

# STRATEGIC FACTORS AND MANAGEMENT RESOURCES ON THE EFFECTIVENESS OF THE GADAA SOCIO- POLITICAL ORGANIZATION IN ETHIOPIA

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**Abstract:** Strategic management is a critical knowledge area that ensures effective and efficient utilization of resources. Historically, before the advent of formal strategic management training, societies, and communities organized themselves where management was learned and practiced through indigenous philosophies and principles. The Gadaa system was one of such prominent socio-political organizations that showed high effectiveness in the economic, social, political, cultural, and religious affairs of the Oromo in Ethiopia. This study aimed to review the literature about strategic factors and management resources and their contribution to the effectiveness of the Gadaa socio-political organization. Indigenous Standpoint Theory and Institutional Theory informed the literature review where the study consulted secondary sources including books, published and unpublished articles, newspapers, and letters. The results of the review pointed to the existence of several strategic factors that influenced the effectiveness of the Gadaa system. These factors included cyclic leadership and power rotation, social contract and democratic values, conflict resolution mechanisms, and integration of indigenous knowledge. Management resources identified were leadership training and education, symbolic institutions and rituals, community participation, social capital, and oral tradition and knowledge transmission. Some of the challenges to the effectiveness of the Gadaa system found were external pressures and modernization, political marginalization, and cultural values erosion. The study concluded that the Gadaa system showcased strategic effectiveness in the management of resources in society. It was recommended that further scholarly inquiry be conducted to identify mechanisms and frameworks for which the Gadaa system can be inculcated and cascaded at various levels of governance in the modern dispensation and practice of strategic management.

**Keywords:** Gadaa, system, management resources, Indigenous Standpoint Theory, Institutional Theory.

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## 1. INTRODUCTION

This paper sets out to review the existing literature on the strategic factors and management resources and their effectiveness in the context of the social-political organization of the Gadaa system in Ethiopia. The paper is specifically focused on the historical overview of the Gadaa system, strategic factors and their influence on the Gadaa System, management resources in the Gadaa system, challenges of Gadaa effectiveness, and contemporary relevance of the and possible adaptation of the Gadaa system into conventional and current governance. The review has been informed by the theories of Indigenous Standpoint Theory and Institutional Theory.

Nakata (2007) posits that the Indigenous Standpoint Theory is “a distinct form of analysis and itself both discursive construction and an intellectual device to persuade others and elevate what might not have a focus of attention by others”.

This distinctiveness describes, integrates, and promotes the understanding of indigenous society's experiences (Coates *et al.*, 2022). The theory thus facilitates indepth indigenous knowledge informed by historical culture, socio-political organization, strategic and economic resource management experiences, and governance systems (Nakata, 2007).

The institutional theory posits that organizations as institutions have several dynamics that establish them (Lammers & Garcia, 2017; Cai & Mehari, 2015). The Theory consists of multiple theoretical viewpoints that examine organizational operational structures for instance norms, schemes, rules, routines, and social-cultural structures (Scott, 2008; Greenwood *et al.*, 2008; Cai & Mehari, 2015). Therefore, Institutional Theory informs the review to assess the procedures and processes that the Gadaa system established and organized their social, political, economic, cultural, and religious systems.

Governments and government organizations face a major challenge of effective democratic, peoplecentric, participatory, and socially responsible governance (Legesse, 1973; Jalata, 2005). The government in Ethiopia for instance is marred with governance shortcomings including misuse and misappropriation of natural resources, political intolerance, and social and cultural irresponsibility and unaccountability to the people (Jalata, 2009; Teso *et al.*, 2016; Tufa, 2018; Gutema, 2020). These challenges are manifested in civil strife, armed conflict, and poor economic growth and development of the country and its people. But looking backward at the country, history documents the effectiveness of the Gadaa system of socio-political organization and governance that overcame these challenges by employing various strategic factors and management resources (Sissye, 2006; Jalata, 2012; Keneni, 2013; Debela, 2017).

Assessment of strategic factors and resource management and their contribution to the effectiveness of the Gadaa socio-political organization revealed several outcomes. Aliye (2020) found that cyclical leadership and power rotation significantly contributed to the Gadaa's effectiveness. Tufa (2018) showed that the social contract and democratic values that the Gadaa system held in high esteem contributed to its effectiveness. Debisa (2022) found that peaceful approaches to conflicts were powerful mechanisms integral to the effectiveness of the Gadaa systems.

Custodianship, training, and transmission of indigenous knowledge through generations were critical to Gadaa governance effectiveness through the ages (Jima; 2023; Gebru & Wako, 2023). Management resources including leadership training and education, symbolic institutions and rituals, community participation and social capital, and oral tradition and knowledge transmission critical to ensure the maintenance of the Gadaa socio-political organization's effectiveness (Tufa, 2018; Dedefo *et al.*, 2020; Deti & Jebessa, 2021; Fekede *et al.*, 2023; Basi, 2023; Tasisa & Gemechu, 2023).

### **Strategic Factors Influencing Gadaa Effectiveness**

Drawing from the definition and the historical setup of the Gadaa system, several strategic factors contributed to the system's effectiveness. Legesse (1973) notes that key among other issues that strengthened the Gadaa system were the cyclical leadership and power rotation, social contract and democratic values, conflict resolution mechanisms, and lastly integration of indigenous knowledge across the entire Oromo society. Jalata (2009) asserts that amid challenges, the Gadaa system became the establishment and the pillar due to its core principles to the Oromo nation.

### **Cyclical Leadership and Power Rotation**

The Gadaa system established a strategic leadership continuity through eight years of rotational leadership (Jalata, 2009). The strategy of rotational leadership was to ensure that there were checks and balances. Leaders were keen not to fail the people because the opportunity was presented to showcase their capacity for eight years only. Power was also divided among the executive, legislature, and judiciary, there was also an established opposition from the five Gadaa grades, and the sharing of power between the higher and lower organs of administration (Teso *et al.*, 2016; Endalkachew, 2018; Tufa, 2018; Aliye, 2020).

The rotational leadership ensured that all members of the society at one time held the helm of leadership in the Oromo, making leadership and power very effective. The representation in leadership meant that all lineages, clans, confederacies, and regions were effectively presented in leadership. Strategically, this factor not only led to a people-centric leadership but compelled the current leadership to act with integrity and ensure the success of the people during their period (Jalata, 2012). The rotational leadership mitigated the risk of concentrated power. This promoted inclusivity thereby preventing authoritarian tendencies, a common leadership challenge in Africa (Teso, *et al.*, 2016; Aliye, 2020; Gutema, 2020).

Aliye (2020) investigated the African indigenous leadership philosophy and democratic governance system, the Gadaa's intersection with the Ubuntu concept. The focus of the paper was to contribute to leadership effectiveness in Africa. The study adopted the analysis of historical literature, culture, and current leadership philosophical practices of the Gadaa system. The results of the study showed that even though modern education, as well as leadership training, have expanded, there is no or very little leadership effectiveness in Africa. The study also found that the adoption of the Gadaa leadership elements including the rule of law, people participation and active engagement in communal affairs, consensus-based decision-making, leadership rotation and power separation, decentralized governance, impeachment of leadership, and peaceful power transfer among other, can be good philosophies to overcome Africa leadership challenges.

### Social Contract and Democratic Values

According to Tufa (2018), the Gadaa system embodies democratic principles through a social contract described as *siqqee*. This was a set of rules and principles collectively agreed on by the community (Basheka, 2015). It established the rights and responsibilities of both the leaders and the people. This ensured that there was collective ownership and participation in governance. The Gadaa system acknowledged the Oromo people as the final source of authority, and that established the supremacy of the law over leaders and the people (Jalata, 2009)

### Conflict Resolution Mechanisms

One of the key strategic success factors of the Gadaa system was its ability to resolve conflicts (Keneni, 2013). Sissye (2006) points out that the Gadaa Council played an important role in mediating disputes and maintaining social harmony. The Gadaa council which was cascaded from the highest to the lowest administrative units, encourages conflict resolution through open dialogue and consensus building. These efforts significantly reduced the likelihood of escalation of internal conflicts to full-blown civil wars.

Debisa (2022) assessed the building of peace by a peaceful approach and the role of the Oromo Gadaa system in peacebuilding. The main focus of the study was to establish the effect of the Oromo Gadaa System in peace-building efforts, using peaceful means. The study adopted a qualitative research methodology where primary data was collected from Abbaa Gadaa, Hayyuus, academicians, and female respondents. The results of the study indicated that the Gadaa system was synonymous with proactive approaches which were recipes for peace. The usage of morality values, equality, respect, tolerance, order, and the rule of law. Post-conflict mechanisms such as *jaarsummaa*, *Siiqqee*, *Gumaa*, and *Qaalluu* facilitated lasting peace.

### Integration of Indigenous Knowledge

The richness of the Gadaa system's indigenous knowledge is found in the oral traditions, rituals, and ceremonies (Jalata, 2009). By forming part of the daily normal, indigenous knowledge promoted the Gadaa system's legitimacy and acceptance among the Oromo people. The integration of this knowledge to date serves as a repository of cultural values and norms, which is a key strategic factor to the Gadaa's resiliency (Debela, 2017). As a result of this inculcated indigenous knowledge, generations of the Oromo people understand their socio-political organization system. The increased desire for recognition of the Gadaa system of governance and resource management received UNESCO recognition in 2016 as an intangible cultural heritage requiring preservation for both the current and future identification of the Gadaa system (Endalkachew, 2018). This would have not been possible in the absence of indigenous knowledge integration among the members of the Oromo (Jalata, 2012).

Aliye (2019) conducted a study on the Gadaa system and the Oromo culture of peace. The main of the paper was to contribute to the recent calls for the integration of indigenous knowledge of peace and cultural development to facilitate a culture of peace in Africa. The author assessed the indigenous Gadaa system of peace through related themes and concepts. These included indigenous philosophies, values, traditions, and institutions among others. The findings of the study indicated that peace was a valuable asset that could be obtained in many regions of Africa at conflict by application of the Gadaa system of conflict resolution and risk management. The study also recommended that education programs in higher learning institutions should integrate civic education based on the values and philosophies of the indigenous knowledge of the Oromo Gadaa system. The gaining of peace is a strategic factor that the Gadaa systems managed effectively through training and transmission of this knowledge through several generations. This was critical to the effectiveness of the system in managing conflicts and ensuring lasting peace.

Gebru and Wako (2023) investigated indigenous elderly care practices in the Gadaa system of Borana Oromo. The study explored quantitative phenomenological research design. Non-probability purposive sampling was used to select participants who included the Gadaa leader, community elders, elders who were families, and young members of the community. Interviews, participant observation, and focus group discussions were used to gather data. Thematic analysis and triangulation of data were used to analyze and check data integrity respectively. The findings of the study revealed that the elderly in the Gadaa system were entrenched from the chronological age into functions and cultural aspects which were core community values and beliefs. The results also showed that the elderly were valued as custodians of the indigenous knowledge and wisdom which were important to the community life. The study, however, focused on one aspect of the Gadaa system, many systems preserved and passed on the knowledge to future generations. However, the erosion of knowledge transmission through the elderly by the contemporary youth means a failure to pass on critical indigenous knowledge that could be used in modern governance for the peace and prosperity of African nations.

Jima (2023) investigated modern education vis-à-vis indigenous knowledge in Ethiopian school curricula. The focus of the study was the Gadaa system indigenous knowledge, its foundation, and the relevance of the Gadaa system teaching. The findings of the study underscored the value of teaching the Gadaa system indigenous knowledge. It helped the Oromo community, especially the young professionals rediscover environmental concepts, norms, ethics, values, economics, politics, culture, and religion. The transfer of knowledge was also found to facilitate a peaceful transformation of power and harmonious coexistence with members of Oromo, and other adjacent regions. The focus of the study was on indigenous knowledge only as a strategic factor in the transmission of management resources from one generation to another. However, other factors such as leadership, play a role in ensuring that these strategic factors are managed beyond one generation. The transmission of knowledge would carry along leadership and power transfer, social contract and democratic values, conflict resolution, and conflict and resolution mechanisms.

### **Management Resources in the Gadaa System**

Resources are critical elements for the successful management of an organization (Jalata, 2012). Resources span human, capital, land, and other natural resources. There are several management resources (capacity facilitators for effective management) that the Gadaa system developed over time for future application. Some of the notable management resources were leadership training and education, symbolic institutions and rituals, community participation and social capital, oral tradition, and knowledge transmission (Baissa, 2004). These management resources are found in several historical and current literature on the Oromo and Gadaa system (Baissa, 2004; Jalata 2009; 2012; Mamo, 2017).

Deti and Jebessa (2021) investigated indigenous knowledge vis-à-vis development and the potential of the Gadaa system in industrial leadership development. The study purposed to scrutinize the Gadaa system's techniques that promoted the sustenance of leadership development in the society of the Oromo, and their effect on industrial leadership establishment. A qualitative research design was used to explore the arguments. Data was gathered from the key informants, who participated in focus group discussions, non-participant observation, and key informants interviews. Data was analyzed thematically. The study showed that the Gadaa system entailed various strategies that played a critical role in establishing its perpetual leadership for effective management of their resources, and the society.

Some of the strategies identified by Deti and Jebessa (2021), included among others traditional education (indigenous knowledge transmission), training, sharing experience, observation, creating, and practicing an atmosphere of competition among the members of society. The study also found that the existence of management resources including institutions, grades, and structures facilitated good governance and management efficiency. The study also identified that the Gadaa system had established check and balance strategies, and flowed forth and backward to ensure all levels interacted in a transparent and accountable manner. The study suggested the integration of the Gadaa system's techniques of strategic leadership and resource management for good governance and a disciplined workforce for future prosperity.

Fekede *et al.* (2023) assessed policy frameworks and stakeholders' needs for the development of Afaan Oromoo. Qualitative methods were used to design and describe study findings. Informants were purposively selected from each stakeholder category using purposive sampling. The findings of the study showed that even though Ethiopia has had a conventional constitution since 1995, it has failed to address the interests of the Oromo. The findings equally showed that various people, political groups, civic organizations, and various professionals generally desire a more people-centric constitution that recognizes other languages in the country. The study even though was focused on Ethiopia as a whole, specific issues that

face various communities were conspicuously missing. The data collected was sourced from high-level stakeholders who might not deeply understand the indigenous people's organization and its effectiveness in addressing some of the issues that the constitution has failed to address. It is this line that the review focused on the strategic factors and management resources that led to the effectiveness of the Gadaa socio-political organization. The understanding of these strategic factors and management resources contributes to solving the ineffectiveness realized in the social and political order of Ethiopia and other African nations.

Basi (2023) assessed generation and regeneration in policy and practices. The study conducted a comparative ethnographic study. The focus was on the Candomblé religion, the Gadaa generational class system, car theft in Kanaky, donga stick dueling by the Mursi Ethiopia, and divination by Hamar in Ethiopia. The generation and regeneration technique revealed that there is a link between key community values between the past, and the future creating a continuum. The authors also found the generation elicits societal reproduction, knowledge transfer, and transmission of both cultural practices and education. Regeneration was found to be a response to unpredictable elements that interfere with the usual processes, especially in crises. It allows for ideas to change leading to social transformation. In light of the study reviewed, generation ensures the continuity of the Gadaa systems of social and political organization. Regeneration then enables the adoption of new ideas to inculcate the Gadaa systems in the current governance structure leading to social change. These are both strategic factors and management resources that work in unison to ensure the continuity of the Gadaa systems while integrating with the modern dispensation of leadership and governance in conventional government.

Tasisa and Gemechu (2023) established restorative justice among the Macha Oromoo of Noole Kaabbaa, in the case of Dilaa Koobii Warqee. Qualitative research methodologies were used where data was collected using key informant interviews, observations, and focus group discussions. The results of the investigation showed that the Oromo had an established indigenous justice system for solving disputes for relative security, peace, and social order (*dilaa koobii warqee*). The primary role of the indigenous instruction was to restore harmed relations during disputes which strategically sustained social order and long-term peace. The study analyzed one of the three main foundations that defined the Gadaa system of governance. Equally, it assessed this phenomenon among a particular community of the Oromo. Understanding the effectiveness of the Gadaa system and its potential in modern democracy and governance requires investigation into various strategic factors and management resources. Therefore, unlimited review of leadership and power rotation, indigenous knowledge transmission, education, and training all contribute to the effectiveness of the system. The knowledge gained then can be applied to modern management to improve governance in various governments in Ethiopia and other African nations.

### Historical Overview of the Gadaa System

The existence of the Gadaa system can be traced to have begun between the 16<sup>th</sup> Century and mid-17<sup>th</sup> Century (Jalata, 2005). The Gadaa system is entirely associated with the Oromo people in Ethiopia, where the Gadaa systems defined their social, economic, cultural, religious, and political administration (Baissa, 2004). The Gadaa administration equally oversaw the strategic management of all the natural resources found within the Oromo land (Debela, 2017). The Gadaa system was also responsible for the administration of leadership, justice, conflict management, and integration of indigenous knowledge among the members of the Oromo (Keneni, 2013).

According to Baissa (2004), the Gadaa government was made of a triple-level hierarchy of government, which included the local, regional, and national. Important matters of the Oromo such as legislation, general law enforcement, matters of war, peace, and coordination of the national defense, the intraOromo conflicts management, and handling the non-Oromo was tasked the national leadership, led by leaders council. The *Luba* (national council leaders) was a representation of major Oromo two social groups, clans, and clan families. The overall leader of the council, the president (*Abba Gadaa*), and his two deputies (Jalata, 2005).

Severally, the definitive meaning of Gadaa can be challenging for there is no outright singular meaning (Basheka, 2015, Gutema, 2017; Endalkachew, 2018). However, collectively, Gadaa has three closely related meanings: the first is the grade which defines a period where a group set (class) of people take political and cultural leadership (Jalata, 2009), a duration of 8 years when elected officials are conferred power from the outgoing leadership, and the third is the institution of the Oromo society (cultural, social, economic, religious, and political) (Legesse, 2006). Thus, Gadaa is a comprehensive system that strategically manages the economic, social, political, religious, and cultural interests of the Oromo people (Jalata, 2012).

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Gadaa system, even though recognized by UNESCO in 2016 as a comprehensive indigenous system that effectively managed resources, resolved conflicts, and practiced participatory governance and democracy (Jalata, 2013). However, the Gadaa system has faced several challenges that are pertinent to its survival. Key challenges among others include segregation and autonomation of Gadaa governments, class layering in northern, central, and western Oromia leading to the emergence of kingdoms (*mootii*), and leadership collaboration with colonial regimes in Ethiopia.

The Gadaa system has been one of the most effective indigenous systems of strategic management of natural resources, leadership nurturing, knowledge transmission, economic growth, political stability, conflict resolution, and social, cultural, and religious empowerment (Jalata, 2007; Basheka, 2015; Gutema, 2017). In the present age, strategic management of both the internal and external environment of both public and private organizations faces a dire challenge of effectiveness and efficiency (Collings, 2014). It is necessary to establish the effectiveness of the Gadaa system in strategically managing various aspects of social, political, economic, cultural, and religious matters using indigenous knowledge.

**Leadership Training and Education**

Leadership training and education were a significant emphasis in the management of the Gadaa system (Baissa, 1993). Leadership was contemplated as the top echelon of integrity and prosperity success (Tufa, 2018). The bar was set so high for one to attain the presidency (*Abbaa Gadaa*) since a rigorous educational process had to be undertaken (Jalata, 2012). The leaders received the Gadaa philosophical and governance training for eight years before the administrative grade qualification.

This was necessary for the development of requisite skills for governance. The qualifiers for selection into any office were demonstrated governance ability, bravery, honesty, and knowledgeability of specific Gadaa and general issues. Megerssa (2002) agrees that this requirement was important for leadership to properly equip in readiness to address the challenges that faced the community as well as ensure the well-being of the Oromo people.

**Symbolic Institutions and Rituals**

Institutions and rituals were symbols of integral management resources within the Gadaa system. Jalata (2005) observed that rituals including the transfer of power (Finfinnee) and the Gadaa tree symbolized the transition of leadership and the continuity of the Gadaa cycle. These were important management resources because they contributed to the continuity of the Gadaa system, and reinforced the cultural significance of the system. These symbolic institutions including centers, parties, grades, and structure enhanced the society's capability to deal with cultural erosion challenges, governance, and management efficacy (Deti & Jebessa, 2021).

**Community Participation and Social Capital**

According to Hinew (2013), Gadaa systems used community participation as a management resource to secure impactful social capital. The active engagement of the community in decision-making processes ensured Gadaa system remained responsive to constituents' needs and aspirations (Aliye, 2019). Communal work (*guddifachaa*) allowed individuals to contribute to the collective well-being, which fostered a sense of shared responsibility. As a strategic resource, members of the community were confident in the Gadaa system's ability to use its social capital to enhance community natural resource exploitation for the economic growth of the community (Jalata, 2012). In the days that the Gadaa system lived among the Oromo people, natural resources were sufficient for the individual and collective needs of the community (Baissa, 2004; Basheka, 2015; Gutema, 2017).

Dedefo *et al.* (2020) assessed the climate-resilient indigenous community self-help practices in the Oromo Gadaa system among the Sikko-Mandoo Oromo in Oromia, Ethiopia. The study adopted a descriptive qualitative research survey and literature review. A total of 69 respondents were targeted with interview questions and analysis conducted through descriptive statistics. The concepts that were evaluated included indigenous early warning systems, conflict resolution, and self-help of community members. The findings of the study indicated that the Gadaa system had established early warning systems, and each individual was assigned responsibility for conflict prevention and resolution, thereby allowing every member of the community to participate in the peace-making process. The study recommended that conflict settlement, early warning, and self-help among community members, which are measures of the Gadaa system's effectiveness, should be legalized and operationalized regionally.

### Oral Tradition and Knowledge Transmission

Legesse (1973) asserts that oral tradition was a vital management resource for the Gadaa system. Oral history was important for the transmission of knowledge on the Gadaa cycle, its tenets, and the roles and responsibilities assigned to leadership. The transmission of this knowledge promoted the perpetuation of the Gadaa system from one generation to another (Basheka, 2015). These generations armed with the system's knowledge were resources to the management for ease of adaptation to changing rules and governance environment.

### Challenges to Gadaa Effectiveness

Despite the many fronts that which the Gadaa system exhibited resiliency and success; the system faces contextual contemporary challenges. It is important to note that through strategic actions and management resources, the Gadaa system has remained existent even though in fragments spread across the Oromo people. Some of the key challenges experienced by the system include external pressure and modernization, political marginalization, and erosion of cultural values.

### External Pressures and Modernization

Jalata (2005) the Gadaa system is currently experiencing setbacks of modernization and external pressures. These challenges are depicted in urbanization, globalization, and political transitions (Tufa, 2018). These have influenced the dynamics of the Gadaa system, eliciting doubts about its adaptability to modern realities. However, many of the Oromo scholars have gained momentum in revitalizing the Gadaa system to overcome the external pressures of modernization (Keneni; 2013; Gutema, 2017; Tola, 2019; Wodajo, 2022).

### Political Marginalization

The Gadaa system has faced several political marginalization throughout the history of colonization (Tola, 2019). Hassen (1990) expounds on the efforts by the colonial powers to destroy the Gadaa system. These efforts have been accelerated by various Ethiopian regimes that view the Gadaa system as a parallel form of governance, contributing to its constant decline during some periods in Ethiopia (Basheka, 2015).

### Erosion of Cultural Values

Megerssa (2002) decries that the erosion of cultural values is one of the greatest threats to the Gadaa system. The external influence and cultural shifts can impact the adherence to traditional norms and values embedded in the Gadaa system (Jalata, 2012).

## 2. METHODOLOGY

The study adopted a qualitative approach where secondary literature was reviewed. The data sources included books, published and unpublished articles, newsletters, and other papers. Four databases were consulted which included Google Scholar, Semantic Scholar, Academia, and Francis and Taylor. The search materials were specific to the years between 2019 and 2023, and those that at least included the Gadaa system in their titles. A total of 32 papers were identified from the four sources. After excluding all irrelevant papers, a total of 12 journal articles were used for the literature review supported by other relevant but were below the set age. The themes used in the search included the Gadaa system, indigenous knowledge, strategic factors, and management resources.

## 3. FINDINGS

Drawing from the papers and articles reviewed, it was found that the Gadaa system was a comprehensive system that defined, and managed the Oromo people's political, social, cultural, religious, and economic affairs (Baissa, 1993; Jalata 2007; 2009; 2012; Tola, 2019; Debela, 2017). The findings also revealed that the Gadaa system was effective in leadership management, indigenous knowledge integration, social contracts and democratic values, conflict resolution, and management (Sissye, 2006; Debisa, 2022). The findings also showed that the Gadaa system's effectiveness was enhanced by management resources which included leadership training and education, symbolic institutions and rituals, community participation and social capital, and oral tradition and knowledge transmission (Legesse, 1973; Megerssa, 2002; Dedefo *et al.*, 2020). Finally, the review identified several challenges such as external pressure and modernization, political marginalization, and cultural values erosion (Hassen, 1990; Megerssa, 2002; Jalata, 2005; Tola, 2019).

#### 4. CONCLUSION

The effectiveness of the indigenous socio-political organization of the Gadaa system depended on several strategic factors and management resources. These principles saw the successful governance of the people and their economic, social, cultural, religious, and political affairs. The governance structure provided futuristic leadership succession planning and transfer of power embedded in integrity, and democracy as authorized by the people. The all-inclusive participation of the Oromo people in their governance, leadership, and political discourse ensured that justice prevailed across the various sectors of the society. The effectiveness of the Gadaa system can be admired in the conventional and contemporary strategic management knowledge. Governments and other organizations can learn from the Gadaa system. Its philosophies and principles on peace, conflict resolution, and effective and efficient management of resources can be further investigated and cascaded in conventional governments for peace and prosperity in Africa.

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