



Trends, Prospects and Challenges of Incorporating Gadaa System into Ethiopian Higher Education Curriculum

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Abstract

For a long time, exogenous western educational paradigms dominated Ethiopian education systems. Albeit Menelik-II introduced a modern educational system in Ethiopia, it did not give room for indigenous knowledge like the Gadaa system. The research aimed to explore the Gadaa system trends, prospects, and challenges of including in the Ethiopian higher education curriculum. A qualitative method was employed to examine the research. The researcher used semistructured interviews and focus group discussions to produce the data. Abbaa Gadaas, elders, instructors, students, and administrators of Bule Hora University participated. And the researcher reviewed historical documentation to triangulate with primary data. The finding reveals that teaching the Gadaa course is begun by Bule Hora University in 2019. Incorporating the Gadaa system into higher institutions curriculum enables the inclusion of Indigenous Knowledge in the conventional educational system, enhances indigenous knowledge and thought shape generation, and reverses the hitherto views of northern cultural domination and civilization clash. However, the lack of well-organized teaching materials related to the Gadaa, the lack of qualified instructors to deliver the course, and the domination of the northern cultures in Ethiopia are challenges of incorporating the Gadaa system into the curriculum. It concluded that including the Gadaa system into universities' curriculum enables students to learn the experience, values, norms, and principles of the Gadaa system. It recommends that short-term training needs to set for instructors who deliver the course to solve the shortage of teaching staff.

Keywords: Trends, Prospects, Challenges, Gadaa System, Curriculum

1. Introduction

Indigenous knowledge is a source of the contemporary world that hosts and leaves a legacy for the future generation. There is no single definition for the term *Gadaa*. Hence, different scholars define it from different angles. The etymology of *Gadaa* was presented by Tsegaye G/Medhin as Ka'aada—the combination of two terms: *ka* and *aada*. Accordingly, Ka means God (*Umaa* or creator),

and *aada* means norms. The combination of the two words would mean the Norms of God (Zelalem, 2012). However, this definition does not represent the holistic concept of *Gadaa* and lacks fundamental elements of the *Gadaa* system. *Gadaa* refers to a tenure of eight years during which a *Gadaa* class stays in power (Asmarom, 1973 in Zelalem, 2012). Also, *Gadaa* is a black philosophy; that has several abstractions to be explored and put into practice for humanity, and the legacy of the Oromo to Ethiopia in particular, and humankind in general (Wogari, 2018). Furthermore, *Gadaa* is a base of nationalism (Asafa, 2012). And it is an invaluable ancient civilization that the Oromo offered to the world as an intangible cultural heritage by UNESCO (Teseemma, 2016; Wogari, 2018). The *Gadaa* is a socio-political democratic system of the Oromo people that regulated political stability, economic development, social activities, cultural obligations, moral responsibility, and the philosophy of the religious order of the society (Dereje, 2012; Solomon, 2017; Teseemma, 2016; Zelalem, 2018).

The political philosophy of *Gadaa* is centered on three values: terms of eight years, balanced opposition between parties, and power-sharing between higher and lower levels. Thus, the *Gadaa* system is a socio-political organization of the Oromo people that has its origin in the agesystem of the Horn of Africa (Dereje, 2012). *Gadaa* System is an oral form of the covenant or constitution in the modern sense (Solomon, 2017). The *Gumii Gaayyoo* is an expression of an oral Oromo Constitution (Asafa and Schetcher, 2013). *Gadaa* organizes society via councils (*Yaa'aa*), laws, and injunctions, that outlining the rights and duties of its members. The system has long been performed by the Borena, Guji, Karayu, Tulama, Arsi, Ittu, Humbana, Afran Qallo, Akichu, Macha, and Gabra clans of the Oromo Nation (Oromia Cultural Bureau, 2017).

It is difficult to tell when the *Gadaa* system began since it is perceived as an intrinsic element of the indigenous Oromo everyday lives (Fletcher, 2019). But *Gadaa* was functional during the leadership of about 225 *Abbaa Gadaas*, which functioned in the 3rd century (212) AD at Oda Nabe (Alemayehu et al., 2006 in the Zelalem, 2012). Between the 12th and 13th centuries, the Oromo organized into two confederations or moieties known as Barentu and Borana (Hassen, 1990 in Asafa, 2012). In 1522, the Oromo had already begun to participate in the extensive and intensive struggle in the Horn of Africa. That was before the Muslims seriously confronted Christian Abyssinia in 1527. In the first half of the 16th century, the Muslims destroyed Christian rule and established their own under one Ahmed Gragn leadership for more than a decade (Asafa, 2012). At the beginning of the 16th century, when they began to intensify their territorial recovery and expansion through the *Buttaa* wars, all Oromo were under one *Gadaa* government (Ibid). Before Islam and Christianity expansion, the Oromo had their

traditional African religion called *Waaqeffannaa*, the belief in Waaq (the supreme God). In places such as Borana, Guji, Warqa, and Kokosa where the *Gadaa* system is active, thousands of people are still *Waaqeffattootaa* (Jeylan, 2014). Nevertheless, the *Gadaa* system was under threat from external forces from the pre-medieval period because of Islam and the Christian kingdom expansion (Zelalem, 2012). Further, the *Gadaa* system is operated effectively for centuries among most of the Oromo until Menelik's conquest suppressed it (Tesemma, 2016).

The culture and epistemology shaped the educational systems in which it is embedded (Dugassa, 2011 in Abera, 2018). The embedded Ethiopian educational system in a hegemonic political culture shaped this culture. That meant to shape the subjugated people fit to be ruled in the way the rulers desired. It was designed to disconnect learners from their fathers' and mothers' local knowledge, experiences, and problems. As witnessed present in Ethiopia, with the exclusivist Euro-Ethiopian education and the knowledge and skills derived from the system, educated Oromo students are incapable of solving local problems. Educated Oromo has become unfit and detached from their fathers and mothers in their thinking and way of life. In so doing, the hegemonic education system plays a crucial role in disrupting the Oromo social fabric and their *Nagaa* in its holistic sense (Abera, 2018).

For generations, the Oromo have mainly transmitted their history and culture through oral discourse. Since Oromo scholars and others have been discouraged or prohibited by the Ethiopian colonial state from documenting Oromo oral traditions, adequate information is lacking (Asafa, 2012). Consequently, the *Gadaa* system is an oral form of the nation's constitution in the modern sense. It developed and evolved from the cumulative experiences gained from experiments, practices, customs, and lessons of many generations of the Oromo society in a very long period (Solomon, 2017). But Oromo people struggled to preserve and redevelop their indigenous democracy, written records of which go back to the 16th century, long before European nations embraced the principles of democratic governance (Assefa and Schaffer, 2013).

Currently, Bule Hora University has incorporated the *Gadaa* system into the curriculum. That is given both as a generic course for all undergraduate and graduate students. The University begins to explore indigenous knowledge and incorporate it into the school curriculum. Different scholars researched the *Gadaa* System differently. Some scholars such as Debele (2018)—Relevance of *Gadaa* Values and Practices in Current Development, Asafa (2012)—*Gadaa* (Oromo Democracy): An Example of Classical African Civilization, Fletcher (2019)—The *Gadaa* System of the Oromo People, and Tesemma (2016)—The *Gadaa* System and Some of Its Institutions among the Booranaa: A Historical Perspective—have researched the concepts of *Gadaa* from different angles. But the trends, opportunities, and challenges of incorporating the *Gadaa* system into the higher education curriculum

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have been overlooked. Consequently, this research planned to solve this gap by focuses on the trends, opportunities, and challenges of incorporating the *Gadaa* system into the higher education curriculum.

2. Methodology of the Research

The researcher employed qualitative research to conduct this research. In qualitative research, the researcher is central. He/she is a primary instrument of data collection and analysis. And data are mediated through the researcher (Kothari, 2004). Qualitative data was employed to collect data through semi-structured interviews and focus group discussion (FGD hereafter) from *Abbaa Gadaas*, elders, instructors, students, and administrators of the Institute of *Gadaa* and Cultural Studies of Bule Hora University. Specifically, the researcher organized three FGDs for instructors, *Abbaa Gadaas*, and students (One FGD for each of them). Each FGD consists of eight participants. Furthermore, the researcher referred to historical documentation such as archives, books, and articles to enrich the primary data.

The researcher categorized the study population of the research into four clusters because the participants' nature is a homogenous subpopulation.

The first cluster embraces *Abbaa Gadaas* and local elders. The researcher obtained through purposive sampling technique because there is no aggregated data list of local elders and *Abbaa Gadaas*. The second cluster deals with administrators of the University, and indigenous knowledge, and the *Gadaa* system director. The researcher selected purposively. The third cluster consists of instructors who are teaching the *Gadaa* system at Bule Hora University. And the fourth cluster consists of students who take the *Gadaa* system course at Bule Hora University. In all, the researcher attempted to balance gender. Finally, the researcher analyzed through thematic and content analysis.

3. Findings and Discussion Trends, Opportunities and Challenges of Incorporating *Gadaa* System into Ethiopian Higher Education Curriculum

3.1. Trends

Most scholars agree that the *Gadaa* system exists as far as the Oromo community exists. Thus we cannot separate the *Gadaa* system from the Oromo. And yet, different threats challenged it many times. Modern education was introduced into Ethiopia during Menelik II around 1908. Since then, the country's educational curriculum is dominated by the western. This undermined indigenous knowledge like the *Gadaa* system. Also, during Emperor Haile Selassie, western education dominated highly. Also, the Derg government followed the previous trends in the education curriculum. The EPRDF also continued to copy and paste the western educational curriculum. Those all educational curriculums did not encourage indigenous knowledge.

In 2019, Bule Hora University began to incorporate the *Gadaa* system and taught both undergraduate and graduate students. The course Introduction to the *Gadaa* system is offered as a generic course for undergraduate students. The director of *Gadaa* and Culture Studies at Bule Hora University presented, “Bule Hora University is the first university which began to teach *Gadaa* course”. Hence, all students who graduated from the Bule Hora University learned the *Gadaa* system. Student focus group discussants explained that:

We are happy to learn about the Gadaa system course. No university offers a Gadaa course. Hence, it is only Bule Hora University that begins to teach the Gadaa system publically. We expected this from experienced universities. But none of them has started yet. And we are lucky to be here and learn the Gadaa system.

Interview with *Abbaa Gadaas* showed that Bule Hora University made history in launching the course that unthinkable in other universities. The University administrator further stated that “Search and exploit indigenous knowledge, bring into the curriculum, and teach students is the University priority because it is one of the centers of excellence of the University”. In the same vein, the University has launched an MA in *Gadaa* and Peace Studies for a graduate class in the same year. And accepted students and completed the first year successfully. Moreover, the senate of the University approved Ph.D. in *Gadaa* and Governance Studies curriculum. It has opened in 2020/21. Also, the University is under work to launch a post-doctorate in Indigenous Knowledge and *Gadaa* Studies. Besides, the Oromia regional state has completed the curriculum to offer the *Gadaa* course for all students from Grade one to eight.

Generally, albeit the Ethiopian higher education curriculums are dominated by exogenous knowledge, Bule Hora University has incorporated the *Gadaa* system into the curriculum. Accordingly, the Introduction to *Gadaa* System (a common course for all undergraduate students), MA in *Gadaa* and Peace Studies, and Ph.D. in *Gadaa* and Governance for graduate students are given in the Bule Hora University that is the best model for other universities in the country to encourage indigenous knowledge.

3.2. Opportunities

Incorporating the *Gadaa* system into the curriculum has many opportunities: to explore indigenous knowledge and thought, replace the western educational domination with indigenous education, reverse the north cultural dominance, and introduce the principles and values of democracy.

Exploration of indigenous knowledge

Oromo people have practiced the Gadaa system as indigenous knowledge for a long time. Gadaa informs Oromo people to decide fundamental aspects of a day to day life. It is integral to a cultural complex that encompasses language, norms, values, resource use practices, social interactions, ritual, and

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spirituality. The instructor focus group discussants outlined including the *Gadaa* system into the school curriculum helps students learn the indigenous knowledge. They further explained that *Gadaa*, as indigenous knowledge, encompasses many areas: indigenous medicine, indigenous ecological knowledge, wise management of natural resources, development, indigenous governance, indigenous power transition, indigenous marriage, indigenous gender equality, and indigenous rituals. “The Oromo has the knowledge of customary laws, norms, values, and the concepts of *Safuu* and *Ayyaana* in their worldview, which guides their entire actions and relations in the universe” (Melaku, 2016).

Generally, including the *Gadaa* system into higher institutions curriculum enrich students with concepts, values, norms, governance, ways of life, terminology, knowledge, the peaceful power transition, limited tenure of the leader, function, and importance of the division of aged administration, gender equality, environmental protection and rituals of indigenous knowledge of an Oromo nation.

Inclusion of Indigenous Knowledge in Conventional Educational System

Until the early 1900s, a system of religious instruction dominated formal education. The rulers organized and presented under the aegis of the Ethiopian Orthodox Church. Church schools prepared individuals for the clergy and other religious duties and positions. And Islamic schools provided some education for a small part of the Muslim population (K12 Academics, 2020). Ethiopia had imported western education by sidelining its indigenous education system instead of creating at least a synthesis (Wuhibegezer and Gezae, 2015). From this, one can understand that Ethiopian educational policy and strategy has no room for indigenous education by including it into the school curriculum. Also, the country copied the system from western education and pasted it without synthesizing it with indigenous knowledge. But the practices of Bule Hora University have opened the way to look indoors for indigenous knowledge rather than importing from western. The instructor focus group discussants claimed that the funding agencies influenced Ethiopian educational policy. As a result, it cannot solve the problem of society practically. Hence, the *Gadaa* system incorporation enables the country to replace the western educational curriculum with indigenous knowledge. That is near to the people and solves the problem of society practically. Interview with the Institutes of *Gadaa* and Culture of Bule Hora University indicated albeit the country is rich in indigenous knowledge like the *Gadaa* system, it does not allow teaching them by developing a curriculum. He further argued that Bule Hora University reverses these trends and begins to teach the *Gadaa* system. In general, the *Gadaa* system incorporation opens the way for other indigenous knowledge to become a school curriculum. And it replaces western education gradually.

Oromo community has diversified systems—*Gadaa*. *Gadaa* is the civilization of the Oromo people. But this civilization was threatened by the Ethiopian government under different regimes. Alemayehu (2009) summarizes that Oromo land was measured into Gasha and distributed to *Naftagna*. Furthermore, Orthodox Christianity was the official state religion until 1974. The regimes of Ethiopia subjugated the Oromo and its system, the *Gadaa*. Interview results with *Abbaa Gadaas* and elders showed that the *Gadaa* system practices were passive in most areas. But in the same areas such as Borena, Guji, Karrayu, Tulema, and others, it is practiced. But its degree varies. Interview with *Abbaa Gadaas* also exhibited that the government attempted to eliminate the *Gadaa* system practices after Oromos failed under Menelik military subjugation. The elders also suggested that the Oromo never gave up but fought against the system that tried to destroy the *Gadaa*.

Instructor focus group discussants reiterated that the north conquerors pictured Oromo as migrants and uncivilized, but the Oromo has its civilization and system called *Gadaa*. Tesemma (2016) presented that *Gadaa* is an invaluable ancient civilization that the Oromo offered to the world as an intangible cultural heritage. Alemayehu (2009) adds that the conflict exists between the Oromo original belief (*Waaqeffata* -a believer in one God, *Waaqa* -God) and the government because the government refused to recognize as religion and register it. The government tried to impose the northern culture and religion on Oromos by eliminating the original one. From ancient times, the Oromo has developed the *Waaqeffannaa* religion until the end of the 19th century. However, the colonial government of Menelik II colonized the Oromos made it illegal (Hassen 1990 in Alemayehu, 2009).

Similarly, educated Oromo has become unfit and detached from their fathers and mothers in their thinking and way of life. Also, the hegemonic education system plays a crucial role in disrupting the Oromo social fabric and their *Nagaa* in its holistic sense (Abera, 2018). The *Gadaa* system incorporation into a higher institution curriculum exposes the secret behind the domination of northern culture. It also informs students Oromo is a civilized society. The Oromo has the original *Gadaa* system. UNESCO registered it as an intangible cultural heritage. Finally, it reverses the domination of north cultural dominance and clash of civilizations because Oromo has its calendar, ways of life, religion, norms, values, and hospitality.

Shaping the Mind of Youths with Indigenous Knowledge and Thought

So far, the youths have relinquished the indigenous knowledge and are influenced by western cultures. Through the *Gadaa* system, Oromo has its hospitality, respect, gender equality, harmonious relationship, peaceful coexistence, and power transition. *Abbaa Gadaa* and elders focus group discussants explained that:

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When the elder, father, and guest enter the house, the young youths stand up until they take a seat. The youngest never wash hands before the elder, father, and guest. Besides, Oromo has respect unique for guests. But nowadays, such norms have become diminished. Youths are not doing these things now. Thus, the Gadaa system incorporated into the school curriculum reshapes the youths' minds with indigenous knowledge and thought.

Furthermore, *Gadaa* is peaceful and love. The system respects individuals' rights. It also preaches a harmonious relationship among people. Oromo adopted non-Oromos via *Guddifachaa* (adoption). Further, in the *Gadaa* system, power is transferred peacefully via *Baallii*. The *Luba* ruled only for eight years. Then, he passed the *Baallii* to the next *Luba* peacefully. Also, there is check and balance. Interview results with *Abbaa Gadaas* revealed that *Luba's* success and failure are evaluated after four years. If *Luba* unable to bring the desired goals, he will be removed from power and replaced by others. Women have a special place among the Oromo people. As *Gadaa* is for males, *Siiqqee* is for females. Most scholars agree that their jobs and powers are classified based on gender. No one can cross the women who hold the *Siiqqee*. Crossing *Haadba Siiqqee* is taboo. Generally, the *Gadaa* system incorporation into a higher institution curriculum helps youth learn and equip with indigenous knowledge. That plays a significant role in changing the paradigm shifts in Ethiopian education.

Learning *Gadaa's* Values and Practices

Gadaa system has values: social, economic, political, cultural, and environmental aspects. Debele (2018) discusses *Gadaa's* values and practices have relevance in cultural development, social development, economic development, and environmental protection. The Oromo has a unique respect for the environment. They see trees as human beings. No one can cut the tree without replacing it. *Gadaa* values and practices recognize the environment as it is a natural gift so that all Oromos have duties to preserve the environment. Interview results with *Abbaa Gadaas* revealed that some trees like *Odaa* have a special status among Oromo societies. *Odaa* is a rituals symbol, unity, peace, love, *Oromummaa*, and green for Oromo. The decision is made and passed under *Odaa*.

Also, *Gadaa* values and practices are rooted in societal welfare. Interview results with the *Gadaa* and Culture Institutes administrator of Bule Hora University showed that Oromo's livelihood and welfare depend on cooperation, coordination, and unity of social values and practices. According to interview results with *Abbaa Gadaas*, Oromo people help each other both during pleasure and pain. Oromo plows together, harvest together, build together, and fight against enemies together.

In the same vein, *Gadaa* values and practices encourage and ensure social well-being. Debele (2018) argues that the *Gadaa* system has several for the System of the Oromo society. The Oromo has strong social justice and order. No one can violate social justice and order. *Gadaa* prohibits early marriage,

deception, and theft. The *Abbaa Duulaa* has to protect the well-being of his people from external invasions. Accordingly, he mobilizes its militaries and people against enemies. And, *Gadaa* values and practices have political solidarity. Members of the community are organized and active in politics according to their age-grade with respective duties. *Abbaa Gadaa* said *Foollee* is the age grade of a warrior. *Gadaa* system is the most democratic governance in this world because power is transferred peacefully and the tenure of *Abbaa Gadaa* is limited to eight years.

Generally, Oromo respects laws, elders, assemblies, values, norms, rules, and regulations, and encourages equality, justice, peace, democracy, and solidarity. Teaching students these values and practices of the *Gadaa* system have a pivotal role by launching the *Gadaa* curriculum at all levels.

3.3.Challenges

The *Gadaa* system incorporating into the Ethiopian higher education curriculum has many opportunities for Oromo people and non-Oromos. They have a chance to learn the principles, core values, practices, norms, and laws of the *Gadaa* System. In contrast, any constraints challenged it.

Historical Constraints

Oromo is an indigenous society that lives in its lands, practices, cultures, has language—*Afaan Oromoo*—and system—*Gadaa*. But the Habesha and Arab authors have written that Oromo is a migrant, has no land, values, system, norms, and language. Haleke Taye and priest Abba Bahre are notable. Instructor focus group discussants discussed that:

Oromo is a big nation at the horn of Africa. Many speakers speak its language both in and outside of Ethiopia. Contrary, Habesha writers assumed Oromo as a beast. They feared the braveness and hugeness of Oromo. And they attempted to control its lands and forced Oromo to leave the lands they already occupied. Also, Oromo has its religion and the Gadaa system. The Habesha and Arab authors developed a negative attitude towards Oromos since they were unwilling to accept the Christian and Islam initially. Hence they defamed and undermined the values, norms, system, culture, identity, and language of Oromo for many years.

Reversehly, they imposed their languages, identities, religions, and cultures on Oromo.

They further wrote that Oromo is uncivilized. Even so, Oromo is the most civilized nation in Africa. Still, Oromo hatred and phobia whispered here and there.

Lack of Qualified Manpower

Every subject needs specialization. The Ethiopian regimes undermined the identities of Oromo and attempted to eliminate them. They never gave recognition to Oromo's identities. Abera (2018) states that educated Oromo has become unfit and detached from their fathers and mothers in their thinking and way of life. Instructor focus group discussants suggested that they learned western education

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throughout their lives which forced them to forget indigenous knowledge. Hence, they faced challenges to deliver the course. Some of them do not know the contents and core values of the *Gadaa* system very well. The researcher argued that short-term training has to set to instructors who teach courses related to the *Gadaa* system.

Lack of Organized Teaching Materials

Albeit the Oromo has practiced the *Gadaa* system for a long time, the organized materials on the *Gadaa* system are not sufficient, instructors outlined. Oromo is vast and so do its values and Systems. Asafa (2012) presents that adequate information is lacking since Oromo scholars and others have been discouraged or prohibited by the Ethiopian colonial state from documenting Oromo oral traditions. Student focus group discussants claimed that “We lack the well-organized documents which unify the *Gadaa* system of all Oromos because there is no synonymity among Oromos’ *Gadaa* system.” Indeed what students claimed is true.

Different scholars have written about the *Gadaa* system many times. However, the written materials which covered all Oromo are minimum. Unless the organized material that wraps all Oromos confederations and clans printed, it creates confusion among students because they have come from different areas. To solve this, a team from all Oromos needs to form to prepare organized teaching materials.

Western Oriented Educational Ideology

Western donors are a base for Ethiopian education. That is another threat to incorporate the *Gadaa* system into the school curriculum. The federal government also pursues universities to follow the footsteps of the western. Further, western countries are competing to impose their educational ideologies on developing countries through grants and aid. The best way to escape from such a threat is finding sponsors that work on indigenous knowledge.

Status Quo of the Northern Cultures

As stated above, the northern culture dominated Ethiopia for a period. Fake documents and government policies supported it. They never recognize the identities and cultures of others. In contrast, they attempted to continue their status quo in the country. One indication is that the northern elites opposed when Oromia regional state announced to teach the *Gadaa* system in Addis Ababa. They feared that they lost the former position and their culture would demise when the Oromos began to learn their System and identity. It needs the efforts of all Oromos to reverse the status quo of the northern cultural domination. And they need to teach the *Gadaa* system in all Ethiopian higher

educations. That begins by creating awareness and convincing others about the importance of incorporating the *Gadaa* system into the school curriculum.

4. Conclusion

Oromo is a large nation that lives in the horn of Africa. The Oromo played a lion share in Cushitic civilization and built the modern Ethiopian state. Specifically, the Yejju Oromo ruled Abyssinia during the medieval period. Also, the Yejju Oromo used *Afaan Oromo* as an official language during that time. But the northern and Habesha elites denied this one and wrote it as the era of Zemene Mesafint. Oromo has its system, *Gadaa*. The *Gadaa* system is practiced for a long time by Oromos. Jemjem (2020) discusses that among the Oromo nation, 74 *Abbaa Gadaas* has ruled the Guji tribe from 5 Luba (party). That estimated to 565 years. But this does not explain all Oromo's *Gadaa* system because the *Gadaa* system was functioning in the 3rd century (212) AD at Oda Nabe (Alemayehu et. el. 2006 in Zelalem, 2012). From this, we can conclude that the Oromo has practiced the *Gadaa* system as the Oromo begins to live on this earth.

The western educational paradigms have dominated the Ethiopian education system and policy for many years. Still, the country is following western educational curriculums. That excludes indigenous knowledge like the *Gadaa* system from the school curriculum. On the other hand, Bule Hora University has begun to teach the *Gadaa* system since 2019. The University gives the course Introduction to the *Gadaa* system for all undergraduate students and an MA in *Gadaa* and Peace Studies. Also, the University started a Ph.D. in *Gadaa* and Governance in 2020/21. That is an exemplary work to include indigenous knowledge in the school curriculum. The incorporation of the *Gadaa* system into the Ethiopian higher education curriculum has many opportunities. Those are exploring indigenous knowledge, the inclusion of Indigenous Knowledge in the conventional educational system, reversing the northern cultural domination and clash of civilizations, shaping youths' minds with indigenous knowledge and thought, and learning *Gadaa* values and practices.

However, historical constraints, lack of qualified instructors, lack of organized teaching materials, western-oriented educational ideology, and status quo of the northern cultures and elites are the main challenges. The researcher concluded that Bule Hora University plays a significant role in re-exploring indigenous knowledge, the *Gadaa* system, incorporating it into its curriculum and teaching students. It recommends that all Ethiopian universities need to follow the footstep of Bule Hora University. Also, indigenous knowledge incorporation like the *Gadaa* system into the curriculum. It further recommends that short-term training need to set for instructors who teach the *Gadaa* system. And a diversified team from all Oromo federations needs to form to prepare wellorganized teaching materials.

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