1. Background

The National Regional State of Oromiya is located between 3°24'20" – 10°23'26"N latitudes and 34°07'37"–42°58'51"E longitudes, extending for about eight degrees (8°) west to east and for about seven degrees (7°) north to south or vice versa (excluding Oromiya Zone of Amhara National Regional State). As a result, the Region has physical contacts /borderlines with all Regional States of the Federal Democratic Republic of Ethiopia, except Tigray National Regional State. The Region has also international borderlines with Sudan (66 km) to the west and Kenya (521 km) to the south. The total boundary length of the Regional State of Oromiya is about 5700 kms, of which the longest borderline (1860 kms) is with the National Regional State of Southern Nation and Nationalities, followed by Somali National Regional State (1410kms). Similarly, the Region shares borderlines with Amhara National Regional State (706kms), Benishangul-Gumuz National Regional State (690kms), Gambella Peoples National Regional State (255kms) and Afar National Regional State (164kms).

The total area of the National Regional State of Oromiya is 363,375 km², accounting for about 34.3 percent of the total area of the Democratic Republic of Ethiopia. The Region is administratively classified into 18 zones and 304 districts (39 towns considered as districts). In addition the Region has more than 6349 Peasants and 540 Urban Dwellers Kebeles (the smallest unit of administration) as the 2007 final Census report indicates.
The total population of the region is estimated to be more than 30 million which is about 37% of the total population of Ethiopia. The capital of the region is Finfinne or Addis Ababa.

The Oromo people, like the other peoples and nationalities of 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 people. This inventory is related to one of these intangible heritages that is the Gada system of administration. The inventory is conducted with regard to the Oromo of Borana, Guji, Gabra, Karrayu, Ittu, Humbana, Tulema and Macha who have always been practicing the Gada system to this date.

2. Information on the Intangible Heritage

2.1 Domain
Social practices, rituals and festive events: Performing Art; knowledge and practices concerning nature and the universe; oral traditions and expressions, including language as a vehicle of the intangible cultural heritage.

2.2 Name of the Element (as used by the community or group concerned)

Sirna Gadaa: Sirna Hawas-Siyaasaa Dimokraatawaa Ummata Oromoo

These include the Borana, Guji Gabra, Karrayu, Tulema, Macha, Ittu and Humbana clans of the Oromo Nation.
2.3 Description of the Element
The Gada system is an extensive and complex system consisting of numerous institutions and structures, inextricably linked with the existence and growth of the Oromo people holistically and, when compared with the other systems among the other Cushitic peoples, it is a traditional system of governance which has grown gradually from ingenuousness to complexity and all-roundedness. In short, the Gada system is a system which includes many institutions and which incorporates the social, political, economic and religious systems of the Oromo people.

Though nothing is really known as yet as to how and when this system was started, there are historical evidences which indicate that the people of Oromo have been governed according to the Gada system for a very long period of time. In these historical documents, it was stated that the Gada system was practiced with all its sophistication in early 16th century.

Before proceeding to the organization and structures of the Gada system, it would be important to indicate certain things about the word Gada. The word Gada has been used to mean many things and it represents more than one concepts. Firstly, Gada is a system of timekeeping or calendar. It is also the name of the sixth hierarchy in the system known as Gada that is the group on power. Thirdly, the term has also been used to refer to the 8-years cycle in which each level stays on power. Fourthly, Gada stands to signify the whole system. Gada is a traditional system of governance in which the core cultural aspects of the Oromo people and indigenous knowledge and wisdom are reflected.

The Gada system is a traditional ways of governance which guides the overall aspects of the social, political, economic, and religious lives of the Oromo people who have been upholding it for long period of time. It is a core feature of the
identity of the Oromo people which has been practiced for centuries and is still in practice among the Oromo.

Among the Oromo people, the Gada System is an intangible heritage which can surely be taken as an exemplary system in which the male members of the nation are organized into five hierarchies or grades based not on age but rather on genealogical generation or descent. In each respective stage, they are educated and trained to fulfill their social obligations and attain to physical and mental maturity and at the sixth stage, they assume the responsibility of providing all-rounded leadership to the lives of the people. Finally, at the end of the 8\textsuperscript{th} year, they hand over power to the next generation in a democratic way. The main and foremost objective of the Gada system is to produce in groups, or in cohorts citizens who are able and competent enough to fulfill their duties and responsibilities in the society.

Any male member of the Oromo is incorporated into as a member in one of the social stratum which is based on generation starting right from birth. Cohorts in a Gada stratum celebrate their transition to next stratum together. A person who is a member of his cohort remains member of the same cohort until he retires from all the Gada strata.

The naming of the five classes in Gada system (Gogessa) varies from place to place. The Oromo of Borana is one of the communities among whom the Gada system has remained intact; and, in this locality the people name these classes as: Fullas, Derara, Makulla, Moggisa, and Sabaka. The five major classes among the Guji Oromo who take power in every eight-years cycle refer to these as: Mudana, Dhalana, Robale, Harmufa, and Halchisa while the Karayyu refer to them as Robale (IlmaMogisa), Birmaji (IlmaSabaka), melba (IlmaNikusa), Michile or Dilbo (IlmaMamara), and Halachis or Dullo (Ilma Darara).
On the other hand, the Tulema and Macha Oromo refer to the five classes as: Birmai, Horeta, Dullo, Michile and Robale; and, among the Ittu, they are known as: Horeta, Sabaka, Badhadha, Darara and Fadata.

In the Gada system, there is a gap of forty years between a father and his son. According to the basic custom of the system, a son is admitted to Gada system, on the 40th year after the father joined the system. All male children born to fathers who are on power form a cohort which is the first grade and known as Dabale. There is a gap of eight years between each successive grade and children who are up to 8 years old become members of the first grade, i.e., Dabale. Members of this grade are identified with the style of their hair which is called Guduru and they decorate their hair with cowry shell (Zagol). On their 8th year, a ceremony is organized to give them names officially and they pass to the second grade known as Gamme Titiko (meaning 'the little Gammes'). These toddlers stay in this grade for the period from their 9th until they are 16 years old. During this period, they get their hair shaved in circular shape in the center of their head leaving the hair on the surrounding part unshaved. There is no ceremony to announce their transition to the third grade and those who are in the third grade or stratum are different from those in the second grade just with the width of the circle on their head which they get shaved. The members of the third grade or stratum are known as Gamme Gurgudo (meaning 'the bigger Gammes'). Their age is between 17 – 24 years. Members of this grade have the duty of leading the cattle of their families away from home to remote areas in search of pasture and water. In this process, they are expected to grow stronger physically and become more self-reliant and confident. The cohorts of the 4th grade are referred to as Kusa and they are between 25 – 32 years old. Six members of the Kusa stratum are recruited and conditions are facilitated for them to acquire leadership knowledge and skills. These recruits form
a group known as the Adula Council. In addition, assistants known as Jalaba are appointed to help these recruits.

The members of the fifth grade or stratum are known as Raba Dori and they are between 33 – 40 years old. This is the stage at which the members get married and establish their own families. At the end of the fifth grade, members of Raba Dori make preparations to take up the role of administration. For instance, among the Karrayu Oromo, there is a system in which the Raba Dori acquires enough experience from those who are in power by sharing responsibilities or by delegating some power to the latter. The 6th grade or stratum is known as Gada and the age of the members is between 41-48 years. Members of the Gada stratum are those who are in power and render political administrative functions to the people. In the Gada System, political power is held by members of Gada Grade. Nevertheless, members of the Gada stratum elect from among themselves executive members who govern the people by assuming political power. In the election process, the first election is made to identify a member who has to take up the supreme power, that is, Abba Gada or Abba Boku. The handover is effected by organizing formal ceremony in which the outgoing Abba Gada/Abba Boku hands an Ostrich feather known as Bali to the elect Abba Gada as a symbol of political power. Then the outgoing Abba Gada passes, along with the members of his grade, to the next grade or stratum known as Yuba. The members of the stratum which assumed power stays in power for the next eight years. This cohort issues proclamations and promulgates statutes and also renders spiritual leadership on Gada ceremonies and festivities. In the Gada System, the four grades following the Gada stratum are known as Yuba 1, Yuba 2, Yuba 3 and Yuba 4. The age of members of this grade is from 49 to 80. Members of the earlier Gada grade who were in power now assume the roles of advisory to the incumbent rulers and
interpreting the laws. Members of the final stratum, grade 11 are known as Gadamoji and those who complete this stage retire from the system and they are called Jarsa and remain so till their death.

The Gada System has a number of institutions and procedures of conflict resolution, mechanisms of dealing with social and political matters. For instance, Guma is an institution of conflict resolution in which a person who has inflicted loss or damage compensates the victim. Similarly, the Mogasa system is a system in which any person or group who willfully decide to become a member of the Oromo would be granted such privilege. Such person would then have equal rights (political, social, economic, etc.) with any person who is an Oromo by birth.

The other institution which was created within the Gada System is what is known as Siingee and this institution has the role of making sure that the rights of women are duly respected. The word siingee signifies a thin stick which is given to an Oromo woman on her wedding day by her mother. Siingee is an instrument to ensure the protection of women’s rights and whenever these rights are transgressed or violated, women rally for demonstration carrying their Siingee to demand that their rights should be respected. The Gada System is a democratic system in which rule of law is duly abide with. Moreover, there is task of promulgating statutes and amending those which are found untenable once every eight years. In the Gada System, there are three governmental bodies: the executive, the judiciary and the legislative which have been put into practice to minimize abuse of power. The Gada System also includes the Irrecha ceremony which is organized twice a year as thanksgiving event to Waqa, the Supreme Being believed in among the Oromo. It is especially celebrated at national level at the end of the month of September at Bishoftu town on Hora (Lake) Arsadi. The event is presided over by the Abba Gada and the participants take with them a bunch of green grass and Adey Ababa
flower or *Ada* (Abisinian Daises) to be placed on the shore of the lake while chanting the thanks to *Waqa* for helping them pass over to the bright spring season from the dark season of rainy summer.

*Irrecha Festival at HoraArsadi*

2.4 *Significance of the Intangible Cultural Heritage*

Being a heritage that provides the Oromo with a sense of identity and continuity, the Gada System is the most important heritage and it has multi-purpose to the people. The system provides guidance to the political, social, economic and spiritual aspects of the lives of the Oromo people. It also enables resolve conflicts and ensures peace and stability and regulates the day-to-day lives of the people. In this process, side by side with being abide by the customs they have inherited from their ancestors, they make sure that those rules and customs which are found to be
unfit in light of the social, political, economic and spiritual realities of the people are amended and new laws are issued and enforced. Furthermore, it has considerable significance in ensuring the solidarity of the people. In addition, the practitioners and performers make sure that the differences and disagreements which arise among the Oromo people themselves and between the Oromo people and neighboring ethnic groups are resolved in accordance with the rules set in place. During the years when they stay in the system, they devote their full time to ensuring the values and customs they inherited from their ancestors which are duly respected and practiced among the wider society. To this end, they attend different ceremonies and festivals and strengthen the spiritual and psychological unity and solidarity of the people. Whenever there is drought or scarcity of rainfall, they pray to Waqa for rain and perform different events to make sure that the problem is averted. They pray and bless that the people live peacefully, the children born to the people grow up healthy and the sick get better as well as the harvest become good. In this way, they build the spiritual and psychological stability of the people.

On the other hand, they also work to ensure that natural resources (water holes, grazing fields, etc.) are protected and utilized sustainably; the rules and customs are respected and observed among the community. Therefore, the Gada system is a holistic system which has always been indispensable to the survival of the people. In general, the Gada system has the significance of enabling strong and sustainable ties among generations and it has been serving in contributing to the efforts made to ensure that the Oromo people live harmoniously and peacefully with other peoples and nationalities.
3. Characteristics of the Element

3.1 Associated Tangible Aspects

The Gada system of Oromo people has different tangible aspects. Among these tangible aspects the Oda tree is the prime one. In Oromo culture, Oda tree serves as political and religious center and to this date, it has immense symbolic significance to the members of the nation. With the understanding of the comprehensive significance of oda tree, the national regional government of Oromia is using Oda as the emblem of the regional government.

Oda was selected as a center to organize meetings not just because of its grace and shade. Rather, as told by Oromo elders, what makes Oda preferred to other tree species is its perennial nature throughout the year without dropping its leaves and because it is taken as a symbol of the hope of the people and the ever-green environment of the country.
A conference held under the OdaBultum to promulgate statutes and representatives of the Oromo people and other ethnic groups during the transfer of power held on February 5, 2015.

Accordingly, even though there were many Oda trees, currently, there are five of them which are widely recognized as such. These are: Oda Roba in southern Oromia, Oda Nabe in central and Northern Oromia, Oda Bisil and Buluk in western Oromia, and Oda Bultum in eastern Oromia. On the other hand, there are a number of rivers, lakes and mountains where the Oromo people celebrate the thanks giving event of Irrecha. Among these, Hora Arsadi is the prime one which is the cultural center of the heritage.

The other tangible aspect of the Gada system is what is known as Kallecha which is a scepter of power and sovereignty which is borne reverently by the Abba Gada
on their forehead. According to the custom, bearing Kallecha and going to an unseemly places or spending the night in such places is strictly prohibited. A long stick known as Hororo, which the Abba Gada of Borana carry and Boku, which is carried by the Oromo of Guji are typical tangible aspects of the heritage and symbols of power believed to be handed by Waqa.

One of the other tangible aspects of the heritage is what is known as Dibayu, a stick which is made up of Waanza (cardia) tree and carried by the Abba Boku of the Karrayu Oromo and members of Karrayu clan who are married as well as by the Ittu clan in the western Hararghe during festivals and events. In addition, the members of Borana clan in the Raba Dori grade prepare a stick known as Danisa (a name it is given after the tree species it is made of) which they require to have before bearing children. In the same manner, among the Guji, those who are in the stratum known as Dori have to prepare a stick from cardia tree called Wadesa. Licho (whiplash) is a tangible aspect of the heritage and the Abba Gada carry Licho during the festive of Gumi Gayo, which is an assembly held every eight years to promulgate laws. Moreover, Licho is also carried by the Hayyu and the heads of households in Borana. The other tangible aspect of the Gada system is what is called Rufana Sadeta among the Borana and Mereta among the Guji Oromo is a piece of cloth worn on head by the Abba Gada, the Kallu (religious leader) and other male members of the clans.

Among the tangible aspects related to the Gada among the Karrayu are: a red piece of cloth known as Faji which is flagged at the place where Boku is placed and a red cloth which Abba Boku and his wife wear. Other tangible aspects include trousers to be worn by Abba Gada of the Guji and their assistants known as gonfa and the shorts (hida) which the Abba Gada of the Borana wears, and Teresa, that is worn along with Hida. Furthermore, there is a piece of cloth known as Sabata which the
Oromo of Karrayu wrap up a newly prepared *Boku*. The other tangible aspect of the heritage is a horn known as *Geri* which is used by the Karrayu, Borana and the Ittu during the handover of power and, as musical instrument, in singing and dancing. *Erbora* is a kind of bracelet which is made up of ivory and worn by the *Abba Gada* on their arms; on the other hand, *Hirmura* is bracelets of iron which the *Abba Gada* of the Guji Oromo wear on their wrists.

*Bali* or *Balguda* is a feather of an Ostrich and it is an important tangible aspect of the heritage for it is considered as an emblematic stuff or scepter of power during the handover of power every eight years. This ceremony of handover of power is known as *Bali Walirafudhu*. *Dibe* (drum) and *Magalati* (a cultural stuff similar to a big drum) are the other tangible aspects of the heritage which are used by the
Gabra Oromo during the handover of power. Still another tangible aspect that is related to the Gada system is *Kumbi* (incense) which is offered as a gift during the *Muda* festival that is when they go to the castle of the *Kallu* for spiritual purposes. Among the Borana Oromo, the transition from *Gadamoji* to *Jarsa* is referred to as *Kumbi walirafudhu*.

The other tangible element we find in the Gada system among the Borana Oromo is what they refer to it as *Gorfo*. This is a stuff made up of goat’s skin of cow and worn as skirts by the wives of the *Abba Gada* and *Adula*. It is produced by beautifying it with a stripe of leather decorated with cowry shell. *Gulma* is a jewel made up of bronze which the wives of *Abba Gada* of the Borana wear on their heads as hair decoration and it also symbolizes that these women are the mothers of the *Dabale*. A typical stuff carried by the Oromo women, the stick known as *Siinqee/Singq* is the other tangible aspect of this heritage. Women carry *Siinqee* during the *Irrecha* festival along with green grass, wild flowers, and *Chachu* (cowry shell sawn on the skin of cow). Moreover, this stuff is carried by the Oromo women when they go out to demand justice for any misdeed perpetrated against them. Furthermore, they use the stick to calm down a fight by going in between concerned parties carrying *Siinqee*. The other tangible element of the heritage is what is known as *Saqqa* which is a bracelet worn by the wives of the *Abba Gada* and the *Hayyyu* or the executives.
Photo: Mothers of the Debele carrying Siinqee.

Still another tangible element of the heritage is the stuff which the Kallu and Kallitti, who are leaders of the Wagefana religion of the Oromo, wear on their wrists a precious stuff known as Ledu. It is believed that Ledu was created along with Kallu and other people are not allowed to see it. Ledu is a symbolic item which is transferred in accordance with the Kallu tradition to a son when his father dies. Buren is a stuff made up of beads and worn by the wives of the Kallu of the Borana (Kallitti), the Abba Gada, and the Hayyu on their neck with threads; and Dibbe is a small drum that is closely related to the Kallu institution and it is another tangible aspect of the heritage.
3.2 Associated Intangible Aspects

The Gada system includes numerous cultural events and it has a number of intangible aspects. The *Irrecha* ceremony in which the Oromo people express their gratitude to the Supreme Being by placing a bunch of green grass and an indigenous flower Known as *Ada* (*Adey Ababa*) on the shores of lakes and rivers as thanksgiving to *Waqa* for helping them pass over to the bright spring season from the rainy dark summer season, are some of intangible aspects of the heritage.

On the other hand, the toddlers at the stage of *Dabale* let their *Guduru* hair grow and when they pass to the next grade or stratum of *Gamme Titiko*, they get their hair shaved and the fact that they get their hair shaved signifies their transition to *Gamme Gurgudo* from *Gamme Titiko*. At the grade of *Dori*, before they bear children, the ceremony of cutting *Danisa* tree can all be mentioned as intangible aspects of the heritage.

On the other hand, during the ceremony of power transfer among the Borana and Guji Oromos, the picking of Ostrich feather from the outgoing *Abba Gada* and placing it on the newly elected *Abba Gada*, the ceremony in which members of the newly elected rulers are provided with yoghurt to drink before the official handover of power, the good wishes and prayers made by the *Abba Gada*, etc., are all the intangible aspects of the heritage.
4. Individuals and Institutions that are participants in the inventorying

4.1 Practitioners/Performers

The Gada system is one of the main intangible heritages which are the manifestation of the identity of the Oromo people. Members of the ethnic group participate in the system in different ways. As the Gada system includes different community groups on different grades there are numerous practitioners and performers of the heritages. On the other hand, through the roles and extent of participation of the performers vary, all the members of the grades starting from the bigger Gamme, Kusa, Raba-Dori, and the Gada in the 6th grade as well as the other practitioners, women, mothers of the Dabale have their own roles to play in practicing the heritage. In addition, clan leaders, leaders of the Wakefana faith or the Kallu, and the counselors and law interpreters or the Yuba as well as the Jalaba (deputy counselors) and Adula Hayyu (senior counselors) are the forefront practitioners and performers.

4.2 Other Participants/Custodians/Holders

In relation to the Gada system of the Oromo, the other participants are Arga-dhagetti who have acquired extensive knowledge of history from what they have seen and heard and from their experience in passing through the system and, who teach to the youth about the system. At institutional level, the Authority for Research and Conservation of Cultural Heritage, the Culture and Tourism Bureau of Oromia National Regional Government, and the Offices in the sector at zone and district or Woreda levels as well as the recently established Council of the Abba Gada are the other participants and custodians of the heritage or the system.
4.3 Customary Practices Governing Access to the Element or to any Aspect of the Element

Even though the Gada system of the Oromo people is very complex, there is no restriction to observe the social events and ceremonies that are organized in relation to Gada system and to learn about the system in different ways.

The ceremony of transition from one grade or stratum to the next among the Borana and, the ceremony of handover of power among the Guji, Karayu and Ittu Oromos are organized publicly and openly. Therefore, there is no requirement that has to be fulfilled to observe or attend in these ceremonies. Similarly, among the Gabra Oromo clan, though the system is performed openly, the outgoing and the newly elected have a message they secretly exchange before the ceremony. Furthermore, there is a mechanism set in place in which the members of the different grades or strata can learn about the system among the Borana as well as the Guji Oromo by participating in the law making assemblies that are held once in every eight years.

5. Status of the Element

5.1 Current State of the Element

The Gada system is a cultural intangible heritage that is still practiced by different clans of the Oromo. The system categorizes the generation into different grades or strata in accordance with the early legacy. For these groups of the generation which are categorized into different grades, the ceremony in which they pass on to next grade is organized and celebrated. The performers of the system in different grades still provide spiritual, psychological and social services to the society. The Abba Gada and other members of the executive body still practice administrative roles among the communities. They resolve conflicts in accordance with the laws
proclaimed every eight years. Moreover, they make sure that disagreements and conflicts which may arise among the different Oromo clans and between the Oromo and other ethnic groups are promptly resolved; and, peace and stability is maintained among the society. Furthermore, relentless efforts are being made by the communities as well as the governmental bodies to ensure the resurgence of the system in localities where it has been exposed to different internal and external influences which have been affecting it negatively.

Presently, side by side with the extensive efforts being underway to make sure that the Gada system revives in different areas, including in areas where it has been weakened, there are also various challenges to these efforts. Among these challenges are the increasing number of population, utilization of the cultural centers or Arda Jilla for other purposes due to the expansion of farmland and urbanization.

5.2 Mode of Transmission from Generation to Generation

In the areas where the Gada system is widely practiced: Borana, Guji, Gabra, Karayu, Ittu, Humba, Macha and Tulama Oromo clans, the heritage is being handed down from generation to generation in different ways. Among these mechanisms is the transition from one grade or stratum to subsequent grade or stratum, for instance, from Daballe to Gamme Titiko, etc., is still practiced. Members of each grade and leaders in the system have crucial role in ensuring that the mechanisms of transition which the system has created are maintained. In addition, during a festive known as Walargi (to see each other) and nyachisa (feast) among the Borana, members of the generation especially the third grade have the opportunity to get acquainted with each other and shares experiences and this is the other mechanism of transmission of the heritage from generation to generation. Moreover, the Abba Gada of the Borana travel to meet and provide
gifts to the religious leader known as *Kallu* before the official handover of power. This ceremony is known as *(Muda)*. There is also an assembly which they have to attend on the 4th year after taking up power. In this assembly, they review the existing laws, issue new laws and make sure that the laws are duly enforced. In the meantime, members of the generation attend these meetings to learn more about the nuances of the system.

Furthermore, the *Yuba* (advisors) and *Arga Dhagetti*, that is members who have extensive knowledge of history, the elders, the clan leaders and the *Hayyu* make sure that the heritage is transmitted to the new generation by creating awareness among same. In addition, among the Karrayu, there is a way in which the outgoing party delegates some of its power to the members of the grade or stratum which is to take up power on the 6th grade or stratum. This practice is known as *Gobo* or *Gada Tikko*. In this way, the party gets ample experience which enables it to run the administration easily when it takes up full responsibility or power. They also review the accomplishment in terms of social, political and economic aspects and learn from the best practices and improve the observed limitations. Moreover, they consult with those on power on issues such as when and where the handover of power takes place and the like. This period of two years during which they practice the duty of administration is another way in which the heritage is transmitted from generation to generation.

On the other hand, the recently established Council of *Abba Gada* is an important mechanism in which the Gada system is transmitted from generation to generation at national level. In addition, there are published materials, audiovisual materials, and the like which are documented and distributed to make sure that the system is handed over or transmitted from generation to generation.
5.3 Threats to the Enactment

5.3.1 Physical Threats

Among the physical threats to the enactment of the Gada system are the expansion of farmland to the centers where the heritage has been performed and practiced and the rapid expansion of urban areas are the major ones. Moreover, the process of deforestation of natural resources which are used as inputs for the making of the items related to the heritage for the purpose of charcoal burning and to expand farmlands is another threat to the heritage.

5.3.2 Socio-economic Threats

The socio-economic threats which are facing the heritage in the areas where the heritage is still practiced is the expansion of Islam and Christianity which oppose to the practice of the cultural events in relation to the Gada system and the faith of Wakefana. For instance, the Irrecha ceremony and the festivals which are
organized and celebrated every years on the shores of lakes, rivers and on top of mountains are considered by fanatic Muslims and Christians as worshipping of idol.

Furthermore, in connection with the expansion of urban centers, the habit of chewing *Khat* and drinking alcoholic drinks is expanding rapidly among the pastoralist communities. This by itself is posing challenge to the socio-economic relationships. In this regard, though the *Gumi Gayo* of the Gada system has issued a law prohibiting the drinking of alcohol, the law is apparently not duly enforced or implemented among the community.

### 5.4 Safeguarding Measures in Place

Efforts are made to ensure that the Gada system is preserved and continued in the future. Some of such efforts include: the practice of Gada system by the Oromo people in accordance with the recognition granted by the FDRE in relation to the freedom of practicing one’s religion, language and culture; the establishment of the Council of *Abba Gada*; the efforts being made to reserve the cultural centers (*Ardajila*) where the system is practiced to preserve from the impact of rapidly expanding farmlands and urbanization; the placing of foundation stone to build *Abba Gada Halls* (*Galma*) in Me Boku and Oda Nabe and the inauguration of the offices and hall (*galma*) at Oda Bultum to serve as center of administration for the Gada System are some of the efforts in this regard.

Furthermore, with the intention to inculcate the Gada system into the day-to-day living of the people, the national regional state of Oromia enabled the inclusion of verses related to the Gada system into the anthem of the regional state and the incorporation of relevant topics into the curricula are some of the major efforts that have been made to preserve the heritage. In addition, the Authority for Research
and Conservation of Cultural Heritage, in cooperation with Oromia Culture and Tourism Bureau, has been making efforts to ensure that the Gada system is registered on the Representative List of Intangible Cultural Heritage of Humanity by UNESCO.

6. Data Collection and Inventorying

6.1 Consent from and involvement of the community in data gathering and inventorying

To conduct inventory taking to enable the registration of Gada system as a national heritage, a discussion forum was organized on June 19, 2014 by experts from the Authority and Oromia Culture and Tourism Bureau before proceeding to the field work. On this meeting, a research paper was presented on the activities that have to be undertaken for the inscription of an intangible heritage by UNESCO, based upon the Convention for the Safeguarding of Intangible Cultural Heritage which was ratified in 2003. Moreover, an extensive discussion was held on the activities that Oromia Culture and Tourism Bureau has been undertaking in relation to intangible heritages and the challenges encountered in this regard. Thence, an action plan was designed by identifying the activities which the Authority and Oromia Culture and Tourism Bureau have to undertake to this end, separately and cooperatively, in 2014/15 budget year. Based upon this plan, the Authority and the Oromia Culture and Tourism Bureau have signed Memorandum of Understanding. After making preliminary preparation and reviewing, they directly proceeded to the inventorying process. The inventorying process was mainly conducted towards the end of the month of September at Bishoftu town, by attending the Irrecha Festival which was celebrated at Hora Arsadi. The field work was also undertaken from 23/10/2014 to 23/11/2014 in different districts or Woredas of Borana and Guji, where the heritage has been widely performed. In addition, the process of
collecting data from the *Abba Gada* of the sub-clan of Dulacha of Karayu Oromo in Fantalle Woreda of East Showa zone and members of the Gada in West Hararghe OdaBultum was conducted in the month of December 2014. The study team also participate in the power handover ceremony recently undertaken at Oda Bultum in February 2015. Discussions were also organized with heads of the Offices of Culture and Tourism of the zones and efforts have been made to collect audiovisual materials. Members of the Oromo Nation have also participated in the data collection process by providing data meticulously and with due responsibility.

6.1 **Restriction, if any, on use of inventoried data**

There is no restriction whatsoever to promote the intangible heritage at national level or to utilize the heritage as input in the process of making efforts towards the development of the culture of the Oromo Nation. Nevertheless, using the heritage for activities of personal gains, for commercial purposes, etc., without getting permission from concerned bodies or holders of the heritage or in a way that is contrary to the culture would result in legal accountability in accordance with the relevant laws of the country.

6.2 **Date and place of data gathering**

The element was inscribed in the National Register of the Intangible Cultural Heritage of Ethiopia under register No. 0004 on January 14, 2014.

Data for this inventory has been collected from Oromia Regional State, especially from Borana, Guji, Western and Eastern Hararghe, Western and Eastern Showa and South Western Showa zones.
6.3 **Responsible body to the National Inventory/Register of the Element:**
Authority for Research and Conservation of Cultural Heritage (Cultural Heritage Research Directorate) in cooperation with Oromia Regional State Culture and Tourism Bureau.

6.4 **Approved by:**
Authority for Research and Conservation of Cultural Heritage- Cultural Heritage Inventory, Inspection and Standardization Directorate.

Signed and Sealed
Register No 0004

1. \( \text{Background} \)

Background information on the intangible cultural heritage, including its origin, development, and significance. This section should provide insights into the historical and cultural context of the heritage.

2. \( \text{Domain} \)

2.1 \( \text{Domain} \) (Domain)

- \( \text{Social practice, rituals and festive events; Performing Art; knowledge and practices concerning nature and the universe; oral traditions and expressions, including language as a vehicle of the intangible cultural heritage} \)
Sirna Gadaa: Sirna Hawaas-Siyaasaa Dimokraataawaa Ummata Oromoo

Boran, Gujii, Gabra, Karrayu, Tulama, Macha, Ittu and Humbana clans of the Oromo Nation.
2.5 Significance of the Intangible Cultural Heritage

The Significance of the Intangible Cultural Heritage is significant in various ways. It contributes to the cultural identity of a community by preserving its unique customs, traditions, and practices. This heritage reflects the historical and cultural evolution of a group, providing a sense of continuity and belonging. Moreover, it fosters intercultural dialogue and understanding, promoting a more inclusive and harmonious society. Conservation efforts are crucial to ensure that these intangible cultural expressions are passed down to future generations, preserving the essence of human creativity and cultural diversity.
3. የሆኔ መሰረት ይርጋሚ ድርጋሚት (Characteristics of the element)

3.1 የሆኔ ያለ መሰረት ከሚያስተርጋሚ በታဘ (Associated tangible aspects)

3.2 የሆኔ ያለ መሰረት ይርጋሚ ድርጋሚት (Characteristics of the element)
ор ያስፋ ያለው ያለ ዋ-

ወገድ ከማለት ወደ ዝርጋው-

ማህበር ያለበት ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያለ ያleurs
3.2 የታወቃ ከአላት መላወቃ (Associated intangible Aspects)
4. ከአተቂ ከቁል በናር ያር በማወቅ ይገኛው ያለውን በላይቸው ታስቶት;

4.1 ይርጉም ያስርማ/ዝናምና/Practitioner/s/Performer/s/-

ጉሬ ይርጉም ያስርማ እንጂ ይሱን ያስርማ መካከል ከም ከታንተክ ከስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እና ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል። የኢትዮጵያ በቂ እንጂ ያስርማ መስከር መካከል ይችል=*/
4.2 Other participants (custodians/holders)

5.1 (State of the element)
5.2 Mode of transmission (Mode of transmission from generation to generation):

ferred in one or more generations. In the case of a single mode of transmission, the information is passed on from one generation to the next in a predictable and consistent manner. In the case of multiple modes of transmission, the information may be passed on in a variety of ways, each with its own characteristics.

In the case of a single mode of transmission, the information is passed on in a single generation, and each generation receives the same information. This is the simplest type of transmission, and it is often used in situations where the information is not complex or where there is no need for a variety of transmission methods.

In the case of multiple modes of transmission, the information is passed on in multiple generations, and each generation receives a different version of the information. This is the most complex type of transmission, and it is often used in situations where the information is complex or where there is a need for a variety of transmission methods.

In general, the mode of transmission is determined by the characteristics of the information being transmitted and the requirements of the situation. It is important to carefully consider the mode of transmission in order to ensure that the information is transmitted accurately and effectively.
5.3.1 ከሌኔ ወይም ዋጋ እርት (Physical threats):-

5.3 ዋጋ ከመተጠር ዋጋ እርት (Threats to the enactment)
5.3.2 **Socio-economic Threats**

5.3.2.1 Socio-economic Threats (Socio-economic Threats)

5.4.2.3 Safeguarding Measures in Place:

5.4.2.3.1 Safeguarding Measures in Place: Safeguarding Measures in Place
6. Data gathering and inventorying

6.1 Consent from and involvement of the community/group in data gathering and inventorying:
6.1 የጠበቃ ድርጊት ምሳቢያ የ楯 GX ኲመጆች የወinine የወጡ፣ የሚችሉ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል የጠበቃ ድርጊት የ楯 GX ከወinine የግል 

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6.2 Date and place of data gathering:

Date: 6th of January 2006
Place: (January 14, 2014)

6.3 Responsible body to the National Inventory/
registry of the element:

6.4 Approved by:

Ephraim Amare
Cultural Heritage Inventory and
Standardization Director