

Socio-cultural practicality of Oromo People as Represented in Novel

Alemitu Oli

Department of Afan Oromo and Literature College of
Social Sciences and Humanities Jimma University Jimma, Ethiopia

ORCID: [iDhttps://orcid.org/0000-0003-2307-9105](https://orcid.org/0000-0003-2307-9105)

Email alemituoli@gmail.com

Eriste Akawak

Department of Afan Oromo and Literature, College of
Social Sciences and Humanities Jimma University Jimma, Ethiopia

ORCID: <https://orcid.org/0000-0002-2247-6961>

Email eristeakawak@gmail.com

Abstract

The main objective of this study is to demonstrate how Gadisa Biru the author of the novel 'Kuusaa Gadoo' symbolize Oromo's socio-cultural issues in a representative way in the life of characters and the major themes of the novel. The study is qualitative research, it involves textual analysis method together with relevant conceptual tools and frameworks and therefore it is analytical. Furthermore, the data used for the research is taken from primary source which is a novel entitled 'Kuusaa Gadoo'. From the novel different extracts are taken based on the research questions. Extracts used as a data were classified under each topic and analyzed using textual analysis methods and realism theory. Then, the analysis and discussion were undertaken by using the concept of scholars to make the research more visible and logical. As a philosophy of realism theory, realism portrays the world as it really appears. Therefore, to evaluate the realistic representations of different agenda of the research, it is crucial to bring the idea in the text to the actual world. From the analysis and discussion made it is found that, in 'Kuusaa Gadoo', all events and episodes were realized in the novel without any fantasy and extraordinary overstatement. The socio-cultural situations realized in a novel 'Kuusaa Gadoo', is pictured in a similar way of Oromo people's life style of the Derg regime. Even though the dictatorial government appreciated assimilation, the Oromos reserved their socio-cultural activities and practiced as much as possible. Among the socio-cultural elements reflected in the novel we can list friendship, confer, wedding and arbitration as major ones. In general, the novel 'Kuusaa Gadoo' reflects the real socio-cultural situation of Oromo peoples during the Derg regime and the author critically perceived the actual picture of the society's life and represented reasonably.

Key words: novel, practicality, represented, socio-cultural

1. Introduction

Literature is linguistically documented facts and ideas through which people used to preserve their deeds and worldviews from one generation to the other (Owamoyala, 1993). This shows the close relationship existing between literature and the society; hence literature is a product of the society. They also show literature's sensitivity to the society, not only in recording events and situations through language, but as an agent of promoting development in all its implication by propagating the social values. The thematic preoccupation of literary artists generally over the years varied from one duration to another, depending on the prevailing socio-economic, political and cultural circumstances of the time. "Literature is a social institution, using as its medium language, a social creation...Literature represents life and life is in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary imitation" (Wellek and Warren, 1968, p. 228).

Novel as a genre of literature is an extended work of fiction written in prose. It is a narrative characterized by "a greater variety of characters, greater complication of plot (or plots), ampler development of milieu, and more sustained exploration of character and motives (Abrams, 1999). Novels are an important and valuable means of alerting mankind to the different problems that present in our society today. Indeed, they help us realize what is unjust and condemnable, and incite us to take action to eradicate such behavior and ideals. The novel is an imitation of human life "follows the procedures adopted by philosophical realism in its attempt to ascertain and report the truth" (Ian, 1957, p. 31).

Realism in general and the novel in particular is based on the following premise, or primary convention: "that the novel is a full and authentic report of human experience, and is therefore under an obligation to satisfy its reader with such details of the story as the individuality of the actors concerned, the particulars of the time and places of their actions, details which are presented through a more referential use of language than is common in other literary forms (Ian, 1957, p. 32). From this point of view, the novel verbally represents 'life' as apprehended through the physical senses of its novelist.

However, Oromo literature is very young in serving the society in this regard and it is difficult to say Oromo literature is well developed. Also, there were no comprehensive studies that dealt with the socio-cultural realities represented in the novel. Even though novel emerges as a powerful medium to present the age in a descriptive and analytical manner and represents the social, cultural and historical growth of society at great length, Oromo novels were not analyzed in a wide range to realize these facts. This indicates the knowledge gap in the areas of socio-cultural realities portrayed in Oromo novel. This study, therefore, attempted to fill the gap in this respect.

2. Review of Related Literature

2.1 Literature and Culture

When dealing with issues of the relationship between culture and literature, it is useful to have a definition of culture in mind. Culture can be defined as “the actual grounded terrain of practices, representations, languages and customs of any specific society” (Barker, 2003, p. 7). What culture is concerned with is how we make sense of the world, and meanings are generated through different signs, of which language is the most important signifying system. Studies of language and stories are therefore of great importance in culture studies. Barker (2003) writes that: “Narratives offer us frameworks of understanding and rules of reference about the way the social order is constructed” (p. 28).

If we want to learn something about the norms, values and customs of a society, stories can help us understand how that particular society makes sense of the world and create meaning through language and narratives. When analyzing the novel, we shall be looking at what the stories reveal about the practices, representations and customs of the societies the stories emerged from. Narrative theory provides tools that enable us to look at how culture is represented in a text. Choices made in relation to for example narration and time and space are often reflections of the explicit and implicit cultural issues the text deals with, and can reveal something about values and ways of seeing the world of both the world of the text itself, and the cultural formation from which the narrative emerged.

Although different societies have their own characteristic but in many issues they are in common. Their Loyalty to cultural issue made people to select suitable solution, in order to this successfully they shout transmits these legacy, one of the most useful ways is literature, which is a very important way for culture components. Teaching is a process in which opens its doors for flourishing life to everybody. As a matter of fact the society tries to transmit its culture to people, it has been attempt to convey it to the mind of young people, on the other hand when it's that culture is in the process of development, the unnourished minds growth in a way in which not only to accept the culture but also to learn it (Mohamed, 2014).

The interaction between culture and literature is due to involvement of culture in different area like tradition thoughts, and human perspectives and in this process the literature acts as a powerful instrument. In fact this interaction both improves the culture and literature sublimity, human being need to both literature and cultural values which are the outcomes of their views. In fact, the literature not only is affected by society, but also its effect on society because the art not only reconstructs the life, but also forms it. People do it by following their champion's way of life, and therefore become in love like them, and suicide themselves like them. There is no doubt that young people are influenced much than old persons, when they read materials. So it cane supposed simply as a redundancy from life rather as a paraphrasing of life (Mohamed, 2014).

In short, the relationship between literature and culture is a bilateral relationship, because on the one hand, authors which consider the elements of culture composed of some traditions, beliefs, values, create valuable literature materials and therefore, help to flourish a culture, and on the other hand, culture considers these materials as its achievements and enrich materials as a general rule, we should believe that literature is independent of the culture of society. Because, any time that culture was dynamic and in

harmony with literature, the culture was also enriched and full of achievements and focusing on nation's history, it becomes clear that the glory of different cultures and great civilizations of the world depends on different factors. One of the most important factors is literature which has important impact on elegance of people. In fact, there are a direct relationship between literature and culture and both of them are in harmony with each other. The culture includes the beliefs, values, of a society and the literature, on the other hand, expresses them in different literature shapes. Therefore it finally leads to glory and outcome of a culture.

2.2 Literature and Social Issues

There are different norms of behavior in different societies and they are reflected in their respective literature. This reflection shows the reciprocal relationship between literature and society. Literature, in fact, is a social phenomenon and it differs from one social system to another because social institutions and forces directly influence literary works. Every society has its own characteristic structure having norms of behavior, values, ideas, and problems. These norms provide different ideas, themes, symbols, images and other aspects of literature. Therefore, a literary work of one country differs from that of other countries. The root cause of this difference is the impact of the particular social structure.

In the words of Hudson (2006), "literature is a vital record of what men have seen in life, what they have experienced of it, what they have thought and felt about those aspects of it which have the most immediate and enduring interest for all of us. It is thus fundamentally, an expression of life through the medium of language" (p. 10). In short, literature grows out of life, reacts upon life, and is fed by life.

The great literary works contain social, political, environmental, religious, economic and domestic values of the day. The form and style of literature change with the changes in the temper of the age and society. So literature is regarded as the expression of society. The relationship between literature and society is a two way. It influences society and gets influenced by the society. For instance, the society provides the raw material to the writers, but the same type of raw material does not produce the same type of literary works. In fact, the nature of literary form and style depends upon the worldview and creativity of the writer.

2.3 Social Realism

Literature has thousands of threads which can weave the beautiful piece of art. Each thread has its own importance in the creative work. In the same way, there are different narrative techniques for the narration of literature. Among the narrative techniques, Realism, in literature, is an approach that attempts to describe life without idealization or romantic subjectivity. Although realism is not limited to any one century or group of writers, it is most often associated with the literary movement in 19th century France, especially with the French novelists Flaubert and Balzac. George Eliot introduced realism into England, and William Dean Howells introduced it into the United States. Realism has been chiefly concerned with the commonplaces of everyday life among the middle and lower classes, where character is a product of social factors and environment is the integral element in the dramatic complications in literature, an

approach that proceeds from an analysis of reality in terms of natural forces. Realism, a style of writing gives the impression of recording or 'reflecting' faithfully an actual way of life (Trivedi, 1991).

Social Realism is a keen depiction of social condition. It implies a moral awareness also. Social insight is a heightened consciousness or comprehensive understanding of the social and cultural milieu - a sense of social fact. Socially conscious refers to an awareness inspired by a social ideology. It implies extreme social involvement and commitment to the socialist programme. Social Realism includes social consciousness, social sense and experience and social insight. It is an all-embracing term, indicating sound and systematic grasp of the socio-political web, all rolled into one. Social Realism unravels the layer within layers of the social fabric through fictional medium. By choosing an appropriate story, characters, language and fictional technique, the novelist aims to present the multifarious aspects of society and its complex functioning. Social Realism is not just realism represented in novels. It is, on the other hand, the novelist's way of dealing with realism or sometimes dealing with social facts and events of society for his novel's sake. In the novelists' hands it remains a technique by which truth is represented in an artistic way (Taghizadeh, 2014).

Social Realism developed as a reaction against idealism and the exaggerated ego encouraged by Romanticism. The consequences of the industrial revolution became an apparatus; urban centers grew, slums proliferated on a new scale contrasting with the display of wealth of the upper classes with a new sense of social consciousness and the social realists promised to fight the beautiful art, any style which appeared to the eye or emotions. They focused on the ugly realities of contemporary life and sympathized with working-class people, particularly the poor. They recorded what they saw, as it is existed, in a dispassionate manner.

'Social' is an omnibus word covering all aspects of human activity that display an awareness of others. Simply speaking "Social Realism" is an extraordinary reach of understanding of social life. Still better, it is an intellectual power of probing into the nature and function of society, its various institutions and traditions, and their functioning. It is an intellectual penetration of social process.

Social Realism involves individual, social and cultural changes in all the spheres of life with their intricacies, and nuances: facts relating to family, the class, the marriage, the school, the politics, the inter-relation, economy, morality, religion, and educational standards. It relates more to social readjustments and social maladjustments such as unemployment, youth unrest, industrial indiscipline, crime, war and their causes and consequences.

3. Method of the Study

The study is qualitative research, it involves textual analysis method together with relevant conceptual tools and frameworks and therefore it is analytical. The novel will be read and examined critically. According to Abiy (2009), qualitative research involves and seeks to describe various aspects of behavior

and other factors studied in the social sciences and humanities. In qualitative research data are often in the form of descriptions, rather than numbers. Document analysis, the process of using any kinds of documents, can be used as a methodology in qualitative research as a singular method of research or as a supplementary form of inquiry. Hence textual analysis method is best fit with the objective of the research since the main focus of the research is examining realistic representations of socio-cultural issues in 'Kusaa Gadoo'.

Purposive sampling technique is used to select the novel that represented the social realities of Oromo society. Accordingly, the following criteria are set to select the novel. Firstly, based on readings of different research works and theories social realities that are considered to be very significant in a given society are identified. Then, novels in which the identified social realities represent are distinguished from different time and writers. Based on this, one novel is selected i.e. 'Kuusaa Gadoo', which is written by Gaaddisaa Birruu in 1991. It also attracted the interest of the researchers since it is a novel published for the first time officially in a history of Oromo society immediately when Derg left the power.

The study employs primary data. The primary data and the main focus of the research is on the novel Kuusaa Gadoo. The research is relied on primary source material for developing an accurate results and discovering information related to the context within which the research questions are developed. Data is collected thorough reading of the novel selected for the research purpose. The novel and theories on the respective social realities were read closely and investigated in-depth. Through intensive reading extracts taken based on the social realities identified in research questions. The extracts are used as a representative data of the novel used for the study.

In the analysis part, the study involves the various tools which allow the understanding of reality in the 'Kuusaa Gadoo'. The first of these processes is the analysis of the themes of socio-cultural reality of the Oromo society in the novel. Moreover, the researchers interpret how the writer reflects the social issues of Oromo society realistically.

Therefore, analysis and interpretation have been used as analytical procedures in this research. As it is indicated before, the themes are identified based on the theoretical framework –social realism used in this study. Consequently, the selected novel has been intensively read by the researchers and extracts cited from it. Extracts taken from the novel for illustration purposes has been translated into English using communicative translation method. This translation method attempts to produce the exact message of the source text with emphasis on acceptability to the target text readership (Newmark, 1991). The data obtained from the novel analyzed and interpreted in accordance to the concepts and frameworks discussed against scholars view. Finally, conclusion has been given for each interpretation.

4. Analysis and Discussion

4.1 Socio-cultural Realities

In novel `Kuusaa Gadoo` the author elucidated different socio-culture issues in fact, literary texts cannot be out of the life experience of the society that includes social activities and cultural values. Therefore, this section briefly discusses these socio-cultural issues as represented in novel.

4.1.1 Mistress

Love is natural and it is one among the social life of human being. It is the natural phenomenon that can takes place between families or two opposite sex male and female. This can be seen in the `Kuusaa Gadoo` between different characters: Dechasa and Yadeshi, Dechasa and Genet, Asfawu and Aberash, Asfawu and Yadeshi. This can be realized from extracts next to this.

Jaallalli Dachaasaafi Yaadashii yeroo xiqqoo keechatti o`e. Dhugaa dubbachuuf jaallalli akkanatti bitaa mirgaa wal qixxaatee walitti dhufu yeroo bay`ee hinargamu. Waan kana ta`eef yeroo xiqqootti jaallalli isaanii gurra nama bay`ee ga`e (f. 39).

The love of Dechasa and Yadeshi became very warm in a short period of time. To speak the truth most of the time there is no such love that is equal in both sides. Because of this their love reaches the ear of peoples` in a short time (P.39).

In the novel Dechasa the husband of Yadesh is a hero. He started love with Yadeshi when he was working at health station of Bokoji. They see each other for the first time when Yadeshi went to the health clinic the work place of Dechasa for medical examination. Dechasa has been attracted when he was giving treatment for her. He started his communication with fun, when she came again for checkup they know each other more and exchange their address. Garadually, he invited Yadeshi to his home and she started visiting him. Previously Yadeshi was suggested by her family to be given for another boy as a wife, but it was out of her interest. Since, they loved each other very much in a short time, the love of Dechasa and Yadeshi becomes miraculous to all the society of their village. As their relation becomes intensive their love increase from time to time and they meet each other daily and enjoy together.

Namoota yaadashiin akka Dachaasaa irraanfattu godhan keechaa tokkoffaan Asfaaw Hayleeti. Mana niitii dhirsaa qabduutiif karaa cufame akkuma arganitti itti hinseenaniif malee Yaadashiin qalbii Asfaaw kan fudhatte har`a odoo hinta`iin Dachaasaan Odoo jiruuy. Amma garuu bay`uma itti tole. Tokkoffaa mana abbaan warraa hinjirre, lammaffaa sababaaf kan ta`u Yaadashiin dhugaatii gurgurti (f.34).

Among the persons who deed Yadesh to forget Dechasa was Asfaw Haile. The time for the attraction of Asfawu by Yadeshi was not now; it was when Dechasa was at his home. But, he was not convenient to get her because of it is not easy to enter to the home of the married woman and fenced road. Nonetheless, it was convenient very much now. First, there is no husband at home, second, Yadeshi is selling beverage (P.34).

As it is narrated in the novel, Yadeshi was Dechasa's wife and their love also very interesting and have one son from each other. Since, Dechasa was not graduated from University they discussed as a family with Yadeshi and Dechasa's relatives decid to join university leaving his family at their village Bokoji town. Based on this Dechasa has been join Addis Ababa University and started his education. To support her life Yadesi started selling chaticala (local drink) and Asfaw got the way to enter to her home and satisfy his love interest that was developed in to his heart during the presence of Dechasa.

Previously Asfaw had wife her name was Abersh. He overlooked his family and started to interrupt others life too. He started visiting Yadeshis' home day to day with his friends to drink chaticala after work time using as an opportunity the absence of Dechasa and beverage. Gradually, he separated from his friends and started staying with her for a long period of time especially during night time and discussing about love. Then Yadeshi started forgetting Dechasa's true love in a short period of time which is amazing and difficult to define what human beings really are? This reality is what our societies were living yesterday, what we are living to day and what we will live in the future.

This is the time at which Asfawu and Yadeshi enjoy their love being together. As it is understandable he stayed at Yadeshis' home, their deed looks like the one who is living a single life; but both have family. Such measure is very difficult and dangerous for both families. It distracts and took to bad life. In addition to this such experience is not acceptable culturally so the society isolate them. In Ethiopian culture, the lady with husband and a male with wife not expected to be with other male and female. The one who did this can be considered as a rubbish person; nobody gives him/her value.

4.1.2 Confer

Literary texts convey universal themes and concerns. Human beings are social animals and they discuss on their personal and common agendas being together in pair or in group. This experience is not exceptional for Ethiopians or somewhere else it is universal. This reality is portrayed in 'Kusaa Gadoo' and realized from the extracts as follows:

... "maal? Maal siin jedhe?" jetteen Aster.

Gannatis, "Mee na dhiisi giiftii too, ol jedheetuu ana hin ilaalle" jetteenii..(f. 9).

... "What? What he said?" said Aster

Genet also said, "Please leave me my boss, even he didn't see me" ...(p.9)

This discussion was took place between Genet and Aster who was a friend of Genet. They were discussing about the boyfriend of Genet that is Dechasa. According to the culture of Ethiopian's discussion about boyfriend and girlfriend is common. This dialogue is secrete and not shared for all. Ladies discuss about their boyfriends' with lady, boys discus about their girlfriends' with boy. This is a reason why these to ladies talking together. Since Aster knows about the concerns she was asked her the discussion she was made with Dechasa. Genet also told her as she was not successful to discuss with him. When such condition is happened between two lovers the friends help each other by giving advice, seeking solutions

for problems, being with each other to make not to feel sad. Or the friend may advise her friend to stop the relationship from her boyfriend by gossiping his bad side to her. Supporting not to be hopeless or giving advices not to be demoralized, indicating there will be an opportunity some other days to discuss and reach agreement or as there is no always positive responses for everything and to prepare her for good or bad answer. This social duty is not an easy task because the one who fail in love and didn't satisfy his or her need may psychologically harmed. In this case friend can protect each other from such and other related moral issues.

“Moo guddo! ‘ Na jaalladhuun jaalala hinuumtu’ jechaa hindhageenyee?”

“Dhuguma kun jechi durumaa jira. Haata`u malee anaafi Dachaasaadhaa kan jedhamu miti. Kun kan jedhamu namni jibba nama irraa qabu na jaalladhu jedhaniif nama hinjaallatu jedhuufi.”

“Ati akka Dachaasaan si hinjibbine hinbeekta jechaa dhaa?”(f. 9).

“Oh my dear! Don't you hear? The saying ‘love me cannot create love’”

“It is true this saying already exists. But, this saying is not for me and Dechasa. It is for someone who hates same body. Such person may not love someone because of somebody says love me.”

“That means you know that as Dechasa don't hate you?” (p.9).

This dialogue also took place between the two girlfriends Genet and Aster. From the preceding extract Genet don't get the chance to discuss with Dechasa about her love. Here Aster advices her that as one side loves is not fruitful. According to Aster's saying thinking only in one direction is bad, because Dechasa may not have love from Genet. But, since Genet loves him very much she was resisting not to accept Aster's advices. As to Genet, in case Dechasa may not love her she believes as she can make him to love her.

In this discussion one can observe that the care of Aster for Genet. She was advices her to be careful and think in bidirectional. This is preparing her friend for the next response from Dechasa, if he replies in a direction Genet don't expected she may badly harmed mentally or psychologically. But, if her expectation be in either side positive or negative she will be protected from harm. This sounds the deed of good friend.

4.1.3 Wedding

Weeding is among different cultural value of Oromo society. This cultural experience can be takes place based on the interest of both male and female or based on the interest of the males` and females` family without the knowledge of the boy and female, may be some times at the knowledge of family and the boy. Those realities were reflected in `Kuusaa Gadoo` and revealed with the next different extracts:

Tufaan Yaadashii ilaallatee, dubara keechaa filatee odoo hinta`iin, abbaan isaatiifi abbaan Yaadashii waan wajjin guddataniif, waan xuwwaa tokko dhuganiifi dimshaashumatti

bay`ee tokko waan wal jaallataniif, jaala isaaanii jabeechuuf har`a odoo hinta`iin oggaa ijoolleen lachuu daa`ima xixiqqoo turan, intala tee ilma kiyyaaf adaraa waan waliin jedhaniifi (f. 60).

Tufa had not select Yadeshi for fiancée among many ladies, but the reason for his acceptance was the friendship of their fathers`, they growth up together, they have a common social practices monstrance and in general the main reason was their fathers` limitless love they have for each other, to strengthen their love more both fathers said each other your lady for my boy when their children`s were broods (p.60).

This cultural weeding is based on the interest of both youngsters` family. In Oromo culture social bond intimacy can be more constructed through marriage. For this reason the families who has respects for each other, who has interest to continue together for a long time, who has concern to have more and meaning full relationship proposes their children for each other early at their childhood. This indicated that the maximum level of family`s love and respect in Oromo`s culture.

In this citation the story revealed this situation. The agreement to give their children for each other was made between Tufa`s and Yadeshi`s father when they were kids without the knowledge of both. This idea bases only the families and both the concerned bodies I mean the teenagers` interest was not considered. In such cases families sometimes challenged when the teenagers resist not accepting their proposal and forced them to do so. The one who do not accept his or her family`s choices considered as disrespecting the family and overlooked by the family. Finally, the one who goes out of the interest of his/her family los every support and family attention to the end. Most of the time, the teenagers fear such complications and go with the interest of their family admitting every short coming. In such cases life will be in a lottery system; they sometimes successful and sometimes not. This shows how culture affect once life, as there is beautiful and helpful cultures there in society there is also bad traditions that needs modification or adaptation.

Gara Yaadashiitii garuu akka waan isaan heerumaniifi, jiruu ishii isaan ishiidhaa jiraatanii, yaada ishii gaafachuun hinyaadamu ture. Odoo gaafataniillee Tufaa namicha qubaan farramu Yaadashii intalli kifilii ja`aa naa ta`a jettee hinfilatti jechuun dhugaa hinfakkaatu.... Kanaafuu fakkaata kan ishiin Dachaasaa hojjetaa mootummss argannaan odoo oolchitee hinbulchiin daftee jala lixxe (f. 60).

However, in Yadeshi`s side as they will married instead of her and live her life it was not expected to ask her interest. Even if she was asked it is unbelievable that Yadeshi who was six grade students prefer Tufa who signed in finger i.e. uneducated person ...it seems for this reason that she immediately attached to Dechasa who was government worker (p.60).

From the text in the cultural marriage, even though there is a minor opportunity for males to have information about the whom he is going to get married, the ladies are not lucky for such information except

they may get an information informally from neighbors or relatives. As one can realize from the citation Yadeshi and Tufa were forced to marry each other based on family's proposal without their interest and knowledge. However, Tufa was pre-informed and agreed with his family's suggestion even though she was not his preference previously. For Yadeshi there is no body who considers her as a human being that has interest and right to decide about herself. Without the information she informally got from others, her family didn't ask her interest to marry Tufa. Even they were not academically matching each other, she was learning six grades but he was illiterate. So, she was interested and loves the one who is educated i.e. Dechasa.

From the discussion, we can deduce that the severity of culture and the value of females. Families didn't care for the interest of their ladies and the educational background of the boy who is going to marry her even though she is educated. Every decision was made on her life by her families without her involvement. Such decisions revolved from the societies' belief which is one giving less value for females' education saying that "educating female has no value" that is why they forced Yadeshi to stop her education from six grade and married Tufa an illiterate person. Two, the societies experienced that male over domination. Females were considered as passive, order taker, decision taker and but not as decision makers. The societies appreciate when everything comes from the males' side including the decision of female's fiancé. Such traditions affect the life of females in Ethiopia in general particularly the Oromo's females increasing their reliance on males.

Since Yadeshi's family were not happy for her wedding with Dechasa, they ignored her and have been curse. Their saying shows that their disconnection in their lifelong. This is a very serious decision that indicates how much families interrupt females' life and decided on her such harsh measures. Such culture comes from generation to generation through practices and deep-rooted in the society. Now days, such conditions showed modification to some extent especially for those an educated one. But, the practices are there for those uneducated teenagers since they were guided by their families.

4.1.4 Arbitration

Negotiation is among the cultural conflict resolution mechanisms in Oromo culture. Disagreement can be occurring between different bodies because of several reasons. Wedding without the permission of teenagers' family results in disagreement family and teenagers. According to Oromo's culture such disagreement should be negotiated by elders and gate solution. This practice observed in the 'Kusaa Gadoo' through the subsequent citations:

"Odoo warra ishii wajjin walitti araaramnee Gazzuu isaanitti kenninee Yaadashiin adabattee barachuu hindandeech. Gazzuu akka nurraa fuudhan duwwaaf odoo hinta'iin amma yoomiitiitti warra ishiitiin addaan cittee hafti? Abbaa, haadhaafi obboleewwan ofiitiin addaan citanii jiraachuun jiruu hinguutu. Akkuma taane taanee warra ishii araarfachuu nuu wayya" Jedhee Dachaasaan yaadeeti galgala Yaadashiif yaada kana dhiyeeche .

Ishiinsis “Ani duraanuu kanan isaanitti mufadheef waan siin addaan na baasuuf xaaraniif malee jibba biraa qabaadheeti miti. Ammas nuu araaramnaan anaaf gammachuun kana caalu hinargamu” jetteen. ... Mammire Laxxiyibeluun waan nabsi abbaatii isaanii ta’eef ulfina guddaa walirraa qabu isaaniin itti ergina yaada jedhrratti waliigalan (f.73).

“If we make reconciliation with Yadesh’s family we can give Gezu to them and Yadesh can continue her education. Not only for giving theme Gezu, but also for how long she disconnected from her family? Life is not meaningful without father, mother, sisters and brothers relationship. In any circumstance it is better to reconcile with her family’s” Dechasa think this idea and discuss with Yadeshi during night time.

She also said “Even before, I felt discomfort because of they were trying to separate me from you, now if they reconcile with us there is no thing gives me happy more than this one”... They decided to send Mamire Letiyibelu thinking that since he was their religious father they give value for each other (p.73).

In Oromo culture there is a procedure to come with the female’s family after marriage especially for those undertake their marriage without the permission and interests of their families. They can go to the lady’s family after elders negotiation and her family’s agreement. Since Dechasa’s and Yadeshi’s marriage was based on their own interest, negotiating her family for reconciliation was mandatory. So, Dechasa thought the importance of negotiation with her family’s and discussed with Yadeshi, she also agreed on the idea. However, the negotiation must be took place by elders or religious fathers or very intimate friends. As a result they agreed to send Mamire Letiyibelu thinking that they may not resist him since he was their religious father.

The negotiation was very critical to make smooth the relationship of both families. Unless and otherwise the question of negotiation not comes from Dechasa’s side they pass their lifetime without any relationship. According to the society’s culture the question of reconciliation never raised from the family of Yadeshi’s side, it is considered as abasement. Enquiring for reconciliation from the boy side had different interpretations; in one side it gives a meaning of respecting the lady’s family. In other way it is considered as valuing the culture of the society. If this missed her family feels as their respect and the societies’ cultural value was corrupted, so they never apologies them.

From the description made one can simply observe how much arbitration challenging the elders or religious fathers especially when it is teenager’s interested based marriage. When they are not successful they lost two things. One, the value they developed through their life which is gained from the society. Second, they detached from the family those they couldn’t negotiate them and comes to an agreement. This is seen when Memiru leaves Yadeshi’s family home without saying goodbye. It indicates stopping communication with that family, this may continue for a lifelong or they negotiate by other elders and come to agreement through the time. But, even though they come to agreement their relationship will be not continue as the previous one; it will be limited.

5. Conclusion

From the discussion and analysis made it is found that Gadisa Biru in his novel `Kuusaa Gadoo` portray the real events of Oromos` socio-cultural practices and customs in advance as it was been in Derg regime. Different Oromos` socio-cultural issues such as friendship, confer, wedding and arbitration are characterized in novel that are actually familiar in societies practices. Therefore, we can say the socio-cultural situations in `Kuusaa Gadoo`, pictured in a similar way of Oromo people life style during the Derg regime.

In general, Oromos` socio-culture were undermined during the Derg regime by the dictatorial government that appreciates assimilation however, the Oromos were struggled and reserved their socio-cultural activities and practiced as much as possible even though there is no official right to exercise. This is clearly shown through the life experience of the characters in novel.

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