of the Gujo who's known as the father of the all *Guji*-Oromo Peoples of in all Oromia Region, in South Ethiopia. The Seven Gujo's Children are includes: *Halo Mokona (Aladu)*, *Uruga*, *Mati*, *Hoku*, *Ottu*, *Shello*, and *Wessitu* are called as main tribes' of the *Guji*-Oromo that Sometimes called by *Guji*-Oromo individuals as general Seven *Balbala's* of the *Guji*-Oromo which Called *Balbala Torba* of the *Guji*-Oromo (*Balbala Torbaan Uummata Oromoo Guji*) by local language in the *Guji* Area. These divisions are Called depending on the name of their areas' of cultural given to them to the Democratically ruling their local divisions of in their local that belongs to them according to the *Guji*-Oromo Indigenous *Gada* political power divisions areas that in local language Said, “(*Gabala* or *Goro*) *Angoo Siyaasaa Gabalaa (Gooroo) kun Maqaa Lafa Aadaa Sirna Gadaa isaaniitiin isaaniif kennamee tureetiin Moggaafamee yaammama*)” that they has full Political or Democratic rights to ruling it. These *Guji*-Oromo Seven *Balbala's* are built from the collections of the many different clans. They are various from one to the an others in terms of the areas of the ruling, residing, and the Numbers of their Clans that found in the one area, and by the numbers of the clans found under one *Balbala's*'. The all seven tribes of into certain independent areas of the ruling are has a won different Small *Balbala's* that equivalent to the numbers of the *Guji* clans who's found in their cultural given area of to Govern based on the *Gada* political rules and norms.

The Role of Oromo Kinship Structure in maintaining Gada System as Indigenous Democratic Governance: The Case of Guji Oromo, Southern Ethiopia www.bhu.edu.et/jikds

Under the Moieties Kinship of the *Guji-Oromo Gada* System, the clans under the all each Seven Divisions (Seven Main *Balbala* of the *Guji-Oromo*), and in the all clans of the under the *Guji-Oromo*, in South Ethiopia are mainly divided into two places that called Moieties which are in local named as: *Kontoma*, and *Darimu*. The role of these moieties are to maintaining the Oromo *Gada* System as indigenous Democratic Governance System through the Check and Balance.

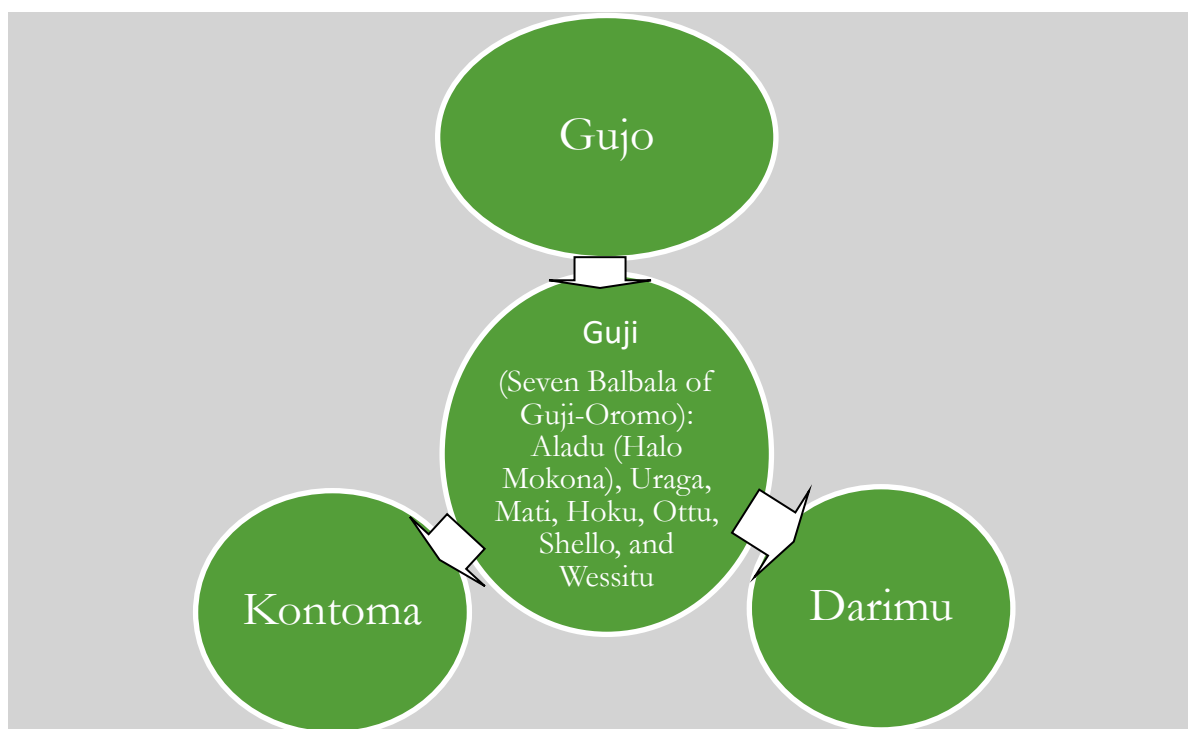


Figure-2: Moieties in Guji-Oromo Gada System

Sources: From Guji-Oromo Elders informants of in study Area

The Structures of the *Guji-Oromo* Organization were steeped accordingly to the following Orders which based on the *Guji-Oromo* Kinship System of the *Guji* indigenous *Gada* Culture are includes; Guji, Clans (*Gosa or Fira*), Sub-clan (*Mana*), Kin (*Balbala*), Family (*Worra*) and Extended Family (*Miiloo*). These *Guji-Oromo*'s clans of in each areas of under Four (4) *Gabala (Goro)* of the *Guji* areas are includes or Known as; *Aladu (Halo Mokona)*, *Uraga*, *Mati*, and *Hoku*. The all these *Guji* areas which named on the above are has their own divisions of different clans in the one Single ruling areas of their local governance regions. They has the numbers of the clans from three clans' upto seven clans in their areas. In these *Guji* areas of regional Governance of *Guji Gada* System, *Halo Mokona (Aladu)* group has Seven Clans (*Gosa or Fira*) which are includes: *Obbitu*, *Dhantu*, *Merritu*, *Anoltu*, *Masintu*, *Hangetu*, and *Balla*. While the *Uraga* group is also, has seven clans Such as: *Golla*, *Galalcha*, *Agantu*, *Darartu*, *Wajitu*, *Sarbortu* and *Wesitu*. *Mati* group has three clans Such as: *Insalle*, *Hirqantu* and *Handowa*.

While the *Hoku* group has seven clans like; *Galalcha*, *Obora*, *Balla*, *Hera*, *Michille*, *Bundbitu* and *Kino*. These areas are also, exercising certain decentralized political, legal and social powers as mandated to each clans of in their area of the ruling by the *Gada* system of *Guji-Oromo* indigenous Cultural administration System. It also, has several line ages or *sub-clan (Worra)* that each of which comprises and several kins (*Mana*) and ends at *Balbala* referring to sub-*Mana* and extended family (*Miiloo*).

The regional ruling areas of the clans under each *Gada* System, and there regional divisions of power in *Guji-Oromo Gada* System are divided into Four (4) regional ruling areas' (*Gabala* or *Goro*) of the *Guji-Oromo Gada* System that ruled for a long time based on the indigenous *Gada* Governance System and which known as their regional ruling distinct or their regional Governments of the *Gada* System. For instance, In *Guji-Oromo Gada* System there were Four (4) regional divisions' of the powers Such as: *Aladu (Halo Mokona)* regional area of ruling, *Uraga* regional area of ruling, *Mati* regional area of ruling, and *Hoku* regional area of ruling in the areas' of the *Guji-Oromo*, Southern Ethiopia. These all Four (4) regional areas' of ruling of in *Guji-Oromo Gada* System are has the three (3) *Hagana's* of the *Guji-Oromo* in their won regional *Gada* System. These all three *Hagana* of the *Guji-Oromo Gada* System are found in all four *Guji* areas of *Gada* System. These all *Hagana* in *Gujii* regional Governments are known by the Common names which are well known commonly in all *Guji-Oromo* areas. These Commonly known names of the three *Hagana (Haaganaa Sadiin)* of the *Guji-Oromo Gada* System of in all *Guji-Oromo* areas (*Gabala* or *Goro*) are Called *Raba*, *Dori*, and *Gada* Commonly in all *Guji* regional Governments areas of their *Gada* System.

1. Halo Mokona: *Guji-Halo Mokona (Aladu)* groups are has Seven Clans Such as: *Obbitu*, *Dhantu*, *Merritu*, *Anoltu*, *Masintu*, *Hangetu*, and *Balla*. Specifically, they are divided into two based on moiety kinship System of the *Guji-Oromo* which called *Kontoma* and *Darimu*. The Clans of *Kontoma* groups are includes; *Obbitu*, *Anoltu*, *Merritu*, *Hangetu*, and *Balla* Clans of under the *Guji Haloo Mokona*. While the *Darimu* groups are includes; *Dhantu* and *Masintu* Clans of in this group. The each clans of under this group of *Halo Mokona (Aladu)* are has the sub-clans that called *Mana*. For instance, *Obbitu* of the under *Halo Mokona* is has four *Mana* Such as: *Hadiyya*, *Shundbitu*, *Wodbadbu*, and *Kale*. *Merritu* is also has four *Mana* Such as: *Babba*, *Wonditu*, *Gasara*, and *Galalcha*. *Dhantu* clan is also has four *Mana* which known as: *Baba*, *Yayya*, *Galalcha*, and *Ono*. *Anoltu* clan is also has four *Mana* which known as: *Tona*, *Danwicha*, *Bicco*, and *Bude*. *Masintu* clan is also has four *Mana* which includes: *Garado*, *Kochitu*, *Konono*, and *Bijyale*. *Hangetu* clan is has two *Mana* which called *Hangetu* and *Garada*. While the *Balla* clan of under this group is also has the two *Mana* which called *Dulo* and *Banqato*.

2. The Uraga: groups are has seven clans like; *Galla*, *Galalcha*, *Agantu*, *Darartu*, *Wajitu*, *Sarbortu* and *Wesitu*. Specifically, the clans' under the *Uraga* divided into two based on moiety kinship of *Guji-*

The Role of Oromo Kinship Structure in maintaining Gada System as Indigenous Democratic Governance: The Case of Guji Oromo, Southern Ethiopia www.bhu.edu.et/jikds

Oromo called *Kontoma-Darimu*. The clans under the *Kontoma* are; *Golla, Wajitu, Sarbortu* and *Wesitu*, whereas the clans under *Darimu* are; *Agantu, Galalcha, and Darartu*. *Golla* clan of under this *Uraga* group is has six *Mana* such as: *Adoltu, Hera, Kidbe, Dalle, Karino, and Da'idba*. *Galalcha* clan of under this group is also has six *Mana* which includes; *Metta, Digalu, Karrayyu, Dorani, Kojeka, and Badi*. *Wajitu* clan is has five *Mana* which known as; *Yayitu, Abayye, Rede'e, Badinu, and Ali*. *Darartu* clan is has four *Mana* which known as; *Bilo, Nono, Jarso, and Dano*. *Sarbortu* clan is has three *Mana* which includes; *Gale, Oro, and Kino*. *Agantu* clan is has the Six *Mana* like; *Muxi, Garada, Boltu, Jaro, Rabato, and Dodo*. *Wessitu* clan of under this *Uraga* group is has two *mana* which are called *Bike* and *Ani*.

3. *Mati*: group of the *Guji-Oromo* has three clans Such as; *Insalte, Hirqantu* and *Handowa*. Specifically, the clans' under the *Mati* divided into two based on moiety kinship of *Guji-Oromo* called as *Kontoma-Darimu*. The clans under the *Kontoma* are; *Insalte* and *Hirqantu*. Were as the clans under *Darimu* are; *Handowa* only. *Insaallee* clan is has two *Mana* which called *Huloo* and *Waarsituu*. *Handowa* clan is has four *Mana* which called as; *Sobbitu, Sokotu, Garada, and Janwi*. *Hirqantu* clan is has three *Mana* which known as; *Rayitu, Reditu, and Abayye*.

4. *Hoku*: group has seven clans like; *Galalcha, Obora, Balla, Hera, Michille, Bundbitu* and *Kino*. Specifically, the clans' under the *Hoku* divided into two based on moiety kinships of *Guji-Oromo* which are called as *Kontoma-Darimu*. Based on this *Kontoma* includes the clans such as; *Galalcha, Obora, and Balla*. Whereas the clan under the *Darimu* are includes; *Hera, Michille, Bundbitu, and Kino*. *Galalcha* of under this group is has five *Mana* which are called as; *Metta, Karrayyu, Dorani, Kojeka, and Badi*. *Balla* clan of the under this group is has six *Mana* which called as; *Bendbo, Dulo, Oro, Qasimo, Hiyyo, and Hiyyole*. *Hera* clan is has the seven *Mana* which called as; *Dulla, Lakkiyye, Gobeyya, Marsallo, Babbitu, Afatu, and Obbi*. *Michille* clan is has the eight *Mana* which called as; *Madbo, Sole, Garada, Koma, Qente, Hiyyo, Harte, and Faqiyye*. *Obora* clan is has four *Mana* that known as; *Sokore, Corroqo, Obi, and Calmaji*. *Bundbitu* clan is has four *Mana* which are known as; *Hagalo, Dero, Lalo, and Supbitu*. *Kino* clan is has two *Mana* which are called as; *Ilu, and Itu*.

5. *Ottu* groups are has six clans like; *Banotu, Hubo, Abayye, Okotu Nera, Edo kajotu, Warsalle Bodo*. Specifically, the clans' under the *Ottu* divided into two based on moiety kinship System of *Guji-Oromo* which are called as *Kontoma, and Darimu*. Based on this the *Kontoma* clans are includes; *Banotu, Hubo, and Abayye*. Whereas the clan grouped under the *Darimu* are includes; *Okotu Nera, Edo Kajotu, and Warsalle Bodo*.

6. *Shello* groups of *Guji-Oromo* are has the two clans like; *Obbitu* and *Horitu*. Specifically, the *Guji-Oromo* clans' under the *Shello* are divided into two based on moiety kinship of *Guji-Oromo* which are

called as *Kontoma*, and *Darimu*. Based on this *Obbitu* clan is the member of the *Kontoma* group. Whereas the *Horitu* clan is the member of the *Darimu* group. The *Obbitu* clan of the under this *Shello* groups are has the five *Mana* which known as; *Harru*, *Sago*, *Mati*, *Gondo*, and *Hebo*. While the *Horitu* clan under this *Shello* groups are also, has the four *Mana* which are called as; *Libantu*, *Diqgo*, *Hoyye*, and *Wajitu*.

7. **Wessitu** group of the *Guji-Oromo*. Under this they has the four *Balbala* Such as; *Beqe*, *Hargago*, *Wontitu*, and *Darimu*. From the Seven Main *Balbala* of in *Guji-Oromo Gada* Systems of the Oromo Kinship System of like; Moiety (*Kontoma-Darimu*), and *Mana* of these *Wessitu* Groups are Still needs the further Study to promote the (True Data) True result of the Study that deals with the divisions of kinship System of *Wessitu* Group of Under the Seven Main *Balbala* of the *Guji-Oromo* Community, in South Ethiopia.

3.3. The Role of Oromo Kinship Structure of *Misensa (Gogessa)* to maintain *Guji Gada* System as Democratic Governance

The *Guji-Oromo Gada* system is depending on the different grades through which every generation-sets of *Guji* Community are passes based on their cultural orders. All men are recruited into the fifth generation-sets after their fathers' generation-sets, and Siblings belonging to the same generation-sets. The *Guji-Oromo Gada* System generation-set line was called *Gogessa*. There are five generation-set lines called *Fincan Shanan (Bali Shanan)* of *Guji-Oromo Gada* System which are also, known as *Gogessa Shanan* of in *Guji-Oromo Gada* System as the all individuals of *Guji* Community are often emphasize. The word *Gogessa* is compatible with a generation-set which Called *Ganda* or *Misensa* in the *Guji-Oromo Gada* System.

The Oromo kinship System works to balancing political power by making check and balance. It works to sustain (continuity) the qualities of *Gada* indigenous democracy. It is important to facilitate the smooth (peace full) transfer of power from one party to another. It is also works to insure equitable division of power across the generational lines. Etc (Jemjem and Dhadacha, 2011).

Under the *Guji-Oromo* kinship System structure, *Gada* system is organized into five Political parties (*Fincan Shanan* or *Ball Shanan*) of the *Guji-Oromo Gada* System which are highly Organized to maintain indigenous *Gada* System of the *Guji-Oromo* Community to play the role of Democratic Governance that are practiced through the Check and Balance System which depending on the generation set line of *Guji Gada* System Such as; *Misensa (Gogessa)* that deals with one of these functioning as the ruling Political party, consisting of *Abba Gada* officials and *Gumi* assembly. In *Guji*, A party comes to power once every forty years. Each Political party assumes power, one after the other, every eight years, taking forty (40) years to complete the cycle of all five Political Parties of in the *Guji-Oromo Gada*

The Role of Oromo Kinship Structure in maintaining Gada System as Indigenous Democratic Governance: The Case of Guji Oromo, Southern Ethiopia www.bhu.edu.et/jikds

System. Hence, there would not be direct competition among the five Political parties of in the *Guji-Oromo Gada System*, rather they are competes within a party. The five *Gada System* Political parties (*Bali Shanan* or *Fincan Shanan*) of *Guji-Oromo* are have the different names among the *Guji-Oromo*, Southern Ethiopia. These different names of the five political party (*Fincan Shanan* or *Bali Shanan*) of the *Guji-Oromo Gada System* are includes; *Mudana*, *Halchisa*, *Dhallana*, *Harmufa*, and *Robale*

Misensa is a membership to the same developmental stage are called *Misensa* to one another. *Misensa* is conventionally known as or called as *Ganda* or *Gogessa* in *Guji-Oromo Gada System*. The persons of equivalent age grade of in *Guji-Oromo Gada System* (one age grade group members) are called *Misensa*. In generally; *Misensa* is plays the role to facilitate the *Gadaa* system as democratic institution and helps to sharing the power between five Political parties of in *Guji-Oromo Gada System*.

3.4. The Role of Oromo Kinship Structure of *Kadaddu* to maintain *Guji Gada System* as Democratic Governance

Kadaddu is the supportive *Bali* or Political party groups. The *Bali* or political party which comes second before and after a political party or *Bali* in the *Gada* cycle is called *Kadaddu*. This is simply to mean that the Political party or *Bali* from which a preceding party takes the Political power (*Bali Power*) that to which the next party gives the Power or *Bali*. Based on this, *Dhallana* and *Harmufa* is *Kadaddu* to *Mudana*. *Harmufa* and *Robale* is *Kadaddu* to *Halchisa*. *Robale* and *Mudana* is *Kadaddu* to *Dhallana*. *Mudana* and *Halchisa* is *Kadaddu* to *Harmufa*. For Specifically speaking, the *Wolana and Kadaddu* procession (opposing and allying party relationships) are created the four scenarios Such as: the two *Wolana* have one *Kadaddu* in common, the two *Wolana* of a *Gada* Political Party or *Bali* are *Kadaddu* to one another, the two *Kadaddu* of a *Gada* Political Party (*Bali Shanan*) are *Wolana* to one another, and while the One Political Party or *Bali* are always stands against two *Wolana* and with two *Kadaddu* that is always practiced to create the real power balance in a real opposition and to help the ruling Political party on the *Gada* Power for maintaining the *Gada System* as the indigenous Democratic Governance System in *Guji-Oromo Area* (Dereje, 2012, and Gololcha, 1988).

3.5. The Role of Oromo Kinship Structure of *Wolana* to maintain *Guji Gada System* as Democratic Governance

Wolana: The opponent Political party; is the party that comes immediately after or before the party on the *Gada* Political power. It is the Political party which gonging to transfer the *Gada* political power to leave the office or *Gada* political party from which it take the Political power of the *Gada System*. The Figure-3: five political parties or (*Fincan Shanan / Bali Shanan*) of *Guji-Oromo Gada System*

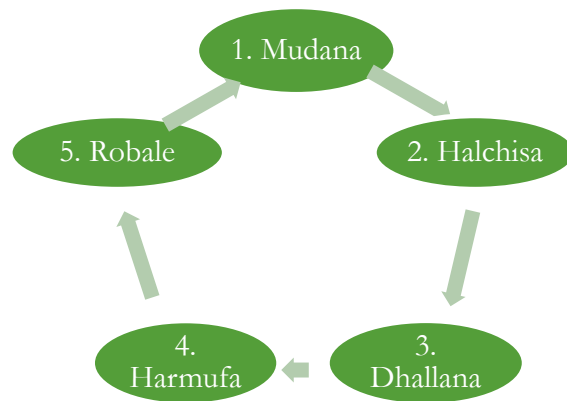


Figure-3: Five Political Parties (*Fincan Shanan*) of in *Guji Gada* System

Sources: From Guji-Oromo Elders informants of in study Area

This Guji-Oromo *Gada* System, five Political Parties (*Bali Shanan / Fincan Shanan*) relations are created *Wolana and Kadaddu* system in the *Gada* System to maintaining the *Gada* as indigenous Democratic Governance through the Check and balances of *Gada* power that based on the Guji-Oromo *Gada* Culture rules. Based on this, *Mudana* is *Wolana* to *Halchisa* and *Robale*. *Halchisa* is *Wolana* to *Dhallana* and *Mudana*. *Dhallana* is *Wolana* to *Harmufa* and *Halchisa*

Harmufa is *Wolana* to *Robale* and *Dhallana*. *Robale* is *Wolana* to *Mudana* and *Harmufa*. In generally, these five Political Parties (*Fincan Shanan* or *Bali Shanan*) called as *Wolana* to each other in *Guji Gada* System are practicing the *Doroma* Mechanism to Challenge or to Shape the each five political parties on the *Gada* power and they show their Opposition to the ruling Political party to insure the indigenous *Gada* system democratic rule and regulations for maintaining *Gada* as indigenous Democratic Governance System.

4. CONCLUSION

The Oromo Indigenous *Gada* System is an Oromo egalitarian Democracy which governs and orders holistically the society around political, economic, social, cultural, and religious institutions. For Oromo, *Gada* System is a reference for all acquired knowledge though the indigenous Role of Oromo Kinship System in Maintaining *Gada* as indigenous Democratic Governance is one of its activities practiced through Kinship Systems Such as: moiety which called (*Kontoma and Darimu*), *Gada* generation line which known as *Misensa (Gogessa)*, Opposition party called *Wolana*, and Supportive party called *Kadaddu* are the Main moieties which actively works across the Guji-Oromo *Gada* generations. This traditional Role of Oromo Kinship System is playing an important role in maintaining *Gada* as indigenous Democratic Governance through playing the role of Check and

The Role of Oromo Kinship Structure in maintaining Gada System as Indigenous Democratic Governance: The Case of Guji Oromo, Southern Ethiopia www.bhu.edu.et/jikds

balance on the *Gada* political party on the power through practicing Doroma by opposition political parties towards of the *Gada* political party of on the *Gada* power. Their indigenous knowledge encompasses the skills, experiences and insights of people that are applied to improve their wrong activities, and to insure the Democracy in their Guji-Oromo *Gada* Governance System of in their areas. Similarly, *Guji-Oromo* have their own methods of Check and balance system which is emanated from *Gada* System. They have been used at the grassroots level to create indigenous *Gada* Democratic Governance System over land, Population, on the uses of natural resources Such as: water, grazing-land, cattle, marital, bride indigenous knowledge of *Guji-Oromo Gada Governance Democracy* system, and inter-ethnic indigenous Knowledge of *Guji-Oromo Gada* System. The traditional Role of Oromo Kinship System in Maintaining *Gada* as indigenous Democratic Governance System is encourages the *Gada* Political party of on the power to use the indigenous Democratic pillars of *Gada* Governance System in *Guji-Oromo* that can facilitates the democratic Governance in *Guji-Oromo* community of in the area based on the rule of their indigenous *Gada* culture. In line with the above findings, it is needed to recommend that the Role of Oromo *Gada* System Kinship System in Maintaining *Gada* as indigenous Democratic Governance System in *Guji-Oromo* area need to be taken into consideration in the modern system of Ethiopia to build the Democratic Governance System in the Ethiopian Country. The cultural values and norms of building of this indigenous *Gada* system of Oromo Kinship System and Check and balance mechanism of the *Guji-Oromo* Community is need to be promoted by the formal organizations like Police Department and Judiciary Department to create this *Gada* Democratic Governance System among local individuals of *Guji-Oromo* area. And further studies are recommended to investigate the Role of Oromo *Gada* System Kinship structures in Maintaining *Gada* as indigenous Democratic Governance System in *Guji-Oromo*, through the mechanisms of the check and balance to protect the Oromo indigenous democratic Governance of *Gada* System line of their indigenous *Gada* culture from different Challenges and influences needs to be maintained with the help of Oromo *Gada* System. Therefore, there is a need for recognizing the Oromo *Gada* system legally under the Constitution of Ethiopia to deal with keeping this issues nationally in particular and globally in general. Generally, this indigenous Role of Oromo Kinship System in Maintaining *Gada* as indigenous Democratic Governance through the mechanism of check and balance are can works parallel to modern system and plays a vital role at local level on the Political party of on power in a harmonious manner with tolerance.

ACKNOWLEDGEMENT

First, we thank the Almighty God. A heartfelt gratitude deserves to our scholars and Informants for their provision of the necessary information for the research.

REFERENCES

Abdurahman Abdulahi Aliye, (2019). The Gada System and the Oromo's (Ethiopia) Culture of Peace. *Skhid* No. 2 (160) March-April 2019. ISSN 1728-9343 (Print) ISSN 2411-3093 (Online). UDC 355/359:94(6) DOI: 10.21847/1728-9343.2019.2 (160).164984.

Alima Jibril Hussen (2018). Descriptive Analysis of Oromoo Personal Names and Naming Practices in Eastern Wollega Zone of Oromia National Regional State. A Thesis Submitted to The School of Graduate Studies and the Department of Foreign Languages and Literature. Presented in Fulfillment of the Requirements for the Degree of Doctor of Philosophy in Applied Linguistics and Communication Addis Ababa University. Addis Ababa, Ethiopia April, 2018

Asmarom Legesse, (1973). *Gada: Three Approaches to the Study of African Society*. New York: The Free Press. 2000. *Oromo Democracy: An Indigenous Political System*. Trenton:

Debele, E. T. T. (2018). Relevance of Gada values and practices in current development. *Arts and Social Sciences Journal*, 9(3), 1-5.

Debisa, N. G. (2022). Building peace by peaceful approach: The role of Oromo Gada system in peace-building; *Cogent Social Sciences*, 8(1):1-17.

Dereje Hineu (2012). History of Oromo Social Organization: Gada Grades Based Roles and Responsibilities. ISSN: 2226-7522(Print) and 2305-3327 (Online) *Science, Technology and Arts Research Journal* July-Sep 2012, 1(3): 88-96 www.starjournal.org.

Endalkachew Lelisa Duressa (2018). Oromo Indigenous Philosophy (Gada System): The Case of 74th Guji Oromo Gada Power Transition. *Historical Research Letter* ISSN 2224-3178 (Paper) ISSN 2225-0964 (Online) Vol.45, 2018. www.iiste.org.

Gentagawa (2017). The Logic of a Generation-Set System and Age-Set System: Reconsidering the Structural Problem of the Gada System of the Borana-Oromo. *Nilo-Ethiopian Studies* 22: 15-25 (2017).

Gololcha Dhadacha; (1988). The politico-legal system of the Guji Oromo. Addis Ababa: LLB. Thesis, Addis Ababa University.

Jemjem Udessa and Dhadacha Gololcha (2011). *The Gada Democracy Pluralism*. Addis Ababa, Printing Press. Relo Printing Press.

Jemjem Udessa (2014). The Guji Gada: Blue Print for Democracy and Distinctive Socio-Cultural Characteristics of Guji Oromo. Presentation on the Annual Conference of the Oromo Study Association (OSA): Washington DC, USA

Jemjem Udessa Galchu (2020). Guji & the Guji lands: Historical Foot Prints and Values. August 2020, Bule Hora.

Schlee, G, Redrawing the Map of the Horn: The Politics of Difference Africa: Journal of the International African Institute, Vol. 73, No. 3 (2003), pp. 343-368 Published by: Cambridge University Press on behalf of the International African Institute

Zelalem Jabessa Wayessa, (2019). Utilization of Institutional Delivery Service and Associated Factors among Women of Child Bearing Age in Bule Hora Town, West Guji Zone, Oromia Regional State, Ethiopia. Community Based Cross-sectional Study Design, 2018. Research article. Research Square. DOI: <https://doi.org/10.21203/rs.2.13301/v1>. August 21st, 2019.