

THE EFFECTS OF BLOOD FEUDS

ADDIS ABABA UNIVERSITY, COLLEGE OF SOCIAL SCIENCES

SCHOOL OF SOCIAL WORK

UNDERSTANDING THE EFFECTS OF BLOOD FEUDS AND THEIR IMPLICATIONS FOR
COMMUNITY COHESION: THE CASE OF ADDISGE DENGIE AND SENBET DEBER
KEBELES IN EAST DEMBIA WOREDA, ETHIOPIA.

BY: TARIKU AYALEW

ADVISOR: MESELE MENGSTEAB (PHD)

MAY 2024

ADDIS ABABA

THE EFFECTS OF BLOOD FEUDS

UNDERSTANDING THE EFFECTS OF BLOOD FEUDS AND THEIR IMPLICATIONS FOR
COMMUNITY COHESION: THE CASE OF ADDISGE DENGIE AND SENBET DEBER
KEBELES IN EAST DEMBIA WOREDA, ETHIOPIA.

BY: TARIKU AYALEW

ADVISOR: MESELE MENGSTEAB (PHD)

A THESIS SUBMITTED TO THE SCHOOL OF SOCIAL WORK IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ART IN
SOCIAL WORK.

ADDIS ABABA UNIVERSITY

ADDIS ABABA

MAY 2024

THE EFFECTS OF BLOOD FEUDS

Addis Ababa University
School of Graduate Studies Program

This is to certify that the thesis is my work entitled “understanding the effect of blood feuds and their implications for community cohesion: The case of Addisge Dengie and Senbet Deber Kebeles in East Dembia Woreda, Ethiopia,” submitted to the school of social work, Addis Ababa University, College of Social Sciences in partial fulfillment of the requirements for the award of the degree of Masters in Social Work complies with the regulations of the university and meets the accepted standards with respect to originality and quality.

Certificate of Approval

Submitted by:

Tariku Ayalew _____

Name of Student

Signature

_____ Date

Approved by:

Mesele Mengsteab (PhD) _____

Name of Advisor

Signature

_____ Date

_____ Chairman

Signature

_____ Date

_____ External Examiner

Signature

_____ Date

_____ Internal Examiner

Signature

_____ Date

ACKNOWLEDGEMENT

To begin with, I would like to present my praise to God and his Saint Mother for being by my side during the hectic process I have gone through to undertake my thesis. I would like to acknowledge Addis Ababa University, School of Social Work, for their effort to build our capacity by rearranging the MSW extension program.

The second thanks should go to my advisor, Mesele Mengsteab (PhD), for the preparation of this research, from shaping and editing my title to getting here for the constructive and helpful comments.

Another thank you to Ashenafi Hagoss (PhD), my respected Research Methods Course Instructor at Addis Ababa University. His steady support and commitment to encouraging a deep understanding of research techniques have helped this research paper.

Priceless thanks should go to my side supporter, Melaku Adal (PhD), who provided me with the SPSS technical direction. Fisehatsion Afework (classmate), you helped me by being by my side from beginning to end. Also, I want to thank my old friend Endalkachew Abebe Kebede, who shaped my study and helped me.

Again, I want to express my appreciation for the support provided by the East Dembia Woreda field assistant, data collector, and participants who participated during data collection and provided me with approval to collect data for the study.

Finally, the East Dembia Woreda Court Office and Office of Justice, 'Diacon' Derbabaw Denkie, and Lemma Eyayu Prosecutor for supporting me in accessing various relevant data from courtside.

ACRONYMS

ANRS	Amhara National Regional State
EC	Ethiopian Calendar
ESRI	Environmental Systems Research Institute
FGD	Focus Group Discussion
GIS	Geographic Information System
KI	Key Informant
KII	Key Informant Interview
MSW	Masters of Social Work
NGO	Non-Governmental Organization
PhD	Doctor of Philosophy
SPSS	Statistical Package for the Social Science

Table of Contents

CHAPTER ONE.....	1
1. Introduction.....	1
1.1. Background of the Study.....	1
1.2. Statement of Problems.....	3
1.3. Objectives of the Study.....	6
1.3.1. The General Objective:	6
1.3.2. The Specific Objectives are:	6
1.3.3. Specific Research Questions	7
1.4. Significance of the Study.....	7
1.5. Scope of the Study.....	8
1.6. Limitations of the Study	9
1.7. Operational Definition of Key Terms.....	10
1.8. Organization of the Thesis.....	11
CHAPTER TWO	13
2. Literature Review.....	13
2.1. Historical Origin of Blood Feuds	14
2.2. An Overview of Blood Feuds in Albania	16
2.3. Studies in Ethiopia (Amhara Region).....	23
2.4. Social Disorganization Theory	31
2.5. Relative Deprivation Theory	31
2.6. Conceptual Framework.....	32
CHAPTER THREE	35
3. Research Methodology	35
3.1. Study Design.....	35

THE EFFECTS OF BLOOD FEUDS

3.2.	Description of the Study Area and Population	36
3.3.	Sampling Techniques	39
3.4.	Data Collection Methods and Tools	42
3.4.1.	In-depth Interview	42
3.4.2.	Key Informant Interview (KII).....	43
3.4.3.	Focus Group Discussion (FGD).....	44
3.4.4.	Survey Questioner	46
3.4.5.	Document Review	46
3.5.	Methods of Data Quality Assurance.....	47
3.6.	Data Analysis and Tools.....	49
3.6.1.	Qualitative Data Analysis.....	49
3.6.2.	Quantitative Data Analysis.....	50
3.7.	Econometric Model	51
3.7.1.	Model Specification	51
3.7.2.	Variable Definition.....	52
3.8.	Ethical Considerations	54
CHAPTER FOUR.....		56
4.	Findings and Discussion	56
4.1.	Finding of the Study	56
4.1.1.	Geographical Characteristics of the Respondent	56
4.1.2.	The Socio-cultural Perspective and the Community Perceptions of Blood Feuds	60
4.1.3.	Blood Feud Practice and Perpetuation Factors in the Current Context.....	69
4.1.4.	Effects and the Experience of Blood Feuds on Community Cohesion	73

THE EFFECTS OF BLOOD FEUDS

4.1.5. The Community' Cohesion is Threatened by Trust and Unity within the Community	76
4.1.6. A Constant and Alarming Blood Feud in the Community.....	78
4.1.7. Community Initiative on Blood Feud	78
4.1.8. Factors that Determine Blood Feuds on Community Cohesion.....	79
4.1.9. Murder Rate of the Selected Study Area.....	80
CHAPTER FIVE	85
5. Conclusion and Recommendation	85
5.1. Conclusion and Implication to Social Work.....	85
5.1.1. Implication to Social Work on Blood Feuds.....	86
5.2. Recommendation	88
6. References.....	90
7. Appendix.....	96
7.1. Questionnaires.....	96
7.2. Consent Form.....	102
7.3. Data Collectors.....	103
7.4. Supportive Letter	104

List of Table

Table 1 Population size of both Kebeles.....	40
Table 2 Sample Size on Village.....	42
Table 3 Kebele Respondents (Sample Survey May, 2024)	57
Table 4 Residence Period of Respondents (Sample Survey May, 2024)	57
Table 5 Academic Rank of the Respondents (Sample Survey May, 2024).....	59
Table 6 Familiarity with the Concepts of Blood Feuds (Sample Survey May, 2024).....	61
Table 7 Level of Trust among Community Members (Sample Survey May, 2024).	77
Table 8 Logit Binary Estimates of the Effects of Blood Feuds on Addisge Dengie & Senbet	79
Table 9 a Five Years of Murder Rate and Cased Report since 2019 – 2023	80
Table 10 Number of Reported Murder Rate	82
Table 11 Data Collectors	103

List of Figures

Figure 1 Determinants of Blood Feud	34
Figure 2 Description of the Study Area	38
Figure 3 Age of Respondents (Sample Survey May, 2024)	57
Figure 4 Respondent’s Gender (Sample Survey May, 2024)	58
Figure 5 Occupation of the Respondents (Sample Survey May, 2024).....	59
Figure 6 Perceived Implications of Blood Feud	60
Figure 7 Hold and Use Contribution Tools (Sample Survey May, 2024).	63
Figure 8 some of the Triggering Proverbs including Poetry.....	68
Figure 9 Experience with Blood Feuds.....	73
Figure 10 Sense of Community within the Kebele	76
Figure 11 Addisge Dengie Murder Rate.....	83
Figure 12 Senbet Deber Kebele Murder Rate.....	83

THE EFFECTS OF BLOOD FEUDS

Abstract

A blood feud is taking an act of revenge by killing or returning the killer himself, otherwise by killing his family or relatives. Blood feuds have become a habit in different parts of the world. Among the factors that lead to another attack are those related to their cultural norms, and honor is mainly mentioned. This causes them to get into a vicious cycle and also causes loss of life, psychological toll, and lack of trust within the community, and economic destruction, which is seen as a common social problem in East Dembia Woreda. Due to this kind of inharmoniousness, the occurrence has continued from generation to generation. This study was conducted in Addisge Dengie and Senbet Deber Kebeles, selected from among the 34 Kebeles in East Dembia Woredas. The objectives were to explore the socio-cultural issues, assess the current situation, evaluate the effects of blood feuds on individuals, families, and communities, and analyze customary or traditional mechanisms of resolving blood feuds. By using a mixed-methods research design, the researcher gathered primary data from the study population in the field. Qualitative data was acquired using document review tools, FGD, KII, and in-depth interviews. On the other hand, survey questions were used to gather quantitative data. Elders, community leaders, and individuals or families directly affected by blood feuds or victims were interviewed as key informants'. Spiritual elders, members of the community, and young people participate in FGDs that take age into consideration. Furthermore, the researcher examined data from the Office of Justice, Court Office, and Woreda Communication Office. The study used a purposeful methodology. Descriptive statistics and appropriate statistical tests were used in the study to analyze the collected data. Inferential statistics, descriptive statistics are used to examine the demographics of the victims and to comprehend the number and frequency of blood feud-related murders during the course of the five-year period. In quantitative data analysis, chi-square tests are used, and a binary logit model is utilized. A qualitative data analysis that included document reviews, FGD, and in-depth interviews was accomplished. The study's findings showed 84.8% of community members hold and use bludgeons and weapons, gambling, revenge culture, honor, proverbs, Land disputes were a frequent cause of blood feuds on both Kebeles; productivity, proximity to cities, and alcohol businesses are mentioned as contributing to blood feuds; and 16% of the participants linked blood feuds to legal shortcomings. Individuals, families, and communities are under strain; the community's cohesion is threatened by trust and unity within the community; and there are constant and alarming blood feuds in the community. Overall, the data from 2019 to 2023 indicates that 106 people in the chosen Kebeles lost their lives as a result of blood feuds.

Keywords: blood feuds; Woreda; Kebeles; community cohesion; land, Dem Adraki committees.

CHAPTER ONE

1. Introduction

1.1. Background of the Study

Blood feuds have rooted themselves as a cultural norm and are often referred to as the return of blood (Yimer, 2020). Blood feuds marked by revenge killings and an endless cycle of violence have evolved culturally and socially across various societies in the world. Historical narratives, such as the experience of blood feuds exemplified in the Kanun of Leke Dukagjini show the persistence of this occurrence (Xhaxho, 2019). Studies in post-soviet Albania focus on the need to examine the impacts on community social life, human rights, and governance (MEÇE, 2017). However, existing literature points out challenges in conducting global studies due to data accessibility and information issues, a lack of reliability, and cultural nuances associated with blood feuds (Kopsaj, 2016). This study concentrates on the Amhara National Regional State in Northwest Ethiopia, specifically the Central Gondar Zone, with a specific examination of Addisge Dengie and Senbet Deber Kebeles in the East Dembia Woredas. The prevalence of blood feuds in this area has reached frightening proportions. Leading to severe social instability and endangering the lives of individuals, families, and communities.

In the ANRS, blood feuds show unique characteristics, becoming an unstoppable cycle of murder. According to the literature reviewed by the researcher, there are some triggers or aggravating factors such as cultural norms, the issue of honor, land relations, theft, injustice, discrimination, and false witnessing in connection with the inheritance or

THE EFFECTS OF BLOOD FEUDS

transfer of wealth and regarding irrigation water usage rights. The conflict extends across individuals, families, and communities, and it even affects children. Rooted in families and and individuals, this act of killing often stems from desperation, leading to the devastating loss of life. The study emphasizes the importance of addressing socio-cultural, economic, and legal issues and suggests ways such as peace-building as solutions (Gubaye Assaye Alamineh, 2023).

Further insights into blood feuds are gained from studies on the Gumaa system in the North Shewa and the cultural implications in Oromo communities. These studies highlight the contradictions in traditional and governmental criminal justice systems, emphasizing the need for cooperation between justice bodies and community elders to enhance ideas for resolution (Temesgen, 2020).

This study aims to be conducted in the Amhara Region, specifically in the Central Gondar Zone, to understand the effects of blood feuds and their implications for community cohesion. The researcher focused on the two Kebeles among the 34 Kebeles in East Dembia Woredas. The prevalence of blood feuds in Woreda, as reported by the Woreda Communication Bureau, was alarming, with a significant number of lives lost between 2012 and 2014 EC. The triggers, including issues of land, wife stealing, injustice, alcohol business/consumption, gambling, gun trade, theft of livestock, and the number of members of the local community who hold weapons and bludgeon, have increased and exacerbated community tensions, leading to a breakdown in social security. The magnitude of this issue is increasing annually, impacting the local community's psyche and leading to an escalation of violence, fear, and anxiety, as well as children's school dropout rates (East Dembia Woreda Communication, 2022). Therefore, this study recognizes the gaps in existing literature on blood feuds and aims to contribute to a deeper understanding of the issue in Northwest Ethiopia. The researcher used to adopt a comprehensive

approach by incorporating a wide range of factors, perspectives, and data sources. This research endeavors to fill the identified gaps and provide valuable insights into the socio-cultural dimensions of blood feuds, the effects of blood feuds on individuals, families, and communities, customary or traditional mechanisms of resolving blood feuds, and eventually contribute to effective solutions for community cohesion in the Woreda.

1.2. Statement of Problems

The study revolves around blood feuds among individuals, families, and communities. Blood feuds are rooted in their histories, traditions, and customs and have become a socio-cultural and economical problem for them because they prioritize their honor and lose hope in justice (Cyrus, Fischer, Stricker, O'Neel, & Davis, 2018). The study explores the psychological impact and implications of the cycle of blood feuds as a pervasive social issue, pointing out that many children were victimized and dropped out of school during the Albanian socialist and post-socialist revolutions (MEÇE, 2017). Research on retaliatory killings contributed, and in some areas, they used them as a form of psychological toll to disturb and intimidate their opponents (Emil Aslan Souleimanov, 2023). A study points out that conflict, violence, instability, and even murder can lead to historical grievances and wealth disparity (Admassu, 2019). Blood feuds in the historical records of the Renaissance and, during that period, examine what and how blood feuds were conceptualized (Geiger, 1999). Globally on blood feuds, such as the study conducted in Albania, which highlighted the historical roots, traditions, and customs that have led to the prevalence of blood feuds in certain communities (Cyrus, Fischer, Stricker, O'Neel, & Davis, 2018).

THE EFFECTS OF BLOOD FEUDS

The study was conducted in Albania due to a lack of research data accessibility or reliable data, and cultural causes rooted in blood feuds further demonstrated the challenge of conducting the study by emphasizing governmental courts and cultural justice systems, which inherently favor new methods of information confidentiality and complex situations. The accuracy and reliability of the information are also questioned, and there is a lack of trust in what is collected, and the family members who are part of it appear to be limited in sharing their experiences or participating in this study (Cyrus, Fischer, Stricker, O'Neel, & Davis, 2018). In countries like Georgia, there is a lack of a centralized justice system, and the inability of both traditional and governmental laws to address major gaps has been identified in the absence of a problem-solving study that is independent of the psychological and emotional impact, recognizing the range of consequences for children, and it pointed to a limitation in previous studies that can lead to families and children being isolated from their communities and harming their overall development (Gogolishvili, 2023). Furthermore, past generations in the community have shown that there is a need for research that explores different points of view regarding blood feuds (Geiger, 1999).

Studies from Africa, such as those conducted in the Amhara region, explore how cultural issues (proverbs and poems) and cultural norms may influence the perception and causes of blood feuds (Kumilachew Siferaw Anteneh, 2021). In the case of African studies, a separate study focused on the cause of blood feuds in the Amhara region showed differences due to a lack of data. However, it emphasizes the importance of a robust assessment of research methods, data resources, and potential biases to thoroughly evaluate strengths and weaknesses. It clearly shows the separation between families and communities caused by blood feuds. The absence of sensational images highlights a loss of trust and unity within community cohesion. An inclusive

THE EFFECTS OF BLOOD FEUDS

method for understanding perceived gaps includes careful consideration of research methodology, sample size, and potential bias, and a review of the previous literature on blood feuds in the region revealed critical gaps; not enough studies studied the extent or expansions of the issues because the researchers believe that would change for further research. Also, potential flaws in research methodology, especially heavy reliance on in-depth interviews and questionnaires, are believed to introduce biases, limit the scope, or not adequately represent the data (Yimer, 2020).

In the Amhara Region, blood feuds among individuals, families, and within communities lead to horrible and irreversible consequences. All those involved in these irrelevant activities, whether it is the killer or the family of the deceased, feel fear and emotional stress, and the problem continues from generation to generation (Gubaye Assaye Alamineh, 2023). The good side of proverbs or sayings has also been observed in the research, and proverbs can contribute positively to peace-building, but according to some researchers, they have pointed out that proverb are a pusher for blood feuds, and there may be a deficiency in addition to considering attitudes, as they can forget their role in maintaining distorted differences or conflicts in societies. Also, research on related studies emphasized that folklore leads to a vicious circle of destruction instead of reducing conflict (Cozort, *ANCIENT BLOOD and MODERN VENGEANCE: the Impact of Traditional Culture and Blood Feud on Violence in Chechnya*, 2011).

In the context of Ethiopian studies and, as per I reviewed, emphasize the lack of research on the extent and expansion of blood feuds in the Amhara region, especially the study area. Hence, according to the previous studies done by the researcher's, for example, about the socio-

THE EFFECTS OF BLOOD FEUDS

cultural context of blood feuds, the economic, and psychological effects as well as the effect on community cohesion are summarized by empirical findings.

The purpose of the study, as per the existing researcher's review, was not to look for and find previous studies related to blood feuds in the study area that considered socio-cultural contexts and the modern experience, the effects of blood feuds on individuals, families, and communities, as well as customary or traditional mechanisms for resolving blood feuds.

Therefore, to address the above gaps, the researcher explained the suggested shortcomings by making them accessible. Using an ethnographic approach with extended interactions can help to build trust, unity, and interpersonal relationships in the community. To fill the important gaps in the existing research by focusing on the effects of community cohesion as well as the situation and multifaceted factors involved.

1.3. Objectives of the Study

1.3.1. The General Objective:

The general objective of this study is to understand the effects of blood feuds and their implications for community cohesion: the case of Addisge Dengie and Senbet Deber Kebeles in East Dembia Woreda, Ethiopia.

1.3.2. The Specific Objectives are:

1. To explore the socio-cultural context of blood feuds in East Dembia Woreda, Ethiopia,
2. To assess the current situation of blood feuds in East Dembia Woreda, Ethiopia,

THE EFFECTS OF BLOOD FEUDS

3. To evaluate the effects of blood feuds on individuals, families, and communities;
4. To analyze customary or traditional mechanisms for resolving blood feuds.

1.3.3. Specific Research Questions

- a) How do the socio-cultural issues contributed to the prevalence and persistence of blood feuds within the Addisge Dengie and Senbet Deber community?
- b) What is the current prevalence and the main triggers or causes of blood feuds in these communities today?
- c) How do blood feuds affect unity, trust, and interpersonal relationships within these communities?
- d) What are the customary or traditional mechanisms being used to resolve blood feuds, and how do these mechanisms contribute to conflict resolution in the Kebele?

1.4. Significance of the Study

This study has several significant contributions to the study areas. Because the study provides an understanding of the phenomenon, it helps to study the unstudied area of the manifestations of blood feuds by exhaustively examining the past and the present. Therefore, policy-makers, community leaders, local authorities, and others may provide tangible or intangible outcomes. The study contributes to solving the consequences of the sociocultural, economic, and legal factors affecting individuals, families, and communities. In addition, the

THE EFFECTS OF BLOOD FEUDS

study looked at the complex nature of blood feuds in Northwest Ethiopia, which helps inform potential resolution methods. In general terms, the importance of this study is that it provides an understanding of the individuals, families or community, local authorities, policy-makers, and stakeholders and also provides a valuable contribution to the effects of blood feuds and their implication on community cohesion in Northwest Ethiopia. Furthermore, the researcher has a plan to improve this research at the project level.

1.5. Scope of the Study

This study was conducted in East Dembia Woreda, Central Gondar Zone, and the Amhara Region. The study mainly focused on Addisge Dengie and Senbet Deber Kebeles in the Woreda. It explores this study by considering and analyzing the sociocultural issues, current situation, and the effects of blood feuds on individuals, families, and communities. This study includes an in-depth analysis of the sociocultural issues of blood feuds in both Kebeles, which are Addisge Dengie and Senbet Deber. Land-related proverbs, cultural norms, weapons, bludgeons, and knives focused on understanding their role as well as their contributions to the escalation among communities involved in blood feuds. The study examined the multifaceted implications of community cohesion, for instance, unity, trust among the community, and interpersonal relationships. Spiritual elders, community leaders, and arbitration committees, considering the aim of findings, provide insights to law enforcers living within the community by raising certain objectives. The contributions were significant in terms of strategies and conflict resolution methods.

1.6. Limitations of the Study

The findings of the limitations encountered during the study are presented as follows:

1. The Woreda Communication Bureau, Justice Office, and Office of Court were some of the selected secondary data collected and gathered, along with the Woreda Police. However, the lack of access to more information is due to the destruction of the police institution due to the current political instability. Although the East Dembia Woreda Police Department is presumed to have records of all crimes, including murders, unfortunately, from the Woreda Police Department, the researcher couldn't get additional information due to the fact that the institution's documents were looted and burned. Hence, the police mainly investigate the case after the murder and forward the case simultaneously to the offices of the court and justice. Sometimes, some cases are terminated without reaching the court or justice office. This may be due to insufficient information or being canceled by reconciliation.
2. The 5 year study period for the murder rate found in the Woreda is 106 in the two Kebeles. However, according to the head office of justice, the most complicated thing is that all the murders that occur in each Kebele are not reported to the justice or court office, which makes the information unreliable. He assumed that this could be double the reported 5 year figure of 106 because they try to solve murders in their village. In addition, he said that sometimes, after a case is filed at the Woreda Police, the case is terminated before it comes to the justice office by reconciliation or for a different reason (Justice, 2024). Therefore, 'some murders might go unreported, potentially affecting all statistics or results.'

3. The researcher had a plan to collect and gather the data from the respondent by recording audio. However, due to the electricity in the study area for a long period of time, some of the data collectors' phones lack modernity or are not able to record their sound. So, to allow consistent data management, it was possible to fill out questionnaires on paper in addition to taking notes.

1.7. Operational Definition of Key Terms

Blood Feuds: locally defined as retaliatory action targeting family or close relatives when the killer is not found first or if he hides, Addisge Dengie and Senbet Deber Kebeles' local cultural norms offer a stark contrast, but women and children are exempt from such revenge (Kumilachew Siferaw Anteneh, 2021).

Effects: effect refers the influence or impact on variable to another variable. The consequences of blood feuds for example, individuals, families, or communities suffered from economic destruction or damage that went as far as burning their houses or their crops, as a researcher investigate the relationships and the connections between different factors.

Socio-cultural: based on the study area and what is shown now, socio-cultural factors, particularly those related to the weaponization community, revenge culture, proverbs, and the issue of norms, gambling, honor, and wife stealing, are mainly triggering from a sociocultural perspective. In addition, due to the physiological effects on individuals, they lost loved ones, including siblings and parents, which caused them to commit suicide (Sonne, 1982).

Community cohesion: explores respect, solidarity, and unity among the community in the social interactions they do together. As a result, it can create tensions and lead to death and homicide

THE EFFECTS OF BLOOD FEUDS

among the community; it is a severe issue of social institutional instability in sustaining social security in the community; it was the reason for family separation; and simply, blood feuds affect their strength and their social bonds. The report highlighted that a part of causing problems in their social lives and their interpersonal relationships, such as Ikub, Senbete, Maheber, Idir, etc., people who are hiding because of this threat become a concern, and the number of people in the community who hold weapons and bludgeons has increased every year. Thus, the researcher understands that blood feuds are a cause of the weakening social relations between communities. For this, it is possible to examine the sense of social relation between these two Kebeles.

Kebele: among the 34 Kebeles in the Woreda, the homogeneity or similarity of the blood feuds is more prominent in these two Kebeles, namely Addisge Dengie and Senbet Deber (East Dembia Woreda Communication, 2022).

1.8. Organization of the Thesis

This paper has five chapters, and each chapter has its own sub-headings and sub-division sections. For the sake of simplicity, the contents of each chapter are briefly discussed below. In chapter one, the thesis tried to present general background information on the issue under study, a statement of the problem, the objective of the study, the significance of the study, the scope and limitations of the study, an operational definition of key terms, and finally the organization or structure of the thesis. In chapter two, various related literatures are reviewed on the effect of blood feuds, concepts and definitions, empirical reviews, theoretical explanations, and conceptual frameworks to provide a structured approach. In chapter three, there are research methods, descriptions of the study area, sampling techniques, data collection methods, data quality assurance mechanisms, data analysis and tools, econometric models, and ethical

THE EFFECTS OF BLOOD FEUDS

considerations. In chapter four, finding and discussion are presented through narrative presentation and interpretation. In chapter five, conclusions, and recommendations/implications to social work based on the study findings have been drawn, and in line with this, to understand the problem, some recommendations have been suggested. Finally, references and appendices such as questionnaires, KI interviews, FGD, in-depth guidelines, consent forms, and pictures used in the study are listed in the appendix section, with other materials annexed at the end.

CHAPTER TWO

2. Literature Review

This chapter provides a synthesis of relevant literature and insights contributed by various scholars in the field of blood feuds. Special attention is given to summarizing and evaluating recent works that explore the effects of blood feuds and their implications for community cohesion in East Dembia Woreda, with a focus on Addisge Dengie and Senbet Deber Kebeles in the Central Gondar Zone, Amhara Region, Ethiopia. The selected themes for this review are designed to encompass the most crucial subjects within the framework of the present study. Consequently, the chapter is structured empirical and theoretical literature (global studies and studies in Ethiopia, Amhara Region).

The study revolves around the phenomenon of blood feuds among individuals, families, and communities. Blood feuds are deeply rooted in the histories, traditions, and customs of the region and have become a significant social and economic problem as communities prioritize their honor over pursuing justice through formal channels (Cyrus, Fischer, Stricker, O'Neel, & Davis, 2018). Research has shown that retaliatory killings have contributed to the perpetuation of blood feuds, with the communities using them as a form of psychological intimidation against their opponents (Emil Aslan Souleimanov, 2023). This dynamic has led to a climate of conflict, violence, and instability, which can exacerbate historical grievances and wealth disparities within affected communities (Admassu, 2019).

2.1. Historical Origin of Blood Feuds

During the Renaissance period, studies have highlighted how blood feuds were conceptualized and understood during that era (Geiger, 1999). Research conducted in Albania has shed light on the deep-seated historical roots, traditions, and customs that have led to the prevalence of blood feuds in certain communities (Cyrus, Fischer, Stricker, O'Neel, & Davis, 2018). Similarly, Africa studies in the Amhara region have explored how sociocultural issues such as proverbs and cultural norms may influence the perception and causes of blood feuds (Kumilachew Siferaw Anteneh, 2021). The major area of this study is to examine and investigate the blood feuds in the historical records of the Renaissance. Historical records written during that period examine what and how blood feud was conceptualized. The research also evaluated the use of force and the political and social challenges of the time in terms of how they were created. Beyond that, the researcher also analyzed the influence of the administrative system on the people, whether cultural or social. The contributions and findings of the study on the blood feud motif in Renaissance historical writings are: Historical context: the book may shed light on the historical context in which blood feuds occurred during the Renaissance period, exploring the political, social, and cultural factors that influenced their prevalence. Narrative analysis might analyze the narratives and accounts of blood feuds found in Renaissance historical writings, examining their structure, themes, and rhetorical devices used to capture the chaos and revenge-driven dynamics. Power dynamics: the research could explore how blood feuds affected power dynamics within Renaissance society, including the role of noble families and ruling classes and the impact on governance and stability. Social implications: the book may discuss the broader social implications of blood feuds, examining their impact on community cohesion, justice systems, and public order during the Renaissance. Influence on literary and artistic works; the

THE EFFECTS OF BLOOD FEUDS

findings might explore how the blood feud motif in Renaissance historical writings influenced other forms of artistic expression, such as literature, drama, and visual arts. Overall, the research likely aims to provide a comprehensive understanding of the blood feud motif in Renaissance historical writings, highlighting its significance, its portrayal in narratives, and its implications for the social and political landscape of the time. Limited sources: the book relies on a narrow range of historical writings or sources, so it may not provide a comprehensive understanding of the blood feud motif in Renaissance historical writings. This could be a weakness if it fails to consider a broader range of perspectives or overlooks important contexts. Lack of interdisciplinary approach: the book might have focused primarily on historical writings, potentially neglecting other disciplines such as sociology, anthropology, or psychology. A multidisciplinary approach could offer a better-rounded and nuanced understanding of the blood feud motif. Insufficient contextualization: if the book fails to provide adequate historical, cultural, and social context, readers may struggle to fully comprehend the significance and implications of the blood feud motif within Renaissance society. Methodological limitations: depending on the research methods employed, there may be limitations such as incomplete data, sampling biases, or questionable methodologies that could impact the reliability and validity of the findings (Geiger, 1999).

The research conducted based on the role of revenge and internecine in civil wars shows that revenge is a clear cause of blood feuds and entering into a cycle that does not come out. Sometimes it is used as a tool to create a lot of fear in the mind of the enemy to disturb and scare them. Other research shows that efforts to reduce or prevent revenge, peace building and conflict resolution strategies are important. Some weaknesses of revenge as a strategy in civil war include: it can lead to a never-ending cycle of violence that makes it difficult to achieve a peace

THE EFFECTS OF BLOOD FEUDS

agreement; revenge killings can create more enemies and resistance to a group's cause; it can undermine the legitimacy of a group if revenge killings appear indiscriminate or unjustified; it can damage morale and cohesion within a group if members find the violence excessive or morally objectionable; and it can consume time, energy, and resources that may otherwise be used for productive purposes, such as building alliances, governing territory, or providing humanitarian assistance to civilians (Emil Aslan Souleimanov, 2023).

2.2. An Overview of Blood Feuds in Albania

Due to the high level of blood feuds occurrence or incidence in northern Albania, revenge was acting between families or tribes. The abuse and influence on children were especially severe. In addition to the social and economic crisis caused by the Albanian community, children are more affected by psychological problems and drop out of school or are interrupted from their studies, which is described as a reason to give up hope. Regarding this, efforts have been made by governments and NGOs to reduce their influence on children. However, the issues gradually worsened and spread. In the findings of the study, the researchers identify some issues in connection with the impact on children, such as providing treatment for mental health, needed awareness creation platforms, and whether the government should make reforms in terms of rules and policies. Due to blood feuds, this has a significant impact on children in Albania. They have also identified what are called weaknesses. Among those identified as occurring in children: In terms of psychological toll, after the experience of fear, long-lasting anxiety, and instability are known to be another emotional consequence. As a result of the blood feuds, children are forced to drop out of school and move down an unwanted life path. Another causes them to be ostracized from their social life, which means that the local people will shun them when they

THE EFFECTS OF BLOOD FEUDS

find out that they are the children of a family that has committed a crime. A final concern is that it can be passed down from generation to generation. Blood feuds are rooted in the cultural and social bonds of communities and put them in a cycle of violence that is permanent or a continuous phenomenon. This study indicated that it is important to use different data collection sources to ensure the study's certainty and reliability. Qualitative analysis methods were used to collect data for this study, such as interviews and documentation. The researcher also used ethnographic approaches by engaging in social issues and communicating. The secondary data sources used a document review to obtain a comprehensive understanding of blood feuds. To bring method, structure, and interpretation to the collected data, the researcher used the method of clustering (Xhaxho, 2019).

As a review of the study in Albanian, it analyzes the basis of the provisions of some of the Canons of Leke Dukagjini, Skanderbeg, and Laberia about blood feuds. It deals with abuses and atrocities committed by various institutions. Most executions in Albania are carried out by Canon, meaning they are done without any scientific backing. In Albania, blood feuds are governed by their customary law, or canon, and have independent legal procedures to resolve conflicts. On the other hand, the distance they go to prevent blood feuds like canons and to reconcile after the problem has arisen shows their respect for honor, hospitality, and mediation. Anyone who violates this customary law in the investigation will face severe penalties. In addition, the places where this process takes place are considered sacred because they are believed to be free from violence. In this regard, the Albanian government and non-governmental organizations have done good work to solve the problem peacefully by preventing the influence of others. Whether in the traditional or modern legal framework, they preach and strive to stop killing and other forms of violence. However, their efforts did not stop them from

THE EFFECTS OF BLOOD FEUDS

experiencing social and economic instability; rather, they created a lack of trust in their government, and the result was deeply rooted. The findings suggest that the decline in violence in Albania is not the result of Canon or traditional law but rather a problem of modern law enforcement. Among their values, when people are wronged, the canon of Leke Dukagjini uses their values, such as respect for honor and mediation, to avoid blood feuds. Modern law enforcement agencies say that the local failure to effectively prevent and punish violent crimes has contributed to the blood feuds. When people lose faith in the justice system, they may be forced to break the law and act violently, which perpetuates the culture of blood feuds. Therefore, the findings indicate that respect for canon principles and more effective law enforcement can help prevent blood feuds in Albania. Albanian customary law, particularly about blood feuds, had certain weaknesses. One weakness was the lack of a centralized legal system to effectively address and prevent blood feuds. The traditional customary law relied heavily on informal dispute resolution mechanisms, which often perpetuated cycles of violence rather than resolving conflicts peacefully. Additionally, the impact of Canon law and state law in preventing blood feuds was limited. Canon law, derived from religious principles, emphasized forgiveness and reconciliation, but its influence was limited in practice. State law, on the other hand, aimed to criminalize blood feuds and provide legal remedies, but its enforcement and effectiveness were hindered by various factors, including limited resources, corruption, and societal attitudes (SOPJANI, 2014).

In Albania, the conflict of blood feuds centers on families or tribes. Like Albanian, it focuses on taking revenge for a crime committed against another person. As a result, it is seen as the cause of violence. The study suggests that the issue of land or honor is one of the causes of Albanian blood feuds and the consequences of their conflicts. The researchers pointed out that

THE EFFECTS OF BLOOD FEUDS

the weak justice system is another reason. In addition, using elder or community members to work on mediation helps prevent the incidence from worsening and also establishes social services and strengthens the counseling service. In terms of academic research, the author has studied blood feuds in Albanian to understand their historical and cultural dimensions.

Accordingly, some impacts on the community, such as gender dynamics, legal implications, and other actors, are involved. This study helps with the complexities of blood feuds and has contributed to fostering discussions on finding effective ways to address and eradicate this unessential practice. In Albanian studies on blood feuds, it can be more challenging because of limited, accurate, and reliable data. Blood feuds often involve deeply rooted cultural and social issues. Making it difficult to collect extensive and unbiased data. Blood feuds involve delving into sensitive and potentially dangerous issues. Researchers face ethical dilemmas related to ensuring confidentiality and protecting the well-being of participants involved in such blood feuds. Due to the hidden nature of blood feuds, individuals directly involved may be hesitant to share their experiences or participate in research. The study used qualitative research methods, which can introduce subjectivity in data interpretation (Cyrus, Fischer, Stricker, O'Neel, & Davis, 2018; Cyrus, Fischer, Stricker, O'Neel, & Davis, 2018).

The study was analyzed by Ismail Kadare's *Broken April* and evaluated the relationship between blood feuds and social and political conditions, morals, and values, as well as conflict management methods. The author focuses on the themes of hospitality, self-defense, and conflict seen in Ismail Kadare's *Broken April*, sometimes whether it is the aggressor or the victim, creates understandings about how to live in harmony with society and forgive each other; it solves complex issues, tries to reconcile the traditions and customs with the culture, and also contributes to a deeper understanding of the hostility within them. The contribution of the

THE EFFECTS OF BLOOD FEUDS

finding in Ismail Kadare's *Broken April* lies in its exploration of the themes of hospitality, autoimmunity, and the blood feud. The novel sheds light on the complexities and consequences of welcoming one's perceived enemy into their midst. By delving into these themes, Kadare offers insights into the human condition, the impact of cultural traditions, and the potential for violence and conflict within societies. The findings of the novel contribute to a deeper understanding of the dynamics of hospitality, autoimmunity, and the blood feud and their implications for individuals and communities. Some critical weaknesses of Ismail Kadare's *Broken April* lie in its portrayal of certain characters or its handling of certain themes. It is important to engage in a critical analysis and consider multiple perspectives when evaluating the strengths and weaknesses of any literary work. The researchers used the methods of law and literature to analyze the literary texts and gain unique insights about human experiences today, starting with literary texts written in the past (MacMillan, 2021).

In the study conducted in Georgia, the researcher presents the historical trends and cultural context of these traditions. The author explains their importance in the region of southwest Georgia. The main site of cultural reconciliation, especially in terms of blood feuds, is the village of Khevsureti. The area is also known for blood feuds, where conflicts between families lead to cycles of violence and revenge. However, in the tradition of Dukhizhiznis Tvirta, or the tower of peace, for his unique approach to solving the problem in terms of Khevsureti, in the area, there are distinct towers that serve as symbols of power and authority. When the problem arises, the troublemakers and their families gather in one of these towers and make a peace agreement. The process involves a mediation or conciliation system with the intervention of respected community members known as Amirans, who act as mediators. In this place, complaints will be heard and reconciliation will be done. Apart from being tall, the tower also

THE EFFECTS OF BLOOD FEUDS

stands strong, which indicates the community's determination to resolve conflicts peacefully. Their mediation system is where the emirs are on the tower, where the members of the two sides come out and resolve it through discussion and negotiation. They also have an image for this issue, and the image encourages and represents the development of peace and unity, the importance of their cultural traditions, the distance they try to resolve disputes, and the importance of love and forgiveness. The findings of the study show that blood feuds in southwest Georgia are restricted to their culture and history. In other ways, when faced with such blood feuds, they have established traditional reconciliation mechanisms. In the end, this approach can resolve blood feuds and bring peace between communities and tribes. It has also reduced the number of revenge killings and promoted forgiveness, tolerance, and coexistence among the communities. When we look at the contribution of the system that establishes and encourages dialogue, negotiations, and mediation between parties, even if the reconciliation process involves the intervention of elder members of the community acting as mediators, In southwestern Georgia, the traditional blood feuds were a weakness for what they call a manifestation of fractured or fragmented unity with scattered pieces, which means that the traditional methods have not yet been able to resolve deep differences and conflicts. The researchers use various methods to study blood feuds traditionally reconciled in southwestern Georgia. The methods included studying the historical trend, the ethnographic approach, document review, and other primary sources used (Gogolishvili, 2023).

Blood feuds in Turkey help to customize the social system to avoid those harmful actions. However, the sociological analysis shows that there is a high occurrence of blood feuds in the Turkish community, even if it was an obstacle to the country's urban expansion and development. When we look at the demography reports of Turkey, people are involved in blood

THE EFFECTS OF BLOOD FEUDS

feuds. Most of them were male, and as we have seen, the average age was 47. Regarding their lifestyle, the study indicates that 83% lived in the same area, 14% lived in cities, and the rest of the community members (3%) lived in distant urban areas. As stated by the researcher, about 77% of wives and their husbands lived together; the remaining lived with their relatives due to blood feuds. *Blood Feud in Turkey: A Sociological Analysis* gives several key contributions to our understanding of the phenomenon of blood feuds in Turkey. These include: Delineating the social and cultural dynamics of blood feuds, the study provides a detailed analysis of the social and cultural factors underlying the practice of blood feuds in rural Turkey. It highlights the role of honor, family relations, gender roles, and social norms in shaping attitudes towards blood feuds. Identifying the impact of blood feuds on communities, the study demonstrates that blood feuds can have significant detrimental effects on the social and economic development of communities where they occur. It also highlights how blood feuds can impede social progress and harmony. Evaluating the role of the state and legal system, the study provides insights into the role of the state and legal system in addressing blood feuds. It highlights the challenges faced by the legal system in effectively prosecuting perpetrators of blood feuds and describes the limitations of state interventions. Suggesting potential solutions, the study offers several recommendations for addressing blood feuds, including engaging with communities, promoting social interventions and education, and building stronger legal and institutional frameworks. Overall, the study offers a comprehensive analysis of blood feuds in Turkey and provides insights into the broader issues surrounding conflict resolution, justice, and social progress in rural societies. One potential weakness of *Blood Feud in Turkey: a sociological analysis*, is that it focuses primarily on rural communities and may not fully capture the experiences of urban communities or those living in other regions of Turkey. The study's emphasis on rural areas may

limit its generalizability to a wider population. Additionally, the study heavily relies on previous research and literature on blood feuds, which may exclude alternative perspectives or insights. The study could have benefited from incorporating primary sources, such as interviews with members of communities affected by blood feuds. Moreover, the study appears to rely primarily on a sociological framework and does not fully examine psychological or individual-level factors that may contribute to blood feuds. For example, the study does not explore the psychological motivations of individuals involved in blood feuds, their perception of the conflicts, or the impacts of trauma on their behavior. Finally, the study could have benefited from a more nuanced discussion of cultural factors and the diversity of viewpoints within communities regarding blood feuds. Given the complexity of the issue and Turkey's diverse cultural makeup, the cultural factors of the study and their role in perpetuating blood feuds could be more detailed. The researchers used a mixed-methods approach, which involved both open-ended and closed-ended questions, as well as observations and interviews with other people who were not involved in blood feuds. They preferred to interview headmen and old people from the area, and the strong correlation and characteristics of the rural area helped them get valid sources. Data were analyzed using one-way frequency tables, and deviations were also calculated for some variables such as residence, the number of children, the number of criminal records, and the duration of the sentence (İçli, 1994).

2.3. Studies in Ethiopia (Amhara Region)

The study on blood feuds in North Shewa is based on culture and the conflict in the government justice system. The major area of the study focuses on the cultural and state criminal justice systems in North Shewa. This region fights with a unique comparison of the traditional,

THE EFFECTS OF BLOOD FEUDS

belief-based cultural justice system coexisting with the modern state criminal justice system inherited from the colony. Blood feuds in the local culture, known as Gumaa, unfold as a retaliatory mechanism deeply entrenched in the customary system. When a life is taken that can't be returned, the prevailing belief necessitates blood feuds in return, sustaining a cycle of revenge and further violence within communities. The state criminal justice system, in contrast, strives to institute a contemporary, centralized form of justice. It's mainly to eliminate blood feuds and introduce a structured legal framework that involves in-laws, courts, and penalizing. Advocating for peaceful resolution, sanction for offenders, and reconciliation of those involved parties, the state system faces a significant challenge in North Shewa due to its contradiction with deeply rooted customary practices. Regardless of official recognition and legal binding, the state system contends with the persistent influence of the customary system in society. The dynamic manifests as individuals and communities frequently resort to customary justice, even when the state system is available. Contributing factors include a lack of trust in the state structure, delays in the court case, and a preference for culturally fixed practices. These challenges sustain the prevalence of blood feuds. Attempts to reconcile these contradictions have materialized through the establishment of composite courts integrating elements from both systems. These local judicial structures aim to address the needs and expectations of the local population while lining up with the principles of the state criminal justice system. However, the persisting tensions between customary and state justice systems in North Shewa are still an ongoing challenge necessitating inclusive legal and societal solutions (Temesgen, 2020).

The study on blood feuds in North Shewa searches into the complications arising from the collision of customary and state criminal justice systems. The study covers multifaceted insights and contributions that span various dimensions of societal phenomena. The preservation

THE EFFECTS OF BLOOD FEUDS

of culture underscores the significance of blood feuds in customary justice, also highlighting their role in rural areas where traditional values, norms, and practices are deeply rooted. Contradictions with state justice systems while the study illuminates the inherent customary justice systems with the formal legal framework established clashes by the state. Conflict resolution and researchers explore the productivity of customary justice systems, showcasing their crucial role in dispute settlement and community agreement. Accessibility of justice is also addressed in remote areas; the challenge is to face an individual's contrasts with the familiarity of accessing state criminal justice systems. The issue of modernization and the impact of modernity on customary justice systems are evaluated. Perceptions and adaptations are influenced by urbanization, migration, and exposure to state formal structures. The study contributes to policy implementation, advocating for legal reforms, alternative dispute-resolution systems, and a framework for the coexistence, integration, or harmonization of customary and legal systems. Blood feuds have positive and negative impacts on social cohesion, influencing community strengths but potentially leading to divisions during prolonged conflicts. Exploration of gender dynamics reveals the role of gender norms and power dynamics in conflict resolution within customary justice systems, prompting discussions on the need for gender-sensitive approaches. The clash between justice systems prompts the protection of individual rights, rather than highlighting the challenge of balancing customs with principles of fairness, and equality. The study reflects legal pluralism, examining the coexistence of multiple legal systems within society and the resulting challenges and opportunities in achieving justice. The researchers delve into power dynamics within customary and state justice, exploring the influence of local authorities, elders, and formal institutions in the area by shaping outcomes and resolving disputes. The blood feud offers better opportunities for comparative analysis, enabling a broader

THE EFFECTS OF BLOOD FEUDS

understanding of conflicts and collaborations between customary and state justice systems in various regions and countries. The blood feud study in North Shewa contributes great insights into the complexities surrounding customary and state justice systems. Its findings inform discussions on community cohesion, gender, personal rights, legal pluralism, and power relations, and provide a basis for comparative research to shape policy and legal reforms worldwide. The researcher exploring the contradiction between customary and state criminal justice systems in the context of blood feuds in North Shewa comes across several potential weaknesses, such as access to information due to the secretive and sensitive nature of blood feuds. Accessing and gathering reliable data and comprehensive information from both sides may be hindered by justice systems, which pose challenges. Ethical considerations: Researchers must prioritize respondent safety, well-being, and cultural sensitivity when addressing potentially illegal activities because, by nature, blood feuds raise violence and trauma. Regarding the validity and reliability of data, on the other hand, carefully assessing the accuracy and consistency of information obtained from various sources is challenging. Blood feud narratives from different affected communities require scrutiny to ensure the robustness of the findings. Understanding contextually: the intricacies of customary and state justice systems demand an in-depth understanding of their culture, social, and political situation. Researchers face challenges capturing these complexities deeply embedded in community norms. Language and culture might face difficulties in effective communication. Researchers are unfamiliar with the local language, their traditions, and their legal systems. Shortage of quantitative data: quantitative methods might fall short of capturing the nuanced nature of blood feuds and justice systems. Strict reliance on numerical data may overlook qualitative information and real-life experiences. Historical trends and current situations, blood feuds, and justice systems are influenced by

THE EFFECTS OF BLOOD FEUDS

historical, social, and political factors that evolve. The study presents the weakest understanding and fails to capture historical context. The study used a qualitative research approach, which involves closely listening to and interpreting the exercise and knowledge of the people under study. The primary data were collected through field-based interviews conducted in the Woredas, In-depth interviews helped to understand the relevance, nature, and relation of the Gumaa system with the conventional criminal justice system (Temesgen, 2020).

Studies on blood feuds in Amhara Region, Ethiopia, reveal a multifaceted impact, encompassing both positive and negative consequences for community members. Notably, they significantly affect the very social cohesion of these communities. These blood feuds, which result from conflicts between families or communities, had consequences on various levels. For instance, the impacts were deeply felt at all levels. Blood feuds often led to personal losses, including loss of life and property damage. Families involved in these feuds suffered from trauma, grief, and an ongoing state of fear. Individuals would also face psychological and emotional distress due to an ongoing threat of violence. Blood feud impacts extended to the community as a whole. Can create a cycle of retaliation and revenge, perpetuating the violence over generations. This led to a breakdown of trust and solidarity/unity among community members. The blood feud resulted in the disruption of community cohesion as people became divided along family or group lines, affecting relationships, cooperation, and peaceful coexistence. Furthermore, the impacts of blood feuds had economic, socio-cultural, and legal implications. Resources that could have been directed towards development and progress were diverted to the perpetuation of violence. Productivity and economic stability were hindered as people lived in a constant state of insecurity, affecting livelihoods and economic growth. The impacts of blood feuds in the region affected individuals, communities, and the economy by

THE EFFECTS OF BLOOD FEUDS

causing personal losses and social bonds, as well as affecting the development of economic and social relationships, and the justice system had a multifaceted impact in the region. The impacts of blood feuds have profoundly affected the community. One image that represents the weakness of these impacts is a broken chain, symbolizing the cycle of violence and division caused by blood feuds. The chain correlated to shatter on the ground, representing the broken bonds within families and communities. This image signifies the loss of unity, trust, and social harmony that results from these conflicts. The broken chain also serves as a reminder of the urgent need for reconciliation and peace. It calls for breaking free from the constraints of the past, promoting forgiveness, and rebuilding relationships. By addressing the weakness of blood feuds, the image reflects the hope for a better future where the community can heal and progress together. The study closely employed an ethnographic approach to examine everyday life and gain intimate knowledge of face-to-face communities and groups in the study areas. Primary data gathered through FGD and in-depth interviews with key informants were conducted and analyzed using qualitative data techniques (Gubaye Assaye Alamineh, 2023).

The study explores the pivotal role played by Dem Adraqi elders in preventing blood feuds and healing wounds among the conflicting sides in the South Wollo Zone. The study likely focuses on the traditional practices, and mediation systems employed by these elders to promote reconciliation, restore harmony, and prevent further violence in communities affected by blood feuds. The contribution may provide a better understanding of the cultural phenomenon and conflict resolution mechanisms in the area, potentially informing future interventions or policies aimed at addressing blood feuds and promoting healing wounds in similar contexts. They can resolve long-running blood feud disputes and build peace and harmony between local communities by ignoring their work, which can ensure their family life. In the method part, the

THE EFFECTS OF BLOOD FEUDS

researchers used a qualitative research method to understand Dem Adraqi's role in preventing blood feuds and healing wounds among conflicting parties in the South Wollo Zone of the Amhara Region. The researcher chose to use a qualitative research approach to obtain field-rich and accurate information in the social setting under consideration. Data is collected through participant observation, in-depth interviews, and FGD selection in the South Wollo Zone (Yimer, Healing Wounds and Blood Feuds in Exploring Ethiopia: The Role of Dem Adraqi Elders in Rural South Wollo Zone of Amhara Regional State, 2020).

The study conducted on the causes of blood feud in the Amhara Region, Ethiopia, was published in African Studies. The study likely investigates various societal, cultural, historical, and economic factors that play a role in the initiation and perpetuation of blood feuds within this particular region. By understanding these causes, researchers aim to gain great insights into the complex phenomenon and the causes of blood feuds to develop strategies, or by identifying these causes, researchers can provide insights and recommendations for addressing and mitigating the impact of blood feuds on affected communities. This research discusses various factors contributing to blood feuds, including land disputes, intergenerational conflicts, gender-based violence, and even political tensions. In addition, it aims to contribute to a deeper understanding of the underlying factors that lead to the occurrence and persistence of blood feuds in the region. Employing a mixed-methods research approach, including semi-structured interviews (a few standard questions) and FGD, the researchers collect data on the causes and impacts of blood feuds. Secondary data collection techniques were also used, such as online and print research journals, to supplement the findings. The data is then analyzed using techniques like indexing and categorizing to identify key themes and issues (Kumilachew Siferaw Anteneh, 2021).

THE EFFECTS OF BLOOD FEUDS

Proverbs play a significant role in conflict prevention, transformation, and resolution across various areas. One major area where the proverb serves as an instrument is promoting group understanding and unity among diverse ethnic communities in Ethiopia. Proverbs, including folktales, songs, and dances, often carry moral lessons, cultural values, and historical narratives that can foster empathy, mutual respect, and peaceful coexistence among different ethnic groups. Proverb in the Ethiopian context is a major area that contributes to conflict prevention, and resolution by promoting intergroup understanding, addressing grievances, providing a platform for dialogue, and helping to implement traditional conflict resolution practices. With the power of folktales, communities in Ethiopia can harness their cultural heritage to build bridges, promote peace, and create a more harmonious society. The contribution of proverbs through oral traditions, storytelling, and performing arts, allows for the expression of collective emotions, frustrations, and aspirations, providing an outlet for individuals to voice their concerns and grievances. The findings of the study highlight the vital role that proverbs play as serving strengths in the work we do together in Ethiopia. Here are some key contributions and findings: To prevent cultural heritage, the research emphasizes that proverbs serve as a depot of cultural values, traditions, and history. By recognizing and valuing different proverb expressions, communities can preserve their unique cultural identities, which can contribute to promoting a sense of identity and belonging. For understanding and unity in the community or group, proverbs promote intergroup understanding by sharing stories, songs, and dances that reflect shared experiences and values. Through these expressions, different ethnic groups can develop empathy, respect, and mutual appreciation, reducing the potential for conflicts rooted in ethnic tensions. By utilizing proverbs as a tool for advocacy and social awareness, communities can work towards preventing future conflicts through systemic change.

THE EFFECTS OF BLOOD FEUDS

In general, the study concludes that proverb, with its rich oral traditions and cultural expressions, serves as a powerful instrument for transformation in the Ethiopian context. By taking and exploiting the potential of proverbs, communities can tap into their cultural resources to promote peace, foster understanding, and create a more inclusive society (Cozort, *ANCIENT BLOOD and MODERN VENGEANCE: the Impact of Traditional Culture and Blood Feud on Violence in Chechnya*, 2011).

2.4. Social Disorganization Theory

There are many different theories that explain how blood feuds affect and strongly influence community cohesion. The social disorganization theory provides a strong foundation for understanding the factors contributing to blood feuds in the study area. This theory suggests that weak social bonds and a lack of community cohesion can create a conducive environment to crime and violence. **Weak Relationships:** The findings indicate a breakdown in trust, unity, and interpersonal relationships within the community after the blood feuds. So this weakens social bonds and increases the risk of violence. **Absence of Community Cohesion:** The experience of the study area and the feeling of division due to blood feuds prevent collective action against violence (Mencken, 2002).

2.5. Relative Deprivation Theory

This theory suggests that violence arises when individuals or families feel deprived of resources and status relative to others. It can be applied to blood feuds by understanding how disputes over land-related matters, livestock theft, productivity, or perceived social standing can trigger feelings of deprivation and lead to violence (Crosby, 1980).

2.6. Conceptual Framework

Using this analytical conceptual framework, the researcher have looked the gaps in studies done on blood feuds in Ethiopia, Africa, and around the globe. A number of factors play a role in blood feuds, such as the socio-cultural issues, the effects of community cohesion on the individual, family, and community, an evaluation of blood feuds on various units, and the application of customary or traditional methods for resolving blood feuds. Utilize a descriptive conceptual framework, an analysis was conducted on the socio-cultural background of blood feuds, the experience they have today, their impacts, and the customary means for resolving them through conflict resolution techniques. This conceptual framework offers an organized method for comprehending the consequences of blood feuds and how they affect the cohesiveness of communities. This study's methodology and design are in line. Based on this conceptual framework, the researcher observed at key concepts like:

Blood Feuds: ongoing conflicts rooted in historical and contemporary factors. Leading to violence and death in individuals and families (Pali, 2021).

Community cohesion: the degree of unity, trust, social integration, etc. within the community (Flint, 2008).

Socio-cultural context: understanding the problem and factors contributing to the emergence and persistence of blood feuds (Boehm, 1987).

Current situation: examining the present prevalence and triggers of blood feuds in specific communities (Gubaye Assaye Alamineh, 2023).

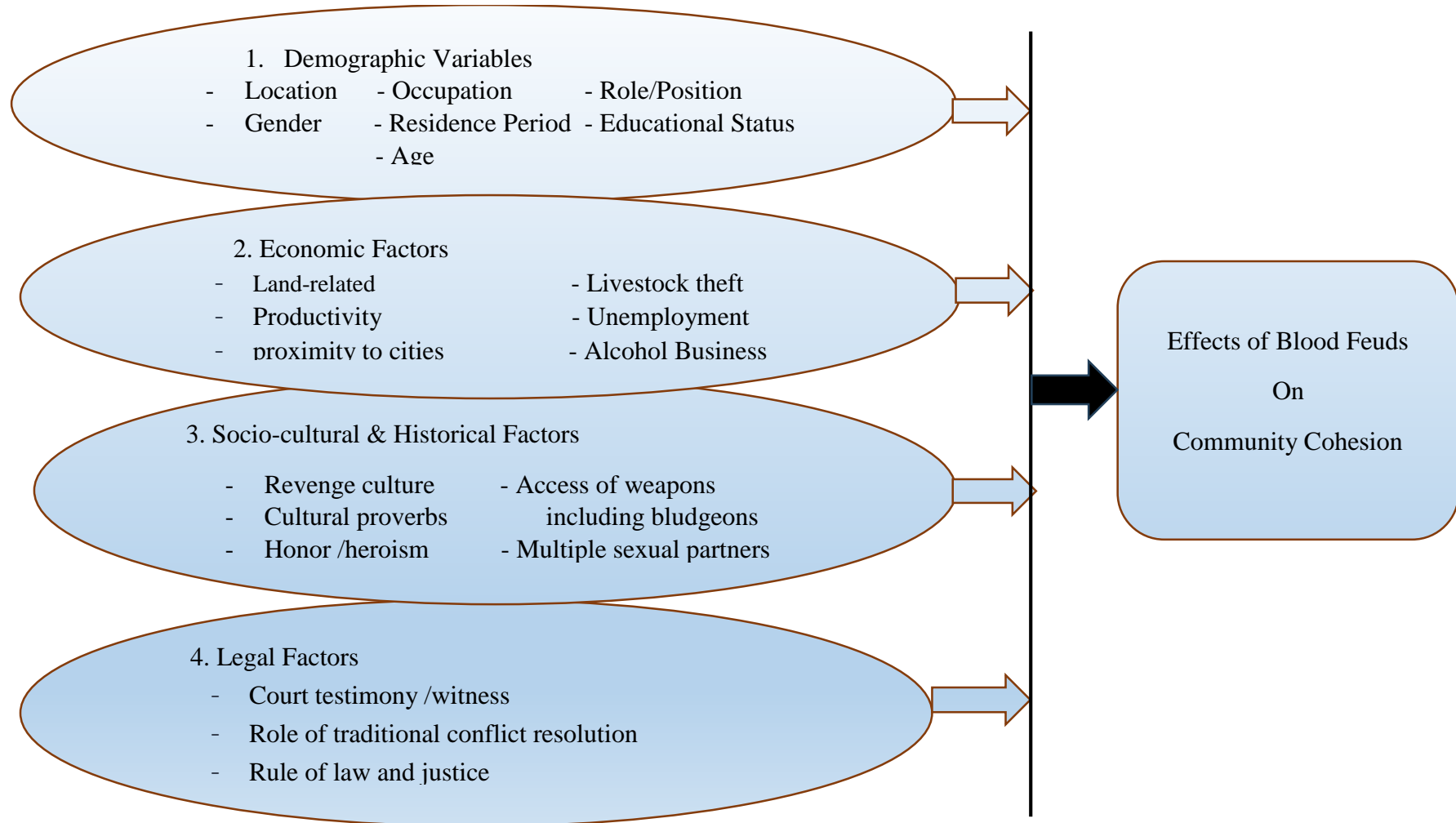
THE EFFECTS OF BLOOD FEUDS

Effects of individuals, families, and communities: investigating the economic, sociocultural, and legal consequences of blood feuds (R. Barry Ruback, 2001).

Customary or traditional mechanisms: exploring the existing methods employed by communities to resolve blood feuds (Tesfaye, 2021). Therefore, the diagram was presented by including the main components of the research.

THE EFFECTS OF BLOOD FEUDS

Figure 1 Determinants of Blood Feud



CHAPTER THREE

3. Research Methodology

3.1. Study Design

This study adopts and uses a concurrent embedded mixed-method research design to understand the effects of blood feuds on and its implications to community cohesion in the East Dembia Woreda of Northwest Ethiopia, as well as analyze customary or traditional mechanisms for resolving blood feuds (Gubaye Assaye Alamineh, 2023). The study utilized qualitative and quantitative data collection methods, including document review, focus group discussions, in-depth interviews, and surveys. The qualitative data will provide a deeper, more contextual understanding of the socio-cultural factors contributing to blood feuds, while the quantitative data will allow for statistical analysis of the frequency, causes, and impacts of blood feuds in the study area. The study population included elders, community leaders, and individuals or families directly affected by blood feuds. The researcher also examined data from the Court Office, Office of Justice, and Woreda Communication Bureau to understand the socio-cultural trends and patterns of blood feuds. The findings were analyzed by using descriptive statistics, inferential statistics (such as chi-square tests), and a binary logit model to identify the primary drivers of blood feuds. The mixed-methods approach is intended to address the gaps identified in the existing study, which lacked a comprehensive understanding of the socio-cultural context and current experiences of those involved in blood feuds in the study area (Kumilachew Siferaw Anteneh, 2021).

3.2. Description of the Study Area and Population

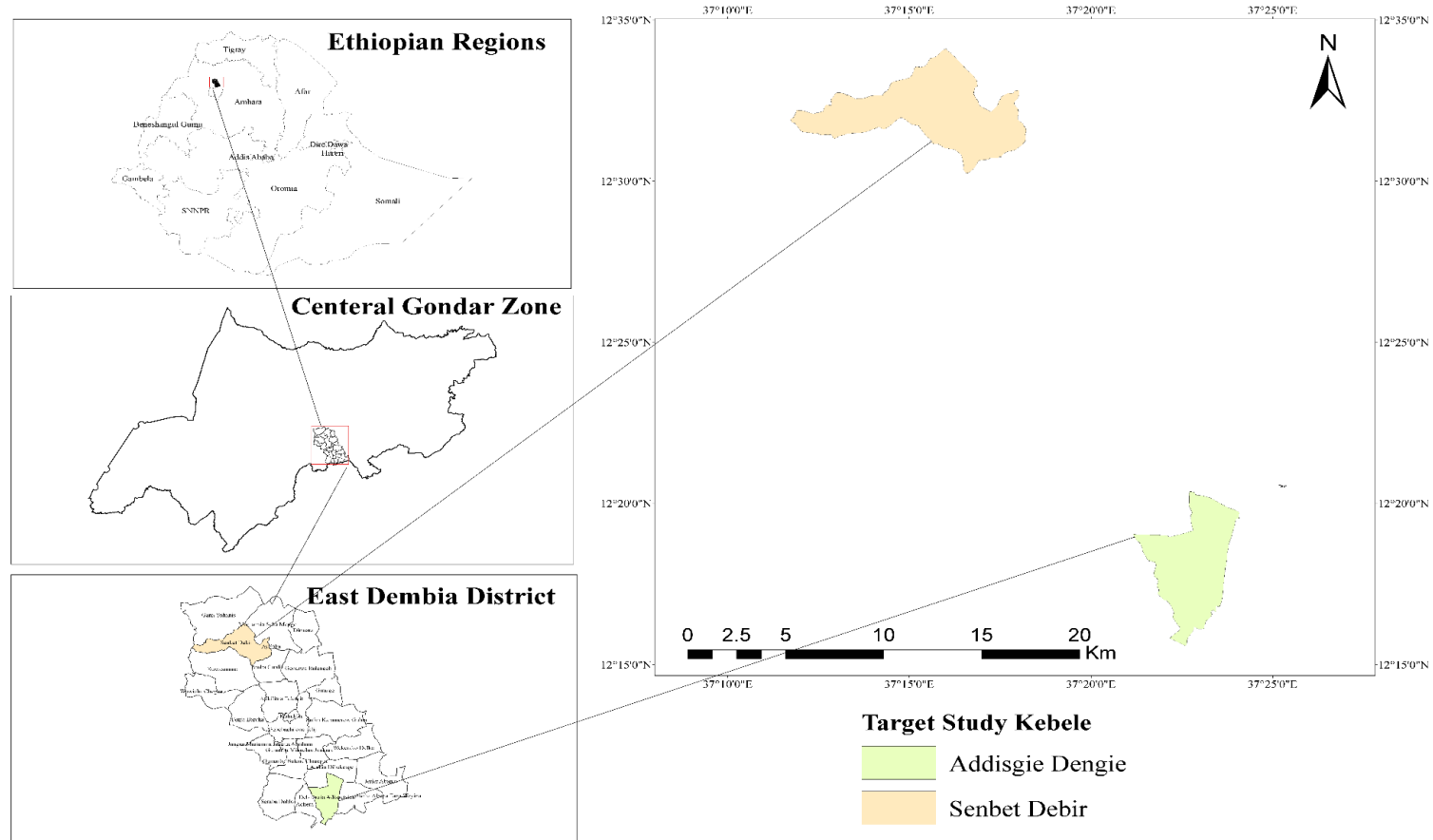
The study was conducted in East Dembia Woreda, Central Gondar Zone, and Amhara Region, centered on the two Kebeles of Addisge Dengie and Senbet Deber, which are part of the Central Zone. East Dembia Woreda is bordered by west Dembia to the west, Dembia Woreda, with the east Gondar Zuria Woreda, Lay Armachio to the north, and Lake Tana to the south. The Woreda is composed of 32 rural Kebeles and 2 administrative cities. It is located 781 km from Addis Ababa, the capital city of Ethiopia, 216 km from Bahir Dar, and 35 km from the town of Gondar (Adugna, 2023). The population of Woreda is 206,205, of which 100,328 are male and 105,877 are female. Both Kebeles are part of the 34 Kebeles in Woreda, with regard to location. Addisge Dengie is located 55 km from the central Gondar zone, 20 km from Koladiba (the Woreda city), and Senbet Deber Kebele is located 26 km from the central Gondar zone and 17 km from Koladiba town. Border Addisge Dengie is bordered by Robit to the north, Lake Tana to the south, Woyena Tana Kebele to the east, and Achera Kebele to the west. Similarly, Senbet Deber is bounded by Gana Kebele to the north, Buha Semano to the south, Ayemba to the east, and Chillga Woreda to the west. According to both Kebeles administrative reports, the population of Addisge Dengie is 6,294, among these 3,341 males and 2,953 females, and Senbet Deber has a population of 5,077, with 2,501 males and 2,576 females. Therefore, among the two Kebeles, two villages were selected, namely Kosen; population size of 314 and Aba Fantu, with a population size of 286. Addisge Dengie and Senbet Deber Kebeles, respectively, were chosen. As reported by the Woreda Communication Bureau, blood feuds are alarming, with a significant number of lives lost between 2012 and 2014 EC. So, the selection of both Kebeles is intentional. In addition to what the Woreda report says, as my observation and preliminary data collection revealed, these areas significantly represent the social problem of blood feuds. Before starting

THE EFFECTS OF BLOOD FEUDS

the study, the researcher conducted questions with residents of the Woreda about the blood feuds, and based on this pre-data collection and pre-analysis, these Kebeles were chosen as a focal point. In addition, the selection is associated with information from the previous official reports and brochures prepared by the Woreda Communication Bureau. Fundamentally, both Kebeles serve as representatives of the wide zone. They provide a good opportunity to solve the complex and serious issues in the study area. Through an exhaustive investigation within this specific geographical area, the study provided valuable and constructive insights (East Dembia Woreda Communication, 2022). Regarding the applicable, it's not only at the Woreda level, but the researcher uses it on a large scale for the whole Central Gondar Zone.

THE EFFECTS OF BLOOD FEUDS

Figure 2 Description of the Study Area



Source: Processed and analyzed using ArcGIS software by ESRI (File, 2024). Kebeles Level 4 [Shape file] obtained from the ESRI Africa Geo data portal May 8, 2024.

3.3. Sampling Techniques

The study employed a mixed-methods approach, using purposive sampling for the qualitative components key informant interviews, in-depth interviews, and focus groups and likely some form of probability sampling for the quantitative survey. The sampling was focused on the two selected Kebeles and villages within them to gather data on the experiences and effects of blood feuds in the study area. The sampling techniques used for both qualitative and quantitative research in this study. Qualitative sampling was considered and used as a purposeful sampling methodology. Key informants interviewed included elders, community leaders, and individuals/families directly affected by or victims of blood feuds. Elders (spiritual), community members, and young people participated in focus groups, considering age, and the researcher conducted in-depth interview with elderly people, community members, and individual or families are participated. With quantitative sampling, the study area was drawn from the two selected Kebeles, Addisge Dengie and Senbet Deber Kebeles. From the total population of 6,294 in Addisge Dengie and 5,077 in Senbet Deber (East Dembia Woreda Communication, 2022), the researcher selected two villages, Kosen (population 314) and Aba Fantu (population 286), as a sample, so the study was studied by taking a sample from among them. For the quantitative data collection, the researcher likely used a form of probability sampling, such as simple random sampling to select respondents from these two villages.

Sampling Strategies: According to the information from the Woreda Communication Office, among the 34 Kebeles, homogeneity or similarity was considered the most prominent of the blood feuds in these two Kebeles (Tongco, 2007). In addition, both of them are geographically diversified, and respondents were selected, for instance, due to age, position,

THE EFFECTS OF BLOOD FEUDS

responsibility within the community, personal experience, gender, and spirituality categories, either within or between families. This choice is driven by the need to investigate specific categories.

Sample Size: The sampling procedure or the sample size determination formula of Yamane (1967) was used to determine the sample size of the population to identify those two Kebele or village respondents with a 95% confidence level.

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

n is the sample size, N is the total population size, and e is the sampling error, which is assumed to be 5%.

A multi-stage cluster/area sampling was conducted in both Kebeles. Because the area is a large sample frame, it is difficult to address (Singh, 2007). Also considering the external factors (the current political situation), the researcher used and chose cluster sampling in the study area. Therefore, among the two Kebeles, two villages were selected randomly, and for this, it is necessary to know the sample size of the Kebele by selecting and taking one from the villages in each Kebele. Then the researcher chose one village from another was by using a simple random sampling method (SRS).

Table 1 Population size of both Kebeles

Total population of Kebele, List of village, and sample size in each village (n)							
Kebeles							
Addisge Dengie (1)				Senbet Deber (2)			
Total Population in the	List of villages	Population size in each village	(n1)	Total Population in the Kebele (N2)	List of villages	Population size in	(n2)

THE EFFECTS OF BLOOD FEUDS

Kebele (N1)						each village	
6,294	Addisgie	826	5,077	Amanual	480		
	Kulgie	866		Janhoy	465		
	Denge	1084		Kuranza	327		
	Jara	340		Jesal	592		
	Kurtit	934		Guange	497		
	Kosen	314		Senbet Deber	511		
	Muza	950		Birhan	545		
	Gosh gedel 1 and 2	980		Aba Fantu	286		
				Medihanialem	495		
				Ayemba	447		
Shemel Amaga			432				

Following the classification or division by cluster, N1 means the total population of Addisge Denge Kebele, and n1 represents the sample size of a village, namely Kosen. N2 means the total population of Senbet Deber Kebele, and n2 means the sample size of Aba Fantu village. So, the selection process is as follows:

1st stage sampling: among the 34 Kebeles in the Woreda, the homogeneity of the blood feuds is more prominent in these two Kebeles, and geographical diversification was chosen.

THE EFFECTS OF BLOOD FEUDS

2nd stage sampling: among the two Kebeles, through a lottery system from those villages, Kosen and Aba Fantu, Addisge Dengie, and Senbet Deber, respectively, were chosen. However, they had their chance, and an attempt was made fairly.

3rd stage sampling: based on this, researcher have identified the sample size from the village.

Accordingly, the sample size (n1) of each village Kosen and Aba Fantu was 176 and 167 total 343 respectively.

Table 2 Sample Size on Village

Villages						Expected sample size from both villages
Village (1)			Village (2)			
Name of village	Population of the village	Sample size (n1)	Name of village	Population of the village	Sample size (n2)	
Kosen	314	176	Aba Fantu	286	167	343

3.4. Data Collection Methods and Tools

3.4.1. In-depth Interview

This type of interview was the most common in the qualitative research method. This method of data collection is important to gather in detail and with more explanation from respondents (Osborne, 2021). The reason for the need for an in-depth interview is to look at prior

literature, especially those who believed that in-depth interviews did not adequately represent and obtain information. So, using in-depth interviews, the researcher can narrow the gap by doing this thorough research, which offers the opportunity to acquire information directly from the study population. Therefore, the researcher conducted an interview with about 35 elderly people, community leaders, and individual or family members who have been directly affected by blood feuds.

3.4.1.1. Interview Stages

Right from the start, the researcher was present in the selected areas or the centers of the study area. That is, Robit and Ayemba, small cities, for two days can create awareness for three field assistants and ten data collectors. Through coordination, it was possible to select those of the three field assistants who are intelligent and educated and who live in the Kebele to do the evaluating and monitoring work. Thus, the data collectors (enumerators), such as the DA, Kebele Administration Managers, Health Extension Workers, Principals, and Kebele Cooperative professionals, participated in the nine-day data collection period. Detailed information about during data collection participants is attached or annexed at the end.

3.4.2. Key Informant Interview (KII)

KII was used based on their knowledge and perception of understanding the effects of blood feuds and their implications for community cohesion in the study area. This significant qualitative method was used to extract information from individuals with specialized knowledge. The selected study participants and respondents were elders, community leaders, and youth (Kothari, 2004). The purpose of the KI interviews is to get more detailed information about the

THE EFFECTS OF BLOOD FEUDS

issue under study and to explore the multifaceted implications of blood feuds on community cohesion, including individual experiences such as the socio-cultural matter of blood feuds in the Kebele, how blood feuds affect community cohesion, and others. A total of 66 key informants, including 26 elders who are 65 and above, 11 community members who are 30-64, and 29 youth respondents who are 18-29, were interviewed.

3.4.3. Focus Group Discussion (FGD)

FGD is a valuable and time-efficient method for gathering qualitative data from multiple respondents at one time, and the researcher used a cross-sectional method. Thus, it allows the qualitative researcher to unearth individual and group narratives that are larger than the sum of their parts. In addition, focus group discussion was selected for this study owing to its cost-effective techniques for gathering information and its efficiency in bringing individuals together who share a common attribute. This helped the researcher grasp the unanimous views of the participants and draw an individualistic understanding of the issue (Christine Daymon, 2010). Accordingly, the researcher planned to do 7–8 groups to be organized by both Kebeles for a discussion. However, the researcher used small group interview system, which is, each group was comprised of 6 to 12 participants and 8 groups on both Kebele was conducted. The participants were ensured diverse perspectives, such as elders (spirituality), community members, and youth. A total of 80 expected FGD participants, 36 and 35, Addisge Dengie and Senbet Deber, respectively, were conducted of this 71 done across both Kebeles, which means 98% achieved. For the focus group discussion, four focus group discussions were organized in each Kebele. The first group held youth aged 18–29; the second group consisted of two groups of community members aged 30-64; and the third group, or group three, held spiritual elders

aged 65 and above. The selection of the participants was first based on their interest, with the help of restless effort on the part of the field assistant.

3.4.3.1. Focus Group Discussion Stages

1. Stage One: Setting up Rules

For the successful discussions, the data collector and field assistant had prepared the necessary pre-conditions. At the beginning of the discussion, as the participants arrived at the place where the discussion was about to take place, the data collector or field assistant thanked them warmly for their coming, welcomed them, and tried to make them comfortable with a friendly conversation. Then the discussion began with a personal introduction, and then the data collector briefly described the research topic and background information on the purpose of the study. Confidentiality was stressed, and an explanation was given about what would happen to the collected data. The data collector also included an indication of the expected roles of the participants. Some agreements have stressed that there is no right or wrong answer; participants should feel free to say what they think, seek explanations on unclear topics, avoid talking to each other, and not seep out what a participant says as confidential.

2. Stage Two: Participants' Introduction

The data collector asked participants to introduce themselves in turn by saying their names, occupation, educational status, and residence period. This helped the data collector start the discussion easily.

3. Stage Three: Opening the Discussion

THE EFFECTS OF BLOOD FEUDS

After the participants' introduction, the researcher started off the general discussion by asking them to talk about community perceptions of blood feuds in the Kebele. Under this, for example, there are questions like about blood feuds and their concepts, historical roots, major causes, the perpetuation, the effect, and the kind of tools they used to kill people, and we discussed possible solutions to resolve blood feuds.

In summary, it was possible to achieve a total of eight focus group discussions that were planned to be held in each Kebele four. 98% of those who were supposed to attend.

3.4.4. Survey Questioner

A survey questionnaire is one of the primary data collection tools, consisting a series of closed-ended and open-ended questions. The researcher was able to collect data from 309 respondents in both Kebeles. The survey questions were aligned with the identified indicators to acquire quantitative information. The questionnaire was conducted based on demography such as gender (male or female), education, age, knowledge and perception of blood feuds, community cohesion, perceived implications of blood feud, community initiatives, and experience with blood feuds was accounts. As indicated, to achieve a total of 343 in both Kebeles and be capable of collecting data from 90% of respondent survey questionnaires were utilized.

3.4.5. Document Review

Document review is the process of collecting data by reviewing documents, reports, or recorded information. These documents, or official reports, were collected from the Woreda Communication Bureau, office of justice, and court office and observed during the incidence

period as well as cause and consequence. This secondary data was supplemented by qualitative findings.

According to East Dembia Woreda official sources in relation to the loss of life in the two Kebeles office of court and justice office both are involved in a process that lasts until the decision of the case is made based on the evidence presented to them by the police. As a result, it was possible to obtain information such as how many murders were committed every year, how many families were broken up, and what was the case. For example, was it intentional? Was it just revenge? Or was it due to previous blood through return and getting other necessary information? The researcher was able to access graphs and record data on a computer. More than 60% of Woreda court cases are about land and land-related matters (Justice, 2024). Woreda Communication Bureau, The researcher found annual reports on crime rates, including murder statistics. The reports were available on graphs and brushes through public records.

3.5. Methods of Data Quality Assurance

This study was conducted using reasonable data quality assurance methods, particularly mixed methods and statistical analysis. The researcher also clearly identified and discussed the limitations of the study, which is important for contextualizing the findings and guiding future research. Internal validity; used a mixed-methods approach, combining qualitative methods such as document review, FGDs, and in-depth interviews. Quantitative (survey) data collection, and it helps to triangulate the findings and improve internal validity. Descriptive and inferential statistics were used to analyze the quantitative data, including chi-square tests and a binary logit model or statistical techniques. Qualitative analysis involved thematic coding and interpretation of the interview, FGD, and document review data. This helps for an in-depth understanding of

THE EFFECTS OF BLOOD FEUDS

the matter. External validity: this study focused on two selected Kebeles that were specifically affected by blood feuds. While this limits generalizability, it allows for an in-depth, contextual exploration of the matter. The researcher acknowledges the potential for selection bias in the purposive sampling approach. However, the mixed-methods design helps to balance out this gap. The findings may be applicable to similar socio-cultural contexts in the surroundings and other neighborhood Woredas as well as zonal level, but the researcher emphasizes the need for careful consideration of contextual factors. Reliability; this study used multiple data sources for instance; interviews, FGDs, and documents review. Analytical methods to ensure reliability of the findings, the researcher maintained detailed records and documentation of the research process, which supports the reliability and auditability of the study. Potential biases in the interview and FGD data were acknowledged, and the researcher emphasized the need for building trust and relationships within the community to enhance the reliability of the qualitative insights. When conducting the research, the researcher made the necessary arrangements to ensure that the research was accurate and consistent among the modifications and parameters. In the context of mixed-methods research design focused on exploring the effects of blood feuds and their implications for community cohesion, a pilot test is crucial. The purpose of the pilot test is to help identify any ambiguities in structural questions and ensure that the instruments effectively capture the intended information. Based on this, it has been agreed and done a preliminary trial on a pilot test was held with 25 respondents, helps the researcher to refine the interview schedule was designed to collect pertinent quantitative data from the selected respondents. By incorporating a pilot test of the data quality assurance mechanisms into the research design, the researcher able to enhance the credibility and validity of findings, ultimately contributing to the overall rigor of the study on the effects of blood feuds.

3.6. Data Analysis and Tools

Regarding the methods of data analysis, this study included a mixed-methods research design in which a systematic process was conducted. The analysis followed a structural approach by considering the clear characteristics of quantitative and qualitative data. Structured interview questions are also used by referencing the outlined topics. The interview guide, designed with open-ended and closed-ended questions, allows flexibility and adapts based on emerging themes. The data recording process on open-ended question or qualitative discussions has been taking note with the concurrence of respondents, ensuring exact data capture. The data collector and researcher also summarized feedback by maintaining the confidentiality of respondents. The comprehensive data collection system employs a mixed method to provide an in-depth understanding of the effects of blood feuds and their implications for community cohesion in the Kebele/study area. The variety of respondents and sampling techniques contribute to the richness of the data, facilitating a nuanced analysis of this community cohesion phenomenon.

3.6.1. Qualitative Data Analysis

In-depth interviews: analyze the perceptions and experiences of the elders, community leaders, and individuals or families who are directly affected by blood feuds. This provides invaluable insights into the economic, socio-cultural, and legal aspects of the phenomenon. Identify recurring themes, common perceptions, and underlying motivations that drive the continuation of blood feuds.

Focus Group Discussion: Take a look at the perspectives of different community groups (elders, community members, and youth) on the traditional or customary mechanisms for resolving blood

THE EFFECTS OF BLOOD FEUDS

feuds. Understand the nuances and complexities within the community's perceptions and attitudes towards the effects of blood feuds.

Document Review: look at the data from the Woreda Communication Bureau, Office of Justice, and Court Office to gain a deeper understanding of the legal and institutional factors contributing to the perpetuation of blood feuds. Identify any discrepancies or gaps between the official records and the lived experiences of the community members.

Ethnographic Approaches: in such social-cultural context, the researcher used ethnographic methods to help observe and analyze cultural proverbs, norms, and practices related to blood feud information. This approach complements the qualitative analysis and provides a comprehensive understanding of the matter. The researchers employed these approaches by engaging in direct human interaction within the study at the field level. Particularly with affected or victim individuals or families.

3.6.2. Quantitative Data Analysis

Descriptive statistics: understanding the scale of the problem. The questionnaire was administered to a representative sample, allowing through statistical analysis for correlations and regressions between different variables, some of them such as educational level, residence period, gender, age, role, or position in blood feuds. Questions were arranged and applied in closed-ended as well as open-ended arrangements. Examine the temporal and dimensional distribution of the incidents to uncover any seasonality or geographic concentrations. In addition, descriptive statistics were included, such as cross-tabulation used to summarize using SPSS, which was able to generate reliable data.

THE EFFECTS OF BLOOD FEUDS

Inferential statistics: used the binary logit model to identify the major determinants of blood feuds. To understand the key factors contributing to the perpetuation of blood feuds. The researcher also uses a chi-square tests is employed to identify the relationships between variables, such as the association between community cohesion and factors like familiarity with the concept of blood feud, sense of community, and level of trust. In general, both of them, in regards to data integration and triangulation, provide insights from quantitative and qualitative analyses to develop a comprehensive understanding of the effects of blood feuds on individuals, families, and communities. Overall, the researcher use triangulation techniques to validate the findings and enhance the credibility of the results by comparing the relationships and patterns observed across different data sources.

3.7. Econometric Model

3.7.1. Model Specification

The empirical estimation and econometric testing of the models set out in this research utilized the binary logit model to test out the major determinants of blood feuds. A binary logit model was used to estimate dependent dichotomous variables. Although the linear probability model is the simplest method, it is not a logically attractive model in that it assumes that the conditional probability increases linearly with the value of the explanatory variables. Unlike the linear probability model, the logit model guarantees that the estimated probabilities increase but never step outside the 0–1 interval, and the relationship between probability (P_i) and explanatory variable (X_i) is nonlinear (Madsen, 1998). Thus, a logistic model is used to identify the determinants of blood feuds and community cohesion.

3.7.2. Variable Definition

Several economic, socio-cultural, and legal factors are expected to influence blood feuds at various levels. However, based on theoretical, empirical works and the type of data collected as per the survey, potential explanatory variables, which are expected to have significant impacts in determining the effects of blood feud, were selected and hypothesized. A brief description of the explanatory variables is given below:

Kebele: Based on the sociocultural context of the blood feud in Addisge Dengie and Senbet Deber, these two Kebeles were chosen to help us understand and mark the implications of the blood feud on individuals, families, and the community. However, the researcher represented through code 1 for Addisge Dengie and 2 for Senbet Deber Kebele. All in all, 100% of the interviewees who were supposed to attend both Kebeles.

Residence period: the study included interviews with community members aged 3-72 years.

Although residence period is a continuous variable, the researcher has changed it to categorical and used it.

Role or position within the community: in relation to the blood feud the research hypothesized that it may help to know what the role of the respondents in their Kebele is.

Age is the number of years for each respondent. In this way, it will help to see the association between age and blood feuds.

Sex: being identified by their gender often helps to know who is mostly involved or who is the victim.

THE EFFECTS OF BLOOD FEUDS

Education: level of education is measured as a binary variable that equals one if the respondent completed primary education, and zero otherwise. The latter case includes respondents with education above the primary cycle.

Occupation: this describes whether a respondent is a farmer, employed or else looking for a job. It helps to see the difference by combining it with the case.

Familiarity with blood feuds: it will help to know how familiar respondents are with the concept of blood feuds in East Dembia Woreda.

Sense of community: helping us to know how the respondent feels when they lives in the community or in the Kebele.

Level of trust among the community members: help us, the respondents, explain the level of trust among community members in the Kebele.

Importance of reconciliation systems for blood feuds: to improve and strengthen the unity or strengthening of the community and to resolve blood feuds before and after the problem occurs, it's necessary to know the importance of establishing a reconciliation mechanism.

Factors affecting the contribution of the perpetuation: simply, it helps us to know what factors affect and contribute to the perpetuation of blood feuds.

Personal experience with blood feuds: having personally witnessed or experienced a blood feud-related incident in the Kebele helps to understand the extent of the matter; it is useful to know how many of the respondents have faced the blood feud and to show the seriousness of the problem.

THE EFFECTS OF BLOOD FEUDS

Blood feud and contribution tools: it helps us to know how many community members within the Kebele hold and use weapons, bludgeons, and knives that contribute to blood feuds.

Community initiatives: maybe it is useful to know if it is working or aware of any community initiatives or interventions aimed at addressing blood feuds such as NGOs.

3.8. Ethical Considerations

Informed consensus: before the commencement or agreement of any data collection activities, clear, reliable, and informed consent was possible to catch from all respondents. Respondents were provided with detailed data regarding the purpose, nature, and potential implications of the study. They have the autonomy to voluntarily participate or withdraw from the study at any point without facing any effect.

Confidentiality: to safeguard the person's identity or the personal information of respondents, the data, including the interview taking note, and something like a code are given, and they are anonymously categorized and put in a safe place and condition. The researchers should be very careful not to show or disclose sensitive information.

Respect for cultural norms: the ethnographic approach employed in this research necessitates a deep understanding and respect for the cultural norms and values in the study area. The researcher should be culturally sensitive, taking into account local customs, practices, and expectations. This includes obtaining permissions from relevant local authorities and community leaders and ensuring that research activities align with community norms and values.

THE EFFECTS OF BLOOD FEUDS

Community engagement and collaboration: engagement with the local community is an ongoing process. Regular communication and collaboration with local authorities, community leaders, and elders, or with residents at every level, have been maintained to ensure that the research aligns with community interests and needs. In addition, feedback mechanisms were able to be established to address any concerns raised by the community members. The way data is handled all research on blood feuds and related data is carefully stored by using a protected shelf. Access to the data has been restricted to the researcher. Data has been kept for a specified study period after the completion of the study, and then securely it can be removed. These ethical considerations underscore the commitment to conducting the research responsibly and ethically.

Adherence to these research principles has the purpose of encouraging trust, preserving the dignity of respondents, and contributing to the ethical advancement of knowledge in the field.

CHAPTER FOUR

4. Findings and Discussion

This chapter is a finding and discussion section. The first section presents the findings of demographic characteristics of the sampled respondents. Next, the Socio-cultural Perspective and the Community Perceptions of Blood Feuds and Socio-cultural Causes of Blood Feuds, among them are revenge culture, access to weapons, including bludgeons, gambling, cultural proverbs, honor and heroism, and multiple sexual partners or wife theft. By continuing socio-cultural causes Blood Feud Practice and Perpetuation Factors in the Current Context and economic causes also present such as land-related, livestock theft, productivity, proximity to cities, and alcohol business were presented. In the end, legal factors are present by containing court perspectives such as false witness, the role of traditional conflict resolution mechanisms, the rule of law, and justice together.

4.1. Finding of the Study

4.1.1. Geographical Characteristics of the Respondent

This section describes the characteristics of the selected sampled respondents by looking at these attributes, such as Kebele (location), residence period, role or position within the community, age, gender, educational background, and occupation, among the factors that affect blood feuds and community cohesion. A summary of the descriptive statistics of the sampled respondents have presented as follows:

THE EFFECTS OF BLOOD FEUDS

Table 3 Kebele Respondents (Sample Survey May, 2024)

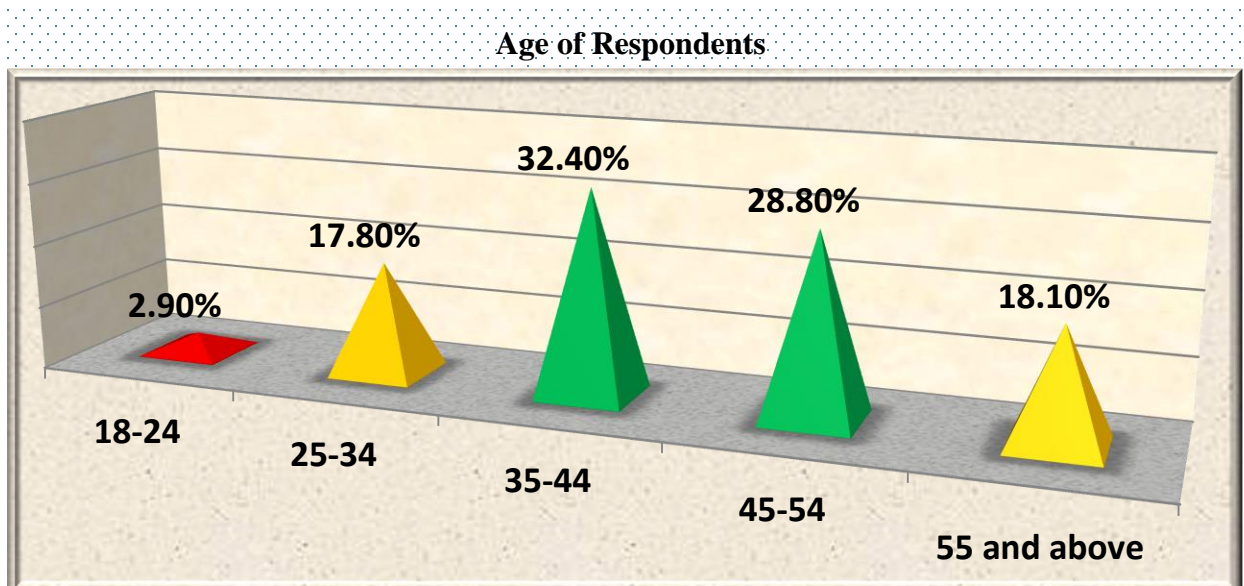
Kebele					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Senbet Deber	145	46.9	46.9	46.9
	Addisge Dengie	164	53.1	53.1	100.0
	Total	309	100.0	100.0	

Regarding the participant, as you can see in the table 3, 100% of the interviewees participated who were supposed to attend both Kebeles.

Table 4 Residence Period of Respondents (Sample Survey May, 2024)

Residence Period Category					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3-24	20	6.5	6.5	6.5
	25-34	55	17.8	17.8	24.3
	35-44	91	29.4	29.4	53.7
	45-54	87	28.2	28.2	81.9
	55-72	56	18.1	18.1	100.0
	Total	309	100.0	100.0	

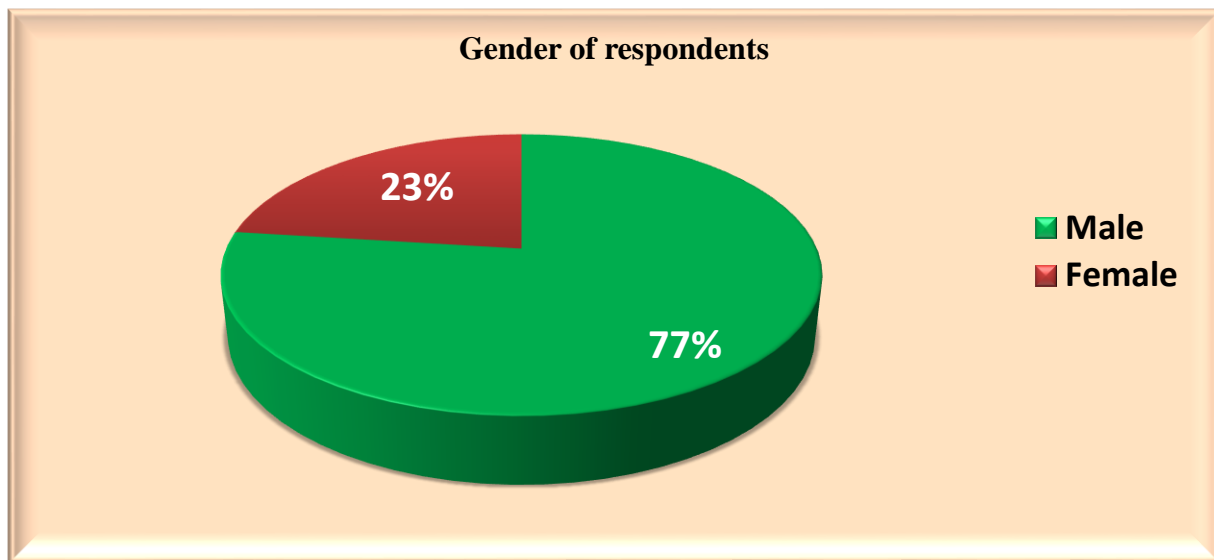
Figure 3 Age of Respondents (Sample Survey May, 2024)



THE EFFECTS OF BLOOD FEUDS

The sample population age distribution was clearly depicted at fig 3. The figure above shows, that is largely dominated by respondents who are at the age found group of 35-44 years range taking 32.4%. According to the finding, although age in the Kebele not significant /doesn't have true association with blood feud, but this is useful to understand what kind of relationship they had or it helps to know age is a factor or not. Perhaps, if age had a true association in blood feud, the researcher can conclude that most cases occur between the ages of 35-44.

Figure 4 Respondent's Gender (Sample Survey May, 2024)



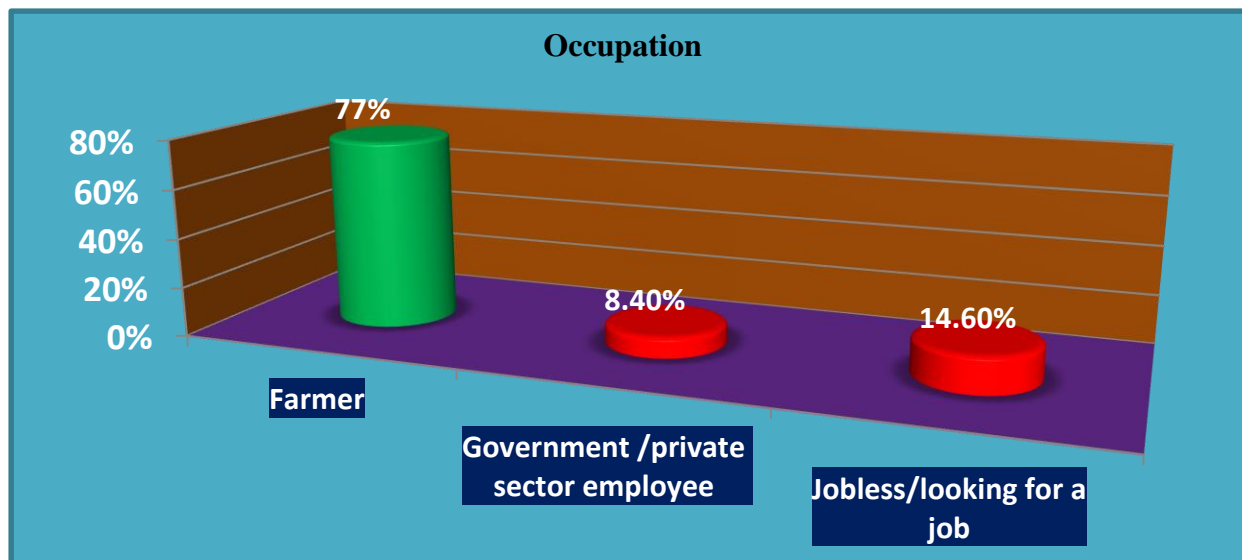
The demographic data for gender shows that out of the 238 (77%) respondents, there were males and 71 (23%) females. So according to the data above, the figure shows that male respondents formed the majority of the target population with a percentage of 77%, while female respondents represented 23%.

Table 5 Academic Rank of the Respondents (Sample Survey May, 2024).

Educational Status					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No formal education	173	56.0	56.0	56.0
	Primary school	89	28.8	28.8	84.8
	Secondary school	16	5.2	5.2	90.0
	College /University	31	10.0	10.0	100.0
	Total	309	100.0	100.0	

It can be seen in the above figure. Those respondents hold a range of educational levels, from non-formal education to college. The majority of the sample group shows non-formal education, which accounted for 173 (56%); the second majority was primary school, which accounted for 89 (28.8%); and 31 (10%) are college diploma and degree holders of the respondents categorized by state here. And since the majority of the respondents had non-formal education.

Figure 5 Occupation of the Respondents (Sample Survey May, 2024).



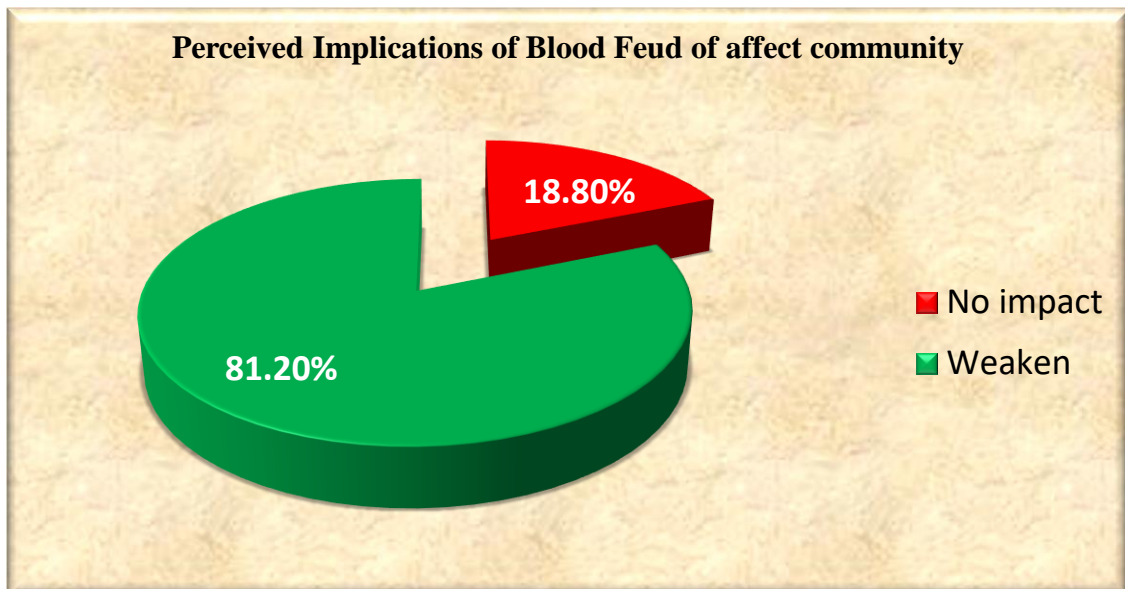
THE EFFECTS OF BLOOD FEUDS

According to the above figure, the majority of respondent occupation represented farmers, which accounts for 238 (77%), the second 45 (14.6%) are jobless or looking for a job, and the rest 26 (8.4%) are government or private sector employees from the given data.

4.1.2. The Socio-cultural Perspective and the Community Perceptions of Blood Feuds

The researcher looked at the socio-cultural perspective of blood feuds from different community sections of understanding, for instance, elders, community members, and youth. Blood feuds were held. But some responses indicate that they might have heard stories associating blood feuds with heroism, revenge culture, norms etc.; the community seems aware of the cultural background of blood feuds. However, there's a hint that some families might have passed down narratives glorifying murder, potentially perpetuating the cycle of violence.

Figure 6 Perceived Implications of Blood Feud



THE EFFECTS OF BLOOD FEUDS

Community perception plays a vital role in shaping ourselves, how the community sees themselves, and how others see us. The perception of or understanding of blood feuds is attributed to the socialization process and familiar attitudes (Dagnaw, 2017).

Table 6 Familiarity with the Concepts of Blood Feuds (Sample Survey May, 2024).

		Frequency	Percent
Valid	Very familiar	214	69.3
	Somewhat familiar	74	23.9
	I don't know	17	5.5
	Not familiar	4	1.3
	Total	309	100.0

The concept of blood feuds has yielded a multiple range of respondent perspectives from different community segments. A blood feud is the consequence of someone taking their life, either intentionally (deliberately) or unintentionally. It is a wrongdoing with religious and moral implications. Even nowadays, although the issue has become more serious, the church is struggling to solve address it. Similar to spiritual elders (65 and above), community members (who are 30-64 years old) and youths (18-29) see blood feuds as arising from the loss of life, whether accidental or deliberate, and they emphasize the illegality and immorality of killing. As per the findings, a blood feud is one person taking the life of another, even though it is mostly associated with younger generations. Killing is illegal, immoral, and irreligious (Unger, 2007).

The community seems to have a clear understanding in both Kebeles about blood feuds as a cycle of violence triggered by a life taken. They also recognize the legal and religious offenses associated with it. According to the respondent responses from diverse perspectives, blood feud is a means of death and revenge as a cycle of violence with no clear resolution.

THE EFFECTS OF BLOOD FEUDS

Blood feuds have their own triggering causes; for instance, cultural proverbs, land disputes, personal interests, false witnesses, money, and even alcohol intoxication are mentioned as potential triggers. However, as community perceptions and the causes of blood feuds vary from place to place, it also reflects both Kebeles and their attitude towards limited personal experience.

Exceptionally, a few respondents haven't personally experienced blood feuds, but understand them through observation. Injustice and shortsightedness: several responses highlight the role of perceived injustice and a weak legal judgmental system in blood feuds. The sociocultural and economic consequences of blood feuds are seen as having a devastating effect on the community. Exclusion and isolation from social and economic hardship are mentioned by respondents as consequences.

4.1.2.1. Socio-cultural Causes of Blood Feuds

As per the finding, a substantial number of respondents identified socio-cultural factors, particularly those related to weapons, proverbs, honor, revenge culture, and others, as mainly triggering, from a sociocultural perspective, blood feuds.

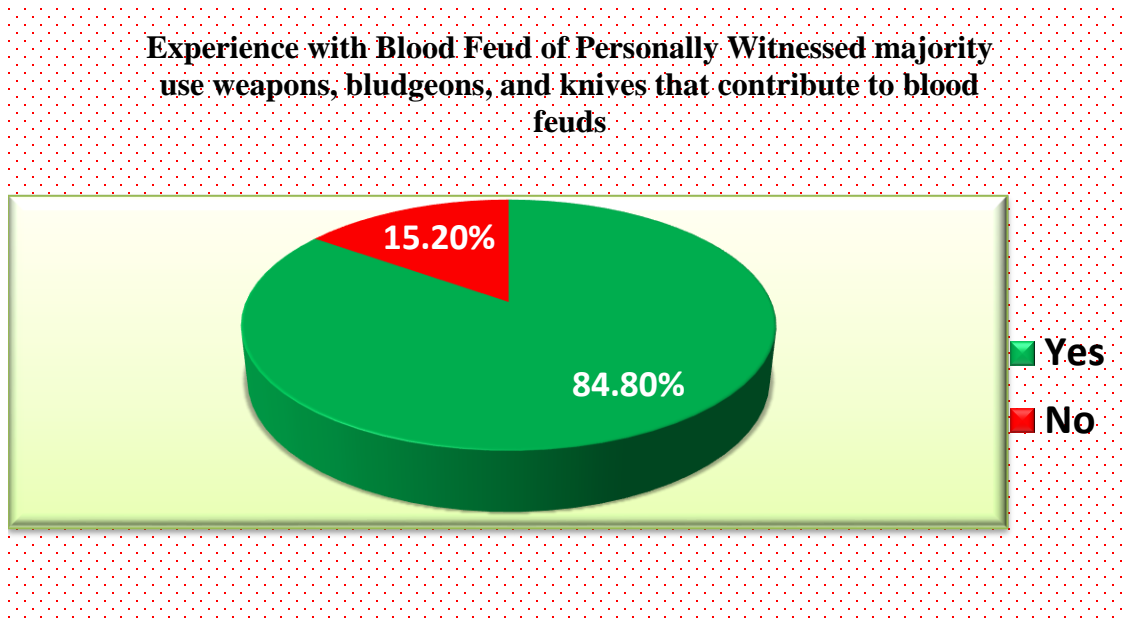
"If an individual returns the blood of his brother or relative, he is considered as a hero, and then he is accepted by the community, also everyone they prefer for marriage". (FGD with Spiritual Elders in Addisge Dengie Kebele Dembia, Ethiopia. Mar. 24, 2024).

THE EFFECTS OF BLOOD FEUDS

4.1.2.1.1. A Community under Bludgeon, Weapons and Gambling

High accessibility of weapons and misuse contributed to violence. Among the 309 participants who were asked, 84.8% of respondents said that the majority of the community members hold bludgeons (Shemel or Dula) and weapons (primitive guns like Abraraw). Indicating that this is a major cause of blood feuds.

Figure 7 Hold and Use Contribution Tools (Sample Survey May, 2024).



The easy availability of illegal weapons, including Kelash (likely Kalashnikov) and firearms was a major concern. The high number of weapons within communities, coupled with a lack of proper knowledge about safe handling, especially among youth, can lead to accidental injuries and deaths, potentially escalating feuds.

THE EFFECTS OF BLOOD FEUDS

Bludgeons (Shemel or Dula) and Weapons (Kelash), which are used as instruments by perpetrators to attack their victims in the community of East Dembia Woreda in general, in particular Addisge and Senbet Deber Kebeles.

Gambling is seen as creating an environment conducive to violence. As the picture annexed at the end of the paper, there are three gamblers or gambling players sitting and caring shoulder to shoulder with Bludgeons (Shemel or Dula). So, at this time, it has become common to look at the fact that, from one side, if someone consumes his own money because of the game, the guy starts a fight and leads to beating by using Bludgeons and killings.

It's common to see many farmers in East Dembia Woreda, especially in Robit and Ayemba small cities, walking with long tick sticks made of wood called Bludgeon (Shemel or Dula). Knife is also a straitened weapon used for attack. Therefore, instead, perpetrators usually used a weapon, a bludgeon, or a knife as a gun. Most of the blood feuds eventually ended in the vicious cycle of blood feuds. Based on the findings, the following reasons were suggested by respondents:

- **Constant Insecurity:** The data suggests a perpetual threat or community member's pervasive sense of insecurity, with individuals heavily armed with weapons, bludgeons, and some of them holding knives. The majority of them do not move without those tools. This endless state of being armed led to the cycle of violence associated with blood feuds.
- **Act as a Hero and Fear:** Weapons, bludgeons, and knives are seen as a means of self-defense, and some respondents even suggest holding a weapon, bludgeon, or knife makes you a hero. Exceptionally nowadays, the lack of adequate security forces in the Kebele

and the prevalence of blood feuds create fear. This proliferation of weaponization can further exacerbate tensions and reduce the possibility of peacefully resolving conflict.

- **Distributing the Peace:** The majority of respondents mentioned the perceived lack of rule of law. This situation creates a situation where the community is forced to take the law into their own hands due to a lack of justice. In the main, based on the researcher's understanding of the environment in the area, the current political situation might be the collapse of the government structure. Because this is evidenced by the fact that there were no government structures on both Kebeles and not functional at the time conducted the study.
- **Beyond self-defense:** Some respondents believe that bludgeons are more than protecting themselves and their property; they are more about supporting and protecting an animal, such as a dog.
- **A Vicious Cycle:** The easy availability of weapons and bludgeons led to the violence correlated with blood feuds. On the other hand, fear and insecurity caused by blood feuds create a demand for weapons. So, this cyclical relationship makes it difficult to break the cycle of violence.

4.1.2.1.2. The Issues of Honor

Misunderstandings fueled by disrespect, insults to someone else, and challenges to one's honor were cited as potential triggers for blood feuds or can contribute to the perpetuation of blood feuds, seen as cultural aspects (McKenna, 2023).

4.1.2.1.3. Revenge Culture, Norm and Proverbs

A revenge culture: It showed the community's encouragement of revenge for the murder and return of blood. This is related to cultural norms, and even within the family members, revenge is accepted (Cozort, *ANCIENT BLOOD and MODERN VENGEANCE: the Impact of Traditional Culture and Blood Feud on Violence in Chechnya*, 2011).

Societal Stigma: If you are from the deceased family and you don't give back your blood, the community members isolate or insult you. This is because individuals who engage in blood feuds are recognized by the community in one way or another. This is a sign of the continuation of this cycle of violence.

Proverbs: Traditional proverbs encourage revenge-seeking behavior. Every community has its own standardized norms. These norms are institutionalized and ossified with proverbs, sayings, and myths that are anchored in the communities' and long-standing culture. Proverbs play an important role in reinforcing the cultural ideal of masculinity, such as competitiveness, dominance, forcefulness, endurance, confrontation, and self-reliance. According to the study area, proverbs that highly prevail during fukera and shilela trigger blood feuds. Shilela and fukera are common expressions of bravery, strength, hard work, and power in the community. The people demonstrate their feelings during weeding or in times of grief through music. Thus, the culture and the norms of the people encourage the individual to engage in killing. Those individuals or families who are involved in killing activities culturally receive societal recognition in one way or another. This assertion is supported by (Cozort, *ANCIENT BLOOD and MODERN VENGEANCE: the Impact of Traditional Culture and Blood Feud on Violence in Chechnya*, 2011). Though the below figurative proverbs (figure 8) clearly show that retaliation

THE EFFECTS OF BLOOD FEUDS

for blood feuds is considered a symbol of heroism, as a result, killing a person and winning fame in the community has become the culture.

The Amhara and Gurage people encourage boys through proverbs, praise chants by minstrels, and folk poetry (Messin, 1981).

For instance, among shallallas (warcries) couplet in Amhara society:

If a male child is born, and is not like his father

Give him a spinning stick; let him spin like his mother (GUNN, 1966)

By themselves, names given to us by family or community are self-motivators. For instance, if a child whose family has been lost or if the child whose father was murdered by someone else, the family is given a name that is directly associated with and encourages the child to grow up and kill his father's killer. Some of the names are: Demelash, Ken Alew, Deress, Tebekew Koyachew, and Atresaw (WONDUANTE, 2019).

Naming of children in Amhara society has its own latent function in glorifying masculine traits. Among these names some of them are mentioned below:

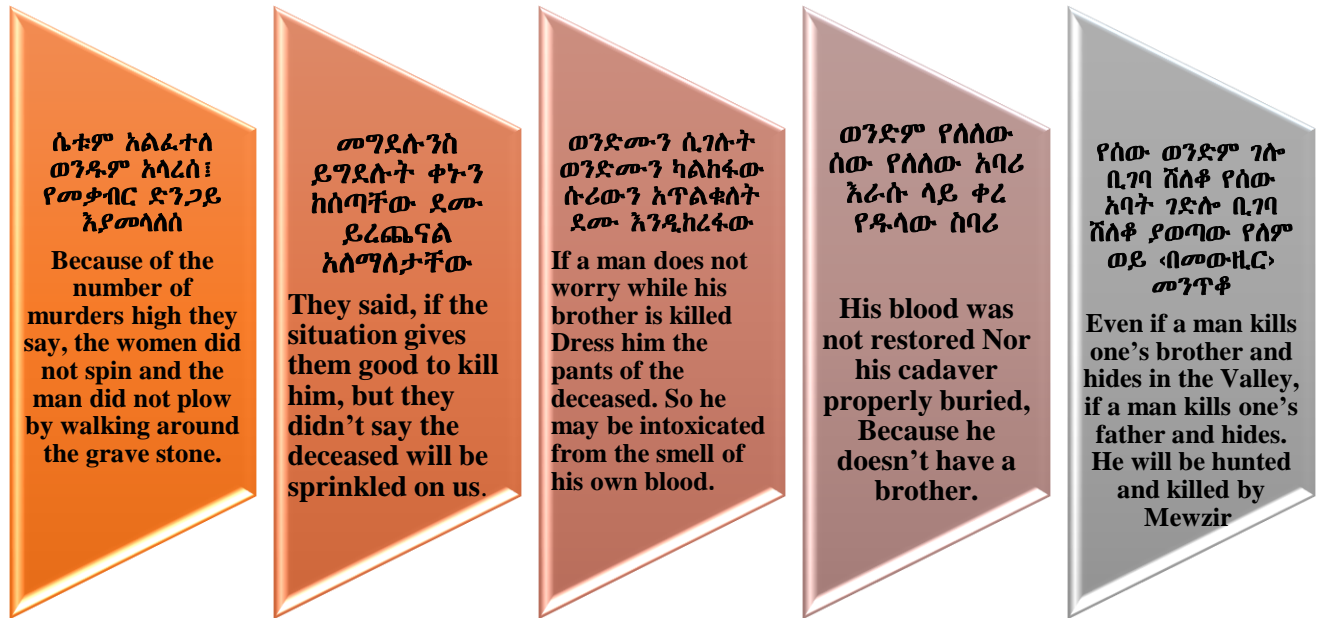
Azbitachew - 'make them bend'

Ashenafi - 'conqueror'

Admachew - 'bleed them'

(Messin, 1981)

Figure 8 some of the Triggering Proverbs including Poetry.



4.1.2.1.4. Multiple Sexual Partners /Wife Stealing

Having multiple sexual partners on both Kebeles is also another cause of blood revenge in the area. According to respondents, different men might maintain a sexual relationship with a single woman; the traditional alcohol sellers are mostly woman who make a living by selling local alcoholic drinks like Tella and Areki, sometimes beer, even knowing that the woman has another sexual partner. Men dream of snatching the woman from another man, and simultaneously, they also engage in commercial sex activities leading to multiple sexual relationships with men, which is one of the causes of blood feud practices in the area.

4.1.3. Blood Feud Practice and Perpetuation Factors in the Current Context

According to the data obtained from respondents, the causes of blood feuds vary in their type. The researcher was able to categorize into three major causes of blood feuds, such as economic, socio-cultural, and legal factors.

4.1.3.1. Economic Causes

4.1.3.1.1. Land-related

Modern Africa has always been disturbed by land and related conflict. The result is the appalling suffering of the innocent. In the case of Africa, blood feuds are triggered by land demarcation due to personal violence, sometimes deliberate, that arises out of a dispute. In other words, it is not the dispute itself but the actions arising from it that start a blood feud (Furley, 1990).

Disagreement over the inheritance of land among members of a family leads to conflict, and sometimes people kill each other because they demand the use of a piece of land, both by ignoring the inheritance system arrangements and the need to take fertile land, which will end in killings and lead to blood feuds (Sandra Titus, 1979).

The finding reveals, that a significant portion is associated with economic factors, particularly **land**-related issues that trigger blood feuds. Land disputes were a frequent cause of blood feuds on both Kebeles, including conflicts arising from the use of land, inheritance, issuance of duplicate land titles, border disagreements, and the struggle to acquire land through inheritance or gifts from their parents, which could even turn deadly. Respondents also

THE EFFECTS OF BLOOD FEUDS

mentioned inefficiencies in the land certification process, including delays, even if it is not modernized. Land conflicts were especially prevalent within families and could be passed down through generations.

In the community of Addisge Dengie and Senbet Deber Kebeles, the land belonging to inheritance has been formally divided among its extended family members, and these divisions continue in fixed form for coming generations. This kind of land arrangement is prevalent in the Woreda. Each family within the inheritance claims a fixed area of land, and allocation normally takes place within the family except when unusual circumstances require a general re-allocation among the member families of all the land claimed by the worthy family member. Conflicts over a piece of land in East Dembia, particularly the study areas, occur in many forms. There are conflicts among family members. This is mainly connected with land inheritance from the one who dies. Family members and relatives can kill each other, demanding the use of a piece of land that will end in killings and blood feuds. Such kinds of land conflicts are complex and difficult to solve. However, this will be considered by other family members as illegal possession of the land by him or her. Land inheritance is the passage of title and ownership of property from the one who dies to people whom the law designates because of heredity or marriage relations as the deceased heir by operation of the law or by the will of the deceased. The land laws and transfer of land holding rights shall be in written form, and any land holder may transfer permanently his holding rights to family members and temporarily to various people's members in a gift.

According to the East Dembia Woreda Communication Report from the Rural Land Administration Office, the primary triggering cause of blood feuds is land. Mostly, conflicts arise as a result of multiple rents for money, the unlawful double allocation of land for a single person

THE EFFECTS OF BLOOD FEUDS

due to an undocumented customary, or when farmers have tried to plough common lands through expansion. Plots of land are being rented by different farmers to different land users. While the renter ploughs the land for several years and becomes successful, another buyer appears as an intruder and provides enough money to the owner of the land to ban the one who used to plough the land. The respondent further argued that sometimes this kind of intruding scenario will involve attacking the porter, who is supposed to protect the property of the person who rents the land at the beginning, and this will lead into the vicious cycle of blood feuds.

However, as per the study on both Kebeles, the researcher identified factors related to land indicators such as conflicts over land borders or agreements, ownership, inheritance, or gifts from their parents, the issuance of duplicate land titles, delays in issuing certificates from the Woreda Land Administration Bureau, and even the system by itself not being modernized.

Overall, the researcher found that among those who have been identified as the cause of the blood feud as a land-related issue, they are at the top level of murder, and they get into a vicious cycle.

4.1.3.1.2. Livestock Theft

Nowadays, livestock theft is becoming more prominent. When the thieves go to someone's home, they do things like carry weapons or knives. If the owner of the cattle wakes up, they do kill him, and what makes it worse is that after the cattle are stolen, the thieves call the owner to see if he is ready to pay a large amount of money. The cattle will be returned. At this time, the thieves have stolen from a well-known family who are armed with weapons and ready

to kill the thieves with great irritation. As a result, it is seen as a significant trigger for blood feuds.

4.1.3.1.3. Productivity, Proximity to Cities, and Alcohol Business

Earning money in a better way resulting from land productivity, proximity to cities, and alcohol businesses are mentioned as contributing to blood feuds. Some are suggesting that increased income might lead to disputes because earning money means that they go to the drinking house, and then alcohol consumption creates conflict easily and even leads to murder. Because excessive alcohol consumption and intoxication were seen as factors that could escalate conflicts and lead to violence (Gubaye Assaye Alamineh, 2023), both Kebele are close to Ayemba and Robit Sub-Kebele, and they answered by being associated with the Blood feuds.

4.1.3.2. Legal Factors in Blood Feuds

According to the study, the data suggests that 51 respondents, or 16% of the participants linked blood feuds to political and administrative/legal shortcomings. Based on the respondents, here's a summary:

False witnesses and power struggles: even at the zonal level, Dembia Woreda is prominent about false witnesses, and those respondents stated that. A strong desire for power within local administrative units (Kebeles) was mentioned as contributing to conflicts.

Ineffective government: especially since 2008 EC, respondents felt the government wasn't committed to maintaining peace within communities or lacked the administrative strength to effectively address disputes.

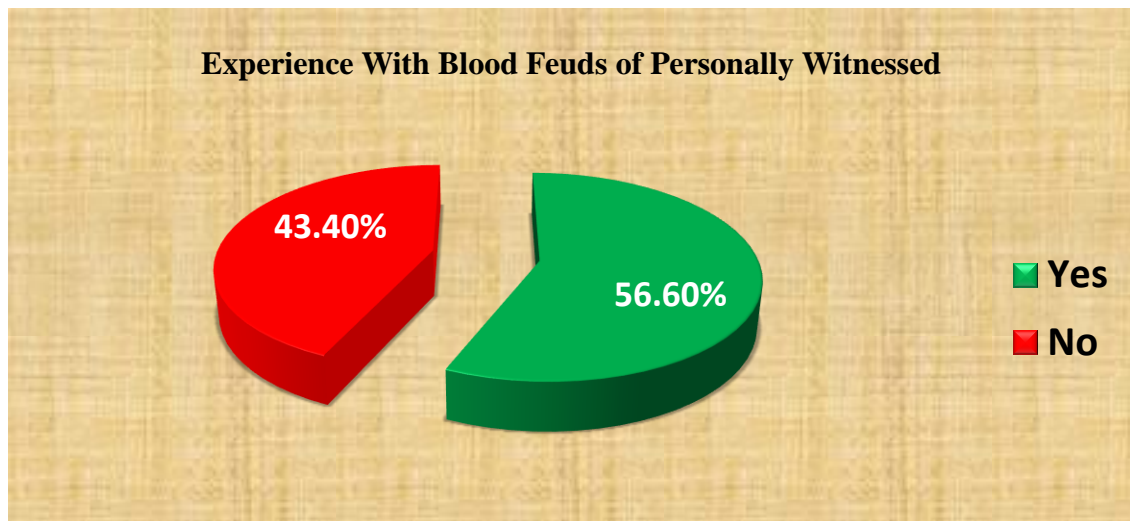
THE EFFECTS OF BLOOD FEUDS

Limited role of traditional conflict resolution: while some mentioned religious leaders facilitating reconciliation, concerns were raised about agreements and somehow breaking also elders not fulfilling their peacemaking responsibilities.

4.1.4. Effects and the Experience of Blood Feuds on Community Cohesion

The findings of the effect of blood feud among the 309 who were asked (81.2%) as a powerful testament to the devastating effect of blood feuds on individuals, families, and communities had problems. The effect of blood feuds on community cohesion and interpersonal relationships within these communities and the customary or traditional mechanisms of resolving blood feuds are under threat.

Figure 9 Experience with Blood Feuds



4.1.4.1. Individuals, Families, and Community are Under Strain

4.1.4.1.1. Individuals

Loss of Life: Blood feuding has resulted in numerous deaths over the years, leading to a cycle of revenge and retaliation that can also lead to further deaths. Even the findings of the study looked at the loss of loved ones, including siblings, children, parents, and spouses (almost all respondents) (Crime, 2013).

4.1.4.1.2. Families

Psychological Toll: Families involved suffer emotional distress and fear. Both sides experience emotional strain, with feelings of grief, fear, and anxiety being some of the findings of the response. The perpetrator's families and close relatives are exposed to the danger of blood feuds. The families of the perpetrators will soon realize that the families of the victims will avenge them; hence, they should disappear from their farmlands and dwellings. The perpetrator has already abandoned his residence and obscured himself somewhere until reconciliation is made. Not only the perpetrator and his family suffered from psychological trauma, but fear of similar effects rests on the side of the victim's family (Dagnaw, 2017). Due to this, children's education is disrupted as families are displaced or living in fear.

Economic Burden: Loss of property, inability to cultivate land, and the burden of displacement all contribute to economic difficulties. The destruction of their homes and farms is often damaged or destroyed during conflicts. Untended farmland leads to a loss of productivity and food insecurity. Families are forced to flee their homes, severing ties with familiar surroundings and potentially facing an unfamiliar environment. Blood feud is practiced for the sake of

glorifying honor, it brings unconstructive outcomes to the family members and the community at large (Keizer & Yihune, 2023).

4.1.4.1.3. Communities

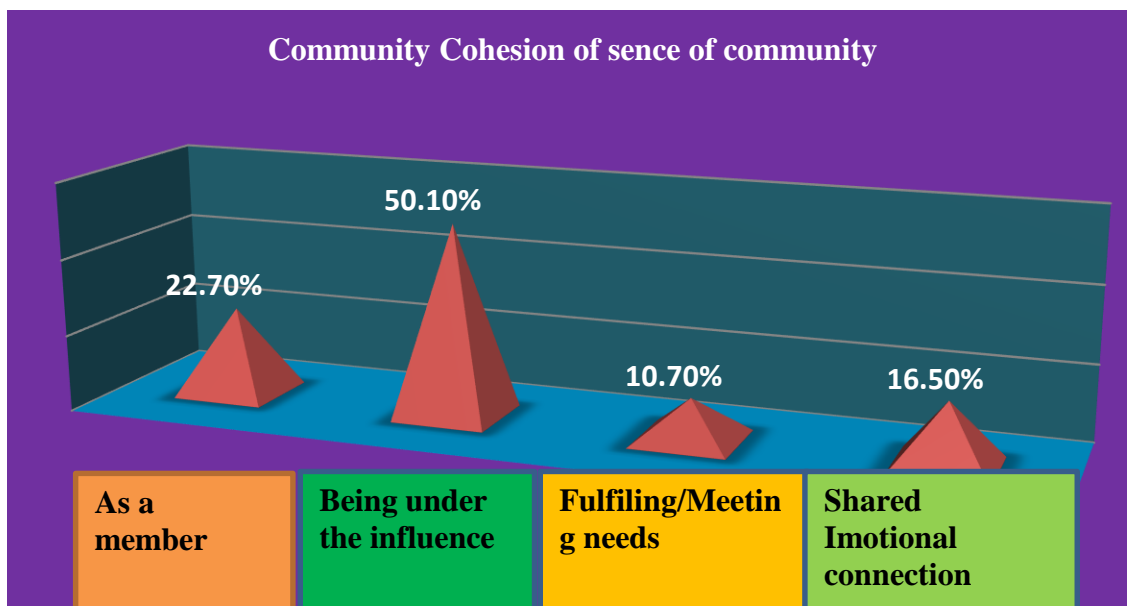
Blood feuds bring unconstructive outcomes to the community members. It brings sufferings such as the destruction of properties, dislodged communities, death, fermented fear, spoiled social relations, and a drumbeat of uncertainties (Keizer & Yihune, 2023). These consequences of blood feud practice bring negative migration results to the residents and the community, especially men who leave their homes and migrate to other areas looking for safe shelter or an environment (CORI, 2014).

Economic collapse: people running away from violence can decrease the population and weaken the community. Decreased productivity can destroy the local economy, discourage investment, and hinder economic development in the area. For example, based on the respondent responses mentioned, among the activities they perform together (Debo, Guza, Wonfel, etc.), these might be working together for the same purpose, even if they are prevented from doing other traditional practices that rely on community cooperation. Blood feuds disrupting those activities highlight the broader social and economic damage they cause. High alcohol consumption in Kebele is seen as conducive to violence, and unemployment might also contribute to frustrations and lead to actions like theft or violence. As a whole, like migration, economic hardship, and the constant threat of violence, the destruction of property causes extensive asset damage. Accordingly, the fear associated with blood feuds has discouraged investment.

THE EFFECTS OF BLOOD FEUDS

Social Tension: Blood feuds can disrupt social cohesion within communities and tear apart communities. Loss of trust and unity within the community had led to community mistrust. Social interactions become strained, leading to isolation and a breakdown in community cohesion. Another thing the researcher found was that a competition for leadership positions like Kebele chairman or vice chairman can also spark conflict. Ultimately, the impact of blood feuds is paralyzing on social cohesion at the community level, extraordinarily high rates of violent crime and immunity are thought to generate a sense of vulnerability.

Figure 10 Sense of Community within the Kebele



4.1.5. The Community' Cohesion is Threatened by Trust and Unity within the Community Mistrust: the findings refer to the falling of trust within the community members. Now they are suspicious of each other, and those avoid their presence at social interactions or events. The findings indicate that blood feuds can create a climate of distrust and divide within the

THE EFFECTS OF BLOOD FEUDS

community (64.4% of those who were asked said the level of trust among community members was very low).

Unity is in trouble: almost all community members avoid social gatherings or collaborative activities. Blood feuds created divisions within the community members, making it difficult to maintain a sense of unity and solidarity. More of them, those who were asked for a sense of unity are being lost.

Relationship breakdown: individuals and families are negatively affected, and social interactions are worn out.

Their social life is disrupted: almost all the respondents point out or highlight that community life was disrupted due to blood feuds, and gradually the residents avoided mutual gatherings, events, and communal activities associated with the opposing side, as well as traditional social activities.

Table 7 Level of Trust among Community Members (Sample Survey May, 2024).

		Frequency	Percent
Valid	Very low	133	43.0
	Low	66	21.4
	Moderate	67	21.7
	High	27	8.7
	Very high	16	5.2
	Total	309	100.0

THE EFFECTS OF BLOOD FEUDS

4.1.6. A Constant and Alarming Blood Feud in the Community

The factors that contribute to the perpetuation of blood feuds within the Addisge Dengie and Senbet Deber Kebele communities. Land-related issues, livestock theft, productivity, proximity to cities, alcohol businesses, and unemployment are mentioned by the respondent very often as triggers for blood feuds. A perception of respondent pressure to seek cultural revenge led to a further cycle of violence. The easy accessibility or availability of weapons and bludgeons are mentioned as contributing to violence. A few responses highlight feelings of injustice as contributing factors. The wrongdoing or lack of a solution-based legal system and even a perceived weak government commitment are mentioned, as is the perception that traditional conflict resolution mechanisms like the Dem Adraki committee and elders (Yehager Shemagle) are not as effective.

4.1.7. Community Initiative on Blood Feud

Based on the traditional resolving method, respondents responded about the role of community initiatives in resolving and addressing blood feuds. Based on this, 66.7% of the total respondents confirmed that they do not have any institutional initiatives that work or support blood feuds in the area. A number of respondents acknowledged efforts towards reconciliation, education, and awareness creation and emphasized the positive effect of traditional conflict resolution mechanisms. Especially those facilitated by spiritual elders and Dem Adraki committees. These mechanisms were credited with mitigating further violence, reconciling conflicts, and even playing a vital role in past achievements. However, some respondents highlighted limitations with these approaches, and there are no such things as humanitarian organizations that are mentioned as encountering active involvement in blood feud resolution,

THE EFFECTS OF BLOOD FEUDS

such as NGOs. The committees were seen as needing more support and suggesting the challenges of dealing with an increasingly complicated situation. Despite these limitations, the spiritual elders and the Dem Adraki committee system remain critical interventions, offering a path towards peace in the community.

4.1.8. Factors that Determine Blood Feuds on Community Cohesion

The effects of blood feuds are strongly related to familiarity with blood feuds, a sense of community, and a level of trust among community members. A logistical binary analysis was conducted to determine the effects of blood feuds on community cohesion. That is, it is possible to use adequate intervention measures that can be forwarded because it shows that they have enough relationships or associations. The results of the model indicate that different factors that affect blood feuds affect community cohesion. The model also indicated that among the selected independent variables, three were found to be highly significant in determining the effect of blood feuds on community cohesion.

Table 8 Logit Binary Estimates of the Effects of Blood Feuds on Addisge Dengie & Senbet

Variables	B	S. E	Exp (B)	Sign
Kebele	-0.452	0.299	0.635	0.130
Residence Period	-0.137	0.129	0.871	0.285
Role /Position within the Community	-0.190	0.223	0.827	0.396
Age	-0.151	0.138	0.860	0.277
Gender	-0.519	0.323	0.594	0.108
Educational Status	0.051*	0.155	1.053	0.742
Occupation	0.117	0.210	1.124	0.578

THE EFFECTS OF BLOOD FEUDS

Familiarity Blood Feud	-1.206	0.216	0.299	<.001**
Sense of Community	-0.401	0.123	0.669	<.001**
Level of Trust among Community Members	-0.467	0.117	0.626	<.001**
Importance of Reconciliation Mechanisms of BF	0.369	0.435	1.446	0.396
Factors that Contribute to the Perpetuation of BFs	-0.282	0.206	0.754	0.170
Personal Experience with Blood Feuds	-0.367	0.301	0.693	0.224
Community Hold and Use a Contribution Tools of BF	0.186	0.391	1.204	0.633
Community Initiatives	0.436	0.327	1.548	0.182
Constant	1.465	0.146	4.328	<.001

B = Beta Coefficients,

S.E = Standard Error,

Exp (B) = Odds Ratio

Sig = Significance Level *p<0.05, **p<0.01

4.1.9. Murder Rate of the Selected Study Area

The below table shows Addisge Dengie and Senbet Deber Kebele and the murder rate of the selected study area for a period of five years, that is, from 2019 to 2023.

Table 9 a Five Years of Murder Rate and Cased Report since 2019 – 2023

THE EFFECTS OF BLOOD FEUDS

Years	Kebele	Number of Murder & Major Factors Contributing to Blood Feuds				Total in one year	
		Economic		Socio-cultural	Legal Factor		
		Land-related	Livestock theft	Revenge culture, gambling, proverbs, honor, access to weapons & alcohol	False witness, Injustice, & lack of judgment.		
2019	1	4	2	3	1	10	16
	2	2	1	3	0	6	
2020	1	3	3	4	1	11	21
	2	4	1	3	2	10	
2021	1	5	2	2	0	9	23
	2	6	3	4	1	14	
2022	1	5	3	2	2	12	21
	2	4	2	2	1	9	
2023	1	5	2	4	3	14	25
	2	3	4	3	1	11	
Total 5 years		41	23	30	12	106	

Sources: East Dembia Woreda Office of Justice, Wednesday, 20 March/2024 (Justice, 2024).

THE EFFECTS OF BLOOD FEUDS

As presented in the above table, the main and most triggering factor is land and related issues (Dagnaw, 2017). East Dembia Woreda in general and the study area in particular, such as Addisge Dengie and Senbet Deber Kebeles, are the most vulnerable areas of blood feud because of land (East Dembia Woreda Communication, 2022). Many farmers in this Woreda desire to control land and claim to inherit land from a close family member, and still some of them also snatch or control common land by force and using authority.

The number of people who lost their lives each year on both Kebeles and the triggering causes of blood feud is slowly moving towards the vicious cycle. The data suggests that the perpetuation of blood feuds is a complex issue with no single cause and factors that contribute to their continuation within the community (TEZCAN, 1982).

Meanwhile, based on the above table data obtained from the study Woreda official report, the researcher attempted to calculate the five-year murder rate of each Kebele according to the population using an international formula as follows: This formula provides the number of murders per 100,000 residents, a standard way to compare murder rates across different locations and populations. It will help this resource to know murder rates and the formula mentioned by the researcher (UNODC, 1990-2018). *Calculate the overall rate of murders due to blood feuds in the 5-year period from 2019 to 2023 in the two selected Kebeles.* **Murder Rate = (Number of Murders / Kebele Population) x 100,000**

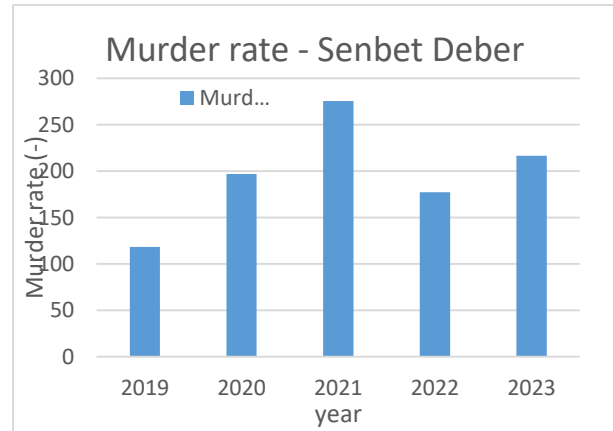
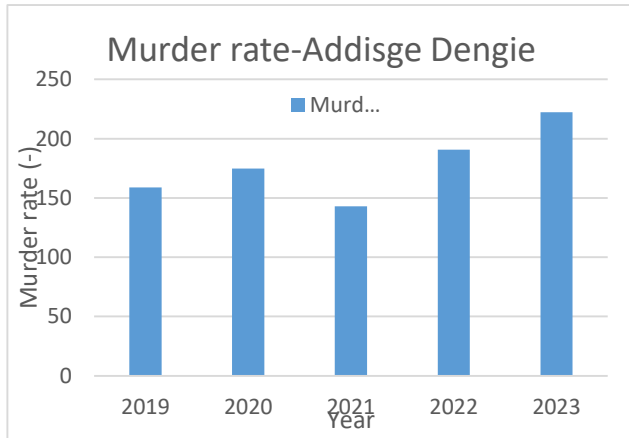
Table 10 Number of Reported Murder Rate

THE EFFECTS OF BLOOD FEUDS

Year	Kebele					
	Addisge Dengie (1)			Senbet Deber (2)		
	Total Population	Number of Reported Murder Cased	Murder Rate	Total Population	Number of Reported Murder Cased	Murder Rate
2019	5186	10	121	4036	6	99
2020	5517	11	133	4367	10	165
2021	5518	9	109	4368	14	230
2022	5864	12	145	4714	9	148
2023	6227	14	169	5077	11	181
		56			50	

Figure 11 Addisge Dengie Murder Rate

Figure 12 Senbet Deber Kebele Murder Rate



In addition to the loss of life, the following are the basic consequences of blood feuds that are seen: the study findings are presented as follows:

Displacement and Poverty: Fear of violence forces individuals to flee their homes and villages.

Because of blood feuds, they disrupt traditional communal activities that contribute to the local economy. Untended farmland due to fear can lead to food insecurity and economic hardship.

Displacement and an inability to work can lead to financial difficulty (Rahn, 1997).

THE EFFECTS OF BLOOD FEUDS

Psychological Effects: Living under the threat of blood feuds can cause psychological distress and trauma to individuals. Blood feuds leave a trail of emotional and social wreckage.

Individuals suffer from deep psychological trauma, fear, and emotional stress. The cycle of revenge perpetuates fear and anxiety, fracturing any sense of trust or unity within each other (CORI, 2014). Due to displacement or fear, children on both sides might be forced to interrupt or disrupt their education. A pervasive sense of fear and anxiety is evident in most responses; even after reconciliation attempts, the emotional toll of blood feuds is evident, with words like stress, depression, and shame appearing frequently. In addition, trauma or feelings of regret, inferiority, loneliness, and moral distress are highlighted across respondents.

On an economic perspective: individuals lost their property and livelihoods. Burning of houses, destruction of property, and displacement from land are mentioned as economic perspectives on individual consequences. Even difficulties in accessing or maintaining land are mentioned. Block development. The data suggests that blood feuds can create an environment that discourages investment and hinders economic progress.

Social Impact on Individuals: Individuals withdraw from social activities and gathering events such as Iddir, Maheber, Senbetie, and etc. due to fear. The constant threat of violence creates a climate of suspicion and mistrust among individuals. Individuals are hesitant to interact normally with each other. Even for the future, it can prevent individual from forming new relationships.

Legal Impact on Individuals: Crime victimization may cause individuals to withdraw from their community, decreasing their participation in community and political life (Rotker, 2023).

CHAPTER FIVE

5. Conclusion and Recommendation

5.1. Conclusion and Implication to Social Work

It can be concluded that the concepts of blood feuds have a devastating effect on the sense of community, familiarity, and trust among community members in Addisge Dengie and Senbet Deber Kebeles. To attain the objectives, data were collected and analyzed qualitatively and quantitatively. Hence, based on the findings, the following conclusions are drawn:

It focused on the perpetuation factors, effects of blood feuds, possible solutions to resolve the matter, and intervention mechanisms to reduce the blood feuds in the study area. The number of people who lost their lives in five years, from 2019 up to 2023, on both Kebeles was raised to one hundred and six. Economic factors (land disputes, livestock theft, productivity, proximity to cities, and alcohol business), socio-cultural factors (easy access to weapons, bludgeon and gambling, the issue of honor, cultural norms and proverbs around revenge, and wife stealing), and legal shortcomings (false witnesses and ineffective government) all contribute to the perpetuation of this cycle of violence.

The community's understanding and familiarity with the concepts of blood feuds are highly significant because the cause of the practice is simultaneously linked with the community's perception. These blood feud practices are considered normal in the local culture, and they are also taken as an opportunity for individuals to skip low economic status and public

THE EFFECTS OF BLOOD FEUDS

criticism throughout their life span, accepting the practice as a normal part of life. These factors contribute to the continuation of blood feuds, either directly or indirectly. Despite of its role in glorifying, blood feud practice is found to contribute to displacement and poverty, psychological trauma, loss their property and livelihoods, withdrawal from social activities and gathering events such as Ikub, Senbete, Maheber, Idir, etc., causing individuals to withdraw from their community, decreasing their participation in community and political life, disrupting social cohesion within communities, and tear apart communities.

The study has also investigated the traditional conflict resolution mechanisms called the Dem Adraki committee, which has been formed in collaboration with the community and the local government (Murshed, 2009). These conflict resolution committees use various techniques and sanctions to enforce their decisions on both parties. The communities living in the study area prefer this traditional conflict resolution method to the legal or justice systems. They say that the reason is that the decision or judgment is very weak, which leads to various expenses. However, the limitation of legal and state-sanctioned procedures and institutions in the legal justice system is that the procedures used are very strict, time-consuming, and costly. Although the decisions of the criminal justice system are binding on the victim and perpetrator of the crime, they are forced to resolve the issue of blood feuds (Crime, 2013).

5.1.1. Implication to Social Work on Blood Feuds

Blood feuds contribute greatly to social work by focusing on community welfare and community cohesion. It is possible to understand how to help academics and contribute to shaping the social work department around the study presented below:

THE EFFECTS OF BLOOD FEUDS

1. Importance of Social Work: The researcher emphasizes how blood feuds disrupt community cohesion and family life. In addition, the researcher suggested that social workers should intervene in these situations to rebuild trust, restore community unity, and interpersonal relationships, and provide support to individuals or families directly affected by blood feuds or victims, such as loved families and affected community members.
2. The customary or traditional mechanisms for resolving blood feuds in East Dembia Woreda, especially Addisge Dengie and Senbet Deber Kebeles: The researcher tried to analyze the strengths and weaknesses of community based conflict resolution mechanisms such as Dem Adraki Committees and elders (spiritual). The study explored how social workers can collaborate with these committees to increase their effectiveness, for instance, through mediation skills training and trauma support.
3. Social work interventions: Provide social work interventions to address the underlying causes of blood feuds, for example;
 - ✚ Psycho-social support: for individuals and families affected by violence and trauma.
 - ✚ Mediation and Conflict Resolution Training: To equip community members with peaceful conflict resolution skills.
 - ✚ Community Development Programs: To address economic issues such as land disputes, alcohol business, and unemployment which contribute to blood feuds.
 - ✚ Youth Development Programs: Promoting peace building and countering the culture of revenge among younger generations such as school clubs.
4. Policy Advocacy: Advocating for policy changes that support social work interventions. This may include:

- ✚ Increase funding for social work programs in conflict-affected areas.
- ✚ Legal reforms to improve the efficiency and effectiveness of the judicial/legal system.

In general, this study is to understand the socio-cultural context and current situation (modern experience), the effects of blood feuds on individuals, families, and communities, and customary or traditional mechanisms for resolving blood feuds in East Dembia Woreda, especially Addisge Dengie and Senbet Deber Kebeles. To provide valuable insights that can help create a more harmonious and resilient community by addressing the identified gaps and driving factors. Therefore, the researcher made the following recommendations based on the main ideas of the study:

5.2. Recommendation

Based on the main findings of the study and the discussions made on the important issues raised in this session, the following recommendations are helping to address or resolve blood feuds and rebuild community cohesion:

- Support the traditional conflict resolution team: strengthen and empower the Dem Adraki committees and spiritual elders by providing training, capacity building, and resources.
- Establish clubs: consider involving youth in these initiatives to nurture a culture of peace for future generations and implement vocational programs that challenge cultural norms of revenge and promote peaceful resolution skills. Giving proper and continuous awareness about proverbs and sayings that perpetuate blood feuds and promote peaceful conflict resolution here.

THE EFFECTS OF BLOOD FEUDS

- Improve law enforcement: different sectors involved in the prevention of crime; increase cooperation with law enforcement to comprehend perpetrators; ensure precise enforcement of laws against illegal weapons, bludgeons, and knives; and work towards an unbiased and trusted legal system to ensure justice is worked for and deter further violence.
- Looking at economic development: explore initiatives that address land ownership disputes fairly and promote sustainable livelihoods to reduce competition over resources.
- Collaboration and coordination: establish a Woreda-level reconciliation team with representatives up to Kebele levels from various stakeholders or sectors to monitor potential conflicts and promote peace-building.
- Rebuild community cohesion by encouraging religious (spiritual) leaders to promote social relationships, interaction, understanding, and a sense of shared culture of togetherness and helpfulness.
- Role of the communication industry: take a look at the potential role of media campaigns and communication platforms to raise awareness and perception about the negative consequences of blood feuds and promote peaceful alternatives.

6. References

- Abdo, M. (2008). Grassroots Justice in Ethiopia, The Contribution of Customary Dispute Resolution, 2008. In Alula Pankhrust and Getachew Assefa (eds), *Alula Pankhrust and Getachew Assefa (eds), Grassroots Justice in Ethiopia, The Contribution of Customary Dispute Resolution, 2008* (p. 16). Addis Ababa: Ethiopian Journals.
- Admassu, M. D. (2019). CAUSES OF ETHNIC CONFLICT IN ETHIOPIA AND ITS EFFECT ON DEVELOPMENT. *Journal of Sustainable Development in Africa*, 21(3), 16. Retrieved from <https://jsd-africa.com/>
- Adugna, M. (2023, April 20). Analysis of rural–urban vegetable market. *Agriculture & Food Security*, 12(8), 9. doi:10.1186/s40066-023-00414-8
- Blakesley, C. L. (2004). The Modern Blood Feud: Thoughts on the Philosophy of Terrorism. *St. John's Law Scholarship Repository*, 33(3), 27. Retrieved from <https://scholarship.law.stjohns.edu/tcl>
- Boehm, C. (1987). *Blood Revenge: The Enactment and Management of Conflict in Montenegro and Other Tribal Societies*. Pennsylvania: University of Pennsylvania Press.
- Christine Daymon, I. H. (2010). *Qualitative Research Methods in Public Relations and Marketing Communications*. London: Taylor and Francis. doi:<https://doi.org/10.4324/9780203846544>
- CORI, C. o. (2014). *Thematic Report Afghanistan: Blood Feuds*. Afghanistan: UNHCR.
- Cozort, K. (2011). *ANCIENT BLOOD and MODERN VENGEANCE: the Impact of Traditional Culture and Blood Feud on Violence in Chechnya*. UK: bitstream.
- Cozort, K. (2011, May 20). ANCIENT BLOOD and MODERN VENGEANCE: the Impact of Traditional Culture and Blood Feud on Violence in Chechnya. *CHARLES UNIVERSITY IN PRAGUE*, 80.
- Creswell, J. W. (2003). *Qualitative*,. London: Sage Publications, Inc.

THE EFFECTS OF BLOOD FEUDS

- Crime, j. a. (2013). *The blood feud phenomenon*. Foreign & Commonwealth Office and Nicholas Cannon OBE. Tirana: GOV.UK. Retrieved from <https://www.gov.uk/government/speeches/>
- Crosby, M. B. (1980, September). An empirical examination of relative deprivation theory. *ELSEVIER*, 16(5), 442-456. doi:10.1016/0022-1031(80)90050-5
- Cyrus, G., Fischer, K., Stricker, J., O'Neel, A., & Davis, C. (2018). *"Causes, Effects, and Possible Solutions to Blood"*. Cedarville, OH: Cedarville University.
- Dagnaw, B. A. (2017, April). The Economic and Socio-cultural Sources, Consequences and Intervention Mechanisms of Revenge in Amhara National Regional State: The Case of Denbia District. *INTERNATIONAL JOURNAL OF INNOVATIVE RESEARCH & DEVELOPMENT*, 6(4), 155. doi:10.24940
- East Dembia Woreda Communication, B. (2022). *Let's Keep the Peace of Our Woreda*. Koladiba: East Dembia Woreda Administration.
- Emil Aslan Souleimanov, D. S. (2023). Blood Revenge in Civil War: Proof of Concept. *Security Studies*, 32(1), 101-136. doi:<https://doi.org/10.1080/09636412.2023.2153731>
- File, S. (2024, May 8). *ESRI Africa Geo Portal*. Retrieved from Shape files obtained from the ESRI data portal: <https://ethiopia.africageoportal.com/datasets/africageoportal::kebeles-level-4/explore>
- Flint, J. R. (2008). *Community Cohesion in Crisis?: New Dimensions of Diversity and Difference*. (illustrated, Ed.) UK: Policy Press. doi:1847420249, 9781847420244
- Furley, O. (1990). *Conflict in Africa: The Habit of Africa*. Canada: dokumen.pub. Retrieved from <https://dokumen.pub/>
- Geiger, B. M. (1999). PUBLIC REVENGE AND POLITICAL CHAOS: THE BLOOD. *Texas Tech University*, 141. Retrieved from <http://hdl.handle.net/2346/19536>
- George, C. O. (2004). Cross-Sectional Study Design and Data Analysis. *The Young Epidemiology Scholars Program (YES)*, 53.

THE EFFECTS OF BLOOD FEUDS

- Getu, T. E. (2009). *Alternative Dispute Resolution*. ALS NOIDA: Justice and Legal System Research Institute.
- Gogolishvili, O. (2023). Blood Feud - Traditions of Reconciliation in South West Georgia. *LAW & WORLD*, 26, 83-91. Retrieved from <https://heinonline.org>
- Gubaye Assaye Alamineh, A. D. (2023, Feb. 08). Impacts of blood feud in Amhara National Regional State, Ethiopia. *African Identities*, 21(1), 166-176.
doi:<https://doi.org/10.1080/14725843.2021.1876634>
- GUNN, T. P. (1966). *Poetry*. Chicago: The ANTIQUARIAN BOOKSELLERS' ASSOCIATION of AMERICA.
- İçli, T. G. (1994). BLOOD FEUD IN TURKEY: A Sociological Analysis. *Oxford University Press*, 34(1), 69-74. Retrieved from <https://www.jstor.org/stable/23637722>
- Justice, E. D. (2024). *Murder Rate*. Koladeba: East Dembia Woreda Administration.
- Keizer, 2., & Yihune, 2. (2023). *The destruction of properties, death, and a drumbeat of uncertainties*. Gondar: Gondar University.
- Kopsaj, V. (2016). Blood Feud and Its Impact on the Albanian Criminality. *Mediterranean Journal of Social Sciences*, Vol 7 No 3 S1, 88. doi:10.5901
- Kothari, C. (2004). *Research Methodology: Methods and Techniques*. New Age International Publishers. Retrieved from <https://www.scirp.org/>
- Kumilachew Siferaw Anteneh, G. A. (2021, Aug. 04). The Causes of Blood Feud in Amhara Regional State, Ethiopia. *African Studies*, 80(3-4), 357-375.
doi:<https://doi.org/10.1080/00020184.2021.1953373>
- MacMillan, C. (2021). Welcoming the enemy within?: hospitality,. *Law and Humanities*, 15(2), 279-299. doi:10.1080/17521483.2021.1995313
- Madsen, J. (1998). *Basic Econometrics*, Damodar N. Gujarati, McGraw-Hill, New York, 1995. *Journal of Applied Econometrics*, 13(2), 209-212. Retrieved from <https://econpapers.repec.org/>

THE EFFECTS OF BLOOD FEUDS

- Matuleviciute, A. (2019). *Public Spaces in Ethiopia*. Bauhaus-Universität Weimar, Faculty of Architecture and Urbanism. Germany: European Urban Studies.
- Mberengwa, F. N. (2009, January). CHALLENGES OF PRODUCTIVE SAFETY NET PROGRAM IMPLEMENTATION AT LOCAL LEVEL: THE CASE OF KUYU WOREDA, NORTH SHEWA ZONE, OROMIA REGION, ETHIOPIA. *Journal of Sustainable Development in Africa*, 11(1), 248-267. Retrieved from <https://www.researchgate.net/>
- McKenna, A. (2023). "feud". *Britannica, The Editors of Encyclopaedia.*, 12.
- MEÇE, M. H. (2017, June 23). LIVING IN UNCERTAINTY: RESURGENCE OF BLOOD FEUD IN ALBANIAN POST-SOCIALIST SOCIETY AND ITS CONSEQUENCES ON CHILDREN AND YOUNG ADULTS. *addleton academic publishers*, 28–38. doi:10.22381/CRLSJ9220172
- Mencken, C. B.-R. (2002). Social Disorganization Theory and the Contextual Nature of Crime in Nonmetropolitan Counties. *Research Gate*, 67(3), 372-393. doi:10.1111/j.1549-0831.2002.tb00109.x
- Messin, S. B. (1981). The Highland-plateau Amhara of Ethiopia. In M. a. Shack, *The Highland-plateau Amhara of Ethiopia* (p. 32). Lourdes: ossrea.
- Murshed, M. S. (2009, 01 01). Conflict as the absence of contract. *The Economics of Peace and Security Journal*, 4(1), 4.1.32. doi:10.15355
- Osborne, N. G.-S. (2021). *Methods in Urban Analysis*. Brisbane, Australia: Griffith University. doi:10.1007/978-981-16-1677-8_7
- Pali, B. (2021, September 5). Blood feud through the historical imagination of Ismail Kadare: Ananalysis of Broken April. *Oñati Socio-Legal Series*, 11(6), 186. doi:<https://orcid.org/0000-0002-2280-6625>
- Paul Potrac, R. L. (2014). *Interpretivism*. England: Routledge. Retrieved from <https://www.taylorfrancis.com/>

THE EFFECTS OF BLOOD FEUDS

- R. Barry Ruback, M. P. (2001). *Social and Psychological Consequences of Violent Victimization*. (illustrated, Ed.) California: SAGE. doi:0761910417, 9780761910411
- Rahn, J. B. (1997, July). Individual-Level Evidence for the Causes and Consequences of Social Capital. *American Journal of Political Science*, 41(3), 25. doi:10.2307/2111684
- Rotker. (2023). *Political impacts*. NY: Scribd.
- Sandra Titus, P. R. (1979, July). Family Conflict over Inheritance of Property. *THE FAMILY COORDINATOR*, 28(3), 346. doi:10.2307/581946
- Seidman, I. (2006). *Interviewing as Qualitative Research*. Teachers College Press. Retrieved from <https://books.google.com.et/>
- Singh, K. (2007). *Quantitative Social Research Methods*. New Delhi : Sage Publication .
- Sonne, B. (1982). The ideology and practice of blood feuds in East and West Greenland. *Études Inuit Studies*, 6, 30. doi:42869352
- SOPJANI, N. (2014). Albanian Customary Law In Relation With Blood Feud, Impact Of Canon And Law In Its Prevention. *International Institute of Social and Economic Sciences/EUROPEAN UNIVERSITY OF TIRANA*, 128. Retrieved from <https://ideas.repec.org/>
- Team., C. P. (2020). *Iraq: Blood feuds*. Australia: Common EU [European.
- Temesgen, Z. T. (2020, jun. 2). Blood feud in North Shäwa: Exploring the contradiction between the customary and State Criminal Justice System,. *AJOL* , 9(1). Retrieved from <https://www.ajol.info/index.php/hlr/article/view/226055>
- Tesfaye, K. (2021, April 30). Indigenous knowledge of conflict resolution for transformative peace building: Amare of Jama Woreda, Amhara - Ethiopia. *Int. J. Peace and Dev. Stud*, 12(1), 37. doi:10.5897/IJPDS2018.0337
- TEZCAN, M. (1982, March). The Tradition of Blood Feuds in Turkey. *jstor*, 6(1), 7. doi:43385106

THE EFFECTS OF BLOOD FEUDS

- Thaler, K. M. (2016, July 8). Mixed Methods Research in the Study of Political and Social Violence and Conflict. *SAGE*, 11(1). doi:<https://doi.org/10.1177/1558689815585196>
- Tongco, M. D. (2007). Purposive Sampling as a. *Ethnobotany Research & Applications*, 147-158. Retrieved from <https://core.ac.uk/>
- Unger, S. H. (2007, September 26). Why Should Killing be Illegal? *lifeRule*, 12. Retrieved from <http://www1.cs.columbia.edu/>
- UNODC, T. U. (1990-2018). *Homicide Rate*. Afganistan and South America: United Nations. Retrieved from <https://dataunodc.un.org/content/data/homicide/homicide-rate>
- WONDUANTE, M. (2019). *Exploring Blood Revenge Practices and Communities Perception: The Case of Tedbabemariam Community in Saint Woreda, South Wollo Zone*. . ADDIS ABABA UNIVERSITY.
- Xhaxho, S. (2019). The phenomenon of blood feud among albanians and its impact on children. *LUND UNIVERSITY LIBRARIES*, 60. Retrieved from <http://lup.lub.lu.se/student-papers/record/8975275>
- Yimer, A. (2020, September 13). Healing Wounds and Blood Feuds in Exploring Ethiopia the Role of Dem Adraqi Elders in Rural South Wollo Zone of Amhara Regional State. *Journal of Humanities and Social Sciences*, 3(3), 136. Retrieved from www.opastonline.com
- Yimer, A. (2020, September 13). Healing Wounds and Blood Feuds in Exploring Ethiopia: The Role of Dem Adraqi Elders in Rural South Wollo Zone of Amhara Regional State. *Journal of Humanities and Social Sciences*, 3(3), 7. Retrieved from <https://www.opastpublishers.com/>
- Yin, R. K. (2011). Qualitative research from start to finish. *American Psychological Association*, 195. Retrieved from <https://psycnet.apa.org/>

7. Appendix

7.1. Questionnaires

7.1.1. Focus Group Discussion (FGD) Guideline



UNDERSTAND THE EFFECTS OF BLOOD FEUDS ...
Focus Group Discussion (FGD) guideline

Addis Ababa University
College of Social Sciences; School of Social Work

Assessments of Blood Feud in East Dembia Woreda, Central Gondar Zone, Amhara, Ethiopia.

Focus Group Discussion Question /FGD:

Group composition present:

- Religious Elders (who are 65 and above age)
- Community Members (30-64)
- Youth (18-29)

of male participants: _____ # of female participants: _____

	Guiding Questions
1.	Community Perceptions in Blood Feuds:
	1. How would you define and describe the concept of blood feud?
	2. How would you describe the historical roots of blood feuds in the community?
	3. What are the major causes of blood feuds among individuals, families, and communities in the Kebele?
	4. What do you think can happen to individuals, groups and communities as an effect of blood feuds?
	5. How has the community been affected by blood feuds in terms of social cohesion, trust among community members, interpersonal relationships etc.?
	6. What do you think is promoting the perpetuation of blood feuds within your community? Is there any belief system, cultural value or norm that drives the perpetuation of blood feud?
	7. How can a blood feuds be performed? What kind of weapons are used to carry out blood feud? Why?
2.	Possible solutions to resolve blood feuds:
	1. In your opinion, what measures or initiatives could be taken to address and prevent blood feuds in the community?
	2. How can it improve the lack of trust, unity and mutual relations perceived by the community about blood feuds?
3	Do you have anything else to add before we close the interview?

7.1.2. In-depth Interview Guideline



UNDERSTAND THE EFFECTS OF BLOOD FEUDS ...
In-depth Interview guideline

Addis Ababa University
College of Social Sciences; School of Social Work

Assessments of Blood Feud in East Dambia Woreda, Central Gondar Zone, Amhara, Ethiopia.

In-depth Interview Questions:

Interview Composition:

- Individuals/families who have been directly affected by blood feuds (age 18-29) M---F---

Date of interview-----

Educational Background: Literate _____ Illiterate _____

Can you briefly introduce yourself and your role /position within the community? (√)

- Simply member _____
- Member of management committee _____
- Member of sub-committee, such as education committee _____

Guiding Questions	
1.	Questions for those directly affected by blood feuds:
	a) When did the problem occur/when did you lose your family?
	b) State the family members who have lost since the problem occurred and what was their relationship with you?
	c) What does it look like now about the issue? And what situation are you in?

7.1.3. Key Informant Interview (KII) Guideline



UNDERSTAND THE EFFECTS OF BLOOD FEUDS ...
Key Informant Interview Questions (KII) guideline

Addis Ababa University
College of Social Sciences; School of Social Work

Assessments of Blood Feud in East Dembia Woreda, Central Gondar Zone, Amhara, Ethiopia.

Key Informant Interview Questions/KII:

General Information to record for KI:

Interview Composition:

- Elders (who are 65 and above age) M-----F-----
- Community Leaders (age 30-64) M-----F-----
- Individuals/families who have been directly affected by blood feuds (age 18-29) M---F---

Date of interview-----

Educational Background: Literate _____ Illiterate _____

Can you briefly introduce yourself and your role /position within the community? (√)

- Simply member _____
- Member of management committee _____
- Member of sub-committee, such as education committee _____

Guiding Questions	
1	Individual experiences:
	1. For how long have you been living in the community? What does blood feud mean to you? How do you understand it? What is your personal experience and observation?
	2. What do you think are the roles of local community leaders in addressing blood feuds? What are the roles of local government leaders in the Kebele? What are the roles of religious leaders? What are the roles of non-governmental organizations Example NGOs? Etc.
2	Impacts of Blood Feud on Individuals, Families, and Community
	1. From your perspective, what are the social, economic and psychological impacts of blood feuds on individuals, families, and the community as a whole?
	2. How does the perpetuation of blood feuds impact community cohesion, trust, unity, and interpersonal relationships?
3	What do you think is promoting the perpetuation of blood feuds within your community? Is there any belief system, cultural value or norm that drives the perpetuation of blood feud?

7.1.4. Survey Questionnaires Guideline



UNDERSTAND THE EFFECTS OF BLOOD FEUDS ...
Survey Questionnaires guideline

Addis Ababa University
College of Social Sciences; School of Social Work

Survey Questionnaire on Blood Feuds and Community Cohesion

- Location: Region _____ Zone _____ Woreda _____ Kebele _____
- The name of the data collector: _____ signature _____ date _____ cellphone _____
- The years have you been residing in the Kebele? _____
- Date of interview (data collected) ----/----/-----
- Role /position within the community?
 - Simply member
 - Member of the management committee
 - Member of sub-committee

Dear Participant: Thank you for participating in our study. Your insights are crucial for understanding the effects of blood feuds and their implications for community cohesion in East Dembia Woreda. Please answer the following questions honestly and to the best of your knowledge.

- a) **Demographic Information:** (√)
 - 1. Age:
 - 18 – 24
 - 25 – 34
 - 35 – 44
 - 45 – 54
 - 55 and above
 - 2. Gender
 - Male
 - Female
 - 3. Educational Status
 - No formal education
 - Primary school
 - Secondary school
 - College/University
 - 4. Occupation
 - Farmer
 - Government /private sector employee
 - Jobless/looking for a job



b) Knowledge and Perception of Blood Feuds:

1. How familiar are you with the concept of blood feuds in East Dembia Woreda?
 - Very familiar
 - Somewhat familiar
 - I don't know
 - Not familiar
 - Not very familiar at all

c) Community Cohesion:

1. What a sense of community do you feel in the Kebele?
 - As a member
 - Being under the influence
 - Fulfilling/Meeting needs
 - Shared emotional connection.
2. How would you rate the level of trust among community members in your Kebele?
 - Very high
 - High
 - Moderate
 - Low
 - Very low

d) Perceived Implications of Blood Feud:

1. In your opinion, how do blood feuds affect community relationships?
 - Weaken
 - No impact
2. Do you think it is necessary to establish a reconciliation mechanism to improve and strengthen the unity of the community and to resolve blood feuds immediately?
 - Yes
 - No

e) Experience with Blood Feuds:

1. What are the factors that contribute to the perpetuation of blood feuds?
-

2. Have you personally witnessed or experienced a blood feud-related incident in your Kebele?

- Yes
- No

If yes, please briefly describe the incident and its impact on the community.



UNDERSTAND THE EFFECTS OF BLOOD FEUDS ...

Survey Questionnaires guideline

3. Do you believe that the majority of the members within the community hold and use weapons, bludgeons, and knives that contribute to blood feuds?

Yes

No

If yes, could you please explain the situation regarding the matter?

f) Community Initiatives:

1. Are you aware of any community initiatives or interventions aimed at addressing blood feuds?

Yes

No

If yes, please tell us about the initiatives and their effectiveness

7.2. Consent Form



UNDERSTAND THE EFFECTS OF BLOOD FEUDS ...
CONSENT FORM

CONSENT FORM FOR INTERVIEWEES

Research title: Understanding the Effects of Blood Feuds on, and Its Implications for
 Community Cohesion in Northwest Ethiopia.

Research Approvals Issued By: Addis Ababa University, Registration in Master’s program.
 College of Social Sciences; School of Social Work.

- I agree to participate in the research above, conducted by Tariku Ayalew, as part of the requirements of a Master in Social Work.
- The researcher’s plan was explained to me through the data collector. Therefore, I understand that my participation is voluntary and that this information will be kept confidential by the Data Protection (Act 2018).
- By agreeing to participate in this study, I do the following:

	Yes	No
• Do you agree to be interviewed by the researcher or data collector?		
• Do you agree to take notes from the interview and photo evidence if necessary?		
• I understand that any information I provide is confidential and that any information I provide will not identify any individual in the study, neither the researcher nor any other party.		
• I have already read the questionnaires and I got the chance to ask questions.		
• I understand the principles, practices and procedures involved.		
• I understand that my participation is voluntary or that I can choose not to participate in the study and that my right is kept.		
• I agree to participate in the above-mentioned research study organized by Addis Ababa University.		

Name of Data Collector: Signature:

Kebele: Date:

7.3. Data Collectors

Table 11 Data Collectors

S/N	Name of Participant	Kebele	Sex	Responsibility		Cellphone
				In the Kebele	For this study	
1	Mulugeta Jemere	Addisgie Denge	M	Principal	Field Assistant	918806093
2	Tigabu Kassa	Addisgie Denge	M	Farmer	Field Assistant	918138066
3	Melaku Malede	Addisgie Denge	M	Principal	Data Collector	918275568
4	Mulugeta Ageze	Addisgie Denge	M	V/Principal	Data Collector	937384562
5	Gashaw Melke	Addisgie Denge	M	DA	Data Collector	961060596
6	Genet Setu	Addisgie Denge	F	Manager	Data Collector	925196439
7	Desta Asefaw	Addisgie Denge	F	Health Extension Worker	Data Collector	934513794
8	Kassaw Bekele	Senbet Deber	M	Tsedey Bank Gured	Field Assistant	918197981
9	Andareg Motebaynor	Senbet Deber	M	Head of the Kebele DA	Data Collector	938866208
10	Melkie Alemayehu	Senbet Deber	F	Ayemba Association Manager	Data Collector	918416722
11	Amlakie Mengesha	Senbet Deber	F	Cooperative Mobilizer	Data Collector	985377063
12	Yeshalem Yelak	Senbet Deber	F	Health Extension Worker	Data Collector	985086421
13	Kenu Webu	Senbet Deber	F	DA	Data Collector	927878560

THE EFFECTS OF BLOOD FEUDS

7.4. Supportive Letter

የላላ ላላ ባህሪ ምርጫ ቤት
የላላ ወርክ ጉምህርት ቤት

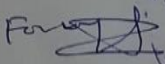
አዲስ አበባ ዩኒቨርሲቲ
SCHOOL OF SOCIALWORK

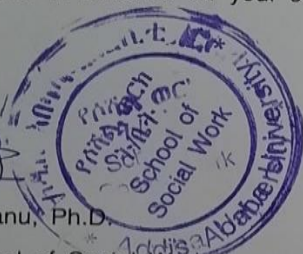
Date: March 13/2024
Ref: SSW/177/2024/120/61

To East Dembia Woreda Administration
Kolladiba

Student Tariku A-Jalew ID.No CSSE/6010/14 is conducting a research for his/her MA thesis project as a partial fulfilment of the requirement for MA degree in Social Work. The title of his /her thesis is Understanding the Effects of Blood Feuds On, and Its Implications to Community Cohesion in Northwest Ethiopia.

Therefore, we kindly request your esteemed office to provide relevant information to the student. Thank you in advance for your cooperation.

Sincerely

Zena Berhanu, Ph.D.
Head, School of Social Work
College of Social Sciences, AAU
Phone: +251111225950



Office Tele. + 251 111 225950 P.O. Box 1176, AAU