

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF SOCIAL ANTHROPOLOGY**

**WOMEN AND INDIGENIOUS CONFLICT RESOLUTION INSTITUTIONS IN
OROMIA: EXPERIENCE FROM *SIINQEE* OF THE *WAYYU SHANAN* ARSI OROMO
IN ADAMI TULLU JIDDU KOMBOLCHA DISTRICT OF THE OROMIA NATIONAL
REGIONAL STATE**

BY: JEMILA ADEM

A Thesis Submitted to School of Graduate Studies

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Addis Ababa

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Jiddu Kombolcha District of the Oromia National Regional State**

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College of Social Sciences
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Glossary of Local Terms

<i>Abba bokku</i>	owner of <i>bokku</i> (scepter)
<i>Abba duula</i>	Leader of war
<i>Abba gadaa</i>	Leader of <i>gadaa</i> system
<i>Abbaa mirgaa</i>	killer/slayer
<i>Halagaa/Nyapha</i>	non relative, enemy
<i>Assenna</i>	a type of marriage that is arranged based on the will of girls
<i>Ayyaana</i>	spirit
<i>Baarree</i>	large milk container has a symbols of masculinity
<i>Bitoo diimtuu</i>	red bracelet
<i>Bochessa</i>	hot spring water used for medical purpose
<i>Buttaa</i>	abduction, a marriage construct by force
<i>Caaccuu -</i>	parallel to <i>kallacha</i> used among Oromo women
<i>Ciicoo -</i>	small milk container
<i>Daadhii</i>	local drinking made up of honey
<i>Dalaga/dalaqa</i>	ritual dance that occur unconsciously
<i>Dambal</i>	a well known tourists attraction Lake in Adami Tullu Jiddu Kombolcha district
<i>Dambi</i>	a blessed tree under which people pray to their creator
<i>Dhaala</i>	a type of marriage that is constructed by inheriting wife
<i>Eebba Arsi</i>	Arsi blessing
<i>Ejersa</i>	olive tree from which <i>siinqee</i> is made
<i>Elelfata</i>	ululate
<i>Fala</i>	one of the indigenous belief system of the Oromo
<i>Fixaa-</i>	compensation after reconciliation
<i>Gaadii-</i>	material used to tie cow when cow needed to milk
<i>Gabataa -</i>	porridge container used on special occasions like holidays, wedding).
<i>Gadaa</i>	Indigenous socio-economic and political organization of Oromo
<i>Golga/mana</i>	house
<i>Gosa</i>	clan
<i>Guddifacha</i>	Adoption

<i>Gumaa</i>	institution of conflict resolution, compensation paid for wrong doing , revenge
<i>Gumii</i>	assembly of Oromo
<i>Hayyuu</i>	knowledgeable and skilled man
<i>Iddir-</i>	a community level association for funeral readiness.
<i>Iqub-</i>	community level association for short term credit.
<i>Irretcha</i>	celebration center used to pray to God every year
<i>Irsha limat</i>	a governmental organization specializing on farming and farm development
<i>Itillee -</i>	mat made of leather for sleeping on.
<i>Iyya siinqee</i>	<i>siinqee</i> screaming
<i>Jaarsa araara</i>	mediators, elders of reconciliation
<i>Jaarsa biyyaa</i>	community elders
<i>Jarsummaa</i>	mediation by male elders
<i>Kabalaa</i>	traditional music instrument
<i>Kallacha</i>	materials that <i>Abba Gadaa</i> puts on his forehead
<i>kebele</i>	the smallest administrative unit of government structure
<i>Kooraa</i>	thing used to make horse back to comfortable to seat on
<i>Malkaa/ laga</i>	river stream
<i>Miilbeetoo</i>	sister replacement, a type of marriage constructed by replacing the deceased sister
<i>Moonaa</i>	compound for cattle
<i>Mukessu/ Abaaruu</i>	cursing
<i>Mutaa</i>	material that women use to sew different ornaments and materials in home
<i>Ohoyyoo/naqata</i>	a marriage arranged by families of couples
<i>Oromsuu</i>	Assimilating
<i>Qaalluu</i>	a person on which spirit descend
<i>Qanafaa -</i>	ornaments that Oromo women wear on their forehead during maternity.
<i>Qorii -</i>	porridge container.
<i>Qucaa</i>	a mechanism to punish thief and robbery
<i>Rakoo</i>	a sheep slaughtered for marriage purpose
<i>Saddeta</i>	name for group of women under <i>siinqee</i> institution
<i>Seera ambaa</i>	customary law of Arsi

<i>Seera gadaa</i>	<i>gadaa</i> system
<i>Seera gumaa</i>	<i>gumaa</i> system
<i>Shimo</i>	boiled wheat or beans served at a funeral after the burial ceremony is over
<i>Shubisa</i>	dance
<i>Sissa and qabatte</i>	mechanisms that used to invade and grab other tribe
<i>Tsere tebay</i>	insecticide
<i>Tullu shimbirro</i>	birds island
<i>Waaq</i>	Creator /God
<i>Waddessa</i>	<i>Cordia Africana</i> tree (scientific name)
<i>Walgeti Rophi</i>	a place where Hippopotamus are mostly found
<i>Wantee -</i>	materials solder used in fight to block the arrow from opponents.
<i>Warega</i>	a solemn promise made to God or Spirit
<i>Woreda-</i>	an administrative unit of government structure.
<i>Zeekara</i>	cultural song

ACRONYMS

CBO: Community Based Organization

CDRM: Customary Dispute Resolution Mechanism

CSA: Central Statistical Agency

CSO: Community Service Organization

E.C: Ethiopian Calendar

FGD: Focus Group Discussion

G.C: Gregorian Calendar

Km: Kilo Meter

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Abstract

The central aim of this thesis is to study the practical and potential roles of the Arsi Oromo women in indigenous conflict resolution mechanisms with specific reference to siinqee institution. As an institution siinqee represents the over all aspects of the Arsi women. It protects their rights. It is the ritual stick of Oromo woman that can play cultural, economic, political and religious roles in the Oromo society. It has various symbolic representations such as a symbol of marriage of Oromo women, a symbol of power of Oromo women, a conflict resolution mechanism, a ritual stick used for praying and cattle ride purpose. The women in the Oromo society, are considered as a symbols of mediation and peace building. As an institution of conflict resolution, siinqee resolve, conflict between different social groups, like between spouse, between mother and son, between the Oromo and different ethnic groups and so on. Women are considered as peace makers and respected by all members of the community. They can resolve from small dispute to violent conflicts that occur in the community. Relevant information for this research has been gathered from both primary and secondary sources. With regard to collecting the primary data, key informant interview: structured and semi-structured interviews, observation and focus group discussion was conducted and the information was gathered depending on the objective of this study. The general emphasis of this study specifically focused among the Wayyu Shanan Oromo of Arsi Oromo in Adami Tulu Jiddo Kombolcha Woreda of Eastern Shawa Zone.

CHAPTER ONE: Introduction

1.1. Background of the Study

This thesis focuses on the role of women in indigenous conflict resolution mechanisms with specific reference to *siinqee* institution in which women could resolve conflict by using their *siinqee* in Adami Tulu Jiddu Kombolcha *Woreda*. Many scholars and researchers from different fields of study, in their study of conflict and conflict resolution mechanisms identify many traditional types and causes of conflict. Aubert, Vilhelm, (1963:26) has defined conflict by citing (Murphy, 1947) and says "the term conflict is ambiguous. It is applied to neutral processes, to internal psychic states and to individual choice of action".

Similarly, (Nnoli 1998 cited in Okoh, 2005: 92) has explained conflict as disagreements come up from differences in the interests, ideas, ideologies, orientations and precipitous tendencies of the people concerned. These disagreements are inherent at all levels of social and economic interactions of the society. It may therefore exist at the individual, group, institutional, regional, national and international levels. Conflict is thus a pervasive phenomenon in human relationships and has been seen as the 'basic unit for understanding social existence'. Actually. Lan (1997: 28) has somewhat similar ideas about conflict with above writer. As the writer has explained by referring ("Editorial," 1957), conflict happens in various circumstances such as "between and among members of a family; between labor and management; in political parties, religious groups, formal organizations, and nations; and even within a single mind".

Conflicts may exist every time and everywhere in the daily lives of the society.

Conflict is an inherent and ubiquitous element of human society, from the dyad to the largest human group. There is no human group or society in which life moves along in harmony at all times. Individuals do not always do what society expects them to do, and they frequently behave in ways that disrupt the social order. Every society is aware of the repercussions of unresolved conflicts. Consequently, every human group has developed informal and formal mechanisms to bring about conflict resolution." (Offiong 1997:423)

Jemal Sano, (2012:1) emphasizes that "conflict is unavoidable as long as human interactions exist in any community". He has stated that its causes are difference of "interests, prejudices, need and ambition". Ways of its resolution may be different from place to place, from society to society, from country to country, from continent to continent etc based on the nature and causes of conflicts. It may be based on its simplicity and complexity.

Meron Zeleke, (2010:63) while studying religious institution in conflict resolution writes that the "traditional institutions of conflict resolution play a very significant role in the day-to-day lives of Africans in general and Ethiopians in particular". Among the Oromo in general and the Arsi in particular, there were and still are indigenous institutions and practices of conflict settlement. For some minor disputes, local elders at the level of neighborhood can act as mediators to reconcile the parties in dispute. Other cases, which local elders fail to settle and which, from their very nature, call for the involvement of supernatural beings, go to the religious institution (Knutsson, 1967:110).

In Oromo community there are several customary conflict resolution mechanisms. They are such *Gadaa* system or *Gadaa* council, *jarsummaa*, *Qaalluu* system or decision of spiritual leaders , *gumaa* system, *siinqee* institution etc. *Gadaa* system is one of the interesting ways of conflict resolution institution and well respected among the Oromo community in Ethiopia (Deselegn etal, 2007: 148). "During their long history of egalitarian culture, the Oromo developed a uniquely democratic socio-political structure known as *Gadaa*" (Cerulli, 1922; Huntingford, 1955; Asmerom, 1973; Melbaa, 1991 cited in Kuwe, 1997: 116) which can be taken as a symbol of practicing collective approach. However during the period of *Gadaa* rule, women were actively excluded from the politico-military structures by the *Gadaa* rule, they were not born into a *Gadaa* grade; they were only married into one (Asmerom, 1973:19). Women are also able to convince their husbands, sons, brothers and fathers to stop fighting and settle their cases through negotiation. Women have special skills and power in settling conflicts. As a result Oromo women formed collective struggle through building the *siinqee* solidarity.

Siinqee is a stick symbolizing a socially authorized set of rights exercised by Oromo women. Gemetchu, (1993), Esrael, (2009), Desalegn etal, (2007:152) assert that there was a check and balance mechanism built into the *Gadaa* system by which *siinqee* was institutionalized, and

women formed parallel organizations of their own which actively excluded men. The most important principle of *siinqee*, is building sisterhood and allying to fight against oppression. *Siinqee* institution is one of an indigenous conflict resolution mechanism of Oromo women. *siinqee* plays, social, economic, religious and political roles among Oromo women. Women of Oromo fights with their *siinqee* when their rights are violated, when conflicts happen between the same or different groups, neighbors, clans, nation etc. a woman fights a battle with *siinqee* to control conflict (Kuwe, 1997).

In this study, efforts are going to be made to identify the types of and cause for the major prevailing conflicts, their impacts on the society in general and women in particular, the role of women in conflicts and indigenous conflict management practice with specific reference to *siinqee*, and the status of women's participation in the associated social institutions and ceremonies among the Arsi Oromo community residing in the Adami Tullu Jiddo Kombolcha district of Oromia Regional State. Accordingly, this study discover the system of conflict management in the targeted community, and examine the socio-cultural settings of women's representation in the system. Some of the important elements of the socio-cultural settings of the community in the study area in one way or another related to conflict and indigenous conflict resolution mechanisms will be among the key focus area of the study.

1.2. Statement of the Problem

Conflict is one of the social events of human being that are inevitable at all but could be managed through various mechanisms. Conflict is not necessarily limited to just overtly violent situations as there are also non-violent ways of manifesting the prevalence of contradicting needs, ideas, interests and ideologies between and/or among individuals, groups, clans, societies, regions and states. Conflict is “basically understood as the pursuit of incompatible goals by two or more actors...over scarce resource or the attempt by one actor to impose its ideology over the other” (Esrael, 2009: 5). Esrael has stated that the women have small contribution in conflict resolution process and it is limited to small area specifically in Arsi and works minor cases. Dejene (2002) argues nowadays *siinqee* exists as a ritual stick having the religious and moral authority of women and it could be employed on ritual events by having of demanding for mercy after homicide. He also writes that the *siinqee* institution works hand in hand with the *Gadaa*

system as mechanisms of checks and balances. It is commonly known that women are restricted to domestic work and are excluded from public activities, including conflict resolution in most parts of the Ethiopia including Oromia. In this regard, Asmerom (1973:19) shows that the Oromo women are entirely excluded from *Gadaa* age grade. On the other hand, he assests that the system is uniquely egalitarian in which women too have roles to play. Kuwee (1997) also discusses that the *Gadaa* system, which seemingly excludes women, has designed an institution known as *siinqee* that actively excluded men. Kuwe has asserted that *siinqee* institution plays social, political, and economic aspects of the Oromo women. Abera (1998) stated that there is evidence that in the old days, women played a very important role in opening negotiations to settle disputes that resulted from homicide among the Oromo. Similarly Jeylan (2004) asserted that women have involved in rituals of conflict resolution. But he did not clearly explain their roles in conflict resolutions.

Different categories of a society can play their own participatory and specific roles in managing conflicts existing in their respective communities. Among the societal classes that can have the lion's share of conflict resolution potential are found to be women. Despite the fact that the role of women in the overall livelihood improvement and efforts is not well-considered in most of our societies, it is becoming obvious that almost no effort excluding the genuine involvement of women can be achieved as required. Since women make half of the entire populations and also emanating from their maternal proximity to children and the whole family, their role in all aspect of human activities need to be given a due attention and significant recognition.

As per the researcher observation and familiarity about the area, it is known that the majority of the disputes among Arsi Oromo were settled through traditional procedures. Moreover, different authors have studied but they did not discuss the *siinqee*, which is one of the traditional conflict management mechanisms practiced by Oromo women and the area that has not been given due attention is the conflict prevailing along their causal factors; to what extent indigenous conflict management and resolution mechanisms exercised by the Arsi Oromo community; the status and role of women in the targeted community on those indigenous conflict resolution schemes used. In addition, the cultural and societal settings that help and/or bound women to play their role in indigenous conflict management interventions in general and *siinqee* practice in particular

among the Oromo indigenous conflict management practices are relatively less studied. So, this study examines the roles of the Arsi Oromo women in conflict management with special emphasis on practicing use of *siinqee*.

In spite of the prevalence of various cultural and indigenous conflict and conflict management resolution events among the Arsi Oromo residing in the study area where women have a remarkable role both in promoting and managing the case, not much attention has been given exploring the status of women there on the subject under study.

Besides, even in most of the existing few ethnographic writings targeting various groups in the country, in general and the Oromia region in particular, the authors tend to neglect the role of women in the various social, cultural, and economic interventions of their respective communities. Here, most researchers tend to gather the vital information relating to the roles and contributions of women from women themselves. Hence, most of the study reports on such issues are found to be very patchy and lack sincerity that in turn hinders them from giving their reader full reliable picture of women and their role in their respective community. Those who studied conflict resolution have not given due attention to women's role in conflict resolution of their respective society in general and of Arsi women in particular.

Hence, in the this study, exhaustive efforts are used in order to investigate the potential and real roles of women in the study area in managing the different sorts of conflicts rising between and among individuals, groups, societies, and administrative entities at the local level. In light of the existing contradictory views, this research looks at the role and place of women in conflict resolution with specific reference to *siinqee* of the Arsi Oromo the current practice as both activators and beneficiaries to fill these missing gaps.

1.3. Research Question

This study addresses the following research questions:

- What are the major types of conflicts and factors that have been cause for conflict among the Arsi Oromo?

- What are the indigenous conflict management and resolution mechanisms of the Arsi Oromo?
- What are the status and role of women in indigenous conflict resolution schemes practiced in the study area?
- Are there any cultural and societal settings that help women to play their role in indigenous conflict management interventions practice?
- Are there any sort of social, cultural, and gender-based settings and practices that hindered (bounded) women from playing their role in indigenous conflict management and related practices?

1.4. Objectives of the Study

1.4.1. General Objective

The general objective of this study is to explore the role of women in indigenous conflict resolution institutions in Oromia with focus on *Siinqee* of the *Wayyu Shanan* Arsi Oromo in Adami Tullu Jiddu Kombolcha District of the Oromia National Regional State.

1.4.2. Specific Objectives

The current study has the following specific objectives;

1. To identify the types of conflicts prevailing in the study area along their causal factors;
2. To investigate indigenous conflict resolution mechanisms exercised by the Arsi Oromo community of the study area ;
3. To identify the role of women in the targeted community on those indigenous conflict resolution schemes practiced in the study area;
4. To find out if there are any cultural and societal settings in the targeted community that help women to play their role in indigenous conflict management interventions practiced there; and
5. To find out if there are any sort of social, cultural, and gender-based settings and practices that hindered (bounded) women from playing their role in indigenous conflict management and related practices.

1.5. Significance of the Study

The findings of the study are intended to provide a brief, reliable and up-to-date account on the role of women in Adami Tulu Jiddu Kombolcha *Woreda* in conflict management and other supplementary social, cultural, and even economic practices of the community at large. Since there is no sufficient professional writings on the status of women in the targeted community and their overall role in social practices such as conflict resolution, the current study is to contribute at least few areas of the issue through provoking the researchers and providing them with basic and preliminary information on subject under study. It is also assumed to serve as a relevant and reliable ground for policy makers, development partners (government bodies, civil society groups, community based organizations, etc.) in their endeavors towards initiating, implementing, managing and supporting the holistic and sustainable development of the study area and other similar localities of the state.

1.6. Scope of the Study

The study covers the Arsi Oromo living in the Adami Tullu Jiddu Kombolcha district of the Oromia National Regional State with regard to investigating the women and indigenous conflict resolution institutions in Oromia: experience from *siinqee* of the *Wayyu Shanan* Arsi Oromo in Adami Tullu Jiddu Kombolcha District of the Oromia National Regional State. Adami Tullu Jiddu Kombolcha District is one of the districts in the region where the targeted community of the Oromo reside at large. The district is located in the East Shewa administrative Zone. Batu is the administrative capital of the district and it is located at a distance of 160 KM on the main road line from Addis to Hawassa. For this study, the Arsi Oromo women in Adami Tullu Jiddu Kombolcha District were selected to undertake the research. The main reason behind selecting this district is as per the information gathered and from researcher familiarity about the area; is that it is the place where *siinqee* has been highly used for conflict management and also according to 2007 Ethiopian census report, general information on the number of population was 213,302 among this the majority (116,814) of the populations were Oromo and Muslim, which constitutes 81.77% of the total population. Here, sampled dwellers of the area (mainly female), community elders, leaders of indigenous social institutions, leaders of CBOs, CSOs, other organizations that are currently working on similar social and cultural issues and relevant

government bodies from the study area are contacted during data collection of this study one way or another

1.7 Limitations of the Study

To start with issue of language since I am native speaker I had no language constraint with the studied community. But this does not mean that my research is free from any problem. During this research process there had been a number of constraints and limitations. There were infrastructure and time limitations. Due to shortage of time, I was unable to observe the ritual of *siinqee* in resolving conflict. The other limitation was, as the Arsi women are very busy and engaged in many activities, sometimes it was very difficult to sit and chat with them for a longer period of time. So, I tried hard to get as much of their time as possible by joining them, in which I fairly succeeded.

1.8 Research Design and Methodology

Relevant and necessary data is needed for any research to reach to the final conclusion and to answer the research questions. The research is designed and employed a qualitative approach. To collect the necessary and relevant data the I was used various methods like key informant interview, focus group discussion and observation.

1.8.1 Data Sources

Both primary and secondary data are planned and utilized in this study. The primary sources of data was Arsi Oromo community living in the Adami Tullu Jiddu Kombolcha District of the Oromia National Regionan State who have different societal status (men, women and the youth) such as elders, *kebele*, *woreda* and zonal administrative personnel, leaders of indigenous social institutions, leaders of CBOs, and other organizations working on similar social and cultural issues, and relevant government bodies from the study area, whereas the secondary sources will include official documents and related literatures to enrich the primary data. The information from elders, leaders of indigenous institutions and women helped me to know more about

conflict resolution mechanisms and roles of women in resolving conflict in the society. The information from administrative personnel and other organizations helped me to write about background of the study area and population.

1.8.2 Methods of Data Collection

As highlighted above, the study used both primary and secondary sources. With regards to collecting the primary data, key informant interviews; structured and semi-structured interviews, and focus group discussions, were conducted depending on the type of information I intended to gather. And finally, personal observation methods were used for collecting the data on specific issues and research targets, the attitude and perception of the target, and the existence of supplementary method such as systematic interview was utilized.

I prepared a list of questions for all interviews beforehand, however, more questions was asked depending on the rapport between me and interviewees. All interviews was conducted in *Afan Oromo* as it is the local language, I and informants speak and did not used the service of translators which is audio taped and translated and transcribed as necessary.

1.8.2.1 Primary Source

Key Informant Interview

Interviews can give chance for informants to express the situation in their own ways. It is “a method of data collection that involves researchers asking respondents basically open-ended questions” (O’Leary, 2004: 162). There was a peoples selected in a purposeful sampling who have an ample knowledge and experiences regarding the role and real status of women in the targeted community on the *siinqee* indigenous conflict resolution and its process. “[G]ood key informants are people whom you can talk to easily, who understand the information you need, and who are glad to give it to you or get it for you” (Bernerd, 2006: 198). In-depth interviews, particularly of primary informants, are an essential part of an anthropological inquiry since it allows the concerned individuals to speak for themselves. This research, therefore, significantly relied on informant interviews for its primary data. In-depth interviews with key informants were conducted with nine women, two community elders and three *Gadaa* officials regarding the gender-based settings and practices in the targeted community that have hindered women from

playing their role in social, economic and cultural issues to come up with, a brief, reliable and up-to-date account on the role of women in the study area in conflict management. Experts of Adami Tulu Jiddu Kombolcha Culture and Tourism Office informed me locations of the well known women and elders. Based on that information I selected my key informants.

Structured and semi-structured interviews were conducted with numbers of experts from gender and culture and tourism offices depending on the type of information I intended to gather. Structured interviews were basically employed with governmental and non-governmental office employees. Bernerd, (2006: 213) said that “structured interviewing can get in the way of your ability to communicate freely with key informants.” Semi-structured interviews were conducted with selected informants who are my primary informants. Because, it “allows the researcher to ‘probe’ for more detailed responses where the respondent is asked to clarify what they have said” (Gray, 2004: 214). Besides note taking, based up on the consent of the participants, I recorded the data obtained.

Focus Group Discussion

Focus group discussion is one among the crucial techniques of qualitative data collection in social sciences in general and anthropology in particular. As Longhurst in Hopkins (2007: 528) says “focus groups are useful for 'researchers wishing to orientate themselves to a new field' and can enhance the role of the research participants in regulating the research findings.” I conducted FGD at Batu and Garbi Biddanna and two at Bulbula *Kebele*. My first FGD was with both workers from gender office and Adami Tulu Jiddu Kombolcha culture and tourism office. The remaining three FGD is held with women. I used two hour to two and half hour for each FGD session. This method was used to gather data on *siinqee* institution and attitudes of the community on the roles of women in conflict resolution. Participants of focus group discussion were selected through snowball sampling technique in cognizant to age, roles in the community, participation in the conflict and conflict resolution mechanisms and work on gender issues. My role in this case was limited to facilitation and posing questions when necessary.

Observation

The researcher would have liked to engage in participant observation which is the all-time favorite of anthropologists, but the nature of the topic to be investigated does not allow it. I did not get chance to participate in actual *siinqee* ritual while I was on the field, but I have participated on *Tajo Roba irretcha* or thanks giving ritual which was celebrated on 5th January, 2014 at the Lake Dambal and public ceremony of March 8 which was celebrated on 28th February, 2014 at *Galma Oda Woyyu*. Instead, observation was most appropriate for this investigation because it was added depth to my perspective. I had to be content with observing the different situations and day to day lives of the society. Observation is a systematic method of data collection that depends on a researcher's capability to collect data all over his or her senses. (O'Leary, 2004: 170). It "provides an opportunity to get beyond people's opinions and self-interpretations of their attitudes and behaviours towards an evaluation of their actions in practice" (Gray, 2004: 238). It also enables researchers to record necessary information that become the basis for making descriptions from which participants bring their explanation (Stringer, 2007: 76). In addition to what will be gathered from informants from the emic point of view, observation allows the researcher to formulate her own view of at least part of the issue the researcher aims to research. Beside the information obtained from the participants in various mechanisms above, I made personal observation throughout the study and need to have field notes.

1.8.2.2 Secondary Sources

The secondary data required for the study was gathered from relevant reference materials, finding reports of studies, books, journals, published and unpublished materials such as thesis, PhD dissertations etc. on similar issues, reports from relevant government bodies, relevant legal documents issued by the concerned governmental bodies, and website sources with relevant documents.

1.9 Sampling Procedures

Due to cost related to budget, time, equipment and material constraints the I selected appropriate samples from the general population. For this study purposive with some elements of snowball sampling approach was employed. So, sampling was mainly influenced by the relevance of the study elements in terms of the research objectives. Thus, purposive sampling was favored in this study as it allowed for variation and enabled particular choices to be made relative to a particular research situation.

In order to arrive at an in-depth investigation of the role of the women in conflict management practice in research area, representative sample or selection peoples who are represent the society by their knowledge and skills of conflict resolution and about the cultures, tradition and about the society were taken from the target population with employing the sampling techniques, preferred for this study. While collecting data first I asked experts of Adami Tulu Jiddu Kombolcha Culture and Tourism Office to inform me the locations of the well known women and elders. Based on that information I selected my key informants. Accordingly, I interviewed 15 participants and was conducted four focus groups, each having 6-8 participants two at Batu and Garbi Biddanna and two at Bulbula *kebele*. I selected this participants based on the interview I conducted with them before. Moreover, I conducted personal observation. So, that all the necessary data sources were contacted for the qualitative study.

1.10 Methods of Data Analysis

In line with the qualitative research design paradigm planned to adapt in this study, qualitative data analysis methods were employed. I conducted document analysis to get the necessary and reliable information by reviewing the available documents and tried to make a link between different variables regarding to the *siinqee* institution and its process. This method then helped me to cross check and triangulate the data obtained through interview and focus group discussions and observation. So, the qualitative research method is the most selected method that is used in the course of conducting this study. The method is preferred in its ease for analyzing and interpreting non quantitative data that are to be gathered on social, cultural, and gender-based parameters of the study.

1.11 Ethical Considerations

I maintain due care and diligence to ensure that the information that the respondents was provided remain as confidential as possible. In this regard, the identity of the responding and organizations were protected by withholding the names of the research entities as well as all persons who were participated in the study. All data was collected solely pertaining to the key research objectives of this study and to answer all research questions mentioned above. The responding organizations and individuals also have an opportunity to access the research results once the data analysis process complete.

1.12 Organization of the Study

This thesis is composed of six chapters. The first chapter deals with background of the study, the statement of the problem, the objective of the research, research methodology and methods. The second chapter is about the literature review pertinent to the research topic and contains theoretical issue. The third chapter discusses the background, kinship and marriage practices, socio-economic features, political organization and believes system of the Arsi Oromo. The fourth chapter deals with the conflict and the role of women in conflict resolution; *siinqee* as a symbol of marriage of Oromo women, as a ritual stick used for praying, as a ritual stick used during cattle raid, as a symbol of power of Oromo women, as an institution of conflict resolution, *siinqee* migration, *siinqee* Curse, jarsummaa, gumaa, the relationship between indigenous institutions of conflict resolution and formal court and finally change and continuities of indigenous conflict resolution institutions among the *Wayyu Shanan* Oromo. Chapter five is the conclusion part.

1.13 Field Experiences

My field experience in Adami Tulu Jiddo Kombolcha was very interesting during a two month fieldwork (that was from January 2 to March 3, 2014). In order to collect data from the sample research entities, I first acquired formal letter from my department. After receiving confirmation that the entities permission for the study to commence, I immediately visited the entities to deliver instruments to the identified respondents and conducted interviews with selected

personals. During my fieldwork, first I visited experts of Adami Tulu Jiddu Kombolcha Culture and Tourism Office and they informed me the locations of the well known women and elders. Then I met Shomma Barre at Garbi Biddana and she introduced me to her friends and neighbour women. They accepted me as their relative and shared what I need from them. I had a chance to meet some people who were very much willing to share their experience and what they know about Oromo in general and Arsi culture and history in particular. They were very much surprised that I came, especially being a girl and alone, to know about the Oromo culture. So, every time I met them they adviced me to be strong and asked me if there was a problem. Especially women were willing to provide me with any information and shared with me their experience freely.

CHAPTER TWO: Theoretical Framework and Literature Review

2.1. Theoretical Framework

There are theoretical approaches such as symbolic interpretation, feminism and structural functionalism that can help me in explaining the functions of *siinqee* and its institution. The theory of interpretive anthropology, of Clifford Geertz is one of the best theories that can help me in interpretation the symbolic representations of *siinqee*. The importance of symbolic or interpretive anthropology is that it is a instrument for examining specific aspects of a society that involve symbolic representation to interpret the social structure and what is respected to a particular society. It is important to know "meaning, beliefs, values, worldviews, forms of feeling, styles of thought in terms of which particular peoples construct their existence and live out their particular lives" (Geertz, 2002, :10)

Geertz has stated that law is a type of social abstraction that is driven by culture and imagination intended to regulate social activities or life. He argued that there is a direct relationship and attachment between law on the one hand and myth, ritual, ideology, art or classification systems. In addition, he was famous in focusing on structures of meaning, primarily on the symbols and systems of symbols through whose agency or structures are formed, communicated, and imposed. Lastly he argued that cultures may be 'read' as if they were texts, and has gone far, especially early in his career, towards trying to show that cultures are integrated in a 'logic meaningful' way (ibid, 1983:182).

According to Ellen Lewin, in her introductory part of her book "*Feminist Anthropology: A Reader Blackwell Anthologies in Social & Cultural Anthropology*"(2006), early in the mid-1970s feminist anthropologists from Great Britain and Europe, and from elsewhere in the world have major contributions in studying women by shifting their concern to the issues relating inferiority of female and the superiority of male cross-culturally. Everywhere they had studied they found the societies in which is male dominated and female subordinated. They were thinking about the ways that can help them to accomplish on constant '*social injustices*'. Similarly, Moore, (1999:152) has states that "in societies where women were apparently clearly subordinate in

domestic, economic and political life could also be those where symbolic principles and cosmological beliefs valued powerful aspects of femininity."

The structural functionalist theory is one of the most important theoretical approaches to the study of conflict. The structural functionalist says conflict is bad that disintegrate the unity of society. Nader (1968) recognized that this theory emphasized both the structural sources and the structural functions of conflict. In view of that, Lewellen (2003:6) asserts that the structural functionalist considers society as an equilibrium system whose component parts play a role in the maintenance of the whole. Therefore, as part of social life, conflicts too work towards the maintenance of the social structure.

Similarly, (Bemlaku et al, 2010: 98) says that "according to the theory of structural functionalists, social institutions are functionally integrated to form a stable system, and a change in one institution will precipitate a change in other institutions. Societies are seen as coherent, bounded and fundamentally relational constructs that function like organisms, with their various parts (social institutions) working together to maintain and reproduce them". *Siinqee* institution is one of the social institution in which married women collectively plays socio-economic, religious and political roles in the society. This institution is known by its incorporated especially in resolving the conflict among the Arsii Oromo community.

2.2. Literature Review

This part is discusses about conflict types and causes, nature and cause of conflict in Africa, conflict resolutions in Ethiopia, role of women in conflict management practice and institution for conflict resolution (*siinqee*) based on reviewing literatures on this perspective issues.

2.2.1. Conflict Types and Causes

It is quite common that to see conflict everywhere. But resolving conflict is difficult work without understanding the issue and the cause of the conflict. As known throughout the world the nature, cases and resolution mechanisms for conflict can be different as the owners of that affairs may be dissimilar. However the aim of resolution methods is to solve the problems caused the conflict among human beings, build peace in human environment, construct sustainable peace in

human mind and in communities. Actually, Norbeck (1963: 1254) has asserts that "Anthropologists have not failed to note social conflicts, but they have generally regarded the conflicts as socially disruptive and have directed their attention chiefly to attempts to understand causes and modes of resolution. Only in recent years has anthropological thought turned to serious consideration of the idea that conflict may have positive as well as negative functional aspects."

Hence as Dagne Shibru (2013: 48) has pointed out "Conflict resolution is an attempt to deal with the root causes of conflict and eliminating them by altering and restructuring the institutions, forces and systems that perpetuate such conflicts. Conflict resolution is a broad term which implies that the deep-rooted sources of conflict are addressed, and resolved." Dejene, (2002) has also discussed different kinds of causes of conflicts with the idea of biological theorists that says "causes of conflict are deep rooted in our biology". As Schellernberg (1996) cited in Dejene, (2002:12) the "view of conflict has its root in the work of Freud, who believed that violence is rooted in our basic nature as animals. Human conflict is inevitable not because it is part of social life, but for it is a biological fact lying within us all." According to this theorists conflict has connection to us by nature which is difficult to accept as true. Because I did not think that human being in nature is causes of conflict. Opposing the biological theorists according to human needs theorists as (Lederach, 1997 cited in Jemal, 2012: 34) asserts that "the basic causes of conflict are social and economic imbalances".

In our country scholars from different fields of studies have wrote on conflict resolution mechanisms in different community. They have just more or less the same ideas and words about the cause of conflict in Ethiopia. Most of them were agreed up that the major causes of conflict are more of the result of natural and social factors. Jane etal, (2008: 17) has stated the same ideas. Types of conflict in Ethiopia are inter-ethnic conflict, gender related conflict, conflicting religious perceptions, cross border conflicts. Historically, individuals, social groups and societies have disputed and competed against one another over scarce commodities and resources- land, money, political power, and ideology. They have even fought one another in order to control these resources and commodities. But at the same time, human societies and groups have found

their own ways and means of resolving conflicts (Assefa, 2008: 50f, Jean Monnet group 2006: 11).

Scarce of natural resources such as water and pasture for live stock is the major causes of conflict in pastoral areas of Ethiopia (Jane et al, 2008: 16, Esrael, 2009: 1, Desalegn et al, 2007: 155, Yohannes, et al, 2005:10). Thus, they have asserts that increased by drought, flood and famine, the lack of natural resources leads to ethnic conflicts; rivalry over grazing land, water and fishing resources; environmental degradation and over cultivation; and, amongst pastoralist communities, cattle raiding and so on are the major causes of conflict. They were stated that both intra and inter ethnic conflicts over the use of natural resources are common especially in Borana areas.

Similarly, (Woubishet 2011, Jemal, 2012) were pointed out that issues of divorce, communal property, conflicts over issues of boundary, natural recourses, commercial case, criminal case like theft and etc are the common sources of conflict among the communities they have studied. Another issues regarding cause of conflict is the issues of taking women as source of conflict. Jane et al, (2008: 17) has stated that women are accused of using various ways of instigating men to go to war. They praise men who join the war without hesitation and at the same time they also ridicule, irritate and abuse those who are unwilling to join the war especially in rural areas of Gojjam and South Omo zone. So whatever its cause conflict resolution involves having skills related to conflict resolution, self-awareness about conflict modes and conflict communication skills for resolving conflict in our community.

2.2.2. Nature and Cause of Conflict in Africa

Scholars from different fields of studies believes that the issues such as boundary, ideology, political, social, religious, economic, environment and natural resources are typically the main sources for conflict throughout the world. The African conflict causes also among these concepts. Conflict is a long-standing in the history of human kind and therefore customary, expected and inescapable action can resulted in undesirable and very destructive impacts on economic growths and development. Obviously Conflict is an implication of disagreement among different parts in every aspect. So that in Africa most of the time the conflict arise based on territory/boarder, natural resources, racism, colonialism as well as some times religion

fundamentalism also takes place throughout the continent (Baye, 2010, Assefa, 2008, Okoh, 2005).

Baye, (2010: 14-15) has pointed out that conflict on boundary issues are normally caused in almost all countries in Africa and it can be dissimilar based on the necessity of the boarder constitute for who claimed about it. For instance in some parts of the continent the border conflicts can be stirred from the need of controlling the crude oil while in other parts it raised from the other natural resources such as water, fertile land and so on. Generally the border conflict as a nature, it raises connectively with the important natural resources that abundantly found in one region and but shortage in other region. For example in the case of North African countries the Nigerian and Cameroonian conflict about 'the Bakassi Peninsula' is one of the border conflicts. This kind of Civil wars was happened between Sudanese nations which now separated in to two countries after mass sacrifice for freedom by the Christian followers of southern Sudan (ibid, Assefa, 2008: 53) . Similarly Assefa asserts that this kind of boarder conflicts was happened in different parts of the continent such between Ethiopia and Eritrea, Somalia and Ethiopia, tribal wars in Somalia.

In addition to boundary/ terrestrial conflict as national and international stage the internal ethnic conflict on sharing the natural resources in between country to country and inter country is the other most widely known conflict among African nations. Such kind conflict rises among the dried land areas and in the people leading nomadic way of life style. In this area the natural resources such as grazing areas, land for grass, water and sometimes forests can be the main reason for conflict among the nation. This type of conflict was occurred among the community living in the Eastern Equatorial along Kidepo Valley (Brock-Utne, 2001). The main reason for their conflict was the cattle rustling as well as the grazing materials and the water for their cattle during dry seasons.

Similarly this type of conflict frequently happened among Ethiopian nation, nationalities and people that living in as pastoralist and semi pastoralists' area due to their need to take control over important natural resources and suitable environments for their survival. Such like violent occur mostly in the south parts of Ethiopia along the valley of Omo river specifically known South Omo among the Kuraz and Hamar ethnic group (Yohannes etal. 2005).

2.2.3. Conflict and Conflict Resolution in Ethiopia

In Ethiopia there is evidence of observations on the mechanisms of conflict resolution. Assefa, et al (2011: xii) have points out customary conflict resolution mechanisms are basically practiced in all parts of the country and especially rural communities "prefer the traditional law to the formal justice". These conflict resolution mechanisms appear for long times and still practicing in Ethiopia because there are different kinds of "inter-group" conflicts which were persistent. The customary conflict resolution mechanisms are more important than governmental institution to know the root cause of conflict (Assefa *et al*, 2011: 361).

Based on Meron's observation in Ethiopia, the court of the sheikhs as one religious institution of conflict resolution can play special role in resolving conflict starting from 1930s among the communities in Jille Dhmugaa district. She has also discussed about the importance of religious institution as well as the role of the traditional institutions in resolving conflict. She asserts that "the religious institutions of conflict resolution are considered by many to be free of the major drawbacks of the state legal system – described by many as being mainly evidence-driven and containing the possibility of false allegation and testimony." (Meron, 2010: 65). On the other hand the conflict resolution mechanisms among the nation nationalities and people of Ethiopia are not completely similar even though the objective is for same purpose. For instance the northern part of the country particularly in Gojjam used the mechanisms such as *Ikub*, *Iddir*, *Mahiber*, *shimagle*, *mahala* (Getachew, 1998).

According to Woubishet, (2011: 183) Wofa Legesse institution is one of the well known customary dispute resolution mechanisms which are known by resolving various types of conflict in North Shoa community. This institution is "a complex CDRM predominantly led by beliefs in spirits and *astaraki* shimagilewoch (elders effecting reconciliation)". Accordingly, both the court of the sheikhs and Wofa Legesse institution can play major roles in resolving conflicts of different types, starting from minor disputes between individuals on issues such as communal properties and natural resources, criminal cases like homicide and theft, as well as inter-ethnic conflicts (*ibid*, Meron, 2010: 69).

Bemlaku et al, (2010) studied the conflict and causes of conflict among nation nationalities and people in eastern Ethiopia in the pastoralist communities. These pastoralist communities are confined in three regional states of current Ethiopian political map structure such as Oromia regional state, Afar regional state and Somalia regional state. These pastoralist communities also as other parts of pastorals computed to control valuable natural resources such as water resources, fertile grass lands to for their cattle. These communities also well known for their homogeneity in the aspects of social economic, cultural, religious and other life style that they have in common as their ancestors Cushitic family.

Widely throughout the world the purpose of conflict might be different as explained by plenty of social sciences scholars because for some group the conflict purpose is to control over important natural resources while for other group is to control the political authority. Also for some group the purpose can be about the religious fundamentalism where for other group it may be about racism and so on. However, for the all conflict justifications the aim of resolution somehow similar because the conflict resolution necessity is to create socially, psychologically, mentally peace societies. But the resolution mechanisms depend upon the causes of conflict, nature of conflict, cultural background of the participants, religious background of the participants and other social and legal framework of the area. For instance in horn of Africa there is different mechanisms adopted to solve the conflict among communities. Ethiopia is the widely known country in horn Africa that holds more than about eighty five ethnic groups. Among these ethnic group Oromo is the widely known nation. As many in number and its widely spread Oromo nation has its own indigenous culture to solve the conflict raised among its group and other nation, nationalities and people of Ethiopia. As explained by plenty of social sciences scholars the Oromo nation are one of the Ethiopian nation nationalities and people that has its own different indigenous institutions of conflict resolution, “justice administration and peace building” such as *gumaa*, *ilaafi ilaamee*, *gada system*, *siiqqee*, *ateetee*, *harma hodhaa*, *guddifachaa*, Oromo religious institution such as *qaalluu* and so on. (Assefa, 2005, Tamene, 2013: 55, Esrael 2009, Dejene 2002)

2.2.4. Womens Role in Conflict Management and Institution for Conflict Resolution (*Siinqee*)

In Ethiopia it is commonly known that women and men do not have the same right of using resources, they do not equally participate in politics and decision making. They have much difference of experience in conflict circumstances. Men dominate the political, economic, and social arena in all cultures. Conflict has connection with both positive and negative consequences. While entire communities experience the consequences of conflict, women and girls are particularly affected because of their status in society and their sex. That is, the management of potential and widespread conflicts of different types and levels needs a considerable attention owing to the fact that the consequences of most of the conflicts taking place in our societies can be managed in a way that can change their final impact on humans and resources of all types (Esrael, 2009: 7, Bamlaku, etal, 2010: 90).

Oromo people have typically used most important indigenous mechanisms for the prevention of conflicts such as *ilaa fi ilamee*, *jarsummaa*, *gadaa*, *waqefannaa*, *siinqee*, *ateetee*, *gumaa system* and so on. Among all these mechanisms there are an institutions under which the Oromo women could strengthen their solidarity and which gives them an opportunity to have a chance to come together to address their complaints against unfair treatment by men in their society. *siinqee* institution and *Atete* is only practiced by Oromo women (Assefa, 2003).

Dejene, (2002: 60) by referring to Assefa (2001) has pointed out that the participation of women in resolving family dispute. He has written that "a woman whose rights are violated could report to her peers in seeking their intervention. Women in the area take their *siinqee* to fight for their right. They thoroughly investigated the truth of her claims through their representatives called *shanee*, the committee of five members, if need be."

According to Asmerom, (1973:19, Dejene N. 2009), during the period of *Gadaa* rule, women were actively excluded from the politico-military structures, they were not born into a *Gadaa* grade; they were only married into one. "Even though women do not belong to the *Gadaa* grades, they achieve those statuses through their husbands. For example, both men and, consequently, their wives in the same *Gadaa* grade have similar burial ceremonies, according to the status of that particular grade" (Dejene N. 2009: 23).

According to Kuwe (1997: 126), “married women have the right to organize and form the *siinqee* sisterhood and solidarity. Because women as a group are considered *halaga* [nonrelative] and excluded from the *Gadaa* grades, they stick together and count on one another through the *siinqee* which they all have in common”. At the same time Kuwee has said that, "Women's struggle against domination and oppression has taken different forms that vary across time and culture, For Oromo women of pre-colonial times, the form was a collective struggle through building the *siinqee* solidarity. *Siinqee* is a stick symbolizing a socially sanctioned set of rights exercised by Oromo women" (ibid: 115).

Assefa Jalata has briefly discussed about the roles of *siinqee* in Oromo societies based on the idea of Kuwe. He has written that;

If the peace between men and women was broken, a *siinqee* rebellion was initiated to restore the law of God and the moral and ethical order of society. The *Gadaa* and *siinqee* institutions greatly influenced the Oromo value system in pre-colonial (pre 1880s) Oromo society. These two institutions helped maintain *saffu* (Oromo moral codes) in Oromo society by enabling Oromo women to have control over resources and private spaces, social status and respect, sisterhood and solidarity by deterring men from infringing upon their individual and collective rights. Recognizing the importance of the *Gadaa* system, Oromo nationalists are struggling to restore the system (Aseffa, 2009: 4).

Kuwe and Tolosa assert that as a stick and symbol of marriage *siinqee* is given to the bride and *horooroo* to the bridegroom on the day of their marriage. As symbols of women's power most the writers are agreed up on the idea that *siinqee* is given to women by *Gadaa* leaders. Bula Sirika (2009: 9,) has stated that the Oromo women had been given a shelter in the *Gadaa* system and the *Abba Gadaa* was given a *siinqee*, ritual stick, to take home for his wife by the *Qallu*, the spiritual leader. The *siinqee* was granted her to use whenever she performs important ritual performances and to symbolize her feminine rights and respect.

Similarly, Jeylan, (2004: 113) has wrote that "the *Abba Gadaa* was also given a *siinqee* (ritual stick) and a *qanaafa* (sacred piece of wood) to take home for his wife. The ritual stick was granted her to use when she performs anointment (and other important ritualistic performances) as well as to symbolize her *hanfala* (feminine) *mirga* (rights) and *wayyoomaa* (respect)." Tolosa, (2011:

282) do have the same idea with these writers. According to him "*siinqee* came into being in the Oromo culture with the *Gadaa* system which has governed the social, religious, political and economic life of the Oromo people for many centuries."

Esrael, (2009: 31f) has pointed out that "siinqee is a *Gadaa* system in-built mechanism that can be seen as a means of check and balance to the men dominated Oromo social order". He has said that women can stop violent conflict that can happen between clans by using their *siinqee*. As Asmerom (1973: 279) has stated that physically *siinqee* is a stick, but as the custodians of Oromo oral literature say, a deeper and richer symbolic meaning of it should be sought within the context of the history and culture of the people who defined, named and practiced it.

A woman can use her *siinqee* to enforce women's rights and resolve conflicts according to the traditional law of the Oromo. If she sees peoples fighting, she can use their *siinqees* to intervene. They will put their *siinqee* between the fighters to separate them while the community elders come to resolve the conflict. The men do not challenge to continue fighting in the presence of the *siinqee* since they are bound by tradition and culture to the traditional law of the Oromo (Jane etal, 2008: 10ff).

Using sticks that symbolize as peace is not only found in Oromo society. There is the same institution with that of *siinqee* of Oromo women known as *yakka* in Sidama society in which the group of women can resolve conflict by using their *siqqo* or stick. Accordingly, the Sidama women can use their *siqqo* to control and defend over their rights. Specially, when man beaten his wife or pregnant wife the *yakka* group would come together in front of their leader and resolve the conflict (ibid, 2008: 12ff). In addition to these according to this writers in most parts of Ethiopia in different ethnic group such as women *Abagar* in Wollo area of Amhara region, Gambela women, *Debate* of Raya-Azebo in Southern Tigray are some the examples of women that can seen as source of peace like that of Oromo and Sidama community.

Therefore, Kuwee believe that we should have to reviving *Siinqee* on a new basis. She has written that;

The most important principle of *siinqee*... is building sisterhood and allying to fight against oppression. For the Oromo women of the old times, the countervailing group was just the Oromo male. In the contemporary world,

however, forms of oppression and its perpetrators have been multiplied; domination, oppression, and exploitation have been globalized; and Oromo women have been pushed down to the bottom-most rung of the economic, political, and social ladder of the emerging world-wide oppressive hierarchy. But they are not fragile objects that are easily crushed under this formidable weight. They are, indeed, challenging the system as they are being changed by it. It is within this process of their dynamic multifarious struggle that the prospects of reviving *siinqee* on a new basis must be examined (Kuwee, 1997: 140).

In Oromo community, family ties and community networking are constantly respected, maintained and strengthened. When there is a conflict between different parties, main concern is given to restore the relationships. During the conflict resolution, which would normally involve supporters of the conflicting parties and the local elders meant to talk the matters through, relationships are given main attentions. Women are among those local elder who plays special roles in peace building using their *siinqee* rights among the Arsi community.

CHAPTER THREE: Brief Description of Study Area and the People

This chapter deals about the overall descriptions of background of study area. This includes Historical Background of The Arsi Oromo, historical background of Adami Tulu Jiddo Kombolcha *Woreda*, geographical location and settlement pattern of Adami Tulu Jiddo Kombolcha *Woreda*, economic structure and means of subsistence, social structure and organization, kinship and marriage, gender relations, community based organizations, political structure and institutions etc. These help to indicate that the place and location where the research paper carried out. Generally everything about historical background of the study area are deeply explained as follows.

3.1. Historical Background of the Arsi Oromo

Many scholars from different fields of studies agreed up on the idea that the Oromo are the largest single ethnic Group in Eastern Africa and constituting at least 40% of the Ethiopian population while some Oromo ethnic groups are living in northern Kenya. *They speak Afaan Oromo, which belongs to the Eastern Kshitic family of Afro-Asiatic phylum. Afaan Oromo is one of the most widely spoken languages in horn of Africa. Outside Ethiopia, the language is spoken by thousands of other Oromo ethnic group in Kenya*¹. On the other hand the origin of Oromo historically belongs to the high land of Arsi and Bale specifically *Madda walaabu* (Mohammed cited in Hirut, 2012: 63). That is why Oromo elders says '*uumaan walaabuu baate*' which means the people come into being or created by *waaq* from *walaabuu*. Even though the highland of Arsi Bale is taken as origins for Oromo people now expanded in all directions and created their own homeland Oromia that more than half of Ethiopia. This Oromia created by movements carried out in the different period of time at different place. According to oral traditions of Oromo people were expanded their territory by war as well as by *oroomsuu*

¹ see Hirut, 2012 and Husien, 2004 with additional citations of other researchers.

/guddifacha method. In other hand before great expansion of Oromo between the twelfth and fifteenth centuries, the Oromo were already organized into two *Barentu* and *Borana* (Mohammed Hasen cited in Asaffa, 2010). These two main Oromo groups *Borana* and *Barentu* expanded in to two directions. The *Borana* mainly expanded to the areas presently called western Shawa, Kaffa, Gamu Goffa, Sidamo, Illubabor, Wallaga, and the Gibe regions while the *Barentu* mainly expanded to the Hararghe, Arsi, Wallo and Northern and Eastern Shawa by using their superior well organized military and surprise attack as well as better political organization the *Gadaa* system (Abba Bahrey cited in Asaffa, 2010). As Gemetchu (1994 cited in Hirut, 2012: 66) has pointed out "Oromo people are referred to as the "sons of Horo". They are divided in to five groups: (1) the *Sabo* and the *Gona*, (2) the *Macca* and the *Tuulamaa*, (3) the *Rayya* and the *Asebu*, (4) the *Siko* and the *Mando*, and (5) the *Itu* and the *Humbanna*".

3.2. Historical Background of Adami Tulu Jiddo Kombolcha Woreda

Obviously Oromia is the very vast region found with more than half of the Ethiopian land cover. Presently Oromia further categorized in to 18 zones 225 *woredas* and among these zones Eastern Shawa zone is the one that located to Eastern Oromia in the Great Rift Valley. The capital city of eastern show zone is Adama. This zone also divided in to many *woredas*. Among the *woredas* in eastern Shawa, Adami Tullu Jiddo Kombolcha *woreda* is one that located in Great Rift Valley and found around 116km from the capital city of eastern Shawa zone Adama. Adami Tullu Jiddo Kombolcha *woreda* also divided into 47 *kebeles*.

Naming and History of The Woreda

Adami Tullu Jiddo Kombolcha has been known in different name in different period of time. Starting from 1962-1966 E.C. it was known as Adami Tullu, starting from 1967-May 1983 E.C. it was named as Haykochina Butajira Awraja Adami Tullu *Woreda*, again from 1983-1986 E.C. it was named as Adami Tullu *Woreda* and then since 1987 E.C. it is known the current name Adami Tullu Jiddo Kombolcha *Woreda*. (Source: Adami Tullu Jiddo Kombolcha *woreda* administrative office report of 2005 E.C.)

According to the oral tradition of surrounding Oromo people, there are three different views about the original name of the capital city of the *woreda*. According to the first view the original name of the town *Batu* derived from the Oromo term *Nubadhu*. The area named *Batu* from early 16th century during Oromo population expansion - 1958 G.C. by Koffe Shamo of Wege clan. As the second says the area Called Hajiti from 1958- 1964 G.C after Hajiti Baruda (*Qaalluu*) from Wege clan built the first house in the area. According to the 3rd views the area called Ziway from 1964-1991 G.C with the formation of the town. As the name indicate the word Ziway came from Zey people who settled on the island of lake Danbal .The former name of the area changed to Ziway by Warku Inku Silassie .Then Since 1991 G.C. the name of the town changed in to the former original name known as Batu.

Around 1958 G .C Warku Inku silassie was came to the area and asked the land from Ganeso Lake the land lord of Batu and Hinsene Meto land lord of Abosa to built Awraja political administration seat. Accordingly Hinsene Meto the land lord of Abosa gave the land to him around the present day Abosa town. Immediately the area was selected as the centre of Awraja administration seat. Around early 1961G.C, Batu town had already been organized in to sizeable village settlements. Around 1960 G.C the Guraghe and Marako Awraja political administration seat moved from Buta Jira to newly established in Adami Tullu town Again for the second time in 1964 G.C the seat of Awraja moved from Adami Tulu to Batu town by Inku Warku Hailesilassie. During this period Arsi Asalla was served as the seat of xaqilay gizat throughout the Imperial era. In the same year, in 1964 G.C the town got the first Master plan and Municipal status. Kidane Mihret Church, Batu to Buta Jira gravel road and different government offices were established in 1964 and 1965 G.C respectively. From 1983 - 1991 G.C Batu town serve as the political administration seat of Debub Shewa. (Source: Adami Tullu Jiddo Kombolcha woreda administrative office report of 2005 E.C. and local elders).

3.3 Geographical Location and Settlement Pattern of Adami Tulu Jiddo Kombolcha Woreda

According to the information from the report (2004 and 2005 E.C.) of office of natural resources management and agricultural development bureau of the *woreda*, geographically most of the Adami Tullu Jiddoo Kombolcha land settlement is flat. However; there are some mountains such as *Aluto*, *Warja*, *Billacha*, *Dhaka Dima*, *Dhabbata*, *Tullu Wamicha*, *Gara Allatti*, *Gara Wire*, *Gara Qadida* and so on found in the *woreda*. This *woreda* is found in at 160 km from Addis Ababa to the southern direction. The altitude of the *woreda* is 2295 m above sea level and the area is about 140,324.66 km². Geopolitically the *woreda* is found in between Dugda *woreda* to north and Arsi Negelle *woreda* from south while Zuway Dugda from east and southern nation nationalities and people regional state is from west. The Adami Tullu Jiddo Kombolcha *woreda* build up from 43 local rural sub administrative (*kebeles*) and 4 sub city administrative (*kebeles*). According to the census of CSA 2007 EC the population of the *woreda* is 213302 which of 108586 (50.9%) male and 104916 (49.1%) is female.

With regarding to climate condition of the area, according to the information from the office of natural resources management and agricultural development bureau of the *woreda* about ninety percent (90%) of the Adami Tullu Jiddo Kombolcha land covered by low land and hot climate while the remaining ten percent (10%) of the *woreda* is semi highland climate. The mean annual temperature of the area is laid in between 12-27 and means annual rainfalls lay in between 600-800mm. Generally most of the season (from September-May) months of the year is hot climate condition with some rainfalls during the summer season (June-August).

3.4 Economic Activities and Means of Subsistence

The economy the *woreda* is mainly based on agro-pastoral economic system which is mixed farming. Both land farming and animal husbandry the day to day agricultural activity of the residents of the area. Mainly the farming product found in the area includes Maize, Wheat, Teff, Berley, Sorghum, Bean, Pean, Nut, Chick peas and the animal husbandry products includes cattle, sheep, goat, mule, horse, donkey, hens and so on. (Source: agricultural development bureau of the *woreda* report of 2004 and 2005).

The Garbi *Irsha Limat* (government farm) and the construction of Caustic Soda which was started in 1986 and completed around 1990 G.C and Pest side of Adami Tulu (*Tsere Tebay*) around 1990 -94 G.C is another sources of the income of employee of the organizations and people.

Natural, historical and cultural tourist attraction potentials of the area

The presence of good and attractive natural resources like water bodies and enough grazing land of the area make conducive climate for rearing of animals and permanent human settlements. For example *Haro Danbal* (Lake Ziway) is one of the potential natural resources that lead to permanent densely human settlements in the area.

The main tourist attraction sites of the area consisting natural and manmade things that used for relaxation and refreshments of the mind. Such as *Hara Dambal* and its surrounding have great potential for eco-tourism which consider tourist attraction site. Such as Land scape .Uniqueness of the language of the Zey communities, design of their houses, sceneries, considerable number of bird species that are highly attractive. Attraction of island in lake *Dambal* and *Bochessa* like *Tullu Gudo*, *Bochesa* hot spring use for medical value and beautiful land scape with variety of bird and wildlife's *Tullu Simbiro* (Birds Island) nesting area for migratory birds and attractive bird watching home to (10) endemic species *Walgeti Rophi* (source: Adami Tulu Jiddo Kombolcha culture and tourism office report of 2005 E.C.).

According to the information from the report of culture and tourism office of 2005 E.C. and from natural resources management and agricultural development office report of 2004 E.C and 2005 E.C, there are various species of water flows in and the side the lake, the most common being great-white Pelican, Marabous stork, Fulvous Whistling Duck and white faced Duck, black headed Duck, Gulls, grey-headed Gull, Whiskered Tern, and White –Winged black Turn. A roost of several thousand white –breasted Cormorants and red Cormorants and many other specious of Ducks, Geese, Herons and Egrets occur in small numbers. Around this area there are attractive wild life species including snakes, Hippopotamus and small species of mammals such as Squired and Reptile such as Monitory Lizards used to live in considerable number near the Lake.

According to the information from the above reports although Lake *Dambal* is well known for its aquatic bird life and other aquatic animals and plants, there are also significant larger terrestrial animals, which if the habitat is protected and developed, can contribute to eco-tourism activity. Eco-tourism is a nature based tourism where the main motivation are, the observation and appreciation of nature as well as the traditional cultures prevailing in the natural areas.

3.5. Kinship Structure and Marriage Practices

3.5.1. Kinship Structure

Oromo society is organized based on lineage and kinship. The Arsi Oromo is one of the major branches of Oromo people, follow a patrilineal descent system. Before the foundation of the town the area was occupied by Arsi branch and different Oromo clans: mainly the two Arsi Oromo clans including *Sikko* and *Mando* clans. According to the community elders *Sikko* one of the main clan of Arsi Oromo people consisting *Bullala*, *Wachale*, *Jawwi*, *Waji*, *Ilanni* and *Mando* the second main tribe of Arsi Oromo also have children's *Rayya*, *Hawatu Kajawa*, *Wanama*, *Uta*, *Wayyu*, *Beltu (Haroji)*.² As information from the informants denote that currently the Arsi Oromo have settled over a larger area than any other settlement of Oromo main clans. The Arsi Oromo that are divided in to the two main branches of *Sikko* and *Mando* are not only found in Arsi zone that is named after the main clans, but also over a vast area including: Bale, south eastern Shewa, Guji in the North and the west and the Borana Oromo in the south, expanding up to the border of the southern nation, nationalities and people Regional state.

² from the figure 1 of Hirut, (2012) which she has cited Abbas Haji (1982), Husen Badhaso(2000) and from my informants. As we know from the oral traditions of most of Oromo elders can count their leanage starting from their single family to Oromo. My informants are told me that it is so important to know their owns kinship structures and most of them told me about the kinship structures of Arsi Oromo.

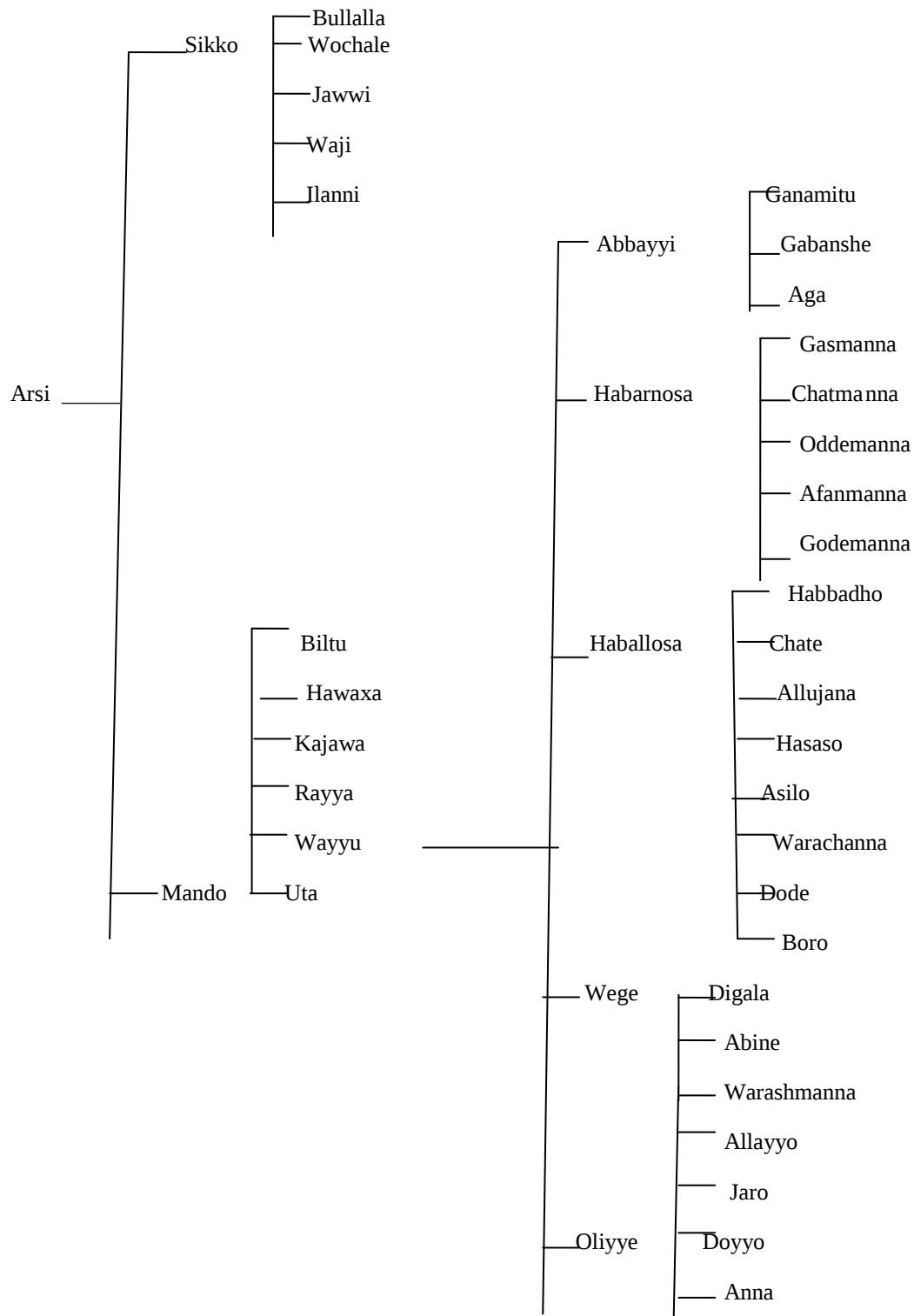


Figure 1 Genealogy of Arsi and Wayyu Shan Oromo

Source: from Abbas Haji (1982) cited Hirut, (2012), Husen Badhaso (2000) and from my informants.

According to oral tradition of the *Wayyu Shanan* Oromo and my informants, the area mainly inhabited by the third and the fourth sub-tribe of *Mando* known as *Uta* and *Wayyu*. *Uta* the third main tribe of *Mando* branch who largely inhabited in the area is divided in to three sub-tribes Such as the five *Dhayes* , the five *Wajis* and the five *Hebanas* .Other than the tribe mentioned in the genealogy of *Uta* , the other three that claim to have belonged to *Uta* now settling in Arsi and East Shewa zones are known as *Uta-Jiddo* , *Uta- Langano* , *Uta- Duro*. The *Uta –Jiddo* tribe that settled in Dugda Bora District of East Shewa zone consist the sub-tribe of *Wege* , *Chelqo* , *Hephanosa* , *Abure* , *Awalijan* and *Bada gosa* .The Mather of *Wege* has three more children named *Doddo*, *Melge* and *Gerjeda*. The *Uta- Langano* tribe has settled around lake *Langano* and has four sub –tribes named *Wamphana*, *Wando*, *Keta* and *Dawe* between lake *Shalla* and *Abjata*. The *Uta –Duro* branch consists of *Glinsha*, *Adare*, *Waji* and *Hunduga* minor clans. The *Uta-Duro* sub-tribe that living with the member of *Wayyu Dambal*, claim to belong to *Wayyu* tribe. my informants told me that this six sub-tribe consists of *Ala*, *Dalle*, *Aborsara*, *Habalossa*, *Wata* and *Abentu*. *Wayyu* is the fourth main tribe of the *Mando* branch is settled in both Bale and Arsi zone. Member of *Wayyu* tribe that settled in Arsi zones are divided in to eight sub-tribes known as *Koma*, *Washirmina*, *Chat mana*, *Abossa*, *Tafa lafa*, *Bargage* , *Borana* and *Gamora*

There are three more sub- tribe that claim to belong to *Wayyu* other than those living around Arsi Zone west of Wabe river that are settling in other District of Arsi and Eastern Shewa zone Such as *Wayyu Albaso* sub-tribe is settled in Munessa District of Arsi zone, *Wayyu Dambal* is settled in Eastern Shewa zone around *Hara Dambal* (lake Zeway). As it if briefly explained in above figure the five *Wayyu* major sub-tribe consisting of *Wege* (*Warra Abba falla*), *Oliyye* (*Abba Bokku*) *Habarnosa* , *Abayyi* ,*Habalosa* . *Wayyu- Langano* mainly settled around Lake *Langano*. The *Wayyu Langano* is further divided in to nine sub-tribes named *Madada*, *Funga- Mura*, *Hebano*, *Gamo*, *Kanche Werara* and *Aroji*. Some of *Sikko* sub- tribes also settled in the area mixed up with the majority of the settlers. The area mainly occupied by *Wege* sub- tribe since the Oromo population expansion of the early sixteenth centaury. According to the information from Adami Tulu Jido Kombolcha *Woreda* report 2005 E.C. now days the Nation and nationality of Ethiopia inhabited in the area mixed up with the surrounding native Oromo people. Most widely spread people living in the *Woreda* are Oromo people while some other nation nationalities and people such as Guraghe, Silte, Walayta, Marako, Amhara, and so on are living in the towns of

the *Woreda*. On the other hand according to the information from my informants Laaqii people also living on the Iceland of Lake *Dambal* and *Bocessa kebele*. The name *laaqii* was given by Arsi Oromo. Even though the *Laaqii* people is not Oromo in blood they changed to Oromo in everything activity they caring on.

The first occupants of the *Woreda* are the *Wayyu* branch of Arsi Oromo. These five children of *Wayyu* have their own children that today living together with other Arsi branches as well as other nation nationalities and peoples. Now days the five *Wayyu* children (*Wayyu Shanan*) living in the *woreda*. According to my informants the first occupant among the five *Wayyu* was *Wege* and they came and occupied by war. As the oral tradition says before *waayyu* occupied on this area there some people such as *Silte*, *Hadiyya (Maraqo)* and *Alaba* lived in some parts of this *Woreda*. These people overcome by the *Wayyus* ' war that had two method or war mechanisms called *Sissaa* and *Qabattee*.

My informants told me that **sissaa** is the war mechanisms that *Wayyus* used to invade and grab the whole land as well as resources of the enemy. This mechanism includes fight to killing and assimilation. The one that strong and struggle them during invasion they killed and the one that was weak to resist their war the *Wayyus* assimilate (oromsee) them. According to oral says the *Wayyus* took over land today living on especially from *Aluto* Mountain to the border of the nation nationalities and people of southern Ethiopia. During this invasion period the *wayyuus* assimilate (oromse) the other tribes such *Abbosa*, *Adare yado*, *Maraqo*, *laaqii*, *qalbo*.

According to the elders **qabattee**; is the other mechanisms *Wayyus* used to invade the other tribes previously occupied on the area. This mechanism is not face to face confrontation but as rebellious attacking. The five *Wayyu (Wayyu Shanan)* clan of Arsi Oromo used this method to control the resources of others in the midnight after the opposition was in the mid of sleeping. The Arsi Oromo did not control only the resources of the other people but they also took the people of the oppositions then adapt (*oroomsuu*) them to integrate with Oromo culture and identity. The Arsi did not only fighting with other clans that outside Oromo people but also had been fighting at River Awash and Chukala mountain with other Oromo clans such as *Tuulamaa*, *Sooddoo* And *Jiillee*. However after they understand their identity and their ancestors they come together and started living together harmoniously.

As a culture Oromo people give attention for war and have no fear to go to the battle. Because going to battle and killing whatever enemy either people or animals such as lion, tiger and so on then they get honorable name admiration from people. The honorable name given to the one whom killing at the battle is *Ajjeesaa*. When *Ajjesa* come from battle he become the head of every playing takes place such as singing, *Shubbisa*, specially *Gerarsa* at the social coming together such as meeting, social institution occasions, holydays and so on. No one start such playing before *Ajjeesaa* when *Ajjeesaa* is among the collection of people. On that killing nothing at the battle is called *Urko* while the one that first see the one that to be killed is called *Abba Mirga* or *Qondaalaa* (owner of the right).

3.5.2. Marriage Practices in Wayyu Shanan Oromo

Marriage practices found in Arsi Oromo is not extensively differing from other Oromo people living in other zones. Every Oromo people studying each other before they going to discuss about the condition of the marriage. The family from both sides either the boy sides or the girl side study about their identity by counting back up to twelve (12) ancestors starting from father and mother of children going to get hitched each other. According to my informants there are eight types of marriage practices in *Wayyu Shanan Oromo*. These types of marriage practices are *Oohoyyoo (naqata)*, *adda baana*, *mata diba*, *buttaa*, *miinbeetoo*, *dhaala*, *aseennaa* and *mata gala*.

- 1. *Oohoyyoo (Naqata)***:- This type of marriage practice based on discussion and agreement of family from both side. The families from both sides study the identity of each other before they enter into marriage practices. After everything preconditions about marriage completed the family from boy side send letter or envoy saying that give us your daughter for our boy to the girl's family. After that the girl's family studies the background of the boy and the boy's family. Then when they girl's family accept the letter the boy's family send mediator to the girl's family. After the necessary process completed marriage practices carried out by slaughtering the *rakoo* (Sheep), holding *Waddeessaa and Kallacha*. If the woman wed by this type marriage divorced she is still responsible to the first husband until she gives birth of five children. After she gives birth of five children she can divorce by giving the children to her husband.

2. **Adda baana:** In this type of marriage practice there is no need of slaughtering *rakoo* (*rakoo qaluu*). If there is some problems that force the family hurry up to make wedding for their child come to either the boy's family or the girl's family this type of marriage practices used.
3. **Mata Diba:** *Mata Diba* is the other type of marriage practices among *Wayyu Shanan* Oromo people. They used such type of marriage practice when they need to wed their child in short period of time by enforced because of some problems behind the procedures of other marriage practices. For example such kind of marriages practices when the girl does not love the person who loves her but she loves another. On the other hand it can be practiced when they find and lost abduction or *buttaa*.
4. **Butta:** - *Butta* (abduction) is the forceful marriage practices. Husen, (2000) and Hirut, (2012) have the same ideas about *butta*. This type of marriage practice is the only man centered marriage practice that ignores the right of women. Such type marriage practice takes place when the boy has no enough money and resource to give *gabbara*. During the events of the *butta* my informants told me that the boy take the girl to his relatives and send information to the girl's family.
5. **Miinbeetoo:-** This type of marriage practice used when the first wife of one Arsi Oromo son separated in death to marry her sisters instead to treat him and the children as well as the resources of her sister. Hirut, (2012: 163) has said that this type of marriage construction is based on the relationship of two families. If the husband did not treat and take care for his first wife, the replacement did not come about.
6. **Dhaala:-** *Dhala* is one of the marriages types practiced by inheritance. Husen, (2000) and Hirut, (2012) are further agreed on this idea. This marriage type is practiced when the husband of one Oromo daughter separated in death her husband's brother marry her. This is used to treat her and children as well as control the resources of his brother. This may take as opposite to the *Miinbeetoo* marriage practice.
7. **Aseennaa:-** This marriage custom depend upon the willing of the girl. If The girl want to marry a boy and is in love she directly goes to the boy's family home by holding *Boraatii*

(something culturally made up of wood and leather) and *Siinqee* (stick like culturally belongs to women). When the girl arrived at the home of the boy she quickly enter to the home by throwing her *siinqee* in the compounds. After that the boy's family sends letter or messenger to the girl's family for negotiation and makes strong relationship. Husen (2000) do has similar evidences.

8. **Mata-Gala:** - This type of marriage custom is practiced between the boy who is living in the home of girl's family and the girl. That means the boy can live with the girl in the home for long either long or short period of time for different cases such as agricultural work, animal husbandry, shopping and so on. Then the boy takes the girl home when he is back to his family at the end of the work agreement. My informants told me that such marriage practice is not advised and has no acceptance from the girl's family even they are ashamed of it. For this reason the Arsi girls insult the a boy on the wedding day by saying

“ ofifuu mata gala”

“Eessattin ana gala”

This is literally translated as:

“He has no home of his own”

“Where he is going to take me”

3.6. Gender Relations

Gender relation between male and females among Arsi Oromo of *Wayyu Shanan* which is reflective of male superiority, as is true of most Ethiopian societies. The higher value the society grants to males starting from the day of the birth of the child and continues throughout the socialization of an individual. Even the ululating on the day of a child is not equal for boy and girl. The ululating of birth for boy is six times, whereas it is silence or four to five times for a girl. Hirut (2012:107, Derartu, 2014:63) do have similar evidence. This implies that female subordination is common in every Oromo societies. The heavy burden of household chores on girls, the little say a girl has with regard to who or when she marries, abduction and the following societal pressure on a young woman to stay with her abductor, a wife economic dependence after marriage are all unfair realities for a woman throughout her life.

3.7. Community Based Organizations

Ikub and *idir* are two common community based organization among the community. *Ikub* is the more accessible institution in that it is open for anyone to join and leave at any time; its purpose is being strengthening the financial capacity of its participants. The contribution of the participant is made in cash weekly or monthly. *Iddir* admits as its members mostly married peoples who are economically self-sufficient and that it is held at the places its member choose. It may be at home or somewhere else, each hosting the others turn by turn. Its main purpose is advance preparation for an eventual death in one of the members families. They collect cash, grains, fire woods which are needed for funeral events for mourners of the members.

3.8. Cooperative System and Practices among Wayyu Shanan Oromo

The *Wayyu Shanan* Oromo is rich in customs of working together either on happiness or on the sad period of time. They help each other as other Oromo people living in other place during wedding, during collection of crops, during sorrow, during sowing crops and in every condition they stand altogether. The mechanisms that the *Wayyu Shanan* assists each other on a reciprocal basis are *jigii*, *ulfina*, *wijjoo*, *ximbiliqoo*, *hirpha* and so on.

Jigii: - This type of helping custom is exercised during collection of crops and building house. The owner of the work begs the people of his neighbor one by one by telling them the work items. The owner of the crops needs to prepare different food and drinking items for the people have been on the work.

Ulfina :- *Ulfina* is also the same to the *Jigii* on the work going to be done but differ in begging the people. In the *Jigii* the owner of the work beg the people by him / her own self, while in *ulfina* people hear about the work and the day from other people such as friends, relatives or neighbors. Still the owner of the work need to prepare food and drinking items more than the food and drinking items prepared during *Jigii*.

Wijjoo:- *Wijjo* is the women centered custom of working together. This is the mechanisms by which the women collect the butter from different woman in the community and put it for the special occasions such as wedding day, funeral day and for the special hard times.

Imbiliqoo :- *Imbiliqoo* is the same to the *wijjoo* women centered custom used to collect butter. But what makes it different from *Wijjoo* is it is only used to collect butter for the purpose of wedding only.

Hirpha:- According to my informants this type helping custom is used to assist the people that happened incident problems. Such problems can be animal dying, animal raiding and animal robbing. When one *Wayyu Shanan* Oromo lost the cattle or other usable animals because of incident death, robing, raiding the *Wayyu Shanan* Oromo collect the animals to replace the lost one for the owner of the incident happen to. However many people does not simply take such type of assistance because of fearing the consequences such as insulting may coming behind if they become rich after taking such help. Thus many people need blessing of *Arsii* (*Eebba Arsii*) during such condition believing that blessing of *Arsi* is the powerful that can replace the lost resources.

3.9. Political Structure and Institutions

The social and political organization of the *Arsi* Oromo, like other Oromo main tribes, is based on dual ethnic structures (*Moiety*) and *gadaa* system. It is common knowledge that the Oromo traditionally had their own system of governance, the *gadaa*. *Gadaa* system is the political, economic and social as well as the religious institution of Oromo people. According the elders of *Arsi* of *Wayyu Shanan* Oromo the first *gadaa* system is prepared by the man called *Abbaawoo Goodaa*. The reason behind preparation of system is the occurrence of famine due to shortage of rainfall for long period of time and its consequences. The *adaa* officials served as arbitrars, law makers and ritual leaders of the people (Pankhurst and Getachew, 2008:29). However, these writers note that "there has been some controversy as to the extent to which *gadaa* has been a political institution rather than primarily a cultural and spiritual one..."(ibid). On other hand, some writers are of the opinion that *gadaa* officials assumed political responsibilities as well (Asmerom cited in Mamo, 2006:32). Irrespective of the controversies, the *gadaa* system currently is not functional throughout Oromia (Areba and Berhanu in Pankhurst and Getachew, 2008: 170). In my study area *gadaa* system has played political role among the *Wayyu Shanan* communities of *Arsi* Oromo. *Arsi* Oromo has its own rule and regulations that they call as "*Seera Ambaa*" which mean the rule of law of *Arsi*. According to this rule and regulation

everything should have to be determined under the *gadaa* system. My informants told me that among the rule and regulation of Ambaa (*Seera Ambaa*) the famous are *gadaa* system (*seera gadaa*) and *gumaa* system (*seera gumaa*). As they have said the *gadaa* classes of Arsi Oromo is known by its names as, *Birmaji*, *Bultuma*, *Bahara*, *Robale*, and *Horata*.

1. *Birmaji*: - Is senior class and it is related to women which is the evidence for the role of Arsi women in political stucture starting from the begining. It may be the reason why women are respected in their society. Symbolically *Birmaji* represents the freedom of human and cattle.
2. *Bultuma*: - represents the life of human and cattle and live in 'forest' (*bultiin muka keessaa*).
3. *Bahara*: - it is believed that it servive human from famine and protect from disease.
4. *Robale*: - this is believed that comfortable for rain of human and cattle. it has more of rainy season.
5. *Horata*: - this represents the fertility.



Figure 2: *Gadaa* classes of Arsi Oromo

Source: pamplet from Adami Tulu Jiddo Kombolcha culture and tourism office 2006 E.C.

Currently, *Wayyu Shanan* Oromo *gadaa* administration system celebration site at the near to lake *Dambal*. As commonly known in different parts of Oromia regional governments the surrounding native Oromo people have developed their own *gadaa* system. The *gadaa* system of the surrounding Oromo people is a system of generational classes that succeed each other every eight years in assuming: Political, military and judicial, legislative and ritual responsibilities. The class in power is headed by an official known as *Abba Gadaa* or *Abba Bokku*. The *gadaa* leaders have the mandate to maintain peace of the Surrounding Oromo people which requires: mediating conflicts and punishing wrong doers based on the custom and the law of the surrounding Arsi Oromo people. All of the three *gadaa* Assemblies and the *gadaa* leaders are accountable to the surrounding Oromo people General Assembly called *gumii*. It is the only institution that has the authority to make new laws and to modify or abandon old ones, evaluate those in power and to resolve major conflicts that could not be solved at the lower levels of judicial organization. Still now the surrounding Arsi Oromo people have preserved the essence of Oromo democracy as a living and Viable institution.

3.10 Cultural Punishment Among *Wayyu Shanan* Oromo

According to the information I gathered from my informants *Wayyu Shanan* Oromo punish a person found to be guilty. Culturally, the punishment system found in *Wayyu Shanan* Oromo has different names, stages and also used for different purposes. These culturally chastisement namely known as *quca*, *barbadeessuu*, *ulee gosa dhaanuu*, *mana korsiiisuu*, *itti deemsisuu*, *muukessuu* and *sidii*.

***Qucaa*:** - *Qucaa* is the mechanism that used to punish the thief and robbery. The thief that the *Qucaa* punishment pronounces judgment on is buried half the body on the high crossing way where many people can watch. Then the small stick is put around the buried thief and every person used this stick hit the half of his body that is outside the hole. After that when the thief is dead in this form of punishment the community takes away the body to burial chamber place.

***Barbadeessuu*:**- *Barbadeessuu* is eliminating the property of the rich person that trying to eliminate the poor hopping his property. This type of punishment is used to punish the rich

person that refused to be ruled by the rules and regulation of Oromo culture. This is used to minimize the gap between the rich and poor.

Ulee gosaa: - *Ulee gosaa* is the mechanism that used to punish the children that refused to accept the word of their father and mother or family as well as the children that reject the rule and regulation of Oromo culture. Thus such like children are punished by the decision of clans. The decision is hitting the children by tying their hands and legs then giving them advice. After the clans hitting them then they advise, bless and teach the children the culture in order to make them free from such like punishment for the future

Mana korsiiisuu:- This mechanism is the measurement taken to punish the man that used the woman for sexual intercourse illegally out side of the permission of cultural practices under specific situations, ie. like when the sexual intercourse is within family member when people inter in to *haramo* (incest taboo) practice. For example, a son having sexual intercourse with his father's wife (ofcourse, other than his own mother). This punishment implemented by making the persons (both male and female participate in such sexual practices) did such work climbing (*mana korsiiisuu*) a house their naked. After that the clans slaughter the sheep. Then they take out the liver from the slaughtered sheep and hit the buttock (*hudduu*) of the both persons while climbing the house. But the clans climb the house through from of the house and climb down the house at back after they finished the procedure. However, this mechanism of punishment is not practiced now adays because in the society today *haramo* is considered as harmful practice.

Itti Deemsisuu:- *Itti deemsisuu* is the punishment types used when the men beat women. This mechanism is exercised by women to punish the son who hits his 'Mother', husband hits his wife with '*qanafaa*' and when man cutting the women shadow. This punishment type is practiced by collecting *siinqee* and slaughtering bull. The person that doing such crime is slaughters the bull and accepts his punishment without any hesitation. It deeply explained that slaughtering the bull for the purpose of punishing man that beat woman which has similar function with *itti deemsisuu* which represent the woman right protection ritual also practiced in other Oromia zones for instance in Guji Oromo clans (Jemal, 2012:49).

Muukessuu or abaaruu (cursing):- This chastisement type is practiced when a person who has committed a crime refuses to accept the decision given upon him/her by community elders. *Muukessuu* is not at once pronounced but rather after the person who has committed a crime takes many counsels from different community elders and respected persons. The person on whom *muukessuu* is pronounced is not permitted to communicate with neighbors and people in general. No one comes to his/her home and he/she does not take part in social activities such as wedding, *jigii* (cooperative work on reciprocal way). Generally, this types of social sanction excludes the person from the rules and regulations that govern people's way of life in Arsi Oromo culture. This condition continues until the person agrees to take the word of community elders and understands as well as admits his /her criminal action. If the concerned person admits his fault early enough, *muukessuu* can be completed at the stage of *sidii*. *Sidii* is the *muukessuu* type that is practiced by the unit clans before the situation reaches the whole clan.

3.11. Belief Systems

Wayyu Shanan Oromo also rich in different social attitude and belief systems. This social attitudes and belief systems assist the development of the communities' history, life condition, culture and customs, political and social condition. These social attitudes and belief systems mostly exercised in *Wayyu Shanan* Oromo are *Fala and Tajoo Roobaa*.

Fala: *Fala* is one the Oromo religious/ beliefs philosophy that practiced among *Wayyu Shanan* Oromo. Arsi Oromo used this *Fala* to pray for *waaqaa* (creator) in the either comfortable on difficulty times. In the difficulty time that mean when they face some difficult problem the pray to *waaqaa* (creator) to get solution while during they become luxurious (rich) they pray to get the long lasting life with it. *Fala* is practiced in different places relatively with the needed *fala*.

Golga (mana):- this type of *fala* is used to pray and supplicate *Waaqaa (creator)* peace for family, peace for cattle; child for woman cannot give birth. This procedure is undergoing by slaughtering black sheep for *Golfa*.

Dhaddacha (danbii):- This type of *fala* is needed for the purpose of begging *Waaqaa (creator)* to get rainfall, peace and wealth of people. *Wayyu Shanan* Oromo call this *fala* as *Dhaddacha*

Fate and they give it respect as their mother. Thus every person cannot sit under it and the person cut this *dhaddacha* is the same as the one who bit his/her mother.

Malkaa:- *Malka* one of the *fala* types carried out to pray and begging *Waaqaa* (creator) for the purpose of peace of country. Especially this type of *fala* is needed when dry season is prolonged and rain is not coming on time. The procedure is undergoing by slaughtering *re'ee maldoo* (white goat) or *korma loonii* (young bull). Thus *malka* is practiced by the close relatives (*gosa*) and elder of the clan provide animal used for *malka fala*.

Moona:- this type of *fala* is called *sifoo (tufa) loonii* that the *Wayyu Shanan Oromo* used for the purpose of begging *waaqaa* (creator) wishing their animals and animals' food such as grass, water and healthy reproduction. Totally the purpose this type of *fala* is to beg *Waaqaa* (creator) for animals and the procedure is undergoing by providing *hoolaa daalachaa* (whitish sheep).

Tajoo Roobaa Irretcha

Tajoo roobaa Irretcha is the *Wayyu Shanan Oromo* celebrated once a year in month of January. This holiday celebrated by all *Wayyu Shanan Oromo* at *malkaa lagaa* (river stream). *Wayyu Shanan Oromo* have been celebrating this holyday at the famous *malka* a found near Lake Dambal. My informants told me that this *Tajo Roba* is one of potential cultural and historical site of the community. According to the culture and tourism office of the *woreda* historically, this *Tajo Roba* (site) is one of potential cultural and historical site since early 16th century *Oromo* population expansion to the present, the area known as the *Irretcha* celebration center. This *Irretcha* celebration for the first time started by Kofe Shamo (*Qalluu*) of *Wege* clan.

CHAPTER FOUR: Conflict and the Role of Women in Conflict Resolution

Among Wayyu Shanan Arsi Oromo

4.1 Nature and Sources of Conflict

Conflict can happen between different groups or individuals for a number of reasons. The nature of conflict may take place in between individual or as groups, in maternal, in clans, ethnic group, as *woreda* or zonal. According to the statistical data in 2005 and 2006 E.C of the Adami Tulluu Jiddo Kombolcha *Wareda* police station report, conflict takes place among people for different reasons. Among these reported different issues upon the conflict raised up are in relation with individual interest and in relation with government interest. Usually all illegal/ wrong doings are not reported to the police station. The other conflicts are settled through *siinqee*, *jarsummaa* and *gumaa* institution. The *gumaa* institution is cooperatively working with *jarsummaa* and *siinqee* institution on the women affairs. However it depends on the interest of individual to take the cases to police or to other conflict resolution mechanisms such as *gumaa*, *siinqee* and *jarsummaa*. According to the report of the police the major cases for the conflict in the area are trying to homicide, physical violence and physical damage, firing/burning of crop, clearing of forest, illegal hunting of wildlife, abduction and rape, theft cases, double-dealing /lying and kidding, dishonesty, growing and trading legally forbidden plants that government not want to plant in Ethiopia (example coconut, mariwana, canabis so on), corruption, breaking different the social rule and regulation. The following table shows that the crime records of over the two successive years.

Table 1: The police records of criminal offences over two successive years.

Source of conflict	Year 2005 E.C.	Mid-Year 2006 E.C.
Homicide	10	6
Physical violence and damage	149	73
Theft	146	35
Clearing of forest	15	8
Abduction	4	5
Rape	8	9
Illegal trade of abused plants such as mariguana, cocaine, cannabis etc.	26	5
double-dealing /lying	11	4
Dishonesty	13	9
Other social related issues (insulting, breaking traditional rules and regulation,	65	31

Source: Adami Tullu Jindo Kombolcha Police Office (2006 E.C)

As the table above shows that the serious problems in the study area are theft and physical violence and damage. The secret behind these cases are the farming and grazing land boundary issues and drinking alcohols. The truth here is all conflict is not reported to the police. There are so many conflicts that cannot report to the police which is resolved through *siinqee*, *jarsummaa* and *gumaa* institution in the society.

4.2 Major Indigenous Conflict Resolution Mechanisms and Roles of Women Among Wayyu Shanan Arsi Oromo

4.2.1 *Siinqee*: A symbol and An Institution of Oromo Women

Oromo people has their own culture like other nations of the world. Cultures are categorized as material and non material or spiritual cultures. Material culture possess materials that human being created, and incorporated in to humans mind by their knowledge and skills. *Siinqee* is one of the material cultures of Oromo. It is the ritual stick of Oromo woman that can play cultural, economic, political and religious roles in Oromo society. It has various symbolic representations. *Siinqee* serves:

- As a symbol of marriage of Oromo women
- As a ritual stick used for praying
- As a ritual stick used during cattle raid
- As a symbol of power of Oromo women
- As an institution of conflict resolution

As an institutions *siinqee* institution is represents the over all aspects of Oromo women. It protects the rights of Oromo women. Based on the information I gathered from my informants women have full right to fight for their rights. No one stop women from practicing socio-cultural and religious practices in the community. The gathering of women under an institution of *siinqee* can fight against a person or groups that would injure and do wrong things on any woman in the community. That is why Kuwe (1997) has said "*siinqee* is used as a weapon to fight against the violation of *seera waqa* and loss of *safuu*". It is true that according to the Oromo worldview *waaq* ordered that they were considered as a symbol of peace and they were respected. *Waaq* did not likes if women are violated by anyone, because, it considered or taken as *safuu* or taboo among the Oromo. Assafa (2010: 9) has further agreed on this idea. He has said that "women in general are symbolically and politically liminal and correspondingly enjoy special sacred power as a class.' . . . People respect and revere a woman because *Waaq* made her to be respected and revered." That is why Oromo women have great attention in peace building and controlling over the resource and other socio-cultural, religious and political issues in their respective community.

4.2.1.1 Siinqee: A Symbol of Marriage of Oromo Women

Siinqee is a ritual stick used as symbols of marriage of Oromo women in Oromo community. This stick is prepared by mother or father of a daughter before her marriage or before her wedding ceremony. The type of tree from which *siinqee* is made is different from place to place. According to my informants at this locality or in my research area, mostly *siinqee* is made or prepared from a tree known as '*Man'eera*'. If they could not find it or '*Man'eera*' tree, they may use other types of tree such as '*Haroressaa*', '*Ejersaa*'(olive) '*Waddeessaa*', etc. A tree known as '*Man'eera*' is more preferable. It also has other functions. It is used for '*Zeekara*'. '*Kabalaa*' which is one of the cultural musical instruments of Oromo is also made up from this tree.

Based on the information I gathered from my informants in Oromo culture a marriage stick, *siinqee* cannot be cut or made by anybody just ordinarily as per his or her own will. Rather it is cut and made by somebody who is senior and from a senior clan in the race. The man who cut *siinqee* takes it home and passes it to the woman who is honored to take it, by saying; '*muudadhuu ittiin badhaadhi*' to say beautify and flourish by it. The woman, to whom the *siinqee* is given, used to make some arts on and use it. After she made some arts on the stick, she applies a butter to whole body of the stick and puts on the smoke of a fire for a limited time for the stick's extra beauty and strength. The woman uses that *siinqee* when it turns brownish discoloration or very ready to use. My informants said that in the past if a daughter is to get married, a senior man from a senior clan cuts and passes it to her mother to make an art and puts on to the smoke for the preparation of the stick. Then readymade stick (*siinqee*) is now passed to the bride up on her wedding day.

Nowadays *siinqee* can be cut by a mother or father of a bride. (Tolosa, 2011:283, Kuwe, 1997) has said that *siinqee* is prepared by a bride's mother. These days, people can buy this stick (*siinqee*) from the market for their daughter's wedding. According to the information I gathered from my informants in my study area these days it can be made of steels, not only a tree. As a preference of the person in concern, she/he can buy or prepare *siinqee*, made of a tree or steel. A mother can pass her *siinqee* to her daughter, when she had given more *siinqees* on her own wedding. There are different ideas on the numbers of *siinqee* and who passes it to or given to the bride. My informants told me that it is commonly known that bride leave her family's home on

her wedding day holding *siinqee*, pillow (*boraatii*) and *xuunxoo* (small milk container). Some of my informants argue that only one *siinqee* passes to the bride. Kuwe (1997) do have the same idea with these informants. But according to other informants, one lady marries a man by two *siinqee*. Tolosa (2011:283) has said that a father of a bride gives *siinqee* to the groom on the way of leaving her parents home. However, some of my informants have an idea that up on wedding day primarily brides senior sister, when brides senior sister not available it is the brides senior brother who can give the *siinqee* to the groom. At this time two *siinqee* is given to him. When the bride arrives to his home, the wife of his male senior companions takes both *siinqees* and put it in the room of the bride. When this bride or woman goes for and participate in different rituals and ceremonies like, conflict resolution, marriage ceremonies, other religious and cultural activities, she only takes one of her *siinqee* along herself. Among these two *siinqees*, the second *siinqee* can be passed to her first sons wife for participating on different rituals and ceremonies, or her first daughter on her marriage, at the time children are able to do it or reach the age of marriage.

Based on the information I gathered from my informants a lady can marry by *siinqee* only once in her life times. If she is marry to second or third husband, after divorcing the first husband, she only takes pillow along herself. Because, according to Arsi customary law (*murtii Arsii*) women cannot marry by *siinqee* twice. When women leaves her home with or without *siinqee*, she never ever marry by *siinqee* for second time, because, it is only virgins who can marry by *siinqee*. She can prepare or buy *siinqee* for her own at her new husbands' home after marriage.

According to my informants in past time, a woman takes a *siinqee* with her when she divorce and leave her husband's home. Because, *siinqee*, pillow and *xuunxoo* are feminine symbols. They have said that currently women's do not take them along themselves. *Baarree* a bigger milk container is a symbol of masculinity. It is never taken out of husbands home even when get divorced. When his wife dies *baarree* inherits by the one to marry the man, most of the time the sister of the deceased woman or wife or a woman marry by sister replacement (*menbeetoo*). Because, she is her sister and have the right to inherit it. And also if a newly married wife is not relative to the dead wife, she also inherits the *baarree*, because, she is winning the place of the

dead wife, she can use it. However, some scholars and researchers says that *siinqee* of dead wife, stops its work and have to breakdown in to pieces.

Oromo women can use their *siinqee* in different scenario; on wedding ceremony, on different holidays like *irretcha*, *dambii*, *falaa* and on dispute settlement, etc. But it cannot be used in some conditions such as funeral and other public ceremonies.

4.2.1.2. The Roles of *Siinqee* in Traditional Religious Practices

Siinqee is one of the most popular socio-political religious institutions of the Oromo people. Based on the information I gathered from my informants, among the *Wayyu Shanan* Oromo, when social problems such as drought, famine occur and even when individuals are faced with personal problems, women pray to *Waaq* (God) raising their *siinqee*. When they get answers to their prayers from *Waaq* (God), they give thanks to *Waaq* (God) by putting their *siinqee* on the ground. Hirut (2012: 106) has similar evidence about the Arsi Oromo in her study area. They pray about their own and other people's problems. For instance, if a woman cannot give birth, the women gather and pray to *Waaq* (God) by holding the *siinqee* to give her a child. But, the *Siinqee* prayer has its own ritual. In the first place, if a problem occurs with regard to the environment, women go to the river (*laga*) for *fala*. Then, they ready cattle to be slaughtered for *fala*. Such *siinqee* prayer ceremony goes on for two to three days. I observed that the women who participate in *fala* go collectively elatedly singing *ililchaa* (voice of happiness). The women of *Wayyu Shanan* Oromo sing as follows while they proceed for *fala*.

Ateete siinqee waraana beeraa,

Gooftaa araara deema jette ateeteen.

Ateetee sarbaa fixeensaa,

Gooftaa araara deema jette ateeteen.

This is literally translated as:

Atete siinqee, the war of women,

Atete has said she is going to reconcile with the Lord.

Atete's feet are wet with dew,

This song shows how Oromo women beg their *Waaq* (God) through their *atete* in order to get divine help to preserve peace in their land.



I observed that after they arrive at the river, they welcome each other. Also, attendees who come late introduce themselves and join the previous group of *siinqee* by saying *dhiltee dhinnaa* (which can mean 'greetings' and 'welcome' depending on the context) and crossing their hands behind their backs, they join the previous group. The women point their *siinqee* in the direction of the latecomers and let out a voice of ululating/*ililchuu*. Then, the women are received by the men who sing as follows:

Hafaa nu Hambisaa

Elelelelelelelel

This words nearly the following meanings:

Males

How do you do

How do you do

May you be spared and spare us to

Females

Welcome

May you be spared from evil

Elelelelelelelel

Then, after the procession of people go to the *Malka*, the prayer starts. They pray by kneeling down and touching the ground by their hands facing to their right. They pray in turn by making two groups.

A

Lilla jennee jiille jennee rabbiyyoo,

Malkaatti bahee jiille jennee rabbiyyoo,

Rabbiyyoo nuu dhiisi!

Sa'aan loltuu hinbeeku,

Namaan loltuu hinbeeku,

Maatiin loltuu hinbeeku,

Jiille nuu dhiisi!

B

Rabbi nuu dhiisi!

Abbaa boorantichaa³,

Abbaa falaa,

Abbaa malaa,

Yaa rabbi nuu dhiisi!

Elelelelelelel

³Booranticha is a cult of cows (*loon*).

This prayer is translated as:

A

We submit, we promise never to do such things, Oh Lord,

We have come out to the river, we promise never to do such things, Oh Lord ,

Oh Lord, forgive us!

If you are angry with the cows, I do not know,

If you are angry with the people, I do not know,

We promise never to do such things, forgive us!

Elele elel elel elel elel

B

If you are angry with the family, I do not know,

Lord, forgive us!

Father of *boranticha*,

Father of resolution,

Father of a way out,

Oh Lord, forgive us!

Elel elel elel elel elel

During the prayers, they hold the *siinqee* which should not touch the ground. After they arrive at the place of *fala*, they lay down their *Siinqee* horizontally on the ground and continue their prayer. The *siinqee* of women and the *Ulee* of the *Abbaa Gadaa* command special respect among the Oromo. As I observed, after they complete their prayer, they slaughter cattle/bull that they prepared for a sacrifice (*wareegaa*) to *Boranticha* (the spirit of cattle) and throw the slaughtered animal into the river. Then, the roughly slaughtered animal ought to buoyance two times to be accepted as an approved sacrifice (*wareegaa*). After it buoyances twice, it is taken out of the river and is cut into pieces to be feasted upon by the attendees. The people hold that if *Boranticha* accepts their sacrifice by buoyancing it, then the sacrifice is also acceptable to *Waaq* (*ayyaana*) who they believe is present around the place of prayer.



Figure 4: Images of cattle prepared and slaughtered for a sacrifice.

At the completion of *fala* at the river, they hold the *Irretcha* (symbolically grass) and go to *dambi*. *Dambi* is another type of prayer where the *Wayyu Shanan Oromo* come together to beg their *Waaq* (God) especially about rainfall, peace, wealth and health of their community. The *Wayyu Shanan Oromo* come to the *dambi* and sing the following song:

Ateetee tibboofnee rabbirraa milkoofnee

An falaaf bahee siinqee tiyya sootii halalee

Ateetee tibboo maal jennee

Rabbi kiyya mootii amanee

Tibboo rabbiyyoon qara nuu kennee

Dambii dambiyyoo deemeen lafa geetti

Dambii dambiyyoo damboo baalaa

Fala beertii

This is literally translated as:

Atete we are lucky, we got from God,

The lucky *Atete*, what have we said,

The luck God gave us from the start,

Dambi, the leafy (lucky) tree

Oh Lord, look at the motive.

I came out to pray, my straight *siinqee*,

Believing in my Lord the king,

The *Dambi* branches (heavy with leaves)
reach the ground,

Women are a solution.

Then after they arrived at *dambii* they asked each other *dhaltee dhinnaa* (formal greeting) before sitting. Next they also start begging/praying to their *Waaq* (God). Praying ceremony at *dambii* has no fixed time because, the purpose of this *fala* is to beg the rainfall that rain without season. The prayer went to *dambi* does not come back home until the rainfall raining on them at *dambii* ceremony. This *Dambi* praying ceremony can be continued for a week and more. Then when the rain starting to rain as their praying fruit they start thanking the *Waaq* (God).

After they got what they want to get from *Waaq* (God) or after their God answered their questions, they go back home. Since they completed their undertaking successfully they choose point out by their *siinqee* goat that is going in front of them on the way to home. Then after that owner of the goat slaughter the goat for them to get blessing otherwise they curse him/her. When they are going on the street/ the way collectively it is strictly forbidden to crossing them.

4.2.1.3. The Role of *Siinqee* in the Case of a Cattle Raid (*Siinqee Duulaa*)

Historically in Oromo society, *siinqee*, in addition to its role in resolving conflict and its role for praying, it also has other different roles. As described in chapter three, the ways *Wayyu Shanan* Oromo society, settled in this area, for expanding their land, is by campaign. The culture to expand their land by war was present until recent time in *Wayyu Shanan* society. This society is known to cause campaigns to war and conflict with other ethnic groups occupy in their surroundings. These ethnic groups include Shawa Sidama, Borana, Soddo and the likes. While campaigns they colonizes the land and takes the resources of those defeated, like cattle with shepherds taking care of the cattle while coming back to their home. Based on the information I gathered from my FGD participant at Bulbula and Garbi Biddana the women encourage by song to go to war when the conflict is with other ethnic groups. They in turn welcome the campaigning men, by singing their *atete* song; they also do this while sending them for campaign. They slaughter the raided cattle to eat and milk the milk of the taken cows to drink. Then they eat the flesh and drink the milk of the cattle and pass the night singing, jumping and dancing. The women also by their *siinqee* sing *atete*

song and sing for those who brought animals. The man who win over both the opposing men and their resources taken as a hero and he is honored.

At this moment, they sing further and clap their hands, round their head, moving their whole body and beating the land. This song is song of cattle's atete so they may have, their spirit (*jaari*⁴). Then after, the males go to campaign and come back home at night time, taking their raided animals. According to my informants, after the campaign bringing their raided animals along them, there is a welcome ceremony. On this ceremony only the Hero man, who took animals, sing for his own. They slaughter the raide animal and milk; so they all eat meat and drink milk and dance and play throughout the night. The women pass the night singing the encouraging song for their males that come home taking raided animals and captives along them after campaign. At this time male participants of the ceremony may get moral to be ready for other campaign. The other male who hadn't participated in this campaign also get moral.

They pass the whole night, dancing '*dalaga*' (ritual dance) and singing and all of them goes to their home at morning. When a passenger passed the night here at the family who come home after campaign and ate the meat and drunk the milk of the raided animals, it is believed that he also goes to do '*dalaga*' unknowingly. In this area women likes their atete and its song. Even while I interview them especially elder women say the song to me by singing and dancing as they do in their actual setting.

4.2.1.4 Siinqee: A Symbol of Power of Oromo Women

Historically, it is commonly known that Oromo women have no powers during the period of *Gadaa* rule. There is contradicting ideas about the origins of *siinqee* institutions of Oromo community. Some writers have the idea that women built the institution by themselves because of *Gadaa* rule excluded them from political structures of Oromo. Asmerom, (1973:19), has pointed out that women were actively

⁴ *jaari* is an spirits of atete on a person's that has likes different cattle which has different colors.

excluded from the politico-military structures by the *Gadaa* rule. They were not born into a *Gadaa* grade; but they were only married into one. As a result Oromo women formed collective struggle through building the *siinqee* solidarity. Similarly, Kuwe (1997:126), "[B]ecause women as a group are considered *halaga* [nonrelative] and excluded from the *Gadaa* grades, they stick together and count on one another through the *siinqee* which they all have in common".

While other researchers have connected the origins of *siinqee* back to *Gadaa* system. They have said that the origins of *siinqee* as power of Oromo women in Oromo culture is gone back to the Oromo cultural democracy (*Gadaa* system) which 'governed Oromo people for many centuries'. (Bula, 2009: 9, Jeylan, 2004: 113, Tolosa, 2011:283) has stated that the Oromo women had been given a shelter in the *Gadaa* system and the *Abba Gadaa* was given a *siinqee*, ritual stick, to take home for his wife by the *Qallu*, the spiritual leader. The *siinqee* was granted her to use whenever she performs important ritual performances and to symbolize her feminine rights and respect. Esrael, (2009: 31f) do have the same ideas with above researchers. He has pointed out that "*siinqee* is a *Gadaa* system in-built mechanism that can be seen as a means of check and balance to the men dominated Oromo social order". According to (Gemetchu, 1993, Esrael, 2009, Desalegn et al, 2007:152), there was a check and balance mechanism built into the *Gadaa* system by which *siinqee* was institutionalized, and women formed parallel organizations of their own which actively excluded men. As a result *siinqee* is more respected as it is a symbols of rights of Oromo women because of its origin is *Gadaa* system which has more attention and greatly respectful among the Oromo community. As Asmerom (1973: 279) has stated, physically *siinqee* is a stick, but as the custodians of Oromo oral literature say, a deeper and richer symbolic meaning of it should be sought within the context of the history and culture of the people who defined, named and practiced it.

When and how ever it was come in to being *siinqee* plays special roles in Oromo community. *Siinqee* is a stick symbolizing a socially authorized set of rights exercised by Oromo women. The most important principle of *siinqee* is building sisterhood and

allying to fight against oppression. My informants told me that *siinqee* institution is one of the social institution in which married women collectively plays socio-economic, religious and political roles in the society. It is more respected in Oromo community. No one could cross women holding *siinqee* in any place. In *Wayyu Shanan* community, especially during conflict resolution, during rituals such as *irretchaa*, *dambii*, *falaa* and etc all peoples including *Abbaa Gadaa*, *Abbaa Bokkuu*, *Abbaa Duulaa*, *Abbaa Alangaa* and other officials or other individual should have give them respect and receive blessing from gathering of women. This institution is known by its incorporated especially in resolving the conflict among the Arsi Oromo community.

4.2.1.5 Siinqee: An Institution of Conflict Resolution

Conflict resolution mechanisms are classified as formal and informal. Indigenous conflict resolution mechanisms are part of informal conflict resolution mechanisms. There are many indigenous conflict resolution mechanisms among Oromo in general and of Arsi in particular. Oromo people have various conflict resolution mechanisms such as *jaarsumma*, *gumaa*, *siinqee*, *shanacha*, *michuu*, *harma hodhaa*, *guddifachaa*, *manbadha*, *qixxee* etc. However, the most common indigenous dispute settlement mechanisms in my study area are *siinqee*, *jarsummaa*, *gumaa*, *manbadha* and *qixxee*.

Among *Wayyu Shanan* Oromo, *siinqee* serves as a symbol of intermediations or conflict resolution. Arsi women do not remain silent if there is a dispute or conflict in the society; instead they look for a solution. The women in the society are believed as a symbol of mediation and peace building. *Siinqee* institution is a well known and respected women's institution of Arsi Oromo. Arsi women being in groups can resolve small dispute, to violent conflict. They are known by resolving small disputes such as spousal dispute, mother- son disputes, conflict related to prayer (*dambi*), and other violent conflicts such as war, conflict between clans, ethnic groups, and other social and economy related conflicts.

A. Husband- Wife Conflict (Dispute)

Reasearchers such as (Jane etal, 2008, Kuwe 1997 and Esrael, 2009) have stated that *siinqee* is used to resolve different levels of conflict in Oromo society. *Siinqee* institution has a great role in resolving conflict between husband and wife/wives. A wife who quarrels with her husband can resolve her dispute through different way such as *siinqee* and mediation. My informants told me that if a woman's right is violated, women can find a solution for it depending on the nature of the dispute, through their *siinqee* institution. If a husband beats his wife, the women around there who respond to the call for help must identify the reason for the beating. If the conflicting wife is not wearing *qanafaa*⁵ or has not recently given birth, the gathering of women call for help of the wife, women have to ask the husband and wife to solve their problem. If the husband and wife agree, the women may mediate them by themselves or by adding other local elders through *jarsummaa*. If the conflicting woman/wife is with *qanafaa* or has recently given birth, the women should call for help by ululating as per *siinqee* principles. Tolosa (2011:289) makes a similar observation.

***Iyya siinqee* (Call for *Siinqee*) and Its Procedures**

My informants told me that women call for help or participate when a husband beats his wife who has given birth within the past month, or if his wife is with *qanafaa*. This *iyya siinqee* can happen in two ways. First, the beaten woman or lactating mother tells it to her neighbours and these women go to more neighbors and tell what they heard. Secondly, other women in the surrounding who heard a rumor about the beating of a lactating mother come to her home and see the woman who then go to call others to help by ululating. The husband of the beaten woman kneels in front of her and asks for apology and asks her not to tell others. Tolosa (2011: 289-290) does have similar evidence. As my informants told me even though the beaten wife

⁵ *qanafaa* is an ornament of Oromo women most of the times puts on her forehead when given birth and it symbolically signs she is bearing a child and her honor in Oromo culture.

forgives her husband, the other women who heard the information never stop to call others for *iyya siinqee*, because, it is believed that no one can violate the rights of women with *qanafaa*. The neighbouring women who go to call others take their *siinqee* along with them and ululate by throughout the neighbourhood. As the women in the area hear the sound of ululating woman/women, they leave whatever work they have on their hands and follow the calling women by taking their own *siinqee* with them. Hirut (2012: 126), Tolosa (2011: 290) and Kuwe (1997: 129) have also observed this. Kuwe has said that "[E]ven those who are breast-feeding at the time of the scream should let the babies cry and leave the house to join in the scream". In *siinqee* institution, women give their backing to one of their own who is in a vulnerable position. Their resolve to do so starts from the initial screaming for help to final reconciliation when they go back to their home. At the time of screaming, the gathering women call each other by singing:

Intala aayyaa dhageettee? Oduun sigeettee?
Ana dhaananii dhageettee? Oduun sigeettee?
Ana waamanii dhageettee? Oduun sigeettee?
Harmi aannanii dhageettee? Oduun sigeettee?
Mataan naanno'oo dhageettee? Oduun sigeettee?
Duugdi baatto'oo dhageettee? Oduun sigeettee?
Elel elel elel elel elel elel

To say:

My 'sisters', have you heard? Has information reached you?
 I have been beaten, have you heard? Has information reached you?
 I have been called, have you heard? Has information reached you?
 I have given birth to a child/ I am breast feeding, have you heard? Has information reached you?
 The hair is dressed 'naannoo'⁶ have you heard? Has information reached you?
 The back carries a child, have you heard? Has information reached you?
Elel elel elel elel elel elel

This way they raise their *siinqee* and sing this '*elelfata*' song and call each other. This song expresses that the beaten mother is wearing '*qanafaa*' and that she is a new

⁶ A particular hairstyle worn by the mother of a newborn.

mother, nurses and carries around her infant. My informants told me that they raise their *siinqee* upward since they are gathering for a fight as the *siinqee* is not lowered during a fight. After all the women gather, they make a line according to their age and social hierarchy and proceed to the house of the beaten woman by ululating another song. They form two groups and each group sings a stanza from the song as follows:

A

Aayyiyyoo sireen leemmanii jiddee
Ija jaallee gadbaateen maa hinlaallanee?
Noor aayyyoo
suutaa

Aayyiyyoo sireen leemmanii jiddee
Ijaallee gadbaateen maa hinlaallanee?

B

Maa hinjaarannee?
Aayyiyyoo sireen makkalla duubaa
Mucaa makkalla buubaa sileenjisa

Maa hinjaarannee?
Noor aayyyoo?

This song translates as follows:

A

Oh Mother, the bed of delivery is destroyed
 Why do not we see to the matter together as friends?
 the wall
 Welcome, Mother!
 Oh Mother, the delivery bed is destroyed
 Why do not we see to the matter together as friends?

B

Why do not you reconstruct it?
 Oh Mother, the bed is behind
 You coward boy, we will train
 Why do you not reconstruct it?
 Agreed, Mother!

Through this song, the women signify that the mother of a newborn or an infant's dignity has been dishonored and call for a fight to preserve her rights. Women equate an individual woman's problem to that of the whole community of women.

Based on the information from my informants, as the gathering of women reach the concerned woman's home, they include the beaten woman as she holds or carries her baby and continue their song. The senior women come to the front and make a semi-circle in front of the house and continue their ululating song. The man who has beaten his wife, if he accepts his wrong deeds, kneels and then lies prostrate in front of the gathering women. No one can pick him up from this position until community elders arrive. The gatherings of women point their *siinqee* at him and continue their ululating. If someone tries to pick him up or touch him in sympathy, the women make

her/him to lie along with the man and continue their song. The senior women push back using their *siinqee* those who try to reach the man; when people try to bypass them, they hit such persons by the base of their *siinqee*. They continue to sing till the community elders reach them and hear their case.

Then after the community elders reach and ask the women to handle the case, the women refuse to answer them for a short while. The elders repetitively ask them by saying '*ganyaa dhiltee dhinnaa*'⁷. They even take off their shoes and bow in front of the women as they try to get the women to submit the case to them. Though the women do not actually refuse the elders, knowingly they forward reasons so as not to submit quickly. For instance, if one of the elders is wearing shoes, the women forward this issue as a pretext to delay submitting the matter to the elders. The women say '*tun faantuudha*', which means 'this is disrespect'. The man in question kneels to take off his shoes and asks to be allowed to handle the case again saying '*ganyaa dhiltee dhinnaa*'. After elders repetitively ask them for a long time, they allow them to take their case saying '*hobba'aa ijarraa hafaa*', meaning 'we agree, may no harm come to you'. They thus submit their case to the community elders.

At this time, my informants said that, elders ask the women, "What is the problem, ladies?" The women answer, "You know the problem, you have heard why we came here; why do you ask us?" Then, they start to talk to each other to mediate between the quarreled spouses. To start the mediation, first elders ask the gathering of women to sit down under a shade of tree. The elders also take their seats and start mediation. When the man who has beaten his wife with '*qanafaa*' refuses to admit his fault and submit to the mediation process, they begin their ululating song. In such cases, they sing the following song:

⁷ '*dhiltee dhinnaa*' is greeting to the gathering of women. It is to say make it easy and give us your case to mediate. While *ganyaa* is the phrase to call women among the society.

Ateetee sinbirree barii

'Atete', birds of dawn

Deettuu dhaananii hinjirree maalii?

It is surprising to beat a woman who has just given birth to a child

Harmi annanii hinjirree maalii?

It is surprising to beat a breast feeding mother

Duuddi baatto'oo hinjirree maalii?

Ateetee hirqammuu baalaa

It is surprising to beat a woman who carries a child on her back

Deettuu dhaananii dirmammuu laalaa

'Atete', like a tree with fertile leaves

A recently delivered woman has been beaten, look at the scars.

Elel elel elel elel elel elel

Elel elel elel elel elel elel

As the information from my informants shows, the mediation may not end easily. If the case is handled in a single day, the wrong doer compensates the gathered people according to his ability. For instance, if he is rich, he slaughters ox or cow; but if he is poor, he slaughters sheep or goat. If he does not have the means to do either, he has to offer a drink called *dadhi* (local drink made of honey) to the women, for in this culture, the women should not go on an empty mouth to their homes.

If the case could not be resolved in a day, the participating women do not go back to their homes. They stay the night there singing their ululating or *elelfata* song under the shade of a tree. During this time if the man accepts his fault, elders penalize the man to slaughter his cattle or herd according to his ability. Tolosa (2011: 192) has similar idea. My informants told me that after the cattle or herd readied for slaughter is brought to the place, women still do not accept it quickly. The women hesitate; if the cattle offered is either sheep or goat, they refuse saying 'Am I a fox that you slaughter this for me?'. If a small calf is ready for slaughter, they say 'I myself am a calf (*raada*), I will never accept this'. But if they are offered a cow, they eagerly accept it saying, 'He had beaten my cow; she (the beaten) is a cow; readily slaughter this cow'. All the above depends on the richness of the man. After the cow is brought, they again sing the following for a while:

Ani buutii qaraa an buutii taraa

Dhiiseengaluu dhiitee qaluu?

Sangaa hoorraa malee, damma boollaa malee

I shall not leave it, shall I tread on and slaughter it?

Dhiiseengaluu dhiitee qaluu?

I deserve only fattened ox; only dated honey

Elel elel elel elel elel elel

I shall not leave it, shall I tread on and slaughter it?

I train the poisonous snake; I am smarter than the snake

Elel elel elel elel elel elel

This song expresses how women have strong potential to do whatever they want. The above song is sang on the punishment occasion to tell the truth that they should have to slaughter the cow provided by the wrong doer. Then after the cow has been slaughtered, the *dadhi* or the local drink made of honey is drunk and a meal eaten. Finally, the women bless the man and sing an *elelfata'* song.

They sing:-

Siinqeen tiyya jiituu

Jiituun nama hinmiituu

Qe'een sii haajiituu

Elel elel elel elel elel elel

My fertile *siinqee*

The fertile does not do harm to people

Let your dwelling be fertile

Elel elel elel elel elel elel

The above song is sung after the cow was slaughtered and it is full of blessings that express the women's happiness on the punishment occasion as well as the apology of wrong doer is accepted. At last, the women tie on the man's arm, a piece of meat and skin of the slaughtered animal, and go to their home. The women also take parts of the skin of the slaughtered cow to show that they have been respected by having a cow slaughtered for them. If they get a longer piece of skin (which is referred to as 'gadi'), they use it to tie their cows while they milk them. While they are on the way to their home they move singing their song as follows:

Aayyoo hoffallee tiyyaa hoffallee jirraa

Haadha baada'aa maali alaa gootaa olgali aayyoo

Barri waada'aa maali alaa gootaa olgali aayyoo

Loon galanii maali alaa gootaa olgali aayyoo...

Elel elel elel elel elel elel

This song translated as:

Successful Mother/s, we have made it
Mother of all, what are you doing out? Go home mother
The year is blessed, what are you doing out? Go home mother
The cattle are back home, what are you doing out? Go home mother...
Elel elel elel elel elel elel

The main message that the above song is built upon is that the women returning back from reconciliation have been successful. Also, this song contains the voices that preach the happiness they got from *Waaq* (God) for everything they planned.

Here is a story of a man who has beaten his wife with *qanafaa* at Bulbula. As one of my informant, 34 years old Barite Midaksa told me from her experiences on my FGD, at Bulbula.

Barite Narrates me as follow;

Last year one of our neighbors has beaten his wife with *qanafaa*. Then she run out of her home and one of our neighbour women seen her and asked her reason why she go out un timely. Then she answered her that her husband beaten her then, we picked our

siinqee and ululating. We gathered together, and moved to the man's home, as we reached there, he lied prone in front of us and asked us, for apology. And also the community elders taken our case to handle. Then we asked the man for something to slaughter. Since the man is poor he lied in front of us and offered himself to us saying I myself is a cattle, slaughter me. Then we stood him up saying we cannot slaughter a man and we asked him what else he is able to do and he has given us a 100 Ethiopian birr. We had taken it and moved to our home singing an *elaltata* song.

B. Conflict Between 'Mother' and Son

Siinqee can resolve the conflict between 'mother' and son or conflict between sons and daughters. According to my informants, the 'mother' here does not refer only to a biological mother but also includes those who can be taken as a mother due to her role as per the culture. Women among *Wayyu Shanan* of Arsi Oromo gather together when a man beats his 'mother' just as they do when a man beats a woman with '*qanafaa*.' *Wayyu Shanan* community never permits mothers to be deprived of rights /violated their right, to be beaten. Women are highly respected. A man who is mentally and physically and spiritually healthy must not beat a 'mother', or other women who can be his 'mothers' in the clan. So, when a 'mother' is beaten by her son, the women tell each other saying, '*mucaan maraatee dutee haadha rukute*' meaning 'The boy has gone crazy, he shouted at and beat his mother'.

Procedures of Mediation

The call for help *iyya siinqee* or screaming of *siinqee* for conflict between 'mother' and son can happen in the same ways. The first one is, if the beaten woman or 'mother' tells it to neighbouring women. Then, the neighbouring women can call for help by ululating. As Tolosa (2011: 290) has said she can tell it to '*saddeta*' or her group of neighbouring women. Then, *saddeta* come together and call others for help. The other one is, when neighbouring women heard the fight, they gather and moves for help. According to my informants while doing this they do not call each other ordinarily, but by their ululating song. While calling they sing the following.

Intala aayyaa dhageettee? Oduun sigeettee?

Ilma na dhaanee dhageettee? Oduun si geettee?

Baasa na bahee dhageetee? Oduun sigeetee?...

This is literally translated as follow:

My 'sisters', have you heard? Has information reached you?

My son has beaten me, have you heard? Has information reached you?

The inconceivable has happened to me, have you heard? Has information reached you?...

The central message of this song is that to call the women for fighting against violation of their right because of one 'mother' among them was beaten by her son. They use this song as the slogan of their rally that enforce the other women to hear their voices for the public.

At this time, all the surrounding women who have heard this call, raise up their *siinqee*, collect together singing ululating song. After all the women gather, they form an array according to their seniority forming line and proceeding to the beaten woman's home, singing the above song. As they arrive at the beaten woman's home, they call her to join them and sing the following song by raising their *siinqee*. They form groups and women from the two groups sing one stanza in turn.

A

Baasoo baasoo

Baasa nabahee ilma nadhahee

Baasoo baasoo

Ateetee simbirree baarii

Simbirree baarii hinjirree maalii?

Aayyiyyoo arbi cilaaloon bahee

Cillaaffatee na dhahee mucaan an dahee

Elel elel elel elel elel elel

B

Baasoo baasoo

Baasoo baasoo

Baasaan na gahee mucaan andahee

Simbirree baarii

Simbirree baarii hinjirree maalii?...

Noor aayyooo

Eee aayyoo...

The above can literally be translated as:

A

Inconceivable, inconceivable

the inconceivable has happened, my son has beaten me

Inconceivable, inconceivable

B

Inconceivable, inconceivable

Inconceivable, inconceivable

Inconceivable, the son I have given birth to has beaten me

Atete, birds of dawn

Birds of dawn

Birds of dawn, what a surprise is this?

Birds of dawn, what a surprise is this?...

The elephant has gone up Chilalo

Welcome mother

The son I have given birth to hit me violently Yes mother...

This song is sung at the home of the conflict to tell their wishes to 'atete' in order to get her support and judgment as well as asking for agreement and love between the son and 'mother'. Also, the song's message contains how the son beat his 'mother' purposely but not incidentally.

My informants said that in this way, by pointing their *siinqee* at the beater, they continue singing their ululating or '*elelfata*' song. A son that had beaten the 'mother' lies prone in front of the gathered women and asks for apology in a similar manner as a man who had beaten a mother with '*qanafaa*' did. If the son refuses, they continue to sing the above song again and again until they resolve the problem.

After that they also sing:-

Ateetee siinqee dhiilgee

Lallaaftuu qoonqoo giingee

Fooyyee na seetee?

Atete of red brown *siinqee*

Soften stuttering throat

You think I am weak

After a long stay singing the above, they stop singing and refuse to talk to elders for a short while when the community elders arrive. The community elders ask for '*dhiltee dhinnaa*' as they did for solving problem when a women with '*qanafaa*' beaten. The women make the elders to ask them repetitively to show how serious the matter is. Then, they allow elders to intervene to mediate. Elders then take the offending son to the shade of a tree to sit and mediate. This case may not be resolved easily. The women also may get agitated and demand that the punishment be greater. If the boy or man admits his wrong doing they decide and punish for slaughter of an

animal or herd as the capacity of the man allows and finally they depart from him by blessing him. If a 'mother' is beaten, the punishment depends on the age of the son. If the wrongdoer is a youngster, the punishment may only be to make the boy buy a cloth for his 'mother' and/or to prepare and bring *dadhi*, while for an older one, depending on his economic resources, he is ordered to slaughter cattle.

For instance, as one of my informants 67 years old Shomma Barre told me from her experience in 2005 E.C. in an area called Garbi Biddanna, a young man had a dispute with his mother. Since he is highly angered by his mother he pushed her aside and went away. At this they are out of him and they seen them fighting and went her home and picked up their *siinqee* and called for help (*iyya siinqee*). Then all women around the area gathered together by ululating or singing *elelfata* song. At the same time community elders came out and solved the issue by punishing the young man. The man was forced to buy a cloth for his mother and to prepare a drink *daadhii*.

C. Conflict Between Spouse in the Case of 'Dambi'

According to my informants, among Arsi Oromo of *Wayyu Shanan* community, women have a right to participate in different institutional meetings. In the time of drought or famine, women gather for *dambi* to pray to God, to give them rain. They do not return home until the rain comes. While praying, all participating women bring foods and drinks with them and prepare and eat at the place of *dambi*. They may stay days and nights outside praying. At the time of *dambi*, if a woman comes home late and her husband beats her, *iyya siinqee* (call for help) may happen. When he refuses to allow her to go for '*dambi*' to pray, the same happens to him.

But the process of calling and helping for the case of *dambi* is different from that of when husband beats his wife with '*qanafaa*' and when a son beats his 'mother'. The punishment is also different. My informants told me that all the women who participate on the prayer go to the disputants' home, singing *elelfata* song by raising their *siinqee* and they take hold of food items at the home such as butter, honey, ground grain of all types. They then take these to the place of *dambi* to prepare and eat and drink while they pray. If the woman is also absent on her own will, the women gathered for *dambi* go to her home and rob all that she has processed such as raw foods and ready-to-cook foods. Tolosa (2011: 290) agrees on this issue. If the woman does not

they are with their bare hand. It is because of that women by themselves is a symbol of peace keeping and peace. But other women at their home those who hadn't been participating but hears the sound of ululating women that is participating on resolving or managing the fight, picks their *siinqee* and goes for solidarity in mediation in whatever the way the conflicting parties relates to the women, they never discriminate. They never ever say who is who, but what they favor is peace.

In addition to all the above cases my informants told me that women can mediate if they sow a conflict at wedding ceremony, funeral ceremony and other type of ceremonies. Their aim is to prevent a damage that may occur due to the conflict. After the women intervened between conflicting parties, they put their *siinqee* between the conflicting parties and continue to sing an ululating or *elefata* song until community elders come out to handle. They sing the following at this time.

Aayyoo hoffallee tiyya akkakee nu hoffalchimee!

Hoffallee jirraa hoffallee tiyya akkakee nu hoffalchimee!

Hoffallee tiyya ta guyyaa har'aa akkakee nu hoffalchimee!

Hoffallee tiyya waaqa sii kadhaa akkakee nu hoffalchimee!

Callee daraarama kuullee, rabboo araarami nullee!

Woji hinceesisuu hoffallee tiyya nu hoffalchimee!

Lolli hinteessisuu hoffallee tiyya nu hoffalchimee!

Magaaltu dhalee hoffallee tiyya nu hoffalchimee!

Dhiira siingalee hoffallee tiyya nu hoffalchimee!

Goraan shimshimii hoffallee tiyya nu hoffalchimee!

Gorii natti himii hoffallee tiyya nu hoffalchimee!

Ejersa jaboo jaboo lafa gaaraa,

Ta jabaattelee rabbuu nu gargaaraa,

Mee araara.

Elel elel elel elel elel elel

This song is translated as follows:

Oh my successful mother, help us as you usually do!

We have succeeded; my success, help us as you usually do!

My successful one; of this day, help us as you usually do!

My successful one; I will pray for you, help us as you usually do!

Beautifully arranged Beads; God forgive us!

River Woji cannot be crossed (has risen); my successful one, help us as you do!

Conflict cannot be ignored; my successful one, help us as you do!

The ox/cow gave birth; my successful one, help us as you do!

A man brought (married) you; my successful one, help us as you do!

The strawberry is thickly blossomed; my successful one, help us as you do!

Drop by and tell me; my successful one, help us as you do !

The strong olive tree on a hill,

What we find difficult, God will help us with,

Get reconciled.

Elel elel elel elel elel elel

The purpose of this song is to ask support the *ayyana atete* in order to cool down the fighting between groups. The words in the song are explaining how the women need the peace and love for their people and their country.

After ululating or singing like this, then they facilitate offer elders to mediate. If that conflict is not stopping beside the '*elelfata*'; song and the intervention of the women, my informants told me that according to the Arsi customary law the participating parties wait a punishment. They pay by slaughter young ox-for not respecting the women. If they are unable to pay an ox, they have to prepare *dadhi* (the local drink made of honey) for apology. No community elder can handle a conflict if the gathering of women that participate on peacemaking is not respected. Because, if the women do not adjudicate there will be no arbitration.

According to my informants, after slaughter is paid for those women who did not respected before is done, elders start to mediate. After the elders solved the dispute or conflict, the women return to their home singing *elelfata* song. During this kind of conflict resolution, the women do not stay at the arbitration area until the conflict is resolute as like the time of 'Mother' and son or husband and wife dispute resolution. The one who wanted to stay can stay until the end of resolution, but who want to go home can go home as soon as elders calm down the conflict. Those, who gone home also can come back on the final time or date to participate on concluding system (*sirna fixaa*). Then after conclusion they the participating women those who arbitrated, can expressed their happiness and blessed the conflicting parties and elders as follows:

Argadhee galee gammadee

Ani dayaa na deessiftee

Borillee kabajami

Sanyiin tee haa kabajamtu

Busaa bubbeen si hinargin

Madiinni badduun si hinargin

Camcammeessa hamaa oolaa

Waaqni isin haa ulfeessuu, ulfaadha!

This song is literally translated as:

I got what I wanted, I go home happy,
I give birth (am fertile), you helped me to deliver,
Be honored tomorrow and after,
May your descendants be honored,
May you be spared from malaria and the storm,
May you be spared from the evil eye,
Survive famine and drought.
May God honour you, be honoured!

During the time of blessing all the rich men, peoples on hierarchal position, seniors of a clan, men and women, kneel to accept the blessing. Then after elders in array, turn by turn blesses both the arbitrated parties and women as follow.

Irree harka mirgaa si haa godhu

Irree farda booraa si haa godhu

Nama kabajamu tahi

Nama nagaa buusu tahi

This is translated as:

May you be a man of the right arm,
May you be a man of a strong horse,
Be an honored man,
Be a peacemaker.

In this culture, a man who slaughters cattle in respect of women who resolve a dispute through *siinqee*, wears a *medhicha*, (a piece of skin cut from the slaughtered animal) on his right arm. In this blessing, therefore, women bless such a man and express their appreciation for his respect of women.

After by the above way, the blessing ceremony concluded by both elders and women, women for their role to settle the conflict, they do ululating song for their happiness and thank their God and their Atete. At this moment they sing:

Ateetee sirroofnee rabbirraa milkoofnee,
Ta guyyaa har'aa sirroofnee rabbirraa milkoofnee,
Waaqa sii kadhaa sirroofnee rabbirraa milkoofnee,
Goraan shimshimii sirroofnee rabbirraa milkoofnee,
An haadha abdii sirroofnee rabbirraa milkoofnee,
Abdiin ta rabbii sirroofnee rabbirraa milkoofnee,
Ateeteen toltee maal alaa goota olgali aayyoo...

This is literally translated as:

Atete, we are corrected, we got from God,
For this today, we are corrected, we got from God,
I beg the Lord for you, we are corrected, we got from God,
The strawberry is thickly blossomed, we are corrected, we got from God,

I, a hopeful mother, we are corrected we got from God,
Hope is from God, we are corrected, we got from God,
Atete succeeded, what are you doing out? Go home mother...

They sing this because they got what they want. It explain that all their want is already fulfilled, they give thanks to their *atete*. Those gatherings of women going home after settling the conflict, are all respected. According to my informants, no one can crosses their way home when came to them direct forward pave them the way and give them a reward to their capability. No one stands in front of them.

However, as my informants told me all the above may not happen if the conflict is between ladies. If the women saw the women fighting each other, they simply taker the women apart without ululating if it is simple dispute they the women them selves mediate. If the conflict is also between young children they can mediate it. The mediating women resolve dispute by putting on '*qanafaa*' for conflict between parties on the wrong doer. But, if they unable to handle the case or if it is more difficult to them to handle they can passes on the case to the community elders. The elders also put on to the *halangee*⁸ after the issue completely settled /resolved the women happily singing an ululating or *elelfata* song, dance, jump up clamb their hands, shakes their heads round and in a very attractive ways while going home over all their body expression is very attractive. Even during my interview with individual woman and during my FGD with a groups of women, they were telling me with their body expression by freely singing their *atete* and ululating song and acting like it is happening now.

4.2.1.6 Siinqee Migration and Its Procedures

If the rights of a mother or a currently delivered women harmed the issue may take a long time to reach resolution. If an arbitration takes longer than a day the gatherings of women do not go back to their home, even they stay all night there with an arbitrating *jaarsaas*. All the full night they continue to sing their *atete* song. When the issue do not resolve until the dawn of the next days they go for migration. Kuwe (1997:130-31) has similarly explained this issue. Based on the

⁸ *halangee* is a beat long tape made of animals leather and that has a thin, flexible, which is relatively long end and the other part which is inflexible used to hold it.

information I gathered from my informants on their movement they sing ululating song. They say in their song, we leave our county, we descend (move down) to *shalla*⁹. This happen when the conflicting man refuses to accept or admit and do not want arbitration only. While the gatherings of women going for migration, elders kneel for them and they throw their clothes (*wayya*) under them and asks not to do this migration, they beg the women not to bypass them. It is because when a women migrates leaving their home, children and resources and passes a river stream, it is believed that bad thing may happen to their home, family and to the societies as whole. They says '*gaachanni namarra lufa*' which means a good event is believed to pass over once self.

Therefore, elders call for other additional elders and appeals to '*Bokkicha*' and a leader of the clan. Actually there are five leaders called *Bokkicha* or *Abba bokku* in *Wayyu Shanan* community. They appeal to the senior of these five. For example in this area, they appeal to Haji Mussa and Abdurahman Dhakabi. Both the elders and *Bokkicha* stops the women and re begin arbitration. When the man accepts, they take his slaughter pay and bless him. But when he refuses them again they have to curse and leave him.

4.2.1.7 Siinqee Curse and Its Procedure

According to my informants Oromo women as they are able to get while blessing, they are also very scaring/frightening while cursing. The gatherings of women, that went out to resolve a dispute or to find a solution to it, do not return back to home without reaching a solution or reaching their aim for conflicts between individuals or groups. If they can they try to find solution or arbitrate by them self as I already pointed out in previous section. But if cannot do or arbitrate the case, they can pass it to elders. If elders also unable to solve it, they do whatever the possible solution and if it is still beyond their capability, until the man by himself returns back for apology and resolution they curse and sanction him from any social life. Kuwe (1997) and Tolosa (2011) agreed on this point.

So that, Arsi women can reach for help when they saw a disputing parties and they make or pave the way for dispute or conflict to end with arbitration before a serious damage could happen. If

⁹ *Shalla* is a river somewhat far away from my research area. It is located at the boundary of the *woreda*.

the arbitration did not bring solution they can go for *godansa* (migration). When elders stop them to migrate and still there is no arbitration, the final duty is curse to conclude the issue or the case. According to my informants curse is not only in speech, but if a women do not reach at their aim accomplished/or do not arbitrate and not went home without slaughtering of animal and went home without blessing it is taken as a curse. Even though they do not say it out of their speech it is believed that their *atete* feels bad. *Atete* is a cult of women. When *atete* feels bad or spirit of women felt bad, it is believed that and things happen to the man that caused a problem, or to other different resources or to community at large, these bad things may include, drought and famine, lightening, death of children or what is happening after that are not good for the life of human beings and all living things.

My informants told me that for whatever the scenario it is, the women went out for *iyya siinqee* or *siinqee* help never back home empty stomach or without eating or drinking something there at the conflict resolution setting. When the disputing men, refuses to arbitration and to accept relative of him, may be his brother, his father or other pays slaughter animal to those women not to go home empty stomach. It is because as said above, the damage caused may pass the men and may also destroy them.

For instance, a family of a man who caused a problem also participates in the process of depriving the man from participating in all kind of societal living process as per sanction disposed. The main reason, why the relative of a man, paying slaughter, is that, to prevent death of all their family/relatives due to curse. The women's curse is very frightening and dangerous. A shade of a tree, where *Arsi Oromo* sit to mediate and peace keeping, is being frightening for own home and family. So when somebody else to pay slaughter is not found *dadhi* must be prepared given to drink. If there is no possibility to get *dadhi*, it is good if there is milk to drink instead.

Based on the information I gathered from my informants those community elders who are trying to mediate should have to discuss with the gatherings of women if it is unable to resolve and if it went beyond their capability. They tell them that the man did not respected both the elders and women and to find solution other way round. By this way the elders say, "*Namni kun nuuf isiinis kabajee araaramuu didee, Maarree isin Ganyaan dhugaa soqadhaa*" to mean, 'women the man did not respected both of us, so find truth other way'. This contains a concept that, there is no

other solution you may pay back your endeavor from your God. So leave the problem. Elders by them self when saying the above it is believed that they are cursing the man.

The women, weather got the slaughter pay or not, they do not depart just picking up their *siinqee*. They raise their *siinqee* up in to the sky and do ululating song, as expressed previously. This is because *siinqee* of war never be down till the solution reached. They have to curse him. While cursing they sing the following song.

... An hanfallaafuu dhageettee? Oduun si geettee?

Ayyaanni hinlaafuu dhageettee? Oduun si geettee?

Darban hinkufaa dhageettee? Oduun si geettee?

Dhaanan hinbooyaa dhageettee? Oduun si geettee?

This song is translated as:

...I, not weak-spirited, have you heard? Has information reached you?
The Spirit is not weak, have you heard? has information reached you?
I will fall when pushed, have you heard? Has information reached you?
I will cry when beaten, have you heard? Has information reached you?

This means we, the women, has strong spirit, our spirit never forgive anybody, we have no energy, we fall when thrown, and cry when beaten, so may our sprit (God) pay you back for what you did. This is also to mean we have no force to torture you, to forcefully persuade you, so we had given you to the superior, who is above all, the God. So cursing in this context means just doing *elelfata*. May not be, speaking out coursings to the man.

By this way they curse and depart a heading to their home. However, the curse with regarding to the case of *dambi* is different from the above one. The man who refuses to allow this wife no to go for *dambi* and refuses to accept faults and ignore them, the women say the following song:

Dambiyoo damboo baalaa
Rabiyoo kaayyoo laalaa.

Meaning;

Dambi, the leafy (lucky) tree,
Oh Lord, look at the motive.

This is to mean *dambi* is a lucky tree and when women pray under it, their prayers are answered. They also remind the man who does not permit his wife to join these prayers that God looks at some one's aim /goal. When they say this, they are still cursing the man because; they are saying 'I give you to My God, or let your duty be seen by God'. Women warn such a man that their spirit will pay him for what he did.

Here is an excellent example for *siinqee* cursing. My informant, 64 years old Shubbe Hinbato, told me about a true story of her husband's brother case. She narrates me, from her experience as follows.

My husband's brother has two wives, two wives fought each other. The senior wife has a baby, but is a beaten long since she had given birth; she had put off her '*qanafaa*'. The husband helped the second wife and had beaten this women. He then takes her to prison and she has become a prisoner. He then came home leaving the women in prison and brought his baby. Then we, the women in the neighbour heard the issue and we then moved to his home taking our *siinqee* by ululating and by calling each other saying the following song.

Intala aayyaa dhageetee? Oduun si geetee?

Deettuu dhaanani dhageetee? Oduun si geetee?

Deettuu hidhanii dhageetee? Oduun si geetee?

Harmi aanno'oo dhageetee? Oduun si geetee?

Duuddi baatto'oo dhageetee? Oduun si geetee?

Meaning;

My 'sisters', have you heard? Has information reached you?

The nursing mother is beaten, have you heard? Has information reached you?

The nursing mother is imprisoned, have you heard? Has information reached you?

She is breast feeding, have you heard? Has information reached you?

Her back carries (a child), have you heard? Has information reached you?

We stayed there singing it for a long time but the man refused to come out. The second wife came out but we refused her and continue to sing our song. But still he did not come out. Finally, other man come to us and lied down in front of us and begged us. We refused to stop for him telling him that is not some body committed the problem. We continued to sing throughout the night but still the man ignored us. The elders also came and asked him, but come out with no result. Then we left cursing. Then my husband paid slaughter animal for the gatherings women and elders, a male sheep and we departed. The reason why my husband pays the slaughter is that, to prevent bad things from happening to our home and family because of cursing. After we cursed him, a

weak later his two cows died. And his many cattle and goats died one after another. We both male and female sanctioned him. Then after this man traveled over all. The women and elders to call for arbitration and apology. He lied down and asked apology. He brought an animal and offered to us for slaughter. But since he had lost many animals, we did not accept the offer, instead we take a *dadhi* and we accepted his apology and departed.

We can conclude from the above story that women can get if cursed and they only curses if the issue is true. According to my informants, if a man is cursed by women, he can devolve out of social life. Nobody greets the man cursed by women even when he get sick. Nobody also buries him when he died. He also excluded out of community based organization such as '*idir*' and '*ekub*'. Nobody gives him a fire and Nobody takes a fire from him.

Therefore, after being cursed a bad and dangerous things could happen to him and if he want arbitration, it is not easy for him. The punishment for arbitration also gets worse. This can be depending on the size of damage and resource capability of the man after he won the women apology. After he had won the women's apology, the elders begin mediation of the issue about the conflict. So at this moment he pays slaughter animal twice as much. The first slaughter is for the apology with elders and women. The second slaughter is for the apology with the person with whom he disputed when his case of dispute resolved by elders. After resolution the women can sing, become happy and bless, the man before they depart.

4.2.2 *Jarsummaa*

Jarsummaa is one of the mechanisms that Oromo people used to resolve the conflict upraised among people. It is used as reconciliation practices that the *jaarsa biyyaa* (respected reliable person) play important role to implement the rule and regulation needed on the peace settlement. This is one of the valuable cultural practices has been with Oromo people since Oromo born. The term '*jaarsaa*' in *Afaan* Oromo language literally means 'an old man'. However, in *jaarsummaa* context, it refers to mean that men take part as selected respected representative of the community and have deep knowledge to settle down the uprising as mediators whenever there is dispute or conflict. *Jaarsa/ jaarsa biyyaa* (respected and selected person) selected by the two parties that conflict happened between them. Depending on the particular area of the Oromo

people, different terms are used to refer to these elders. They are simply called *jaarsa biyyaa*, *jaarsaa* or *jaarsa araaraa* (Mamo, 2006, Dejene, 2002).

According to my informants for males to be recognized as *jaarsaa*, the individuals' personality and his father's position within the *jaarsa biyyaa* (respected community persons) are the most crucial attributes for the community. As a *jaarsaa* it needs to be a sociable, honest, trustworthy and knowledgeable man with a skillful for oratory. And though the institution of *jaarsa biyyaa* is not hereditary, a renowned *jaarsa's* son or sons will most likely find a place of their own among the *jaarsaa*. If a man qualifies the above criteria, neither his lack of economic success nor his youth preclude him from being considered. No public ceremony or formal gathering is required for the granting of the position of *jaarsaa* to an individual. In the normal course of life, a person stands out for his character, the community takes notice of these traits and starts treating that individual as recognized elder.

Based on the information I gathered from my informants however, a younger gathering of *jaarsaa* if they cannot handle a case or the disputants are unhappy with their mediation, transfer the matter to the older and more experienced *jaarsaa*. Though females are not recognized as *jaarsaa* by the community, they play a big role in settling disputes, particularly among women. A women's marital status and her position in polygamous marriage, her age, and the status of her husband in the community are important considerations for women to take up the roles of mediators in such cases. From an unmarried woman, despite her age does not have much of role in the community. And where a man has more than one wife, the highest respect and position in the community is reserved for the first wife and elder women. Therefore, the other wife or wives' chance to being considered as mediators and speaking before the first wife is nonexistent. But the most important determining factor is her husband's social status in the community. So that, women mediators usually handle disputes among women and settle the matter. But if the dispute is serious and the women's quarrel turns in to lineage and clan related defamation, the case passes in to hands of the *jaarsaa*. There are four ways of gaining jurisdiction in which *jaarsaa* take up matters for mediation.

1. The first way is where community elders who heard about the dispute go to the claimant and ask him or her to submit the matter to them so they can mediate between him or her and the

supposed perpetrator. If the claimant agrees with their request, they go to the accused and ask if he or she is also willing to submit the matter to their care. When both agree to settle their quarrel through mediation, they consult with the elders on the date on which they will meet when each party will appear along with their own chosen elders or representatives.

2. The second way in which a case appears before the *jaarsaa* is, the claimant himself or herself goes to the elders, states his or her case and asks them to intervene and question the accused on why he or she or they did, said, or acted in a manner that offended the claimant. The elders then go to the offender, tell him or her that a complaint has been brought against him or her or them and ask him or her or them to appear before them on a certain date so they can mediate between the two. If he or she or they trusts these elders, he or she or they appears on the agreed date and the elders can commence with the mediation. If the offender chooses to bring additional elders on appointed date, he or she or they can, since these were approached by the claimant and he or she or they may feel like they may be biased against him or her or them. The elders themselves may call up on additional elders if they fail to reach an agreement at the end of mediation process.
3. The third way is where an offender him/ herself or themselves goes to the elders, admits his or her or their wrong doing and asks them to intervene on his or her or their behalf and reconcile them with the person he/ she or they harmed after paying the compensation which the elders set on him or her or them.
4. The fourth way in which a case comes before elders is when a violent fight or an inter clan or serious fight breaks out and the men will not be restrained, women come out and break the fighting. They come to the scene of fighting with their *siinqee* and stop the fight. After that they transfer the matter to the elders.

During the mediation the elders sit under the shady tree and resolve the conflict. If there are women participants in mediation they have the right to hear the case. After the elders reach up on agreement decide on the type and amount of compensation to be paid either by one or both of the disputants or if it is difficult to the elders to decide the amount of compensation, they have give a chance to women participants in that mediation process. There is Oromo saying that tells us the

knowledge of women in bringing good idea to make a decision. It says "*beerri guddiftee hin qaaxxuu ta qaaxxe waan nabsee qabdu qaaxxi*" which means women do not talk more but brings good idea when they speaks. On the other hand according to the work of Dejene, 2002 *jarsummaa* is used as the middle court system that called at law level *ilaaf ilaame* and at higher level *qaalluu* system.

4.2.3 Gumaa System and Its Procedures

The term *gumaa* is stands for many things in Oromo people. In some zones of Oromia it used as compensation paid for something for wrong doing while some places used as revenges. In other places it used as reintegration for people apart by some incident wrong doing such as killing practices. As indicated in the work of Jemal (2012:32) the term *gumaa* stands for many things. *Gumaa* system does not apply for everything at all. It only applies for things that selected to be included in *gumaa* system. *Gumaa* make every effort to convey about peace, justice by compromising parties involved in conflict in every aspect of their movements as socially, politically, economically and psychologically. Also *gumaa* used as it mechanism headed for family reintegration (Tamene, 2013: 45). These things included in *gumaa* system are as follows when:

- a person is killed by other person
- an eye has been gouged out
- teeth are broken
- an ear lobe has been cut
- fingers are cut off
- a person's bull has been killed
- a person's male sheep is killed
- a person's horse is killed
- a female is raped
- a person's home and furniture is burned

- specific materials in the house such as the hut's main supporting pole, columns, *Gaadii*, *ciico*, *baarree*, *kallacha*, *siinqee*, *caaccuu*, *mutaa*, *kooraa*, *itillee*, *wantee*, *kanafa*, *Qorii*, *Kabalaa*, *Gabataa* are broken, there are specific punishments accordingly.

According to my informants the compensation for *gumaa* is has many advantages. These are to build peace, to restore family that apart due to wrong done, encourage living together and the challenge in compensation discourages killing practices. According to explanation in works of Tamene (2013:44), the conflict does not destroy only human life it also disturb and destroy the properties, human mental as well as psychology of the living area including. The challenge in *gumaa* system for compensation among the above things that need compensation paid for is that the *gumaa* paid (compensate) for burning home. This is because there are many different materials in home. That is why Arsi saying "*gumaan dhumtee gubaan dhumuu didde*" which means that the *gumaa* is dispensed but the *gubaa* (burning) is not. The conflict happened among the group directed and decided by elders and *Gadaa* leaders. The *gumaa* system procedure cannot process without *Abbaa Gadaa*. According to the *seera ambaa* (rule and regulation of Oromo) the solution provider conflict resolution is called *hayyuu*. This *hayyuu* is knowledgeable and skilled man that deeply knows about cultures, history, *safuu* (taboo) and so on. Some times *hayyuu* so called *Jaarsa biyyaa* (community elder). According to *Wayyu Shanan Oromo* *hayyuu* classified into three. These are as follows.

- a. *Hayyuu dubbataa* (advocator):- This *hayyuu* is made speech that can change the mind of listeners to bring to solution).
- b. *Hayyuu dhooftuu*: - This *hayyuu* is the critical thinker and experienced man that provide solution for conflict created by person quickly annoyed person.
- c. *Hayyuu raagaa* (imaginative man): - This *hayyuu* provide solution for created conflict based on the past situation, and present situation then imagine the future situation. This *hayyuu* can have potential to resolve every conflict among people.

In *Wayyu Shanan Oromo* the person killed the killer or other else person does not escape from the punishment of law rather he take himself to the *Abbaa Bokkuu*. Then the this *Abbaa Bokkuu* goes to the funeral place and tells the word of the killer wishing that the killed person's soul goes to paradise the killer said "let him be buried the body by my outfits". The families of dead

person say such that we are eating your *shimo* and entombing with your piece of outfits. If the dead body buried with the killer outfit it means that the killer sit on mourning ritual with the family of the dead person.

Then they give appointment after next three days. After three days he will come and ask to participate on mourning ceremony. Again they give appointment another three days until the elder can make speech on the side of the killed person family arrive at mourning ceremony. If the elder arrive and make speech the killer get permission to participate on mourning ceremony. Even though he gets the permission to participate he cannot get into the shade /*dukkaanaa*/ built for the purpose of mourning ceremony. Also seat is not given for him, he sit giving his back to the dead person family he has no permission to sit face to face with them. Then when he wants to go he gives money 2000-3000 Ethiopian birr. The elders ask him to resolve the conflict by means he wants such as giving 100, cattle, 50 cattle or 25 cattle for payment. Then he tells them choosing one among the above choices. After they agree on one on both sides the elders give him appointment in the 15-20 days to prepare himself and comeback to with all his family and relatives as well as the cattle to be given to the dead person family. When the situation is not serious the resolution is completed in three appointments. Thus for the completion of the conflict resolution the killer prepare great service including food items slaughtering bull and seven items of *dadhi*, local drink made of honey.

According to Arsi Oromo the procedures of *gumaa* system are categorized into three. These are Short term *gumaa* sytem, medium *gumaa* sytem and long term *gumaa* sytem. The short term *gumaa* system is the *gumaa* system and procedure applied for the conflict happened among family (*warraa*), medium term *gumaa* sytem is the *gumaa* sytem and procedure applied for conflict happened among clans (*gosaa*) and the long term *gumaa* sytem is the *gumaa* system and procedure applied for the enemy /*alagaa*/. Thus the procedures of the *gumaa* system in resolving the conflict occurred in Arsi Oromo have the following steps.

Hoolaa Allaattii: This type of *araraa* (resolution) is experiencing for the person that killed many person. This procedure of *gumaa* system implemented as the command from *Abbaa Gadaa*. First the person slaughters the sheep and takes cups of blood seven times into his mouth to wash his internal mouth's wall with blood then spit out. Then he holds the *bitoo diimtuu ijaa* and puts on

upper right leg of the slaughtered sheep. This *Bitoo diimtuu* (red bracelet) is used to signpost the unity. Thus the families coming from both sides pass over the slaughtered sheep and touch the *bitoo diimtuu* (red bracelet) to stop thinking and seeing each other as enemy. But the slaughtered sheep meat is not eaten by person it left for *allaattii* (birds).

Heexoo koobaa: Coming to the roles of women in *gumaa* system, women can participate on the finalization in additions to preparing foods and drink for the participants and attendants of the reconciliation. This *heexoo koobaa* procedure of *gumaa* system implemented by the sister of the killed person. *Abbaa Gadaa* gives a command her to spray and distribute the *heexoo* over the area. Also *Abbaa Gadaa* gives command to other sister from opponent side to hold honey (*dammaa*) full of *Buqqee* (similar to cup). Then the sister of the dead/ killed/ person going in front of the other sister by holding and spraying (*facaasuu*) by her mouth the *Heexoo* while the other sister holding the honey(*dammaa*) and spraying (*facaasuu*) at the back of the killed person's sister. Also *Abbaa Gadaa* is going on the side of the way they are going on.

Dullacha keeraa: The *gumaa* system processed by slaughtering the older ox/cow (*dullacha keeraa*). The whole families from both sides collected on back of *dullacha keeraa* and give their hands back to back instead of face to face hand giving. Then the *Abbaa Gadaa* ties the legs of families from both sides by the intestine of *dullaachaa keeraa*. This is to advice them as they are blood relatives that they never do such killing to each other. They promise to stop such conflict between them and that never to be back again. Thus they take *buyya* (promise) from *Abbaa Gadaa* to stop such conflict again. According to the work of Jemal (2012:50), the *Dullacha Keeraa* is slaughtered for the purpose of reintegration and reciprocated living of people that ruined due to some wrong actions. My informants told me that on the reconciliation time:

1. They slaughter the ox and eat together
2. They buy clothes for father, mother and aunt
3. They give cattle
4. Young cow given to the sister of killed person

As one members of *Gadaa* system of the *Wayyu Shanan* Oromo (Azmach Bobbaso Lenjiso) told me, in previous time before the *Wayyu Shanan* produced the *gumaa* system that completed by fifty cattle, the procedure of *gumaa* system dispensation by giving hundred cattle. But now after

they have produced the *gumaa* means that completed by the fifty cattle. According to the work of Jemal (2012:47), that the scale and amount of compensation paid as *gumaa* is not the same and it depends on the purpose as well as the condition occurred during the killing. As one of my informant, *Abba Gadaa* Kajela Watiwo has pointed out the *gumaa* of a person that occurred because of accident is not the same to other *gumaa*. He has also said that the *gumaa* paid for the male is not the same the *gumaa* paid for the female. The *gumaa* paid for the man is hundreds of cattle while the *gumaa* paid for the woman are fifty cattle.

After the *gumaa* system is treated and the families from both sides are compromised they are start living like blood relatives. They reinforce their relationship more than ever and for example marriage relationship among them are strictly forbidden. As argument found in Tamene (2013 :53) *gumaa* system is a mechanism on the way to not only punishing the people by means of finances, imposed payments and social sanctions, but also reestablishing the social relations and synchronizations from side to side mutual understanding, compensation, figurative punishment and resources of cleansing and ablution.

According to Wayyu Shanan Oromo *gumaa* system has three stages. As information collected from informants the *Abbaa Gadaa* who is responsible for dispensation *gumaa* system should have to pass in three stages.

1. Sampling : *Abbaa Gadaa* explains to the community elders about the *gumaa* system going to be treated by using some examples that experienced before in the community
2. *Abbaa Gadaa* provides and explains about general principles of *gumaa* system and how it is going to be treated
3. Encourage the people as they use their own context and idea.

Manbadha:- This is one of the conflict resolution mechanisms that the clans meet twice a year to resolve the conflict happened among clans. Also the some new rules and regulations ratified, made, clarified and approved on this clans meeting. But this meeting made by multi clans and they after collected from different families as well as clans.

Qixxee: - this is also the conflict resolution mechanisms that exercised when the conflict is not resolved at once in short period of time. This is made by the unit clans (*gosa balbala tokkoo*) to provide the solution quickly. This used to pressurize the man that refuses the words of the community elders (*jaarsaas*).

4.3 The Relationship between Indigenous Institutions of Conflict Resolution and Formal Court

In Ethiopia, indigenous conflict resolution institutions are playing a great role in conflict resolution and peace building among the various ethnic groups (Assefa et al, 2011). Traditionally the Oromo used these institutions as an effective means of conflict resolution and peace building among their different communities. However, today most of the indigenous conflict resolution mechanisms are used in parallel with the formal court system. Among the indigenous conflict resolution institution found in Adami Tullu Jiddo Kombolcha *Woreda*, *jarsummaa*, *gumaa*, *siinqee* are frequently used indigenous institutions functioning side by side with courts to settle conflicts.

According to the Adami Tullu Jiddo Kombolcha *Woreda* police Office, petty criminal cases are mostly is settled through the collaboration of indigenous institutions and the formal court. In any case, courts handle cases which, for various reasons, could not be settled through indigenous conflict resolution mechanisms. Mostly, it is the interest of the disputing parties that determines whether a case goes to court or is settled through indigenous mechanisms. However, if conflicts have to do with issues in which the government has a vested interest (such as land, politics), they go through the formal legal system.

Another indigenous institutions working in collaboration with the formal court is *gumaa* system. In Adami Tullu Jiddo Kombolcha *Woreda*, the *gadaa* institution has its own office in the compound of the formal court which is named *Dhaddacha Araaraa Abbootii Gadaa* (Arbitration and Mediation Bench of *Gadaa* Officials) and is headed by the *Abba Gadaa*. However, having office in this way is not fair among the Oromo. Traditionally Oromo people can reconcile each other under the shade of tree. This implies the change and influence of the government on the indigenous institution as well as the collaboration of the formal and indigenous institutions of conflict resolution. Such collaboration between the two institutions is important to improve the

justice system by fast and fair decision making. Thus, in the study area, especially cases related to homicide, physical violence and property destruction are first seen by the *gumaa* institution. If the process is difficult and cannot be concluded through the *gumaa* system that is led by *Abba gadaa*, they refer it back to the formal court and the formal court settles the case.



Figure 5: Images of the compound of the formal court of Adami Tullu Jiddo Kombolcha Woreda, and Office of the Arbitration and Mediation Bench of *Gadaa* officials)

Here it is to be noted that, resolving conflicts through the collaboration of the formal and indigenous institutions is not the obligatory but depends on the willingness of parties to the conflict. A person may opt for his/her case to be settled either through the formal court system or indigenous institution.

The *siinqee* institution is the other indigenous institution working in collaboration with the formal court. Especially, cases related to women are first seen by the *siinqee* institution as in the case of *gumaa* and *jarsummaa* institutions. If resolution goes beyond the *siinqee* institution or if the disputing parties do not want to be judged through this institution, the case is sent back to the formal court system through the gender office. But, if the women believe that the court's judgement is too lenient on the offender, they finally resort to the *siinqee* as this results in conciliation between the spouses because men fear the women's curse which can be the man cut off from the whole community. When, for instance, a husband repeatedly hits his wife and shows no real fear of the punishment imposed by the courts, every woman including from the gender office resorts to the *siinqee*, which has proved to be more effective in reducing violence against women.

As w/ro Genet Teferi from the gender office of the *woreda* stated, the majority of cases relating to women are resolved by the indigenous institution of *siinqee* with collaboration with the gender office and formal courts because most of the *woreda* dwellers choose the indigenous institution than the modern courts. The women of the *woreda* especially the *Wayyu Shanan* Oromo do not trust the formal courts system because they believe that a person who has money may go free or receive simple punishment. Particularly, they strongly condemn the formal court system and gender office with regard to repeated offenders for the latter do not impose stricter punishment every time a man hits a woman, but instead pass similar punishment which allows the man to take the matter lightly and repeat his offense.

The *siinqee* institution calls the gathering of women to pass the curse and other social sanctions on an offender. Once the curse and social sanction are passed on the person, he cannot live harmoniously with the society and no one supports him and talks with him. Thus, the women of the *Wayyu Shanan* Oromo trust the decision and judgment given by the *siinqee* institution rather than the formal court.

4.4 Change and Continuities of Indigenous Conflict Resolution Institutions among the *Wayyu Shanan Oromo*

Indigenous conflict resolution institutions are not archaic entities insulated from the effect of change. These indigenous institutions are currently subjected to change. Though indigenous conflict resolution formalities and procedures are more or less intact, nowadays, an increased involvement of the government in the affairs of indigenous institutions is observed. The community perceives this as the government's way of ensuring that their interest in the resolution of different types of conflicts is preserved. Also, the concept of gender equality is having a strong consideration in indigenous conflict resolution processes.

Previously, in the process of mediation of different disputes through indigenous mechanisms, a male disputant could argue with community elders for his rights; he could express and forward his ideas fully and freely. However, a woman could not express her ideas and feelings directly, but through a male who is closest to her. Women had to be content with arguing for their rights as expressed by their male representatives. They had to accept the elders' final decision, which they mostly believed was in favour of male disputants. Women's dignity still gets priority only in the case of a beaten mother and a woman with *qanafaa*. Otherwise, local elders sit for mediation for a woman who is beaten by her husband at other times. Such cases are not taken very seriously.

Currently, since societal attitude towards women's right is changing, there is an improvement in women's participation and priority in the process of both formal and indigenous conflict resolution mechanisms. They are improving the way of involving women in the resolution process, in issues other than those which involve the government. They are able to resolve /mediate most issues other than cases of divorce and disputes related to selling and buying land. These issues can only be resolved by formal courts.

However, government involvement in indigenous institutions does not have full acceptance to the community due to several reasons. For instance, article 98 of the family code of Regional State of Oromia states that, the right to pronounce divorce is exclusively the jurisdiction of the court. In addition to such monopolizing of certain affairs by the formal legal system, the fact that

the legal systems as a whole only give a cursory recognition to indigenous institutions leads to a further eroding of the institutions function.

My informant and one of the participants of the public ceremony held on 28 February at Batu town pointed out that the community has not accepted the preferential treatment that the law gives to the formal legal system. Previously, when a husband and wife dispute, community mediators delve in to the cause of the quarrel and mediate. They deeply study the cause and source of the dispute. The elders take in to consideration societal values in administering justice between two individuals. For instance, when a man wants to divorce his wife, elders take into consideration the age of the woman. Divorcing women who can no longer bear children has no acceptability in the community. A man is only allowed to divorce a fertile woman who can marry and give birth. However, the formal legal system does not take such long-term consequences into consideration. A man can divorce his wife who is old enough to have grand children and is allowed to marry and continue his life with young woman while the old woman is isolated from her children and financial resources to live alone.

For these reason this issue, has been causing a psychological harms. In Oromo society a divorced woman have no respect, she may be insulted, i.e. called '*gurse*' or '*gursummaya*.' Even when she get married to other man, she has no respect as previous one. It is called he married a divorced women which has a low respect. The women say because of this article 98, we are facing a difficult problem. In the community, with related to divorce issue, almost all prefers the indigenous institution mediation to formal court.

On the other hand, in relation to the gender equality there is a great improvement. In the past '*gumaa*' or (blood money) for both female and male was not equal. For male it was 100 cattle but for female it was only 50 cattle. Now in *Wayyu Shanan* society this rule is changed by elders and community leaders (*Abba Gadaas*). *Gumaa* or blood money for both male and female is determined to be equally 50 cattle. But when the crime happened suddenly compensation costs only 25 cattle. There is also improvement for the *gumaa* paid for damage caused to body other than life of a man or women. In the past time when a girl get married, among her body there is a part to which *gumaa* or blood money cannot be asked or paid. At that time, a women is said, that she has no life between, above the knee and below her hip. Between this areas when man caused

any type of harm he cannot be asked, example when he had cursed a burn to her sexual organ. But now in these society this idea improved to, that all part of a women has equal consideration, that cannot be even touched illegally.

Coming to the *siinqee* institution, modern religion such as Slam and Christianity had made different pressures and challenges on *siinqee*. My informants told me that a few years ago women went to a river and praying and *wahabiyyi* has broken the women's *siinqee* at the celebration of *irretcha*. And the *wahabiyyi* and Protestant Christian has warned them to stop practicing and to leave this backward culture. Then women became nervous and accused them on formal court. Then after, the judge of the court has enlightened to continue practicing their culture and their right cannot be violated. Currently after they come out of the problem , women continues to practice it as previous forms and to fight for their right as per the culture on the issues such as socio-economic, political and religious issues.

CHAPTER FIVE

Conclusion

Conflicts can happen every where human beings are exist. It arises if disagreements come up from difference in the interests, ideas, ideologies, and it is happen between individual or group, at institutional, regional, national and international levels. Whatever the causes and sources of conflict, all societies have their own ways of resolving conflict. Widely throughout the world the purpose of conflict might be different as explained by different scholars of social sciences because for some group the conflict purpose is to control over important natural resources while for other group is to control the political authority. Also for some group the purpose can be about the religious fundamentalism where for other group it may be about racism and so on. However, for the all conflict justifications the aim of resolution somehow similar because the conflict resolution necessity is to create socially, psychologically, mentally peace societies.

However, the resolution mechanisms depend upon the causes of conflict, nature of conflict, cultural background of the participants, religious background of the participants and other social and legal framework of the area. Ethiopia is widely known country in Horn Africa that holds many ethnic groups among, which the Oromo are the widely known nation. Oromo nation has its own indigenous culture to solve the conflict raised among its group and other nation, nationalities and people of Ethiopia. Assefa, *et al* (2011) have points out customary conflict resolution mechanisms are basically practiced in all parts of the country especially in rural communities and it is more important than formal institution to identify the root cause of conflict. There are many indigenous conflict resolution mechanisms among Oromo in general and of Arsi in particular. Oromo people have various conflict resolution mechanisms. Among those indigeneous conflict resolution mechanisms the most common indigenous dispute settlement mechanisms in my study area are *siinqee*, *jarsummaa*, *gumaa*, *manbadha* and *qixxee*. Today most of these indigenous conflict resolution mechanisms are used in parallel with the formal court system. Among the indigenous conflict resolution institution found in Adami Tullu

Jiddo Kombolcha Woreda, *jarsummaa*, *gumaa*, *siinqee* are frequently used indigenous institutions functioning side by side with courts to settle conflicts.

Siinqee institution is one of the well known and respectful conflict resolution institutions of Arsi Oromo women. As an institution of conflict resolution *siinqee* institution is known by resolving conflicts from small dispute, to violent conflicts that can occur in their respective community. Researchers such as Esrael, (2009) and Bamlaku, et al, (2010) have stated that in Ethiopia it is commonly known that women and men do not have the same right of using resources, they do not equally participate in politics and decision making. They have much difference of experience in conflict resolution. Men dominate the political, economic, and social arena in all cultures. However, in my study area the evidence from my observation is differing from their idea. The gathering of women under *siinqee* institution fight against a person or groups that would injure and do wrong things on any woman in the community.

Siinqee has many functions among the *Wayyu Shanan* community. As an institution, *siinqee* covers all aspects of Oromo women's lives. It protects the rights of Oromo women. It gives women a significant ground to fight against gender related violence in their community. In previous times as Asmerom, (1973) and Dejene N. (2009), stated during the period of *Gadaa* rule, women were actively excluded from the politico-military structures, now adays Oromo women have participated in all socio-economic, political and religious activities using their right through *siinqee* institution. The main purpose of *siinqee* is building sisterhood among women and allying to fight against male oppression. No one can stop women from practicing socio-cultural and religious practices in the community. The gathering of women under the institution of *siinqee* can fight against a person or groups that would injure and wrong any woman in the community.

Arsi women do not remain silent if there is a dispute or conflict in their community; instead, they look for a peaceful resolution through their indigenous institutions. Among this society, women are believed to be symbols of mediation and peace building. This institution is known for its function in resolving conflict among the Arsi Oromo community. Arsi women, being in groups can resolve most conflicts, from minor to violent disputes. *Siinqee* institution plays a major role in resolving conflict between husband and wife/wives with *kanafa*, conflict between mother and

son or conflict between sons and daughters and conflict between other social groups, etc. *Wayyu Shanan* community does not tolerate mothers being deprived of their rights, particularly to be beaten by their sons.

If something happens to a woman, all the women do ululating and gather for help calling one another. Once a *siinqee* call has been given, women in the community leave everything behind to attend. If there is a sick person, household items lying outside, small children who need attendance, cooperative works are all abandoned to answer the call to the women's gathering. If a conflict once happens, it may take more than a day to settle. If arbitration takes longer than a day, the gathering of women does not go back to their homes; they stay all night with arbitrating elders. If the wrong doer does not accept his fault, the elders and the women could pass curse and other social sanctions on the offender who has disturbed the peace of the whole community.

The *Siinqee* institution takes its name from a stick which has come to symbolize a socially authorized set of rights exercised by Oromo women. This institution is highly respected in Oromo community. No one crosses women's path as they are holding *siinqee* wheter they are on their way to resolving a conflict, returning from one or returning from prayers regarding the whole community. In *Wayyu Shanan* community, especially during conflict resolution and during rituals such as *irretchaa*, *dambii*, *falaa*, etc. All people including the *Abbaa Gadaa*, *Abbaa Bokkuu*, *Abbaa Duulaa*, *Abbaa Alangaa* and other officials or other individual give them respect and receive blessings from the gathering of women.

In general, the Arsi Oromo use the *siinqee* institution as a crucial alternative to the formal legal system. In some cases, people completely prefer to be adjudicated through *siinqee*, opting to give up rights which the formal justice system grants them. This is due to the fact that most members of the community still uphold communal harmony instead of focusing on their individual rights. In other cases, we have seen how the indigenous and formal systems work together to solve the community's problems. In a few cases, particularly with the youth, people totally opt for the formal justice system. All in all, *siinqee* remains a significant social institution among the *Wayyu Shanan* Oromo.

The indigenous institutions of conflict resolution among the *Wayyu Shanan* are among the cultural practice that needs special concern. The fact is that the issues of role of women in conflict and conflict resolutions are so fragile needs careful and an in-depth interpretation. We often talk about the role of women in conflict resolution institutions and roles they can play in their society as groups and individuals. The study on Women's respect and rights among the Arsi Oromo itself is of value, as it provides an alternative human rights account, at a time where both NGOs, national governments and other bodies put substantial effort into issues of women's rights and gender violence. Applying western notions of human rights, without taking into consideration the local context, might demolish mechanisms, values and institutions that traditionally have given women respect and protected them from violence and abuse. Rather it good if it is prepared with cultural sensitivity and take in to consideration the local philosophy of human rights.

In addition, such issues are complex areas of anthropological studies. It is policy makers and government who have the power to do with the needs and wants as well as the preference of their society. The main reasons why people prefer the indigenous institutions are because it Sfocuses on re-establishing social harmony and reconciliation, the doubt about the effectivity and honesty of the state legal system, the state courts' disrespect of some deep-rooted cultural elements found in the community, and etc. The participation of women in political and conflict resolution mechanisms is very important. Even if the society subordinate the women and considered as they have no equal knowledge as a whole in country as to the men they have full knowledge and skills to resolve conflict. I do not think the present work to be a final material on the topic. It needs more and more study to make changes about the attitudes towards women. I, therefore, suggest an in-depth further research.

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Annex 1: List of Interview Guideline

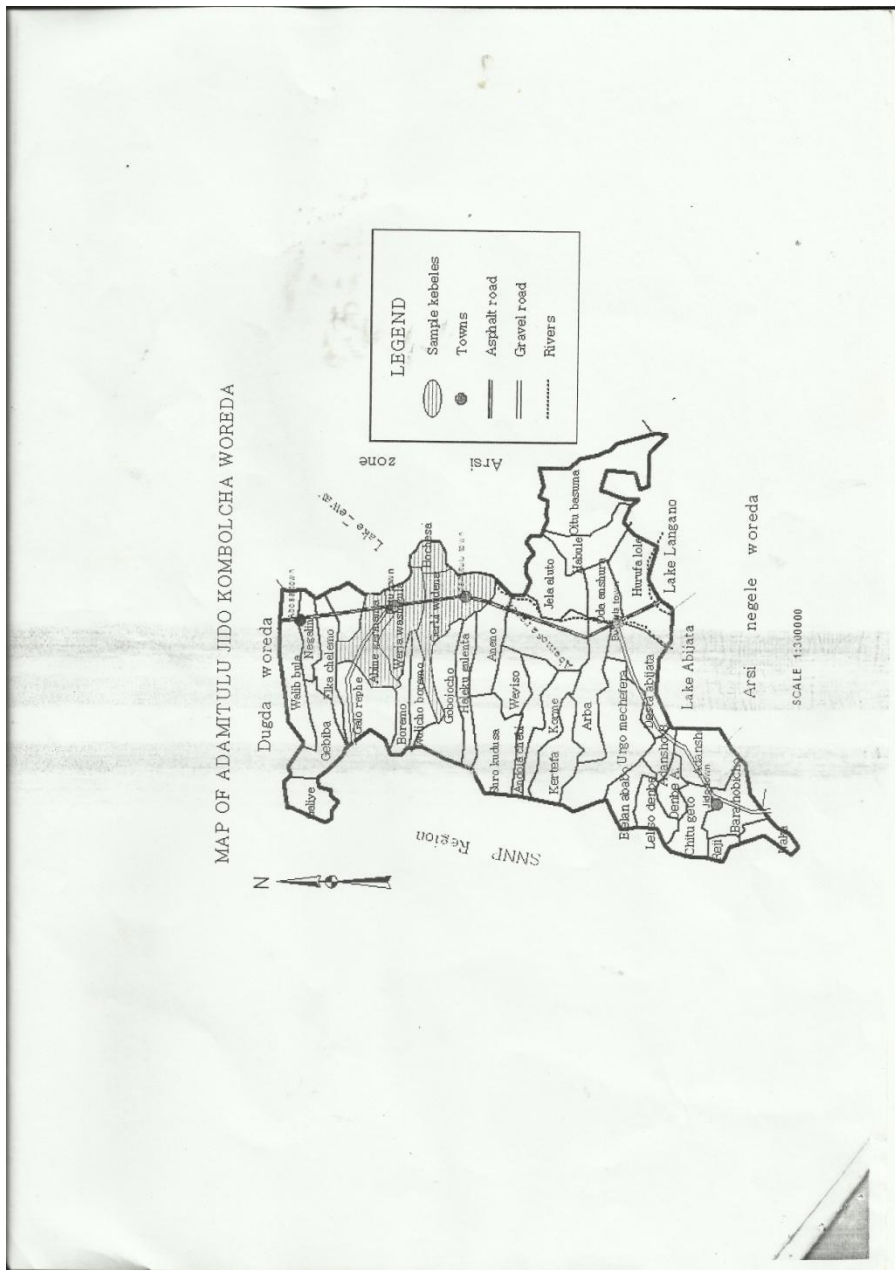
1. Name, _____ Age _____,
Occupation/social position, _____ Family status _____, Address _____
2. What is *siinqee*? What does the term itself mean?
3. What the stick made of, what kind of tree? What does it represent?
4. Is there any particular person who prepares the stick?
5. When does the woman receive *siinqee*? Does she own it forever, for instance, in the case of divorce or death of husband?
6. What is it used for? Does it have any other case?
7. How does *siinqee* work? How is it initiated? What happens next (detailed descriptions)?
8. What do the women in society think of the process? Do they value it? Do they resort to it in case of conflict resolution? Does it have continuity?
9. What do the men think?
10. Compare old times and now.
11. Does women/ mothers still give the *siinqee* stick to their daughters up on marriage?
12. What makes *siinqee* institution different from *jarsummaa*, *gumaa* etc?

Annex 2: List of Informants

No.	Name	Age	Sex	Family Status			Occupation	Address
				Female	Male	Total		
1	Abdurahman Dhakabi	40	M	-	-	-	Community elder/ Abba Bokku	Garbi Biddana
2	Aman Hasen	76	M	9	7	16	Emam of Mosque	Abosa
3	Asha Gada	40	F	2	1	3	Housewife	Warja tele
4	Asha Tibo	35	F	7	1	8	Housewife	Bulbula
5	Bakala Azmachshanko	-	M	-	-	-	<i>Gadaa</i> Official	Adami Tulu Jiddo Kombolcha
6	Barite Midaksa	34	F	4	3	7	Representative of gender office	Bulbula
7	Bonse Lenjiso	-	F	-	-	-	Director at gender office	Adami Tulu Jiddo Kombolcha
8	Bujje Aluto	45	F	3	3	6	Housewife	Urgo machatu
9	Bulbule Gishe	39	F	3	3	6	Housewife	Bulbula
10	Bunti Gidirsa	71	M	-	-	-	Community elder	Garbi Biddana
11	Ganat Teferi	-	F	-	-	-	Expert at gender office	Adami Tulu Jiddo Kombolcha
12	Gannale Dule	39	F	3	4	7	Housewife	Ilka chalamo

13	Hajjo H/Abdoo	30	F	2	3	5	Housewife	Bulbula
14	Kajela Watiwo	60	M	12	11	23	<i>Gadaa</i> Official	Tullu
15	Rado Shale	73	F	5	2	7	Housewife	Warja tele
16	Safawo Nagawo	43	M	-	-	-	Director at Culture and Tourism	Adami Tulu Jiddo Kombolcha
17	Shomma Barre	67	F	6	5	11	Housewife	Garbi Biddana
18	Shubbe Hinbato	64	F	6	4	10	Housewife	Garbi Biddana
19	Tiyya Galato	56	F				Housewife	Bulbula

Annex 3: Maps of the Study Area



The map displays the administrative structure of AMI TULU JIDO WOREDA. It is bordered by SNNP to the west and ARSI ZONE to the east. The woreda is divided into numerous kebeles, including Dugda Bora Woreda, Wolin Bula, Rassu Woreda, Elka Jalamo, Edo Gojata, Garmamo, L. ZIWAY, Ziway, Worjo Koma, Borema, Welcho, Widdana, Garbi Baramo, Borchesa, Adami Tulu, Anano, Suro Kudusa, Woyiso Kanchasa, Arba, Bulbule, Oda Anshura, Hurufa Lole, Dasta Abjiata, Uro Machafara, Elen Achbu, Adasho, Chitu Geto, Bara, Heki, and Tido. The map also shows the location of Lake Abjiata (L. ABJIATA) and Lake Langano (L. LANGANO). A legend at the bottom defines the symbols used for regional, zonal, and woreda boundaries, peasant association boundaries, paved roads, and gravel roads.

AM I TULU JIDO WOREDA

SNNP

ARSI ZONE

Legend

- Regional Boundary
- Zonal Boundary
- Woreda Boundary
- Peasant Association Boundary
- Paved Road
- Gravel Road



Figure 6: Images of women and men When they move for *fala* they puts (hold horizontally) their *Siinqee* and praying on Tajo Roba *Irretcha*.



Figure 7: Images of animals prepared and slaughtered for the sake of sacrifice at Tajo Roba *Irretcha*.



Figure 8: Images shows *Abba Gadaas of Wayyu Shanan Oromo* blessing the irretcha ceremony at *Haro Dambal*



Figure 9: Images that show while the peoples are singing after the praying of irretcha at *Haro Dambal*.

DECLARATION

The undersigned, declare that this thesis is May original work and has never been presented in any other institution. All the sources of information used for the study have been duly acknowledged.

Jemila Adem

Signature: -----

Date: -----

This thesis has been submitted for examination with my approval as a university advisor.

Dr. Hirut Terefe

Signature: -----

Date: -----