



The Socio-economic Roles of Traditional Games and Sports In North Shewa Zone, Ethiopia

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Abstract

The main objective of this study is to examine the socio-economic aspects of traditional games and sports which are practiced in North Shewa Zone. Qualitative research design was employed with respect to phenomenological approach. After stratifying the 27 Woredas by geographical clustering, participants were chosen by snow ball sampling techniques. The data was collected through direct observation and in-depth interview. Then transcribed, coded and analyzed by using conversation analysis method. As the data analysis indicates, most of the games are performed regularly at the time of public ceremonies; just to celebrate the festivals. The socio-cultural role of traditional games and sports are used as a pedagogical instrument to transfer cultural elements. Cultural games are used as a vehicle to transfer essential maternal protective skills for females; the art of defense and attack mechanism for males, and internalizing the teamwork spirit for both sexes. Since, most of the games are performed at the context of public ceremonies such as Genna, Timiket, Fasika, Buhe, and Ketera potentially, they would be an entertaining and tourist attractive heritages. Based on the findings, the researchers suggest that to safeguard and commercialize these traditional games and sports curriculum designers and policy makers should due attention.

Keywords: Cultural elements, socialization, traditional games, safeguarding, gender role, tourism

Introduction

Cultural models are used by the society commonly based on their vitality for its survival. One of such models is the practice of cultural games and sports. Cultural games and sports are "physical activities with recreational or playful features permeated by myths cultural values. Therefore, they encompass the material and immaterial worlds of each ethnic group" [1]. Reasonably, the traditional games and sports in North Shewa Zone are also used for similar purposes. As far as traditional games and sports have social values, they kept practiced and sustained for long as a cultural model. However, the cultural values of traditional games and sports are not yet studied in this zone.

People, who have lived in North Shewa Zone, like other society all over the world, may have their own covert cultural targets which could

be achieved through the practice of traditional games and sports. Needless to say, those hidden targets of the society even not quite clear for the practitioners themselves obviously. They practiced traditional games and sports for their festive and pastime purposes casually. It is confirmed that "different kinds of sports were rehearsed, depending on the custom of the region" [2:294] ritually.

Different kinds of traditional games and sports have been practiced in Amhara Reginal State widely. The most common among them are spear throwing, running, wrestling, high jump, horse riding and hunting. As [2] writes, there are also traditional sports which are practiced yearly.

In areas close to river and lakes swimming was popular, a skill much needed to cross river in the raining season. A hockey like

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seasonal sports event "Ganna" contested among peer groups of different villages around Christmas enabled the young men to exercise bodily strength and display their combat spirit in front of the group of the villages. ... "Djiraf Girfia" a whip flogging match taking place in the rainy season, was another example of battle-like fitness exercise [2:294].

As it has been cited in the above quotation, traditional games and sports like "Genna" and "Djiraf Girfia" are performed yearly as a festive. However, now a day, the practice of such competitive traditional sports have been decreasing and decreasing. In the mind of the local security body, such traditional games are caused to be a cause for conflict in the society. Due to such misconception, the hidden target of traditional games and sports are unwisely neglected.

Cultural models, for instance, traditional games are used by the society for long. They are the means to transfer knowledge, skills, techniques which embedded in the cultures in different forms. Accordingly, a specific traditional game may have dual purposes: as parts of cultural practice and as a means of transferring valuable cultural elements for the coming generation.

Profoundly, traditional games and sports have a cohesive role in social relation. Certainly, participants make very tight cooperation to be effective in their game. To overtake and win their challengers, they contest toughly in group spirit. Basically, such social relation phenomenon helps for mutual benefit and peaceful coexistence. Therefore, social bonds can be built up through the process of socialization based on the practice of traditional games and sports.

To elaborate more, traditional games and sports would be one of the finest income earning enterprises. More suitably, if they managed expertly, they could be eco-tourist attraction heritage.

However, this activity seriously needs very devoted action. Convincingly, if they are studied, developed and practiced based on the scheduled time, they believed to be vital means of income. Therefore, to make them real income generating enterprise, first they should

be studied critically, characterized vividly, and practiced impressively.

A particular society use traditional games and sports for different purpose. Traditional sports help a society to mold out an individual physically strong, mentally active, socially cooperative and individual competitive.

Most similarly in Ethiopian context, the future famous and skillful both men and women patriots are started their duty by playing traditional games in their village. To attest this one of the historians narrated as "initially, a young man developed the coveted physical strength of a brave man through exercise of customary sports with village peer groups. ... by imitating the attack and defense operation of fighting [2:294]. This tradition in the study area has long history and vital role in the survival of the society.

Realistically, it is undeniable that the youth of the society who trained in this way may contribute to the survival and development of the society. Therefore, conducting study in such societal valuable traditional games and sports is timely demandable.

However, according to different literature reviews and empirical studies that we surveyed, there is no any local study regarding traditional games and sports in Amhara Regional State, Ethiopia. Accordingly, it is found to be difficult to understand the socio-economical role of traditional games and sports in North Shewa Zone. As a result, we raised the following three leading research questions to frame the study.

In what cultural contexts have the traditional games and sports been performed?

What are the socio-cultural roles of traditional games and sports?

Would they have any projection for the tourism industry?

The main objective of this study is to examine the socio-economic aspects of traditional games and sports which are practiced in North Shewa Zone. Based on this general objective, the study has the following specific objectives. To describe in what cultural contexts the traditional games and sports are performed, to

investigate the socio-cultural role of traditional games and sports, and to evaluate the potential projections of traditional games and sports for tourism industry.

This study is believed to have the following significances. It provides useable information for curriculum designers as an input. And also may help the stakeholders to understand and preserve traditional game and sports as an intangible heritage and give attention to preserve them and suggests the means to use traditional sports for tourism industry.

Geographically, the study delimited in North Shewa Zone in Amhara Regional Government only. And also conceptually, the study focused on the traditional games and sports. To be more specific, the study focused on the socio-economic roles of traditional games and sports.

2.1 The study area

Geo-politically this study was delimited to Amhara Regional State Government, North Shewa Zone. North Shewa Zone is located in Amhara Regional State, which lies between $9^{\circ}0'0''$ - $10^{\circ}0'0''$ N latitude and $039^{\circ}0'0''$ - $040^{\circ}00'0''$ E longitude. Debire Birhan is 130 km far away in the north of Addis Ababa, which is the capital city of the country (Fig. 1). The town is the capital city of North Shewa Zone. In this zone there are 27 Woredas and city administrations. All of these Woredas are included in the study. Therefore, North Shewa Zone, due to its geographical location and population, is an appropriate place to study the practice of traditional games and sports in the context of their natural situation.

2 Materials and Methods

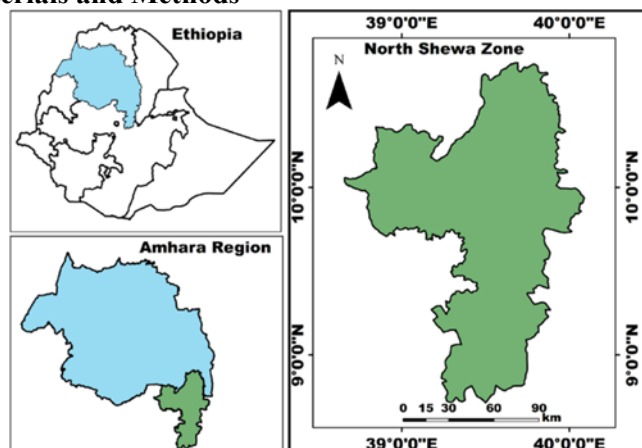


Fig. 1. Location map of the study area.

2.2. Methods

Qualitative research design was applied with respected to phenomenological approach.

2.2.1 Conceptual frameworks

To analyze and understand the data, which was collected in the study area genuinely, we need to read and review theories from different disciplines, which are closely related to traditional games. Contextually, in the study of culture, most of the time, theories are widely derived from and applied to different fields of studies such as folklore, psychology, sociology etc. to frame the study conceptually.

Cultural study highly depends on context. Traditional games and sports are "aim at preparing young members for adult life, including socialization, cooperation and the training of warriors" [1]. Thus, a particular society may give special attention to few cultural elements among others for their vital functions purposefully. For instance, members of the society may practice elective cultural games and sports most frequently rather than others. Due to their vital functions, even the society may use them as a cultural model of the society.

Traditional games and sports, from the functionalist perspectives, have provided so

many different functions for social system in large. As [3:20-19] theorized the following five general functions by which sport helps the social system maintain equilibrium.

Socio-emotional function – Traditional games and Sports delivers suitable opportunities for conflict and tension minimizing. It is very essential for community bonding and social cohesions.

Socialization – Traditional games and Sports are important agents of socialization. They can transfer cultural values to the next generation easily.

Social integration – Traditional games and Sports are meaningful interactions which can create integration among divers groups. to get gathered.

Political functions – Traditional games and Sports are playing important roles in politics. For instance, the singing of the national anthem is the best way of manifesting of politics in action.

Social mobility – Traditional games and Sports are means of public mobilization techniques. As the functionalists argued "sport provides individuals with opportunities to improve their socio-economic status" [3:20-19].

All these functions are helping the society to keep up its stability. Among the above functions, the main concern of this study is cultural role i.e. socialization process of traditional games and sports. Therefore, based on the functionalist perspective, we are going to discuss the concepts of socialization in detail manner.

Human beings, unlike other mammal species, learn and update themselves based on their culture and experience. An individual is a part of a society. The existence of the culture of a society highly depends on the individual acculturation process.

The real human life, which may be considered either in an individual aspect or in a social aspect, is always both individual and general. In other words, society and individuals do not denote separable phenomena, but are simply collective and distributive aspects of the same thing [4:1].

Therefore, a society gives special attention to new comer individuals in the process of

socialization. The focus of this subtopic is, in the context of cultural study, to discuss what does socialization meant. Based on their purposes, many scholars define the term socialization in different ways. For instance, [12] defined socialization as "... generally refers to the process in which people learn the skills, knowledge, values, motives, and roles (i.e., culture) of the groups to which they belong or the communities in which they live". To be a vital member of a kind of society, one should learn elements of its particular culture firstly.

According to this definition, socialization is the process of offering someone a kind of training to acquaint with new culture of the society to live within it acceptably. Socialization "refers to preparing newcomers to become members of an existing group and to think, feel, and act in ways the group considers appropriate" [5:98]. Based on this assumption, young peoples in the society should know, practice and respect cultural elements to be an accepted member. Furthermore, they ought to be governed by the rules and regulations of the society as long as they live within.

However, the term socialization has very vast concept. To make it more specific, another precise definition also has been offered "socialization is the process by which people acquire the behaviors and beliefs of the social world-that is, the culture-in which they live" (6:618) clearly.

Culture can be modified and changed through time. To accustom with this change, even a member of a society who lived there for long also expected to update his or her self culturally. Most curiously, human beings as a social animal strive to "... possess an inherent tendency to reach out, interact, or socialize with those people and objects that surround them" [4:1].

Cultural models like traditional games and sports need to be transferred through the proses of socialization for the coming generation. As [12] pointed out, socialization is thus "the means by which social and cultural continuity are attained" for long.

Goal of socialization: Any theory has its own goals and proposes. A legitimate question that could be raised here is that what are the basic goals of socialization in the context of cultural studies? As [6] discussed, there are three main goals of socialization such as (a) impulse control (b) role preparation and performance (c) the cultivation of sources of meaning. [11] Clarifies it as follows by quoting [6].

First, socialization teaches impulse control and helps individuals develop a conscience. Second, socialization teaches individuals how to prepare for and perform certain social roles—occupational roles, gender roles, and the roles of institutions such as marriage and parenthood. Third, socialization cultivates shared sources of meaning and value.

As it has been clearly stated, the central goal of socialization is teaching people the elements of a particular culture to live with society compatibly. More specifically, it prepares individuals for expected social role and excels the understanding of valuing a particular culture.

Agents of socialization: The term socialization incorporates very vast concepts. However, according to few sociologists it includes occupational socialization, religious socialization, and political socialization" gender socialization, group socialization and culture socialization (7:215). More precisely socialization can also be categorized into two broad parts i.e. social group agents and institutional agents. Social group agents are family and peer group. Whereas institutional agents are school, workplace, government, religion and mass media.

Though, as it has been explained in [11] "... socialization always takes place in specific contexts. ... culturally specific: people in different cultures are socialized differently, to hold different beliefs and values, and to behave in different ways". Even the focus of this study is socio-cultural role of traditional games and sports. Therefore, the researchers will use socialization theory in the context of cultural games and sports in more specific way.

As we have revised well documented literatures, socialization in cultural games and

sports has been studied in less concentration. In Ethiopia in general and in North Shewa Zone in particular, traditional games and sports are not yet studied. Therefore, based on the functionalist perspective and socialization process, the data were analyzed thoroughly.

2.2.2 Data collection methods: The main data sources for this research were both primary and secondary sources. The participants were treated according to the following sampling technique: Primary data sources were collected from selected elders, primary and secondary school students and physical education teachers. Whereas, secondary data were collected from North Shewa Zone: culture and tourism office, youth and sport office and public library sources.

2.2.3 Sampling Techniques: The researchers selected the samples with strata techniques. After stratifying the 27 Woredas by geographical clustering, the researchers used non-probability sampling techniques; i.e., Snow ball-sampling technique. Because, this technique helps us to get elder people who plays traditional games regularly.

The data collecting instruments are practical field observation, focus group discussion and in-depth interview followed by open-ended questionnaires. During practical observation, video camera is used to record the physical performance within its contextual situation.

2.2.4 Ethical considerations: Before we go to the research sights, the team of the researcher got a permission letter from the Woreda concerned body. The researchers acknowledge the target group with proper orientation and handling process following as first activities, the study participants having full awareness and consent about the project values and benefits.

2.2.5 Data analysis techniques: In this research, qualitative data was collected, transcribed and coded. Firstly, video data was recorded at the time of playing the game in its natural context. At the meanwhile the film was listened attentively so as to understand it deeply. Then sample examples chosen for transcription. Secondly, the chosen data was transcribed selectively based on the research

objectives. Thirdly, the transcript coded thematically based on the research questions.

RESULTS

The main objective of this subtopic was to present the result of the analysis and discussion of the result. So far, in the introductory part of this study, three research questions were raised. Here, we are going to answer each research question by analyzing the data.

RQ1. In what cultural contexts have the traditional games and sports been performed?

As the data shows, the performance of traditional sports at the time of public ceremonies could be taken as an expected social service. Thus, most of the traditional games and sports have been performed in the context of public ceremonies. These include Genna, *Timiket*, *Fasika*, *Buhe*, and *Ketera*.

Even, sometimes the name of the game is derived from public ceremonies. For instance, *Yegenna Chewata* can be taken as a good example. This traditional game is performed at the time of Christmas which is celebrated annually on November 29 in Ethiopian calendar. The researcher made an interview with one of our informants from Minjar – Arerti woreda as follows:

Researcher: *When do you play the game?*

Participant: *Christmas, Christmas and ...*

Researcher: *Mostly at the time of Christmas?*

Participant: *And also we play it for Easter.*

As it can be seen in the above interview transcript, the researcher asked when the game *Yegenna Chewata* is performed ritually. The participant reported that the game is usually performed at the celebration of Christmas. In addition, it has been done at the time of Ester occasionally. In short, the game is performed in two public ceremonies; i.e., Christmas and Ester.

Another important traditional game is *Liji Linifelig Metitenal*, its meaning in English "we came for searching a child". This play is also performed between two teams. The team members are both male and female. The two teams ought to be balanced both in number and in strength, to make the play more challenging and impressive.

Researcher: *... do you play this game at the time of ceremony?*

Participant: *We play it when we gathered.*

Researcher: *When did you get together?*

Participant: *For ceremony*

Researcher: *For instance, mainly, for which ceremony?*

----> **Participant:** *For Christmas*

Researcher: *... only around the time of Christmas?*

Participant: *For Christmas, for Inkutatash, for Buhe and when our relative come from distant (Shola Gebeya)*

In the above interview text, the researcher asked the participant about the context of the game. The participant replied that the game could be performed at any time but commonly during public ceremony. The data indicates that boys and girls play this game at any time when they get gathered as a pastime entertainment around their home. However, according to elicitation of the researcher, the main scene of the game is public ceremonies.

Presumably, the game *Gel Giffit* also performed when girls have leisure time as well as at the time of public ceremony. In general, the game helps them to pastime and to develop their physical fitness. At the time of ceremonies, the purpose of playing this game is to deliver service for the public and to get knows each other with someone else from different villages.

The interview result was also supported by direct observation data, which was collected from Lemi and Arerti research sights. As the research team observed the scene at the time of Christmas, the villagers gathered at the middle of the village and played different traditional games to celebrate the ceremony. The final target of the participants is to be an acceptable member of the society according to the tradition.

To sum up this subtopic, as the above qualitative data analysis shows, most of the games are performed regularly at the time of public ceremonies, just to celebrate the festival. Therefore, the context of the games performance in the study area is related to celebration of public ceremonies.

RQ2: What are the socio-cultural role of traditional games and sports in the sampled society?

3. 2.1 Socialization

The main socio-cultural role of traditional games and sports, in the sampled society, are socialization. That is the teaching and transferring of a particular culture for new comers to use it as a member of that society and to live within it cohesively. However, socialization in social system can be processed in different ways; through traditional games and practical observation.

As the data indicates from observation, there are two important concepts in teaching culture traditionally. One is the teaching of the game itself and the other is using the game as an instrument to teach and transfer cultural elements. Thus, the main socio-cultural role of the practice of traditional games and sports in the study areas is teaching and transferring culture pedagogically; through play.

3.2.1.1 Teaching the game itself

One of the participants from Hager Mariam worda told us the socialization process of traditional game *Liji Linfelig Metitenal* as indicated below:

Researcher: *Where did you learn this game?*

Participant: *We learned this play in our environment by playing it with our colleagues. We play it when we got gathered.*

Researcher: *When do you get gather?*

Participant: *At public ceremonies.*

As the participants responded in the above interview, they learned the game by playing it with their colleagues around the village. At the time of public ceremonies, people around the village gathered and provided public service as usual. In so doing, the socialization process takes place unknowingly for learners. That means, during public service the unskilled member of the society have got suitable learning opportunities.

One of our informants, who have lived for more than 23 years in Minjar-Arerti by teaching and playing traditional games, also told us about socialization of *Yefasika Rucha* as below:

Researcher: *How could you learn this traditional game?*

Participant: *This traditional game is a legacy from earlier time. One generation transferred it to another one.*

As it has been stated in the above interview text, the local people have got the game from their forefather as a legacy. Commonly, traditional games have been transferred from generation to generation through practical activities. During these activities, young members of the society have a chance to learn the game through the process of socialization by observing and doing it practically.

In short, in the sampled society, as the observation data also shows, while the skilled individuals are playing the game, the rest of the participants probably the unskilled ones, observe them quite attentively. Later, some of the observant take a turn and participate by trying the game amateurishly. Sometimes, the unskilled folks form their own new group and try the game alone practically. This phenomenon indicates that an individual who is unfamiliar to the game learns it from other social groups informally.

3.2.1.2 Using the game as a means of transferring culture

Both the interview and observation data analysis shows that, in the sampling area, traditional games and sports are used, as a pedagogical instrument, to transfer cultural elements easily. In this regard, while the boys and girls are playing the game, they are striving to win, but as the same time, they would have a chance to internalize important adult skills through the game.

3.2.1.3 Internalizing maternal protective skills

Monday-Tuesday in Amharic *Sengo maksengo* game is one of the traditional games in the study area. As the data collected from observation indicates, *Segno Maksegno Bergizina* has been practiced widely by young girls in the study area. In this game, boys are not actively participant. They are simply standing around the female players and watching the game as a spectator. It seems gender socialization process.

As the data analysis shows, potentially, the main target of this traditional play is to equip girls with the skill of adult woman activities during pregnancy. That is to enable them moving thoroughly and performing their daily routines carefully without harming their fetus. Possibly, if girls are trained at teenage stage such important maternal protective skills, they become capable enough to perform household activities during their pregnant time easily and carefully.

As the interview data supports, the hidden target of this pedagogical activity is not obvious for girls at the time of playing. Their ultimate target is to win the game. Thus, they simply use their maximum effort to be the winner. However, through this play they internalize maternal skills unconsciously.

From the above data analysis, we infer that through traditional games and sports the society transfers its cultural elements to the coming generation continuously. In the study area, the sampled society transfers maternal protective skills through Monday-Tuesday game. Thus, this game can be used as a vehicle to transfer essential maternal protective skills pedagogically to teenage girls traditionally.

3.2.1.4 Internalizing defense and attack skills

Around the village, at sampled area, adult men and boys were playing the art of defense and attack skills. The art of defense and attack skill can be learned through the traditional game known as *Dulla Mikach*.

This game was used widely in early time. Now a day, due to the warning of the local security body, the game has been practiced rarely. As local security body justified, the possible reason that *Dulla Mikach* was forbidden was a fear that it could be the cause for conflict among the players. According to them, due to the absence of any written playing rule and regulation, it is difficult to govern the players legitimately. Because of this unmanageable situation, conflict may happen at the course of the game. However, based on the unwritten rules of the society, it is strictly forbidden provoking conflict at the time of *Dulla Mikach*.

Basically, a young man who plays this game frequently is believed to be physically flexible

and mentally active to defend himself and attack his opponent with determination. To enable themselves, boys in the study area had one meter and half-length stick to play the game. As the interview data from Alem Ketema sight shows, the game is performed in pair. When the attacker attacks, in the meantime the defender defends him by blocking the attack on air by using his stick. They continue the play until one of them defeats.

To equip with the art of defense and attack skills, initiation and determination is very important from the part of the players. Hence, the player plays the game not to revenge someone instead to acquire the skill as well as to check their competence. At the time of the game, people who watch the play give moral support for the winner and improvement comments for the one who defeated.

The simulation of the fight needs the skills of stick handling, techniques of resisting, escaping and striking. Even if the fighting is not real, it is no easy for unskilled player. Thus, the art of defense and attack skill needs frequent exercise to be competent.

The socio-cultural role of *Dulla Mikach* game is helping the society to transfer the indigenous knowledge by training boys to have the art of defense and attack skills through play.

3.2.1.5 Internalizing team work spirit

As the data analysis implies, internalizing the teamwork spirit is another important concept in traditional game playing custom. Specifically, the data collected from Hagere Mariam-Shola Gebeya sight shows that there is such a traditional game known as *Liji Linfelig Metitenal*. Fundamentally, team spirit helps the group to stand for the same goal and to achieve the goal by working supportively.

The game is performed in two groups. A group may have 10 members. Logically, each group is equal both in number and strength to make the game more challenging. The game starts by singing the song which explains the purpose of the team.

The groups are singing the song conversationally in question and answer form. When the team determines to do so, it

announces its readiness by saying the following poem.

Pulling is better than having honey and milk
ከማር ከወተት ይሻለል ሙጓተት

As the above metaphorical poem denotes, if you are not willing to give us peacefully, we shall fight and take her by force. That means honey and milk signifies peace whereas pulling does so fighting. Logically, the poem asserts that if the peaceful negotiation does not solve conflict of interest between the groups; using force will be the last option. At this moment, the two chosen girls start fighting by touching their right hands palm so as to catch up each other. While the two girls are pulling each other, each team supports its member by clapping and chanting as below:

Our child shall be የእኛ ልጅ በርቺ
strong! Strong! በርቺ!
Not to be እንዳትረቺ!
defeated!
Our child shall be የእኛ ልጅ በርቺ
strong! Strong! በርቺ!
Not to be እንዳትረቺ!
defeated!

As the above text shows, each team provides moral support for its candidate to capture the opponent by pulling firmly. If the strong one captures, the final fate of the weak one will be the permanent member of the winner team. The game is accomplished when all members of the opponent team are surrendered.

To sum up this sub topic, the interview and observation data analysis shows, in the sampled area teenagers play this game at the time of gathering frequently at any time. The team gives priority to peaceful negotiation to solve interest conflict before using force and does not use it until its opponent invite to. Therefore, the socio-cultural role of *Liji Linifelig Metitenal* game serves the society as a means to internalize teamwork spirit and problem solving skill among the teenager which helps them in their life long duets.

RQ3: Would they have any projection for the tourism industry?

Data from the interview transcript denotes that young people who are physically strong and

healthy are believed to be more productive. Traditional games and sports in the study area have an advantage to build up physical fitness. In other words, this phenomenon helps the society to increase its productivity.

3.3.1 Games for tourism development

There may be an individual who participates in games for different reasons. However, the main reasons to partake in the games are because of the fun playing. According [9] games have emotional responses from the players. These are fantasy, sensation, emotion and fun. These feelings are the reasons why many tourists need to experience in the place visited. Besides, some tourists are also enjoying by being spectators.

Games and sports are usually triggered the motives of individuals to participate in. Particularly, traditional games and sports are being practiced for the fun and enjoyment by the local people and visitors alike. In fact, the local people are not only playing for fun and relaxation but also as cultural manifestation for being who they are.

3.3.2 Attractiveness and entertaining

There is a locality named Gena Chewata which has a traditional sportive game. This game is traditionally practiced twice a year by able men. It is deliberately done two times a year as part of the celebration of the Christian holidays namely Christmas and Epiphany. The required equipment is a small ball and stick.

The numbers of players are decided on the basis of agreement. At some circumstances, each team may hold 12 players on both sides. Score can be made when the player gets beyond the opponents territory. No specific time allotment is made, however, the referee can decide when the game is over or there will be set of goal to wrap up the game- defined as two or three goals. The first group who score the defined goals first will be the winner.

The game requires energy, enthusiasm and swiftness of the players since there is a lot of running to score a goal. It is important for the players to run fast. When the referee kicks the ball, the players try to catch the ball and run to the competitor's side to score. It is natural to try to snatch the ball. When the ball holding player is stranded by his rivals, the referee will

be meddled to kick the ball again. The game continues.

This game is very interesting not only for the participants but also for spectators. It is enjoyable and sportive if one engages in this game. Besides, the players have a different way of celebrating when they score a point against their compatriots. What is interesting here is that they chant with condescending poems against their rivals. The way how they do it is interesting to the viewers.

4. DISCUSSION

In the study area, the performance of traditional sports at the time of public ceremonies could be taken as an expected social service. Thus, as the data analysis shows, most of the traditional games and sports have performed at the context of public ceremonies such as *Genna*, *Timiket*, *Fasika*, *Buhe*, and *Ketera*. It is also stated by another researcher that traditional games "are usually played ceremonially during rituals to please a supernatural being and/or to obtain fertility, rain, food, health, physical fitness, success in war or other needs and hopes" [10].

Thus, most of the games are performed regularly at the time of public ceremonies, just to celebrate the festival. Therefore, the context of the games, in the study area, is closely related to celebration of public ceremonies. Potentially, they would be tourist attraction events, for example in Lemi and Arerti research sights. In these sights, the residents gathered at the middle of the village and played different traditional games to celebrate Christmas joyfully. The recent research result indicates "the development of rural tourism is crucial for improving the livelihoods of rural communities, by reducing poverty" [13:13].

Moreover, traditional games and sports are used, as a pedagogical instrument, to transfer cultural elements easily. Basically, there were covert cultural targets of the society which expected to transfer for its young members. Actually, while the boys and girls are playing the game, they would have a chance to learn important adult skills. A report also attests "traditional sports have an important role in the process of forming and developing the character of students" [14:538].

In the sampled society, adult skills like maternal protective skill can be internalize through Monday-Tuesday game. Thus, this cultural game used as a vehicle to transfer essential maternal protective skills pedagogically to teenage girls traditionally. A recently published research shows that "indigenous games have a great impact of the development of cognitive skills for learners and learning with weight of 90.7%" [15:15].

The young man who acquired this ability can defend himself and attack his opponent effectively. By doing so, boys and young men in the study area make ready themselves to be the member of local as well as national guard of that society by learning *Dula Mikach* game.

According to the result, the teamwork spirit is one of socially important concepts in traditional game playing custom. Necessarily, teamwork spirit helps the group to achieve the common goal by working supportively. Moreover, the team gives priority to peaceful negotiation to solve conflict of interest before using force. It has its own contribution for traditional conflict resolution values. A group of researcher in South Africa also reported that "we argue that children can be taught Ubuntu values through participation in well thought-out indigenous pedagogies, including indigenous games [16:104].

Therefore, the socio-cultural role of *Liji Linifelig Metitenal* game serves the society as a means to internalize teamwork spirit among the teenager which helps them in their life long duets. As another researcher claims traditional games are "aim at preparing young members for adult life, including socialization, cooperation and the training of warriors" [10].

These traditional games have a good potential for tourist product by executing different tasks. The first thing is to have a rule and regulation that abide the game and the players. Besides there should be a standby team who can perform the game when there is an arising demand. Since the game is physical, there will be different interests from the tourists' side.

5. SUMMARY

One of the objectives of this study is to describe in what cultural contexts those traditional games and sports are performed. Most of the games are performed regularly at the time of public ceremonies, just to celebrate the festival. Therefore, the context of the games, in the study area, is closely related to celebration of public ceremonies. At that moment, the residents gathered at the middle of the village or at any appropriate playing ground and played different traditional games to celebrate public ceremonies joyfully.

The second objective was to investigate the socio-cultural role of traditional games and sports in the sampled area. As the result impels, in the sampled society, traditional games and sports are a pedagogical instrument to transfer cultural elements easily. Thus, traditional games and sports the society transfers its cultural elements to the coming generation. Therefore, cultural games are used as a vehicle to transfer essential maternal protective skills, the art of defense and attack mechanism, and internalizing the teamwork spirit.

The third objective was to evaluate the potential projections of traditional games and sports for tourism industry. Since, most of the traditional games and sports have performed at the context of public ceremonies such as *Genna, Timiket, Fasika, Buhe, and Ketera*. Potentially, they would be an entertainment and tourist attraction heritages.

RECOMMENDATION

Based on the above result, the researchers recommend the following points. To national curriculum designers: As this study implies some traditional games are not practice in the society now a day. To safeguard them curriculum designer should include them it the national curriculum.

To Zonal and Worda cultural institutions: as a stakeholders need to give attention and set safeguarding mechanism to preserve and transfer traditional games and sports to next generation.

Awareness training shall be provided to Worda and Kebele security guards regarding the practice of traditional games and sports to manage them peacefully.

Cultural institutions need to use traditional games and sports as a small enterprise for attracting eco-tourism industry at the time of public ceremonies.

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