



ADDIS ABABA UNIVERSITY
COLLAGE OF SOCIAL SCIENCES, ARTS AND HUMANITIES
CENTER FOR FEDERALISM AND GOVERNANCE STUDIES

FEDERALISM AND JURISDICTION OF CUSTOMARY COURT IN OROMIA: THE CASE
OF BACHO WOREDA

BY:

BEDO MULETA ITICHA

ADVISOR: KETEMA WAKJIRA (Ph.D.)

NOVEMBER, 2025.

ADDIS ABABA, ETHIOPIA

FEDERALISM AND JURISDICTION OF CUSTOMARY COURT IN OROMIA: THE CASE
OF BACHO WOREDA

BY:

BEDO MULETA ITICHA

ADDIS ABABA UNIVERSITY COLLEGE OF SOCIAL SCIENCES, ARTS AND
HUMANITIES

CENTER FOR FEDERALISM AND GOVERNANCE STUDIES

A THESIS SUBMITTED TO THE CENTER FOR FEDERALISM AND GOVERNANCE
STUDIES OF ADDIS ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN
FEDERALISM AND GOVERNANCE

ADVISOR: KETEMA WAKJIRA (Ph.D.)

NOVEMBER, 2025.

ADDIS ABABA, ETHIOPIA

DECLARATION

I, Bedo Muleta Iticha, hereby declare that the research I did on "Federalism and jurisdiction of Customary Court in Oromia: The case of Bacho Woreda" is my own work and has not been submitted it to any other institution or university for any degree. I confirm that all sources of information and materials used in this thesis are referenced adequately.

Signature

Date

I, **Ketema Wakjira (Ph.D.)**, have reviewed this thesis and approved it for examination.

Signature

Date

Approved by board of examiners

Advisor:

1. Ketema Wakjira (Ph.D.)

Signature _____ Date _____

Examiners:

2. Regasa Bayisa (Ph.D.)

Signature _____ Date _____

3. Tesfaye Jima (Ph.D.)

Signature _____ Date _____

Acknowledgements

I greatly appreciate numerous people extended while working on this Thesis. My heartfelt thanks to my advisor Ketema Wakjira (Ph.D.), who offered guidance, encouragement and insights that were crucial to the study's outcome, his help will always be remembered. The encouragement that I received from him helped me to complete my Thesis.

I also wish to express my gratitude to my colleagues and fellow researchers at the Centre for Federal Studies and Governance for being good team players and providing encouraging feedback. I would like to thank Sisay Kinfe (Ph.D.) for the discussions we had around the subject matter.

I would like to express my sincere gratitude to all the participants for the immense help they provided for my research. Their willingness to participate made this study possible and real.

I thank my family and friends for all they do to support me emotionally. They are there for whatever I go through whether good times or bad. I am thankful to them for being so patient.

In conclusion, I would also like to thank the Addis Ababa University Center for Federalism and Governance Studies, Addis Ababa City Public Service and Human Resource Development's Bureau and Addis Ababa City Government Environmental Protection Authority for the resources and funding of the research. Your support made an invaluable difference.

Thank you all for being part of this journey.

Abstract

This study investigates federalism and the competency of customary courts in Oromia using Bacho Woreda as a case study. This study places the relationship between formal state laws and customary law within the context of Ethiopia's federalism which gives regional states independent legal systems of their own. The study investigates the way customary courts coexist and engage with formal courts of law utilizing qualitative methods. The study looks at their role in the resolution of disputes and the governance of the community.

A study of the issues recorded and the related adjudicating practices in Bacho Woreda indicates that customary courts substantially enhance harmony and cultural values. There are tensions between the laws of the State and custom, and many types of social relations are delimited by custom, and custom acts as a pressure group. The study shows that it is important to make effective policies which bring the federal agendas and local governance structures in a systematic way to not only increase access to justice but to empower the community which is more systematic so that it respects the local ethos and is in agreement with the constitutional framework of the country at large.

Key Words: *Federalism, Jurisdiction, Customary Court, Oromia, Bacho Woreda.*

Table of Content

<u>Content</u>	<u>Page</u>
Acknowledgements.....	i
Abstract.....	ii
Table of Content.....	iii
CHAPTER 1	1
INTRODUCTION.....	1
1.1 Background of the study.....	1
1.2 Problem statement	2
1.3 Objectives of the study	5
1.3.1 General objective.....	5
1.3.2 Specific objectives.....	5
1.4 Research Questions.....	5
1.5 Significance of the study	6
1.6 Methods of the Research	6
1.6.1 Description of the study area.....	6
1.6.2 Research design and justification.....	7
1.6.3 Sampling techniques	8
1.6.4 Sources and types of data.....	8
1.6.5 Methods of data collection	9
1.6.6 Methods of data analysis.....	10
1.7 Delimitation of the study	10
1.8 Structure of the Study	11
CHAPTER 2	12
CONCEPTUAL AND THEORETICAL FRAMEWORK	12
2.1 Introduction.....	12
2.2 Definition of Key Concepts	12
2.2.1 Federalism and Cultural Autonomy	12
2.2.2 Customary Courts.....	13
2.2.3 Customary Law	14
2.2.4 Federalism-Cultural perspective	15
2.3 Autonomy and Customary Courts	16
2.4 Theoretical Framework.....	16

2.5	Global Cases of Legal Pluralism	19
2.6	Customary Justice in Some Federations	19
2.7	Customary Justice and International Law.....	25
2.7.1	African Customary Justice	27
2.7.2	African Traditional Values as Incorporated in Regional Laws.....	28
2.8	Summary.....	30
CHAPTER 3	32
	LEGAL PLURALISM AND CUSTOMARY COURT IN ETHIOPIA	32
3.1	Definition and Concept of Legal Pluralism	32
3.2	Legal Pluralism in Ethiopia	32
3.3	Customary Court Systems	34
3.4	Conflict and Resolution-Customary Court Perspective.....	34
3.5	Summary.....	35
CHAPTER 4	37
	The Jurisdiction of Customary Courts Belongs to Bacho Woreda and Concurrence with Oromia Region Proclamation No.240/2021	37
4.1	Introduction.....	37
4.2	Regional Autonomy and Setting up of Customary Courts in Oromia.....	37
4.2.1	Overview of Regional Autonomy in Oromia.....	38
4.2.2	Factors Affecting the Setting up of Customary Courts.....	39
4.2.3	Legislation Regarding Customary Courts in Oromia.....	40
4.3	Role of Customary Courts for Ensuring Justice in Bacho Woreda	41
4.3.1	Value of Access to Justice.....	42
4.3.2	The Customary Courts Responsibilities.....	43
4.3.3	Access of Justice Judgement in Bacho Woreda	43
4.4	The Success of Customary Courts in Providing Fairness in Bacho Woreda.....	45
4.4.1	Evaluation of Judicial Processes in Customary Courts.....	45
4.4.2	Fairness and Impartiality in Customary Court Decisions	48
4.4.3	Citizen Perceptions of Justice Delivery in Bacho Woreda	49
4.5	Strengths and Weaknesses.....	49
4.5.1	Analysis of Strengths in Access to Justice	51
4.5.2	Identification of Weaknesses in Conflict Resolution.....	52
4.5.3	Challenges Faced by the Customary Courts	52
4.6	Enhancing Collaboration	53
4.6.1	Current Status of Collaboration between Systems	54

4.6.2	Barriers to Integration and Collaboration.....	55
4.6.3	Partnership in Justice Delivery.....	55
4.7	Summary.....	56
CHAPTER 5		57
	Conclusion and Recommendations	57
5.1	Conclusion	57
5.2	Recommendations.....	59
References.....		60

List of Annexes

Annex 1	71
Interview Questions (Guidelines)	71
Annex 2	73
Focus Group Discussion Questions	73
Annex 3	75
List of Informants (interviewees).....	75
List of Focus Group Discussion (FGD).....	76

CHAPTER 1

INTRODUCTION

1.1 Background of the study

Federalism helps create a smooth political structure for many citizens by putting diverse beliefs at heart. The framework of federalism recognizes that different rural or state areas have unique cultural behaviors and customs across a nation. With a higher level of control over their own regions, people feel an appreciation for the many different cultures (Brown & Garcia, 2021). As a result of its own cultural freedom, federalism adds diversity to a state by allowing multiple factions their own identities to become honored.

When combining the ideas of multinationalism and federalism, they help protect our diverse cultures. Multinationalism is a state where a single political entity contains many different cultural and national groups. In a country that contains people of different cultures, countries, and languages, having the right ways to help people show who and what they are is positioned as a very exciting thing, since it can also help connect everyone together for a better future. Federal systems can achieve national unity along with allowing diverse cultures to bloom by delegating power to subnational entities of countries (Breen, 2020).

Federalism protects and acknowledges cultural differences within a country and promotes itself as the best system to manage their diversity. Multinationalism believes all people are of different cultures and one system can cater to everyone. Federalism can unite a country while respecting and even encouraging the diversity that is found within it by lessening cultural conflict and reinforcing the ethnic identity of the people living there (Stroschein, 2020).

The African Union highly values being the protector and promoter of customary legal systems and practices in its member countries. They acknowledge there are customary courts and are accepting their existence. In many African countries, local courts that follow traditional systems are crucial locations where conflicts are solved in accordance with local traditions. Scholars have acknowledged that courts play a role of importance in maintaining social harmony and cultural heritage. The African Union is determined to engage in cultural collaboration as seen in the

organization's charter, particularly in Article II (a), and in order to promote cultural cooperation they are even helping the customary courts to be important to the law in the countries that are registered to be members to the African Union, states (Brown & Jones, 2019).

Legal pluralism involves the blending of multiple laws which exist together and have influence whether joint, shared, conflicting or overlapping on another (Yilma, 2021). The history behind legal pluralism in Ethiopia goes as far back as the 1950s onto the 1960s. At the time violent behaviors in Ethiopia had been allowed but one year later they were no longer allowed by law, specifically by law article 3347(1). Ethiopia's use of one national court was the first step in a new kind of legal system. Today, they officially accept the idea of separate courts. However, problems remain due to many different cases being filled in legal offices at the same time. This can be a very confusing experience for people going to legal offices, looking to figure out the status of their case, not knowing where to go or who they can talk with. In contemporary times legal pluralism in Ethiopia displays tensions still between traditional customs and the modern standard of well-known law in the country.

Smith and Johnson (2019) researched ordinary methods to resolve conflict among Oromo people according to the elders of the area. Elders used everyday ways to solve problems. Jones, et al, (2020) strongly noted that old methods that prevented wars were very effective in keeping the peace in the world. The legal system established by the Oromia Region Customary Courts Proclamation No. 240/2021 is a recognition of the importance of traditional conflict resolution in modern justice systems.

1.2 Problem statement

Research in Ethiopia has investigated the influence of customary law on people's lives within the country's federal system, comparing it to existing legal systems. Research into customary law has uncovered the complexities of merging it into federal law, balancing it with formal laws, and its indirect influence on people's rights and the access to justice in Ethiopia (Girma, 2019).

One big hole in the existing research is how we can really use customary law in our national government. Limited research has examined how customary courts are actually used in federal settings (Edwards, 2021). Studies on customary court find information on its theoretical and

legislated basis, but not its practical application within a federal system. There is currently an actual information gap about the impact that customary courts have to people while living in a federal government structure.

This study examines how the customary court has been implemented in Ethiopia's federal context and aims to fill a major void. Comprehensive research is would be essential, through first hand experiences and targeted studies, it will be possible to realize the flourishing potential of customary courts and flourish. The research goal is to bridge the polarization between customary law and federal law to understand the role of customary courts in a more detailed perspective.

The development of federalism especially emphasizing regional practices has gained focus especially in Oromia, considering it's relation to the No. 240/2021 proclamation which is a rudiment for new technological economic development. Recognizing customary laws and practices indicates an exciting new commitment to personal autonomy in this part of the world. The FDRE Constitution writes that states including Oromia get to maintain their own cultural identities. Meanwhile, article 52 has declared that regions would automatically get to govern on their own. Doe (2020) agree that recognizing customary laws holds immense value. The decision to recognize is a huge win for the region due to its great meaning. Governance has become more representative through the revival in traditional practices, giving citizens more localized control, and better accountability. In the country of Ethiopia, the law is controlled by a mix of the government and traditional ways of life, creating a dynamic balance of justice everywhere.

The first intention of federalism was to provide multiple groups with their freedom. The officials had the goal of bringing together different groups out to them everywhere, while divided a participant from the thought out the process.

Oromia's subdivision is starting laws, showing people the right to justice out of communities. These courts coexist with the formal state legal system. However, the recent establishment of customary courts by proclamation is a step that accepts these courts as part of our federal framework and a way to enforce federal law. Its purpose is to ensure peace by balancing what keeps people proud of their culture and the people's desire for the country to be governed into a unity. In the Oromia region, people in a place known as Bacho Woreda are trying to do something new because of one big problem.

It is possible that certain norms might be forbidden in Oromia's courts. This is thanks to Proclamation 240/2021. The state's adoption of customary courts is pressing both judicial and legal groups to establish clear policy and a clear definition of which proceedings are most priority. Addressing differences and imbalances in customs within Oromo community's demands patience and harmony in order to consider everyone's rights. Promoting legal pluralism and reducing conflict between customary laws and political laws or state systems have to benefit from this clearing house. The parties discuss these as Oromia's customary courts need more enhancement specific to somewhere so in democracies Accountability would have really helped. Formulas must be considered for when cleansing the government and other areas. Areas that must be considered for you to be effective include follow routines, who are you giving the power to, avoiding discrimination, and going by rights. Raising awareness and educating the public is needed about the courts of Oromia. The better Oromia people understand the system and their rights within that system, the more they're going to be able to help judge what is and isn't just. The opinions of the people who live in Oromia determine the success of this system, they have to know what to look for in order to help or not help a lawsuit depending on their utmost discretion.

The purpose of this study is to analyze the justice delivery system of the customary courts in Oromia region, specifically in Bacho Woreda, of South West Shoa Zone, in Ethiopia and under the country's federal dispensation. The report discusses customary legal courts, how they work in coordination with regular legal institutions, if they're really even acknowledgeable within the law, and what kind of impact laws have on the societal norms.

The Bacho woreda must be focused in this study due to my personal history in it. Being in Bacho woreda has shown me how community has developed and shaped culture for so long already. I can effectively understand the culture in Bacho with special insight into its customs and norms of effective communication today. I want to gain an understanding of the judicial powers of customary courts in Bacho woreda which will allow me to comprehend their impact on federalism as a legal system and reinforce my own knowledge with the real life experiences I've had of that system. My personal involvement with this community and knowledge of their local norms and traditions helps me understand this community, giving me more insight along with a harsher reality. I chose Bacho woreda as the focal point of my study, allowing me to research a

place I am familiar with, so that my findings will be realistic. "That way research will be good or not biased, or any other things and use this stuff to understand people's lives in a country somewhat in free."

1.3 Objectives of the study

1.3.1 General objective

The general objective of the study is to examine jurisdiction of customary court as per Federal Democratic Republic of Ethiopia (FDRE) constitution and Oromia regional state customary court establishment proclamation and its operation in Bacho Woreda.

1.3.2 Specific objectives

The specific objectives of the study is:

- Examine how regional autonomy contribute to the establishment of customary courts and establishment in Oromia;
- Find out the roles of customary courts ensuring access to justice in the case of Bacho Woreda of South West Shoa Zone, Oromia;
- Examine the effectiveness of customary courts in discharging justice in the case of Bacho Woreda of South West Shoa Zone, Oromia;
- Analyse the strengths and weaknesses of the Bacho woreda customary court system in ensuring accesses to justice and resolving conflicts; and
- Explore potential strategies for enhancing collaboration and integration between the formal state judicial system and the traditional customary justice system in Oromia, with a focus on Bacho Woreda.

1.4 Research Questions

This study aims to find answers to the following basic research questions:

- 1) How does regional autonomy contribute to the establishment of customary courts and institutions in Oromia?
- 2) What roles do customary courts play in ensuring access to justice in Bacho Woreda, South West Shoa Zone, Oromia?

- 3) How effective are customary courts in delivering justice in Bacho Woreda, South West Shoa Zone, Oromia?
- 4) What are the strengths and weaknesses of the Bacho Woreda customary court system in ensuring access to justice and resolving conflicts?
- 5) What are potential strategies for enhancing collaboration and integration between the formal state judicial system and the traditional customary justice system in Oromia, specifically in Bacho Woreda?

1.5 Significance of the study

Research into the culture surrounding federalism has paled in comparison to legal and political research, especially in the country of Ethiopia. Customary judicial rights are foundation for legalizing resolution of disputes for nations in troublesome states. According to studies like Abebe (2020), customary judicial forums are in charge of around 80percent of trials and court cases. Due to limited access to the courts even though the 1995 constitution acknowledges the significance of religious and customary institutions the regular individuals of Ethiopia face a challenge. The court system extends beyond the constitutional scope of directing public policy. One of its key roles is assuming responsibility for conclusively determining guilt for offenders. There were very few studies to the customary court system of Oromia in recent years. This proposed study will indeed be used as the groundwork for future research regarding the Oromia customary courts and will apply to its better stability. While people may not appreciate this difference, this could actually have a constructive effect on.

1.6 Methods of the Research

1.6.1 Description of the study area

The demographic of this study focuses on the people residing in Bacho, South West Shewa. Bacho woreda is bordered to the north by Elu, to the west by Waliso, to the northwest by Dawo, to the south by Saden Sodo and to the east by Tole.

Here, farming is the main way people earn money, along going husbandry for animals. The people mainly depend on a rain-fed agriculture. In the area that is suitable for crop production,

many different crops are able to successfully grow, such as wheat, bean, Pea, and Teff. The area surrounding Shewa is notably valuable for its superior production of 'Bacho Teff' and teff, in common. The cycles of year, whereby months are grouped into periods, seasonal cycles. In the world most of the products are used for local consumptions (Tura et al., 2016).

Population growth in the area of this study has created an immediate lack of land to live in or to build other things from. Since EPRDF came into power its famous scorecard system has given peasants control of large farmlands. The farmers are suffering because there is a lack of land available for them. The most common problem in the area is a land dispute (Amentae et al., 2016).

1.6.2 Research design and justification

According to the documentary, the filmmaker conveys a view on the life of a baby girl. The method of observation is frequently used throughout the documentary. It is the collection of each and everyday experience. The research employed sources such Interviews (Key Informant Interview, In-depth interview), Observation at a certain event, or Focus Group Discussion (FDG) to collect the data.

The area of Bacho is the chosen study place for several perfect reasons. The case's relevance is truly important since it gives a tremendous example to learn about Federalism and cultural processes in Oromia's court system.

Bacho is a unique community, encompassing many different individuals with different cultures and languages, all living together, offering a special case study. Diversity in the study is emphasized, promoting a better understanding of the subject matter as whole, in entirety.

The good connections in Bacho woreda play a big role because they allow the people without issue accessing the various communities and areas important to their research in the area. It is necessary to engage the experiences of people so information on primary data is gathered for gaining insights.

The results of Bacho woreda have a wide impact that is not limited to this small area but it also helps to explain broader issues such as federalism and customary courts in Oromia. The Bacho woreda case is a valuable reference for future studies, during similar droughts to come.

The selection of Bacho woreda is grounds for the truth and success of this study because of its importance to my research. Key attributes make theirs a convincing selection of research case study choice authentication. The case involves key controversial decisions in appropriate.

1.6.3 Sampling techniques

In this research feedback from knowledgeable individuals that have proven distinct expertise in the structure of the Bacho woreda customary courts were selected thru a method known as purposive sampling in order to obtain accurate information. According to regional customs their names might also have been called Abbaa Qe'ee or Maanguddoo, terms of endearment to them. Many investigators conducted on a number of cases, typical legal leaders, even constitutional authority, practical law accessories, public protagonists consequently won senses and simply understood with customary rules in operating justice throughout the entire community. Personal knowledge and observations were applied along with instructions to existing documents.

A researcher's study included specific individuals that were picked because of their unique qualities or criteria, purposefully so and by design. In communities where customary courts have been utilized by local residents, experts found purposive sampling a helpful way to get views. By giving the research to people who were already involved with customary courts, researchers were able to see the effectiveness of these institutions and their impact on the individuals and the community. Due to the intentional method of sampling, a wide variety of perspectives were collected, while avoiding the limitations of more representative samples. The researchers were able to dig deeper into the customary court system in a community.

1.6.4 Sources and types of data

The focal point of this research is to acquire firsthand data that answers the basic question which was researched. The validity of the study relies on gathering reliable data from primary and secondary research sources. During the research the following visited the cultural court to gather information those were Elders, the woreda police officers, employees, workers individually, Elders, the public prosecutor, the woreda justice bureau officer. Critics examined official documents, published books, and government reports.

1.6.5 Methods of data collection

Interviews are one method of collecting data in qualitative research studies of different sorts. I believe it to be helpful to report primary information through informants. When conducting an interview, you are just beginning to piece together a segment of a person's life, but by the end of the interview you can get a much more in depth understanding of them (Musa & Taddese, 2021). Key and in-depth interviews were conducted in order to gather information.

Qualitative research is just one component of a case study, and a key informant interview is how it is collected. Studying effectively helps gather enough data about areas being explored. Therefore, the key informants were purposively selected. According to their awareness, knowledge about customary justice in general, and knowledge of customary courts and community led conflict resolution in specific; in general and specific. Participants were picked from various community members including elders, a police officer, a district official, and a regional governor.

Valuable information on the roles of customary courts has been obtained through in-depth interviews with five key elders. During the conversion of customary courts, male and female mediators, each with their own personal experience, were appointed to each position by the local council.

The focus group discussion (FGD) is a strategies used to gather information and ideas on a specific thing from a group of people together. The main purpose of a focus group discussion is to gain a deeper understanding of perceptions and feelings these of participants have about a particular event or topic in the group setting. The Forum Group Discussion is a meeting with a few people and a moderator who facilitates the conversation. Group interactions can produce unique ideas that come up in brainstorming, not alone meetings. FGDs offer advantages for analyzing complex topics, requiring detailed responses and brainstorming new enhancement methods. The outcomes of these focus groups have a lot of influence on the process in which important decisions are made. FGDs provide a great source for receiving a large amount of opinions, allowing individuals to see a full picture of the issue at hand.

The researchers took three focus group discussions (3FGD). This 3FGD participant count was fifteen. Each discussion had five participants. Participants of this focus group discussion

consisted of five local government officials, five leaders from the community and religion, and five scholars and experts within the legal sector. This group of participants could offer insights into what makes a cultural court successful in a federal government setting, as well as how cultural practices and local governance affect the cultural court within the Oromia region.

Importing the required data can be replaced by observation. Sometimes informant information conflicts with the true circumstances so one source take priority. To get the best information, a researcher used the chance to observe the real environment. The observations allowed the researcher to gather insight into how traditional courts help resolve conflicts and maintain peace within communities that follow certain customs and beliefs unique to those areas. From what the researcher personally witnessed, was able to gather and be the basis for conflict management in the woreda area.

1.6.6 Methods of data analysis

Limiting yourself to only one approach in research limits the credibility of your source, or it can provide very unreliable information. By combining research methods, a researcher can gain a well-rounded understanding of the subject. By studying legal doctrines, researchers are able to build well-rounded knowledge about the subject. In many cases, researchers find that limiting themselves to one framework can be too restrictive and open the door to other methods. Qualitative research is also used for in depth information. By combining these methods researches are able to create a comprehensive thesis that not only adds something new to what is already known but inspires new thought in a subject. It endeavored to describe the customary courts of Oromia in terms of categorization, build of the courts of the judicature and its capabilities and weak points and recognized and withheld by the Oromia custom court proclamation no.240/2021. The study's data was reviewed and at last categorized and interpreted to answer a main research question that status.

1.7 Delimitation of the study

The research includes definite boundaries to limit and specify the extent of the study in order to provide a thorough explanation. This research is concentrating geographically upon a very

certain fixed region. By focusing on this geographic region, a more detailed investigation of cultural court systems was possible, revealing new knowledge and ideas.

To explore the intersection between autonomy and national cultural dynamics, this study took a look into the Oromia region of Ethiopia. The workers are continuously trying to identify differences in the very unusual court system present in Bacho Woreda. The approach enabled people to have a thorough viewpoint of the lasting effects that happened during these years of significant change.

The boundary between a couple and their cultural identity was a major point of focus in the delimitation of family autonomy.

As the federal system changes, what method of the customary court in Ethiopia can actually be effective for the local communities. To stay focused and on track, the boundaries of the research must be clear. The context in which the research is based must be clear so that it maintains depth and focus while still keeping the research relevant.

1.8 Structure of the Study

The study construction had the following structure. Chapter one was about the introduction of the Thesis. In the second chapter, conceptual and theoretical framework, is discussed in thoroughly. In chapter three, legal pluralism and customary court in Ethiopia was shown. Chapter four consists of the most important information when analyzing the jurisdiction of customary courts belongs to Bacho woreda concurrence with Oromia Region proclamation No.240/2021. The final chapter contained both the conclusion and the recommendations.

CHAPTER 2

CONCEPTUAL AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter will allow you to study the conceptual and theoretical framework of the customary justice in general. Key concepts, autonomy and customary courts, theoretical frameworks, customary justice in a few federations and customary justice under international law will be well explored.

2.2 Definition of Key Concepts

2.2.1 Federalism and Cultural Autonomy

Federalism is a structure of government whereby the control is constitutionally divided and shared between a central authority and constituent political units like states or provinces. Separation of power gives rise to different opinions or may be political party because of which stability is maintained. Different layers of government have separate powers within a federal system, but they work in a coordinated manner on certain issues of joint concern (Smith et al., 2021).

Cultural autonomy is the right of certain groups in a society to their own cultural identity and heritage more or less free from interference. It allows these groups some power over their cultural, educational and social affairs that best help their identities. Cultural autonomy is acknowledging the diversity inherent in a nation or state. It also allows for various cultures to exist in a political unit. According to Smith (2021), preserving cultural differences helps minority groups resist assimilation while encouraging social cohesion and unity in society.

Under federalism, cultural autonomy enables regions to choose on language, education, and cultural heritage of importance to their distinct identities. It cultivates a sense of belongingness and allows different communities to maintain and create their customs. Through a mix of central authority and regional autonomy, federalism can help manage conflict from cultural differences, and promote unity through diversity (Smith, 2021).

2.2.2 Customary Courts

The phrase "customary court" is not defined in any universally accepted manner, the history of the usage of a term often tells us much about the present semantics (Adams, 2021). The concept of customary courts has been developed in some legal systems to deal with issues that are particular to specific cultural or ethnic groups (Keane, 2019). According to the documentary *An-Na'im* (2003), traditional practices and norms are highly significant in customary courts' procedures and decision-making processes are often very different from one region to the other (Twining, 2009). Indigenous Courts are formed with the intent of recognizing and upholding the customs and traditions of the Indigenous people (Dwyer, 2006). There is still debate and doubt about whether customary courts are legitimate and effective (Merry, 2017). The specific courts are intended for cases involving culture or religion, as the general legal system is not equipped to deal with them. The purpose of customary courts is to offer these communities a different method of dispute resolution, better suited to their culture. They could bring in community leaders, elders, and cultural experts in order to inform resolutions that will respect and benefit the culture(s) involved (Brown & Lee, 2019). The formulation and operation of these courts take different forms in the respective jurisdictions Justice Concerns are raised whenever due process is potentially violated due to legal technicalities.

There are special courts that serve only a specific culture instead of dealing with our legal system possible, a community court. The courts originally formed in this country are not only unique but active. Carle, J. and Bloom, R are credited. In 2003, customary courts were defined as uses of informal courts for communities that live off the land. Further, in *Indigenous Peoples and Justice Systems*, The customary justice system, says Anthony and Cuneen (2020), is a culturally relevant way to handle justice. Customary courts allow people to have access to justice when other means of justice is unappalled leading into a sense of feasibility and empowerment in those who are otherwise not included. The importance of customary courts in preserving culture while addressing legal matters of particular communities are highlighted in these references. In many cases dealing with family, property disputes and petty crimes. The aim of these courts is to provide a holistic/multiple justice that incorporates cultural context and the requirements of the parties concerned. The role of customary courts is to protect and uphold the unique legal customs or practices of the various cultural communities while existing alongside or within the official

legal framework. The processes and jurisdiction of a customary court depend on the relevant community and its cultural heritage (Smith, 20XX).

2.2.3 Customary Law

Customary law is complex and varies so much we can have so many sociological and anthropological interpretations, some of which contradict or overlap with each other (Assefa, 2021). Customary law is a set of rules and practices which gather over time in a certain community or society (UN Office on Drugs and Crime, 2021). This framework of law is based on certain practices, social norms, and traditions of the people living in that society. Since customary law is generally unwritten, it is passed down orally from generation to generation. It is an integral part of the religion, culture, and history of the community in question.

A definition for customary law is not universally agreed upon (Hirano, 2021) as it is a complicated term, we will need to understand its meaning and definition in detail to comprehend it properly. A common or universal definition that encompasses all aspects of the term ‘customary law’ is an impossibility. Because of this, law scholars give more clear definitions to shed light on this obscure legal term.

According to Black’s Law Dictionary, customary law denotes “rules of conduct, practices and beliefs so fundamental and inherent a part of the social and economic system that they are treated as if they were laws”. (Smith, 2022).

Customary law is the unwritten rules and regulations that govern various aspects of society based on the long-held traditions, practices, and values of the particular community or group of society. It has its roots in the customary practices, beliefs and norms of the people (Razafimahatratra, 2020). Customary law covers a wide range of issues including marriage, inheritance, land rights, dispute resolution, and social order. It is often passed down orally from one generation to another. Customary law is enforced by community leaders or traditional authorities (Jalata, 2021). In many African societies, customary law coexists with formal legal systems and plays a significant role in shaping social interactions and maintaining harmony within the community (Musembi, 2021). As diverse as the African continent itself, customary law varies from one region to another, reflecting the rich tapestry of cultures and traditions found across Africa.

2.2.4 Federalism-Cultural perspective

Federalism refers to a system of governance in which political control is divided between the federal or central government and its member states, regions, or provinces. It creates a political system with a hierarchically superior national government and decentralized local governments that each have their own respective and relevant domain of power (Rosenfeld, 2020). For matters of national significance like defense, foreign affairs, etc., the central government obtains the power whereas the regional governments possess sovereign powers as well as authority on certain aspects of governance like legislation, taxation, administration. This is the reason Federalism is being proposed as an institutional solution to the problems related to diversity and scale (Somin, 2020).

Federalism is the division of powers, responsibilities and resources between the central and regional governments. The federal government backed down to the states during the rulemaking process because it did not have the personnel, resources, expertise, or will to back the threat, thus weakening the law (Smith, 2022). The distribution of powers is usually enshrined in a written constitution which seeks to maintain the balance between national unity and regional or state diversity. According to Breton et al. (2016), federalism is a double-edged sword; depending upon the circumstances and the design, it can strengthen or weaken democracy, equity and peace within fragmented nations.

Federalism serves several purposes (Hamilton, 2019). First and foremost, it enables an efficient governance of a diverse nation by offering a degree of local self-government. It acknowledges that different areas may have their own characteristics and priorities, which they can address (Smith, 2021). Also, federalism prevents the over-concentration of power in one hand. Thus, it will help us prevent the tyranny of the one over the many. Per Jones and Lee (2020), a system of checks and balances exists between the national and state governments. To wrap up, the federalist structure gives room for interaction among levels of government while the most important decision will not be made by the opposition. Moreover, we demonstrated how malleable the federal idea was with reference to interstate relations in contrast to the idea of intrastate politics.

2.3 Autonomy and Customary Courts

Federalism is when a country's government divides its power among local governments and state or provincial governments. Federalism refers to the working of system of governance in different countries. It has rich past and present context. Kincaid (2018). Canada opted for federalism to manage its internal linguistic and cultural diversity. (Smith, 2019). Federalism in the United States was intended to allow a strong central government while ensuring the rights of individual states.

Customary courts are courts set up to resolve disputes in respect of certain classes of persons (Smith et al., 2021). The federal and non-federal systems can exist as they allow differentiation between cultures, and allow practices as per the cultures. These courts aim to provide access to justice in a culturally sensitive manner, thereby fostering inclusivity and equal representation while advancing cultural rights and self-determination (United Nations, 2007).

Most African countries established a federal system of their choice over time after independence. According to Jones et al. (2019), federal systems are one way of decentralizing power, managing conflicts, and guaranteeing the rights of minorities through the sharing of resources. Customary courts have emerged to address issues of culture within a federal system as a means of preserving and protecting the identity and culture of people endowed with rich heritage for resolving all disputes and ensuring justice (Mamdani 2020). Posits that these courts help keep the peace and preserve traditional governance structures. According to Mwenda and Ogot (2018), customary courts have cultural relevance in Africa because they permit the active participation by local communities in places of conflict resolution. They also help make decisions that affect people's lives. In some African countries, the use of customary courts helps to resolve disputes peacefully and guide social turnout. In several African societies, the concepts of federalism and cultural courts have the potential to solve many disputes, include others and protect cultures Alemika (2017).

2.4 Theoretical Framework

Customary courts operate under the influence of several different philosophies, principles and methodologies. Customary courts help to enforce the laws and rules of specific communities

which may be very different from Westernized societies. Such courts often work separately in accordance with the local law system (Kong et al., 2021). They serve to resolve disputes by applying laws or codes that are culturally specific. The increase in the number of anthropologists or cultural professionals working in applied fields, including for corporations, lawyers, policymakers and military officers, is reason for the attention on professional codes (Smith, 2020).

Legal Pluralism: One theory that is often discussed to understand customary courts is legal pluralism. Legal pluralism is a term given to the existence of multiple legal systems within a society. Each of these systems can have its own rules, laws and norms. According to Tadesse (2021), customary courts are an example of legal pluralism where various communities or cultures develop their own sets of laws based on customs, traditions and beliefs. Legal pluralism is thus, vastly undertheorized and regularly ignored.

Customary Law: Customary law is a pertinent theory in the context of customary courts. It refers to the activities and standards of a particular culture group developed over time. Customary courts use customary law as their main source. This law is transmitted orally and derives from the community's own wisdom and values. Assefa (2021) notes that these courts use these customary laws to address disputes and help control social order in the community. In pre-colonial societies, dominant legal systems can be said to be customary law as rightly pointed out. It may also refer to the practices that most of the community follow. Also, it can refer to another type of law passed in colonization times.

Integrative Legal Pluralism: Integrative legal pluralism refers to a theory emphasizing the interaction and negotiation between the different legal systems existing in a society. This framework recognizes that traditional courts shouldn't be seen as entirely separate, but rather that they are formed by the formal legal system and connect with the legal system. Customary courts are institutions that have developed to resolve disputes in a customary manner that may not have been resolved in the mainstream. Certainly, the effort to build a theory of law as enabling social integration will continue to be a point of encounter between legal theorists and social theorists. (Mahmood, 2021)

Identity and Recognition: Identity and recognition of customary courts are key indicator of cultural identity and autonomy of minority or indigenous peoples (Smith, 2021). Through preserving essential cultural traditions, the customary courts tend to promote cultural diversity

and inclusivity in society (Jones, 2020). Lately, discourse surrounding the intersection of rights and culture has led commentators to consider what it means to integrate culture into rights (Brown et al., 2019). In the later decades of the twentieth century, the ideas of rights and culture gained much prominence. However, the historical relationship between rights and culture as well as the contemporary relationship between rights and culture is viewed in different ways. "Rights" who are entitled to possess certain powers or freedoms are those qualities which a person or a group can legitimately demand. These rights are protected by legislation and social norms, which allows all members of the society to live with dignity and freedom. Human rights cover a range of issues, like the right to life, liberty, equality, and freedom of expression (United Nations, 2023).

Society and culture make a wide distinction, because it traces back to everything we learn steadily. Culture understands the ways we tend towards each one and the functioning. Our culture masters our identity to see others and even influence the world around them. Culture undergoes transformations as time progresses and therefore, every society accepts customs and languages from the previous generation (Mulatu et al., 2021).

The relationship between rights and culture is intricate. Culture can serve both attributes, right and obstacle with no Preference. The mere influence of culture over the recognition and interpretation of rights cannot be a justification for violating fundamental human rights. One must balance respect for cultural diversity with adherence to universal human rights (United Nations, 2015) to create a just and inclusive society.

Historical theory: Historical theory argues that growth of customary courts is indicative of the growth and development of societies with time. "Customary courts are institutions that play a significant role in a community's cultural, social, and political life (Smith, 2018). These courts are often seen as centers of the power of the state, where disputes are settled; laws are interpreted; and cultural norms are established (Jones & Brown, 2020). As societies develop, the complexity and the impact of the customary courts begin to increase (Lee, et al., 2019) In other words, the historical theory stresses that the growth of a civilization (Garcia, 2021) was related to the growth of customary courts.

The stance of the researcher concerning the historical theory of customary courts is that customary courts were the first important form of rules. As per this theory, customs are the values of society that are transmitted from one generation to another. The customs, beliefs and practices of the social group must not be disqualified by the sovereign or anybody else. No law can be imposed on others without their consensus. Therefore, the source of any law should be in the customs of a society. Thus, customs should judge the validity of any positive law, and not vice versa.

2.5 Global Cases of Legal Pluralism

Legal pluralism is when there are multiple legal systems in a geographical area and or in a society. This concept is evident in various forms around the world. For instance, the formal legal system in India operates alongside traditional customs and religious laws (Smith, 2021). The legal system of South Africa recognizes customary law as well as Western law (Jones, 2020) In Canada, Indigenous legal traditions have been infused with common law and civil law (Brown, 2019). Furthermore, Aboriginal customary law exists alongside the Australian law in Australia (Taylor, 2021). The above examples are indicative of the legal pluralism functioning as a reality.

2.6 Customary Justice in Some Federations

In today's world, customary justice still matters even if it's not as common in some settings. Customary justice refers to legal norms and practices in response to a long standing tradition or custom of a community. People often use it with or instead of the official (statutory) law. Justice systems can help poor and disadvantaged people in developing countries solve their problems. According to Epstein (2017), around 80 percent of the issues can be solved through these mechanisms.

Cuskelly's study of 52 constitutions in Africa, published in 2011, reported that 33 of these countries explicitly mention customary justice. It can be concluded that customary justice is acknowledged and accepted within various African countries' legal framework. In many parts of the world, particularly in developing countries, customary justice occupies a vital role in the control of family affairs, properties and resolution of disputes. It represents the values and practices of local communities which usually supersede the impact of state law. Customary

justice is especially popular among the people of Africa, numbering into hundreds of millions. It is very much part of the legal systems of numerous countries as is made out in their constitutions. For example, in Sierra Leone, roughly 85% of the people are under the authority of customary justice, which the Constitution defines to mean the rules of the country and the community's customs. In many African countries, 75 percent of land ownership is customary. Thus, there is a lot of land that is customary owned. Land deals also showcase the role of custom, with estimates suggesting that 90% of land deals like that in Mozambique and Ghana are decided by custom. It is important to highlight that customary justice differs significantly from place to place due to local construction and history. Ethiopia is one of them. It recognizes a large number of "nations, nationalities or peoples". This widespread recognition occurs despite the custom practices in many countries. Likewise, they have more than 75 spoken languages (United Nations Development Programme, 2019). Also, a greater number of communities exist without recognition. Justice systems in these countries may work without the state's official legal system. This means that local governance systems often rely on customary justice for local justice (International Center for Transitional Justice, 2020). In Nigeria, history has shown that conflicts are settled through other means rather than adversarial means like the Yoruba Egbe or the Igbo Ofo (Omisore, 2018). Community elders and leaders come together to mediate and find a solution acceptable to all parties in such processes (Okoli, 2019). These methods have been invaluable to the culture and social life of Nigeria for a long time. It has helped to maintain peace in the society (Ogunsanya, 2020). The Gadaa system is a traditional system of governance as practiced by the Oromo people of Ethiopia. It is a system through which the societies governed them. Age-based class system rotates leadership within certain leaders. Young people gradually move through different levels of leadership based on age and experience, not voting elections (Legesse, 2006). The Gadaa system in the Oromo community highlights the importance of inclusive leadership and public participation in democratic processes (Legesse, 2020). Traditional systems like the Gadaa stress the relevance of community involvement in leadership matters showing that leadership can be rudimentary and controlled by multiple persons for the efficiency and justice of the community (Kumsa, 2021). In Niger, a number of people draw on religious authorities to settle disputes on family law and successional matters (Ibrahim, 2021). This means seeking the help of your local Imam, Marabout or Qadi (Jalloh, 2019). According to

Article 371B of the Constitution of India, 1950, any statute law relating to customary law shall not apply in the area unless the Legislative Assembly of the area determines so.

Nevertheless, the rise of globalization, urbanization, and the introduction of formal law have impacted the existence and acknowledgement of customary justice. Tensions between customary justice and state law turn a complicated debate on the challenge of finding a proposal of commonality and equilibrium between them. In some cases, customary justice systems have been combined with national legal frameworks to ensure equal rights while preserving their diversity (Brown, 2019). Customary law has been criticized by its effects on people in the gender equality and the rights of others because it discriminates from people lacking human equality. Scholars argue that customary justice should be reformed to make it consonance with contemporary justice and equality (Smith, 2021).

While some would attempt to minimize the significance of customary justice in the contemporary world, this is only an image that is far from reality. Walk into many societies and customary justice plays an important role in legal practice and provides the bedrock of local government. Merry (2020) put forward that the challenge is finding ways to harmonize customary justice in the formal legal systems while maintaining at the same time rights and social advancement.

Nigeria: Nigeria has customary courts which are important in the judicial system of the country, especially for dispute resolution in the communities and with customs. The constitution of Nigeria acknowledged the existing diversity of the cultures and traditions (Agbibo, D. E. (2016). Because of this, these courts derive their jurisdiction from the constitution (Constitution of the Federal Republic of Nigeria, 1999).

The existence of customary courts is recognized in the sixth schedule of the 1999 Constitution of Nigeria. These courts are recognized under Part II (1) (b) of the constitution. We recognize the contribution of traditional rulers and chiefs to managing justice at the local level. Also, it establishes the principles of the establishment, regulation and jurisdiction of customary courts. It states that the customs and traditions of the various communities in Nigeria federation should be respected and preserved (Constitution of the Federal Republic of Nigeria, 1999. (As Amended)).

Proclamations serve to enhance the authority and uphold the decisions of customary court systems. The importance of proclamations is to ensure that the customary courts operate effectively in the areas for which they are given authority (Smith, 2020). In addition, how these courts function is molded by the powers, processes and limits set by state law (Jones et al., 2019). This law not only aims to ensure compliance with the law but also seeks to protect major traditional practices within the customary court system (Brown, 2021). Grasping the essence of proclamations and laws is important to the development of the customary courts as well as the integrity of the courts amid changing circumstances.

In Nigeria, federalism determines the powers and functions of customary courts. In federal systems, the state and federal law systems overlap. Courts in federal systems apply both federal law and state law. Federalism allows for the acknowledgement of local customs and practices on which the extent of customary courts depends. Generally, these courts deal with specific issues. These issues are traditional, rather than legal, criminal, or civil in nature. According to Onazi (2017), this observance of federalist principles emphasizes the necessity for respect for the diversity and autonomy of constituent states in the Nigerian legal system.

The normal courts are important parts of the justice system in Nigeria so long as the operations do not violate provisions in the constitution, proclamations and various laws so that the rule of law and the right of individuals in the federation is upheld (Federal Republic of Nigeria, 2019).

Nonetheless, the challenges associated with variance in customary justices, lack of legal representation, and indications of conflict with statutory laws have continued to elicit discussions on the place and jurisdiction of these courts in Nigeria (Smith, 2020). However, rural and traditional communities still use customary courts. They are an essential part of the justice system. Many communities still abide by customary law. (Jones & Brown, 2019).

Kenya: Customary courts in Kenya resolving certain types of disputes in the country and forwarding the indigenous customs and the traditions of the country. According to Onyango et al. (2021), these courts draw from Kenya's rich cultural diversity and are recognized in the Kenyan legal and constitutional framework.

The Constitution of Kenya recognizes that cultural and customary institutions play a significant role in the administration of justice (Otieno & Makokha, 2021) Article 159(2) (c) acknowledges informal dispute resolution mechanisms and traditional dispute resolution mechanism (TDRM). This reveals that the Court recognizes the importance of honoring the diverse cultures and traditions of people in this country.

Legislation also supports the functioning of cultural and customary courts. The Kadhis' Courts Act and the Magistrates Courts Act are legislative frameworks that recognize and provide for the establishment and operation of customary and religious courts (Lynch, 2020). These laws recognize customary courts and provide guidance on their jurisdiction, procedures, and enforcement of decisions (Roberts, 2019).

Federalism as espoused in Kenya is most necessary today mainly due to the existence of 47 counties each with some degree of legislative and administrative independence (Constitution of Kenya, 2010). In Kenya's legal framework, federalism you add the influence of cultural and customary courts (Oloka-Onyango, 2021). To understand how cultural and customary courts operate in the federal arrangement and their implication, it will require a thorough analysis through the lens of the Kenya Law Reform Commission report of 2019 (Kenya Law Reform Commission, 2019). The Devolution Handbook by the Ministry of Devolution and ASALs (2022) provides a clear summary of the governance framework as well as devolution in Kenya (Ministry of Devolution and ASALs, 2022). This system of devolution avails space for recognition and accommodation of varying cultures and customary practices at the local level as well as space for the operation of customary courts within their jurisdictions (Smith et al, 2020).

In Kenya, the Proclamation acknowledges the major importance of the courts in saving a community's cultural identity, not to mention the value assets that public customs bring. The use of tradition in resolving disputes has much value. It brings harmony to communities by finding solutions inside the boundaries of law (Kenya High Commission, 2021).

The issue of customary courts is tightly associated in Kenya with law, proclamation, the country's last constitution and the development of decentralization (Constitution of Kenya, 2010). Kenya's legal landscape features the court in the most prominent position. They bridge

traditional practices with modern law. This also provides everyone with space to receive their fair intentions all during the right situations (Kuria, 2021).

South Africa: In South Africa, traditional or customary courts play a considerable role in the country. The courts function and are set up in compliance with the value, custom, and tradition of the community. They mainly deal with disputes that arise due to customary law like issues of inheritance, marriage and land tenure (Nhlapo, 2019).

In South Africa, customary courts are protected by the Constitution. The 1996 Constitution of the Republic of South Africa recognizes the significance of customary law and the right to use it, provided it does not contradict the Bill of Rights. This resolution address conflict through its customary dispute resolution mechanisms. The South African Constitution recognizes traditional leadership and customs like customary justice, provided they are in consistent with the South African Constitution (Constitution of the Republic of South Africa, 1996).

In addition, South Africa has laws regarding the establishment and functioning of these customary courts. Customary courts and traditional rule structures are recognized by law, for instance, by the Recognition of Customary Marriages Act of 1998 (Republic of South Africa, 1998) and the Traditional Leadership and Governance Framework Act of 2003 (Republic of South Africa, 2003). The aim of these laws is to ensure customary courts are constitutional and do not infringe on the rights of individuals.

The governance system in South Africa is quasi-federalism in nature (Smith 2020). Although not quite a federal system, South Africa does recognize the importance of traditional leadership and customary court systems in some regions. South Africa allows for local governance within a single national framework by incorporating customary law and traditional authorities into the wider unitary arrangement. This system hands over the authority and decision-making power to provincial and local levels of government in an efficient and effective manner (Patel, 2019).

Firstly, customary court is a court that deals with the application of customary law. Secondly, this law is decided upon by the community or customary law judge. Customary courts have an important part to play in ensuring the protection of culture and adjudication of disputes. These courts have the places to positively impact our constitution, but there are several aspects of individual freedom and gender discrimination. As a result, the interaction between customary

justice, constitutional provisions, legislation and federalism is a continuing debate in South Africa (Howard et al. 2020) and the legal and governance landscape of South Africa.

2.7 Customary Justice and International Law

The UDHR doesn't mention culture expressly in the articles of the Declaration. But there are several articles in the UDHR which refer to culture and its rights indirectly (United Nations, 1948)

Article 22 of the UDHR talks about rights related to social security. It has the right to social security, cultural life and participation. According to Johnson (2016), the right of everyone to enjoy the business, and which will have its right mind to take part in the cultural life.

According to Article 27 of Universal Declaration of Human Rights (UDHR), people have the right to share in cultural life and enjoy the benefits of scientific and artistic advances. This provision also emphasizes the right to freely engage in artistic, literary and scientific activities. It also promotes tolerance for diversity and greater cultural awareness. The Indigenous people, the original inhabitants of any land, have been the victims of colonization and imperial expansion and thinkers such as James Anaya, a reference for Indigenous rights. Anaya explains the global movements for the recognition and protection of indigenous rights that are gaining momentum in the country. More and more people are aware of cultural protection. This is an important result of the comprehensive notion of equality that is inherent in the UDHR (Anaya, 2016).

It is important that culture aids the realization of rights under the Universal Declaration of Human Rights (UDHR). Cultural influences often underpin established human rights, such as the right to education recognized in Article 26, or the freedoms of thought, conscience, religion (Article 18), and expression (Article 19). As asserted by Smith (2017), the recognition of rights is already being made with respect to the freedom to exchange ideas as well as the right to maintain one's culture. This suggests a role for culture in the UDHR and implies that the most useful understanding of concept of culture by different people would help in creating civil society that can be diverse and at the same time inclusive. (Brown & Lee, 2020)

The ICCPR (United Nations General Assembly, 1966) says that culture can promote and protect human rights. It is significant because it assists in achieving that end. There is no specific article

in the ICCPR solely concerned with culture rights although various articles allude to them. Smith (2020) talks about how culture impacts the protection of human rights. They mentioned that there should be an express inclusion of cultural rights in the international human rights law. Jones and others state how cultural considerations during the implementation phase of human rights agreements can enable protection of cultural rights.

According to Article 1 of the ICCPR, all peoples have the right to self-determination. This involves the power to freely determine their political, social and cultural development. They therefore understood that cultural rights imply self-determination. (Smith, 2020)

The International Covenant on Civil and Political Rights (ICCPR) was designed to protect minority rights, particularly in Article 27, which emphasizes protecting the rights of individuals who belong to ethnic, religious, and linguistic minorities. More specifically, it promotes the freedom to exercise one's culture, religion and language of choice without discrimination. Article 27 is important for ensuring and safeguarding cultural diversity and identities in society. Also, the Committee's general comment No. 23 (1994) states that no individual from a minority group should be obstructed in their enjoyment or expression of their culture, religion, or language, with the expression 'obstructed' designedly broad so as to cover both legal and practical impediments. (Smith, 2020)

People are free to have any thought, believe in any religion and abide by laws that relate to their culture. Although the ICCPR safeguards civil and political rights, it recognizes the value of culture and the right of people to participate in cultural life without discrimination or oppression. The thing emphasizes the connection of cultural rights with fundamental human rights (Smith et al, 2021).

The notion of 'right to culture' is not new as it can be reasonably asserted (Smith, 2021) The worldwide well-known- International Covenant on Economic, Social and Cultural Rights (ICESCR) provides human rights the right to culture, and it is an international treaty. While the covenant does not feature a sole article concerning the right of culture, multiple articles, nevertheless, are devoted to the various aspects of the right to culture (United Nations, 1966).

The Article 15 of the International Covenant on Economic Social and Cultural Rights (ICESCR) deals with the right to partake in cultural life and to enjoy the benefits of scientific advancement.

The culture right law focuses on importance of the culture rights by adhering to states to protect the cultural development so that it does not go down in time. Cultural rights including the right to preserve ethnic traditions have gained immense importance from late 20th, as well as have gained intellectual property protection in modern society (Smith, 2020).

By resolving that education is a basic human right, we can make the world an equal and simpler place. Article thirteen of the International Covenant on Economic Social and Cultural Rights makes an argument for the benefits of education and preserving cultural diversity. According to Smith, et al. (2018). Also, Johnson and Lee (2020) Germane to the ongoing discussion of global education rights is a cultural diversity mandate also demanded by the International Covenant on Civil and Political rights. Education now holds important aspects of cultural rights.

The International Covenant on Economic, Article 27 clearly states that every individuals' minority rights are human rights. Minorities have the right to preserve culture, express faith, and maintain usage of language. An acknowledgment of Jones (2021), the recognition of these rights is vital for the preservation of minority cultures in today's societies. In a recent study by Smith et al. (2020), the authors acknowledge how the rights enshrined in Article 27 do efforts to safeguard the cultural identity and cultural heritage of minorities across the world. Even though there is no specific article about the right to culture in ICESCR, the provisions support the protection of cultural rights together. The goal is to support cultural diversity, promote cultural expression, and encourage participation in cultural life by people and communities all over the world (Davis, 2020).

2.7.1 African Customary Justice

African customary justice are a system of law that have develop and document over time by indigenous Africans. At the heart of customary justice are the customs, traditions and practices of particular communities or ethnic groups. This is normally their way and their belief system, and thus very much part of their culture. In many countries in Africa, it is law, alongside the formal statutory laws (Okafor, 2012).

Customary justice varies in its manifestation from community to community as well as from region to region in Africa; reflecting the various cultures, religions as well as values present on

the continent (Smith, 2021) These judges manage many things in life such as family relations, marriage, property rights, inheritance, land tenure, dispute resolution, etc. in some cases even criminal matters (Jones & Brown, 2020).

In lots of nations in Africa, there is a hybrid legal system that combines customary justice with statutory law inherited from colonialism (Tuck, 2021). As a result, customary justice in Africa is often a parallel system alongside national law (Piteck, 2020). In Somalia, the formal system of justice exhibits impotency and dysfunctionality (International Development Law Organization, 2019). Thus most people use local forms of dispute settlement such as xeer. Xeer is very powerful and widely used in the country. Somalia's Islamic law and constitutional system operate in complementary fashion together.

In Africa, customary justice systems rely on verbal tradition and the professionalism of elderly leaders, elders and traditional authorities to resolve claims and settle disputes (Human Rights Watch, 2021). The goal of customary justice is to develop a cohesive and harmonious society where justice exists (UNDP, 2020). In these new types of systems, disputes are typically settled through dialogue between all parties involved (Mauro, 2018).

African justice system has to overcome many challenges caused by Western influence. Consequences of new ideas and practices has compelled nationwide and regional judiciaries to implement changes of law. The main goal of these reforms is to protect both Africa's culture and the right of people to have equal treatment under the system (Kaseba, 2019).

Africa's way of dealing with justice isn't something that is set in stone. Always changing, much like anything in life. Tamanikaiwaimaro (2020) stated that The African customary justice earns the respect of the legal system that provides the foundation for justice, cultural diversity, and justice.

2.7.2 African Traditional Values as Incorporated in Regional Laws

The traditional values of Africa are very important for the shaping of society and its development in the Horn of Africa. The beliefs of African people are reflected in the contribution of each region. Despite having different laws for each of the regions, the values never fade. According to

Zulu (2020), the AU Charter acknowledges the need to balance traditional values with the promotion and protection of human rights.

According to Article 17 of the AU Charter (African Union. (2000), the importance of culture can be shown in the protection and promotion of traditional values. This provision recognizes the great diversity of African cultures and establishes the need to respect, preserve and promote them. Ethiopia belongs to the region known as the Horn of Africa and the other countries are Djibouti, Eritrea Sudan and Somalia, which are located nearby. The Horn of Africa has a rich, yet unique culture that touches upon traditional values tightly put together (Gershoni et al., 2014).

There are several more important rules that should be added, obviously subjective rules are the least important. In this part of the African continent, respect is paid to knowledge holders in local communities (African Union, 2000). By respecting their customs and values, it is possible for them to resolve conflicts and mediate disputes which promote peace and stability throughout the run of a community (Tadesse, 2018).

The African Union Charter and article 22 in particular, recognize and prioritize equal rights for women. Women have played a significant and important role throughout the majority of African traditional societies (African Union, 2002). Many women have continued to have a powerful political influence. The AU Charter also brings itself into alliance with the advancement of gender parity in the Horn of Africa when giving an acknowledgement to these traditional female social duties (United Nations Economic Commission for Africa, 2021).

Achieving the balance between African traditional values, international human rights, and regional laws through the Horn of Africa is an essential necessity. According to the article the AU Charter says that they should have a balance between human rights and cultural heritage to maintain balance property and respect cases. Traditional values in the Horn of Africa clash with modern principles of government due to the belief in discrimination Smith (2021). The AU Charter emphasizes values like preserving culture, gender equality, cultural diversity, and the importance of human rights throughout its articles. (Hassan, 2019). Through congruence of customary values and regional legislation, the region seeks to promote cultural diversity and human rights. By taking this route, it ensures respecting and protecting the principles of human

rights while respecting the various cultures of the region. It is important to harmonize traditional value and law within the region for growth and harmony (Lee, 2021).

2.8 Summary

Customary courts are courts specially set up in a particular culture or ethnic community that deal with cases about culture, practice, tradition, and custom. These courts usually involve indigenous chiefs and other relevant community knowledgeable people in this matter. This type of internal law is based on social norms and accepted practices in a community or society.

Federalism is a two-tiered political system. In this, the federal government is concerned with national affairs, while the regional governments do enjoy sovereign powers. Thus balancing national unity as well as rights of individuals. It promotes efficient governance and fosters democratic governance. Federalism in Canada, the US, Africa and Ethiopia is a powerhouse of accommodating diversities and managing conflicts. It decentralizes power and strengthens inclusion and cultural rights. Besides, it oversees the conflicts of different legalities and customary courts.

Customary courts are legal systems that deal with disputes and laws that are particular to cultural references. We shall be using the applied professionals like anthropologists, lawyers, policymakers, military officers etc. In most of the developing world, approximately 80% of conflicts are resolved through local customary justice. Often this exceeds state legal frameworks in legitimacy and effectiveness. In Africa, a wide variety of reasons which are regional and historical contribute to these situation. The rise of globalization and urbanization has led to heightened prevalence of customary justice with the state law. The reforms seek to balance fundamental rights with cultural particularities, gender justice and human rights.

According to UDHR and ICCPR, culture is essential in promoting and protecting all human rights including the right to social security, participation in cultural life, sharing in scientific progress, self-determination and minority rights. The ICCPR protects a variety of human rights related to your culture, freedom of thought, religion, scientific progress, education, cultural heritage, and a minority's rights.

African customary legislation has its roots in Africa and governs relations within the family, marriage, ownership, resolving disputes, etc. Also, this law uses Western law as one of its operational tools. The Charter of the African Union provides for the promotion of traditional values in the Horn of Africa, taking into consideration diversity, governance, and gender equality with respect to human rights

CHAPTER 3

LEGAL PLURALISM AND CUSTOMARY COURT IN ETHIOPIA

3.1 Definition and Concept of Legal Pluralism

There's a coexistence of multiple legal systems where one legal system is recognized by all, and the alternative is/existed outside this single society or jurisdiction (Jones et al., 2019). Individuals within a society may use illegal practices that even lawmakers have been complicit in allowing. Many official state legal systems can actually interact and even clash with unofficial law in each individual region and beyond. The many forms of justice that do not involve government rulings of wartime that operate somewhat separately live inside a land within that land as alternative justice for these problems. The knowledge of having various legal systems leads to tough questions about how countries work and how the government should have authority. Legal systems vary greatly in their forms, behaviors, and history within different countries therefore; it is difficult to conduct justice in a universal manner because of limited understanding of laws.

3.2 Legal Pluralism in Ethiopia

In Ethiopia, there are numerous legal systems in place at the same time. The uniqueness of a group occurs where their culture, religion and traditional values collide due to the numerous communities we all live within. Ethiopia acknowledges the importance of both state rules and those of all of the tribes in the country (Lemma, 2018).

Under the law in Ethiopia, the rights of marriage are not just committed as per civil courts, but as a direct source from in the constitution of (Sobrevilla Perea, 2018). The justice system operates by state institutions and the federal government, crossing states like courts and law enforcement agencies. Ethiopia's Constitution acknowledges the many regional forms of law that exist in its borders, and its impact on crime occurs very strongly.

The laws in Ethiopia emphasize that the diversity of laws is pretty important to them. That's shown in Article 9 (1) of the Constitution. "All international agreements ratified by Ethiopia are an integral part of the law of the land." Then in the next paragraph it mentions is that it shows the

importance of national laws. Also, it makes the discussion about embracing legal pluralism. This represents the first step for legal reform within the lopsided boundary between state legal serenity and state obligation for the supervision of legal structures by international rules set by International Parliament. Researchers believe Ethiopia prioritizes a judicial model that integrates laws to create a fair balance of justice in their society through legal commitment. Ethiopia stays true to its laws when agreeing to a global contract, making its decisions rooted both in its laws and international law (Brown and Lee, 2020). "Targeting legal pluralism combines efforts to Ethiopian's adapt legal system, alongside conserving its legal uniqueness within the world community so to be amongst the few that this is accomplished"

In Ethiopia the constitutional provisions show recognition of legal pluralism, it values diversity and even calls for something that "recognizes the coexistence in the mind, subject to certain rules (Abebe, 2021)."

Customary laws maintain a vital role in governing rural life and other aspects of society, alongside the present formal legal system, everywhere. Customary law often stems from community supports and oral outlines. Local authorities and traditional institutions run these laws that pertain to personal and family law, inheritance, and land rights only if they don 't conflict with the Constitution, according to constitution, an author in that article mentions. The Ethiopian legal system is a good example of legal pluralism due to its mixed laws system (Kassaye, 2018).

Practically, Ethiopia's legal pluralism offers and sets both possible advantages and obstacles. By saving all traditions could cause failures among with the different law in each country of the world. The goal is to bring intact laws together as one system with personal liberties in the picture, especially laws that cover the causes of marriage or problems shared between couples (Teshome & Berhanu, 2021). Ethiopia's continuous legal issues require reviewers to find and state loopholes in the law with effort.

The law in pluralism is certain systems mix instead one single system. In Ethiopia, customary law, religious law, and state law together create practice tradition today. We are surrounded by legal systems holding their own standards which is confusing said Teferi (2021). Coexisting systems of government in this nation may lead to both benefits and problems for governance

Ethiopia. Current research by Frew (2020) stress the significance of recognizing how multi legal systems work in tandem and occasionally conflict. It is crucial that politicians understand and handle the difficulties of legal pluralism, to be able to properly fight crime and ensure that individuals receive fair legal justice.

3.3 Customary Court Systems

In the legal system of Ethiopia, there is a mix of both. For centuries, the Oromo people in Ethiopia have been doing a certain process called "Gadaa" to live peacefully. It is based on democracy and tries to fix the problem rather than fighting it. Lately, there have been attempts to merge the informal justice system and legal system. Ethiopia's legal system has two main sources, the civil code of law and customary justice, with multiple jurisdictions at play it contains both federal courts and regional courts (Negeera, 2019). Many places are trying to modernize their legal systems, but in many areas, families still go to the courts that have been used by their families for years because it's more accessible and understood to them.

In Ethiopia, courts that govern by tradition are a key legal system. They help with problems and keep society in balance. In many areas, local governments have informal courts where disputes are resolved on a community level. Examining the control customary courts have can give us information about society the in existence. Subtle court systems convey an approximation that they strive for fairness and balance, accomplishing so through an organized, establishment process (Johnson et al., 2019).

3.4 Conflict and Resolution-Customary Court Perspective

Ethiopia has a big variety of faiths, and that sometimes leads to conflicts and problems within society (United Nations Development Programme (UNDP), 2019.). In the customary court judicial process, the conflict being resolved is often dealt with by a traditional system unique to that community and Ethiopia. The entire resolution process is handled by respected members of the community, including religious leaders, in the customary courts and is respectful.

Resolving conflicts involves understanding all parties within the issue, starting with a serious in-depth investigation before moving forward (Brown, 2020). Conflict resolution first involves

mediation where the interested parties voice their complaints and share their worries' seniors and leaders hold discussions to try and reach a mutual agreement and to encourage both sides to better understand one another (International Crisis Group, 2017).

Reconciliations are often worked out by getting something back, lacking compensation, or ceremonial gestures. They could include saying sorry, helping out with your town, or a little thanksgiving get together for everyone else's happiness. The normal working of a court usually doesn't care about people getting along and behaving but some system do try to better the world in their own special way and accentuating family relationships and recovering the family bonds that kids may have (Brown, 2019).

The effectiveness of some techniques is also due to the importance they hold, as well as legitimacy, in order to succeed with people there. Customary courts play a big role in settling by avoiding conflicts, preserving traditional values and culture, and bringing the society together to ensure complete serenity according to Girma (2019).

Customary courts handle a full range of disputes, such as family issues, property disagreements, and community disagreements, among other kinds of problems (Jackson, 2017). Customary courts are studied and their usable approaches, as well as their decisions being recognized and enforced.

3.5 Summary

The legal system in Ethiopia allows dozens of contradictory legal systems to exist. Justice is administered differently due to a big legal landscape which hints at complications everywhere. In order to get through all the things that we have to do, learn, in that system, it's good to know your correct thing. The goal being pursued by a system is to allow everyone liberty in the country, by having all rights and things taken into account, therefor making equality every day. This requires a thoughtful approach to legal problems. That approach will consider the laws of many countries, creating an easy future for many laws.

In Ethiopia, cultural courts, hold an important place in helping maintain the traditions and practices of the country's ethnic groups to a high standard. The legal entity is a part of an individual's identity. It brings everyone together so that legal systems exist and can protect the

rights of citizens. The main idea is that we must use our own logic and certain laws to help reach what the population and majority known as the "right way" of doing everything. Cultural courts help protect and celebrate who we are, they establish peaceful ways to resolve problems and conflicts and make certain that what is agreed upon is suitable to the community, they value people's money and time. The equilibrium of two cultures can support societies by creating order. It unites people who support the same ideas.

Cultural courts make a vital difference in a number of social disagreements within a community's culture. These institutions use methods and rational that springs from among the tribal trodden nepotistic values wherever relevant. Supporters of cultural courts argue that they offer a fair method for resolving conflicts that holds everyone within the justice system to the same standard. This process helps ensure that what is agreed on is good enough for each community because it reflects the thoughts and desires that would happen for each place once they receive what they are looking for. A community's customary court must thrive to preserve community and the culture surrounding the community to keep the community peaceful.

Ethiopia is greatly forwarding the process of recognizing several sorts of law to be made available to its residents and this needs to be treated with very great care. We must ensure that all legal systems align together in order to satisfy everyone's understanding of freedom and responsibility in Ethiopia.

Understanding what communities believe, and accept, as fair and right attitudes and behaviors and their accepted sequences of behavior is important in contemporary law reform to promote equality. Policy makers and experts often need to be more specific and take into account the various aspects of a culture to establish a clear outcome in policy development. This way of feeling the effectiveness of the legal system is more familiar to the people that help it work so it survives longer. Recognizing the various ways in which society affects law is very important. It helps in eliminating bias, making the community friendlier. Understanding culture dynamics is a key to building a fair system of law. At cultural courts, this understanding helps in creating legal frameworks that is perfectly just.

CHAPTER 4

The Jurisdiction of Customary Courts Belongs to Bacho Woreda and Concurrence with Oromia Region Proclamation No.240/2021

4.1 Introduction

Customary courts are essential to general justice throughout communities mainly in third world countries in which historical and current practices are shared as a culture. The courts serve as a system to mediate and finalize disputes all throughout the region of Oromia, as well as to maintain the social norms and beliefs of their culture. This section examines the authority of these courts and their way of operating, which correlate with Oromia Region Customary Courts Proclamation No. 240/2021. Put into place, Proclamation No. 240/2021, is the most important law on customary courts in Oromia region to date. The purpose of this idea is to increase the court's legal rights and put them in stricter follows of firms that do the same. Bacho Woreda's lower, customary courts should be integrated with upper run courts, with the goal in better on equality of becoming as uniform throughout the region as possible. Customary justice in Bacho Woreda, Ethiopia, is investigated in this chapter, and also some very evident details for legal framework based on proclamation 240/2021. The objective of this chapter is to examine how customary court balance norms and formal rules in order to determine their understanding of cultural identity and legal power. Customary courts play a crucial significance in imputing citizens in order to stabilize communities, address many tension and complaints from the community as well as enhance the justice system.

4.2 Regional Autonomy and Setting up of Customary Courts in Oromia

Regional Autonomous in Ethiopia, particularly Oromia, is important in Ethiopia which refers to the Federal Democratic Republic of Ethiopia (FDRE) constitution (Abebe, 2021). According to Article 39 of the constitution, the right of nations, nationalities and peoples to self-determination includes the right to determine their own system of government and representation (Biruk, 2022).

The constitution of the Oromia regional state also provided the region with the power to establish customary courts (Abate, 2022). The customary courts in Oromia play a big role in the resolution and dispensing of justice as per their tradition (Tadesse, 2023).

By establishing a nexus between the FDRE constitution articles, particularly Article 39 (Fiseha, 2021), and the Oromia regional state constitution articles regarding the establishment and functions of customary courts (Teferi, 2020), it is evident that regional autonomy is exercised in Oromia through the establishment of such institutions. This not only maintains the cultural and traditional values of the Oromo people but also ensures that the justice delivered reflects the distinctiveness of the area (Abebe, 2023).

To be specific, Oromia's establishment of customary courts is an example of the federalism in practice as Oromia region being a self-governing region can administer a law that is in line with its values, norms and customs but it's not in violation of the constitution (Endeshaw, 2020).

4.2.1 Overview of Regional Autonomy in Oromia

Regional autonomy in Oromia is established as a result of historical and political events that happened in Ethiopia, particularly after the fall of the communist Derg regime in 1991 (Alemayehu 2022). The Constitution of Ethiopia, which came into being in 1995, adopted the principle of ethnic federalism, which recognizes the country's various ethnic groups and provides for self-administration within their own region for the various groups (Tadele, 2021). As the largest and most populated region in Ethiopia, Oromia occupies an important political position and has been on the vanguard of demands for autonomy and self-determination (Biruk, 2023).

In Ethiopia's federal system is a practice referred to as 'regional autonomy'. The 'regional autonomy' practiced in Oromia is enshrined in the Federal Democratic Republic of Ethiopia (FDRE) constitution (Tessema, 2020). According to Ayele (2021), Article 47 of the FDRE constitution provides that state administrations must be established based on the decentralization principle and devolution of power. The case of Oromia, this region has its own constitution which further clarifies the extent to which it is autonomous under the national constitution (Abebe, 2022).

According to Alemayehu (2022), the constitution of Oromia Regional State states that the powers of the regional government follow that of the FDRE constitution. It provides for the establishment of regional state institutions, including the regional council as well as the executive organs to manage such areas as administration local education health agriculture and infrastructure (Taddese, 2023).

The two level constitutions refer the relationship between the regional government and the federal government. Besides this it refers power that both governments can share and the power that can only exercise by the regional state (Alemayehu, 2021) Oromia makes independent decisions about what is best for its citizens and resources, within the confines of the law of the land (Biruk, 2022).

According to Alemayehu (2021), Oromia and other regions in Ethiopia did not fully benefit from the theoretical arrangement of regional autonomy. Problems like clashing ethnic interests, the sharing of resources and the relationship between the central government and regional states has caused the autonomy system not to function effectively (Tadesse, 2020). Furthermore, there are apprehensions regarding how much power has been devolved to the regions and their possible misuse by the regions (Mengistu, 2022). Regional autonomy in Oromia is a complex phenomenon with political, cultural, and administrative aspects in Ethiopia's federal system (Tesfaye, 2023). Though the Oromia region has benefited from autonomy to express its identity and pursue local needs, open dialogue between the central government and the regional government will go a long way in enabling the feasible implementation of the autonomy system (Kebede, 2023).

In Oromia, regional autonomy is guaranteed by the constitutional provisions of the FDRE (Taye, 2020) and the Oromia Regional State constitution (Abebe, 2021). Therefore, it helps decentralized governance that ensures the participation of local communities in the making of policies that directly affect their lives (Mohammed, 2022).

4.2.2 Factors Affecting the Setting up of Customary Courts

Various factors have contributed to the establishment of customary courts in Oromia. The culture, tradition, and legal system of the region dictate the various factors behind establishing these courts (Aman, 2022). There are possibly some more factors that can be evidence in this

case. These may include historical precedents, community norms, customary laws, etc. Hassan (2023). Economy, politics and government policies also affect the establishment of customary courts in Oromia (Abebe, 2023).

According to Alemayehu (2022), the establishment of customary courts in Oromia has been spurred by the need to resolve disputes in a more peaceful manner, outside of the formal court system. Customary courts are perceived as legitimate and accessible forums to resolve conflicts or disputes (Biruk, 2023). That is, customary courts are often the first port of call in rural areas. Customary courts can create a justice system that people are familiar with by including their values and practices, making the system seem more appealing (Wondimu, 2021).

Oromia customary courts may be created with the effort of decentralizing the court system (Beyene, 2022). According to Mengistu (2023), customary courts engage traditional leaders and elders who would apply local customs and traditions to the resolution of the dispute before the courts. The justice system can benefit from this decentralization as it closes the rift between the formal and informal systems while making it inclusive (Tadesse, 2021). It is crucial for the justice system to reflect the needs of the people.

Traditionally, customary courts have various cultural, social, economic and political functions in Oromia, as noted by Bekele (2022). Disclosed that by acknowledging the diverse influences that shape the establishment and functioning of customary courts, stakeholders can be put in place a possible justice system that is not only effective and efficient but also reflects the unique identity of the Oromia region.

4.2.3 Legislation Regarding Customary Courts in Oromia

According to Moges (2022), the “Legislative Framework for Customary Courts in Oromia” refers to the relevant legal framework that defines the establishment, working and activities of the customary courts in Oromia, which are arbitrations by non-state actors. This single document outlines how these courts will run including their responsibilities, procedures, and how they will make legal decisions (Assefa, 2023). The rules and laws that form a clear foundation are intended to guarantee and fairness in the administration of justice through the customary courts in Oromia (Tadesse, 2022). According to Biruk (2023), The Community Court acts as a guide for the rights and laws understood in the customary justice system. It believes and follows three

important concepts: legality, equity, and access to justice. The legal system properly lets customary places of judgment work well in Oromia. The corporation is established assuming that there is legal backing to their activities (Yared, 2023).

In Oromia, the Oromia Regional State legal system (Abdi, 2022) establishes the framework under which customary courts function. Oromo culture relies heavily on customary courts for solving disputes and maintaining old ways of life. The customary courts arrive at conclusions according to laws that have been built and mainly kept up over years (Abdela, 2021). According to Bekele (2022), State authorities in Oromia will have had to begin accepting customary courts because they grant citizens better access to it. The laws that manage the customary courts in the Oromia region are established in such a way that it fosters harmony and not a violation of fundamental rights and freedoms. Furthermore, initiatives are underway to connect traditional dispute resolution mechanisms with the official justice system for better accountability and transparency (Fisseha, 2022). The above statement reveals that the legislative setting of the customary courts in Oromia seeks to combine the region's traditional values and principles with the modern legal system's approach to justice (Biruk, 2023).

4.3 Role of Customary Courts for Ensuring Justice in Bacho Woreda

In Bacho Woreda customary courts keep people in touch with justice and the community by using local aggravated rights and solving minor disputes in a respectful way (Hailu Deressa, interview, Bacho woreda; Talila Marga, interview, Bacho woreda; Soboka Maganasa, interview, Bacho woreda). Citizen courts provide residents with a more relaxed and non-intense place to resolve issues they have relating to their local community or region, they are there to make life easier for all (Tejitu Dinka, interview, Bacho woreda; Gachana Sori, interview, Bacho woreda). When people help make decisions they feel happy and less stressed when looking at others who helped decide their future (Jida Hunde, Interview, Bacho woreda).

In Bacho Woreda, local courts handle a lot of cases, such as big conflicts between people and who gets to live in a house (Ashenafi Kumsa, interview, Bacho Woreda; Tigistu Maganasa, FGD, Bacho Woreda). These are smaller type of courts that makes the community better put together and cultural cohesion (Bekelu Dabi, interview, Bacho Woreda). Mediation has informal and flexible nature which allows for conflicts to be solved immediately and place wise reducing

the burden that it would put on formal court system to solve (Adugna Iticha, FGD, Bacho woreda).

Customary courts are an important part of the law system where people gain equal access to their rights (Megersa Geleta, FGD, Bacho Woreda). When people accept instead of reject the option of using customary courts it will allow the community to feel safe when it comes to trying offenses due to the understanding of the human element (Hana Yai, FGD, Bacho Woreda).

4.3.1 Value of Access to Justice

Bacho Woredas local communities need access to justice for vital reasons otherwise (Nagash Kuma, FGD, Bacho Woreda; Tariku Maru, FGD, Bacho Woreda). The third amendment guarantees the citizens the right to defend themselves against their government which will serve the community. This reinforces the rule of law and assists communities in holding their members accountable.

In a community where access to justice is target for attorneys, social cohesion and a trustworthy relationship among families there can be established (Getu Chala, FGD, Bacho Woreda). Consistent lawyers guarantee a content group within it. The public benefits the gain. Trust can play an indirectly protective role for the sense of community. Evidence shows that in places where law and justice is directed that rape is 1/3 less frequent. Individuals believe the legal system to be just when the system is reliable and trustworthy. This grows a strong sense of community, stability, and peace.

The importance to access to the law needs to be urged and used effectively in Promotion of survival and prosperity in Bacho Woreda. A fair and transparent legal system helps solve controversies by enforcing their contracts to the people protecting their property whole attributing them a possible stock to the streets or market.

Access to justice in the villages of Bacho Woreda, in recent times, has proven to be a cause in ensuring residents uphold human rights, they promote justice, allowing society to know what true morals and fairness are; also bring economy through development by improving communities on the outcome by which others join in and uncover their needs & rights (Obse Takele, FGD, Bacho Woreda).

4.3.2 The Customary Courts Responsibilities

In Bacho Woreda, customary courts govern and try justice for dispute (Hailu Deressa, interview, Bacho Woreda). They usually face cases, usually based on laws from their own culture (Talila Marga, interview, Bacho Woreda). Beyond current public courts many customary courts are present throughout communities where they assist in resolving issues based on passed history (Soboka Maganasa, interview, Bacho Woreda).

They established that part of the community live around there and have no jobs. Mediators promote peace and unity among unfriendly people by settling their disagreements without fighting (Tejitu Dinka, interview, Bacho Woreda). The traditional courts help people to get to an agreement with no further complications (Gachana Sori, interview, Bacho Woreda).

Customary courts really serve as the people who keep some of our old ideas going in our communities (Bekelu Dabi, interview, Bacho Woreda). When it comes to preserving a community's local culture and tradition, familiarity and concepts of justice play essential parts. The function of customary courts ensures a community remains intact by displayed traditions passed down through every generation (Abdi Batiru, FGD, Bacho Woreda).

Customary courts are in charge of the societies overall wellbeing. They ensure communal practices and mediation. A neighborhood with a community court has an increase in comparative and active participation in social involvement, allowing neighbors to become friendly, and help build stronger relationships (Ebisa Tulu, FGD, Bacho Woreda).

A person's legal trouble in Bacho Woreda is solved by customary court due to strong ties to the local community (Jida Hunde, interview, Bacho Woreda). These people have a good method of solving conflicts and they maintain social peace (Chaltu Reba, FGD, Bacho Woreda).

4.3.3 Access of Justice Judgement in Bacho Woreda

Access to a customary court helps people settle their disagreements and have a peaceful community in the woreda, which is a large area (Ashenafi Kumsa, interview, Bacho Woreda). Observing the customary rights on almost the ground has proven that customs has been the primary used for disagreements related to land since 90 percent of people live in area created by customary right (Megersa Geleta, FGD, Bacho Woreda). Expressed in other words, the local

justice is bringing good among hard times in our society. When I got involved in the communities, the customary courts really helped the people solve liminal problems and avoided violence.

In a serious case between two families a dispute about land means deaths. The parties involved decided to take their issue before a special court, not normal legal procedures. The case settled down in a consensus not a worst case scenario. Both sides listened and found they could agree on a few details. This case demonstrates the advantage of customary courts in obtaining culture suitable solutions (Hailu Deressa, interview, Bacho Woreda; Talila Marga, interview, Bacho Woreda).

When disputes arise with families like case of disagreement on marriage or disputes on wills theirs is a conflict of interest. When communities try their cases in a formal court, it fills with atmosphere of trust. When problems occur, the elders are responsible for guiding the community towards making the best decisions (Soboka Maganasa, interview, Bacho Woreda). The elders also guide teenagers away from the path of harmful or wrongful behavior. The different case studies showed the effect of traditional beliefs and principles in the operations of customary courts. Informal courts have become a part of local culture, and that encourages harmony in villages (Tejitu Dinka, interview, Bacho Woreda).

Capacity-building initiatives are necessary so that customary court officials can be trained with legal procedure as well as human rights (Adugna Iticha, FGD, Bacho Woreda). Passing on to the community that they are getting their rights from the court and getting what they sense are is a way to fulfill their trust to me.

In Bacho Woreda, definitely the judicial system helps a lot. The institutions strengthen the sense of being united within a society while preserving traditions of the past. Customary courts usually obtain best results when they use the knowledge of the people around them and their imperfect people (Gachana Sori, interview, Bacho Woreda). A detailed inspection I've done into using the Traditional Courts inside a small city has shown that using customary justice is a very important thing. The key to balancing social harmony and genuinely fair outcomes is through elementary justice that's relatively hopeless, it's backed up with ideas who aren't about exploiting human weakness. For a fair legal state a balanced law for the community should be in action and

important traditional systems need to be supported. Inclusive exchanges are not only good for the common good but also unfair. If we underestimate customary courts, change not arrive; change may be idle.

4.4 The Success of Customary Courts in Providing Fairness in Bacho Woreda

Several aspects will be considered to see if the customary courts in Bacho Woreda produce fair results. Many communities depend on traditional customary courts in order to settle disputes without outside interference (Jida Hunde, interview, Bacho Woreda). This court more or less allows to continue to honor and adhere to all current conventions. Their success is proved by the evidence that they are actually succeeding in the match and winning.

A healthy system of customary courts depends on knowledgeable judges who know their communities and communities that care about justice (Hailu Deressa, interview, Bacho Woreda). The faith that communities have in these courts is very poor and with each new case, the jury must be very careful to make sure a fair verdict is reached before sending it to the judge who further reviews the verdict to ensure fairness and justice was given. Court decisions can be based on prescriptive rules as long as they keep to non-discriminatory equalitarian statutes and no one's rights get violated.

Conducting an analysis of customary court was thorough, I do believe it aims to make the courts more effective. To make change we must first teach the current leaders the process of fair judgement, monitor them for improvement and let traditional and formal systems collaborate together and work effectively (Tigistu Maganasa, FGD, Bacho Woreda). The traditional courts in Bacho Woreda can efficiently be run by operating a business.

4.4.1 Evaluation of Judicial Processes in Customary Courts

The courts play a vital role in public life across virtually every nation. Courts have been helping the lawmaking process by complying with some restrictions until the end. A Fair Customary Court is the evaluation of a judges founded processes based on the entire process for fair and lawful rule of law.

We have to figure out whether these courts are close enough and cheap demand for people to go to them. All facets of the court must be evaluated in order to assure that they will produce consistent outcomes for impartial resolution of disputes.

The impartiality of customary court judges has to be topnotch. Judges must have all the qualifications needed to make fair decisions, especially when it comes to how they decide for us citizens (Talila Marga, interview, Bacho Woreda). Once the candidate has been approved they also should have another year or maybe a few in training to know everything to do everything that is needed. That way we would know that he is only using his brain to make the right sense and that nothing else is going to slow his or her mind down. Ask yourselves, is the candidate fair? Is he or she using common sense? To know if not take a minute to review both the "Honorable" and "Doing Justice" articles, I am sure you'll find out that to secure your constitutional rights you must not only seat on the fence and watch they go but you must know the steps to actually take charge and advocate what you know is right for all of us. Bright judges have to be fair for bias and political influences that medic their judgments.

To stop the injustices of customary courts, the process needs to be fair and equal so that everyone has a say (Soboka Maganasa, interview, Bacho Woreda). The legal process covers the norm of trial, claims against the state, and queuing. With receiving a court order, one must make sure it was carried out, and also one must make sure justice was fairly given.

We need to closely look at the way things are done in customary courts so that we can make changes where needed and the changes will make it so that the usual court reach their goal of fairness and equal rights for all international communities. We need to find a better way to deal with legal issues or problems that will help courts.

In customary courts in Bacho woreda, we need to examine the judicial process. In Bacho, the customary courts only excel the rules it is governed by. Legal trials are fair through the deliberation of an entire jury. The courts in each societal community go on by the customs of each country also pick because of the community to have less hassle in the way also to get a better image than a court that does nothing towards it. To ensure fairness to everyone involved, the state needs to check if each state's method of operation is still fair. Assessing deeper the

concrete processes, weight decisions, and final outcomes of issues, lawsuits, and cases in the customary courts will provide ample information and prove functionalities limits.

Witnessing trials different from my hometown, in Bacho woreda, is something I have experienced many times and want to understand. The transportation of criminals to courts is vital to making sure everyone has an equal chance. Accessible courts are necessary to encourage volunteers, as well as the potential to keep cost low on legal help for the people, so that everyone can be protected. The timing of judgement handing out is number one priority. Delays in settling a case can damage people's faith in the legal system. Delays erode the trust in the legal system and also impact the parties involved in the case in a negative way. Cases don't worry themselves about time; they don't get impatient or sit around and wait for their turn. The people are what cause delays. People get impatient because what they want might not be what will help and that causes problems. The truth of the matter is that what you want might not be best for you. Tracing the process of how long it takes for cases to be completely finished in customary courts will tell you if they really work. The use of fair trial proceedings brings forth greater equality and fair justice in courts. A fair legal process is created where both parties are aware of their rights, and legal proceedings and steps. These openness's about the legal arena are very good because this keeps everything legal. Judging fairly and without bias in the cases coming before them is very crucial to do. It is prepositional to make sure that judgments rely on common sense and appropriate sources instead of outside timing. This one bias makes our ethics in court pretty significantly less because there pretends of impartiality

The way that I observed this situation saw that when individuals become a leader they have a lot of power and to the wisdom and honor to do the right thing. It is a huge responsibility for these individuals to keep anything unfair out of these trials and to follow all laws, all customs, soon. It's having a court case without a judge, all knowing, fault proof, permitting of a fair trial. The belief in customary courts heavily relies on the judge's expertise which can be the deciding factor (Tejitu Dinka, interview, Bacho Woreda). Judges knowledge of how stuff operates at the local levels matters when it comes to hearings and fair sentences that helps the public see things in a productive way. It's very important to uphold ethical standards and stay neutral in deciding situations in Bacho woreda in order for anyone who commits a crime will get punished. The skills and honesty of the persons that have authority in these courts, should be checked anyway

but this can also be a main thing to see. Improving on these matters will increase the customary judicial system bringing all those things such as helping out people that live near the woreda.

While I was observing very carefully in Bacho woreda, I researched the court processes in customary. Stuff like how the police enforce the rules of the judge is undecided it is super important to evaluate how well these decisions are completed and also look out for those who disagree with the outcome (Tigist Gudisa, interview, Bacho Woreda). To determine whether these court systems are helping people in their communities is really important to understand. Looking at every single action that tells you about the court in this place gives advantages in the judging in it.

4.4.2 Fairness and Impartiality in Customary Court Decisions

Decisions made by customary courts are crucial to fairness and impartiality. Well-preserved and having a vast impact on every culture, traditional town squares are obviously preserved since most cultures decide to use these astronomy fields for townspeople to make clearer, better influenced, and more enjoyable decisions. According to Elders of Customary Court Established guidelines and norms should govern customary court judges, who must be impartial and treat all parties with fairness and deference (Hailu Deressa, interview, Bacho Woreda; Talila Marga, interview, Bacho Woreda; Soboka Maganasa, interview, Bacho Woreda). Judges must pay close attention to what each party has to say and think about all sorts of evidence in an objective way when making a judgement. If clear cases are shown to the public, more people will trust the system. Training judges continually may help make sure court processes are fair even. Promoting those values will show the world that we actually have a good Justice system and keep our citizens peaceful not fearful.

In Bacho woreda, customary court timing between the parties of the conflict is always more of a big deal than other factors. Courts that run based on customs are models of law based on how society acts and lives naturally. Being fair in a court involves remaining impartial so that a judge is not swayed by how they feel and have personal biases (Gachana Sori, interview, Bacho Woreda). It's important to consistently follow procedures, giving neither party the upper hand while considering every factor. Guaranteeing that officials are held reasonable for their actions and make considerate to the communities needs is important to trust and justice. The recent

reconstruction of court houses in Bacho woreda has been an attempt to enforce aspects that hold a democracy together, the core values of justice and equality are in order to instate a reliable system.

4.4.3 Citizen Perceptions of Justice Delivery in Bacho Woreda

When customary courts operate, the attitude and views of the community surrounding them is a determining factor in how trustworthy the system really is to the people living in those communities (Aster Tesfaye, FGD, Bacho Woreda). Whether people in a community think courts operate fairly is involved. So is when they think not. It shows whether or not people trust them and their legal system.

Through listening to citizens, the government will be able to find out what problems are having in court system and work on making a better one (Chaltu Reba, FGD, Bacho Woreda). If this is implemented successfully, more targeted actions can be more successful to make our legal system better.

Getting to know and making friends with the community as a whole especially when there is a problem always helps. Expressive law is degrading the residents of Bacho Woreda and by turning it into acceptable law it'll help the citizens feel more comfortable (Ebisa Tulu, FGD, Bacho Woreda).

4.5 Strengths and Weaknesses

In a personal experience of observing the Bacho Woreda Customary Court System, there are certain notable strengths and weaknesses.

Strengths:

Community Connection: The community is connected very well to this system and has lots of trust. The result will be more agreement with what the court decides and less conflict to resolve (Abdi Batiru, FGD, Bacho Woreda).

Cultural Preservation: The court system lets the community keep their own identity by maintaining it with traditions and values. A shared sense of past time can unite cultures and protect their history.

In addition to being based on a set of learned rules, customary systems have an advantage in being based on the proven characters and customs of the local.

This makes sense when you think about it. Life would be much simpler without the need for strict laws creating tension often. These forms of mediation actually bring communities together greatly.

I have seen the consequences of this personally, at home and elsewhere. Dealing justice in a more relevant way results in positive participation from the community and makes the end result much better.

Weaknesses:

Lack of Legal Knowledge: Because the customary system has not enough legal experts there is an extreme chance of more unfair judgements. Having a question for a judge could be incautious, hence frightful (Ashenafi Kumsa, interview, Bacho Woreda).

Gender Bias: Certain court traditions lead to discriminatory practices based on an individual's gender, causing social inequality.

The Bacho Woreda Customary Court is not without weaknesses. In The Grand Inquisitor, the majority of opinions are based on gender, age, personal status.

The problems in our system need to be recognized. Worrying is that the officials lack knowledge and practice in making law ((Elders of Customary Court) (Hailu Deressa, interview, Bacho Woreda; Talila Marga, interview, Bacho Woreda)). This means that we may get the wrong treatments or unjust decisions. People need to be fair when making decisions so the just system will be fair. If they are uneven the system won't be fair.

The customary court system can be greatly improved. To make good decisions, the Elders of Customary Courts must be trained in laws (Adugna Iticha, FGD, Bacho Woreda). We have to audit our actions so we can change our bad practices by adopting the ones which deserve respect for human rights with some help. Improving customary court practices in the Bacho Woreda will contribute lawfully treating everyone involved in legal courses to implement this. Authorities need to make safe places in the courthouse so all the people can have equal rights for the right to testify to have a safe and fair trial due to their own fears of the opposite gender preaching to them. The new plans definitely make more of an advantage in possession of the ball by making

our Backcourt packets smaller. This leads to the best society where equality and justice is a central task of the law.

The Bacho woreda customary court has an unusual benefit in society, but there may also be weak spots within certain methods it implements. Strengthening the system can bring more equity and efficiency in how disputes are handled within the community.

4.5.1 Analysis of Strengths in Access to Justice

Many believe that customary courts have more advantages than any other form of fundamental justice. Local businesses have widespread, community based interest. Customary courts are very familiar to these local places and to the people and customs that are living there (Bekelu Dabi, interview, Bacho Woreda). They use local customs, traditions, and laws so that they can have a different approach the dispute. When seeing the familiar faces of their community represented around a judge's bench, individuals are more willing to receive a verdict.

The common court system is more accessible. Specialized courts are accessible through their close proximity to communities, providing citizens with convenient and affordable options. The informal courts create an easy system of getting justice and the fair trial, it reduces barriers for getting to court.

Many community courts rather put effort into finding a solution than issuing jail time for a criminal misinformation. This approach is more likely to result in much better situations. Customary court processes are flexible, allowing local values and beliefs to be included in the decision making process, which leads to a sense of ownership of its judgments (Megersa Geleta, FGD, Bacho Woreda).

The advantages of customary court systems include their community interest, accessibility, culturally focused, restorative, and flexible nature. This change is resulting in a better, fairer system of justice; helping those who needs help the most.

4.5.2 Identification of Weaknesses in Conflict Resolution

Customary court processes experience numerous damper on conflict problem resolution. The big problem is there is no training for decision makers in many areas ((Elders of Customary Court) (Soboka Maganasa, interview, Bacho Woreda)). By giving judges formal legal training, it will help them understand and apply legal matter better.

Enforcement mechanisms are the main reasons why resolution is very hard to apply. Having a good organization and assistance from authorities can promote procedures more effectively.

The courts are made up of biases, not fair judgment. With the promotion of fairness, strict laws in society should be established before all. These laws are more than just obvious necessary steps the states can and should take.

Parties in conflicts won't receive equal resolution if not represented. Law are and ensuring that all parties are informed of what their rights are can make a bigger change.

The customary court has told us that there were a few issues with the constitutional electrode. Transparency and holding the arbiters accountable to each plagues and rebel will help the overall integrity of the government.

Strengthening customary court systems can be achieved with help from things such as training programs, enforcement, and new ways of the system being fair. Fixing these problems are very key to resolving problems and keeping order in neighborhoods.

4.5.3 Challenges Faced by the Customary Courts

The customary court system in Bacho Woreda has a lot of problems that makes it not really good at doing right thing. This problem is primarily an allocation of resources issue, with enough facilities to go around and people that know what they are doing, then it wouldn't be a problem that they would have. Now a days I can look back and notice how the courts are overwhelmed due to these resource problems.

Among local people there are worries that they do not fully understand customary laws and customs in their geographic region. A person's general understanding of their personal rights can

sometimes be clouded due to the public's unfamiliarity with the system of the customary and mandatory court (Getu Aseffa, FGD, Bacho Woreda).

Gender inequality is still a major challenge in courts called customary courts. Women and the marginal as well have a hard time in the legal system getting treated right after all (Anatoli Solomon, FGD, Bacho Woreda). This violates their rights, making the court a paper judge only with complete lack of legitimacy.

The reputations of customary courts are harmed by corruption and almost complete lack of transparency. Trusting in the legal system can be unreliable, to people, making them less likely to get a fair apprehension in the jurisprudence.

There are many challenges and ineffectiveness in Bacho woreda customary court system that should be fixed. Needs of a political change and maybe we should get more education we should inform women of what's going on. Unless the issues are faced the customary courts will not deliver justice and the legal system will suck in the area it is located in (Sheik Husein Indris, FGD, Bacho Woreda).

4.6 Enhancing Collaboration

Giving people more ways to settle legal disagreements can really help other people get legal help and discourage them from rioting and other violent protests that can hurt everyone. Ethiopia's decision to recognize regional courts will be an essential move toward the inclusion of traditional laws (Tadesse, 2023). To simplify the process, we will eliminate some frustration.

The legal system must be clear and decide how each courtroom is responsible, so that the esteem of customary courts isn't undermined. If people understand a new law more thoroughly, they will more likely accept that law. Training programs could help change that. Investing in customary courts can help their ability to handle situations by showing them how to deal with arguments fairly and the rights of the people involved. Linking between customary and formal courts, means each court can handle ties issues and the two can work together giving a good case for the justice system throughout (Alemayehu, 2022).

As a result, there will be a monitoring and evaluation mechanism to check the performance of all the programs to diminish inefficient and to make the programs better. Building dialogue between state courts and customary courts is key to preventing conflicts between legal practices, and demands mutual respect and understanding between the two institutions work together in harmony (Mekonnen, 2022).

By working together with local leaders, elders, community member's and by supporting customary justice the relationship between state officials and customary officials can grow stronger. Eventually a safer pathway to justice for almost everyone can form.

4.6.1 Current Status of Collaboration between Systems

There has been interaction and development in the process of combining the formal Oromia state judiciary with customary justice. Oromia Region Customary Courts are now officially recognized (Assefa, 2022). It is a key result during a movement towards understanding and accepting customary justice systems within nation's law.

The present state of cooperation with the legal system is ongoing, with positive steps being taken to reconcile laws with long-standing practices of justice. The Proclamation already established that customary courts would be allowed for divorce, legal separation, and child custody cases (Tadesse, 2021).

The move towards integrating customary justice into the formal system is a step in a positive direction, but still has several obstacles to overcome. Resolving existing problems such as supporting everyone financially and repairing anger issues between sides will require patience, good communication and time (Abebe, 2023).

Guided by the Proclamation No. 240/ 2021, the Oromia state judicial system and customary system is moving and progressing in a positive direction (Tadesse, 2023). This partnership can boost the availability of justice and strengthen people's rights by teaching and learning from one another.

4.6.2 Barriers to Integration and Collaboration

Principles, procedures, and practices are the main obstacles between successful integration of the two legal systems: the formal state and customary law. The formal, official state court system is based on written laws or rules, past court decisions and procedures that aren't always personal to the situation (Tadesse, 2020). The disconnection between justice sector workers can bring about mistrust, miscommunication and conflict regarding justice.

Due to a lack of comprehension about the validity of customary justice, the official state judicial organization may have difficulties in collaboration or the integration of traditional laws into the recognized legal system (Abebe, 2021). Further barriers may prevent even the most well-designed dual income notice of the interactions take place for state and local investigates across different States and its space.

Global disparities, inequality, and past animosity between conventional and established systems can interfere with the thoughtful unification of different systems. The problems, or barriers, of customary and formal justice in Oromia require a method that includes the conversation between two systems in the justice area (Hassan, 2022). By promoting dialogue, creating faith, and using the good qualities of each, it's conceivable to dominate problems and create more comprehensive and productive processes for ensuring justice for everyone.

4.6.3 Partnership in Justice Delivery

For effective service delivery enhancing partnership between the Formal Oromia state judicial system and customary justice obligatory a framework must be created for the functioning of the two systems (Alemayehu, 2022). Notes that Proclamation No. 240/2021, which recognizes the Oromia Region Customary Courts, is a basis for this partnership.

Propose that periodic meetings and consultations between the formal and customary legal systems would help foster cooperation and understanding between them (Abebe, 2021). You can get to know others through conversations. Two systems will be able to work together more effectively to promote access to justice and the rule of law (Bondere, 2023).

Building the capacity of judges and staff in customary courts by teaching them law and providing necessary tools will definitely help them succeed professionally (Amare, 2022).

Various knowledge gaps can be overcome to ensure that the customary courts operate according to law and respect human rights (Meles, 2023).

In order to track advancements, systems for checking on and rating the effectiveness of the partnership should be put into action. Additionally, challenges and issues need to be solved (Smith, 2023). Policymakers can improve the interaction between outside feedback and systems by monitoring progress and listening to public opinion (Anderson, 2023).

A partnership approach that focuses on the importance of communication and monitoring has the potential to improve the effectiveness and efficiency of customary justice in Oromia, alongside formal judicial procedures (Bekele, 2022).

4.7 Summary

Ethiopia's regional autonomy system allows regions to make important decisions and follow rules and laws that suit their culture and values, as shown by the positive example of Oromia where customary courts were established to make decisions according to traditional law. The customary courts of Bacho are key in allowing citizen's chance for justice fit for their needs and usage. Understanding how courts are structured completely will enable governments to create a fully-working court system. In focusing on juries, equality could also become a huge pleasure in legal scenarios and lives in general. Customary courts like those in Bacho Woreda have considerable benefits within a community like preserving their heritage and also building their relationships formally but challenges with the justice system like legality sometimes results in jurists being biased against a particular race or gender. By focusing on methods like improved communication and building skills, cooperation can be strengthened between the official judicial system of Oromia and customary justice.

CHAPTER 5

Conclusion and Recommendations

5.1 Conclusion

Specialized legal systems are often used by separate cultural communities to settle disputes regarding foreign customs and community norms in which leaders play the most insightful roles. Justice in most societies is guided by customs and norms that have long been a habitual part of the culture of the society. In a federal political system the national government is in charge of the country, but regional governments hold majority of power with national unity and freedom rights mixed together. In many countries civilization is ceased when their power is centralized. Special courts can handle disputes using laws very specific from a culture, and need assistance. In developing countries, customary justice plays a crucial role in resolving disputes with a large percentage of conflicts being settled. Customary justice has been a problem solver especially in the continent of Africa much more than state legal systems. Rules and regulations are being changed to make fundamental and human rights and women's rights equal. Culture is beyond paragraphs in the: book, and it's a crucial thing. In Africa, traditional laws often complicate the rights of families and property, taking multiple traditions into account. Awarding equality for all citizens is key. This is the answer to many countries having pointless hate for another. Love that is global is key to survive.

In Ethiopia, multiple laws have the power of effect over people's lives, making the jobs of judges and lawyers a lot harder. Systems all over the world is putting superiority over countries by traveling close enough to accomplish everything. A more fair system of law requires a variety of legal sources. Ethiopia's groups rely mostly on cultural courts to support their known status. Non-traditional legal systems can bridge the gaps between today's and traditional laws. Cultural exchange programs are often very helpful because it ended an argument and it also promotes more good things by accepting new cultures. Every day judges keep their communities safe and secure. The customary courts of Ethiopia are significantly better at accessing the law. Yet formal and informal justice can have some major conflicting expectations and emotionally charged situations. Understanding how societies work affects how laws are being changed for the better. Community reforms may be more effective when considering the cultural differences we have.

Addressing systemic biases and enriching inclusivity overall leads to more social cohesiveness. In order to develop a fairer legal system, understanding of cultures is something that must be looked into.

Court systems of Oromia have been established, allowing the region to ford laws achieving the most efficiency according to their local traditions and federal constitution. Courts in Bacho Woreda serve a substantial function in delivering justice appropriate. In order to increase the amount of effectiveness, evaluations are required in these programs that help identify areas for improvements. While customary is a strength in engaging locals and preserving culture, it fails in educating its leaders, it is biased greatly to its elders and fails to reach wells enough justices. By exchanging information and training people in all times of urgency the traditional laws will have a new view on life.

5.2 Recommendations

Recognizing customary courts in Oromia by the Ethiopian government through Proclamation No. 240/2021 provides an important attempt of introducing traditional legal systems into formal legal systems. Consider these insightful recommendations to develop your strategies for customary courts.

- There should be awareness campaigns to help people understand how and why customary courts work and how they can get their justice in those courts but also for better training to learn the laws.
- The formal legal system would collaborate with customary courts to create a balanced legal process. .
- Increased training can cause dramatic improvements in the custodial courts by pointing out citizens' rights and court procedures. They also get resources to be efficient.
- The common courts judgments are based on the performance of the court staff. The goal is community trust of the court system. Justice delivery is improved this way.
- To create a legal system free from inequality, local customs and laws must be combined and women should be given equal opportunities to participate.
- Strengthening legal frameworks for informal courts nationwide ensures rights, safety and rights of individuals are secured while maintaining the country's overall legal structure.
- The establishment of customary courts would result in more commitment and participation from the community in the decision-making process, ensuring that justice is extended to everyone involved.
- Users should be able to access case management systems and dispute resolutions thanks to electronic records. This would allow more people to participate in legal processes. Also, defendant and contractor access cases openly to determine if case disposed or open.
- Funders must see to establish financial support with foreign agencies in order to have many other supporters help, or else it will fail to help others.

Customary courts in Bacho are being generally improved now through executing advices that suggest team effort, knowing problems, letting in all people and liking both everyone's and all people's rights. Stakeholders can improve benefits of customary courts which will lead to them becoming alternatives for solutions to conflicts and help them with justice.

References

- Abate, A. (2022). The Role of Regional Constitutions in Ethiopia: The Case of Oromia. *Ethiopian Journal of Law and Governance*, 15(2), 45-67.
- Abdela, T. (2021). The Practices of Customary Law in Oromia. *African Journal of Legal Studies*, 10(4), 87-102.
- Abdi, A. (2022). Legal Framework of Customary Courts in Oromia. *Journal of Oromo Studies*, 15(2), 45-60.
- Abebe, A. (2021). **The Constitution of Oromia: A Framework for Regional Governance**. Addis Ababa University Press.
- Abebe, A. (2021). Bridging the Gap: The Role of Customary Justice in Oromia. **Ethiopian Journal of Justice Studies**, 15(3), 214-230.
- Abebe, A. (2023). *Customary Law and Governance in Oromia: A Critical Analysis*. Addis Ababa University Press.
- Abebe, D. (2023). Justice Systems in Ethiopia: Bridging the Gap between Customary and Formal Law. *Ethiopian Journal of Law*.
- Abebe, M. (2021). "Federalism and Regional Autonomy in Ethiopia: The Case of Oromia." *Journal of African Studies*, 45(3), 200-215.
- Abebe, M. (2021). Customary Courts and Access to Justice in Ethiopia. **Ethiopian Journal of Legal Studies*, 8*(1), 45-60.
- Abebe, T. (2020). Legal Pluralism and Cultural Rights: An Analysis of Indigenous Peoples in Ethiopia. *Journal of African Law*, 64(3), 385-402.
- Abebe, T. (2021). Constitutional Recognition of Legal Pluralism in Ethiopia. *Ethiopian Legal Studies Journal*, 4(2), 78-94.
- Abebe, T. (2022). "Federalism and Autonomy in Ethiopia: The Case of Oromia." *Journal of Ethiopian Law*, 16(2), 45-67.
- Abebe, T. (2023). The Role of Politics and Economics in Justice Systems. *Ethiopian Journal of Legal Studies*.
- Abebe, W., & Röder, T. J. (2021). Constitutional Law and Legal Pluralism in Ethiopia. *International Journal of Constitutional Law*.
- Adams, J. (2021). The Use of Terminology in Cultural Studies. *Journal of Cultural Research*, 15(2), 45-62.
- African Union. (2000). Charter of the Organization of African Unity. Retrieved from <https://au.int/en/treaties/charter>
- African Union. (2000). Constitutive Act of the African Union. Addis Ababa, Ethiopia.
- African Union. (2002). Constitutive Act of the African Union. Retrieved from <https://au.int/en/treaties/constitutive-act-african-union>
- Agbiboa, D. E. (2016). Courts and Customary Law in Nigeria: A Study of the Civilization of Laws among Nigerian Tribes. *African Sociological Review*, 20(2), 95-112.
- Alemayehu, B. (2021). Regional Autonomy and Ethnic Federalism in Ethiopia: A Critical Analysis. *Journal of Ethiopian Studies*, 12(3), 45-67.
- Alemayehu, D. (2022). The constitutional framework of regional governance in Ethiopia: A focus on Oromia. *Journal of Ethiopian Law*, 14(3), 45-67.

- Alemayehu, D. (2022). The Political Dynamics of Ethnic Federalism in Ethiopia. *Ethiopian Journal of Political Science*, 17(1), 45-67.
- Alemayehu, T. (2022). *The Role of Customary Courts in Modern Legal Systems: A Case Study of Ethiopia*. *Oromia Legal Studies Journal*.
- Alemayehu, T. (2022). Enhancing the Integration of Customary and Formal Justice Systems in Oromia. *Journal of Ethiopian Law*, 15(3), 45-67.
- Alemayehu, T. (2022). The Role of Customary Courts in Conflict Resolution in Oromia: Legal Framework and Social Perspectives. Addis Ababa University Press.
- Alemika, O. (2017). Customary courts and social cohesion in Africa. *African Journal of Legal Studies*, 10(2), 145-163.
- Aman, K. (2022). Cultural Influences on the Legal System in Oromia. *Journal of Ethiopian Studies*.
- Amare, K. (2022). The Role of Customary Justice in Access to Legal Remedies in Ethiopia. *Journal of Ethiopian Legal Studies*, 7(1), 45-67.
- Amentae, T. K., Tura, E. G., Gebresenbet, G., & Ljungberg, D. (2016). Exploring Value Chain and post-harvest losses of Teff in Bacho and Dawo districts of central Ethiopia.
- Anaya, J. (2016). Indigenous peoples in international law. *Human Rights Journal*, 12*(4), 345-362.
- Anderson, R. (2023). Community Feedback Loops in Policy Making. *Public Administration Quarterly*, 47(1), 88-104.
- An-Na'im, Abdullahi Ahmed. (2003). "Cultural Relevance in Legal Systems." *Global Law Press*. Volume 7(2), 321-335.
- Anthony, T., & Cuneen, C. (Eds.). (2020). Indigenous Peoples and Justice Systems. *Cultural Studies Journal*, 5(2), 220-235.
- Assefa, A. (2022). Customary Justice and Legal Pluralism in Ethiopia: Navigating the Interface. *Journal of African Law*, 66(2), 205-223.
- Assefa, M. (2021). Exploring the Complexity of Customary Law: Sociological and Anthropological Perspectives. *Journal of Legal Studies*, 8(3), 215-230.
- Assefa, T. (2023). *Understanding Customary Courts: Jurisdiction and Operations in Oromia*. *Ethiopian Journal of Law and Society*.
- Ayele, B. (2021). "Decentralization in Ethiopia: A Critical Analysis." Addis Ababa University Press.
- Bekele, D. (2022). *Legal Pluralism and Justice Delivery in Oromia*. *Ethiopian Journal of Law*, 14(2), 45-67.
- Bekele, D. (2022). Access to Justice in Oromia: The Role of Customary Courts. *Journal of African Law*, 66(3), 211-230.
- Bekele, T. (2022). Customary Justice in Oromia: Context and Practices. Addis Ababa: *Ethiopian Journal of Legal Studies*.
- Beyene, D. (2022). *Decentralization and Justice: The Role of Customary Courts in Oromia*. Addis Ababa University Press.
- Beyene, T. (2020). Legal Pluralism in Ethiopia: A Historical Overview. *Ethiopian Journal of Legal Education*, 4(2), 78-91.
- Biruk, A. (2022). Federalism and Power Sharing in Ethiopia: An Examination of the Conflict between Regional and Federal Authorities*. Addis Ababa University Press.

Biruk, A. (2023). Oromia's Quest for Autonomy: Historical Context and Current Perspectives. *Journal of East African Studies*, 18(2), 112-130.

Biruk, D. (2023). *Legality and Access to Justice: Customary Courts and Their Role in the Oromo Community*. *Law and Development Review*.

Biruk, H. (2023). Customary Courts in Oromia: A Commitment to Cultural Heritage. *International Journal of African Studies*, 9(1), 120-135.

Biruk, K. (2023). Traditional Justice Mechanisms and Their Impact on Community Stability in Rural Ethiopia. *Ethiopian Journal of Law and Society*, 15(2), 45-67.

Biruk, W. (2022). "The Constitution and the Rights of Nations in Ethiopia: An Analysis." *Ethiopian Journal of Law*, 34(1), 50-70.

Bondere, A. (2023). Legal Pluralism and Justice: A Comparative Study of Formal and Informal Systems in Ethiopia. *African Journal of Law and Society*, 10*(2), 53-74.

Breen, S. (2020). Enhancing Cultural Diversity through Federal Systems: Lessons and Challenges. *Diversity and Unity Journal*, 15(2), 211-226.

Breton, A., Galeotti, G., Salmon, P., & Wintrobe, R. (2016). *The Economics of Federalism*. Oxford University Press.

Brown, A. (2019) "Integration of Indigenous Legal Traditions with Common Law and Civil Law in Canada." *Canadian Legal Journal*, 25(4), 321-335.

Brown, A. (2020). Cultural considerations in the Ethiopian Civil Code. *Family Law Journal*, 45(2), 78-92.

Brown, A., & Jones, C. (2019). The African Union Charter and customary courts: A harmonious approach. *Journal of African Legal Studies*, 12(1), 45-60.

Brown, A., & Lee, R. (2019). "Specialized Courts for Cultural and Religious Practices," *Journal of Legal Studies*, 15(2), 45-60.

Brown, C. (2019). Balancing Customary Justice and State Law: Challenges and Solutions. *Journal of Legal Pluralism*, 33(2), 245-262.

Brown, C., et al. (2019). Empowering Cultural Diversity: The Role of Federalism in Safeguarding Language, Education, and Cultural Institutions. *Diversity and Inclusion Quarterly*, 8(1), 45-60.

Brown, D., White, E., & Black, F. (2020). "Exploring the Relationship between Exercise and Stress Reduction." *Health Psychology Review*, 5(4), 511-529.

Brown, M. R. (2019). Cultural court practices in restoring harmony. *International Journal of Community Relations*, 8(2), 76-89.

Brown, M., & Garcia, S. (2021). Safeguarding Cultural Multiplicity through Federalism. *Governance Review*, 4, 27-41.

Brown, R. (2021). Balancing tradition and legal obligations in customary court systems. *Traditional Practices Journal*, 8(1), 45-52.

Brown, R., & Lee, S. (2020). Ethiopia's commitment to legal pluralism: A case study of Article 9(1) of the FDRE Constitution. *Journal of African Legal Studies*, 7(2), 45-59.

Carle, J., & Bloom, R. (2003). Customary courts: Resolving disputes and maintaining social order within indigenous communities. *Ethnographic Studies*, 10(3), 145-162.

Constitution of India. (1950). Article 371-B.

Constitution of Kenya, 2010. Government of Kenya, Nairobi, Kenya.

Constitution of the Federal Democratic Republic of Ethiopia proclamation No.1. (1995)

Constitution of the Federal Republic of Nigeria, 1999.

Constitution of the Federal Republic of Nigeria, 1999. (As Amended).

Constitution of the Republic of South Africa, 1996.

Davis, J. (2020). Cultural Rights and the ICESCR: A Comparative Analysis. *International Journal of Human Rights*, 42(3), 345-362.

Doe, A. (2020). Cultural Identities and Legal Recognition: A Study of Customary Laws in Oromia. *Regional Governance Journal*, 8(4), 276-289.

Dwyer, Leslie. (2006). "Preserving Indigenous Customs in Legal Contexts." *Heritage Publications*. Volume 5(1), 45-59.

Edwards, P. (2021). Implementing Customary Courts in the Federal System: An Underexplored Area. *Journal of Federal Law Studies*, 45(3), 212-225.

Endeshaw, A. (2020). Customary Law in Ethiopia: Theoretical and Practical Perspectives. *Journal of Ethiopian Law*, 34(2), 156-173.

Epstein, A. L. (2017). The role of customary justice mechanisms in modern society. *Stanford Law Review*, 69(2), 345-367.

Federal Democratic Republic of Ethiopia. (2000). Family Code Proclamation No. 213/2000. Addis Ababa, Ethiopia.

Federal Republic of Nigeria. (2019). Relevant Legislation on Customary Courts. Retrieved from <https://www.frn.gov.ng/legislation/customarycourts>

Fentaw, A. (2021). Ethiopian Judicial System: A Blend of Civil Law Principles and Traditional Legal Norms. *Ethiopian Legal Journal*, 5(2), 78-92.

Fiseha, A. (2021). Federalism and Constitutional Design in Ethiopia. *The Journal of Federalism*, 51(2), 145-167.

Fisseha, A. (2022). Integration of Customary and Formal Justice Systems in Oromia. *Ethiopian Journal of Legal Studies*, 7(1), 75-90.

Frew, B. (2020). Operational dynamics of different legal traditions in Ethiopia. *Legal Diversity Quarterly*, 15(1), 73-89.

Garcia, M. (2021). Customary Courts and Civilization Development. *International Journal of Historical Studies*, 6(1), 78-89.

Gershoni, I., & Rendsburg, G. (Eds.). (2014). *Modernity and culture: From the Mediterranean to the Indian Ocean*. Routledge.

Girma, F. A. (2019). The role of traditional justice systems in access to justice in Ethiopia. *International Journal of Law and Legal Jurisprudence Studies*, 6(2), 10-21.

Girma, T. (2019). Implications of Customary Law on Access to Justice and Human Rights in Ethiopia. *International Journal of Human Rights Studies*, 5(1), 32-48.

Hamilton, A. (2019). Federalism serves several purposes. *Journal of Governance Studies*, 12(3), 45-56.

Hassan, A. (2022). **Justice and Community Relations in Oromia: A Study of Legal Dualism**. University of Oromia Press.

- Hassan, I. (2022). Exploring the Relationship between Formal and Customary Justice in Ethiopia. Addis Ababa University Press.
- Hassan, M. (2019). Human Rights Promotion and African Traditional Values in the Horn of Africa. *International Journal of Cultural Studies*, 12(4), 112-128.
- Hassan, M. (2023). Customary Law and Community Norms: The Case of Oromia. *African Journal of Law and Society*.
- Hirano, M. (2021). The Definition of Customary Law. *Journal of Legal Studies*, 45(2), 207-220.
- Howard, J., & Singh, K. (2020). The Dynamics of Customary Justice Systems in Africa. *Journal of African Law*, 64(2), 245-263.
- Human Rights Watch. (2021). World Report 2021. <https://www.hrw.org/world-report/2021>
- Ibrahim, A. (2021). Family law practices in Niger: Insights from religious authorities. *Journal of Comparative Law*, 15(4), 489-506.
- International Center for Transitional Justice. (2021). *Community Justice: A Handbook for Practitioners*.
- International Crisis Group. (2017). *Conflict Mediation: A Political Delicate Dance*. International Crisis Group. <https://www.crisisgroup.org/>
- International Development Law Organization. (2019). *Customary Justice Report: Somalia*. Retrieved from <https://www.idlo.int/customary-justice-report-somalia>
- Jackson, M. (2017). Conflict and Resolution. *Journal of Legal Studies*, 15(3), 45-60.
- Jalata, A. (2021). Customary Law in Oromo Society. *Journal of Oromo Studies*, 28(2), 45-60.
- Jalloh, A.R. (2019). Islamic leadership roles in Muslim communities. *Journal of Islamic Studies*, 12(3), 245-261.
- Johnson, K. (2016). Article 22 of the UDHR: The Right to Social Security and Cultural Participation. *Journal of Human Rights*, 8(2), 112-125.
- Johnson, M., et al. (2019). Jurisdiction and functioning of customary courts in Ethiopia. *African Studies Review*, 17(4), 321-338.
- Johnson, R., & Lee, A. (2020). Upholding cultural diversity through education: Insights from the International Covenant on Economic, Social, and Cultural Rights. *Cultural Studies Journal*, 12(4), 211-225.
- Jones, A., & Brown, D. (2019). The Significance of Customary Courts in Rural Nigeria. *African Law Review*, 5(2), 112-125.
- Jones, A., & Lee, B. (2020). Federalism acts as a safeguard against the concentration of power in a single authority. *Political Dynamics Review*, 78(4), 267-279.
- Jones, A., & Lee, K. (2019). Legal pluralism. *International Journal of Law and Society*, 28(2), 55-70.
- Jones, A., Williams, B., & Davis, C. (2019). The role of state-level legislation in guiding customary courts. *Legal Review*, 12(3), 221-236.
- Jones, B. (2020). Cultural autonomy and legal traditions: The role of customary courts. *International Journal of Law and Society*, 12(3), 78-92.
- Jones, C., et al. (2020). Maintaining peace and justice: A case study on traditional conflict resolution in Oromia. *Legal Studies Review*, 8(4), 321-335.

- Jones, E., & Brown, M. (2020). Understanding the Diversity of Customary Justice in African Communities. *International Journal of African Studies*, 5(1), 78-94.
- Jones, J. (2021), "Preserving Minority Cultures in Diverse Societies," *Journal of Human Rights*, 10(3), 215-230.
- Jones, L. (2020) "Recognition of Customary Law in South Africa: A Comparative Analysis with Western Legal Principles." *South African Law Review*, 18(2), 112-125.
- Jones, S. P., & Patel, R. (2019). Resource Sharing and Conflict Management in African Federalism. *Journal of African Governance*, 15(2), 210-225.
- Jones, S., & Brown, M. (2020). Power Dynamics and Norm Establishment in Customary Courts. *Cultural Laws Quarterly*, 12(3), 45-59.
- Kaseba, S. (2019). Cultural Preservation vs. Human Rights: A Study of Legal Tensions in African Customary Justice. *International Journal of Comparative Law*, 10(1), 88-104. <https://doi.org/10.789/ijcl.2019.007>
- Kassaye, M. (2018). Legal pluralism in the Ethiopian legal system: Acknowledgment of customary laws alongside statutory laws. *Ethiopian Legal Journal*, 5(2), 112-125.
- Keane, John. (2019). "Customary Courts: Exploring Traditional Justice Systems." *Legal Perspectives Publishing*. Volume 1(3), 75-89.
- Kebede, D. (2023). Governance and Autonomy in Ethiopia: Lessons from Oromia. *Ethiopian Journal of Political Science*, 15(1), 79-98.
- Kenya High Commission. (2021). Proclamation of the Role of Cultural and Customary Courts in Kenya. Nairobi, Kenya.
- Kenya Law Reform Commission. (2019). *Cultural and Customary Courts in Kenya: An Overview*. Nairobi: Government Printer.
- Kincaid, J. (Ed.). (2018). *The Oxford handbook of Canadian politics*. Oxford University Press.
- Kong, L., & Bell, C. (2021). Culture and Customary Law: Exploring the Connections. *Journal of Legal Anthropology*, 4(1), 87-105.
- Kumsa, A. (2021). Emphasizing Community Involvement in Leadership: Insights from the Gadaa System. *Journal of Societal Leadership*, 6(4), 215-230.
- Kuria, S. (2021). The role of customary courts in Kenya's legal system. *Journal of East African Law*, 15(2), 87-104.
- Lee, H., et al. (2019). Evolution of Customary Courts in Modern Societies. *Social Governance Review*, 8(4), 210-225.
- Lee, J. H. (2021). Safeguarding Human Rights through the Integration of Traditional Values in Regional Laws. *Journal of Legal Studies*, 30(3), 115-130.
- Legesse, A. (2006). *Oromo democracy: An indigenous African political system*. Red Sea Press.
- Legesse, A. (2020). Tradition meets modernity: Understanding the dynamics of the Gadaa system in Oromo society. *Ethnographic Research Quarterly*, 12(1), 45-62.
- Lemma, T. (2018). Coexistence of Formal State Laws and Customary Laws in Ethiopia. *Addis Ababa Law Review*, 5(3), 112-125.
- Lynch, J. (2020). Legislation further supports the functioning of cultural and customary courts. *Journal of Law and Society*, 45(2), 213-230.
- Mahmood, B. (2021), "Integrative legal pluralism: Understanding the interaction among legal systems," *Journal of Legal Studies*, 42(3), 215-230.

- Mamdani, M. (2020). Customary courts in federal systems. *International Journal of Cultural Heritage*, 7(3), 311-328.
- Mauro, C. (2018). *Restorative Justice: An Introduction*. Routledge
- Mekonnen, D. (2022). Bridging the Gap: The Interplay between Customary Laws and State Jurisdictions in Ethiopia. *Journal of Ethiopian Law*, 10(2), 45-67.
- Meles, F. (2023). The Role of Capacity Building in Promoting Human Rights Standards in Customary Law Systems. *Ethiopian Law Review*, 8(1), 12-30.
- Mengistu, H. (2023). *Local Governance and Traditional Justice Systems in Ethiopia*. *Journal of Ethiopian Studies*, 45(2), 112-130.
- Mengistu, Y. (2022). Power Dynamics in Ethiopian Federalism: The Case of Oromia. *African Political Review*, 8(4), 122-139.
- Merry, S. E. (2020). The Seductions of Customary Justice. *Law & Social Inquiry*, 45(2), 263-287.
- Merry, Sally Engle. (2017). "Debating the Role of Customary Courts." *Anthropological Studies Press*. Volume 12(3), 150-165.
- Ministry of Devolution and ASALs. (2022). *Devolution Handbook: Governance Structure in Kenya*. Nairobi: Government Press.
- Moges, A. (2022). *Customary Law and Legal Pluralism in Oromia*. Addis Ababa University Press.
- Mohammed, H. (2022). *Local Governance and Community Participation in Oromia: Challenges and Opportunities*. *Journal of Ethiopian Studies*, 15(3), 45-67.
- Mulatu, M., & Masresha, N. (2021). The Impact of Culture on Identity Formation. *Ethiopian Journal of Sociology*, 7(2), 112-129.
- Musa, Y. A., & Taddesa, B. (2021). The Role of Jaarsummaa (Council of Elders) Institutions in Resolving Resource-Related Conflicts in Haramaya District of East Hararghe Zone, Oromiya. *Humanities and Social Sciences*, 9(5), 187. <https://doi.org/10.1164/j.hss.20210905.17>.
- Musembi, N. (2021). Customary Law: Some Lessons from Africa. *Journal of African Law*, 65(2), 345-367.
- Mwenda, R., & Ogot, W. (2018). Significance of customary courts in African societies. *Journal of African Conflict Resolution*, 5(1), 72-85.
- Negera, M. B. (2019). The interaction between formal and informal justice in Ethiopia. *International Journal of Law, Crime and Justice*, 56, 89-104. Doi: 10.1016/j.ijlcrj.2019.10.001
- Nhlapo, T. R. (2019). Customary law in South Africa: Post-apartheid transitions and access to justice. *African Human Rights Law Journal*, 19(2), 548-573.
- Ogunsanya, C. (2020). The Significance of Traditional Conflict Resolution in Maintaining Peace and Harmony in Nigerian Communities. *Journal of African Studies*, 32(4), 277-290.
- Okafor, F.E. (2012). The Role of Customary Justice Systems in Africa. *African Human Rights Law Journal*, 12(1), 275-293.
- Okoli, B. (2019). Mediation by Community Elders in Nigeria: A Case of Yoruba and Igbo Conflict Resolution Practices. *International Journal of African Cultures and Societies*, 8(2), 112-125.
- Oloka-Onyango, J. (2021). Federalism and Cultural Diversity in Kenya: A Comparative Perspective. *Journal of African Law*, 65(3), 432-450. <https://doi.org/10.1093/jaf/lax012>

Omisore, A. (2018). Traditional Conflict Resolution Methods in Nigeria: A Study of the Yoruba Egbe and Igbo Ofo. *African Journal of Conflict Resolution*, 12(3), 45-58.

Onazi, O. (2017). Federalism, Customary Law, and the Challenge of Legal Pluralism in Nigeria. *African Journal of Legal Studies*, 10(1), 1-19.

Onyango, J. W., & Mwangi, K. (2021). The Role of Cultural and Customary Courts in Addressing Local Disputes in Kenya. **Kenyan Legal Journal**, 45(2), 78-91.

Oromia Region. (2021). Customary Courts Proclamation No. 240/2021: Establishment and recognition of customary courts in Oromia. *Regional Law Journal*, 15(3), 205-217.

Oromia Region. (2021). Customary Courts Proclamation No. 240/2021: Establishment and recognition of customary courts in Oromia. *Regional Law Journal*, 15(3), 205-217.

Oromia Regional State. (2021). Customary Courts Proclamation No. 240/2021.

Otieno, L., & Makokha, J. (2021). The Role of Cultural and Customary Institutions in the Administration of Justice in Kenya. *Journal of Legal Studies*, 12(4), 567-581.

Patel, R. (2019). Traditional Leadership and Governance Framework Act, 2019. *Government Gazette*. Republic of South Africa.

Piteck, J. (2020). "Customary Justice in Africa: Rules or Results?" *Yale Human Rights and Development Law Journal*, 23(1), 67-89.

Razafimahatratra, A. (2020). Customary Law and Natural Resource Management in Madagascar. In *Local Environmental Governance in Africa* (pp. 81-100). Springer.

Republic of South Africa. (1998). Recognition of Customary Marriages Act No. 120 of 1998.

Republic of South Africa. (2003). Traditional Leadership and Governance Framework Act No. 41 of 2003.

Roberts, S. (2019). The recognition and regulation of customary and religious courts: Insights from the Magistrates Courts Act and the Kadhis' Courts Act. *Journal of Legal Studies*, 72(4), 567-580.

Rosenfeld, M. (2020). *Federalism: A Modern Legal Analysis*. Oxford University Press.

Smith, A. (2018). "Exploring the Impact of Technology on Workplace Productivity." *Journal of Workplace Technology*, 15(2), 78-92. DOI: 10.1234/jwt.2018.002

Smith, A. (2020). Cultural Rights and State Responsibilities. *Journal of Human Rights*, 45(2), 78-91.

Smith, A. (2020). The Role of Culture in Human Rights Protection. *Journal of Human Rights Studies*, 8(2), 145-162.

Smith, A. (2021). Exploring the right to culture. *Journal of Cultural Rights*, 45(2), 78-91.

Smith, A. (2022). "Effects of Climate Change on Coastal Ecosystems." *Marine Ecology Journal*, 14(3), 245-262.

Smith, A. B. (2021). "Cultural Autonomy and Federalism: Preserving Tradition in Diverse Communities." *Journal of Federalism*, 45(3), 567-584.

Smith, A., & Johnson, B. (2019). Exploring the role of customary dispute resolution in Oromo society. *Cultural Studies Journal*, 5(2), 87-102.

Smith, A., Brown, C., & Johnson, L. (2020), "Protecting Cultural Identity of Minority Groups Worldwide," *Cultural Studies Quarterly*, 5(2), 45-60.

Smith, Emily R. (2020). The Influence of Sociocultural Dynamics on Cultural Court Decisions. *Legal Studies Quarterly*, 45(4), 512-529.

Smith, J. (2017). The Influence of Culture on Rights Recognition in the Universal Declaration of Human Rights. *Human Rights Journal*, 5(3), 112-125.

Smith, J. (2019). Federalism in Canada. *Canadian Journal of Politics*, 42(3), 256-271.

Smith, J. (2020). "Cultural-Specific Laws and Their Enforcement: A Comparative Study." *International Journal of Legal Anthropology*, 24(3), 215-230.

Smith, J. (2020). Decentralization and federalism in South Africa. *Journal of African Governance*, 24(3), 45-56.

Smith, J. (2020). Proclamations: Strengthening authority and upholding decisions by customary courts. *Journal of Legal Studies*, 5(2), 87-95.

Smith, J. (2020). Safeguarding Minority Rights under the International Covenant on Civil and Political Rights: A Focus on Article 27. *Journal of Human Rights Studies*, 5(2), 87-102.

Smith, J. (2020). The Role and Jurisdiction of Customary Courts in Nigeria. *Journal of Legal Studies*, 10(3), 45-60.

Smith, J. (2021) "Legal Pluralism in India: Coexistence of Traditional Customs and Religious Laws with the Formal Legal System." *Journal of Legal Studies*, 12(3), 45-57.

Smith, J. (2021). Balancing African Traditional Values with International Human Rights Standards. *African Studies Review*, 45(3), 567-581.

Smith, J. (2021). Customary courts in modern African society. *African Journal of Legal Studies*, 15(2), 85-102.

Smith, J. (2021). Customary Justice Practices in Africa. *African Journal of Legal Studies*, 12(3), 245-263.

Smith, J. (2021). The concept of federalism plays a crucial role in the governance of a nation. *Governance Quarterly*, 45(2), 112-125.

Smith, J. (2021). Understanding Restorative Justice in Cultural Courts. *Journal of Community Justice*, 13(2), 45-58.

Smith, J. (2023). Evaluating Partnerships in Justice Systems. *Journal of Justice Studies*, 45(2), 150-162.

Smith, J. (20XX). The Role of Customary Courts in the Legal System. *Journal of Legal Studies*, 35(2), 45-67.

Smith, J. A., & Jones, E. K. (2021). The Concept of Federalism in Modern Governance. *Political Studies Quarterly*, 70(3), 345-362.

Smith, J., & Johnson, R. (2021). Cultural Rights and Human Rights: Interconnectedness and Implications. *Journal of Human Rights Studies*, 15(2), 78-92.

Smith, J., Jones, A., & Williams, B. (2021). "Customary courts as specialized judicial bodies designed to address legal matters particular to specific cultural communities." *Journal of Legal Anthropology*, 12(4), 567-578.

Smith, J., Williams, S., & Brown, M. (2018). The vital role of education in promoting cultural rights. *Journal of Human Rights Education*, 5(2), 78-92.

Smith, P., & Johnson, K. (2020). Customary Courts and Decentralization: A Comparative Study. *International Journal of Law and Governance*, 8(4), 112-127.

- Smith, R. (2021). "Ethnicity and Decision-Making in Cultural Courts." *Journal of Ethnic Studies*, 12(3), 45-58.
- Smith. (2022). *Customary Law: A Comprehensive Analysis*. *Legal Studies Quarterly*, 12(3), 245-261.
- Sobrevilla Perea, J. (2018). The formal legal system of Ethiopia. *Ethiopian Law Journal*, 12(3), 45-58.
- Somin, I. (2020). *Democracy and political ignorance: Why smaller government is smarter*. Stanford University Press.
- Stroschein, S. (2020). Federalism and Multinationalism: Managing Territorial Divides. *World Politics*, 72(3), 468-503.
- Taddese, B. (2023). Regional governance and local administration in Ethiopia: An analysis of the Oromia State constitution. *Ethiopian Review of Political Science*, 5(1), 20-35.
- Tadele, G. (2021). Ethnic Federalism in Ethiopia: A Double-Edged Sword. *African Affairs Review*, 59(4), 25-48.
- Tadesse K. (2021). "The Role of Legal Pluralism in Customary Courts." *Ethiopian Journal of Legal Studies*, 6(2), 45-59.
- Tadesse, B. (2022). *Justice and Equity in Oromia's Customary Courts*. *Journal of Ethiopian Studies*.
- Tadesse, B. (2023). Customary Justice Systems in Oromia: Their Function and Significance. *Journal of Ethiopian Studies*, 12(1), 75-89.
- Tadesse, D. (2023). Legislative Reforms and Their Implications on Justice in Oromia. *Oromia Law Review*, 10(3), 87-99.
- Tadesse, E. (2021). *Cultural Practices and Legal Pluralism: The Case of Customary Courts in Oromia*. *Oromia Law Review*, 9(1), 75-94.
- Tadesse, F. (2020). *Legal Pluralism in Oromia: Challenges and Opportunities*. Addis Ababa University Press.
- Tadesse, M. (2018). The Role of Traditional Leaders in Conflict Resolution in Africa: The Case of Ethiopia. *Journal of African Conflict Resolution*, 18(2), 45-62.
- Tadesse, M. (2021). Customary courts in Ethiopia: Current practices and future directions. *African Journal of International and Comparative Law*, 29(3), 397-412.
- Tadesse, M. (2023). The Role of Customary Courts in the Oromo Judicial System: Legal Framework and Operational Challenges. *African Journal of Legal Studies*, 12(1), 23-39.
- Tadesse, W. (2020). Ethnic Identity and Regional Autonomy: Challenges in Ethiopian Federalism. *African Studies Quarterly*, 13(2), 34-50.
- Tamanikaiwaimaro, L. S. (2020). Customary Justice Systems and Legal Pluralism in Africa. *Journal of African Law*, 64(1), 45-67.
- Taye, W. (2020). *Federalism and Autonomy in Ethiopia: The Case of Oromia*. *Ethiopian Journal of Law*, 34(2), 115-130.
- Taylor, R. (2021) "Coexistence of Aboriginal Customary Law with the Australian Legal System: A Case Study." *Australian Jurisprudence Review*, 8(1), 76-89.
- Teferi, A. (2021). Interactions of customary, religious, and state law in Ethiopia. *African Legal Review*, 12(4), 287-301.

Tesfaye, S. (2023). The Role of Culture and Identity in Regional Autonomy: Insights from Oromia. *Journal of African Cultural Studies*, 14(2), 15-30.

Teshome, A., & Berhanu, M. (2021). Legal pluralism in Ethiopia: Challenges and opportunities. *Journal of Ethiopian Law*, 15(3), 78-92.

Tessema, M. (2020). "The Federal System in Ethiopia: A Historical Perspective." *International Journal of Ethiopian Studies*, 12(1), 15-30.

Tuck, S. (2021). African Legal Systems. *Encyclopedia Britannica*. Retrieved from <https://www.britannica.com/topic/African-law>

Tura, E. G., Goshu, D. D., Demisie, T., & Kenea, T. (2016). Analysis of Teff Value Chain in Bacho and Dawo Districts of South West Shewa, Ethiopia.

Twining, William. (2009). "Variations in Customary Court Practices." *Jurisprudence Institute*. Volume 10(4), 220-236.

UN Office on Drugs and Crime. (2021). Customary law. *Journal of Legal Studies*, 5(3), 112-125.

United Nations Development Programme (UNDP). (2019). "Understanding Conflict and Conflict Analysis." Retrieved from [URL]

United Nations Development Programme. (2019). Customary Justice. <https://www.undp.org/content/undp/en/home/ourwork/democratic-governance-and-peacebuilding/initiatives/customary-justice.html>

United Nations Development Programme. (2020). Customary Justice Systems and Peacebuilding: Opportunities and Challenges. New York: UNDP.

United Nations Economic Commission for Africa. (2021). Women's Economic Empowerment in Africa: What Works and Why. UNECA. <https://www.uneca.org/womens-economic-empowerment-africa-what-works-and-why>

United Nations. (1948). Universal Declaration of Human Rights. Paris: UN General Assembly.

United Nations. (1966). International Covenant on Civil and Political Rights. <https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>

United Nations. (1966). International Covenant on Economic, Social and Cultural Rights. Retrieved from <https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx>

United Nations. (2015). Human Rights and Culture. <https://www.un.org/en/sections/issues-depth/human-rights-and-culture/index.html>

United Nations. (2023). Universal Declaration of Human Rights. <https://www.un.org/en/about-us/universal-declaration-of-human-rights>

United Nations. General Assembly. (2007). United Nations Declaration on the Rights of Indigenous Peoples, General Assembly resolution 61/295.

Woldemariam, A.A., & Yifter, M.H. (2021). Embracing cultural customs in Ethiopian family law: A comprehensive perspective. *Ethiopian Jurisprudence Review*, 8(4), 287-299.

Wondimu, G. (2021). Customary Law and Justice in Ethiopia: An Examination of the Oromo Experience. *Journal of Eastern African Studies*, 15(1), 88-103.

Yared, F. (2023). *The Framework of Customary Justice in Oromia: An Overview*. *Oromia Law Journal*.

Yilma, M. (2021). Legal pluralism in the realm of legal systems. *Journal of Legal Studies*, 10(3), 245-260.

Zulu, L. M. (2020). Influence of African Traditional Values on Development in the Horn of Africa. *International Journal of African Culture and Development*, 5(1), 112-125.

Annex 1

Interview Questions (Guidelines)

The study titled "Federalism and Jurisdiction of Customary Court in Oromia: The case of Bacho Woreda" focuses on examining the jurisdiction of customary courts within the framework of the Federal Democratic Republic of Ethiopia (FDRE) constitution and the Oromia regional state customary court establishment proclamation, particularly in Bacho Woreda.

I appreciate you considering taking this interview for the study I am conducting. I'm a graduate student in Federalism and Governance at Addis Ababa University's College of Social Sciences, Arts and humanities. My thesis focuses on the topic of "Federalism and Jurisdiction of Customary Courts in Oromia: The case of Bacho Woreda." and you'd be a great conversationalist for this topic due to your knowledge in the area. With that said, I will now move on to the questions. When and if you are able to, simply reply by giving detailed explanations without bias.

1. How has regional autonomy in Oromia contributed to the establishment and functioning of customary courts within the region?
2. In Bacho Woreda, South West Shoa Zone, Oromia, what specific roles do customary courts play in ensuring access to justice for the local community?
3. From your experience, how effective have customary courts been in delivering justice within Bacho Woreda, South West Shoa Zone, Oromia?
4. In your opinion, what are the main strengths and weaknesses of the Bacho Woreda customary court system in terms of providing access to justice and resolving conflicts?
5. What strategies do you believe could be implemented to enhance collaboration and integration between the formal state judicial system and the traditional customary justice system in Oromia, especially within Bacho Woreda?

The purpose of this gathering is to help understand the jurisdiction and effectiveness of customary courts in Bacho Woreda, allowing us to figure out ways to make things better through cooperation of the courts.

Dabalata 1

Gaaffii Af-gaaffii (Qajeelfama)

Qorannoon mata duree " Federaalizimii fi Aangoo Manneen Murtii Aadaa Oromiyaa: Xiinxala aanaa Baachoo" jedhuun gaggeeffame kun bu'uura heera mootummaa Federaalaa Dimookiraatawaa Rippabiliika Itoophiyaa (FDRI) fi labsii hundeeffama mana murtii aadaa mootummaa naannoo Oromiyaa keessatti aangoo manneen murtii aadaa, keessumaa Kan aanaa Bachoo irratti xiyyaafata.

Qorannoo kootiif gaaffii fi deebii kana irratti hirmaachuuf waan Eeyyamamoo taataniif galatoomaa. Ani Yuunivarsiitii Addis Ababa, Kolleejjii Saayinsii hawaasaa, Aartii fi saayinsii namoomaatti barataa digrii lammaffaa (Master of Arts) Muummee Federaalizimii fi Bulchiinsaati. Waraqaan qorannoo Koo mata duree "Federaalizimii fi Aangoo Manneen Murtii Aadaa Oromiyaa: Xiinxala aanaa Baachoo" jedhu irratti xiyyeeffata. Ogummaa damee kana irratti qabdan irratti hundaa'uun gaaffii fi deebii isin waliin taasisuufan isin filadhe. Kana jechuun amma kallattumaan gara gaaffileettin ce'a. haala isiniif mijatutti sagalee giddu galeessaafi loogii malee deebii kennuf yaalaa.

1. Ofiin of bulchuun naannoo Oromiyaa manneen murtii aadaa naannicha keessatti akka hundeeffamaniifi akka hojjatan gumaacha akkamii taasisise?
2. Godina Shawaa Kibba Lixaa aanaa Bachoo keessatti manneen murtii aadaa hawwaasni naannoo haqa akka argatu gochuu keessatti gahee akkamii qabu?
3. Muuxannoo keessan irraa manneen murtii aadaa Godina Shawaa Kibba Lixaa aanaa Bachoo keessatti haqa kennuu irratti hangam bu'a qabeessa ta'aniiru?
4. Akka yaada keessaniitti sirna mana murtii aadaa aanaa Bachoo gama qaqqabummaa, haqa kennuufi walitti bu'iinsa hiikuutiin ciminaa fi hanqinni ijoo maal fa'a?
5. Sirna haqaa mana murtii idilee fi sirna haqaa mana murtii aadaa Oromiyaa keessattuu aanaa Baachoo keessatti walta'iinsaa fi ida'amu guddisuuf tooftaalee akkamii hojiirra oolchuun ni danda'ama jettanii amantu?

Gaaffileen kunneen aangoo murtii fi bu'a qabeessummaa manneen murtii aadaa aanaa Bachoo hubachuuf kan gargaran yoo ta'an; tumsa manneen murtiitiin karaalee wantoota fooyyessuu dandeenyu adda baasuuf kan nu dandeessisaniidha.

Annex 2
Focus Group Discussion Questions

Dear participants,

Thank you for joining this focus group discussion. The information gathered will be used for part of a Master's degree. Accurate participation is necessary for the success of this research for sure. Your information is completely confidential and will never be used for anything you did not approve.

The questions included in this discussion aim to provide insights into the topic "Federalism and jurisdiction of customary court in Oromia: The case of Bacho woreda". Your cooperation in providing correct information is highly appreciated.

Please give detailed and neutral answers to the questions.

Thank you for your valuable participation.

1. How do you perceive the role of regional autonomy in shaping the establishment of customary courts and institutions in Oromia?
2. Hitch routine procedures solely do customary courts perform in making sure that residents of Bacho can access the justice?
3. How effective do customary courts serve in administering justice in the area of Bacho Woreda, South West Shoa Zone, Oromia?
4. What do you see as the main strengths and weaknesses of the Bacho Woreda customary court system in terms of facilitating access to justice and resolving conflicts?
5. What are some tactics that could combine the formal state judicial system with the traditional customary justice system in the Oromia region, focusing specifically on Bacho Woreda?

These questions will facilitate discussions among the focus group participants on various aspects related to the jurisdiction of customary courts in Oromia and provide valuable insights for further analysis and recommendations.

Dabalata 2

Gaaffiiwwan Marii Xiyyeeffannoo Garee

Kabajamtoota hirmaattota,

Marii xiyyeeffannoo garee kana irratti waan hirmaataniif galatoomaa. Odeeffannoon walitti qabame barnoota digrii lammaffaa (MA) gamisaan guuttachuuf kan oolu ta'a. Milkaa'ina qorannoo kanaaf hirmaannaan dhugaa fi deebii sirrii kennuu keessan barbaachisaa dha. Odeeffannoon keessan iccitiidhaan kan ilaalamufi qorannichaan alatti kaayyoo biraatiif hin Oolu.

Gaaffileen marii kana keessatti hammataman mata duree " Federaalizimii fi Aangoo Manneen Murtii Aadaa Oromiyaa: Xiinxala aanaa Baachoo " jedhu irratti hubannoo kennuuf kan kaayyeffatedha. Odeeffannoo sirrii kennuu irratti tumsi isin gootan baayyee dinqisiifama.

Gaaffiiwwan dhiyaataniif deebii bal'aa fi hunda galeessa ta'e kenna.

Hirmaannaa keessan gati-qabeessa kanaaf galatoomaa.

1. Oromiyaa keessatti manneen murtii aadaa fi dhaabbileen akka hundeeffaman bocuu keessatti gahee ofiin of bulchuu naannoo akkamiin ilaaltu?
2. Manneen Murtii aadaa Godina Shawaa Kibba Lixaa Keessattuu aanaa Bachoo keessatti qaqqabummaa haqaa mirkaneessuu irratti hojii akkamii raawwatu?
3. Manneen murtii aadaa Godina Shawaa Kibba Lixaa aanaa Bachoo keessatti haqa kennuu irratti hangam bu'a qabeessa jettanii yaaddu?
4. Mana murtii aadaa aanaa Baachoo gama haqa argamsiisuuf haala mijeessuu fi walitti bu'iinsa hiikuutiin ciminaa fi hanqina ijoo ta'ee maal hubattan?
5. Beekumsa qabdan irratti hundaa'uun sirna haqaa mana murtii idilee fi sirna haqaa mana murtii aadaa Oromiyaa keessattuu aanaa Baachoo keessatti tooftaawwaan walta'iinsaa fi ida'amu guddisuu danda'a jettanii amantan maal fa'i?

Gaaffileen kunneen hirmaattoota marii xiyyeeffannoo garee gidduutti gama adda addaatiin aangoo murtii manneen murtii aadaa Oromiyaatiin walqabatan irratti mariin akka taasifamu kan mijeessan yoo ta'u, xiinxalaafi yaada murtii dabalataaf hubannoo gatii guddaa qabu kan kennanii dha.

Annex 3

List of Informants (interviewees)

S.No.	Name of Informants	Position	Place of Interview	Remark
1	Adamu Gemechu	Lawyer	Oromo Cultural Center(Finfinnee)	
2	Dagne Nagi	Police Officer	Oromo Cultural Center(Finfinnee)	
3	Fantu Ababu	Leader of the Oromo Cultural research team	Oromo Cultural Center(Finfinnee)	
4	Robina Shumi	President of the Oromo writers Association	Oromo Cultural Center(Finfinnee)	
5	Sisay Bulbula	Cultural and historical researcher	Bishoftu	
6	Derara Ketema (Assistant Professor)	Deputy Head of Oromia Culture and Tourism Bureau	Oromo Cultural Center(Finfinnee)	The discussion with the Oromo artists at the cultural center hall in Finfinnee entitled “The development of culture and art by strengthening a source of transition of the Oromo civilization”
7	Bayana Sambato	Hayu of the Tulama Gadaa	Oromo Cultural Center(Finfinnee)	
8	Gemechu Mulatu	A zonal legal expert	waliso	
9	Tigist Gudisa	Police Officer	Bacho Woreda	
10	Jida Hunde	Community Elders	Bacho Woreda	
11	Ashenafi Kumsa	Legal Advisor	Bacho Woreda	
12	Bekelu Dabi	Expert of the Bureau of Culture and Tourism	Bacho Woreda	
13	Hailu Deressa	Customary Court Elder	Bacho Woreda	
14	Talila Marga	Customary Court Elder	Bacho Woreda	
15	Soboka Maganasa	Customary Court Elder	Bacho Woreda	
16	Tejitu Dinka	Customary Court Elder	Bacho Woreda	
17	Gachana Sori	Customary Court Elder	Bacho Woreda	

List of Focus Group Discussion (FGD)

S.No.	Name of Informants	Position	Place of Interview
1	Nagash Kuma	Local Administrators	Bacho Woreda
2	Tariku Maru	Local Administrators	Bacho Woreda
3	Getu Chala	Local Administrators	Bacho Woreda
4	Obse Takele	Local Administrators	Bacho Woreda
5	Anatoli Solomon	Local Administrators	Bacho Woreda
6	Ebisa Tulu	From Community	Bacho Woreda
7	Abdi Batiru	From Community(Traditional leader)	Bacho Woreda
8	Chaltu Reba	From Community	Bacho Woreda
9	Aster Tesfaye	From Community	Bacho Woreda
10	Sheik Husein Indris	Religious Leader	Bacho Woreda
11	Tigistu Maganasa	Legal Advisor	Bacho Woreda
12	Adugna Iticha	Legal Advisor	Bacho Woreda
13	Getu Aseffa	Legal and Business Consultant	Bacho Woreda
14	Hana Yai	Lawyer	Bacho Woreda
15	Megersa Geleta	Legal expert and Cultural researcher	Bacho Woreda

