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Ethiopian Civil Service University



College of Leadership and Governance

Department of Development Communication and Media Studies

**Arsi Oromo Youth proficiencies of Their Community Elders’
Discourse of Jaarsummaa: Dhaddacha Gurraachaa Kebele,
Oromia, Ethiopia in Focus**

By: Lemi Banja Feyyisa

Advisor: Dr. Zeleke Teshome Lucha (Associate Professor)

January, 2024

Addis Ababa,

Ethiopia

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By: Lemi Banja Feyyisa

**Master's Thesis submitted to the College of Leadership and Governance
Department of Development Communication and Media Studies in Partial
Fulfillment of the Requirements for the Degree of Masters of Science in
Development Communication and Media Studies**

Advisor: Dr. Zeleke Teshome Lucha (Associate Professor)

January, 2024

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Approval of Dissertation/Thesis for Defense

I hereby certify that I have supervised, read, and evaluated this thesis titled “Arsi Oromo Youth proficiencies of Their Community Elders’ Discourse of Jaarsummaa: Dhaddacha Gurraachaa Kebele, Oromia, Ethiopia in Focus” by Lemi Banja Feyyisa prepared under my guidance. I recommend the thesis/dissertation be submitted for oral defense.

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Approval of Dissertation/Thesis after Defense

As members of the board of examiners, we examined this dissertation/thesis entitled ‘Arsi Oromo Youth proficiencies of Their Community Elders’ Discourse of Jaarsummaa: Dhaddacha Gurraachaa Kebele, Oromia, Ethiopia in Focus’ by Lemi Banja Feyyisa. We hereby certify that the thesis/dissertation is accepted for fulfilling the requirements for the award of the degree of “Masters”.

Board of Examiners

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Declaration

This is to declare that the thesis entitled “Arsi Oromo Youth proficiencies of Their Community Elders’ Discourse of Jaarsummaa: Dhaddacha Gurraachaa Kebele, Oromia, Ethiopia in Focus”: submitted in partial fulfillment of the requirements for the degree of Master of Science in the Department of Development Communication and Media Studies of 2016, Ethiopian Civil Service University, is a record of original work carried out by me and has never been submitted to any other institution to get any other degree or certificates. The assistance and help I received during the course of this investigation have been duly acknowledged.

Name Lemi Banja Feyyisa

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Signature

Abstract

Ethiopia is a country with a diverse population and a rich cultural heritage. This dissertation reports the result of the proficiencies of youths on the discourse of Arsi Oromo's community elders that was made during Jaarsummaa, Dhaddacha Gurraachaa Kebele, and Oromia, Ethiopia in focus. Although a critical analysis of the discourse of jaarsummaa among Arsi Oromo of Ethiopia was analyzed, the actual proficiencies of youths towards this discourses has been made to uncover. Previous studies were mainly focused on evaluating the qualities of justice served by mediators and analyzing the actual jaarsummaa discourse. They did not address the actual proficiencies youths towards their community elders' discourses of Jaarsummaa. Hence, this study assessed the actual proficiencies of youths towards their community elders' discourses of Jaarsummaa, the jaarsummaa discourses employed by community elders, and factors affecting youths' proficiencies not to understand their community elders' discourses of Jaarsummaa. To this end, primary sources of data were used to collect both qualitative and quantitative data. A survey instrument consists of structured and unstructured questionnaire, interview, and focus group discussions were carried out to achieve the research objectives. The researcher used Simple random sampling and purposive sampling methods to draw representatives from target population. The Sample size of the respondents was 229 of which 125 males and 104 females which compraises youths aged 18—35, prominent elders, various religious leaders, Abbaa Gadaa, Haadha Siinqee, kebele Manager and kebele Administrato. The result indicated that youths were not familiar with the Jaarsummaa discourses of their community elders employed at Jaarsummaa session. This unproficiency of youth towards their community elder's discourses of Jaarsummaa was affected by factors like gender difference where males more familiar than females, age difference which means youths of aged 26—35 were more proficient than youths aged 18—25, exposure to modern communication technologies which means unexposed youths understood the discourse than exposed youths. Youth's difference in their educational background has no any effect on their proficiency towards their community elders discourses of Jaarsummaa, which means both educated and uneducated youths either know or not know the discourse equally or in the same way. In general, to preserve the communities' cultural traits it is nacassary to alleviate these problems by various concerned bodies and the communities as a whole.

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Table of Contents

Approval of Dissertation/Thesis for Defense.....	I
Approval of Dissertation/Thesis After Defense	II
Declaration	III
Abstract.....	IV
Acknowledgements	V
Table of Contents	VI
Lists of Figures.....	IX
Lists of Tables	IX
CHAPTER ONE	1
1 INTRODUCTION	1
1.1 Background of the Study	1
1.2 Statements of the Problem	2
1.3 Objectives of the Study.....	4
1.3.1 The General Objective of the study.....	4
1.3.2 The specific objectives of the study	4
1.4 Basic Research Questions.....	5
1.5 Significance of the study	5
1.6 Scope of the study.....	6
1.7 Limitations of the study	6
CHAPTER TWO.....	7
2 REVIEW OF RELATED LITERATURE	7
INTRODUCTION.....	7
2.1 Conceptual Framework.....	7
2.1.1 Intergenerational Communication.....	7
2.1.2 Technological Exposure	9
2.1.3 The roles of Age and Gender difference in Discourse Understanding	10
2.2 Review of Theories.....	11
2.2.1 The Theory of Intergenerational Transmission of Culture	11
2.2.2 The Social Learning Theory	12

2.3	Empirical Review Literature.....	14
2.4	Research Gap	15
	CHAPTER THREE.....	17
	Introduction	17
3	RESEARCH METHODOLOGY	17
3.1	Description of the Study Area	17
3.2	Research Paradigm, Design and Approach	19
3.2.1	Research Paradigm	19
3.2.2	Research Design	19
3.2.3	Research Approach.....	19
3.3	Types and Sources of Data	20
3.3.1	Types of Data	20
3.3.2	Sources of Data	21
3.4	Sampling Design.....	21
3.4.1	Population and Sampling Frame	21
3.4.2	Sampling Unit.....	21
3.4.3	Sample Size Determination	22
3.4.4	Sampling Techniques	24
3.5	Data Collection Instruments	24
3.6	Data Validity and Reliability	25
3.6.1	Validity	25
3.6.2	Reliability.....	25
3.7	Methods of Data Analysis	25
3.7.1	Methods of Quantitative Data Analysis	25
3.7.1.1	Model Specification.....	25
3.7.1.2	Measurement of Variables.....	25
3.7.2	Methods of Qualitative Data Analysis	26
3.8	Ethical Consideration.....	26
	CHAPTER FOUR	27
4	RESULTS AND DISCUSSIONS	27
	Introduction	27

4.1	The proficiency of youths towards their community elder’s discourses of Jaarsummaa	27
4.2	The basic discourses of Arsi Oromo’s community elders during Jaarsummaa	31
4.3	Factors affecting Youth’s proficiencies of the discourses of their community elders on Jaarsummaa.....	40
4.4.	Discussion of the Result.....	45
	UNIT FIVE.....	47
5	SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	47
5.1	Summary.....	47
5.2	Conclusions.....	48
5.3	Recommendations.....	50
	References	52
	APPENDIX I.....	55
	APPENDIX II.....	61
	APPENDIX III	64
	APPENDEX IV	66

Lists of Figures

Figure 3.1: Map of the study area	18
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Lists of Tables

Table 3.1: Sample size determination table	23
Table 4.1: The proficiencies of youths towards their community elder’s discourses of Jaarsummaa based on their age and sex category	28
Table 4.2: The blessing/praying discourses of elders on the opening session of jaarsummaa	33
Table 4.3: The description of the elders discourses of jaarsummaa at introducing the case during the interview	35
Table 4.4: The description of the elders discourses of jaarsummaa at hearing of the case during the interview	37
Table 4.5: The description of the elders discourses of jaarsummaa at discussion and reconciliation of the case during the interview	38
Table 4.6: Factors influencing youth’s proficiencies of their community elders spoken discourses of Jaarsummaa	41
Table 4.7: Factors affecting youth’s proficiencies of their community elders’ discourses of Jaarsummaa.....	45

CHAPTER ONE

1. INTRODUCTION

This research studied the Arsi Oromo Youth proficiencies of their Community Elders' Discourse of Jaarsummaa: Dhaddacha Gurraachaa Kebele, Oromia, Ethiopia in Focus. In this chapter, a brief introduction, the general background of the study, the statement of the problem of the study, the major research questions that guide the study, the general and specific objectives of the study, the significance of the study, the scope of the study, and the limitations of the study are discussed consecutively.

1.1 Background of the Study

Discourse is an actual instance of spoken and written texts that involves units above the level of a sentence (Tracy and Mirivel, 2009; Thomson, 2003). Such a conception is often shared by scholars in the field of structural linguistics. The second, rather broader conception of the term emphasizes on its social functions. It considers discourse as the representation or expression of one's identity, belief, and world view in a text (spoken or written) and other means of signification (Johnstone, 2008; Jrgensen and Phillips, 2002; van Dijk, 2001; Wodak, 2001; Fairclough, 1995). This definition is often given by scholars in the field of applied linguistics and other social science fields such as sociology and psychology. For these scholars, discourse refers to the social action that people accomplish through language and other means of communication. According to the second definition of the term, spoken or written texts are among the means through which discourse manifests itself. For Burr (1995:34), "anything that can be 'read' for meaning can be thought of as being a manifestation of one or more discourses and can be referred to as a 'text'... Buildings may 'speak' of civic pride. Clothes and uniforms may suggest class, position, status, gender, age, or subculture." Yet, the same scholars assert that "no definition of discourse is sufficient".

Discourse analysis is the study of social life and offers a method of investigating meaning in interactions between and across people and systems. Moreover, conversational practices are produced (created) and consumed (received and interpreted). Conversational practices, through which texts are produced (created) and consumed (received and interpreted), are viewed as an important form of social practice that contributes to the construction of the social world, including social identities and social relations. It is partly through conversational practices in everyday life (processes of text production and consumption) that social and cultural reproduction and change take place.

The communicative behavior of every community is often determined by their area of location as well as their culture. Thus, communication can be a source of conflict when it conflicts with the cultural norms of the people. In other words, the communicative behavior of people can be both a cause and a cure for conflict (Folger and Jones, 1994; Mayer, 2000; Wilmot & Hocker, 2007). At the same time, interpersonal conflicts are managed through communication. From a communication point of view, mediation is carried out with the belief that "conflict is a socially created and communicatively managed reality occurring within a socio-historical context" (Folger and Jones, 1994: ix). Thus, mediators use various communication strategies to soften the hard feelings of disputants and change their minds. They "deconstruct the discourse at work in the production of dispute" and help disputants come to agreement (Winslade and Monk, 2000:3).

Disputants often come to a mediation session with opposing and incompatible wishes or desires. As a result, the interaction at the beginning of a mediation session is often complex and full of claims, complaints, grievances, accusations, and denials. Cobb (1997:2) categorizes these types of discourse as "rights discourse". In this type of discourse, the speakers often compete to position themselves as victims or to justify their actions in ways that save their face. According to Cobb ((1997:2), the major purpose of mediation is to change or dissolve such discourses of competition and confrontation and establish a kind of discourse that focuses on mutual understanding, respect for each other, and peaceful co-existence in the future. Cobb calls the latter type of discourse "needing discourse". The process of changing "rights discourse" into "needs discourse" is termed "domestication of violence". This is a gradual process that is supposed to emerge in the course of a mediation session.

In light of this, this research studied the proficiencies of youths on the spoken discourse of Arsi Oromo's community elders that was made during Jaarsummaa, Dhaddacha Gurraachaa Kebele, Oromia, Ethiopia in focus.

1.2 Statements of the Problem

Several researches had been done in the area of traditional community elders' mediation among various Oromo clans in Ethiopia. These studies were conducted with the aim of evaluating the qualities of justice served by the mediators in traditional community elder arbitration and analyzes the actual jaarsummaa discourse with the aim of analyzing its communication dynamics and identifying the common discourse strategies that are used by the elders in their attempt to bring understanding between disputants.

Alemu Disassa (2013), studied on a critical analysis of the discourse of jaarsummaa among Arsi Oromo of Ethiopia. His study adopted a discourse analytic approach to explain the complexities and refinements involved jaarsummaa discourse focusing on its genre structure, persuasive discourse strategies of the elders, social/gender power relationship, and major approaches of mediation employed by the elders. To this end, he utilized twelve audio-recorded actual jaarsummaa sessions from three districts of West Arsi Zone, and he collected data on the broader socio-cultural background of jaarsummaa of the people through observation, field notes, and interviews. His study revealed that jaarsummaa among Arsi Oromo has a rather stable macrostructures with distinct communication patterns and purposes. He stated that it has four major phases and several moves and steps, the sequential occurrence of which is regulated by traditional norms and laws of the society. He also found out that the elders use a number of persuasive discourse strategies that help them make emotional appeal to disputants' through positive presentation of self and the jaarsummaa program. The study stated that husbands have absolute power over their wives and such male power dominance has been legitimized and sustain by the mainstream discourses of the target society, the elders seem to have total power over disputants. As to the study, the elders employ their moral power, social power, informational power, and positional power given to them by courts, in spousal dispute mediations, using various discourse strategies such as naturalizing the conflict and the subsequent reconciliation of the couples.

Another researcher, Miressa Amenu (2018) studied on examining the intensity of practicing indigenous conflict resolution of Oromo Jaarsummaa and found out that “the community practiced jaarsummaa as a conflict resolution mechanism which is very common in Oromo people is not on its right track nowadays”. He collected data through questionnaires, interviews and focused group discussions. The above studies were conducted with the aim of evaluating the qualities of justice served by the mediators in traditional community elders' arbitration. From the works of scholars that the researcher came across, only Alemu Dissasa (2013) analyzed the actual jaarsummaa discourse with the aim of analyzing its communication dynamics and identifying the common discourse strategies that are used by the elders in their attempt to bring reconciliation between disputants.

Studying community-based elders' mediation from discourse perspective is essential for getting good insights into its mode of practice. The communicative aspect of jaarsummaa and how well youths know and pass it on to the next generation have received little attention in previous researches indicated. The studies so far conducted among various Oromo clans and other ethnic groups in Ethiopia have mainly

focused on the description of the procedures of mediation based on data gathered through interviews and observations. They focused on the evaluation of the legality of the resolutions produced by the elders. During jaarsummaa, the elders employ discourse, which helps cool down the emotion and anger of disputants and bring them to reconciliation. But it is under a question whether youths know very well and pass on to the next generation the ways elders use these speaking discourses or not. To date, the researchers who conducted studies in the field have not attempted to critically analyze the actual interaction of jaarsummaa with the aim of improving the proficiencies of youths on the speaking discourses of elders during jaarsummaa in the study area. Therefore, this study has been conducted to fill this gap. The present research studied the actual proficiency of youths in the speaking discourses of community elders during jaarsummaa, of Arsi Oromo clan Dhaddacha Gurraacha kebele.

1.3 Objectives of the Study

1.3.1 The General Objective of the study

The general objective of this study was to study the proficiencies of Arsi Oromo youths regarding the discourse of their community elders on Jaarsummaa in Oromia Region Dhaddacha Gurraachaa Kebele.

1.3.2 The specific objectives of the study

Specifically, this study opted to:

1. Examine the proficiencies of Arsi Oromo's youths of the study area towards the spoken discourses of their community elders on Jaarsummaa,
2. Find out the discourses of Arsi Oromo's community elders that they make during Jaarsummaa,
3. Identify factors affecting the proficiencies of Arsi Oromo Youths towards the discourses of their community elders on Jaarsummaa.

1.4 Basic Research Questions

The followings were the basic research questions of this study:

1. How do youths of the selected study area understand the discourses of their community elders during Jaarsummaa?
2. How do Arsi Oromo community elders make a discourse during Jaarsummaa?
3. What factors influence the youth's proficiencies of the discourses of their community elders on Jaarsummaa?

1.5 Significance of the study

Studies play an important role in changing the lives of the community as a whole and also in setting the direction for the way the government works to control the problems identified by the study. Similarly this study has many benefits for the community of the selected area of the study, the experts of the culture and tourism offices of the selected districts, the government officials at different levels of the selected districts, and the country in general.

The results of this study have the following significance: First, a critical analysis of the discourse of jaarsummaa helped uncover the strengths and weaknesses of the practice, which in turn helped sensitize community elders and other government bodies to refine this practice and promote its utilization in a better way. In the context of Ethiopia, refining and promoting such practices help resolve disputes between disputants with minimum time and cost as compared to modern courts, which are usually overcrowded and located in faraway places. It is also believed that this study serve as one way of recording and preserving this cultural heritage. The study also helps enrich the literature in the area of discourse analysis in general and mediation discourse in particular. The academicians also use the findings of this study to embark on a related study. In other words, the study's findings could act as a reference for other future researchers. The researcher acquires the necessary skills of data collection, interpretation, analysis, and discussion, which help him carry out similar research in the future.

In general, the information is useful for policy planners and decision makers at different levels of government offices in the country in dealing with the values of Jaarsummaa for the community of the study area as well as for the country in general to resolve different conflicts provoked here and there

through this traditional way of conflict resolution and to realize sustainable harmony and solidity throughout the country and achieve change and development.

1.6 Scope of the study

The study content was basically concerned with Arsi Oromo Youths proficiencies of their community Elders' Discourse of Jaarsummaa in the selected area of study in general and that of the discourse of Jaarsummaa in particular. The reason why Discourses of community Elder's on Jaarsummaa has been selected here is that there are various discourses of the community that employed and if we took all of them it would not be managed to conduct the study and the researcher also interested to conduct the study on this selected study area. It dealt with the discourses of Arsi Oromo's community elders that they make during Jaarsummaa, the proficiencies of Arsi Oromo youths towards the discourse of their community elders on Jaarsummaa, and factors related to their age, gender, education, and exposure to modern communication technologies that influence the youth's proficiencies of the discourses of their community elders on Jaarsummaa in the area of study in general. Again, because of the unmanageability of the data for transcription and analysis, the study is restricted to the Arsi Oromo clan in Dodota District: Dhaddacha Gurraacha Kebele. The study was also conducted over a period of five months (5) to effectively gather the information that met the study objectives.

1.7 Limitations of the study

The researcher came across the following challenges during the study: It was hard to find the right respondents willing to provide the accurate required information since the study involves the need for some vital information concerning the youth's proficiency in the speaking discourse of Jaarsummaa in Arsi Oromo. To overcome this problem, clarification of the objectives of the study for the respondents was robustly done as well convinced them to be willing to provide the necessary data. The research was tiring because it was hard to fit the researcher's plans into the plans of the respondents, who were always busy doing their own work. Other potential obstacles in this study were the lack of an adequate budget for the study, but, the researcher reached the required areas and collected the required data. On the other hand, the security situation in the selected area for the study was not convincing, or it was difficult to obtain the necessary data as required due to security problems. Yet the researcher tried his best to get the required data by preparing convincing environment during data collection.

CHAPTER TWO

2 REVIEW OF RELATED LITERATURE

INTRODUCTION

This chapter reviews the literature on the issue of youth proficiencies of the discourses of community elders that they make during Jaarsummaa, focusing on the Oromo people of Ethiopia. The chapter is organized into three sections: the discourses of Arsi Oromo's community elders that they make during Jaarsummaa, the proficiencies of Arsi Oromo youths towards the discourse of their community elders on Jaarsummaa, and the factors that influences the youth's proficiencies of the discourses of their community elders on Jaarsummaa.

2.1 Conceptual Framework

The conceptual framework for this study identified the key concepts and variables that examined in assessing the Arsi Oromo youths proficiencies of their community elders' discourses of Jaarsummaa. It provided a theoretical foundation for understanding the factors that influence the proficiencies of Arsi Oromo youths towards the discourse of Jaarsummaa. Here the key concepts are the elder's discourses of Arsi Oromo that they make during Jaarsummaa and the proficiencies of Arsi Oromo Youths towards this discourse of their elders and whether they understand and interpret these discourses or not. It explores the factors that may influence youths' abilities to comprehend and appreciate these traditional oral narratives.

2.1.1 Intergenerational Communication

The successful transmission of cultural knowledge through Jaarsummaa relies on effective intergenerational communication. The elders' ability to convey their wisdom, experiences, and values, and the youths' receptiveness to these narratives, play a crucial role. Intergenerational communication plays a vital role in the transmission of knowledge, values, and cultural traditions across generations. It involves the exchange of information, experiences, and perspectives between individuals of different age groups within a community or family setting. Effective intergenerational communication facilitates the preservation of cultural heritage and fosters a sense of connection and understanding among individuals. The following scholarly citations support the significance of intergenerational communication in maintaining cultural continuity and promoting social cohesion.

Benson, J. (2006) emphasizes the importance of intergenerational communication in his work "All Kids Are Our Kids: What Communities Must Do to Raise Caring and Responsible Children and Adolescents." Benson underscores that successful knowledge transmission and the development of responsible individuals depend on effective communication and exchange between generations.

In the study by Abebe (2018) on intergenerational relations in an Ethiopian community, the author examines intergenerational support, conflict, and ambivalence. The findings shed light on the multifaceted nature of intergenerational communication and its impact on maintaining family cohesion and cultural values. The generation gap between elders and youths may affect the youths' receptiveness to Jaarsummaa, as it could impact their perception of the relevance, value, and applicability of the narratives in their contemporary lives (Abebe, 2018).

The work of Bengtson and Kuypers (1971) titled "Generational Differences and the Developmental Stake" explores the dynamics of intergenerational communication within families. The authors argue that communication patterns and styles can influence intergenerational relationships and the transfer of values and knowledge.

A study by Fingerman et al. (2004) investigates intergenerational ambivalence and its effects on communication between adult children and their parents. The research highlights the complexity of intergenerational relationships and the need for effective communication to address conflicting emotions and promote understanding.

The theoretical framework of social learning theory, proposed by Bandura (1977), emphasizes the importance of observational learning and social modeling in intergenerational communication. The theory posits that individuals acquire knowledge, values, and behaviors by observing and imitating the actions and attitudes of others, particularly those within their immediate social environment.

In conclusion, intergenerational communication is a crucial aspect of knowledge transmission and cultural continuity. Scholars and researchers have highlighted its significance in maintaining family cohesion, preserving cultural heritage, and promoting understanding between generations. Understanding the dynamics of intergenerational communication can contribute to the development of strategies and interventions aimed at fostering positive intergenerational relationships and facilitating the transfer of cultural knowledge and values. The proficiency of Arsi Oromo youths in understanding and engaging with their community elders' discourses of Jaarsummaa reflects their ability to connect with their cultural heritage and participate in the preservation of their linguistic and cultural traditions.

2.1.2 Technological Exposure

Technological exposure refers to the level of access, experience, and engagement individuals have with various technological devices, platforms, and digital resources. It has become increasingly prevalent in today's society, shaping various aspects of human life, including communication, education, and entertainment. This note explores the impact of technological exposure on individuals and society, supported by a scholarly citation.

In his study on the digital divide, Warschauer (2004) highlights the significance of technological exposure in his work "Technology and Social Inclusion: Rethinking the Digital Divide." The study emphasizes that unequal access to technology can perpetuate social and economic disparities, as individuals with limited technological exposure face challenges in utilizing digital resources.

The research conducted by Anderson and Rainie (2018) examines the impact of technological exposure on everyday life in their book "The Future of Truth and Misinformation Online." The authors explore the effects of digital technologies on information consumption, trust, and social interactions, shedding light on the complex relationship between technological exposure and societal dynamics.

A study by Hargittai (2002) investigates the role of technological exposure in the development of digital skills and knowledge. The research emphasizes that individuals with greater technological exposure tend to have higher digital literacy and are better equipped to navigate and utilize online resources effectively.

The work of Livingstone (2012) titled "Critical reflections on the benefits of ICT in education" examines the impact of technological exposure on education. The author highlights the potential benefits of technology in enhancing educational experiences but also cautions against assuming that mere access to technology guarantees positive outcomes, emphasizing the need for critical engagement and effective pedagogical practices.

A study by Subramanian et al. (2006) explores the impact of technological exposure on adolescents' social and psychological well-being. The research investigates the effects of internet use on social relationships, self-esteem, and mental health, highlighting the nuanced influence of technological exposure on various aspects of adolescent development.

In conclusion, technological exposure has profound implications for individuals and society. Scholarly research has demonstrated its connection to social inclusion, access to information, digital literacy, education, and psychological well-being. Understanding the impact of technological exposure is crucial for policymakers, educators, and individuals to navigate the opportunities and challenges associated with

the ever-evolving digital landscape. The proficiency of Arsi Oromo youths in Jaarsummaa discourse can be seen as a form of resistance against linguistic and cultural erosion caused by external influences.

In conclusion, this study aims to explore how Arsi Oromo youths engage with their community elders' discourses of Jaarsummaa as a means of preserving their linguistic and cultural heritage. By drawing on theoretical frameworks from sociolinguistics, intergenerational communication, and globalization studies, this research seeks to shed light on the significance of traditional forms of discourse in maintaining cultural continuity within indigenous communities.

2.1.3 The roles of age and gender difference in discourse understanding

In their research on intergenerational communication in cultural contexts, Bengtson and Allen (1993) examine the influence of age on communication patterns within families. The study highlights that age differences can affect information exchange, with younger individuals often being more receptive to new ideas, while older generations tend to emphasize traditional values and narratives.

A study conducted by Kroskrity (2010) explores the intersection of language, age, and cultural knowledge in Native American communities. The research demonstrates that younger individuals may face challenges in understanding and utilizing traditional discourses due to language shifts and evolving cultural practices.

A study by Chafetz (2015) investigates the role of gender in intergenerational communication and knowledge transmission. The research highlights that gendered expectations and socialization processes may influence how young individuals engage with elders' discourses, with variations in how boys and girls are encouraged to participate and interpret cultural narratives.

The work of Kimmel (2008) titled "The Gendered Society" explores the impact of gender on social interactions and cultural norms. The author discussed how gendered expectations and power dynamics can shape communication patterns and influence the transmission of cultural knowledge across generations.

In a study on youth identity and cultural preservation, Phinney and Alipuria (2015) examine how gender and age intersect with cultural identity development. The research highlights that gendered socialization practices may influence the extent to which young individuals engage with and value their community elders' discourses and cultural narratives.

Hence, the study of age and gender differences in youths' proficiencies to understand their community elders' discourses of Jaarsummaa provides valuable insights into the dynamics of intergenerational communication and cultural transmission.

2.2 Review of Theories

The topic of assessing the proficiencies of youths on the discourse of Arsi Oromo's community elders during Jaarsummaa gatherings is an important area of study, as it has significant implications for the preservation of traditional cultural practices and the promotion of social harmony within the community. The study also examined the concept of discourse and its importance in understanding the community's traditions and beliefs and also to examine factors influencing the proficiencies of youths towards their community elder's discourse of Jaarsummaa. In this review, the researcher examined some of the key theories that have been put forward on this topic, such as the theory of **Intergenerational Transmission of Culture** and **Social Learning** theory.

2.2.1 The Theory of Intergenerational Transmission of Culture

The theory of Intergenerational Transmission of Culture, as proposed by Benson (2006), suggests that cultural knowledge, beliefs, and practices are passed down from one generation to the next within a particular community. This transmission occurs through various means, such as storytelling, rituals, and everyday interactions, and it plays a crucial role in shaping individuals' identities and their understanding of the world around them.

In the study entitled "Arsi Oromo Youths' Proficiencies towards their community elders' discourses of Jaarsummaa," the researcher explored how young members of the Arsi Oromo community engage with and understand the traditional discourses of Jaarsummaa as conveyed by their elders. Jaarsummaa is a significant cultural practice among the Arsi Oromo people, encompassing a range of oral traditions, values, and norms that are central to their identity and way of life.

The study draws on Benson's theory of Intergenerational Transmission of Culture to examine how the knowledge and values associated with Jaarsummaa are transmitted from older generations to younger ones within the Arsi Oromo community. Through in-depth interviews and observations, the researcher sought and understands how young people perceive and interpret these cultural discourses, as well as how they negotiate their own identities within this cultural framework.

In support of their investigation, the study cites scholarly works that have explored similar themes within other cultural contexts. For example, research on intergenerational transmission of culture among Indigenous communities has highlighted the importance of oral traditions in preserving cultural

knowledge (Smith, 2010). Additionally, studies on immigrant communities have examined how cultural values are transmitted across generations in new social environments (Portes & Rumbaut, 2001).

By grounding their study in Benson's theory and drawing on relevant scholarly literature, the researcher provided a comprehensive framework for understanding the dynamics of intergenerational transmission of culture within the context of Arsi Oromo society. Their findings shed light on how young people navigate traditional cultural discourses while also adapting to changing social realities, contributing valuable insights to our understanding of cultural continuity and change.

2.2.2 The Social Learning Theory

The Social Learning Theory is a theoretical framework that describes how individuals learn through observation, and participation in social interactions. This theory is relevant to the topic of assessing the proficiencies of youth in the discourse of Arsi Oromo's community elders during Jaarsummaa gatherings, as it provides insights into how individuals acquire cultural knowledge and practices through social interactions.

According to the Social Learning Theory, individuals learn through observation and imitation of the behavior of others. This theory emphasizes the importance of social interactions in the learning process, and suggests that individuals acquire new knowledge and skills through their interactions with others. As noted in the book "Social Learning Theory," by Albert Bandura, the Social Learning Theory is based on the idea that individuals learn by observing the behavior of others and the consequences of that behavior (Albert Bandura, 1977).

In the context of the speaking discourse of Arsi Oromo's community elders during Jaarsummaa gatherings, the Social Learning Theory suggests that youth acquire proficiency in this speaking discourse through their observation of the behavior of community elders and their participation in community events. Youth who have had more opportunities to observe the behavior of community elders and who have participated in more community events are likely to have a greater level of proficiency in the speaking discourse of community elders during Jaarsummaa gatherings.

Scholarly works related to this topic include the book "Culture and Psychology," by David Matsumoto and Linda Juang, which provides a comprehensive overview of the Social Learning Theory and its applications in the study of cultural psychology. The authors argue that social learning is a

fundamental aspect of cultural transmission, and that individuals acquire cultural knowledge and practices through their interactions with others (Matsumoto and Juang, 2016).

Another important work related to this topic is the article "Social Learning Theory and Addiction," by Robert West and Jamie Brown, which examines the role of social learning in the development of addiction. The authors argue that social learning plays a significant role in the development of addiction, as individuals learn about drug use and its consequences through their interactions with peers and family members (West and Brown, 2013).

In the study assessing the proficiencies of youth in the speaking discourse of Arsi Oromo's community elders during Jaarsummaa, social learning theory is relevant because it helps to understand how young people acquire their beliefs, attitudes, and behaviors from their community elders. The Arsi Oromo community elders play a significant role in shaping the cultural norms, values, and traditions within their society. They are seen as authoritative figures that possess wisdom and experience. The youth often look up to them as role models and seek guidance from them.

According to the social learning theory, people pick up knowledge by watching how others behave, think, and believe. In this situation, young people in the Arsi Oromo community watch and copy the elders' speech at Jaarsummaa, a customary gathering when significant issues are discussed. During these dialogues, they pay close attention to how these seniors communicate information, express their perspectives, and engage with other participants. The perceptions expressed by the elders in a group are internalized by young people through this process of observational learning. On the numerous topics covered at Jaarsummaa, they take similar perspectives. Understanding society norms, cultural customs, historical occurrences, political ideas, or any other subject that might be brought up at these gatherings is part of this.

Understanding how social learning affects young people's proficiencies of significant issues in their society is the goal of this study of youth proficiencies. Researchers can spot patterns or differences across generations by looking at how participants in Jaarsummaa conversations receive and interpret information presented by local elders. For a number of reasons, it is essential to comprehend these perspectives. First of all it aids scholars in understanding how cultural knowledge is passed down through the Arsi Oromo community's generations. Second, it offers perceptions into potential conflicts or misunderstandings between young people and older people, which might guide activities or projects meant to bridge these

gaps. Finally, it advances knowledge of how social learning influences both individual and group views within a particular cultural context.

Overall, social learning theory is relevant to the study assessing the proficiencies of youths in the speaking discourse of Arsi Oromo's community elders during Jaarsummaa because it helps explain how young people acquire their beliefs, attitudes, and behaviors through observing and imitating their elders. It provides insights into the transmission of cultural knowledge and understanding within the community, as well as potential conflicts or gaps in perception between generations.

2.3 Empirical Review Literature

The Arsi Oromo community is one of the largest ethnic groups in Ethiopia, with a rich cultural heritage and a unique language. The community has a long tradition of oral history, which is passed down from generation to generation through storytelling. One of the most important aspects of this oral tradition is the speaking discourse of the community elders, which is considered to be a valuable source of knowledge and wisdom.

Scholars conduct various researches on different topics or issues at different times and places. These issues may be on economic, social, or political, and they could also have their own strengths and weaknesses. When these studies are conducted they will have their own aims and objectives. Assessing the proficiency of youths in the speaking discourse of Arsi Oromo's community elders during the Jaarsummaa is essential for preserving the cultural heritage and traditions of the Oromo people. The study aims to evaluate the knowledge and understanding of young people regarding the cultural practices and traditions of their community, and to help them preserve it. This review aims to provide an overview of the empirical literature on this topic.

Some studies have focused on the role of community discourse in promoting and preserving cultural heritage. For example, in "Telling our own stories: A study of cultural narratives of Aboriginal students," Perry and Dockett (2009) show how the stories told by elders play a significant role in transmitting cultural knowledge and values to younger generations. Another example is the study by Shibeshi and Alemu (2020) on "The role of elders in preserving and transmitting cultural heritage in the Gamo community of Southern Ethiopia." The study shows how elders play a crucial role in transmitting cultural knowledge, values, and practices to younger generations.

Moreover, some studies have also highlighted the importance of proficiency in the language spoken by the community elders. In "Exploring the relationship between language proficiency and academic achievement: A systematic review," Uysal and Sengul (2019) illustrate how language proficiency influences academic achievement and success. Similarly, in "Language proficiency, socialization, and adolescent outcomes among Latino youths," Leidy and Guerra (2015) explore how language proficiency influences the social and academic outcomes of Latino youths.

Furthermore, some studies have investigated the challenges that hinder youths' proficiency in understanding and utilizing the discourse of community elders. For example, in "Language barriers and healthcare access for Somali refugees in the United States," Paroz et al. (2014) show how language barriers can hinder the access of refugees to healthcare services. The study underscores the importance of language proficiency in accessing healthcare services in a new country. Here it is all about the barriers of language in-proficiency in delivering and receiving services in a community where as mine is about the proficiency of youths in the speaking discourses of their community elders that they make during Jaarsummaa. Here it highlights that knowing the language is different from that of being familiar with the speaking discourses of those community elders that they make during Jaarsummaa.

Overall, while limited empirical research is available on assessing the proficiency of youths on the speaking discourse of Arsi Oromo's community elders in the specific location listed, some studies have pointed out the significant role of community elders in preserving cultural heritage and promoting social cohesion. Moreover, the importance of language proficiency and the challenges that hinder youths' proficiency in community elder's speaking discourse has been stressed in some studies. This implies a need for further empirical research that can explore and assess youths' proficiency on the speaking discourse of Arsi Oromo's community elders during Jaarsummaa, Dhaddacha Gurraachaa Kebele, Oromia, Ethiopia.

2.4 Research Gap

Research is often conducted to solve social problems, remove obstacles of the identified problems, find solutions to research gaps, discover new technological discoveries, and generally to identify the causes of problems and finding out solutions to the problem. Similarly, researches on the issues of Arsi Oromo cultures and traditions have been conducted by different researchers in different forms at different times and areas. Studies on the discourse of community elders during Jaarsummaa in Oromia, Ethiopia, have

mainly focused on the cultural and social significance of the event, as well as the role of community elders in preserving cultural heritage. However, there is a limited understanding of how effectively youths are able to comprehend and interpret the speaking discourse of community elders that held during Jaarsummaa.

According to a study conducted by Girma Feyisa (2017) focused on the importance of Jaarsummaa in preserving cultural heritage but did not examine the effectiveness of the discourse in transmitting cultural knowledge to youths.

Another study by Alemayehu Taffesse (2019) examined the role of community elders in preserving the Arsi Oromo culture through Jaarsummaa. The study highlighted the importance of the event in promoting cultural identity and social cohesion among the community members. However, the study did not assess the proficiencies of youths in understanding the discourse the elders held during Jaarsummaa. The lack of studies on the proficiencies of youths in understanding the discourse of community elders during Jaarsummaa highlights a significant research gap. This gap is particularly important given the rapidly changing socio-cultural and economic landscape in Oromia, Ethiopia, which may impact the transmission of cultural knowledge from one generation to another.

Assessing the proficiencies of youths on the discourse of Arsi Oromo's community elders during Jaarsummaa is an important topic of study, particularly in the context of Oromia, Ethiopia. The discourse of community elders during Jaarsummaa serves as a platform for the transmission of cultural knowledge, values, and traditions from one generation to another. However, the effectiveness of this platform is dependent on the proficiencies of youths in understanding and interpreting the discourse. Therefore, the main objective of this study is to fill the gaps of previous studies and play its role in ensuring that the cultures, customs and traditions of the community are passed on from ancestors to the next generation.

CHAPTER THREE

Introduction

This chapter outlines the methods adopted in order to answer the research questions detailed in chapter one. It looks at the research design, research population, sampling techniques, data collection instruments and procedure of data collection, mode of data analysis and presentation as well as ethical consideration of the study.

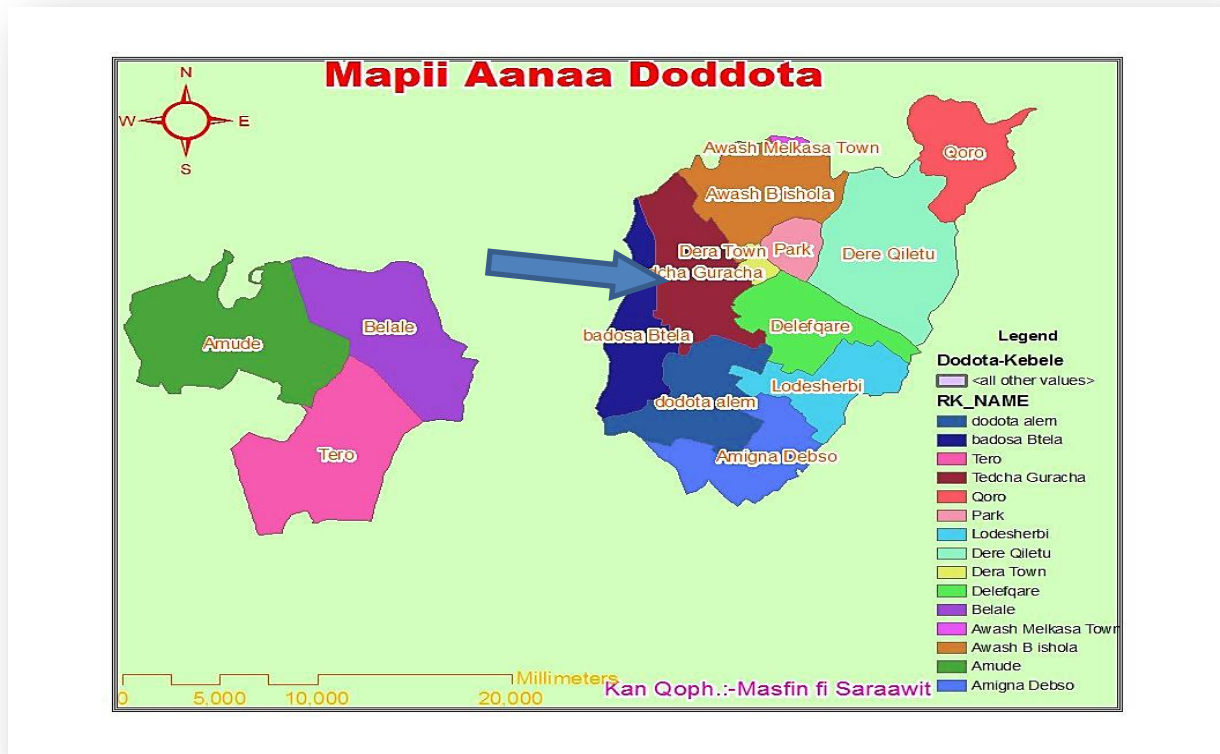
3 RESEARCH METHODOLOGY

3.1 Description of the Study Area

The samples were chosen from Dhaddacha Gurraacha Kebele, Dodota District of Arsi Zone, Oromia Regional State, Ethiopia starting from September, 2016. Dhaddacha Gurraacha Kebele was selected purposely because from the 12 kebeles of Dodota District the known Abbaa Gada that represents the Woreda was found in the stated kebele. In addition to this, the known Elders that were invited to resolve savior conflicts were also found in this kebele. **Dodota** is one of the Woredas in the Oromia Region of Ethiopia, part of Arsi Zone and it is located in the Great Rift Valley. It bordered in the North by East Showa Zone, on the East by Sire District, on South East by Lode Hetosa District, on South by Hetosa District, and on the West by Zuway Dugda District. The administrative center for the woreda is Dera and other towns include Awash Melkasa. Dodota District has twelve rural villages and “Dhaddacha Gurraachaa”; is one of these rural villages. It is bordered on the North by Wonji Sugar Factory, on the North East by Awash Bishola Kebele, on the East by Dera Town, on the South East by Dilfekar Kebele, on the South by Dodota Alem Kebele, and on the West by Badosa Batala Kebele. The altitude of this woreda ranges from 1400 to 2500 meters above sea level and Latitudinal **8°20’N to 8°23’N Longitude... 39°18’E to 39°09’E**. A survey of the land in this woreda shows that 23.2% is arable or cultivable, 10.6% pasture, 4.3% forest, and the remaining 42% is considered swampy, mountainous or otherwise unusable. The weather condition of this woreda is 95% of dry and the left 5% is wet. The total area of the district uses for various services is 511.94km². Wheat, Barley, Corn, Teff, and Beans are the major types of crops grown in the District and also in Dhaddacha Gurraachaa village.

Figure 3.1: Map of the Districts of Arsi Zone and Kebeles of Dodota District (the study area)

Source: From Arsi Zone and Dodota District Administrative office



3.2 Research Paradigm, Design and Approach

3.2.1 Research Paradigm

This research was guided by a constructivist paradigm, which acknowledges that knowledge is constructed through social interactions and experiences. This research paradigm understood how youths acquire knowledge about their cultural heritage through social interactions with community elders. The study dealt with either the proficiencies of youths regarding the community elder's discourse that held during Jaarsummaa constructed or not. The study reveals how youths perceive the discourses of community elders that held during Jaarsummaa and use it in their future life. It acknowledges that knowledge is constructed through social interactions and experiences, and seeks to describe these interactions in-depth through qualitative research methods.

3.2.2 Research Design

Research design is the plan and structure of investigation thus conceived as to obtain answers to research questions. The purpose of this research is to assess Arsi Oromo Youths proficiencies of Their Community Elders' Discourse of Jaarsummaa: Dhaddacha Gurraachaa Kebele, Oromia, Ethiopia in Focus.

The design of this study is cross-sectional survey descriptive in nature because the aim of the research was to describe the knowledge and understanding of youths about the spoken discourse made by community elders and their ability to apply it in their future lives. The research methodology used for this study was a mixed-methods approach that combines both qualitative and quantitative research methods. The research is descriptive with cross sectional survey design where data were collected from across the population at one point in time.

3.2.3 Research Approach

The research approach used for this study involves a mixed-methods approach. The study utilized both qualitative and quantitative data collection methods to provide a comprehensive understanding of the topic. Qualitative research approach is concerned with subjective assessment of attitudes, opinions, behavior, and perceptions. Therefore, the study used in-depth semi-structured interviews and focus group discussions to gather data on the participants' proficiencies of the elders' discourse of Jaarsummaa with community elders, the selected youths of the selected study area, experts from woreda's culture and tourism office, the selected kebele's manager and administrator of that kebele. This method allows for

descriptions of participants' lived experiences, beliefs, values, and attitudes towards their community elders' discourse on Jaarsummaa which primarily employed in this research. The purpose of the interviews was to describe the proficiencies and experiences related to the discourse of the community elders during Jaarsummaa, and the factors that contribute to the proficiencies of the youths in understanding and communicating this discourse. The focus group discussions were used to facilitate group interactions and describe the shared perceptions and experiences of community elders and youths.

The quantitative research approach involves the administration of a survey instrument to a sample of youth participants during Jaarsummaa. The survey includes questionnaires related to the proficiencies of youths in understanding and communicating the discourse of the community elders that held during Jaarsummaa, as well as demographic information.

3.3 Types and Sources of Data

3.3.1 Types of Data

Both quantitative and qualitative types of data were collected for this research. Quantitative data was collected through questionnaires while qualitative data was collected through interviews and focus group discussions.

Qualitative data was collected through in-depth interviews and focus group discussions with the selected community elders and youths of the selected kebele, as well as from Woreda culture and tourism office experts separately. This data provides rich and detailed insights into the proficiencies and experiences related to the discourse of the community elders during Jaarsummaa, and the factors that contribute to the proficiency of the youths in understanding and communicating this discourse.

Quantitative data was collected through the administration of a survey instrument to a sample of youths such as questionnaires. Both open-ended and closed-ended questionnaires used to obtain the necessary data from the samples. The questionnaires include questions related to the proficiency of the youths in understanding and communicating the discourse of the community elders that they make during Jaarsummaa, as well as demographic information. The questionnaire contains questions related to the discourse of Arsi Oromo's Community Elders that made during Jaarsummaa and assessed the proficiency of youths in understanding and interpreting the discourse.

3.3.2 Sources of Data

Primary sources of data were used in this study. The researcher employed a combination of different tools to gather the relevant raw facts from the target audiences. Therefore, Primary data were gathered through questionnaires from the selected samples of youths residing in Dhaddacha Gurraachaa Kebele. To substantiate the information collected through questionnaire, in-depth interviews was conducted with the elders and selected youths of the selected kebele, and experts of the woreda's culture and tourism office. Moreover, for issues that require more clarification and exploration of the group views, experiences and debates on the topic under the study, Focus Group Discussion (FGD) also conducted for triangulation purposes.

3.4 Sampling Design

3.4.1 Population and Sampling Frame

The samples were chosen from Dhaddacha Gurraacha Kebele, Doddota District, Arsi Zone, Oromia Regional State of Ethiopia. The reason why the researcher selected Dhaddacha Gurraachaa Kebele was that the Woreda's prominent elders and Abbaa Gadaa were found in this kebele. The target population of the study consists of the prominent elders of the selected kebele who were selected purposively because they know very well about the process of Jaarsummaa and the speaking discourses that used during Jaarsummaa being held. Besides, youths of the kebele who were aged between 18 and 35 years old, experts from Dodota District culture and tourism office who were selected purposively because the office are responsible to know the process and the speaking discourses that being used during Jaarsummaa and even they are also responsible to know all the cultures, traditions, customs, and generally ways of life of the community of the Woreda. Finally, the selected kebele's Manager and Administrator were selected purposively since they know the ways of life of the Kebele's community.

3.4.2 Sampling Unit

The sampling unit of this study consists youths aged between 18 to 35 years old who were residents of Dhaddacha Gurraacha Kebele were selected using a random sampling technique. This helps to ensure that every member of the population has an equal chance to being selected and the reason why the researcher made the age of the sampled youths from 18 to 35 was according to the customs and traditions of the study area, people in this age group were considered as youths or adults and are not elected as mediators.

Finally, the purposively selected samples include Dhaddacha Gurraachaa Kebele Administrator, kebele Manager, Abbaa Gadaa, Haadha Siinqee, Leaders of various Religious such as of Muslim, Orthodox, Protestant, Prominent Elders, and District’s Culture and Tourism office Experts.

3.4.3 Sample Size Determination

Sample size is a section of the study population that is selected from the total population in a manner that ensures that every different possible sample of the desire side has the same chance of being selected. For the purpose of this study, the Yamane (1967) formula was used to select the sample size for the study which brought the sample size to 200 youth respondents of which 101 females and 99 males. It was calculated using the following formula:

$$n = \frac{N}{1 + N(e^2)}, \text{ Where,}$$

n = the required sample size

N = population size

e = Margin of Error (MoE), e = 0.05

The sample size of female youths is therefore, $n = \frac{N}{1 + N(e^2)}$

$$n = \frac{202}{1 + 202(0.0025)} = \frac{202}{1+0.505} = \frac{202}{1.505}$$

$$\approx \frac{202}{2}, = \underline{\underline{101}}$$

The sample size of male youths is therefore, $n = \frac{N}{1 + N(e^2)}$

$$n = \frac{198}{1 + 198(0.0025)} = \frac{198}{1+0.495} = \frac{198}{1.4955}$$

$$\approx \frac{198}{2}, = \underline{\underline{99}}$$

Therefore the sample sizes of youths were **101** females and **99** males with the subtotal is **200**. In addition the samples were selected purposively from various sections of the community, such as the selected kebele’s Administrator, Manager, 13 Prominent Elders, 1 Abbaa Gadaa, 1 Haadha Siinqee, 5 Muslim’s

Religious Leaders, 3 Orthodox Religious Leaders, 2 Protestant Religious Leaders, and 2 Experts from the District's Culture and Tourism Office. In general, the total sample sizes of the study were 229, of which 104 were females and 125 were males.

Table 3.1: Sample size determination

Selected District	Selected Kebele	Respondents Category (Sample Units)		Total Population	Sample Size	Gender		Remark
						M	F	
Dodota District	Dhaddacha Gurraachaa	➤ Male Youths of Dhaddacha Gurraacha kebele residents		198	99	99	--	Selected through simple random
		➤ Female Youths of Dhaddacha Gurraachaa kebele residents		202	101	--	101	Selected through simple random
		➤ Prominent Elders of Dhaddacha Gurraacha kebele residents		68	13	13	--	Selected Purposively
		➤ Abbaa Gadaa of Dhaddacha Gurraachaa kebele		1	1	1	--	Selected Purposively
		➤ Haadha Siinqee of Dhaddacha Gurraacha kebele		1	1	--	1	Selected Purposively
		➤ Various Religious Institutions Leaders of Dhaddacha Gurraachaa kebele		64	10	10	--	Selected Purposively
		➤ Dhaddacha Gurraachaa's Kebele Administrator		1	1	1	--	Selected Purposively
		➤ Dhaddacha Gurraachaa's Kebele Manager		1	1	--	1	Selected Purposively
		➤ Experts of Dodota District Culture and Tourism Office		$11=F_5+ M_6$	2	1	1	Selected Purposively
		Grand Total			547	229	125	104

3.4.4. Sampling Techniques

The sampling techniques for this study involve a random sampling to select representative samples of youth participants, as well purposive sampling to select representative samples of community elders, experts of district culture and tourism office, and the selected kebele's administrator and manager. Informed consent was obtained from all participants, and data were collected through questionnaires, in-depth interviews, and focus group discussions. Data were analyzed using both qualitative and quantitative methods to provide a comprehensive understanding of the proficiency of the youth in understanding and communicating the discourse of Arsi Oromo's community elders during Jaarsummaa.

3.5 Data Collection Instruments

The data collection instruments for this study include questionnaires, in-depth interviews, and focus group discussions. To collect qualitative data, in-depth interviews and focus group discussions with community elders, the selected youth of the study area, experts from woreda's culture and tourism office, the selected kebele's manager and administrator of that kebele was conducted. The purpose of the interviews was to explore the proficiencies and experiences related to the discourse of the community elders during Jaarsummaa, and the factors that contribute to the proficiency of the youth in understanding and communicating this discourse. The focus group discussion was used to facilitate group interactions and explore the shared perceptions and experiences of community elders and youth.

To collect quantitative data questionnaires was used to collect issues related to the proficiency of the youth in understanding and communicating the discourse of the community elders, as well as demographic information. This instrument was used to collect both quantitative and qualitative data on the proficiencies of the youth in understanding and communicating the discourse of Arsi Oromo's community elders that made during Jaarsummaa. The use of multiple data collection instruments allow for a comprehensive understanding of the factors that contribute to the proficiency of the youth and their understanding of the cultural practices and traditions of the Arsi Oromo community.

3.6 Data Validity and Reliability

3.6.1 Validity

Ensuring the validity of the data collection instruments and procedures is critical to ensure that the study results accurately measure the proficiency levels of the youth in understanding the discourse of Arsi Oromo's community elders during Jaarsummaa. Validity was ensured through careful instrument design, pretesting, established measures, reliability analysis, and triangulation of data collection methods.

3.6.2 Reliability

Ensuring the reliability of the data collection instruments and procedures is critical to ensure that the study results are consistent and accurate. Reliability in this study was ensured through test-retest reliability, inter-rater reliability, internal consistency, and triangulation of data collection methods. These measures help to increase the trustworthiness of the study results and enhance their applicability.

3.7 Methods of Data Analysis

3.7.1 Methods of Quantitative Data Analysis

3.7.1.1 Model Specification

The study provides insights into the level of knowledge and understanding of youths on the discourse made by community elders during Jaarsummaa. The study targeted youths aged between 18-35 years who reside in Dhaddacha Gurraachaa Kebele. Quantitative data was collected through questionnaires analyzed using descriptive statistics such as mean, standard deviation, and frequency distribution. Qualitative data was collected through focus group discussions and interviews analyzed thematically. The finding is useful in designing interventions to enhance the proficiencies of youths on the discourse made by Arsi Oromo's community elders during Jaarsummaa.

3.7.1.2 Measurement of Variables

The measurement of the independent variable "spoken discourses of Arsi Oromo's community elders during Jaarsummaa" was operationalized by the styles of discourse which refers to the manner in which community elders deliver their discourse during Jaarsummaa, including their tone, style, and use of rhetorical devices. It was measured through observation and analysis of recordings or transcripts of their speeches.

The dependent variable in this study was the proficiencies of youths on the discourses of Arsi Oromo's community elders during Jaarsummaa. This variable was measured using a survey questionnaire that ask participants to rate their level of familiarity/proficiency with the discourses on a scale of 1 to 5, where 1 indicates no familiarity and 5 indicates high familiarity. The questionnaire include open-ended questions to allow participants to provide more detailed responses about their level of familiarity and any factors that may have influenced it. The data collected through the questionnaire analyzed using descriptive statistics to determine the overall level of familiarity among youths.

3.7.2 Methods of Qualitative Data Analysis

The mode of qualitative data analysis used for this study is content analysis. Content analysis involves systematically analyzing the content of the discourse, such as the language used/style, the topics discussed, and the cultural references made. This helps to identify the specific themes and topics discussed by the community elders during Jaarsummaa, as well as the level of familiarity that youths have with the discourse, including their understanding of the language and cultural references used.

3.8 Ethical Consideration

Ethical considerations are important when assessing the proficiency of youths on the discourse of Arsi Oromo's community elders. These considerations include obtaining informed consent, maintaining confidentiality, being culturally sensitive, minimizing harm, avoiding researcher bias, providing potential benefits to participants, undergoing ethical review, respecting autonomy, and managing data appropriately which were properly applied in this study.

CHAPTER FOUR

4 RESULTS AND DISCUSSIONS

Introduction

In this chapter the analysis and discussion of the data collected are presented. The analysis and discussion start with a brief description of the general procedure of jaarsummaa in the study area and the analysis of the basic communication styles or the discourses of Arsi Oromo's community elders that they make during Jaarsummaa. Next to this a detail analyses and discussion of the proficiencies of youths towards/on these discourse of the community elders that made during Jaarsummaa, including their understanding of the values and principles underlying this cultural practice was presented. This chapter concluded with the presentation of the analysis and discussion of factors related to youth's age, gender, education, and exposure to modern communication technologies that influence their proficiencies of the discourses of their community elders on Jaarsummaa.

4.1.The proficiencies of youths towards their community elder's discourses of Jaarsummaa

Under this topic how youths of the study area understand the messages of their elders that pass in the discourses of jaarsummaa by analyzing the gathered data discussed was; that means whether they understand or not the dialogues performed during jaarsummaa session. In addition whether these youths know or not the values and principles that underlying in jaarsummaa gatherings was also discussed.

To start with the discussion of the youths understanding of the values and principles that underlying in jaarsummaa gathering in the study area first of all among the selected 200 samples of youths which are 99 males and 101 females the researcher categorized them in three teams based on their age.

Table: 4.1. The proficiencies of youths towards their community elder’s discourses of Jaarsummaa based on their age and sex category

Roll No	Category/Team	Total number of respondent youths with their age and sex			Total
		Age	M	F	
1	First Category	18---21	33	33	66
2	Second Category	22---25	33	34	67
3	Third Category	26---35	33	34	67
	Sub Total		99	101	200

Based on the above categories of youths asked the same questionnaires, interviews, and focus group discussion concerning values and principles of jaarsummaa has been conducted, but their response were not the same. It was varied from one age category to the other age category. More or less the third age category knew the values and principles of jaarsummaa and even the third age category by themselves do not know it very well. Among the respondents of the third age category most of them do not responded correctly what they have been asked concerning the values and principles underlying jaarsummaa session. They were asked to explain the crucial members of any jaarsummaa session and their role in jaarsummaa session, especially the roles of the decision maker/middle elder and the roles of the jaarsummaa session facilitators or speakers of jaarsummaa session but most of them could not explained it properly. Additionally they were not familiar with how the crucial members of jaarsummaa session being elected, especially the election procedures of the middle elders and the speakers of jaarsummaa session. As discussed under 4.1 above it has its own ways and procedures to elect the jaarsummaa session’s middle elder and facilitator/speaker of the jaarsummaa session and it is among the values and principles of jaarsummaa session in the study area. The following excerpts from the questionnaires, interviews and FGDs illustrate the values and principles of Jaarsummaa session.

Among the other values and principles of jaarsummaa session that youths need to improve or know very well but they did not know how jaarsummaa session begins and who lead/manage or guide the jaarsummaa session. In addition to this, issues like who talks to whom, how chance is given to a person that wants to speak/talk, the first chance given to whom in jaarsummaa session among compliant and defendant, if there is turn interruption by the disputants what will happen, among the elders of the jaarsummaa session if they want to take turn or want to speak how they ask for turn or what they say and

if the middle elder/facilitator allows them to speak what they say to them, what are the main phases of jaarsummaa session and in each phases of jaarsummaa session what activities took place or performed, where elders usually carry out jaarsummaa and how they sit, how the number of participants for a specific jaarsummaa session fixed were among the values and principles underlying the jaarsummaa session and youths are expected to know very well, but they are not know it very well and those who know these values and principles among the respondents of youths were very few in number. Among the values and principles of jaarsummaa that these youths know about was the starting of jaarsummaa with the praying/blessing of the elders and ends with the praying/blessing of the elders.

‘The have been asked who are the crucial members of jaarsummaa session, how they being elected, what are the roles of these crucial members of the elected elders, how Jaarsummaa session begins, who lead it, what are opening, hearing, discussion and recounciliation in Jaarsummaa, how elders of the session took chance to speak at the session and... and among those youths the 3rd (26—35) age groups responded few of these questions such as the responses for “koottuu...” “dhufee ...” the Jaarsummaa session leaded by decision maker and facilitators of the session, if elders of the session wants to speak or took chance he says nagungumsiisaa or gunguma nabaasaa, and etc and the 1st (18—21) and 2nd (22—25) age group youths were not answered to these questions.’

To proceed to the discussion of the proficiency of youths towards the community elder’s speaking discourses of jaarsummaa, first of all data were collected from the respondents of various classes of the community through questionnaires, interviews, and focus group discussions (FGD’s) as stated in chapter three. According to the responses of the respondents sampled to this study, majority of youths in the selected study area were not familiar to their community elder’s speaking discourses of jaarsummaa. Based on the informant’s responses concerning the speaking discourses of their community elders that they make during jaarsummaa among 200 youth respondents of the study only **31 (19 males and 12 females)** respondents which account only **15.5%** responded the required Arsi Oromo community elder’s speaking discourses of jaarsummaa correctly, and even these youths were among the third age group the researcher mentioned above (i.e. 26---35 age).

The interviewed youths suggested various reasons for their lack of knowledge of speaking discourses of their community elders that took place during jaarsummaa session. Not only youths but also other respondents of the study samples responded that there are many reasons why youths are not at ease with

the speaking discourses that community elders made during jaarsummaa session. Among the reasons they stated some of them include: the youth's lack of interest to follow these elders' speaking discourse at jaarsummaa session is the first one. According to the respondents, youths spend most of their time with their friends, watching different movies, following things they believe to be modern, and the like instead of taking experience from the elders gathered to discuss an issue in jaarsummaa session. Not only that, when youths follow such practices and forget their culture, the families of these youths are silent about it, families fail to take time to teach their children about the cultures in the community how to rehearsing their conversation with the elders, elders make children away from them when they sit for jaarsummaa but 10-15 years ago children sit under their elders while they gathered to discuss an issue at jaarsummaa session and pursue the ways that they make conversation (their speaking discourse), the lack of formal or informal education that teaches the speaking discourses of elders that they make during jaarsummaa, and etc. In addition they mentioned that when elders sit in jaarsummaa the present generations become careless and do not give any attention towards the elders speaking discourses of jaarsummaa and this is self-ignorance and should be restored.

Some of the youths the researcher interviewed said that we are unfamiliar or unskilled of the context of the speaking discourses of our ancestors used in jaarsummaa, and there is no shame beyond disregarding the background and traditions of the conversation that our elders make in our own language in jaarsummaa session. They raised the idea that we have to find ourselves who we are. To raise some examples of the respondent's words, the majority of the youths the researcher interviewed know that in the speaking discourses of elders, if the asker or questioner says 'come' (koottu), the respondent says 'her I came' (dhufe). But the researcher learned from the respondents that they could not expand beyond this and did not know what the asker or questioner would say next to 'come' (kottu) and what the respondent would say next to 'her I came' (dhufe). In general, the issue of conversation or speaking discourses of elders during jaarsummaa is not well known by the youths and it is an issue that needs to be worked on seriously and otherwise the culture of the community will be forgotten and the next generation will become ignorant of their culture.

4.2.The basic discourses of Arsi Oromo’s community elders made during Jaarsummaa

Here under, the researcher presented the analyses of data collected through the three data collection tools as follows: Jaarsummaa among Arsi Oromo clans of the study area is a ritualized and institutionalized social practice. It gathered for various purposes such as reconciling various conflicts/disputes among society, to facilitate the precondition issues of marriage or on marriage issues, and to reconcile issues of murder (gumaa fixuuf) out of which this thesis focuses on the speaking discourses of Arsi Oromo community elders in reconciling of conflicts/disputes of community. In Arsi Oromo if disputants are accusing one another elders used to ask them not to accuse one another and lets them give their case to the elders by saying “let you give us your case and let us see it for you”. If they agree with the idea of the elders then elders allow them to select the elders whom they want to reconciliation of their case. Jaarsummaa involves communicative events which usually occur in a predictable manner. It has its own registers and participants with more or less fixed roles. The elders usually carry out jaarsummaa under a shade of a big tree (oda), sitting in a circle which is wide enough to accommodate all the participants. The elders/mediators are collectively named gathering (bayii, yaa’ii). The number of elders in a session varies based on the seriousness of a case, but the following are crucial members of any jaarsummaa session: decision maker or the middle elder who is appointed (permanently) from among the elder clan of the locality and he has to be from a member of the present administering Gadaa, and the two facilitators also called speakers of the Jaarsummaa session. In the current study area, the facilitators are chosen from the day’s jaarsummaa session participant elders often based on their rhetorical skill.

Disputants are separately referred to as plaintiff/complainant and defendant (himataa fi dachaafataa). During jaarsummaa session, the first turn is given to the complainant. The interaction of the jaarsummaa session is managed by the middle elder and the facilitators. The turn-taking process is carefully managed and everybody is expected to talk only when she/he is given a chance from the middle elder or the facilitators. The elders ask for turns by saying na gumgumsiisaa ‘allow me to talk’ or gunguma naa kennaa ‘give me the chance to speak’. In response to these, the middle elder says koottaa ‘come please’. Any kind of turn interruption by the disputants is punishable. The punishment is called Yaatu and it is paid in cash one hundred to five hundred Birr.

Jaarsummaa sessions begin by appointing the two facilitators of the session from the gathered elders by the general gathered elders of the session. During the FGD and observation, it was observed that the facilitators were given several responsibilities. They introduce cases of the day, allocated turns, analyzed

and approved the decisions of the middle elder at various stages of the session with the help of the other elders in a session. In short, the facilitators helped the middle elder manage the interaction of the mediation session. Jaarsummaa does not take place without the presence of a middle elder who guides the interaction of the session and propose decision by summarizing the opinions of the elders of the session.

It was also observed that Jaarsummaa in the study area has four major phases: namely Opening (Dubbii kaasuu), Hearing (Coka), Discussion (Gunguma), and Reconciliation (Araara). The following basic discourses were used during jaarsummaa in all the four phases: In the first phase or opening phase activities that are performed are praying/blessing, getting started, reconciling facilitators and transiting to hearing phase. In the hearing phase or the second phase activities such as presenting case by plaintiff/complaint, questioning the plaintiff/complaint, turning to defendant, presenting case, questioning defendant, and transiting to discussion phase are involved. In the discussion or third phase activities like opening the floor for discussion, discussing the issue, revising and redirecting, requesting for caucus, proposing final decisions, and approving final decisions are performed. In the last phase or the fourth reconciliation phase activities performed were ordering facilitators to convey decisions, conveying decisions, accepting/resisting decisions, accepting decisions, giving blessing, resisting decisions, persuading disputants, accepting decisions, blessing, declaring the reconciliation, approving the reconciliation, praying/blessing, and consolidating the reconciliation. If the disputants accept the decisions of the elders from the very beginning, all the elders of the session bless them by saying ‘nukabajjanii kabajamaa, which means ‘you respected us and let you be respected’, ‘akkanuma warra duudhaaf safuu beeku ta’aa, which means ‘be the values and custom respecter’ and the like. But if they do not accept the decision easily, the elders raised various sayings to convince disputants to accept the decision.

In the study area, the opening Phase of any jaarsummaa sessions often begins with the elder's blessing/prayer (Eebba/Kadhaa) as follows:

Table 4.2: The blessing/praying discourses of elders on the opening session of jaarsummaa

The prominent elder who blessing/praying on the opening of the jaarsummaa session:	The response of the whole gathered elders of the jaarsummaa session:
Faatee Waaqni dhagahi/God listen to our prayer,	Dhagayi/Listen,
Lafti dhagahi/You Earth listen,	Dhagayi/Listen,
Dhibbi dhagahi/The whole communities listen,	Dhagayi/Listen,
Dhibaayyuun dhagahi/The spirit (elders/seniors) listen,	Dhagayi/Listen,
Ka dhageette nagaan oolchi/Keep us in peace the whole day,	Oolchi/Keep us in peace the whole day,
Nagaan bulchi/Keep us in peace the whole night,	Bulchi/Keep us in peace the whole night,
Araara nagaan godhi/May you make reconciliation,	Godhi/May you make it,
Afaan keenna wal-beessisi/Help us understand each other,	Beessisi/Help us understand each other,
Afaan nagayaa haadubbannu/May we speak peacefully,	Haadubbannu/May we speak,
Dhugaan haa mootu/May the truth win,	Haamootu/May it win,
Tun toltuu/This useful,	Haaqabattu/May this (prayer) be realized,
Tun toltuu/This useful	Haaqabattu/May this (prayer) be realized

Source: From the interviews of prominent elders

Next to the blessing/praying, according to the observation during the jaarsummaa session it was start by the middle elder of the session by ordering the facilitators to call each other and the communication in this step is dominated by the middle elder and the facilitators. As to the observation, the middle elder orders the facilitators to start the session as Facilitators, (please) call each other (start the session) ((Mee) Qorti wol waamaa) or (You) Facilitators, talk to each other (please) (Mee Qorti wal dubbisaa). These discourses are commands, which show the powerful position of the middle elder and at any stage in the course of jaarsummaa, when the middle elder wants to communicate some information to the session, he gives similar order to the facilitators to communicate his message through their dialogue. Then the next step is

introducing the Case type. This and its subsequent steps are realized in the form of questions and answers by the facilitators and the whole stake holders as follows:

Table 4.3: The description of the elders discourses of jaarsummaa at introducing the case during the interview

The first Facilitator (F₁)

- F₁: You come/honorific/ (Koottu)
 F₁: Why did I (the elders) come out here? (Maaf akkana bayee?)
 F₁: To talk, you are right (Dubbi dhugaa),
 F₁: Is it new or postponed one? (the case) (Kaaya moo Kaawoo?)
 F₁: Postponed/New, you are right(Kaayaalleen/Kaawoolleen dhugaa)
- F₁: What is postponed? (if it is postponed)(Maaltu Kaaya?)
 F₁: Yeah? (Ee),
 F₁: Yeah (Ee)
 F₁: Come (Koottu)
 F₁: The gathering is postponed, finding the truth is postponed. Shall I approve ... Shall I approve this? (Bayitu Kaayaa, yoo baate dhugaa dubbadhulleen kaayaa, siigaluu... siigaluu sii galaa?)
- F₁: Let me check... Have they come out (to the elders of the one side) (Hintoo'adhaa... Isinii bayee?)
- F₁: Come (Koottu)
 F₁: Shall I start with this or check the other side as well? (Kanaan dubbadha moo gara dhaqu qaba?)
- F₁: I approve that you shall check (Gara dhaqu qabaallee sii gala)
 F₁: Have your elders arrived (to the other side) (Isinii Bayee?(gamana))
 F₁: Come (Koottu)
 F₁: I have checked both sides (Gara lachiiyyuu baye jedhe)
 F₁: So shall I talk (start the mediation) or postpone it? (Hindubbadha moo ree hinbulfadha?)
 F₁: Why? (Maaf?)
- F₁: I shall talk (Hindubbadha)
- F₁: I came out to talk, to reconcile (Dubbachuuf bayeera, Araarsuuf baye)
 F₁: Yeah... (Ee ...)

The second Facilitator (F₂)

- F₂: Here I came (Dhufe)
 F₂: To talk (mediate) (Dubbi)
 F₂: May you achieve the right (blessing) (Waa dhugaa bira gayaa)
 F₂: Postponed/New one (Kaaya/Kaawoo)
 F₂: May all (your family/animals) drink and come home in peace (blessing)(Dhugee nagaan isinitti haa haagalu)
 F₂: The gathering is postponed (BayituKaaya...)
 F₂: Finding the truth is postponed (Baatu dhugaa dubbadhuutu kaaya)
 F₂: Yeah (Ee)
 F₂: Here I came (Dhufe)
 F₂: May all (your family/animals) come home in peace(blessing) (Dhugee nagaan isinitti haagalu)

Elders of one side: Yes they came out (Ee bayee)

- F₂: Here I came (Dhufe)
 F₂: I shall check the other side (Gara dhaqu qaba)

- F₂: May all (community) come home in peace(blessing) (Dhugee nagaan isinii haagalu)

Elders of the other side: Yes they have come out (Ee bayee)

- F₂: Here I came (Dhufe)
 F₂: Yeah... (Ee ...)
 F₂: I shall postpone it (Hinbulfadha)

- F₂: It is natural that truth is revealed gradually (Dubbi Arsiitu bulaa bayaafi)

- F₂: Why? (Maaf?)

- F₂: Yeah... (Ee ...)

- F₂: I insist I shall postpone (Hima bulfadha)

F₁: Why? (Maaf?)

F₁: I still insist that I shall talk... (Ima dubbadha...)

F₁: Come (Koottu)

F₁: As you insisted on postponement and I insisted on talk, his honor called for reconciliation (Ka ati hinbulfadha jette, ka an hin dubbadha jedhe, araara jedhan)

Middle Elder: I give you reconciliatory decision, hear what I say.... Scrutinize and approve it! (Araara sii kenne jedhe jechuu argadhuu.... Qori.)

Source: From the responses of interview conducted with the elders

F₂: I did not get sufficient number of elders...The truth is also revealed gradually (Jaarsillee baldhatee natti hinbaanee... Dubbiin Arsiillee kalee bulaa baatii... Kanumaafi)

Middle Elder: Now one decided for talk and the other for postponement, here is my call for reconciliation (Amma ka kuun hindubbadha jedhe, ka kuun hinbulfadha jedhe, Araara)

F₂: Here I came (Dhufe)

F₂: Ok , let us listen to it (Middle Elder's Decision) (Haa caqafnu/ Haa dhageenu)

The above table showed that the starting of the Jaarsummaa session and at this step the facilitators check whether the attendees of the Jaarsummaa session from both sides of the disputants came or not. If the participant elders of both sides presented then the facilitators discuss whether to start the discussion or to postponed it and at the end the middle elder allow them to start the session.

Table 4.4: The description of the elders discourses of jaarsummaa at hearing of the case during the interview

F ₁ : Come (Koottu)	F ₂ : Here I came (Dhufe)
F ₁ : Shall I go to approving or shall I stop it (the decision) (Hinqora moo hinqopha (murtii)?)	F ₂ : I shall approve it (Hinqora)
F ₁ : Shall I approve...I approve it... I approve it (Hinqoraa Siigala (Qora galuu... galuu...siigalaa?))	F ₂ : May you go home safely/May all your family cattle come home safely (Alaa galaa/Dhugee nagaan isini haa galu)
F ₁ : Now, shall I proceed by myself or wait for someone (to decide on the next move)? (Amma tiyya jedha moo ree abbaa qaba?)	F ₂ : There is someone (Abbaa qaba)
Middle Elder: You will ask them in turns decided. Now the first turn will be given to compliant decided. It will be done by facilitators decided. Approve it! (Taraan isa gaafata jaarsii muramte. Taraan isaanii ammaa muramte, warri himataa hincokama muramte. Qoraan cottaa, qori!)	
F ₁ : Come (Koottu)	F ₂ : Here I came (Dhufe)
F ₁ : He (Middle Elder) ordered us to start the hearing (Coki jedhe)	F ₂ : Yeah, he has said it (Ee jedhe)
F ₁ : Now shall I Proceed? (Amma itti dhaqaa ree?)	F ₂ : You called me, you are my elder. Go ahead (Na yaamtee, hangafaa dhaqaa)
F ₁ : Shall I go (Dhaqaa ree?)	F ₂ : Ummm (Ummm)
F ₁ : I called you to send you (Erguuf qaraa si yaame)	F ₂ : Ummm (Ummm)
F ₁ : Come please (invited the compliant side to start) (koottaa (gara warra himataa)). (Then they presented their complain)	
F ₁ : Come (Koottu)	F ₂ : Here I came (Dhufe)
F ₁ : Now, haven't we finished the hearing of this side? (Amma gamana hincokannee ree?)	F ₂ : Yes, we have finished (Cokanne)
F ₁ : Now, shall I proceed (to next phase) with this or is there another to go to? (Amma tanumaan itti seena moo gara dhaqu qaba?)	F ₂ : There is other side to go to (Gara dhaqu qaba)
F ₁ : I accept that there is other side to go to (Gara dhaqu qabaa sii gala)	F ₂ : May you go home in peace. Tell us what you have (to the defendant) (Alaa galaa...as nuqabaa (nuhima) (himatamaaf)). Then they present their defendant case

Source: From the responses of interview conducted with the elders

The above table stated that the disputants presented their cases turn by turn to the elders by the order of the middle elder of the session and the facilitators of the session and then they wait for the decisions from them hopefully and patiently.

Table 4.5: The description of the elders discourses of jaarsummaa at discussion and reconciliation of the case during the interview

F ₁ : Come (Koottu)	F ₂ : Here I came (Dhufe)
F ₁ : I have learned (finished hearing) (Baradhe)	F ₂ : Yes, I have learned (Ee baradhe)
F ₁ : Shall I proceed or wait for right person (Ka ofii itti dhaqu moo ka abbaa itti eegu?)	F ₂ : Wait for the right person (Abbaa itti eega)
Middle Elder: The length of hearing does not solve the problem decided, Now you have got all the information from both sides decided, The disputants will leave the session for a while and the elders will stay here decided.	
Approve it! (Cotti dubbii hinfixuu muramte. Amma cottee gara deeffatteerta muramte. Dhamti nurraa fincaantii muramte, ardaan walitti hafaa muramte. Qori)	
F ₁ : Come (Koottu)	F ₂ : Here I came (Dhufe)
F ₁ : What has he put for me (he decided)(Maal naa kaaye)	F ₂ : He decided that the elders meet for discussion (Maarree jaarsi wal argataa naa kaayee)
F ₁ : Ummm (Ummm)	F ₂ : He decided that the disputants leave the session (Dhamti narraa kaatii naa kaaye)
F ₁ : Shall I approve that...shall I approve.... I approve it (Akkasii sii galuu?...galuu?... Siigalaa)	F ₂ : Go home safely (Alaa galaa)
F ₁ : Shall I proceed or wait for or the father (the Middle Elder) to start? (Tiyya moo ree ta Abooti?)	F ₂ : Wait for the father (Ta Abooti)
The middle elder give direction to the reconciliation	
F ₁ : Come (Koottu)	F ₂ : Here I came (Dhufe)
F ₁ : Did he gave me something or left the stage without giving me anything? (Waa naa kaa'e moo akkanaa irraa bu'e?)	F ₂ : He gave me something (Waa naa kaaye)
F ₁ : What did he gave me? (Maal naa kaaye?)	F ₂ : He gave me reconciliation (Dubbii araara naa kaaye)
F ₁ : Ummm (Ummm)	F ₂ : He gave me that the agreement for reconciliation will be signed (Araara wili galchani naa kaaye)

Source: From the responses of interview conducted with the elders

The above table described that the elders of the session discussed the issues of the disputants by the orders of the middle elder of the session and the facilitators of the session and then they gave the decision and reconciliation. Then finally it concluded with the praying/blessing of the elders starting by the middle elder of the session and followed by the facilitators of the jaarsummaa and then elders from both sides also bless turn by turn and at the end they advise the disputants how to live together in peace their future life.

4.3. Factors affecting Youths' proficiencies of the discourses of their community elders on Jaarsummaa

In contemporary society, several factors play a significant role in shaping the way youth individuals perceive and engage with the speaking discourses of their community elders on Jaarsummaa. According to the responses of the respondents, in the study area, various factors contributed to influence the proficiency of youths towards the speaking discourses of their community elders that made during jaarsummaa. The age of youth significantly impacted their perceptions. As the researcher tried to discuss it regarding their age the researcher divided youths in three categories/teams and based on their sex the researcher divided them as male and female. Then the researcher delivered them his questionnaires, interviews, and focus group discussions based on their age category and sex as shown in the following table.

Table: 4.6. Factors influencing youth's proficiencies of their community elders spoken discourses of Jaarsummaa

Roll No	Category/Team	Total number of respondent youths with their age and sex			
		Age	Sex		Total
			M	F	
1	First Category	18---21	33	33	66
2	Second Category	22---25	33	34	67
3	Third Category	26---35	33	34	67
	Sub Total		99	101	200

The age differences of youths have a significant impact on their understanding of the discourses at jaarsummaa sessions. The way in which age difference affects understanding was through differences in life experiences. Youths of different category/teams of ages listed above have not the same depth of knowledge or cultural understanding, which make it difficult for them to fully grasp the speaking discourses being shared among community elders at jaarsummaa session.

Based on the above age and sex category/team of the researcher's sampled youth respondents their responses indicated that the first age category/team whom were from the age of 18---21, and the second age category/team whom were from the age of 22---25 were not familiar with the speaking discourses of community elders that they make at jaarsummaa session. As they stated the reason why they were not

familiar with that of the speaking discourses of community elders at jaarsummaa session, while they gathered for the issues of jaarsummaa elders did not allow these youths to attain or pursue that jaarsummaa session. In addition, they indicated that within their home their parents do not have time to teach them about the speaking discourses of community elders at jaarsummaa session. This age category/team youths by themselves do not have time to learn about this issue from their parents and rather they were busy with other jobs and prefer to pursuing social media and broadcast media/movies. They were not as such interested to know, use and transfer the cultures and traditions of their community to the next generation. Even below this age category now a days children were not allowed to attain any jaarsummaa session and as a result of this they lack to comprehend the speaking discourses of community elders at jaarsummaa session.

The next age category/team of youths whom were from the age of 26---35 were somewhat comprehend the speaking discourses of community elders that they use at jaarsummaa session. As the researcher has being informed from the respondents the reasons that this age category/team youths comprehend the jaarsummaa session community elders speaking discourses were first during their being childhood they got the chance to attain/pursue the jaarsummaa session. As to the data, they followed how community elders communicate with one another during jaarsummaa session. Secondly at their present age category to some extent they have chance to being elected as an elder of the jaarsummaa session participant or a member of the mediators. From this point of view the researcher conclude that age has its own contribution in youth's life to comprehend or not to comprehend the speaking discourses of community elders that they use at jaarsummaa session.

In general the age difference between youths have both positive and negative effects on their understanding of speaking discourses of their community elders made at jaarsummaa sessions. Therefore, it was important for communities to recognize these dynamics and work towards bridging the gap between generations to ensure that valuable knowledge is passed down effectively.

Gender plays a crucial role in shaping proficiencies of youths towards their community elders speaking discourses of jaarsummaa as well. When the researcher discuss how gender influences the proficiency of youths on the speaking discourses of community elders in jaarsummaa session. According to the researcher's respondents, males and females did not comprehend this discourse in the same way. Gender differences among youths have an impact on their understanding of the speaking discourses of their community elders at Jaarsummaa sessions. They assured the researcher that males more comprehend or

know than females the speaking discourses of community elders made at jaarsummaa session for various reasons. Some of the reasons the researcher's respondents explained were gender roles within a community influence how youths perceive and understand the discourses of their elders. According to the tradition of the study area women do not go out and speak or quote, women do not leave out from home, they were shy, and they were afraid of morality. Hence, they suggested that women were not familiar with the conversational style of elders that they use during jaarsummaa.

On the other hand, the reasons why men were more understood/knew of the conversations of elders during jaarsummaa than women were that men were not traditionally overruled at home like women. They have the opportunity to go out and listen to the elders speaking discourses of jaarsummaa, when they become older they can be counted as elders and have the opportunity to reconcile. Accordingly, then they practice the speaking discourses of jaarsummaa session from what they have heard in the conversation of the elders. For this reason, the data showed that men were more at ease with of the conversations of elders during their jaarsummaa than women. Research has also shown that male and female youths bring unique understandings to the speaking discourses of their community elders at Jaarsummaa sessions (Silverman & Eals, 1992). Overall, according to the researcher's respondents, gender difference plays its own role to understanding or not to understanding the speaking discourses of elders that they make during jaarsummaa session.

Next the researcher proceeded to discuss how youth's level of education and their exposure to modern communication technologies influence their proficiencies of the speaking discourses of community elders on Jaarsummaa based on the responses of my respondents concerning these matters. Regarding the youth's level of education the researcher tried to see whether educated and uneducated youths comprehend their community elder's speaking discourse at jaarsummaa session in the same way or differently. According to my respondents both classes of youths (educated and uneducated) were not familiar with the speaking discourses of their community elders at jaarsummaa session. More than their level of education their differences of age have variety in comprehending their elders speaking discourse of jaarsummaa as my respondents stated. Whether educated or uneducated, youths of aged 26---35 understood/know than the other age group sampled in my study. In general there was no difference between educated and uneducated youths in understanding the speaking discourses of their community elders that they make during jaarsummaa.

When the researcher sees from the perspectives of youth's exposure to modern communication technologies in comprehending/understanding their community elder's speaking discourses of jaarsummaa there was variety among those exposed to and not exposed to modern communication technologies. The exposures of youths to modern communication technologies have an impact on their understanding of the speaking discourses of their community elders at jaarsummaa sessions. In tradition of my study area, jaarsummaa sessions were important gatherings where elders impart knowledge, wisdom, and cultural values to the younger generation through oral discussions of the issues of that jaarsummaa. However, with the increasing prevalence of modern communication technologies such as smartphones, social media, and the internet, youths less inclined to participate/pursue in such gatherings and because of this they were not fully understand the speaking discourses of their community elders that they make at jaarsummaa session.

According to the researcher's respondents, those youths exposed to modern communication technologies were not fully understand the speaking discourses of their elders than youths not exposed to modern communication technologies. Most of the time exposed youths were busy with these technologies and because of this they were not willing to pursue jaarsummaa session, rather they prefer to stay with the programs on these technologies. In addition to this these youths have no time to discuss about the culture, custom, and traditions of their community with their families; rather they pass their time with these technologies. Hence, they become unfamiliar or not understanding their elder's speaking discourses that they make at jaarsummaa session.

On the other hand, youths those not exposed to modern communication technologies understand their community elder's speaking discourses of jaarsummaa than exposed youths. The reason why they understand was that they were willing to pursue their ancestors while they gathered to jaarsummaa and grasp the ways elders make a discourse, they have time to discuss issues of their communities' culture, custom, values, and principles with their families, and because of this they understand the speaking discourses of their community elders made at jaarsummaa session than youths exposed to modern communication technologies. Research by Moyo and Mutswanga (2018) found that the use of modern communication technologies among African youth has led to a decline in their participation in traditional cultural practices and a weakening of their understanding of indigenous knowledge systems. This particularly concerning as it can lead to a loss of cultural identity and intergenerational knowledge transfer within African communities. In the same way the exposure or lack thereof to modern

communication technologies impact youth's understanding of the speaking discourses of their community elders at jaarsummaa sessions of my study area.

Table 4.7: Factors affecting youth’s proficiencies of their community elders’ discourses of Jaarsummaa

No	Types of Variables	Have an impact	Have no impact	Remark
1	Youth’s age	✓		Youths aged 26—35 were more familiar than 18—25 aged youths
2	Youth’s gender	✓		Male youths more proficient than female youths
3	Youth’s exposure to modern communication technologies	✓		Unexposed youths more familiar to the discourse than exposed youths
4	Youth’s Level Educational		✓	Both educated and uneducated youths affected in the same way

In general, it is important to note that the above listed factors interact with each other in shaping youth's proficiencies in various ways. Understanding these factors was crucial for fostering intergenerational dialogue and preserving cultural heritages. By recognizing the diverse influences that mold youth's proficiencies, efforts made to bridge the generation gap and create spaces for meaningful exchange, where traditional knowledge was respected, while also acknowledging the evolving needs and perspectives of the younger generation.

4.4. Discussion of the Result

Several studies were conducted in the areas of traditional community elders’ mediation among various Oromo clans. Among these studies, some of them were conducted with the aim of evaluating the qualities of justice served by the mediators in traditional community elder arbitration. Others conducted to analyze the actual jaarsummaa discourse with the aim of analyzing its communication dynamics and identifying the common discourse strategies that are used by the elders in their attempt to bring understanding between disputants. Additionally, some were studied on examining the intensity of practicing indigenous conflict resolution of Oromo Jaarsummaa and the like.

For instance, Alemu Disassa Mulleta (2013), studied on a critical analysis of the discourse of jaarsummaa among Arsi Oromo of Ethiopia and his study adopted a discourse analytic approach to explain the complexities and refinements involved jaarsummaa discourse focusing on its genre structure, persuasive discourse strategies of the elders, social/gender power relationship, and major approaches of mediation employed by the elders. His study revealed that jaarsummaa among Arsi Oromo has a rather stable macrostructures with distinct communication patterns and purposes. He stated that it has four major phases and several moves and steps, the sequential occurrence of which is regulated by traditional norms and laws of the society. He also found out that the elders use a number of persuasive discourse strategies that help them make emotional appeal to disputants' through positive presentation of self and the jaarsummaa program. The study stated that husbands have absolute power over their wives and such male power dominance has been legitimized and sustain by the mainstream discourses of the target society, the elders seem to have total power over disputants.

Another researcher for example, Miressa Amenu Terfa (2018) studied the intensity of practicing indigenous conflict resolution of Oromo Jaarsummaa and found out that “the community practiced jaarsummaa as a conflict resolution mechanism which is very common in Oromo people is not on its right track nowadays”.

Whereas, this study conducted on the actual proficiency of youths on the speaking discourses of community elders made during jaarsummaa. The findings of this study revealed that, even though Arsi Oromo community elders have their own well-known and appreciable discourses and values and principles of jaarsummaa, youths in the study area were unfamiliar of these traditions, cultures, principles, and values of the speaking discourses of the elders made during jaarsummaa session and this was for a variety of reasons. Some of the reasons identified by this study for youth's lack of proficiency towards their community elder's discourses of Jaarsummaa were their lack of willingness to pursue these traditions and lack of willingness of families to fulfill their obligation to teach these values to their children, youth's age difference, sex difference, and their exposure to modern communication technologies, such as smart phones, television and the like were identified by this study.

UNIT FIVE

5. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This Chapter presents the summary and conclusion of the study and provides some possible recommendations for further studies.

5.1. Summary

This study was conducted to assess the proficiencies of youths towards their community elder's discourses of jaarsummaa session, including their understanding of the values and principles underlying this cultural practice in Dhaddacha Gurraacha Kebele of Arsi Zone, Dodota District. To achieve this study, a qualitative and quantitative research design was employed to study the proficiencies of youths towards their community elder's discourses of jaarsummaa session, including their understanding of the values and principles underlying this cultural practice. Data were collected through questionnaires, interviews, and focus group discussions. A total of 229 informants from various sections of the community were selected for this study of which 26 males and 3 females a total of 29 informants selected purposively and 99 male youths and 101 female youths a total of 200 youth informants selected in a simple random sampling technique.

Though the study area of Arsi Oromo community elders has their own discourses and values and principles of jaarsummaa, the finding of this study revealed that the proficiency of youths of this area towards these speaking discourses of jaarsummaa, including their understanding of the values and principles underlie this cultural practice were low. The speaking discourses of the study area elders on Jaarsummaa have its own values and principles and also it has its own phases, participants, leaders, and facilitators. The ways elders make a conversation at Jaarsummaa session has its own principle and also who leads the Jaarsummaa session has its own procedure. Youth's lack of interest, their age, gender, and exposure to modern communication technologies were among factors influencing the proficiencies of them towards their community elder's discourses of jaarsummaa and the values and principles underlying it.

5.2. Conclusions

Even though Arsi Oromo community elders have their own well-known and appreciable discourses and values and principles of jaarsummaa, according to the findings of this study the youths in the study area were unfamiliar of these traditions, cultures, principles, and values of the speaking discourses of the elders made during jaarsummaa session and this was for a variety of reasons. Although there were many reasons why youths in the study area were ignorant of the culture, traditions and ethics of jaarsummaa, the reasons identified by this study were lack of willingness of youths to pursue these traditions and lack of willingness of families to fulfill their obligation to teach these values to their children. According to the researcher's respondents, rather than pursuing their community elder's jaarsummaa session youths prefer (interested) to stay with their friends and on modern communication technologies such as smartphones, social media, and the internet and as a result they lack the proficiency of their community elder's speaking discourses of jaarsummaa. Here there were two things, the first one was the interest of youths and the second one was about their exposure to modern communication technologies and both were among factors influencing youth's perceptions of their community elder's speaking discourses of jaarsummaa.

Youth's age difference was the other factor influencing their proficiencies of their community elders speaking discourses of jaarsummaa either positively or negatively. Among sampled youths of the study area those aged from 26---35 were somewhat understand/knew their community elder's speaking discourses of jaarsummaa and the values and principles underlying this cultural practice than those aged from 18---25. This was because of youths whom now old aged (26---35) in their childhood period of time do not being away from the jaarsummaa session when elders sitting for jaarsummaa and they sit under the elders and pursue the speaking discourses of them. In addition, these youths were very interested in knowing the culture, traditions, and ethics of their community and were not busy with the today's technology. On the other hand, youths of this day (aged below 25 years old) were in the age of technology and fathers were soaking up their children during jaarsummaa, and as a result children choose to follow these technologies rather than sitting with them and therefore their proficiencies of speaking discourses of their elders during jaarsummaa was low or they became to be ignorant of what their elders do. For these reasons, youth's age plays a role in understanding or not understanding the speaking discourses made by elders during jaarsummaa.

As identified by this study gender difference was another reason why youths do not understand equally the speaking discourses of elders made at jaarsummaa session and its values and principles. This means that

men youth and girl youth do not understand equally or in the same way the speaking discourses made by the community elders at jaarsummaa session. Male youths knew the speaking discourses and the values and principles of jaarsummaa than female youths. The reason was that according to the culture and tradition of the community of the study area, male youths encouraged going out and following these conversations with the elders while female youths not encouraged going out and following these conversations with the elders, and there is morality that inhibits them. In addition there was unequal treatment between males and females within the family and the community of the study area as a whole, unequal attainment of males and females to the issue (jaarsummaa), the perceptions of the community concerning the roles of males and females within the community, and the communities' attitude towards male's and female's participation in community's affairs. Hence, gender differences have led to differences in understanding/knowing or not understanding/knowing the speaking discourses of community elders made during jaarsummaa session and its values and principles in general, which mean men youths were more likely understand/know than girl youths.

Additionally, differences of youth's exposure to modern communication technologies play a role in understanding/lack of understanding the speaking discourses of community elders at jaarsummaa session and the values and principles underlying it. This means that youths those usually follow modern communication technology do not have time and interest to follow these conversations of elders and because of this they are ignorant of these conversations. On the other hand, the researcher has identified in this study that youths who were not exposed to modern communication technology have the willingness and time to follow these elderly conversations, and therefore have a greater chance of understanding or knowing these elderly conversations. Overall, based on the above-mentioned factors, the finding of this study showed that the differences between youths in various forms make them to understand or not to understand the speaking discourses of their community elders made during jaarsummaa session and the values and principles underlying this traditional practice.

5.3. Recommendations

It was the responsibilities of various stakeholders to improve the proficiencies of youths towards their community elders speaking discourses of jaarsummaa. Based upon the findings and conclusions drawn from this study, the following recommendations made:

- **Families:** Families should have time to spend with their children and teach them about the cultural, traditional, customs, and moral issues in the community. Because more than any other school, the first school is one's own family and if the family does not teach its children social ethics, children grow up as they please, which not only makes them ignorant of the traditions of their community but also creates a generational gap.
- **Youth's own attention and interest:** Youths should have time with their families to talk to or learn from about cultural, traditional, and social issues, pay attention to these issues, and be willing and motivated to do so. They should understand that it is important to know the traditions of their community as to have time for modern technologies. Otherwise, these young people will be unable to be themselves, forgetting the culture, traditions, and morals of their community and going to self-consciousness and this will lead to subjugated to other cultures and even create a generational gap in knowing these issues.
- **Leaders from the village to district levels:** Obviously, both in this research area and across the country, conflict of various levels (severe and slight) are occurring and has existed in the past and the culture of conflict resolvers have been around since ancient times and when resolving conflicts, the elders have a way of speaking (the speaking discourses of jaarsummaa according to their traditional customs). To make this known to the next generation, various stakeholders must introduce and inherit the inexhaustible culture, traditions, customs and ethics of the community, so that future generations can grow up in self-reliant and self-aware. Additionally it prevent youths from being enslaved to foreign traditions, cultures, and customs due to their self-neglect, build the future of the generation in a far-sighted manner, make the generation aware of themselves, their communities', and their country's tradition and enhance/help them to know the nature of cultural, traditional, and moral slavery. These stakeholders include leadership at various levels and all concerned government agencies, chiefs of Gada (Abbootii Gadaa), mothers of the community (Haadholii Siinqee), religious leaders of various religions, and community elders.

- Finally, further studies are mandatory to gain other or additional factors influencing youth's perceptions of their community elders speaking discourses of jaarsummaa and the values and principles underlying this traditional practice and to alleviate (overcome) them or give to the gained factors remedies.

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19. On a scale of 1 to 5, with 1 being "low" and 5 being "high," how much do you think the youth's level of education affects their understanding and interpretation of the discourses on Jaarsummaa presented by community elders?
A. 1 – Low B. 2 – Moderate C. 3 – Neutral D. 4 – High E. 5 -- Very high
20. How often do you use modern communication technologies (e.g., smartphones, social media) in your daily life? A. Very frequently B. Occasionally C. Rarely D. Never
21. How influential do you think modern communication technologies (e.g., social media, smartphones) are in shaping the youth's perceptions of the discourses of community elders on Jaarsummaa?
A. Very influential B. Moderately influential C. Slightly influential D. Not influential
22. Have you ever participated in community events or activities related to the speaking discourses of community elders during Jaarsummaa? A. Yes (how?) B. No (why?)
23. Do you think the level of exposure to community elders and their discourses on Jaarsummaa has a significant impact on the youth's understanding and interpretation of these discourses?
A. Yes B. No C. Not sure
24. How would you rate the influence of family dynamics and intergenerational relationships on the youth's perceptions of the discourses presented by community elders during Jaarsummaa?
A. Strongly influential C. Slightly influential
B. Moderately influential D. Not influential
25. Are there any formal or informal educational programs or initiatives in the community that aim to enhance the youth's understanding and appreciation of the discourses made by community elders during Jaarsummaa? A. Yes B. No

II. Answer the following questions accordingly

1. Can you describe the typical format and structure of the speaking discourse made by Arsi Oromo community elders during Jaarsummaa? _____

2. In this area how the community elders begins the opening session of jaarsummaa? _____

3. Can you tell us some of the styles of the dialogue took place between elders of the jaarsummaa session at the opening session of jaarsummaa? _____

4. How do the community elders initiate and maintain the speaking discourse during Jaarsummaa? Are there any specific rituals or protocols observed? _____

5. What are the values and principles underlying the tradition of Arsi Oromo community elders speaking discourses of jaarsummaa? _____

6. How do Arsi Oromo community elders engage the audience and encourage participation during the speaking discourse of Jaarsummaa? _____

7. Are there any specific techniques, gestures, or symbolic actions used by Arsi Oromo community elders to convey their messages effectively during Jaarsummaa? _____

8. How chance is given to participant elders to speak if they want to speak at jaarsummaa session and how they request to have chance to speak in Arsi Oromo community elders during jaarsummaa? _____

9. How would you perceive and understand the speaking discourses made by your community elders during Jaarsummaa? _____

10. In your opinion, what are the main values and principles that underlie the speaking discourse of Arsi Oromo community elders during Jaarsummaa? _____

11. How you interpret and make sense of the speaking discourses presented by your community elders during Jaarsummaa? _____

12. Are there any particular challenges or barriers that you face in perceiving and comprehending the speaking discourses of your community elders that they made during Jaarsummaa? _____

13. How do your cultural background and upbringing influence your perception and understanding of the speaking discourses made by community elders during Jaarsummaa? _____

14. Can you discuss any personal experiences or observations where youths in this area have demonstrated a deep understanding and appreciation of the discourses presented by community elders during Jaarsummaa? _____

15. Are there any efforts or initiatives to bridge the generational gap and enhance your perception and understanding of the speaking discourses made by community elders during Jaarsummaa? _____

16. How do you think the exposure to modern communication technologies and external influences affects your perception and understanding of the speaking discourses made by community elders during Jaarsummaa? _____

17. In your opinion, what are the key factors that shape the youth's perceptions of the discourses presented by community elders during Jaarsummaa? _____

18. Can you provide examples of how the youth's age and generational differences impact their perceptions of the discourses of community elders during Jaarsummaa? _____

19. How do you think the level of education and exposure to formal schooling influences the youth's understanding and interpretation of the discourses on Jaarsummaa presented by community elders?

20. What role do modern communication technologies, such as social media and smartphones, play in shaping the youth's perceptions of the discourses of community elders on Jaarsummaa? _____

21. How do the level of exposure to community elders and their discourses on Jaarsummaa impact the youth's understanding and interpretation of these discourses? _____

22. Can you discuss any instances where the youth's participation in community activities and events, including Jaarsummaa, has influenced their perceptions of the discourses made by community elders?

23. Are there any formal or informal educational programs or initiatives in the community that aim to enhance the youth's understanding and appreciation of the discourses made by community elders during Jaarsummaa? _____

APPENDIX II

Structured and Unstructured Interview questions to discuss objectives of my thesis

1. How would you describe the typical format and structure of the speaking discourses made by Arsi Oromo community elders during Jaarsummaa?
2. Can you provide examples of the rhetorical techniques used by Arsi Oromo community elders to engage and captivate the audience during their speaking discourses at Jaarsummaa?
3. How do Arsi Oromo community elders incorporate traditional cultural elements and values into their discourses during Jaarsummaa?
4. What are the main factors that you believe influence your perception and understanding of the speaking discourses made by community elders during Jaarsummaa?
5. Have you noticed any differences in the perception and understanding of the speaking discourses between the younger and older generations in this area?
6. How do you think the educational background of the youths in this area contributes to their perception and understanding of the speaking discourses made during Jaarsummaa?
7. In your opinion, what strategies or approaches should be employed to enhance the youth's perception and understanding of the speaking discourses made by community elders during Jaarsummaa?
8. Can you identify any specific challenges or barriers that youths face in perceiving and understanding the speaking discourses made by community elders during Jaarsummaa?
9. How do you think the youth's exposure to modern media and technology affects their perception and understanding of the speaking discourses made by community elders during Jaarsummaa?
10. How do the level of exposure to community elders and their discourses on Jaarsummaa impact the youth's understanding and interpretation of these discourses?
11. In what ways do family dynamics and intergenerational relationships shape the youth's perceptions of the discourses presented by community elders during Jaarsummaa?
12. Can you discuss any instances where the youth's participation in community activities and events, including Jaarsummaa, has influenced their perceptions of the discourses made by community elders?

13. Are there any formal or informal educational programs or initiatives in the community that aim to enhance the youth's understanding and appreciation of the discourses made by community elders during Jaarsummaa?
14. Can you provide a detailed description of a specific speaking discourse made by Arsi Oromo community elder during Jaarsummaa that left a lasting impression on you?
15. How do Arsi Oromo community elders establish their authority and credibility when delivering their speaking discourses during Jaarsummaa?
16. Have you observed any changes or adaptations in the discourses of Arsi Oromo community elders during Jaarsummaa over time? If so, what are they and what factors do you think have contributed to these changes?
17. How do Arsi Oromo community elders engage with the younger generation during their speaking discourses at Jaarsummaa and ensure that their messages resonate with them?
18. Can you share any personal experiences regarding your perception and understanding of the speaking discourses made by community elders during Jaarsummaa?
19. How do you think your perception and understanding of the speaking discourses are influenced by your relationships with community elders and your involvement in community activities?
20. Have you noticed any changes or shifts in the youth's perception and understanding of the discourses made by community elders during Jaarsummaa over time? If so, what do you think has contributed to these changes?
21. Can you describe any instances where the youths actively engage or participate in discussions or conversations related to the speaking discourses made by community elders during Jaarsummaa?
22. In your view, what role does the intergenerational transmission of knowledge and cultural practices play in shaping the youth's perception and understanding of the discourses made by community elders during Jaarsummaa?
23. How do you think the youth's exposure to modern media and technology affects their perception of the discourses made by community elders during Jaarsummaa?

24. Have you observed any changes or shifts in the youth's perception of the discourses made by community elders during Jaarsummaa over time? If so, what do you think has contributed to these changes?
25. How do you think the youth's relationships with community elders and their involvement in community activities influence their perception of the discourses made during Jaarsummaa?

APPENDIX III

FGD questions to discuss objectives of my thesis

1. How would you describe the typical procedures of jaarsummaa of Arsi Oromo community elders around here?
2. How would you describe the typical format and structure of the speaking discourses made by Arsi Oromo community elders during Jaarsummaa?
3. Are there any specific rituals or protocols associated with the speaking discourses made by Arsi Oromo community elders during Jaarsummaa? If yes, please elaborate.
4. How do they begin and end the jaarsummaa session or what are the procedures of jaarsummaa in the study area?
5. How do younger generations perceive and value the speaking discourses made by community elders during Jaarsummaa?
6. How would you describe the general perception of the speaking discourses made by community elders during Jaarsummaa among the youths of this area?
7. Do you understand the messages conveyed by the community elders during Jaarsummaa? If no why not?
8. Are there any challenges or barriers that you face in perceiving and understanding the speaking discourses of community elders during jaarsummaa? If yes, please elaborate.
9. What factors do you think influence your perception and understanding of the discourses made by community elders during Jaarsummaa?
10. Do you actively engage in discussions or conversations related to the speaking discourses made by community elders during Jaarsummaa? If yes, how do you participate?
11. What strategies or approaches do you think could be employed to enhance the youth's perception and understanding of the discourses made by community elders during Jaarsummaa?
12. How can the community as a whole support the youth in perceiving and understanding the speaking discourses made by community elders during Jaarsummaa?
13. Do you believe that the involvement of community elders and youth in joint activities can strengthen the youth's perception and understanding of the speaking discourses? If yes, please provide examples.
14. What do you think are factors you believe influence the youth's perceptions of the discourses made by community elders during Jaarsummaa.

15. Discuss how education, both formal and informal, influences the youth's perceptions of the discourses of their community elders during jaarsummaa.
16. Explore whether formal education enhances or challenges their understanding of the discourses jaarsummaa.
17. Discuss how difference in youth's age influences their perceptions of the discourses of community elders make at jaarsummaa session.
18. Discuss how difference in youth's gender influences their perceptions of the discourses of their community elders during jaarsummaa.
19. Discuss whether exposure to modern communication technologies such as social media, the internet, and mass media, in shaping the youth's perceptions of their community elders discourses of jaarsummaa or not.

APPENDIX IV

Questionnaires, Interviews, and FGD questions to discuss objectives of my thesis

A. Open ended and closed ended questionnaires

I. Gaaffilee armaan gadiif deebii ni ta'a jettee kan tilmaamte filachuun deebisi

1. Yeroo Jaarsummaa haasawa dubbannaa manguddoota hawaasa Oromoo Arsii hoogganan ykn haala mijeessan namoota addatti muudaman jiruu? A) Eeyyee B) Lakki
C) Deebiin keessan 'Eeyyee' yoo ta'e, eenyu akka ta'anii fi akkamitti akka filatan mee irratti mari'adhaa
2. Maanguddoonni hawaasa Oromoo Arsii yeroo Jaarsummaa adda durummaan haasaa isaaniif afaan(wwan) akkamii fayyadamu?
A) Arsii Afaan Oromoo B) Amaaraa C) Kan biroo (mee ibsi).
3. Maanguddoonni hawaasa Oromoo Arsii yeroo haasaa Jaarsummaa keessatti dubbatan meeshaalee mul'ataa ykn pirooppoozaa kamiyyuu ni fayyadamu?
A) Eeyyee B) Lakki C) Deebiin kee 'Eeyyee' yoo ta'e bal'inaan ibsi.
4. Haasaa haasawa maanguddoonni hawaasa Oromoo Arsii yeroo Jaarsummaa godhan keessatti sadarkaa hirmaannaa dhaggeeffattootaa akkamitti ibsita?
A) Sochii fi wal-qunnamtii B) Dabarsoo fi ilaalcha
5. Akka yaada keessaniitti akka waliigalaatti haasaa dubbii jaarsoliin hawaasa keessanii yeroo Jaarsummaa godhan ni hubattaa, ni hubattaa?
A) Eeyyee B) Lakki C) Yoo Lakki maaliif? Irratti mari'adhaa
6. Iskeelii 1 hanga 5, 1 "hiyyeessa" 5 "caayyee gaarii" yoo ta'e, hubannoo fi hubannoo waliigalaa haasaa dubbii maanguddoonni hawaasa keessanii yeroo Jaarsummaa godhan akkamitti madaaltu?
A) 1 – Gadi aanaa B) 2 – Giddugaleessa C) 3 _Giddugaleessa D) 4 _ Ol'aanaa E) 5 _ Baay'ee ol'aanaa
7. Hubannoo fi hubannoo haasaa maanguddoonni hawaasaa yeroo Jaarsummaa dargaggoota naannoo kanaa biratti godhan irratti garaagarummaa dhalootaa hubattaniittuu?
A) Eeyyee (yoo eeyyee ta'e maali?) B) Lakki
8. Sadarkaa fedhii dargaggoonni naannoo kanaa haasaa haasawa maanguddoonni hawaasaa yeroo Jaarsummaa taasisaniif agarsiisan akkamitti amala gootu?

- A) Fedhii guddaa qaba B) Hamma tokko fedhii qaba C) Fedhii hin qabu
9. Akka yaada keessaniitti dhiibbaan alaa kan akka miidiyaa fi giloobaalayizeeshinii hubannoo fi hubannoo haasaa dubbii maanguddoonni hawaasaa yeroo Jaarsummaa dargaggoota naannoo kanaa biratti godhan irratti dhiibbaa qabaa? A) Eeyyee B) Lakki C) Mirkanaa'aa miti
10. Gama kanaan sagantaaleen barnootaa idilees ta'e al-kallattiin hubannoo fi hubannoo haasaa dubbii maanguddoonni hawaasaa yeroo Jaarsummaa dargaggoota biratti godhan guddisuuf kaayyeffatan ni jiruu? A) Eeyyee B) Lakki
11. Sadarkaa fedhii dargaggoonni naannoo kanaa haasaa haasawa maanguddoonni hawaasaa yeroo Jaarsummaa taasisaniif agarsiisan akkamitti amala gootu? A) Fedhii guddaa qaba B) Hamma tokko fedhii qaba C) Fedhii hin qabu
12. Umuriin keessan maali? A) 18 – 21 B) 22 -- waggaa 25 C) 26 -- waggaa 35
13. Iskeelii 1 hanga 5, 1 "gadi aanaa" 5 ammoo "ol'aanaa" yoo ta'e, gatiiwwan aadaa fi duudhaan ilaalcha dargaggoonni haasaa maanguddoonni hawaasaa yeroo Jaarsummaa godhan irratti dhiibbaa hangamii qabu jettanii amanta? A) 1 – Gadi aanaa B) 2 – Giddugaleessa C) 3 – Giddugaleessa D) 4 -- Ol'aanaa E) 5 -- Baay'ee ol'aanaa
14. Dargaggoonni yeroo Jaarsummaa haasaa dubbii jaarsolii hawaasaa akkamitti akka hubatan keessatti umriin gahee guddaa qaba jettanii yaaddu? A) Eeyyee (yoo eeyyee ta'e akkamitti?) B) Lakki (yoo lakki ta'e akkamitti?) C) Mirkanaa'aa miti
15. Dhiibbaa garaagarummaa umurii fi dhalootaa ilaalcha dargaggoonni haasaa maanguddoonni hawaasaa yeroo Jaarsummaa dhiyeessan irratti qabu akkamitti madaaltu? A) Dhiibbaa cimaa kan qabu C) Dhiibbaa xiqqoo kan qabu A) Dhiibbaa giddu galeessaa kan qabu D) Dhiibbaa kan hin qabne
16. Saala kee maali? A) Dhiira B) Dubartii
17. Akka yaada keessaniitti, ilaalcha dargaggoonni haasaa maanguddoonni hawaasaa yeroo Jaarsummaa dhiyeessan irratti dhiibbaa uumuu keessatti saala gahee qabaa? A) Eeyyee B) Lakki C) Mirkanaa'aa miti
18. Koorniyaan hubannoo fi ilaalcha dargaggoonni haasaa dubbii jaarsolii hawaasaa yeroo Jaarsummaa irratti dhiibbaa qaba jettanii amantaa? A) Eeyyee (yoo eeyyee ta'e akkamitti?) B) Lakki (yoo lakki ta'e akkamitti?)

C) Mirkanaa'aa miti

19. Sadarkaa barnootaa keessan akkamitti madaaltu?

A) Mana barumsaa sadarkaa tokkoffaa B) Mana barumsaa sadarkaa lammaffaa

C) Kolleejjii/Yuunivarsiitii D) Kan biroo (maaloo ibsaa).

20. Iskeelii 1 hanga 5, 1 "gadi aanaa" 5 ammoo "ol'aanaa" yoo ta'e, sadarkaan barnootaa dargaggootaa hubannoo fi hiika haasaa Jaarsummaa irratti maanguddoonni hawaasaa dhiyeessan irratti dhiibbaa hangamii qaba jettanii yaaddu? A) 1 – Gadi aanaa B) 2 – Giddugaleessa

C) 3 – Giddugaleessa D) 4 – Ol'aanaa E) 5 -- Baay'ee ol'aanaa

21. Jireenya guyyaa guyyaa keessan keessatti teknooloojiiwwan qunnamtii ammayyaa (fkn, bilbila ismaartii, miidiyaa hawaasaa) yeroo meeqa fayyadamta?

A) Baay'ee baay'ee B) Darbee darbee C) Yeroo muraasa D) Gonkumaa

22. Teeknooloojiiwwan qunnamtii ammayyaa (fkn, miidiyaa hawaasaa, bilbila ismaartii) ilaalcha dargaggoonni haasaa maanguddoonni hawaasaa Jaarsummaa irratti qaban bocuu keessatti dhiibbaa hangamii qabu jettanii yaaddu?

A) Dhiibbaa guddaa kan qabu B) Dhiibbaa giddu galeessaa kan qabu

C) Dhiibbaa xiqqoo kan qabu D) Dhiibbaa kan hin qabne

23. Yeroo Jaarsummaa taateewwan hawaasaa ykn sochiiwwan haasaa dubbii jaarsolii hawaasaa waliin walqabatan irratti hirmaatanii beektuu? A) Eeyyee (akkamitti?) B) Lakki (maaliif?)

24. Sadarkaan saaxilamummaa maanguddoota hawaasaa fi haasaa isaan Jaarsummaa irratti kennan hubannoo fi hiika dargaggoonni haasaa kana irratti qaban irratti dhiibbaa guddaa qaba jettanii yaaddu?

A) Eeyyee B) Lakki C) Mirkanaa'aa miti

25. Dhiibbaa daayinamiksiin maatii fi hariiroon dhalootaa ilaalcha dargaggoonni haasaa maanguddoonni hawaasaa yeroo Jaarsummaa dhiyeessan irratti qaban akkamitti madaaltu?

A) Dhiibbaa cimaa kan qabu C) Dhiibbaa xiqqoo kan qabu

B) Dhiibbaa giddu galeessaa kan qabu D) Dhiibbaa kan hin qabne

26. Sagantaa ykn jalqabbii barnootaa idilee ykn al-kallattiin hawaasa keessatti hubannoo fi dinqisiifannaa dargaggoonni haasaa maanguddoonni hawaasaa yeroo Jaarsummaa godhan guddisuuf kaayyeffatan ni jiruu? A) Eeyyee B) Lakki

II. Gaaffilee armaan gadii akkaataa gaafatamteen deebii kenni

1. Akkaataa fi caasaa haasaa dubbii maanguddoonni hawaasa Oromoo Arsii yeroo Jaarsummaa godhan ibsuu dandeessu? _____

2. Naannoo kana keessatti maanguddoonni hawaasaa yaa'ii baniinsaa jaarsummaa akkamitti jalqabu? _____

3. Akkaataa marii jaarsolii yaa'ii jaarsummaa jidduutti walgahii baniinsa jaarsummaa irratti raawwatame tokko tokko nuuf himuu dandeessu? _____

4. Maanguddoonni hawaasaa yeroo Jaarsummaa akkamitti haasaa dubbii jalqabuu fi eegu? Sirni ykn pirootokooliin addaa kabajame jiraa? _____

5. Duudhaalee fi qajeeltoowwan duudhaa maanguddoonni hawaasa Oromoo Arsii haasaa jaarsummaa dubbatan bu'uura godhatan maali? _____

6. Maanguddoonni hawaasa Oromoo Arsii akkamiin dhaggeeffattoota hirmaachisuun hirmaannaa jajjabeessuun yeroo haasaa dubbii Jaarsummaa? _____

7. Maanguddoonni hawaasa Oromoo Arsii yeroo Jaarsummaa ergaa isaanii bu'a qabeessa ta'een dabarsuudhaaf mala addaa, sochii qaamaa, ykn gocha fakkeenya itti fayyadaman ni jiruu? _____

8. Jaarsoliin hirmaattota yoo walgahii jaarsummaa irratti dubbachuu barbaadan akkamitti akka dubbataniifi yeroo jaarsummaa maanguddoonni hawaasa Oromoo Arsii keessatti akka carraa dubbatan akkamitti akka gaafatan? _____

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-
9. Haasaa dubbii maanguddoonni hawaasa keessanii yeroo Jaarsummaa godhan akkamitti hubattu, hubattu? _____
-
-
10. Akka yaada keessaniitti, gatiiwwanii fi qajeeltoowwan ijoo dubbii jaarsolii hawaasa Oromoo Arsii yeroo Jaarsummaa bu'uura godhatan maali? _____
-
-
11. Haasaa dubbii maanguddoonni hawaasa keessanii yeroo Jaarsummaa dhiyeessan akkamitti hiiktanii hiika itti kennitu? _____
-
-
12. Haasaa dubbii jaarsolii hawaasa keessanii kan bara Jaarsummaa godhan hubachuu fi hubachuu keessatti qormaanni ykn gufuun addaa isin mudatu jiraa? _____
-
-
13. Seenaan aadaa fi guddinni kee ilaalchaa fi hubannoo haasaa dubbii maanguddoonni hawaasaa yeroo Jaarsummaa godhan irratti dhiibbaa akkamii qaba? _____
-
-
14. Muuxannoo dhuunfaa ykn ilaalcha dargaggoonni naannoo kanaa yeroo Jaarsummaatti haasaa maanguddoonni hawaasaa dhiyeessan irratti hubannoo fi dinqisiifannaa gadi fagoo agarsiisan kamiyyuu irratti mari'achuu dandeessu? _____
-
-
15. Qaawwa dhalootaa riqicha godhachuun hubannoo fi hubannoo haasaa haasawa maanguddoonni hawaasaa yeroo Jaarsummaa godhan irratti qabdan guddisuuf tattaaffiin ykn jalqabbii ni jiraa? _____
-
-

16. Teeknooloojiiwwan qunnamtii ammayyaa fi dhiibbaa alaaf saaxilamuun hubannoo fi hubannoo haasaa dubbii maanguddoonni hawaasaa yeroo Jaarsummaa godhan irratti dhiibbaa akkamii qaba jettanii yaaddu? _____

17. Akka yaada keessaniitti, yaada dargaggoonni yeroo Jaarsummaatti haasaa maanguddoonni hawaasaa dhiheessan irratti qaban kan bocan maal fa'a? _____

18. Umriin dargaggootaa fi garaagarummaan dhalootaa ilaalcha isaan haasaa jaarsolii hawaasaa yeroo Jaarsummaa irratti qaban irratti dhiibbaa akkamii akka qabu fakkeenya kaasuu dandeessu? _____

19. Sadarkaan barnootaa fi mana barumsaa idileef saaxilamuun hubannoo fi hiikkaa dargaggoonni haasaa Jaarsummaa irratti maanguddoonni hawaasaa dhiyeessan irratti dhiibbaa akkamii qaba jettanii yaaddu? _____

20. Teeknooloojiiwwan qunnamtii ammayyaa kanneen akka miidiyaa hawaasaa fi bilbiloota ismaartii ilaalcha dargaggoonni haasaa maanguddoonni hawaasaa Jaarsummaa irratti qaban bocuu keessatti gahee akkamii qabu? _____

21. Sadarkaan saaxilamummaa maanguddoota hawaasaa fi haasaan Jaarsummaa irratti godhan hubannoo fi hiika dargaggoonni haasaa kana irratti qaban irratti dhiibbaa akkamii qaba? _____

22. Jaarsummaa dabalatee sochiiwwanii fi taateewwan hawaasaa keessatti hirmaannaan dargaggoonni ilaalcha isaan haasaa jaarsoliin hawaasaa irratti qaban irratti dhiibbaa uume kamiyyuu irratti mari'achuu dandeessu? _____

23. Sagantaa ykn jalqabbii barnootaa idilee ykn al-kallattiin hawaasa keessatti hubannoo fi dinqisiifannaa dargaggoonni haasaa maanguddoonni hawaasaa yeroo Jaarsummaa godhan guddisuuf kaayyeffatan ni jiruu? _____

B. Structured and unstructured Interview questions

1. Haasaa dubbii jaarsoliin hawaasa Oromoo Arsii yeroo Jaarsummaa godhan bifaafi caasaa addaa akkamiin ibsitu?
2. Maanguddoonni hawaasa Oromoo Arsii yeroo haasaa haasaa Jaarsummaa irratti taasisan dhaggeeffattoota hirmaachisuufi booji'uuf mala dubbii itti fayyadaman fakkeenya ta'uu ni dandeessu?
3. Maanguddoonni hawaasa Oromoo Arsii akkamiin yeroo Jaarsummaa haasaa isaanii keessatti qaamolee aadaa aadaa fi duudhaalee hammata?
4. Dubbii dubbii maanguddoonni hawaasaa yeroo Jaarsummaa godhan irratti hubannoo fi hubannoo kee irratti dhiibbaa kan geessisan ta'uu amantu maal fa'a?
5. Garaagarummaan hubannoo fi hubannoo haasaa dubbii dhaloota dargaggoo fi guddaa naannoo kana keessatti mul'atu hubattaniittuu?
6. Seenaan barnootaa dargaggoonni gama kanaa hubannoo fi hubannoo haasaa dubbii yeroo Jaarsummaa godhamaniif gumaacha akkamii qaba jettanii yaaddu?
7. Akka yaada keessaniitti, hubannoo fi hubannoo dargaggoonni yeroo Jaarsummaa maanguddoonni hawaasaa dubbatan irratti hubannoo fi hubannoo akkamii guddisuuf tooftaa ykn mala akkamii fayyadamuu qabu?
8. Haasaa haasawa maanguddoonni hawaasaa yeroo Jaarsummaa godhan hubachuu fi hubachuu keessatti qormaata addaa ykn gufuulee mudatan adda baasuu dandeessu?
9. Dargaggoonni miidiyaa fi teeknooloojii ammayyaatiif saaxilamuun isaanii ilaalchaa fi hubannoo haasaa dubbii maanguddoonni hawaasaa yeroo Jaarsummaa godhan irratti dhiibbaa akkamii qaba jettanii yaaddu?
10. Sadarkaan saaxilamummaa maanguddoota hawaasaa fi haasaan Jaarsummaa irratti godhan hubannoo fi hiika dargaggoonni haasaa kana irratti qaban irratti dhiibbaa akkamii qaba?

11. Daayinamiksiin maatii fi hariiroon dhaloota gidduu jiru ilaalcha dargaggoonni haasaa maanguddoonni hawaasaa yeroo Jaarsummaa dhiyeessan irratti qaban karaa kamiin boca?
12. Jaarsummaa dabalatee sochiiwwanii fi taateewwan hawaasaa keessatti hirmaannaan dargaggoonni ilaalcha isaan haasaa jaarsoliin hawaasaa irratti qaban irratti dhiibbaa uume kamiyyuu irratti mari'achuu dandeessu?
13. Sagantaa ykn jalqabbii barnootaa idilee ykn al-kallattiin hawaasa keessatti hubannoo fi dinqisiifannaa dargaggoonni haasaa maanguddoonni hawaasaa yeroo Jaarsummaa godhan guddisuuf kaayyeffatan ni jiruu?
14. Haasaa haasawa addaa maanguddoo hawaasa Oromoo Arsii yeroo Jaarsummaa godhe kan yaada waaraa sitti dhiise bal'inaan ibsuu dandeessaa?
15. Maanguddoonni hawaasa Oromoo Arsii yeroo Jaarsummaa haasaa dubbii isaanii yeroo dhiyeessan akkamitti aangoo fi amanamummaa isaanii hundeessu?
16. Haasaa maanguddoonni hawaasa Oromoo Arsii yeroo Jaarsummaa keessatti jijjiiramni ykn madaqfamuu yeroo darbee ilaaltaniittuu? Yoo akkas ta'e, isaan maal fa'a, wantoota jijjiirama kanaaf gumaachan maali jettu?
17. Maanguddoonni hawaasa Oromoo Arsii yeroo Jaarsummaa irratti haasaa haasawa taasisan dhaloota dargaggoo waliin akkamitti bobba'anii ergaan isaanii akka isaanitti dhaga'amu mirkaneessu?
18. Hubannoo fi hubannoo haasaa dubbii maanguddoonni hawaasaa yeroo Jaarsummaa godhan ilaalchisee muuxannoo dhuunfaa qabdan nuuf qooduu dandeessu?
19. Ilaalchi fi hubannoo ati haasaa dubbii irratti qabdu hariiroo maanguddoota hawaasaa wajjin qabduu fi sochii hawaasaa keessatti hirmaannaa keetiin akkamitti dhiibbaa qaba jettee yaadda?
20. Ilaalcha fi hubannoo dargaggoonni yeroo Jaarsummaa keessatti haasawa maanguddoonni hawaasaa taasisan irratti jijjiirama ykn jijjiiramni yeroo darbee hubattaniittuu? Yoo akkas ta'e, jijjiirama kanaaf maaltu gumaache jettanii yaaddu?
21. Dargaggoonni marii ykn haasawa haasaa dubbii maanguddoonni hawaasaa yeroo Jaarsummaa godhaniin walqabatee dammaqinaan itti bobba'an ykn hirmaatan kamiyyuu ibsuu dandeessu?
22. Akka ilaalcha keessaniitti, hubannoo fi hubannoo dargaggoonni haasaa maanguddoonni hawaasaa yeroo Jaarsummaa godhan bocuu keessatti ga'ee akkamii qaba?
23. Dargaggoonni miidiyaa fi teeknooloojii ammayyaatiif saaxilamuun isaanii ilaalcha haasaa maanguddoonni hawaasaa yeroo Jaarsummaa irratti qaban irratti dhiibbaa akkamii qaba jettanii yaaddu?

24. Ilaalcha dargaggoonni yeroo Jaarsummaa keessatti haasaa maanguddoonni hawaasaa taasisan irratti jijjiirama ykn jijjiiramni yeroo darbee ilaaltaniittuu? Yoo akkas ta'e, jijjiirama kanaaf maaltu gumaache jettanii yaaddu?
25. Walitti dhufeenyi dargaggoonni maanguddoota hawaasaa waliin qaban fi sochii hawaasaa keessatti hirmaannaan isaanii ilaalcha haasaa yeroo Jaarsummaa irratti qaban irratti dhiibbaa akkamii qaba jettanii yaaddu?

C. FGD questions to discuss objectives of the thesis

1. Hojimaata addaa jaarsummaa maanguddoota hawaasa Oromoo Arsii naannoo kana jiran akkamitti ibsitu?
2. Akkamiin ibsitu bifaafi caasaa haasaa haasawa maanguddoonni hawaasa Oromoo Arsii yeroo Jaarsummaa godhan?
3. Sirni ykn pirootokooliin addaa haasaa dubbii maanguddoonni hawaasa Oromoo Arsii yeroo Jaarsummaa godhan waliin walqabatu jiraa? Yoo eeyyee ta'e bal'inaan ibsaa.
4. Walgahii jaarsummaa akkamitti jalqabuu fi xumuru moo hojimaatni jaarsummaa naannoo qo'annichaa maal fa'a?
5. Dhaloonni dargaggootaa haasaa dubbii maanguddoonni hawaasaa yeroo Jaarsummaa godhan akkamitti hubata, iddoo guddaa kennu?
6. Ilaalcha waliigalaa haasaa dubbii maanguddoonni hawaasaa yeroo Jaarsummaa dargaggoota naannoo kanaa biratti godhan akkamitti ibsitu?
7. Ergaawwan maanguddoonni hawaasaa yeroo Jaarsummaa dabarsan ni hubattuu? Yoo lakki maaliif hin ta'u?
8. Yeroo jaarsummaa haasaa dubbii jaarsolii hawaasaa hubachuu fi hubachuu keessatti qormaanni ykn gufuun isin mudatu jiraa? Yoo eeyyee ta'e bal'inaan ibsaa.
9. Dubbii maanguddoonni hawaasaa yeroo Jaarsummaa godhan irratti hubannoo fi hubannoo keessan irratti dhiibbaa kan geessisu wantoota maali jettanii yaaddu?
10. Marii ykn haasawa haasaa haasawa maanguddoonni hawaasaa yeroo Jaarsummaa godhaniin walqabatan irratti dammaqinaan ni hirmaattuu? Yoo eeyyee ta'e akkamitti hirmaatta?
11. Dargaggoonni hubannoo fi hubannoo haasaa maanguddoonni hawaasaa yeroo Jaarsummaa godhan irratti qaban guddisuuf tooftaa ykn mala akkamii fayyadamuun ni danda'ama jettanii yaaddu?
12. Hawaasni akka waliigalaatti dargaggoonni haasaa dubbii jaarsoliin hawaasaa yeroo Jaarsummaa godhan hubachuu fi hubachuu akkamiin deggeruu danda'a?

13. Maanguddoonni hawaasaa fi dargaggoonni hojii waliinii keessatti hirmaannaan ilaalchaa fi hubannoo dargaggoonni haasaa dubbatan irratti qaban cimsuu danda'a jettanii amantaa? Yoo eeyyee ta'e fakkeenya nuuf kennaa.
14. Dubbii maanguddoonni hawaasaa yeroo Jaarsummaa godhan irratti hubannoo dargaggoonni qaban irratti dhiibbaa geessisu jettanii amantan maali jettanii yaaddu.
15. Barnoonni idilee fi al-seerummaa ilaalcha dargaggoonni yeroo jaarsummaa haasaa jaarsolii hawaasa isaanii irratti qaban irratti dhiibbaa akkamii akka qabu irratti mari'adhaa.
16. Barnoonni idilee hubannoo isaan haasaa jaarsummaa irratti qaban guddisa ykn morma qoradhu.
17. Garaagarummaan umurii dargaggootaa ilaalcha isaan haasaa jaarsolii hawaasaa walgahii jaarsummaa irratti godhan irratti dhiibbaa akkamii akka qabu irratti mari'adhaa.
18. Garaagarummaan saalaa dargaggootaa ilaalcha isaan haasaa jaarsolii hawaasa isaanii yeroo jaarsummaa irratti qaban irratti dhiibbaa akkamii akka qabu irratti mari'adhaa.
19. Teeknooloojiiwwan qunnamtii ammayyaa kanneen akka miidiyaa hawaasaa, interneetii, fi miidiyaa hawaasaaf saaxilamuun, ilaalcha dargaggoonni maanguddoota hawaasa isaanii haasaa jaarsummaa bocuu keessatti qabaachuu fi dhiisuu isaa irratti mari'achuu.