Children's Socialization in the Cultural Context of the Borana Oromo: Its Values and Features

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Abstract: This study aimed to explore the values and features of children's socialization in the cultural context of Borana Oromo. A qualitative case study research design was employed to address the research questions. In-depth interviews, key-informant interviews, focus group discussions (FGDs), observation, and document review were used as methods of data collection. The study participants were children between the ages of 9 and 16, parents, *Abbaa Gadaa* (the leader in *Gadaa*), *Gadaa* councils, and experts from governments' relevant sectors. A purposive sampling technique was employed for identifying research participants. Thematic analysis was employed for analyzing classifications and exploring themes relating to the data. The values of privacy, informed consent, confidentiality, and anonymity were considered. The findings of the study reveal that the values of children's socialization are intended to teach children about respectfulness, patience, independence, cooperativeness, solidarity, and gender roles. Also, the finding shows that if children are not socialized according to culture starting from their childhood, they will never be people of culture, good leaders in *Gadaa*, and will never play the role of humanity. Parents socialize daughters more at home, and this helps them to observe what their mothers do. Sons' socialization is mostly attached to their fathers. We recommend that teaching the young generation about the values of children's socialization in the *Gadaa* system is important. This can create a chance to look at where children failed and be upright, learn from mistakes, and live according to culture to sustain the generation.

Keywords: Borana Oromo; Children's socialization; Features; *Gadaa* system; Values
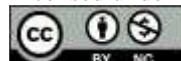
1. Introduction

Socialization is the process of fitting new individuals into an organized and appropriate way of life and teaching them to accept society's cultural values (Ogunola, 2018). The nature of socialization has psychological (maturing), cultural (internalizing social norms and values), and social significance (social role-playing and the creation of acceptable behaviors) (Pescaru, 2018). Children grow up in a developmental niche as part of a broader society, and the aims of socialization for emotional regulation are aimed at promoting the development of culturally acceptable emotional behaviors that conform to cultural values (Tchombe and Lukong, 2016). Also, cultures provide their members with implicit or explicit child-rearing models, including when and how to care for a child, what child-related characteristics are acceptable, and what parenting behaviors are expected or accepted (Rubin and Chung, 2006). The attitudes, skills, values, and judgments children acquire in the process of socialization allow them to become functional members of a community (Mohan, 2018).

The values of socialization are to understand the ability to obey the requirements of social norms and ideals that are materialized in the cultural values of the society to which human belongs (Pescaru, 2018). According to Arnett (1995), socialization has the following values for children: (a) impulse control, including consciousness development, (b) role planning and performance, including occupational roles, gender roles, and roles in institutions such as marriage and parenting, and (c) creation of meaning sources —that is, what is essential, what is to be respected, and what is to be lived for. For instance, gender socialization is a more oriented type of socialization; it is like socializing children of different sexes in their gender roles and explaining what it means to be male or female (Crespi, 2003). Children learn gender roles by modeling, which includes behavioral observation and imitation (Bussey and Bandura 1984, as cited in Lewis, 2006).

Indigenous African societies socialize their children through the ongoing processes of living in their traditional customs and values, and through their traditional stories and myths, the elderly teach children moral and ethical codes of conduct and social relations (Boakye, 2010). Similarly, in Africa, culture is perceived socially based on values of interdependence, communalism, and relational tolerance, and African children are socialized mainly with a view to the interests of the community (Miles, 2013). Ringness and Gander (1974) found that authoritarian and strict discipline practices were the norm in rural Ethiopian childbearing. Of course, the Oromo society is no exception. In Oromo society, children learn from their families, communities, experts, stories, folk tales and riddles, and other mental games that help them acquire knowledge of society (Jalata, 2012).

In Oromo society, cultural values are preserved in *Gadaa* institutions through which the indigenous democratic and profoundly egalitarian structure is respected, and women, children, and the elderly are held in high esteem and *safuu* (morality) (Asmarom, 1973). The *Gadaa* system is the indigenous democratic system of the Oromo people that governs political stability, economic development, social activities, cultural and moral responsibilities, and the order of society (Hinew, 2012). Although the above sources indicated children's socialization is culturally linked, there have been only a few studies in the context of Oromo society. For instance, while studying how the Arsi Oromo socializes children, Abera (2014) indicated that the majority of Arsi households endorse conforming parenting values over self-directing ones. The study found that the father's role in childrearing was minimal compared to that of mothers in the process of child socialization.

Since socialization could be different from one sub-culture to another, understanding the values and practices of children's socialization in the Borana Oromo is quite important. Similarly, Fufa (2018) explored the nexus between childcare values and practices in the *Gadaa* system of Borana Oromo. The finding revealed that Oromo childcare is linked to the profound socio-economic, political, and spiritual values and respect that society has for children. This study mainly focuses on indigenous childcare as embedded in the *Gadaa* system of Borana Oromo. But this researcher did not deeply study children's socialization in the *Gadaa* system.

Another study in the area was conducted by Afeta and Raju (2015) which is limited to Borana Oromo parents' postpartum infant care and socialization starting from 0-3 years. The finding revealed

that long-term breastfeeding and co-sleeping practices are seen as useful in childcare. This study focuses only on the roles of parents, while the role of other extended families, peers, villagers, communities, and children above 3 years were excluded, and this needs further study. Likewise, Jirata (2014) conducted research on Positive Parenting: An Ethnographic Study of Storytelling for the Socialization of Children in Ethiopia, particularly focusing on the Guji Oromo. The finding revealed that among Guji-Oromo, storytelling offers an opportunity for positive interactions between parents and children, which in turn is effective in the socialization process. This study focuses only on the role of storytelling in children's socialization under the *Gadaa* system of Guji Oromo. The researcher did not explore other strategies for children's socialization, which needs further study. Generally, the above researchers did not comprehensively study about children's socialization in the *Gadaa* system of the Borana Oromo. Therefore, this study attempts to fill existing gaps and add new knowledge about children's socialization in the cultural context of the Borana Oromo focusing on its values and features. The study aimed at addressing the following research questions:

1. What are the roles of culture in children's socialization in the *Gadaa* system of the Borana Oromo?
2. What are the values of children's socialization in the *Gadaa* system of the Borana Oromo?
3. What are the features of children's socialization in the *Gadaa* system of Borana Oromo?
4. How does gender socialization occur?

2. Research Methods

The study employed a qualitative case study research design with the purpose of exploring the children's socialization in the cultural context of Borana, focusing on its values and features. Data were collected in 2020 from Arero Woreda, Borana Zone, Oromia National Regional State, Ethiopia. According to Kawulich (2012), the main concept of qualitative research is to explore how people make sense in their own minds and in their own words out of their own concrete real-life experiences. In order to get in-depth information about the children's socialization in the *Gadaa* system, the study employed in-depth and key informant interviews, FGD, observation, and document review as the techniques of data collection. An in-depth interview was held with children whose ages are between nine and sixteen after getting the consent of their parents (who have not participated in the FGD) for in-depth understanding and exploring the issues under the study. The key informants of this study were those people who have knowledge about the community and hold positions in the study area. These key informants were *Abbaa Gadaa* (the leader in *Gadaa*) and experts among government officials. The officials have knowledge and experience of the culture and are working with children. FGDs were held with parents from *Gadaa* councils (mothers and fathers separately). Besides using an in-depth interview, the study used non-participant overt observation. Overt observation is where the participants are aware that they are being observed, and in no way do you hide the fact that you are observing them for research purposes (Kawulich, 2012). Therefore, we observed children's interactions with their families and communities, peers, and different children's socialization practices, gender socialization practices, and different ceremonies of children, such as *Maq-baasa* (child naming). As a document review, the relevant documents, such as the child protection policy, report, and meeting minutes of the Culture and Tourism Bureau and the Bureau of Women, Children, and Youth Affairs, were reviewed.

  A non-probability sampling technique, specifically a purposive sampling design, was employed for identifying research participants. According to Gentles, Charles, Ploeg, and Mckibbon (2015), the notion of purposive sampling is used to indicate that participants are selected on the basis of their knowledge, experience, and verbal eloquence to describe a group or culture to which they belong. Four children (two boys and two girls) from different parents and five parents (two mothers and three fathers separately) participated in the interview. Furthermore, three key informants and two FGDs with eight participants in each group participated. In general, a total of twenty-eight study participants participated in this study. The study used thematic analysis to analyze the data. All interviews

captured through audio recording were transcribed into text along with the researcher's field notes and then reduced through the methods of coding, categorizing them into major themes and sub-themes that emerged from empirical data, and then analyzed to generate meanings and implications. To ensure the trustworthiness of the data, data source triangulation, peer review, and member checking were undertaken.

3. Results

3.1. Children's Socialization

During in-depth interviews, key informant interviews, and focus group discussions, issues of children's socialization were clearly identified. The concept of children's socialization is defined differently by the participants. As researchers, we came up with a contextualized concept-based definition of the analysis of empirical evidence. For instance, the in-depth interviewed parent (P: V) said, "Children's socialization is all about teaching children social values, including what is acceptable and not acceptable in their culture, with the strong justification of preparing children for their future orientations."

Similarly, the report of the FGD I participants revealed that children's socialization is all about teaching what is right or wrong and the meaning of life. Children need to be shaped by their parents or other agents of socialization. They believe that children become human in their developmental process through socialization, and the life of the upcoming generation will be determined by today's right ways of childhood socialization.

In line with the above opinion, one parent (P: I) said, "Children's socialization is about shaping children from the early stage to encourage conformity to cultural norms because if they are not shaped from early childhood, they will deviate from the norms of the community." Similarly, one participant from FGD II (P: III) pointed out that, "*Yoo sunsumii tole okkoteen dhaaba tolti*". Meaning: when the hearthstone is well arranged, the cooking pot stands well. From this proverb, we can understand to be a productive and good citizen, and this implies that children ought to be properly socialized from the very beginning. This will determine their future lives. Besides, one parent (P: IV) said, "Children's socialization is all about teaching children what to do or not to do to become functional members of the community.*"*

3.2. Role of Culture in Children's Socialization

The role of culture in children's socialization in the *Gadaa* system is indispensable. According to FGD I participants, culture is an instrument to socialize children in *Gadaa*; if there are no children, there will be no culture. During the formation of the *Gadaa* system, *Waaqaa* (God) gave culture to children. So, this is the reason why *Abbaa Gadaa* is elected from children in the presence of elders or wises.

One participant from FGD I (P: VII) further stated that:

> Children are called the 'father of elders' in the *Gadaa* system and they are highly respected by God. As to *Gadaa*, children are free from any sin, and due to this, God gave culture to children. If children are not socialized according to culture starting from their childhood, they will never be people of culture, good leaders in *Gadaa*, and never play the role of humanity. Children have to be socialized not just as they need but as per the demands of the culture.

Likewise, the interviewed parent (P: III) said, "Who will lead Gadaa in the near future should be appointed by considering how the child is socialized in the cultural context. So, a person who gives culture to someone is like a person who gives Borana to someone." In addition to the above opinion, the interviewed parent (P: IV) said: *"Waa sadii baattoo: aadaa, lafaa fi haadha."* Three things are *baattoo* (tolerant or enduring). These are culture, earth, and mother. Hence, Boorantittii (Borana identity) is expressed through culture and all its values are embedded in the culture. Hence, if there is no culture, there is nowhere to go and sustain the generation.

Furthermore, while expressing the role of culture in children's socialization, the interviewed parent (P: V) said:

> Children are socialized and protected by culture. We allow children to know what to do and not to do by teaching cultural values. If you don't have a culture, you don't have an identity and where to go. So, culture is the starting point for reaching the destination. A generation passes through culture, and children are shaped and given the right track through culture. It is just like a mirror; you see your face through it, and children are needed to be controlled under their cultural context.

Accordingly, one parent (P: I) said that:

> Because of cultural influences, nobody is expected to use foul language or engage in unacceptable behavior. If anyone is found doing things against culture, he/she would get punishment accordingly (e.g., pinching for children, fine with the head of cattle for an adult).

3.3. Approval Values of Children's Socialization

According to the in-depth interview made with parents, appropriate socialization intends to teach children the truth, honesty, morality, tolerance, generosity, persistence, love, independence, communalism, social skills, gender roles, sanitation and order, and hard work. Also, the findings show that the result of good socialization can develop a feeling of ownership, learn politeness and respect, save children from deviant behaviors, and enable them to represent a clan or community and take responsibility in a good manner. Besides, data from FGD II indicated that the end result of children's socialization includes blessings (from God and humans), honor and reputation for their family or clan because of them, social capital, and implications of their future life situations (e.g., marriage and being rich or poor). In addition, while explaining the result of good socialization, one child (C: II) said that "the advice of my parents helps me to be a respectful person, not deviate from the culture, and not get cursed. They told me always 'namii guddaan si hin abaarin' meaning: Don't get a curse from your elder."

Furthermore, a key informant *(Abbaa Gadaa)* (KI: I) stated:

> Humans are the result of their children. If there are no children, it's difficult to talk about the human generation. Again, human generations are the product of their socialization. If there is no proper children's socialization, we will lose our future generation.

Similarly, FGD I participants revealed that If children are socialized well, they will get blessings like *horii buli* (May God make you prosper, give you all the good things, and give you a long life), *guddadhu*! (Grow up!), *halkuma qajeeli* (get a lawful marriage partner and a decent wife or husband). These develop love, recognition, and social capital.

Likewise, the interviewed parent (P: I) said, "Getting a lawful marriage and a suitable bride is a symbol of fortune and prosperity." The data from overt observation also confirmed that when children go for the message and take responsibility in a good manner, their parents and elders bless them. Moreover, one participant from FGD I (P: V), while expressing how the community values one's honor to uphold socialization, pointed out, *"Gurra du'uu mannaa lubbuu du'uu wayya"* (it is better to die than to lose your reputation (honor?) and name). In addition to this, the interviewed parent (P: III) explained, *"Lubbuun teetii ammoo gurrii ka nama cufaati"* (one's soul is personal, but reputation/ honor is social).

3.4. Features of Good Socialization

Data collected from the study participants indicated that the features of good socialization start with having *ceeraa-fokkoo* (morality) and respecting culture. Similarly, the features of good socialization include giving the right response when someone calls, listening and responding quickly, coming at once when called, respecting elders, honesty, taking responsibility in a good manner, hard work, independence, peace-loving, obedience, and recalling information. Furthermore, the key informant from the child office (KI: II) also stated that:

> Good listening and mediating are expected as features of good socialization. For instance, as a good mediator, a child with good behavior may ask when his brother quarrels with another child from the village and politely asks, brother Guyo, What is the problem between you and my brother? And the mediator is expected to be neutral while involving as a third party.

While explaining the good features of socialization that children are expected to have, the key informant, *Abbaa Gadaa*, (KI: I) said, "I need my children to develop such characteristics as having ceeraa-fokkoo (morality), respecting culture and elders, taking responsibility in a good manner, being obedient, independent, hard workers, extroverts, respectful, and honest people."

In line with the above opinion, FGD II participants stated that based on their current behavior, children are always judged as, *"Jibichii korma ta'u aada iratti beessisa"* (a calf becoming a good bull will be known from the way it reacts to the rope). The message that the above proverb conveys is that one can identify a child who will be good or bad based on his/her today's actions or childhood behaviors. Additionally, while expressing the features of good socialization, one child (C: I) said that, *"Respecting elders, avoiding taboo words, going for the message, taking responsibility, and respecting culture are appreciated."*

3.5. Features of Poor Socialization

The data from study participants indicated that the features of poor socialization include disrespect for culture and elders, failure to meet responsibility, disobedience, initiating sex before marriage, being introverts, simply wandering in the village or moving from home to home, and going somewhere without parents' permission. Also, the other poor features of socialization are theft, begging, and *kajeellaa* (craving other people's things). Besides, failure to be cooperative and hardworking, refusing to be a message transmitter, quarreling with friends and siblings, pretension or not genuine, dishonesty, and interrogating back when upon call are considered features of poor socialization.

One interviewed parent (P: I) said, "Excessively playing with the opposite sex leads to sex before marriage and unwanted pregnancy, which is called Caphana (illicit sexual relationship) and is very taboo in our community." Further, *Abbaa Gadaa* (KI: I) said that, "Qaqqabaan muchaa luuguun dhaxxi" (repeatedly touching the cow's teats will lead to sucking), which is taboo or against the culture in Borana. The message that the above proverb conveys to children is that if the children start to take somebody's object to their home, they will learn theft. Accordingly, they are expected to be controlled to be under the armpit of their agents of socialization to follow the right tracks and avoid misbehavior.

Furthermore, one participant from FGD I (P: VIII) pointed out that, "When children are not taking responsibility in a good manner, Borana says '*atin kophee deessiftuu*' (you are like sandals that make one forget) (meaning: you are an unreliable person)." Besides, while explaining disobedience as bad quality of children's socialization, one participant from FGD II (P: I) stated that "*Ijoolleen sagalee yaamnaan ergaa seetee didde*" (Children are called for meals, but they refuse to come because you suppose they are going to deliver a message)." Similarly, when children are failing to take responsibility, Borana says, "*Tika didaa sagalee dida"* (meaning he refuses food to refuse herding and grazing) (participant from Culture and Tourism Office (KI: III). This implies children may miss what they are expected to have because of their misconduct. So they should feel responsible for their every action and cooperative.

3.6. Negative Impacts of Poor Child Socialization

Data from the participants revealed that the negative impacts of poor socialization are not limited to the individual. Rather, they affect parents, families, villagers, friends, communities, society, and the country as a whole. For instance, the interviewed parent (P: V) asserted that poor socialization results in socially unacceptable behaviors like theft, begging, pregnancy, or pre-marital sex for both genders. Moreover, it results in disrespect, disobedience, poverty, failure to take responsibility, social withdrawal, and defamation. Likewise, it causes poor social capital and social skills, immorality, disregard for one's family or clans (it puts bad names on parents or clans), clauses, conflict, and suicide.

In addition, one participant from FGD I (P: II) stated that *"As Borana, while they observe children doing culturally unacceptable actions, they ask, who their parents are? Because children's poor*

socialization touches parents' reputation!" Furthermore, a key informant from *Abbaa Gadaa* (KI: I) stated that children with poor socialization as, 'Badii beenii malee bulii beenii hin qabdu' (People may accuse them by saying they should get lost rather than prosper). Likewise, while explaining the negative impact of poor socialization, the interviewed parent (P: I) stated that:

> *Daafanaan hin guddatuu, guddatu warra dhiba* (introverts never grow up; even if they do, it challenges the family). This implies that timidity is a sign of poor socialization, which affects children's development. Due to this behavior, the name of the parents will be negatively judged. The introvert fails to get a proper marriage partner, gets the curse, becomes a coward, slovenly, and disorganized, and becomes egoistic and a glutton.

In line with the above opinion, the participants from FGD II reported that children get cursed when they refuse to obey their elders: May God curse or burn you *(*you have God's curse), *amala dhabii waan sii male dhabi* (if you have no behavior, you will not get what you deserve). As the finding showed, in Borana, children are not allowed to speak evil because it affects their socialization. For instance, the interviewed parent (P: V) stated, "*Arrabaatti nama duraatti du'a*" (meaning: The tongue dies before the person). If one always speaks evil, he or she will be cursed and defamed; his or her good reputation will be dead before he or she dies. So, children are not expected to show reproach, and they must worry about their good reputation.

3.7. Values and Practices of Gender Role Socialization

The participants were asked about the practices and values of gender socialization in *Gadaa*. The data from FGDs, parents, and children indicated that girls and boys are socialized differently and undertake different gender roles. The parents added that the values and practices of gender socialization are more linked to their parents. For instance, girls are more attached to their mothers and are expected to act as their mothers at home, while boys are more attached to their fathers.

Accordingly, one mother interviewee (P: V) said:

> We socialize with girls more at home. Being at home helps girls to observe what a mother is doing (the mother is expected to be a role model to her daughters). The mother may use facial warnings to socialize with her daughter. Starting from her childhood, a girl should be told by her mother how to sit, talk, walk, and do things. For instance, wandering in the village and playing with boys are not allowed for girls. This avoidance helps a girl maintain her virginity and restrict sex before marriage. To ensure this, Borana says *'haadha laalii intala fuudhi'* (look at the mother, marry the daughter). This shows what the mother and the daughter will have. The daughter can be a good role model for her own daughter if she learns how to organize or behave properly in her mother's home.

Furthermore, one participant from FGD II (P: VII) pointed out that:

> Girls' misbehavior touches mothers because the mother is more responsible for the girl's behavior. This attachment helps girls learn the roles and behaviors of their mothers and live accordingly. The girl will observe what her mother does (e.g., cooking, sweeping, arranging objects). This is considered good for the girl when she gets married to manage her home and socialize her children accordingly.

In addition to the above opinion, one interviewed father (P: III) pointed out that, "Boy's socialization is mostly attached to his father (outside home). If the son is attached to the mother, he would be qorqortuu (meddler: a man who always interferes with his wife). The data from overt observation also showed that girls are mostly engaged in in-home activities like sweeping, cooking, and fetching water. They are more attached to their mother than to their father, even if girls are called by their mothers while sons are called by their fathers. Again, after getting married, they will be called by their husbands.

Moreover, as revealed by a parent participant starting from his childhood, the father gives his son a *xiloo* (a small spear made of wood) to teach him how to fight and be strong enough. Father always advises his son, *saying, 'lubbuun guyyaa dootii galdaa warseessaa hin sodaatin'.* (Meaning: you may lose your life on its day; please don't fear the bucking of the rhino), '*dheetee galee faa, madaan dudda duubaa faan si hin himin'* (don't call you a timid person or coward, and his wound is at his back. (The wound of a son must be on the forehead.) From the above statement, one clearly understands that the sign of timidity is a sign of poor socialization, and it is the responsibility of the father to make his son a hero or a warrior.

Similarly, another father (P: IV) said:

> To make the son strong in fighting from an early stage, the father allows him to kill *Ilaada* (gray mouse) and the butterfly. Then, the son breaks his arrow and starts a new chapter called hunting. During this time, the hunters may ask him, 'Did you kill a gray mouse? Or *gunaa baatee?*' (Have you left the state of not killing anything?). This shows the son should be prepared from early childhood to be a warrior and defend his cattle from raiders and predators.

In line with the above opinion, children were asked about the different gender roles they performed. For instance, one girl child (C: IV) said, "I do pounding or grinding maize, sweeping home, cleaning milk containers or fumigating milk pots, collecting wood, carrying babies, washing clothes, cooking, fetching water, herding, and grazing. But I'm not allowed to scrape cowhide and slaughter cattle." Similarly, another boy child (C: III) stated that:

> I support my parents by participating in grazing and herding. For instance, I go for *foora* (grazing far away from the village) and fetch water for cattle. Also, I collect *jabaa* (a big piece of firewood that is carried on the shoulder) for my mother.

The data from overt observation also confirms that there was a practice of gender division of labor among the children, and it mostly allows girls to undertake many tasks at home. However, the interviewed parent (P: I) said, "When you have no girl, a boy can do what girls do for the parents," which shows that gender roles could be redefined based on specific situations.

4. Discussion

As indicated in the finding, the values of children's socialization are paramount for their today's life and future orientation. The appropriate socialization intends to teach gender roles, morality, persistence, independence, moral values, and trustfulness. Consistent with this finding, a study conducted by Mohan (2018) indicated that the values, perceptions, and skills children acquire in the process of socialization allow them to become independent members of a community. In the same manner, as Arnett (1995), children's socialization has values for the children like impulse control, role planning and performance, and gender roles. Similarly, we found that the results of good socialization can save children from deviant behaviors, help them learn truthfulness, represent a clan or community, and take responsibility in a good manner. Additionally, children can get blessings, honor, and reputation, develop social capital, and sustain the generation. This implies that children are socialized not only for their own good but also for the betterment of the entire community. Therefore, children should practice cultures and avoid culturally unacceptable behaviors from an early age. They do something and avoid others for their good name and future attachment to the community.

Cultures provide their individuals with implicit or explicit child-rearing models, counting when and how to care for a child, what child-related characteristics are worthy, what child-rearing behaviors are anticipated or acknowledged, and social introductions towards family versus work, maternal work, and childcare (Rubin and Chung, 2006). Consistently, to be a people of culture, good leaders in *Gadaa*, and understand the power of humanity, children must be socialized according to culture starting from their childhood.

The gender roles of children are learned by modeling, through behavioral observation, and through imitation (Bussey and Bandura, 1884, as cited in Lewis, 2006). Similarly, as stated in the study conducted by Mischel (1966, as cited in Lewis, 2006), children imitate models that they consider to be similar to themselves, usually in imitation of same-sex parents. Moreover, we found that the socialization of the girls touches their mothers. Girls are socialized more at home, and this makes a difference for girls to watch what their mothers are doing. Daughters are expected to learn the roles and behaviors of their mothers and live accordingly. This is considered good for the daughter when she gets married to be a good mother and wife, as well as a good cooker. She manages her home in an organized manner, socializes her children accordingly, and develops her physical and social skills to be competent. On the other hand, the son's socialization is mostly attached to his father (outside the home). If the son is attached to the mother, he will be negatively judged as *qorqortuu* (meddler: a man who interferes with his wife's affairs). Consistently, Birhan and Zewdie (2018) stated that in the

Gumuz community, mothers teach their daughters and fathers teach sons culturally acceptable roles in line with male roles in the community. Further, these researchers added that society expects female children to be good wives and male children to be good hunters, and parents expect a girl to spend time with her mother and learn how to do things by observing.

5. Conclusions and Recommendations

The socialization of children is influenced by culture. Controlling children's undesirable behavior is the main goal of socialization, along with teaching them culturally appropriate and unacceptable behaviors and informing them of what is expected of them in order for them to function as community members. Culture socializes children and protects them. Because of culture, we let children know what to do and what to avoid. Children who are not raised with culturally appropriate socialization from an early age will never be *Gadaa* leaders, people of culture, or play a part in humanity. The goal of proper socialization is to protect children from deviant behavior, teach them moral values, cultural conformity, tolerances, independence, social skills and roles, and trustworthiness, and enable them to represent their community or clan and assume responsibilities in a positive way. This will result in blessings (from both God and people) as well as honor and reputation for their family or clan. The idea of gender socialization is highly constructed in the study area. For instance, daughters' socialization is associated with their mothers. Daughters are supposed to imitate their mothers' actions and roles (primarily household duties) and conduct themselves accordingly. The socialization of sons is mostly associated with their father (e.g., outside the home).

Finally, the study recommends that teaching the young generation and community about the values of *Gadaa* is important. This can create a chance to look at where children failed and be upright, learn from mistakes, and live according to culture to sustain the generation. It is better if the government considers the indigenous knowledge practices and values of the children's socialization. Particularly in the Oromia region, it is better to have its own policy on *Gadaa* to protect it well because it opens the way for the government to learn from the indigenous values of children's socialization in the *Gadaa* system.

6. Acknowledgment

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