

Running Head:PRACTICE AND ROLE OF GUMAA IN CONFLICT RESOLUTION

Addis Ababa University

College of Education and Behavioral Studies

School of Psychology

The Practice and Role of Gumaa Traditions in conflict resolution among
the Oromo of Wayyuu Shanan: The Case of Adami Tullu

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June, 2021

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MA Thesis

This Thesis report is submitted to the School of Psychology of Addis Ababa University in partial fulfillment of the requirements for MA degree in Social Psychology

Acknowledgments

First, I would like to express my gratitude to my advisor Dr. Dame Abera for his immeasurable efforts, inspiration, professional productive comments and suggestion from the initial of proposal to the end of this research paper. His guidance and professional expertise encourage me through the whole works of this study.

Next, I would like to thank Wayyuu community elders and Jido Kombolcha Woreda administrative bodies for their permission and facilitation while gathering data.

My thanks go to all of my participants for their hospitality and assistance by providing me helpful information throughout interview and FGD.

Also, I thank my friend Jibril Make for his cooperation in helping me to contact with research participants and facilitate material and location. Also, I would like to thank my friend Sisay Damlie (Lecturer at Wollo University) for his constructive suggestion, and encouragement throughout this study.

Finally, my heartfelt thanks go to my families especially my beloved wife Kidist Bogale, for her assistance in transcribing the collected data in the field work and immeasurable assistance by financial, psychological and time throughout of the course and study.

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Acronym and Abbreviation

APA	American Psychological Association
ASL	Above Sea Level
BSL	Below Sea Level
CBO	Community Based Organization
FDG	Focus Group Discussion
ICR	Indigenous Conflict Resolution
ONRS	Oromia National Regional State
SNNPR	Southern Nations Nationalities and Peoples Region
USAID	United State Aid of International Development
UNDP	United Nations Development Program

Abstract

The major purpose of this study was to assess the practice and role of Gumaa in conflict resolution among Wayyuu Shanana. To do that, a Case Study design was employed and 42 participants were selected using purposive sampling technique. Key Informant Interview and Focus Group Discussion used as data collection instruments in which qualitative data generated from interview, and focus group discussion. To address research questions, data were thematically analyzed by arranging, organizing, and coding them to themes. First, result indicated a suicidal case, physical injuries, rape and property destruction resolved by Gumaa. The reconciliation process starts with the offender's supplication or payment of Shimoto the victim's members. The ritual processes are held to compensate, clean hands, and share blessings. Verdict enforced through Edir, Ekub, sanction, and curse. Secondly, the result revealed knowledge of Gadaa system; societal norms and values, communication skills, discipline, and obedience are required criteria from elders. The third result show, there is a difference in compensation across disputes. Finally, Gumaa is time effective, prevents revenge and financial saving whereas it lacks awareness, literature, and attention. Based on the study results, the following conclusion and implications were drawn. First, Gumaa handles serious conflict cases in which it serves as the final decision-making system. Second, elders who hold Gumaa matters must be a model of peace through their activities and know and obey Gadaa System which regulates societal norms and values. Third, to give balanced compensation, elders consider the severity, circumstance, and values of things. Lastly, Gumaa practice is effective in conflict resolution despite many challenges which precipitating it to deteriorate.

CHAPTER ONE

Introduction

This thesis has explored the practice and role of Gumaa traditions in conflict resolution among Arsi Oromo of the Wayyuu Shanan. This chapter contains Background of the Study, Statement of the Problem, Research Objectives, Research Question, Study Significance, and Scope of the study.

1.1 Background of the Study

Conflict is not a new emerging concept and it is inescapable and common phenomenon in human beings lives. For this matter, it is impossible to think conflict-free society throughout world (Assefa, 2003). We face conflict in many aspects of our lives, whether in our personal life, or social life at large. Even though conflict exists at any level of human life, there is no clear agreement among scholars on what conflict means, its relevance, and how it can be solved (Aziza, 2017). More often, many scholars agreed upon all forms of conflict caused by unfulfilled interest (Yagcioglu, 1996). This fact implies that the presence of an individual's interaction with their environment in which the parties compete for scarce resources or values has the potential cause for conflict.

Broadly, we can say that conflict refers to antagonistic interactions of individuals or groups in terms of one try to secure his/her own benefit. More specifically, it can be defined as a situation in which two or more parties have incompatible objectives and in which their perceptions and behaviour are corresponding with that incompatibility interest (Tepfenhart, 2013). As many scholars explain, conflict refers to more than just overt behaviour, but it is covert

in which individuals thinking and feeling are initiated. The implementation or response we, give back to the circumstances may be positive or negatives which are mentioned as starting points of conflict. According to Slabbert (2004) conflict is a process that begins when one party perceives another party has negatively affected something that the first party seriously cares which starts from individuals or group observation of a given negative acts. It also occurs at different levels such as intra or inter personal, group, communities (Befekadu & Diribssa, 2005). This fact implies that simple conflict can be raised from someone's internal unfulfilled interest and grows to groups, society, and nations at large. Conflict can be depicted informs of simple disagreement to a serious quarrel and destruction of life and assets. Despite its negative consequences, it is unavoidable, normal, positive, and even sometimes necessary and useful for social changes only if can wisely manage before it turns to be violent and destructive (Jacob, 2009). Generally speaking, the biggest challenges facing human nature about conflict is not its occurrence, but how it can be fully managed to prevent further escalation and destruction (Bokari, 2013). Therefore, humans need to solve conflict effectively and change it for the best opportunity by reducing its negative consequences.

There are two ways of conflict resolution mechanism known as the formal and informal. Often formal mode is known as the modern or science where the process is held in court and the informal mode is an indigenous or non-science conflict resolution practice (Macfarlane, 2007). Indigenous conflict resolution was practiced for many years before the emergence of state law in human history with applying third-party negotiation and intermediation. Such practices are often held in non-metropolitans, whereas the formal or science mode is practiced in metropolitans. According to Gowok (2008) peoples in rural area do not prefer the state court and they take their cases to indigeneous practices to end the conflict. This indicates the fact that

metropolitans are exposed to the globalization more than non-metropolitans in which they enforced to follow science mode of conflict resolution than indigeneous mechanism. Except frequency, process and ritual activities held within it, every society throughout the world has indigeneous conflict resolution practice. Accordingly, in Ethiopia, many indigenous conflict resolution mechanisms have been practicing by different ethnic groups. Some of these practices are Gereb in Wajerat (Tigray) peoples and Mablo in Ab'ala of Afar, Abagar in Southern Wollo, Michuu in Metekel, Awassia in Walayta, Afocha in Harar, Jarsummaa, Haffi Hamee, Gondoaroo, Gumaa, and Hiikkannaa in Oromia, are among many indigenous mechanism of peacemaking and conflict resolution (Yonas, 2012).

Among Oromo People, the method of conflict resolution and restoration of peace between disputants is directly related to the Gadaa System (Tesema, 2016). Gadaa System is an umbrella for Oromo's socio-economical, political, spiritual practices. The spiritual dimension of Oromo indigeneous practices are contains all forms conflict resolution mechanism. Among these practices, some of them are Jaarsummaa (council of elders), Qaalluu (religious institution), Siinqee (ritual stick used by women), Gumaa (ritual purification after homicide, body injured and property destruction), and Ilaaf Ilaamee negotiation (Gonfa, 2014). By doing so, Oromo people, in their history of conflict resolution, actively work and sort out the root causes which disturb their peaceful way of life to defend and keep the peace of the country. Under the supervision of the Gadaa system, Gumaa is used as a peace-making method among conflict parties and restore justice without any partiality so that the disputants can develop mutual trust and long-lasting harmonious relationships (Tamene, 2013). According to scholars, Gumaa is continually time-tested rules of compensation payment for homicide and injuries. It enforces the wrongdoer to pay balanced compensation in kind or cash to the nearest families of the victim. During this

time, victim's family must have receive compensation for peace restoration. They did it depend norms and law of society which established by the Gadaa system to maintain peace (Nagaa) and moral (Safuu) among society and nature (Bula, 2010).

The process and procedures of conducting Gumaa practice require the involvement of three crucial bodies. The first body is the Magistrates (Hayyuu) of the Gadaa system, the second body is clan members of Gumaa payers and peace reviewers, third bodies are clan members of Gumaa receivers, peace givers and restorers (Mario, 2008). In this case, all activity is seen as a clan (Gosa) since Oromo believe that victim's clan members are also injured. During the initial steps of Gumaa, it may not be an easy task to get victim's consent. Therefore, offender clan members should have to supplicate (Sagada) for them. However, since they cannot be out of the norms and customs of society, they are obligated to agree to receive compensation and give peace (Mario, 2008). In the process of Gumaa practice, all activities from the investigation to the payment of compensation are open to any member of the community (Regassa et al., 2008). This show that, the declared Gumaa law (Seera Gumaa) is clear and free from any prejudice and all decisions are transparent and anyone can question the matters (Melatwork, 2016). The investigation and reconciliation process ends effectively without taking time to eliminate revenge (Regassa et al., 2008). After compensation is paid, reconciliation and reintegration of the disputants take place immediately through different ritual activities (Bula, 2010). These ritual activities during reintegration play vital role in remembering disputants all about their societal norms, values and cooperation among themselves so that they must have apologize and reunite again.

Despite their effectiveness for conflict resolution, many indigenous conflict resolution mechanisms have been debilitated as a result of community members, scholars, as well as

governments, fail to give attention to these practices (Solomon, 2014). This implies the fact that the more stakeholders in Gumaa practices focus on state court or science mechanisms, the more socialization of Gumaa practice is decreasing. Therefore, the challenged and faded status, capability of community elders, lack of recognition of societal values and norms are fully declining role of those indigenous conflict resolution mechanisms which paves ways for violent conflicts to arise. As we forgetting our norms and values, there is nothing what we respect and fear to do. That is why currently we are seeing such traumatic and violent conflict within the communities across the country. Even some are slain and thrown on the road, many are physically injured and others lose their property and stay in a bitter life situation. Some scholars study Gumaa practice in conflict resolution focusing on its effectiveness of reintegration and peace restoration, its ritual process, and steps in relation to homicide case. For example; Nigussie (2013) qualitatively studied role of Gumaa practice in inter-and intra groups conflict among eastern Hararghe zone and identified the reintegration role of Gumaa among conflicting parties and its socio-psychological factors which contribute to peace. Dejene (2002), Negash (2018), and Tamene (2013) qualitatively study the role and practice of Gumaa in conflict resolution by focused on its anthropological side. In their study, they reviled Gumaa role in family reintegration, and harmonious relationship among whole society. On the other hand, Melatwork (2016) and Shewa (2011) study Gumaa by highlighting its difference with the state court, its practice concerning societal norms, language used during arbitrary ritual cleansing.

Even though these scholars study Gumaa practice, there is a doubt and critical question on its applicability and effectiveness on conflict resolution among Oromo society as before which researcher in this study is interested to investigate it. Because this practice is forgotten in some areas of this region and many tend to focused on modern forms of conflict resolution practice.

Such problems lead these indigenous practices to less applicable on conflict resolution and gradually make generation gap. Therefore, the practice and role of Gumaa tradition among Oromo society as a general lack enough literature, attention and other challenges identified as the main problem in this research paper.

1.2 Statement of the Problem

Throughout world history, indigenous conflict resolution is employed in justice administration for many years. Especially non-westerners have their way of life and justice administration. Many societies across Africa have their indigenous conflict resolution mechanism to keep the peace and stability of their society. The same is true in Ethiopia since the method is well-practicing to keep unity and re-establish broken peace among disputants for many years (Endalew, 2014). The role of the Indigenous Conflict Resolution Mechanism (ICRM) is beyond re-establishing broken peace but it heals victims both psychologically and physically in which state court or science mode can't do. When the problem is resolved by these practices, conflicting parties reconciled not only with each other but also with the social value and norms they have deviated from and reunited with the whole community. By considering the values and norms of the society, often these indigenous mechanisms create a better solution and harmonious relationship for society (Endalkachew et al., 2015). Contrary to its multi-functional contribution to peace building, the Indigenous Conflict Resolution Mechanism (ICRM) lacks proper attention from scholars and governments. Many values and norms of our society are neglected and the generation tied to freedom lacks responsibility. On another side, some existing traditional practices are not in organized manner so that generation can benefit from them directly (Endalew, 2014). This is practically seen in Ethiopia up to recent times and no one or few are eager to protect, develop, and utilize it in forms of readable or in literature. Ambaye (2008) states that these indigenous conflict resolutions are

most often ignored with the rise of modernity and many societal classes tend to be focused on state law. Solomon (2014) mentioned that this is caused as the result of receiving no attention from Governmental bodies and scholars. As a result, those practices including Gumaa is on the way of losing its originality and local peoples are not interested to apply them on conflict resolution since new generation have no or little understanding of it.

In the Oromia region, Gumaa practice and other forms of traditional practice is more effective and preferable than modern conflict resolution mechanisms for many centuries (Melatwork, 2016). But today this practice is almost lessened in some parts of this region. For example; in the place where I grew up, (West Shoa Zone, Abuna Gindeberet Woreda), Gumaa practice was used as a main conflict resolution mechanism and peace maintenance among society for a long time. Today, the practice is not active and even few elders can tell us about Gumaa as a tale. Most often, many conflict cases in that area are seen by the state court. But this practice is more effective in solving all serious cases from its bottom and manages them passed through many factors which state courts often face such as financial problems on disputants, overload work, time consuming and psychological treatments of conflicting parties which eliminate revenge.

Some scholars suggesting indigenous conflict resolution mechanisms by justifying legal courts are often not feared and more applicable than indigenous conflict resolution mechanisms because it lacks a glory of moral conduct (Safuu) and punishment is the main option to compensation for broken law (Melatwork, 2016). But punishment can't bring mutual trust, treat psychological injuries and rebuild mutual trust among disputants especially in the violent conflict case (Tamene, 2013). For example; the researcher witnessed two (2) people who were assassinated after being released from prison as a result of revenge by the victim's family

members. This shows that punishing the crime doer can't bring effective long last peace, but repair and treat broken peace and norms of society instead of focusing on broken law is highly effective for harmonious and mutually trusted community relationships. Again, before three years (2010 E.C), I got a chance to see the suicide case near my birthplace called Metta Robi. The conflict caused by children's clash was extended to violent forms. From one side old man gets out to mediate and suddenly he was killed by a thrown spear. For that result, the murderer's family members spread out from their origin place to escape revenge. Only the boy who was suspected as a killer took to prison whereas all other seven full family members dispersed to their relatives living too far. No legal body was following the case, no Gumaa practice to see and rebuild the peace among disputants and that place is empty(Qe'ee Onaa) because no one is living there. This indicates Gumaa practice is not effective as before. As a general, such problem is resulted from little attention or no, for this practice and generation leaving it beyond to modern court centres. Those unbearable factors initiated the researcher to study this topic.

I strongly believe that transforming this valuable national heritage and cultures given to scholars so they can reveal it and recommends for concerning body for their utilizations. Unfortunately, only some researchers studied Gumaa practice among the Oromo people. For instance; Shewa (2011) examined pragmatic elements of language used Gumaa rituals among Tulamaa Oromo. His study is limited to the ritual activities done during the Gumaa ceremony with ritualistic materials and language used. On another side, Dejene (2002) was another scholar who studied Gumaa practice in detail focusing on its anthropological points of view among Waliso Oromo. Tamene (2013) explored Gumaa with its psychosocial method for conflict resolution. He justified that Gumaa plays a crucial role in family re-integration after the homicide conflict case. Other researchers study partially about Gumaa and point out its effectiveness as a

restorative justice by comparing it with the legal court (Melatwork, 2016). Those scholars study practice of Gumaa using ethnographic design and only concerning homicide cases. Gumaa does not explore enough concerning all forms of conflict resolution, its current status with its existing challenges. In this study, the researcher is dedicated to exploring its practice and role in conflict resolution broadly with its current status in conflict resolution among Oromo peoples Wayyuu Shanan. In this place, Gumaa does not study well and explored independently as one of the conflict resolution mechanisms whereas the practice is effectively used to solve any serious forms of conflicts.

In addition to this gap, as Gonfa (2014) and Dejene (2002) noted Gumaa is one of traditional conflict resolution with no or few documents which can be serious on its persistence. Intending to help to fill these gaps and maximize Gumaa's potential contributions in conflict resolution in the area of Oromia region, this research paper carefully deals with types of disputes often resolved by Gumaa, steps, and procedures of reconciliation, identify the precondition and criteria to appoint a person who holds Gumaa matter, explore its current status concerning conflict resolution, examines its strength and weakness, and assess compensation difference across disputes with its ritual cleansing ceremony.

1.3 Objectives of the Study

1.3.1 General Objective

The General Objective of this study was to explore the practice and role of Gumaa tradition in conflict resolution among the Oromo People with a selected area of Adami Tullu Jiddu Kombolcha District Wayyuu Shanan in Oromo National Regional State.

1.3.2 Specific Objectives

Specifically, this research intends to;

- Investigate types of conflict resolved by Gumaa with its step in reconciliation, ritual process, and decision enforcement mechanism.
- Identify prerequisite criteria from elders participate in Gumaa practice.
- Explore compensation levels across different forms of Disputes.
- Find out the current practice of Gumaa concerning conflict resolution among the Wayyuu Shanan Oromo.

1.4 Research Question

This research attempted to answer the following basic questions.

1. What types of Disputes are resolved by Gumaa?
 - 1.1 How do rituals, reconciliations processes and decision enforcements are practiced in Gumaa?
2. What are preconditions to be fulfilled from a person to hold Gumaa matter?
3. Is there any difference in compensation payment across different forms of Disputes?
4. What are the current limitations and strengths of Gumaa in conflict resolution?

1.5 Significance of the Study

Ethiopia is the richest country with indigenous conflict resolution mechanisms and confident to say each of every ethnic group has its indigenous conflict resolution mechanism. But, many conflict resolutions mechanisms are less effective by the rise of Modernity. They are on the way to extinction by lacking attention from scholars and legal bodies. Some of those are not studied and documented; rather they are transferred orally from generation to generation. That is why it is sensitive and near to release its original glory. By considering these facts, the findings of

this study have theoretical and practical significance such as increasing awareness of the new generation, legal workers, and society as a whole.

Likewise, the findings highlight problem and challenges of this practice, main actors and their role, decision enforcement, advantage and disadvantages, and the purification process of the practice. Since the result of this study shed light on the challenges and strength of Gumaa practice, the community elders, lawmakers, governmental body, and local peoples can benefit by applying it safely in conflict resolution. This means this practice somehow shares workload from state law/governmental courts by instigating better perspectives about the role of indigenous conflict resolution mechanisms for social and economic development.

On the other side, many rural societies face challenges to get state courts near to them i.e. higher court level to solve the serious conflict. They travel to the city by paying for transportation/walk a very long way on their legs, pay for consultancy, and follow through with long appointments from the court. On the other side, they lose much other work such as plow, keeping cattle, etc. therefore this paper result minimizes these challenges by providing valuable information about the potential role of Gumaa on conflict resolution and our societal parts living in the rural area directly benefited. Moreover, other scholars who want to study this topic can be benefited. Again the results contribute to the understanding of the characteristics of this indigenous practice with differences between other indigenous conflict resolutions in different social contexts. Finally, it can contribute to the limited literature on indigenous conflict resolution mechanisms among the Arsi Oromo.

1.6 Delimitation of the Study

Arsii Oromo, the largest in Baarentuu group of the Oromo is divided into two main branches: Sikkoo and Mandoo in which Wayyuu is a sub-branch of Mandoo. This paper focused on the sub-branch of Wayyuu which inhabits Adaamii Tulluu Jiddoo, Kombolchaa district around Baatuu town in central Rift Valley area of East Shawaa Zone of Oromia Regional State in the south-central part of Ethiopia. There are other means of conflict resolution practiced in Adaamii Tullu Jiddoo Kombolcha district, such as Jaarsummaa, Gondooroo, Ilaaaf Ilaame, Siiqqee, etc. Gumaa practice is another form of effective conflict resolution mechanism followed by homicide cases (Jemila, 2014). But this practice is going to be diminished and many do not choose to apply it to conflict resolution in many parts of Oromia regions. For this reason, I choose Gumaa practice by focusing on types of disputes resolved by Gumaa, actors in Gumaa, decision enforcement, and its ritual purification process.

CHAPTER TWO

Review of Related Literature

The literature review of this research encompasses texts, reports, papers, and journals related to themes such as concepts of conflict, types of conflict, theory of conflict, and conflict resolution, with an assessment of indigenous mechanisms of conflict resolution through the world, Africa and Ethiopia specifically focusing on the Oromo people. It also briefly explores how Oromo people resolved conflicts and set sustained peace between disputants and create a harmonious relationship in their community especially focusing on practice and role Gumaa.

2.1 Basic Concepts of Conflict

Many scholars have defined the concept of conflict in different ways, but they give almost similar meanings to it. Hence, as discussed in chapter one, conflict can be defined as an unmet of goals or values between peoples, groups, or countries at large. These identified parties are aware of their unmet needs and they perceived it as opposing to their own goals or values and start struggling to secure them (Galtung, 2004). Similar to this, Francis (2006) put the terms of conflict as a condition in which a person disagrees on scarce serious in terms of their interest to secure that opposing interests. Thus it is identified as behavior initiated by one opposite party against another party. In the physical forms, it may be a fight over their values in which those adversaries aim to counteract, hurt or abolish their opponents (Coser, 1956).

Understanding factors that initiate conflict is an important and initial step to develop an appropriate conflict resolution mechanism. There are three roots of conflict such as contradiction, attitudes, and behaviors are the full process that can describe the cause of conflict. A contradiction

is a perceived discordancy of goals among the conflicting parties in which individuals lack logicity and only favor their interests. Attitudes are the perceptions and misperceptions that the individuals' pretense towards self and others while behaviors are defined as actions and measures that the individuals take in the pursuit of their own goals. Based on this, the essential observed conditions for the existence of conflict include the existence of two or more parties, a situation of resource or position scarcity, the presence of behavior that is planned to hurt the others, and mutually opposed goals (Galtung, 2004).

On other hand, social conflict theories are attempted by scholars to propose clear frameworks for the understanding cause of conflict, focusing on the conditions under which it occurs. For example, the structural-functional theory states that, everyone has regulated themselves to a given structure of an organization, institution, or society. If the structures of the organization are changed, the environment destabilizes the contents of that organization and conflict can emerge simply (Lewellen, 1983). Another influential theory explaining the causes of conflict is interaction theory in which daily relationships between an individual as well as the community at large cause a conflict. Cohen (1974) states this as the formation and process of organizations among the community raise contacts. In this way, when the society organized itself in one place, the existing scarce resources and power may not be distributed equally to all members and this led to conflict.

In addition to this, Eitzen and Zinn (1991) describe that the possibility of variations, frustration, and the desecrations of privacy increased when there is high contact among different members of the society. Opposing interaction as a cause of conflict, innateness theory claims that the causes of conflict existed within us, not within the social dynamics of human interaction (Jacoby, 2008). Schellenberg (1996) explains this in a good way. According to him, violent

behavior is inherited by all human beings naturally and however, conflict is caused by innate behavior rather than socially learned. Against this theory, the social learning theorists argued such behavior is not inherited biologically, rather it is learned through time by the socialization process. This socialization process takes place from infant to old age.

2.2 Theoretical Framework

2.2.1 Social Capital Theory

The relationship between conflict and social capital is often going in similar ways. Social connection and capital are formed based on unity in the external hazard. For this reason, while connecting social capital might decrease, attachment of social capital will increase. Scholars describe indigenous conflict resolution as social capital which is a huge store for action, developed and accessed through societal association in official and formal organizations (Fred-Mensah, 2005). According to Phillips and Pittman (2009), social capital is defined as the features of social organizations such as social networks, social interactions, norms, social trust, and reciprocity, cooperation that simplify coordination and cooperation that allow people to act jointly for common profits. In this sense, Gumaa can be understood as a social asset related to social institutions, civic engagement, and overall community well-being.

Gumaa practice is regulated according to norms, values, and beliefs of society (Tena, 2008). In this way, societal well-being is given high consideration than an individual or personal interest. This indicates their collective asset which they build for many years altogether enforces them to do that. Additionally, among Oromo People, if a person disobeys a societal norm, values, and beliefs he/she is excluded from clan members and they resign their protection and take any measure against him including capital punishment or lifelong exile (Dejene, 2002). Because the social capital which they build has enforce them to do so even if the victims near family ignore. In

other ways, Pretty (2003) describes social capital as the social solidity within groups or communities resulting from interactions between people of similar ethnicity, social status, and location, based on local ties and similar norms and values they shared. In this sense, relating social capital is a capability of groups to involve with external activities, either to draw on useful resources or to influence policies. For Gumaa practice to be understood as social capital forms, Bassi (1992) describe that Borana Oromo has their own rule and regulation rooted in their norm, belief, and values so that Gumaa and other forms of conflict resolution mechanism held concerning these rule and regulation. Accordingly, if someone disturbs their unity and societal coherence, they exclude them from 'Naga Borana' (peace of the Borana) which extended to total expelling from all social cooperation which they have in common.

According to Pretty (2003), the central idea of this theory can be generalized to relationship matters. Peoples interact through several networks and they share values with other members of these networks. The members in a group deliver security and status credit for each other. The principles of admiration, discourse, cooperation, settlement in indigenous conflict resolution confirm the social unity and ties that exist among the community members. Therefore, in this article, the social capital theory provides the basis to understand the practice and role of Gumaa as a societal value and relationship which can be employed on conflict resolution between the local community and other external society emphasizing research objectives.

2.3 Types of Conflict Resolution Mechanism

Conflict is normal and unavoidable in our life. Therefore, we should have to solve and change it for better opportunities. There are various methods used to solve these conflicts. Macfarlane (2007) outlines two forms of conflict resolution mechanisms divided into the official

and indigenous ways. The first one is state court procedures in which the final decision is given at legal court. The informal method is an indigenous practice in which elders mediate the case to keep peace among conflicting parties and the others which are known as indigenous conflict resolution practices. Since the scope of this study is intended on traditional conflict resolution, also the research focuses on the discussion of indigenous conflict resolution which is presented as follows.

2.3.1 Indigenous Conflict Resolution Mechanism

As long as people with different interests live together in a given society, it is expectable that conflict can originate from their differences in those interests. In this case, the indigenous conflict resolution approach employed as the best option to resolve such differences of interests through regulating its resolution for many centuries. The most significant elements involving in indigenous conflict resolution mechanism (ICRM) include the tradition of forgiveness, respect for elders because of their symbolic authority to enforce decisions, and transfer of resources as compensation (Zartman, 2000). Indigenous conflict resolution is a well-structured, time tested societal life system towards peace, love, and their harmonious relationship. It is varying in its practice from society to society, region to region, community to community as well as country to country according to their history, custom, and values.

Besides, indigenous conflict resolution is an ability of social norms, values, and customs to effectively grip members of groups by easing their relations, sustain collective action so they can achieve their common interest to end (Fred Mensah, 2005). This shows as it is an earlier part of social systems which play an important role to keep peace among them and are deeply rooted in their customs and traditions. By doing so, local elders and traditional community-based judicial and legal decision-making mechanisms are effectively used to manage and resolve conflicts

within communities. The community elders often focused to resolve conflicts without resorting to state law, police, or other external structures. They instigate the issues to apply on an agreement which keeps wider positive relationship and made a peaceful environment where wanderers can graze together, society in a city and merchants interrelated peacefully.

2.3.2 Indigenous Conflict Resolution throughout World

Throughout human history, every society across the world has had a culturally-based practice of conflict resolution mechanism. For instance, Jirga has its norms, system, and procedures to resolve the conflict between themselves. This technique has a significant role in rebuilding, strengthening the societal linkage, and sustain the social orders in Afghan communities (Wardak, 2011). Dahal and Bhatta (2008) also confirmed indigenous conflict resolution is employed in a conflict in Nepal and haltered the behaviors, customs, values, laws, and organizations developed across time among Nepalese. Among Nepalese, the practice and procedures of indigenous conflict resolution are organized and governed by community elders those who have status, authority, and gain trust from society.

In the Africa continent, households and family ties, and society linkages are permanently valued, sustained, and strengthened throughout history up to date. Osei-Hwedie and Rankopo (2012) have confirmed the significant role of cultural processes, institutions, and values in conflict resolution on peace building among the Akans of Ghana and the Tswana of Botswana. It is evident that many individual persons, families, and communities members still prefer indigenous conflict resolution. Starting from the 17th century, Rwandan society used Gacaca traditional systems of conflicts resolution as a means of peace building among their community. On other hand, the Mato Oput traditional is dominant among the Acholi community of northern

Uganda. This system is firstly focused on the interest of the community and describes conflict as a distractive activity for their community life (Wasonga, 2009). Similarly, other scholars studied indigenous conflict resolution mechanisms of various communities in Africa and stated their roles in conflict resolution. For instance, the Tswana culture in Botswana (Ngcongco, 1989); the Kpelle people of Liberia and the Ndendeuli of Tanzania (Bob-Manuel, 2000); the Yoruba peoples indigenous law, Zulu's and south Africans Ponda practice and Igbo practice (Olaoba, 2001) are some Africans indigenous practice that plays major roles in conflict resolution to repair and keep the harmonious relationship in their societal daily life.

2.3.3 Indigenous Conflict Resolution Practice in Ethiopia

Ethiopia is a broadly familiar country with more than eighty-five ethnic groups. Every ethnic group has its own indigenous conflict resolution mechanism to keeps the peace and stability of communities for centuries (Abera, 2000). Almost these indigenous conflict resolution mechanisms are mostly practiced in all parts of the country. Especially rural communities prefer the traditional law to the formal justice one (Assefa, 2009). This is because those many rural communities are unable to get bureaucratic law and face many challenges. Conflict resolution mechanisms among the nation nationalities and people of Ethiopia are not entirely similar even though the goal is for the same purpose. For instance, in the northern part of the country in Gojjam, they used the mechanisms of Ikub, Iddir, Mahiber, Shimagle, Mahala (Getachew, 1998), for guarding societal benefit and community peace. Meron (2010) study the court of the sheikhs a religious institution that plays a crucial role in conflict resolution starting from the 1930s among Jille Dhumugaa communities. According to her, this practice is highly valuable and has an especial contribution to peacebuilding and keeps societal unity.

Wofa Legesse institution is one of the famous indigenous conflict resolution mechanisms in the North Shoa community (Woubishet, 2011). This institution contributes major roles in resolving conflicts of different types, starting from simple conflict to criminal cases like homicide and theft, as well as inter-ethnic conflicts. Kelemework (2005) also studied inters and intra ethnic conflict with indigenous conflict resolution among the Abala Afars of North-East Ethiopia. According to her, when a conflict occurred among Abala Afar and the Tigrians communities, the Gabra system was used to resolve conflicts. In this case, the result is accepted in respect by both of the conflicting parties, to improve the possibility of lasting peace. Abebe, Samson, and Tessema (2015) investigated the role of indigenous conflict resolution methods among Kembata society and they described local community favors traditional conflict resolution over state court. The main reason, they mention is, this system is flexible, offers a vital role to uphold order in the communities, and is more instant and meaningful to all people concerned. Mengistu (2016) describes the traditional conflict resolution mechanisms among the Wolayita through the institutions known as Chameta, Chako, and Chachu Chata which are simple forms of family disagreements to inter-clan and violent conflict. Afar People have also their conflict resolution institutions based on the clan and sub-clan system (Kelemework, 2013). Those traditional conflict resolutions handle various conflict issues such as Eido (killings) Aymissiya (injury) Rado (theft, destruction of property) Samo (adultery) Dafu (insults, affronts).

2.3.4 Indigenous Conflict Resolution among Oromo People

As explained by many social sciences scholars, Oromo ethnic group are one of the Ethiopian large ethnic group with its different indigenous institutions of conflict resolution, justice administration, and peace building as other ethnic groups. Among these mechanism, Gadaa system, Gumaa, Ilaafi ilaamee, Siiqqee, Ateetee, Harma hodhaa, Guddifachaa, or religious

institution such as Qaalluu, Waaqa etc. are the some (Assefa, 2009, Tamene, 2013, Esrael 2009, Dejene, 2002). Those indigenous mechanisms have a significant role in the peacekeeping, rebuilding, and reintegration of conflicting parties. Supporting this statement, Desalagn et al. (2005) examine indigenous systems of conflict resolution in Oromia and state that these institutions were established for supervising the social, political, economic, and religious life of the Oromo people.

Assefa (2003) investigate indigenous conflict resolution mechanisms among the Oromo ethnic group and horn of Africa at a large and demonstrated those communities have strong and effective indigenous practice to stop, alleviate, manage and resolve disputes. He stipulates that Oromo people use much indigenous practice such as Ilaafi Ilaamee, the negotiation of disputes without the insistence of another third person, Jaarsummaa which is a traditional reconciliation hold by community elders, Gadaa system a political, economic, and spiritual system, Waaqeffannaa as a traditional religious system. On other hand, Tsega (2006) inspects Luba Basa and Harma Hodhaa system for conflict resolution in Metekel. Those practices were employed to handle simple to serious quarrels among farmers especially conflict over the Chaleb grazing area between the Gujii Borana and Somali, Borana and Hamer, the Brenna and Arbores groups. More of the time any form of disagreement and conflict in that area is resolved by indigenous way through the assistance of the clan leaders of the community.

In general, local institutions are often used to resolve conflicts between parties coming from different or within clan groups. In most cases, clan leaders play an active role in resolving conflicts. However, these institutions are recognized to bring harmonious sustainable peace among the disputants, many researchers in these indigenous conflict resolution mechanisms were

missing some important points. These missing gaps are such as challenges/obstacles these practices are facing, ways and processes elders come into representing the community as an elder, ritual activities done during these practices, types, and differences on compensation based on the level of crime among disputants, and sustainability of this system which researcher was clearly stated in this paper.

2.3.4.1 Practice of Gumaa and Gadaa system

Within the framework of peace maintenance and harmonious social connection, Gadaa functions as a system of cooperation, social integration, and enforcement of moral conduct (Safuu). When to see the Gadaa system from its historical view, it integrated non-Oromos ethnic groups into Oromo's social, cultural, military, and political lives (Asmarom,1973). In its nature, the Gadaa system valued peace among peoples by teaching moral conduct, religious matter, and sociopolitical life at a large. It is believed that community interrelation and individuals behaviors in those relations were regulated by moral conduct (Safuu), the human and divine laws that inform the knowledge of right and wrong. The integrative aspect of Gadaa extends beyond the moral dimensions of human relations to the mechanisms of living in harmony with nature (uumama) and the creator (Uumaa) (Tena, 2008). In this sense, destroying the life of any creation without a serious reason is a peak crime for Oromo peoples.

According to Tena, (2008) in the ethics of the Gadaa system, if a person is killed, neither the relatives (Clan) nor any person is acceptable to take autonomous action. Rather they must bring the case to the attention of Gadaa officials or the elders of the community. In this sense, a Gadaa official knows ethical and metaphysical law and they thought to have the power and practice to impartially and quietly take care of such serious cases. They start ordering

compensation for victims so that any acts of revenge are eliminated among the disputes. This system gradually developed into Gumaa as an independent form of serious conflict resolution practice. Gumaa's decision and judgment often consult Gadaa law and local customs (Abera, 1998). Thus Oromo traditional administrative and justice system has operated within the institutional context of the Gadaa system and any forms of disputes have been managed and resolved by Gadaa officials in line with the Oromo indigenous laws.

However, the Gadaa leaders or community elders have no clear confirmation when Gumaa had exactly begun. They try to deliver some oral stories or mythical sayings as proof for its existence as well as there are different opinions regarding this. Elders have stated the appearance of Gumaa around 5000 years before the birth of Christ when the Gadaa system institution had started functioning (Shewa, 2011). Gumaa is an indigenous practice which started by the Oromo people for many centuries as a result of restoring peace. In his study, Dibaba (2012) stated it as an institution rooted and functioned in the Gadaa system for settling blood feuds between parties in conflict. Adding to this, he mentioned that this practice is an effective form in which it follows a win-win approach in any dispute. Therefore, Gumaa is one of the ancient and well-known conflict resolution mechanisms among Oromo peoples for many eras under the supervision of the Gadaa system.

2.3.4.2 Role and values of Gumaa Practice in Conflict Resolution

Peace is a central value to Oromo ritual and ceremonial activities, administrative and legal functions, traditional religion, morality, social life, and the conduct of politics. They believe as peace is an orderly universe and societal wellbeing that humans must pursue (Tena, 2008). It is noticeable that among Oromo, societal well-being is prioritized over individual or personal

interest. Therefore, the ultimate goal of any type of peace is communal well-being in an orderly universe. Gumaa makes every important effort on peace building and justice administration by negotiating conflicting parties in every part of their movements. Likewise, Gumaa employed and used as a mechanism of clans and family members reunification and reintegration after a conflict occurred (Tamene, 2013). Since this practice is among the community, the disputing parties passionately accept the decision made by Gumaa law. Gumaa focused on the victim's full treatment and healing economical and psychological trauma of conflicting parties so that the peace may fully sustain among society. In this case, there is no further planning for revenge rather than a reunion with each other.

Because Oromo believes that killing is an offense against the law of the creator (Waaqaa), every creation is respectable among Oromo peoples (Dejene, 2002). In favor of this, Dibaba (2012) shows that the Oromo people highly value peace and forgiveness than revenge and retaliation to their enemy and these customs are internalized as earlier as possible. The voice of peace and forgiveness is supported by the culture and rooted in the Oromo law. In the meantime, the issue of homicide and other wrongdoing is never and stills not the concern of a person. If the slayer is usually of a violate nature, his clan members deny him and they resign their protection and take any measure against him including capital punishment or lifelong exile (Dejene, 2002). Even Oromo pays Gumaa compensation for animals which approve the fact that it is not delimited on homicide case and even it done for the moral conduct of any wrongdoing.

The central aim of the decision made by elders is not focused on punishing or humiliates the perpetrators or excluding them from society unless disputants fail to accept the decision made by elders. All attempts were made before serious judgment passed by elders since they often looked for peace which emanated from win-win approaches. Both sides were treated and satisfied equally

and their relationship among society was repaired. From these illustrations, we can see the conclusion of value and role of Gumaa is peace maintenance more than anything in human life and it play role in reconciliation between victims and criminal person in a peacefully way without any grievance on both sides and restore sustainable harmony among society at a large level

2.4 Decisions Enforcement in Indigenous Conflict Resolution

In indigenous society, elder's functions as a center for conflict resolution practice. However, Evans-Pritchard (1940), Gluckman (1956) and Ember (1977) stated that these agents lack authority or force to support their decisions made upon disputants. Despite that, community elders often impose a sanction to keep decisions made on the conflict parties. Such practice is also effective in Gumaa practice (Dejene, 2002 & Bassi, 1992). They justify such sanction especially concerning supernatural fear is effective in decision enforcement. In addition to this, Otterbein (1994) shows that the Western Cameroon of African kill their villager, kinsmen, and friends for what they commit wrong in this case a troublesome member of a community is denied their clan protection, isolated, and even executed for their wrongdoings.

Shack (1966) described Yagoka as the high court of the Gurage of southwestern Ethiopia and agents of traditional conflict resolution use social sanctions of ridicule, opprobrium, ostracizing, and supernatural sanctions as enforcing mechanisms. Bassi (1992: Pp. 50-54), studied Institutional Forgiveness in Borana Assemblies and show an "assemblies have the authority to fine the offender". Meanwhile, the decision made by those assemblies enforced excluding someone from 'Naga Borana' (peace of the Borana). This action is expelling a person with disobeying rules from the community cooperation. Hamer (1972) presents similar findings among the culture of Sidama in southwest Ethiopia. Among the Sidama, Elders enforce their decisions by excluding a person who fails to accept a verdict. The expelling goes to the total exclusion of the

person from all social and ritual contact and activities. Cursing is also the severest and last option sanction. Decision enforcement made by elders among Tulama Oromo take place through a curse like as If you withdraw/deny receiving this blood price, let you not get your offspring; perhaps if you get it/them, let it borne for you looking likes virgin gourd without eyes, legs, hands, ears, etc (Shewa 2011).

As a general, all activities of indigenous society are dependable on each other throughout their life. This in turn helps them to guide themselves as to what is acceptable and not from their spiritual and philosophical points of view. Their interdependency facilitates to take any measure on the unwelcomed act through exile wrongdoer from their unity and cooperation. That person has no support from society and even from his own family and clan members. That is why individuals in indigenous society are simply obedient and accept the decision made by community elders. In this case, these community elders are often supposed to know the values and principles of the whole community at large. Surprisingly, the people with falsehood bribes or corruption have no place in a Gumaa process unlike that of state law. Because there is a supernatural power (Waaqaa) a feared one that guides and hears these community elders.

2.5 Strength and Limitation of Indigenous Conflict Resolutions

2.5.1 Strength of Indigenous Conflict Resolution

From the very beginning of indigenous conflict resolution practice, society around the world employs it for safeguarding the peace and unity of community through teaching cultural values so that to endorse the spirit of respecting and obedient among themselves. This practice fills many gaps which state law is unable to handle i.e. long last mutual trust. By its nature, an indigenous conflict resolutions practice is a quick response to a societal peace crisis in terms of

time, contribute to the reduction of regular court caseloads, saving the public money, minimizes the problem is a shortage of judges who work in the regular courts, and budget constraints (Assefa, 2003). On another way, indigenous conflict resolution practices give many opportunities for those who do not need the modern court system. Solomon (2014) states the advantages of indigenous conflict resolution from many points. Among these benefits, it can serve the community with unity, accessibility, revealing crime committed undercover (crime without witness), and its acceptability.

As of Indigenous conflict resolution, Gumaa practice developed on the strong philosophical and moral conducts in which society simply obeyed it for the sake of not violation of creators law (Seera Uumaa) (Bula, 2010). This implies, Gumaa practice including its ritual activities and reconciliation process held with belief and fear of Waaqaa (Creator) for their wrongdoing out of moral conduct (Safuu). These moral conducts (Safuu) are valuable custom has a significant role in reshaping and regulate the behavior of many Oromo peoples. In addition to this, one of the unique and strength of Gumaa as indigenous conflict resolution practice is its inclusion of all stakeholders during the reconciliation process for transparency and impartiality. Gumaa considers wrongdoings and crimes as violence against the whole community than against the individual victim alone (Bula, 2010). It has the ability to integrating the offender's family, and clan to that of the victim, members by mending damaged relationships.

2.5.2 Limitation of Indigenous Conflict Resolution

Despite its strength, indigenous conflict resolution practice has limitations that should be corrected for smoother operation in the modern context. According to Volker (2007), there are many limitations in traditional conflict resolution in which they terminate conflicts evoke out of elder's authority where the legitimacy and acceptance of elders are minimal in this modern day.

Again he puts that they often contradict universal declaration of human rights in which these practice restricts involvements and participation of children's and women's right and limited a given specific group. Osagahae (2000), in similar ways, explained that in a circumstance where there is ethnic competition for power, the practice of traditional mechanisms as a means to resolve conflicts will end up favoring the major ethnic group. In addition to that, they are open to abuse, politicization, and corruption. Furthermore, the weaknesses of indigenous conflict resolution practice are concerning gender bias. In addition to this, Solomon (2014) shows that in these systems, women are excluded from the practice, and there is economic extravagancy.

Many forms of indigenous conflict resolutions historical bases, objectives, principles, values, and procedures are not written. They exist with the society in the form of oral narration and in the mind of the wise elders which may harm the sustainability of the practice (Dejene, 2002). Another point which often mentioned as a weakness of indigenous conflict resolution practice is gender inequality. For example; the Gadaa system which governs the political-economic, social and cultural system of Oromo doesn't give enough recognition to women (Asmarom, 1973). Since Gumaa is rooted and functioned under the supervision of the Gadaa system, it is not logical to say Gumaa independently offers both genders equally in its practice.

2.6 Summary and Implication of the Reviewed Literatures

What we can infer from literature and theories on ICRM are rooted in the values and customs of society and can simply manage instability and restore peace. Various ethnic and cultural groups for so many years around the world apply this mechanism to conflict resolution. Especially in Ethiopia, various ethnic groups developed their own unique political, administrative, economic, social, and judicial systems over many years. The mentioned literature depicts the fact that before few years, conflicts in Ethiopia could easily be handled at the grassroots levels by the

societies themselves without the direct intervention of the government. Besides this, even though they overcome conflict and building long-lasting peace among the community, many of them lack proper attention from concerning body while their contribution is high in keeping societal peace. As a result of that, these indignity practices losing their original contents and does not have legal recognition (Solomon, 2014). This implies that the application of these indigenous institutions' deteriorated conflict resolution is given to these modern forms of a state court which lack or have little to do with societal norms and values. For instance, in Oromo peoples in general any inter and intra-clan conflict is dealt with Gadaa system as common law for many years. But, currently, this practice is under dramatic changes in which it sometimes fails to solve any case across society peacefully.

Ethiopians like any other people elsewhere have their philosophy of life and distinct culture by which they see and interact with each other. All activities are done through cooperation rather than performing individually. In this case, the collective mode of living is a unique identification, and the style of living is a different version of the life. But more often, this is connoting as primitiveness which might be wrongly perceived by some westerners and backwardness compared to today's democracy. Additionally, Issues of security, peace, and conversely conflict are communal matters in our country. The social capital theory indicates that since societal daily life is interrelated, the emerging conflict among themselves is solved by cooperation and agreement of the society not a single person. Often social capitals exist with the society in the form of oral narration. In the same way, Gumaa is the Oromo communal asset that existed in the mind of the wise elders and transferred orally from generation to generation (Dejene, 2002). In this sense, relating social capital is a capability of groups to involve with external activities, either to draw on useful resources or to influence policies. For Gumaa practice

to be understood as social capital forms, Bassi (1992) describe that Boranaa Oromo has their own rule and regulation rooted in their norm, belief, and values so that Gumaa and other forms of conflict resolution mechanism held concerning these rule and regulation.

According to Pretty (2003), the central idea of this theory can be generalized to relationship matters. Peoples interact through several networks and they share values with other members of these networks. The members in a group deliver security and status credit for each other. The principles of admiration, discourse, cooperation, settlement in indigenous conflict resolution confirm the social unity and ties that exist among the community members. Since these practices are in the community norms, values and beliefs it follows a win-win approach in any dispute (Dibaba, 2012). Therefore, in this article, the social capital theory provides the basis to understand the practice and role of Gumaa as a societal value and relationship which can be employed on conflict resolution between the local community and other external society emphasizing research objectives. In other ways, some researchers criticize these practices are gender bias, time, and economic extravagance (Solomon, 2014). Volker (2007), jot down for ICRM terminate conflicts evoke out of elder's authority where the legitimacy and acceptance of elders are minimal in this modern day. Again Osagahae (2000) mentioned that these practices end up favouring the major ethnic group.

CHAPTER THREE

Research Methods

3.1 Design of the Study

In this study, I used the qualitative research method. Because, qualitative method is a typical research approach that enables me to come up with data that cannot investigate the phenomenon that is difficult to quantify mathematically such as norms, beliefs, and values of a given society. Additionally, the qualitative method is an area of special emphasis since it brings in qualities such as warmth, involvement, compassion humanism, and commitment (Rubin & Babbie, 2001). This means the researcher is expected to take active participation in divulging detailed data from participants. To do so, Case studies method was employed as a means of exploring perspectives of the participants on the practice and role of the Gumaa tradition. In its nature, the case study is a qualitative research method used to investigate data with a contextual analysis of the phenomenon, detailed understanding of individuals and groups within their environment (Sturman, 1997). Hence, the aim of research in such an area is achieved through the researcher's active involvement with a given group of people. This design allows the researcher to dig detailed information of a given problem and active participation in the research situation. By doing so, researchers are involved in people's daily lives for a while, by listening to what is said by asking questions and collect whatever obtainable data by throw light on the issues with which the research is concerned (Banister et al., 1994). In a gist, this design paves way for the researcher to come up with a meaningful full answer for stated research objectives. Therefore, the case study is the most convenient to explore and explain the nature, practice, and role of the Gumaa tradition in conflict resolution among the Wayyuu Shanan clan than other designs.

3.2 Source of Data

In this study, the data source was primary data which was gathered directly from the study population by selecting key informants, elders, and local peoples/households. Therefore, data such as historical foundation and concepts of Gumaa practice disputes resolved by this practice, its ritual and procedure during reconciliation, the scale of compensation, decision enforcement mechanism, and current practice of Gumaa concerning conflict resolution in the selected place are generated from primary data which further analyzed concerning theme with an aim for getting the solution to the identified problem.

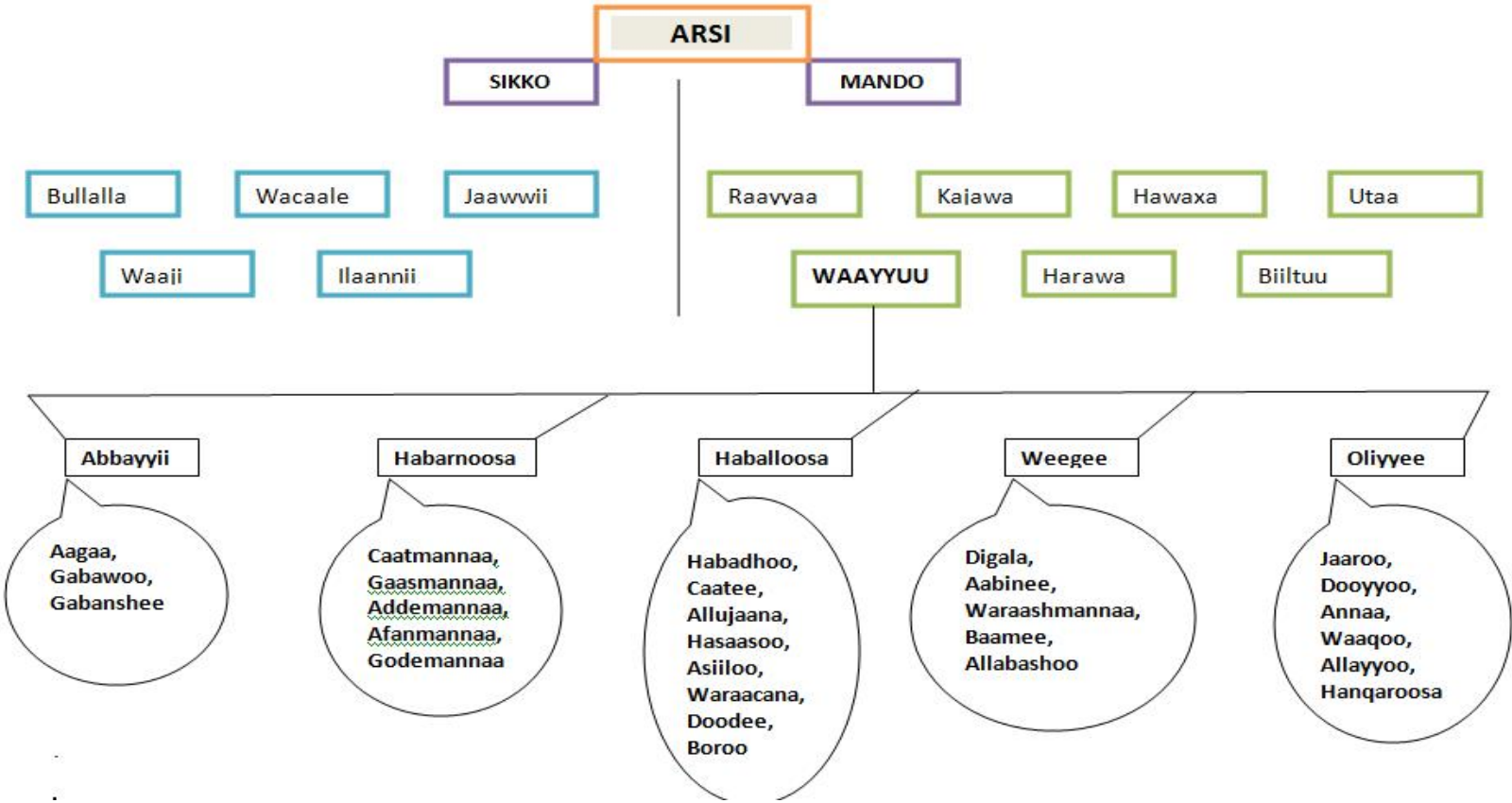
3.2.1 Study Population

The study populations were Arsi Oromo society living in the Adami Tullu Jiddu Kombolcha District of the Oromia National Regional State. According to the 2008 population census, the concrete information shows that the total populations of Adami Tullu Jiddu Kombolcha are (177,492) while 95,256 of them are male and 82,236 are females (Adami Tulu finance and Economic Development office, 2008). These populations have different societal statuses i.e. men, women, youth, elders, Kebele, Woreda and zonal administrative personnel, leaders of indigenous social institutions, leaders of community-based organizations, and other organizations working on similar social and cultural issues, and relevant government bodies. According to scholars and Oromo elders, Borana and Barentu are the two branches of Oromo as a nation and Arsi Oromo is one sub-branch of Barentu. Arsi Oromo dominantly inhabits the present-day Arsi, West Arsi, and Bale zones of Oromia National Regional State (ONRS). The name Arsi was coined from the name of an individual called Arse that was the common ancestor of people claimed to be Arsi who are living in these zones and Afaan Oromo is the language that all zones speak and share with other Oromo people. Arsi has three sons, Sikkoo, Mandoo, and Dooranee which are

collectively called Arsi Sadeen (The three Arsi). However, the known Arsi people of present-day are a generation of the two branches/son of Arsi, which are Sikko's and Mando's. The Siko has five sub-moieties collectively called Shanan Sikko (the five ones of Siko). They are Bullallaa, Wacaalee, Jaawwii, Waajii and Ilaannii. The Mando has seven sub-moieties collectively called Torban Mandoo (the seven ones of Mando). They are Raayyaa, Kajawaa, Hawaxaa, Utaa, Waayyuu, Harawaa and Biiltuu (Lenin Kuto, 2014). Wayyuu is the main sub-moieties of Mandoo which have 5 clans, known as Waayyuu Shanan. These are Oliyyee, Weege, Haballoosa, Habarnoosaa, and Abbayyii. These all clans are living today in the study area and each has several, sub-clans under them. Waayyuu Oromo bounded by Jiillee Oromo of Tulama in the north, Utaa Oromo of Arsii in the south, Allaa-Daallee of Arsii in the east and SNNPR in the west. Adami Tulu Jido Kombolcha district in which the clan of Wayyuu Oromo resides sub-dived into 43 rural and 4 urban administrative units, with its total surface area of 142295.32 hectares.

Wayyuu Shanan has their indigenous practice such as Jigii, Hirpha, and Wijjo to help each other on happiness and sad time (Jemila, 2014). Arsi Oromo has its own rule and regulations that they called Seera Ambaa which mean the rule of law of Arsi which supervised under Gadaa system. On another way, Gumaa system is one of the rules and regulations of Ambaa which deals with conflict resolution followed by homicide (Jemila, 2014). In other ways, Wayyu Shanan has the punishment system for guilty activities such as Quca which is used to punish the thief and robbery, Barbadeessuu, which eliminating the property of the rich person that trying to eliminate the poor hopping his property, Ulee Gosa which is used to punish the children that refused to accept the word of their father and mother. Mana korsiiisuu used to punish the man that used the woman for sexual intercourse illegally, Itti deemsisuu used when the men beat women (Jemal, 2012).

Figure 1: Arsi OromoMonity Structure



Source: Community elders and Self-designed

3.3 Data Collection Instrument

In this study, Interview and Focus Group Discussion (FGD) were used as a data collection instrument. Accordingly, I prepared nine (9) items that contain general questions for KII and ten (10) items for FGD by consulting an expert for its accuracy and truthfulness. Therefore, the validity of these instruments is checked through expert judgment and evaluation. In doing so, four experts have participated. One expert was an MA holder and social anthropology lecturer and researcher, the second was an MA holder and Sociology lecturer and researcher, and the third was an MA holder in social psychology and University lecturer and the fourth was a BA holder in psychology and work as a human resource researcher at a government organization. Therefore the concept validity is checked for items whether it is comprehensive and adequate to reflect the participant's perspectives for given research objectives.

3.3.1 Interview

In this research, an unstructured interview was employed as a means of data gathering tool. Because unstructured interviews enable me to rely the entire question on the spontaneous generation of questions in the natural ways of interaction with participants rather than to employ the predetermined question (Patton, 2015). Therefore, the researcher gathered about a given problem through several open-ended questions based on the researcher's topic and objectives. To do so, nine (9) items which asses types of conflict resolved by Gumaa practice with its step in reconciliation, ritual process and decision enforcement mechanism and precondition and criteria to appoint a person who judges Gumaa matter are prepared by the researcher. Since there are no other related items that can fully answer the current research questions, the researcher developed these questions through careful study and consulting a previous expert. Accordingly, four (4) experts have participated in its evaluation.

One expert was MA holder and social anthropology lecturer and researcher at Wollo University, the second was MA holder and Sociology lecturer and researcher at Woldia University, third was MA holder in social psychology and University lecturer and Dire Dawa University and the fourth was BA holder in psychology and working as human resource researcher at Information Network Security Agency. Therefore, these questions were employed for community elders and Gadaa leaders from the Wayyuu Shanan clan.

3.3.2 Focus Group Discussion

The second data collection instrument was focus group discussion. Since Focus group discussion is a face-to-face conversation of participants among themselves, it makes it possible to follow up the tick and meaningful responses related to the research questions and investigate underlying motives in a way that questionnaires can't produce (Creswell, 2009). To do so, twenty-four (24) participants into four (4) sessions from the Wayyuu Shanan household who share similar characteristics or common interests participated in this study. There are ten (10) items that contain general questions to ask the FGD discussant. These questions were assessed compensation differences across different crimes and to find out the current practice of Gumaa in conflict resolution.

All items were prepared by consulting an expert for their effectiveness similarly with an interview question. Accordingly, four (4) experts have participated in its evaluation. One expert was MA holder and social anthropology lecturer and researcher at Wollo University, the second was MA holder and Sociology lecturer and researcher at Woldia University, third was MA holder in social psychology and University lecturer and Dire Dawa University and the fourth was BA holder in psychology and working as human resource researcher at Information Network Security Agency. Therefore, these general questions were employed for FGD discussants from Wayyuu Shanan households.

3.4 Sampling Technique

In the qualitative method, even if it were possible, it is not necessary to collect data from everyone in a community to get valid and meaningful findings. In this case, only a sample (that is, a subset) of a population is selected for a given study (Patton, 2015). For Patton, the key criterion for sampling in qualitative research and implied in ethnography is purposive sampling, intending to select information-rich cases. Additionally, a purposive sample enables the researcher to select participants with information-rich cases for in-depth study and the basis of their knowledge and verbal expressiveness to fully describe a group culture to which they belong (Patton, 2015; Van Manen, 2014). Accordingly, the purposive sampling method used allows the researcher to rely on his judgment of targeted or appropriate persons based on their experience, position, and expertise in areas relevant to Gumaa practice.

Maximum variation is employed since it allows me from multiple perspectives of individuals and groups of participants to be presented (Creswell, 2009). By doing so, an individual contains cases and is different from others by their experience, their case seen by Gumaa, and their role in the community considered as much as possible. In this case, the recruitment criterion for screening potential participants was held with the cooperation of community leaders and gatekeepers. Therefore, during selecting participants, the age and experience of participants get into consideration. In terms of sex, both Males and Females have participated. In terms of age, the old aged (Adult stage) and their role in the community-based organization was considered. Based on this, the researcher was purposefully select 42 participants.

These participants were further divided for key informant interviews and focus group discussions. Among these, eighteen (18) participants have experienced community elders for

KII and twenty-four (24) households for FGD selected from Wayyuu Shanan clan household. Among 18 KII participants, 2 of them were female one was who served as Haadha Siiquee for more than 20 years and the second female was who served as Jaartii Cifree means who served in Gumaa ritual ceremony. The left 16 participants were community elders in which 10 of them participating in Gumaa practice and the left six were community elders. Many of my participants age was more than 45 years old. Among 24 FGD participants, only three females have participated in the discussion. Among 24 participants, 12 were serving as community elders. Among these participants, 5 hold cases were solved by Gumaa practice.

3.5 Data Collection Procedure

Proper data collection is a crucial stage to generate rich enough data. The first data collection procedures started with genuine rapport building which was followed by in-depth interviews and FGD. An in-depth interview is a useful qualitative data collection technique that can be used for situations in which the researcher asked open ended questions that elicit a depth of information from KII. FGD is another mode employed to provide information about a wide range of ideas and feelings those participants have about Gumaa by illuminating the differences in perspectives among groups. During the interview, the researcher employs prepared general questions with activities of taking audio and brief notes of respondent's answers which enable the researcher to keep the reliability of data. Data gathering take place by Afaan Oromo which further I translated to English. In this process, if the interviewee has difficulty answering a question or provides only a brief response, the researcher use cues to encourage the interviewee to consider the question further. KII was held with 18 participants at their availability area i.e. workplace, home, etc. a single interview took 90 minutes on average. In the second phase, FGD was conducted with 24 households by organizing them into four groups. This tool was used to cross-check and supplements the information that was collect through KII. The place where FGD was conducted was on the central location for all

participants i.e. all groups arranged around their living area. There were four groups for discussion. The first session contains 6 male participants in which young adults and old men participated. The second session contains two female from household and four male in which their age is from 25 to 45 in average. The third session is the take place with one female and 5 male participant and many of them are old age or more than 50. The fourth one took place only by male participants including young and old age. In the first and third sessions, 3 participants case was seen by Gumaa before. On the other ways the most from the third group, second, and fourth there were around ten elders who have experience in Gumaa practice and currently serving as community elders.

On the first day, one group discussion was held one in the morning and the second one in the afternoon. The first discussion took 2:30 hours on average while the second was 2 hours on average. Again the left two group's discussion took during the morning and afternoon after two weeks of the first one. In the second round, the first discussion took more than 2 hours, and the second was taken only 1:40 because the discussion stage was not such debating when compared with others. This happened as a result of the facilitation problem. Since the participants are from the same background i.e. community, clan member, and culture, this in turn help to facilitate the communication among the discussant and researcher can get time to take note by creating an environment that encourages participants to share their idea and attitude freely. Data gathering was taking place by Afaan Oromo which further I translated to English. In this case, all data collection activities were held by the researcher during field works. Time and place of data collection facilitated through consulting the Jiddo Kombolcha Kebele's administrative and informant's co-operation.

3.6 Techniques of Data Analysis

The thematic analysis was employed to analyze the raw data collected through interviews, and FGD to answer the research questions as well as to achieve the stated objectives.

Because, the researcher got scholars to recommend the thematic analysis method is a helpful method for examining the perspectives of different research participants, stress similarities and differences by generating unanticipated insights (Braun and Clarke, 2006). It is also useful for summarizing key features of a huge data set, as it favors the researcher to take a well-structured approach to handle these data, helping to produce a clear and organized final report (King, 2004). Accordingly, analysis of data started right after the first few interviews and FGD take place. Data gathered through KII, and FGD were analyzed independently and merged in the discussion part. By doing so, recorded audio during the interview and FGD sessions, and field notes were carefully transcribed and interpretation of meanings and contents were organized and summarized concerning the objective of the study. Then, the researcher read, again and again, to encapsulate and search for patterns or themes in a coded data across the interviews, FGD interview, and field notes. After transcription of raw data, the researcher categorized and codes the data into 19 manageable and meaningful sets of subthemes such as types of disputes resolved by Gumaa, process, steps, and procedures of reconciliation, ritual ceremonies held in Gumaa, the criterion to select a person to hold Gumaa matter, compensation difference across different disputes, strengths of Gumaa in conflict resolution, limitation of Gumaa in conflict resolution based on the objectives and research questions to be answered were identified. To this end, the responses are categorized as types of disputes/conflict resolved by Gumaa practice with its step in reconciliation, ritual process, and decision enforcement mechanism. The criteria and requirement to be met from a person who holds Gumaa matter during reconciliation, deference on compensation across different types of disputes such as negligence and purposeful murder, sex, intra and inters clan as well as physical and property damage, and finally the current practice of Gumaa on conflict resolution. The themes that emerged from these responses were reviewed and identified physically sorting into piles of similar meaning. Since the participants were

interviewed in the Afaan Oromo language, the transcribed interviews and FGDs were translated into English to grasp the themes and patterns of the data. The translations take place with the cooperation of two experts from research backgrounds. An effort was given to maintain the originality and clarity of information while translating the transcribed and coded data into the English language. In the data presentation and analysis process, the direct voices of the study participants are used when it is necessary. The themes generated and identified according to research question and analysis were grounded in the selected theories of conceptual frameworks social capital in which Gumaa practice can clearly understand under this concept.

3.7 Ethical Consideration

First of all, an official cooperation letter was produced from Addis Ababa University and submitted to Jiddo Kombicha Woreda to avoid any illegal activities and secure participants. In this case, the purpose of the study was explained to the research participants to get their consent. Then after, oral approval of their consent to participate and provide information about Gumaa practice and related issues secured. Therefore, those participants who gave their oral consents to participate in the study were selected for focus group discussion and key informant interview. In all processes of this study, the confidentiality of the data and the anonymity of informants were kept and a code that represents participants was used. In every step of the data collection process, the researcher was built a good rapport to make them feel comfortable and give detailed information about Gumaa practice. Data collection materials such as voice recorder, camera, and notebook used by informing participants for there is no potential harm to their privacy in any means.

CHAPTER FOUR

Results

The major purpose of this thesis was to explore the practice and role of Gumaa tradition on conflict resolution among the Arsi Oromo peoples, Adami Tulu Jido Kombolcha, Wayyu Shanana. In this part, an attempt was made to present the data collected through Interviews, and FGD. By doing so, four broad themes were identified under Analysis of Interview data and FGD data with some subthemes based on the research question. Accordingly, under the analysis of interview data, the first themes come up with types of disputes resolved through the practice of Gumaa with its step in reconciliation, ritual process, and decision enforcement mechanism. The second is focused on prerequisite criteria to be met by a person who holds Gumaa matter. Under FGD data analysis, the third theme comes up with compensation differences across different types of crimes types. The fourth theme explores the current practice of Gumaa concerning conflict resolution among Wayyu Shanana.

4.1 Analysis of Interview Data

4.1.1 Types of Conflict Resolved by Gumaa Practice

My key informant participants asked the general question asked about what types of conflict resolved by Gama practice, many of them reflect that Gumaa solves all forms of serious conflict such as homicide, physical injuries, property destruction, rape, and abduction.

All types of Conflict: When my P2 key informant participants asked the question on types of disputes often resolved by the practice of Gumaa, he reflects the same idea as the following;

In our community, Gumaa is often known for compensation of homicide in which when one person kills another when a person gouged out another person's eye, when broke a

tooth, when cutting an earlobe, cutting hands and fingers, when a person's horse killed, and a female raped.

As indicated in the KII transcript, among Wayyuu Clan members, Gumaa practice held in serious conflict issues. These forms of conflict are supposed to be continuous and disturb societal peace and create enmity among themselves. But more recently another case such as the destruction of assets, such as a house, community assets such as cleaning forests and killing wild animals, is seen by Gumaa law which failed to solve by other forms of conflict resolution practices. When employed the same question for P17 he defined it as the following;

More often, when can't be solved by Jarsumma and Ilaaf Ilaamee, conflict cases such as property destruction, killing wild animals, serious forms of boundary issues are seen by Gumaa practice.

Simple forms of conflict cases are often solved by Jarsummaa and Ilaaf Ilaamee. But if the cases failed at these stages, they transferred to Gumaa practice. Conflict resolved by Gumaa practice often the problem which has standardized ceremony, compensation level, known and fixed person who can participate in the ceremony and follow ritual purification process. When my informants asked the question 'why Gumaa is optional than other means of conflict resolution to solve such conflict cases' P11 expressed it as follow;

In our society, the practice of Gumaa is highly respected and feared since it passes through rituals connected to our norms and values. In this case, it is believed violent conflict forms especially conflicts that violate norms and values of society seen by Gumaa Law. So Gumaa serves as the maximum appealing form for conflict cases.

Again, when employed the same question my P7 participants explained another perspective as following;

No categorization and Gumaa can resolve any forms of conflict cases which can't be resolved by other forms of conflict resolution. Let say in any cases at any level, if two sides fail to come in negotiation through Jaarsummaa and ilaaf ilaamee, the case is directly transferred to Gumaa or state court. So Gumaa not only intended to solve such violent and serious forms of conflict among our community.

As indicated in the above, all (4) quotations, from key informants respondents supported Gumaa solve all forms of conflicts that failed to be solved by other forms of conflict resolution mechanism.

4.1.1.1 Steps of Reconciliation Process

Every form of conflict resolution mechanism has its steps and process depending on the circumstances and the wrongdoer's reaction to the problem.

Shimo payment and Supplication: Among Wayyuu Shanan, it is believed that no wrongdoers escaped from the site of the society. According to my informants, the wrongdoers immediately take themselves to Abbaa Bokkuu and tell all he/she commits problem and how and under what condition such crime occurred. Then after the payments of Shimo take place as the initial process of reconciliation. For instance, when I asked how the Gumaa reconciliation process started and who start that, P2 explain it as follow;

In the first place, offenders take themselves to Abba Bokku and confess what he commits. For example; if the case is homicide, the slayer must give himself to Abbaa Bokku and transferred him/her to escape under Waataas shelter. Then the message is sent by Abba Bokku to the victim's family for wrong doer regret and he/she wishes that the creator may take the soul of the murdered to his paradise and allow him/her to the buried body by his/her own Shimo (first payment for injured family). The murdered families accept the Shimo and allow the ceremony.

In this process, the Shimo is the critical point to start reconciliation. If the victim's family disagrees and covers whatever the cost by themselves, they are going to refuse reconciliation. But, often victims obeyed Abba Gadaa and they accept the Shimos and start reconciliation. The reconciliation process started with the presence of Abba Bokku and the offender's interest to do so. This means, if the wrongdoer escaped and is not willing to present at the ceremony, the case goes to clan members to clean their hands. In addition to the above answer, P3 adds the following justification;

If the killed person's body is buried without Shimo, it is very complex to start Gumaa. But if Shimo was allowed and the body buried in presence of Abba Bokkuu, it is obvious that the Gumaa take place. Abba Bokku goes to the funeral ceremony and tells all attendants and murdered family the messages of the killers so he is ready to finish the case through Gumaa and immediately he gives them an appointment after three days of the mourning ceremony to continue Gumaa process.

Shimo payment steps are only held when the only slayer informs Abba Bokkuu and the dead body is buried by the killer's outfits which is when murdered family members or clans are willing to do so. Otherwise, the process starts from Supplication (Sagada) to the victim's family members for seven to nine days consequently. For the employed question of how Gumaa reconciliation process start, P7 participants explained it as follows;

Supplication often takes initial steps and process in Gumaa in the wrongdoer did not give himself to Abba Bokku and not given to stay under waataas shelter. In this case, the victim's family gets very anxious about their dead family member and is even not interested to accept the supplication but only they obligated to accept that for the sake of fearing Waaqaa (creators) and respect of Safuu (norms) and Abba Gada.

These descriptive clearly show there are two forms of open reconciliation. In the first steps, if the victims accept responsibility for his/her wrong and victims also accept the request for

reconciliation, the process directly takes place through paying Shimoo. If the offenders escaped and deny the act, the clan's members must have supplicated the victim's clan members so they accept the compensation and give them back peace.

Argument and Counter Arguments: Next to supplication (Sagada), or Shimo payment, it is obvious that the injured families accept the peace and agreed to negotiate through Gumaa practice. On the third day, Abbaa Gadaa, Guulaa, and Qoraa gather Waataa (wise men), old women (Chifere), young Girls (Durba duudaa), and other elders from non-relatives of the injured family to gather on the ceremony. Then they sent the non-relatives elders or Waataas to the offender's clan members as they are ready for negotiation. The Gumaa ceremony starts as soon as possible by not taking more than three days after supplication is accepted. The same question again employed to P8 key informants explained as the following;

Abbaa Gadaa gathers people at the ceremonial place of Gumaa to start the ritual purification and all interested community members came to attend the ceremony under the sycamore tree available near the injured family village. On that occasion before Abbaa Gadaa starting to bless, nominated elders asked Qora Miilaa (who stands near the slayer's family) to pay Shimoo. Paying Shimoo followed by Abbaa Gadaa blessing and praying to Waaqa and the opening of the ritual purification and Qora Mata and Qora Miilaa allow starting arguments and countering arguments of the committed crime case.

At the beginning of arguments and counter-arguments, the initial question asked by Gadaa leaders to community elders is if the murdered or victims are ethnically Oromo or not. This question asked for the sake of giving serious attention by supposing non-Oromo living in Wayyuu Shanan need more treatments both physically and psychologically. Further, this is described by P1 as following;

Our ancestors give unique comfort to other non-Oromo ethnicity and they often raised non-Oromo's as Oromo through Gudifacha. This is because of that they were highly respected and obeys creator law (Seera Umaa fi Uumamaa) that all human being is the same and need respect without any biases. If the victim person is non-Oromo, Gumaa ceremony gives them special treatment and ended as soon as possible within two up to three weeks. Therefore during the argument and counter-argument, initial consideration was given to this one.

In addition to this P9 explain the following;

Everyone can recognize how it is bitterer when you are injured in absence of your family or relatives. Therefore, priorities are given to them to recover from their grief through treating them economically and psychologically. Among our community, we think that non-Oromo are more sensitive emotionally when they face such problems and every person wants to give them comfort individually or as a group such as Edir and Dabo. This can be done more energetically than those who are injured within his clan or family members.

Another question asked by Gada Leader is about whether the disputants are from the same clan or not. If they are from the same clan members, Gumaa is not serious as opposite clan members. For the same question asked above P16 participants also mention it as follow;

In Gumaa practice of the reconciliation process, there are many considered procedures and preliminary activities. The first one identifies is the seriousness of the crime in terms of how that crime is committed, by who on whom it was committed, under what condition the problem occurred are the main considered points. In this way, if the crime doer and injured are from the same clan members or family members Gumaa ceremony cannot be like other non-relatives and clan members.

Adding to this P4 define explain it as follows;

Sometimes Gumaa practice is ended without paying and receiving compensation. This can happen if the crime is done among the same family or clan members. Gumaa by its nature paid for clan members of injured person by clan members of the slayer, not for single-family. In this way, only purification ceremonies are held among themselves.

All arguments and counter-arguments take place by 'Qoras'. After both sides of Qoras discussion, they come with two options and call the offender and tell him the result of the discussion matter. Often the compensation can be paid in two ways, the first is by cattle and the second is cash.

Compensation payment and Hand cleansing: In this process, the amount of money and number of cattle are determined according to the custom and norms as well as the murder case. If disputants agreed upon the compensation matter, another appointment given to the offender which is not more than nine days to collect compensation from his clan member's comeback with preparing money or cattle according to their agreement, and depending on the committed crimes he brings the bull for slaughter, milk and drinks made from honey called "Daadhi" for paying and hold the cleansing ceremony. Again for the question asked process and procedures take place in Gumaa, P18 explain in the same way as follow;

If the offender's members agreed and the injured clan member also accepts the compensation payment, the appointment of the cleansing ceremony will give by elders within two weeks up to three. The next purification or cleansing ceremony is the end of Gumaa payment and it ended with Abbaa Gadaa blessing and oath giving among the two clan members. Gumaa ceremony ends up with the injured family and offender's family join each other, eat together.

In addition to this P9 mentioned it as follow;

At the end of the cleansing ceremony, a single family of offenders and injured families come together and sit face to face. The sheep slaughtered and meat given to them, milk

and drink made from honey called 'Daadhii' given to them. They eat together from one plate and drink from one cup. Then Abbaa Gadaa comes to them and spray the honey drink upon them by blessing them as follows;

<i>Isin Gumaa waliif baaftani</i>	<i>you paid Gumaa for each other</i>
<i>Kana booda isin diina walii miti</i>	<i>from now on, you are not enemy</i>
<i>Diinummaan isin gidduu hin jiru</i>	<i>there is no enmity between you</i>
<i>Wal ta'aa</i>	<i>cooperate with one another</i>
<i>Walii galaa</i>	<i>be agree</i>

The central ideas of these subthemes are the reconciliation steps and process start with Shimo payment or supplication in which whether the victims accept Gama or reject is decided. This stage is very crucial because there are some times to reject Gama and facilitated revenge. But obviously, the victim's clans obligate to accept Shimo or Supplication to precede Gumaa.

4.1.1.2 Ritual Cleansing and Closing Ceremony

Ritual cleansing ceremony indicates an agreement that, there is no tension and further escalation on the issues.

Presenting ritualistic material and cleansing hands: During the ritual ceremony, many religious objects and materials are present so that they show peace is fully restored among disputes. In addition to this these materials have a meaning such as a curse, warning, blessing, agreement, oath, and decision enforcement mechanism. Ritual activities are often held under a respected and valuable place called sycamore trees (Muka Odaa). If there are no sycamore trees around there, it's recommended to held activities around slain family members to show respect given to them. For the question asked how ritual cleansing ceremony start and end in this practice, P5 informants this ritual cleansing ceremony described as the following;

On the days of cleansing ceremony, Unmarried girl (Durba Duudaa), the gourd (Buqqee) and sacred (Kallacha) and an old Woman from Siiqee member and whose her son reach steps of Guulaa, Waataa, whose creator is close to his heart, Mallimaa a (luck person) and very old man (Abbaa Bokkuu) are all gathered to the place. Since all of them are very significant in these ritual activities, the process can't be held in absence of one of them.

In addition to this, P1 asked the question and describe these actors as the following;

During the cleansing ceremony, unmarried girls carrying gourd represent affection and cleanliness. The old women are a respected and one who often pray for peace for her children and all adolescent of others children as a general. She pray to the creator guard the adolescent from evil and her blessing are also very valuable. The same to old women Waataa is also supposed to be the creator and his entire life end with praying and blessing Waataa is highly respected and feared among society.

If the criminal case is homicide, Waataa and old women swallowing the crime doer into the water and pick him/her out and repeat this activity again and again. Also, they pour water among the defendant to show peace. This practice is believed to clean their sin and hate among them. P3 describe this situation as the following;

All stakeholders including defendants go to the slain family homes and gathered into the tent (Dunkaana). While going home, the Chifre pour water on the road of disputants starting from the purification place to the injured family home. As soon as they arrived at the injured home, sheep were prepared by offenders' family members for slaughter and cut or divided into two. Then, all disputants called to go and across between divided slaughtered sheep which show they cleaned and no more revenge among them. After disputants have sat to express their sorrow for committed crime and they give food and

drink on some materials both disputants have food and drink together. They eat by one material such as spoon and drink milk and honey bear by one cup turn by turn.

Family reintegration and Gumaa Payment: Sometimes the end of cleansing is held on by allowing both conflicting parties to sleep together by chain their leg with sheep intestine which cutter in the middle night by their sisters. For example, P3 explained as the following;

Boys of the same age from the side of the offender and defender family sleep that night together by fixing their legs on one using sheep intestine. In the middle of the night two girls who are boy's sisters come and cutting that chain from their legs. After that peace is fully restored and Abbaa Bokkuu stands among them to bless and prays to creator peace upon them.

At the end of the cleansing and closing phase, compensation payment including giving cattle, or money, slaughtering cattle for the ceremony, and providing food to all participants on ceremony takes place. For the question asked how the ritual cleansing ceremony ends in this practice, P10 participants mentioned it as following;

To close the case and restore peace between conflicting parties, our ancestors were obligated to pay around 100 cattle based on the Gumaa law which made for blood price and less depending on the committed crimes. But among Wayyuu Shanan clan members, this is too heavy to pay all of these cattle and it changed to money through time. For instance, the current price of 3-5 cattle is calculated into cash which ranges from 25000-35000 ETB including other expenditures paid if the case is a homicide case.

Abbaa Bokkuu's speech is all about advice and blessing for whole communities. In the end, he prays to the creator not to take peace from the whole society as well as the whole land.

Oath-taking and declaring verdict: Finally, after all processes end with giving and receiving compensation, the community elders or Abbaa Bokkuu declare peace upon the conflicting parties members as following;

“Ani Gumaa siif baase	I have paid your Gumaa
Ati Gadoo hin qabdu	You don’t have revenge on me
Ati gadadoos hin qabdu	Again you don’t have hostility on me
Gumaaf wal hin barbaannu	We don’t search each other for revenge
Karaa wal qaxxaamuruu hin qabnu	We don’t suppose to cross road on each other
Ani Gumaa siif baasera	I have paid your compensation
Siif fixeera	I definitely paid it
Dhaga’i	Hear it
Sikkoo oliin gali gadiin gali	Sikko take the news and reach every where
Mandoo oliin gali gadiin gali	Mando take the news and reach every where
Haadha araarse	I have reconciled mothers
Abbaa araarse	I have reconciled fathers
Obboleessa araarse	I have reconcile brothers
Eessuma araarse	I have reconciled uncles
Soddaa Soddaan araarse	I have reconciled with father in laws
Gosa gosaan araarse	I have reconcile clan to clan
Ati kana booda warra nagayaati	You are all now a peaceful peoples

Fuudhaa gurgurri kee takka	Your marriage in one
Duutii jiruun kee takka	Your life and bother is one
Dubbii raayyaan fixxe tana yoo deebite	Rayya Amba finish case and if look back
Ati rakkaticha	You're the criminal among us
Ati hamaa hawaasni si dhiisa	The whole society expel you
Arsii hin qabdu	You are out of Arsi member
Gosa hin qabdu	You haven't clan members
Soddaa sodaa hin qabdu	You don't have a Person to fear
Malkaa tulluu hin qabdu	You don't have river and hills
Uumee uumama hin qabdu	You quarreled with the creator

The process of hand cleansing and closing ritual activity steps end by pay Gumaa in cash or kind, cleans their hands, reintegrated with family, and taking oaths. Everything ends peacefully since all processes and steps are depending on the disputants' will and elders treat them with their communal norms and values.

4.1.1.3 Decision Enforcement Mechanism

Finally, after all the important decisions made, many techniques were employed to reinforce the verdict. These reinforcement's mechanisms are categorized as curses, blessing, and other social activities through instigating disputants to participate in Ekub, Edir, Dabo, and other daily activities of the society. These help them to follow up them nearly and closely within society.

Curse: One of the main techniques of the Gumaa decision enforcement mechanism is through the curse. Curses are often related to the spiritual dimension which the whole

community highly feared and respect the verdict to escape the curse. It takes place after both disputants took an oath not to escalate conflict among them as a means of revenge. The questions about how clan elders enforce the Gumaa verdict were asked and many of the informants answered in the same ways. For instance, P2 mentioned it as the following;

Gumaa's verdict was often enforced through the curse and other forms of societal activities. Since curse is a serious form of punishment no one dares to disobey Gumaa verdict. We believe that Gadaa Leaders and elders curse extended up to the seven-generation and all descendants face unfortunate in their life. So no one wants to give their children such a curse.

Disputants believed curse is a serious one which one who fails to obey cursed up to his seven descendants. So disputants highly fear that curse and accept the decision made in Gumaa. In favoring this, P10 answered in the same ways for the above question with what he eye-witnessed as follows;

Once upon a time, the two relatives get into conflict and a 15-year-old boy from one side, killed. The case was reconciled by Gumaa and after two years of the case, around 18 and 20 years old boys from injured family members killed the ox of the offenders. There is no information about that since the boy did that in concealed ways. Gradually the whole cattle including sheep and hens cleaned out from their compound for that reason. And finally, the man goes to Abba Gadaa to take rituals of 'Harka Baafannaa' to terminate the curse.

Again P 13 mentioned this in the same ways as follow;

Curses take place in the Gumaa reconciliation process to assist disputants to recognize the creator and fear of the supernatural punishments. Therefore no one can try to deny or fail to obey the verdicts. Elders also warn disputants as if they deny the truth their

descendants will extinct, cattle cleared and their land has never grown seed. They warn as they can die the fearful death as no one face like that before.

Edir and Ekub: Among the Wayyuu Shanan clan, Edir is the self-help voluntarily association held by cooperation of peoples on the time of sorrow and another ceremonial occasion. The members of this association often gathered from the same village. Since they share whatever conditions among themselves, it is also possible for Gadaa leaders and enforces their decision through it. My key informants P7 described answer of how Gumaa verdict is enforced as following;

Gumaa decision is often, enforced through Edir. Edir is effective in keeping the unity and coherence of its members through different measures. Because it has its own rule and regulation as well as work on society's peace and cooperation, it is recognized by the community's elders. Any members are obligated to keep and obey the rule and regulations of the association.

Edir and Ekub are the most communal activities for Wayyuus. These activities can keep the coherence and unity of the members. Therefore the members simply instigate wrongdoers to obey the verdict and live peacefully.

Sanction: If disputants fail to obey the verdict, they are expelled from the association and collaborative of the society. This action is too serious on the life of that person since one stands with him/her in any form of activity. For the question asked is there any forms of sanction to enforce the decision, some of my key informants say yes but a few of them say that this time is not as before and they have a right to live as they need since state law give the right to do so. P14 outlined it as the following;

If a disputant fails to obey or reject the Gumaa verdict and not accepts the declared peace, we directly communicated to Edir and other community-based organizations. The leaders of such association will orders that person to accept the Gumaa verdict as a final

option. If again he fails to do so the Edir leader collects the members of Edir and communicates to them what happened to him and tells them to deviate from him.

Again for the same employed question P18 answered as the following;

If the members of the association fail to obey rules and regulations, they imposed social sanctions. These sanctions manifested in the forms of not helping him/her during sorrow and joy which is the main societal activity. Therefore in a Gumaa practice, the disputants are given to Edirs association to follow them to maintain peace.

This form of enforcement is too serious since the wrongdoers are excluded from society's communal activities. As seen from the above descriptive, all activities are done in cooperation especially marriage, funeral, and harvesting. These practices are too heavy to be done without cooperation's and the wrongdoers simply accept the verdict.

4.1.2 Prerequisite Criteria to hold Gumaa Practice

For Wayyuus there is some criterion required from a person who is supposed to participate in Gumaa matter. The nomination and selection of these people or elders are not based on the relatives, familiarity in asset and old aged but one can be selected as his good view among community members, has knowledge and wisdom and who know customs and law and principles of Oromo peoples.

Know and respect the Gadaa System, values, norms, and beliefs of the society: In the forms of Gadaa practice, a person who is supposed to be selected as a Gadaa leader must be open mind, wise, gifted, and from the famous Gadaa clan members in addition to his age class. This person must respond to know clearly about norms, beliefs, and values of Oromo peoples. Accordingly, when there are Gadaa leaders they are supposed to involve in Gumaa matters without looking for another option. This is clearly defined by P18 participants as the following;

The members of Gadaa system who are supposed to be wise and known and can resolve any forms of conflict are called Guulaas and they are often selected in Gumaa matters because they know all activities which should be done in Gumaa ceremony with accordance to Oromo laws of custom and moral conducts.

Additionally, P16 informants mentioned the criteria and selection of person in Gumaa matters as follow;

It is not about an age matter to resettle the dispute situation and restoring harmonious relationship among conflicting parties, it is all about gift and wisdom from the creator (Uumaa), and even the one who is in his thirties age can take place in Gumaa case by mentioned as communities elders. Among Wayyuu, many adults solve many conflict issues because they are only raised by moral conduct and enough matured, understand and respect the norms and customs of Arsi Oromo in line with Gadaa laws.

In this message, there is a gift of reconciliation also given emphasis. But the gift itself I not enough and it is required to respect the norm and values of these societies. As a general both two above descriptive quotes supporting the idea that respecting and knowledge of Gadaa system which include the societal norms, belief and values are the essential criteria so that a given person to hold Gumaa matter.

Discipline and Patience: Community elders who are known for their discipline and emotional intelligence selected in reconciliation practice. The question for who is mainly responsible to hold Gumaa matters and what criteria are required was employed for informants and they mentioned the same answer on it. For instance; P15 participants describe it as the following;

Community elders who have experience in reconciliation, disciplined, and role models in our societies are often nominated to hold Gumaa practice. In all processes of Gumaa

ceremony, Gada leaders guide and leads these elders and other concerned people in the ceremony so that they must judge in line with the custom, norm, and values of Oromo.

It is not possible to be patient and disciplined without knowledge and obedience of Gadaa system which include norm and values of society. For Wayyus a person is called disciplined, obedient, and also models for others when they accept and obeyed the core values of society.

In addition to this, P16 describes this as the following;

In the Wayyuu Shan clan members old aged from Gadaa members such as Abbaa Bokkuu and Abbaa Gadaa as well as community elders often selected in Gumaa practice for their discipline and obedience among the community. They are considered as much matured in understanding and solving problems digging out from their root cause without any delaying the conflict issues.

Communication Skill: An individual a person with the gift of communication and the ability to dealing with a conflict situation, willing to sacrifices his time and ability to peace of the community can be selected in Gumaa practice. The same questions were employed for P18 and answered as the following;

Abbaa Bokkuu nominates the person with these qualities from community elders to finish the conflict case. In this way, there is a “Qora” (Truth seekers) or representatives from both a slayer and murderer’s clans, Abbaa Alangaa who neutrally heard from both “Qora” (Truth seekers) and give a decision, and other any community members these who support or disagree with the decided case. Qora is divided into two Qora Miilaa (truth seekers who stand near slayer) and Qora Mataa.

Both Qora plays a significant role in starting a disagreement process over the case. These Qora are well experienced in their communication skill and digging the case in detail. The criteria for the selection of all those parties means Qora (Qora Miilaa and Qora Mataa) and

'Abbaa Alanga' is held in the presence of Abbaa Bokkuu. In explaining such issues P13 is defined as follows;

In gumaa practice there are Qoras and Abbaa Alangaa knowingly these who nominated by Abbaa Gadaa. More often Qora Miilaa and Qora Mataa were nominated from both sides conflicting parties. In this case, Qora Mataa can be two or three-person on the side of slayers members and Qora Miilaa are the same in numbers by the side of the murderer's family. Abbaa Alanga is one person who is directly a member of Gadaa age-graded and responsible to give decisions. The main criteria these Qora selected are their ability to investigate the cases and communication skills.

As a general, the nomination and selection of elders or a person into Gumaa matters not based on the relatives, familiarity in asset and old aged but one can be selected as his good view among community members, has knowledge and wisdom and who know customs and law and principles of Oromo peoples.

4.2 Analysis of FGD Data

4.2.1 Compensation Difference across different Disputes

The difference in Gumaa compensation is depending on the committed crime case and under what condition it occurred. For instance compensation payment for negligence, unintentional an intentional not ask equal fine. In addition to this, sex difference, the relationship of these conflicting parties such as clan or non-clan members, physical injuries, murder, and property destruction do not ask the same fine.

4.2.1.1 Compensation for Homicide case

Blood feud paid as compensation varies from society to society based on their law of Gumaa (Seera Gumaa). Among the Wayyuu Shanan clan, compensation paid is categorized by Gumaa Tasaa (accidental case), Gumaa Gadoo (purposeful case), and Gumaa Dhiibaa'umaa

(Reckless case), and finally Gumaa 'Falo' (hand cleansing for unknown murder case by clan members). Again sex differences and the relationship of the disputants are considered. The question offered to FGD on the compensation paid for a murder case and almost all discussants explain it in the same way. For instance one of my FGD explains it as follow;

Homicide cases are the serious and condemned forms of conflict among Wayyuu Shanan. However the case, compensation asked often equal since it is about the human soul. But some factors are considered before decide and elders critically see what kind of materials the killer used, how he/she used to kill, is it powerful or not, after killing how he/she left the dead body. Is the killing is intentional or accidental is the killing was negligence or it is about Gadoo. These payments often range from 10, 000 EB to 25,000 EB including expenditures.

Adding to this another idea was shared among the discussant that Gumaa Gadoo is often not asking for fines. Some of them mentioned this as the following;

Gumaa Gadoo is paying for cleansing hands to be released from facing curses such as illness, death of cattle, and death of children for nothing known who kill and do the problem from their clan members. Since the curse goes up to seven generations, they do hand cleansing to stop the curse to go for the next generation. By doing so, the one who faces such problems goes to Waataa (the wise man) and cleans his hand from such curses for he/she asked the slaughtered sheep only.

Since intentional and negligence break the norms of Wayyuu society, both ask for too many fines than other forms of homicide. Wayyuu believes that if somebody is injured, he/she must have appeal to Gadaa Leaders but not revenge upon the wrongdoer. On another side, one is highly responsive to take care of one another for not kill someone recklessly. When my FGD discussants asked the question on is there any compensation difference intentional,

negligence, Gumaa Gadoo and unintentional homicide cases, some of them justify it as the following;

Compensation of unintentional may not cost too much as the intentional and negligence cost equal to intentional homicide. Compensation paid for Gumaa Gadoo and unintentional or accidental often costs equal fine.

In addition to this, fine it is also not the same for the same case depend on changes of currency through time. My FGD discussants explain it as follow;

Compensation in the same case often varies depending on the values of money or cattle. For example, if 15,000 are paid as compensation for purposeful homicide, it will be 20,000 to 30,000 EB next one to two years.

4.2.1.2 Compensation across Sex

Wayyuu Shanan societies believe that all human being is equal without considering sex, religious or political view. Therefore the compensation paid for males and females whether suicide or physical injury is the same. But injuries and suicide on pregnant women are highly condemning the action and ask too much fine than another un-pregnant one. FGD discussants asked the question is there any difference in compensation for bodily injuries and suicide of males and females and they answered it as the following;

In Gumaa practice, there is no difference in the compensation payment between men and women, because there is no difference between male souls and females souls. God create both as a human being and all soul has equal values before God. Therefore we as the Wayyuu Shanan clan do not differentiate the blood price of female or male and the difference is only if the killed woman is pregnant. For example, if pregnant women are, killed the murder is obligated to pay 4 to 6 or above cattle depending on its situation. This compensation is very serious and asks finer than other forms of Gumaa.

On other hand, some of them describe with slightly different ideas as the following;

There is a difference in compensation paid for male and pregnant females if the occurred crime is under accidental situation for it is out of crime doer's control. However such a problem has seriously abounded, it is tolerable for not it occurred intentionally.

This message indicated that generally Wayyuu clarifies this case from two points of view. One is pregnant women considered as two souls and second, the unborn infant's maybe the (Mootii ta'a) which means it may become a king. Even disrespecting them is considered and breaking the molar conducts of their society. Unless otherwise, only condition under what how that person killed is considered to decided blood price.

4.2.1.3 Compensation across Inter and Intra Clan Conflict cases

Among the same clan members of Wayyuu compensation payments are less than non Wayyuu clans which ask for more fines. This is to treat them as those who are living far from their clans. Compensation payment between Wayyuu sometimes ends with only ritual activities to reunion the family. They believe that sometimes, the same clan members pay Gumaa together but do not receive from each other. My discussants asked whether these compensations different on intra and inter-clan cases and they explained it as the following;

Compensation paid for Wayyuus and non Wayyuu clan is completely different. Wayyuu clans receive some compensation from each other's and pay more for non-Wayyuu. We do that intra clan conflict is more violent and thinking for revenge at the same time. For example, if we pay 15,000 for killed Wayyus', we pay around 20,000 and above based on the case nature.

Among Wayyuu clan, sometimes only rituals performances take place if conflicting parties are relatives. But if they are not relatives and received compensation, the money must end up on the expenses of ceremony and even if some money left clan members to share among themselves. Wayyuu believes that such a problem is out of norms and anyone cannot take it for their concerns. My FGD discussants mentioned this as the following;

Sometimes the left money from expenditures was shared even by cents among the injured clan members and all clan members believed we received Gumaa in the clan and pay in the someday by collecting from all clan members.

Inter and Intra clan murder or conflict case is treated by special consideration. The case of inter-clan murder is not time taking to resolve comparing to intra-clan conflict. This happened for eliminating further escalation. Therefore, Wayyuu gives priority to the inter-clan conflict case. According to my informants, inter-clan conflict is dangerous and it can be developed into a huge societal crisis through displacement and other forms of property destruction. Many of my FGD discussants explains it further as the following

Inter-clan conflict is given priority over intra-clan. The conflict raised among the same clan members is tolerable and simple handling. As Wayyuu clan members if a conflict occurred and a person is murdered or injured among the different clan members, we try to resolve it by Gumaa law quickly. As the problem takes many times without a solution, the opposite clan members can avenge and further developed to ethnic-based conflict. If it developed into clans conflict displacement and other forms of disastrous crisis can take place. Therefore that is why inter-clan conflict is given priority to resolve in our community. But in terms of blood price and compensation, there is no difference since the soul is equal. There are other treatments provided for injured family and clans which is mainly emotional treatments.

In this case, the priority of acute response with high compensation level is intra-clan conflict case and sometimes, inter-clan conflict is often not taken to Gumaa, and it is supposed that elders in those clan members are responsible to resolve simply. But if only the problem is serious the case is reported to Gadaa elders and seen by Gumaa law.

4.2.1.4 Compensation across Physical Injuries

There is a difference across different parts of injured physical bodies. These differences are based on the conditions under which the problem has occurred and the values of that body parts. My discussants identified these differences. Discussants asked whether there is a difference in compensation paid for different parts of physical injuries and they reason out it as follows;

However human body parts are equally necessary, but its values in the practice of Gumaa are not equal. For example; the values of the right hand and left hand is not equal since the left hand is more valuable for the human being. On other hand under what circumstance injuries occurred such as during cooperative work, games, and other accidents considered.

Gouged eyes: Compensation paid for injured or gouged eyes in a Gumaa practice is the serious physical injuries for Wayyuus. Even if the eyes were gouged, the case under what circumstance the problem is happened considered by elders before the verdict. This circumstance is categorized as while self-defense, playing the game, or recklessly happened. Discussants answered the question much fine asked for gouged eyes as the following;

Up to this time, in our community, almost all types of physical injuries are the same but if one's eye is gouged, the crime doer pays a price ranging from 5000 to 10,000 EB depending on the condition under what the case happened. This will be double or triple if both eyes are gouged purposefully.

As pointed in the above answer, the circumstance in which the crimes or problem occurred decides the compensation level. Again the discussants explain it as the following;

If the injuries occurred under reckless conditions, ones can be punished up to 12,000 ETB for the single injured eye. In addition to this, the crime doer is obligated to treat the injured person up to he/she survive from the problem by giving sheep for slaughter and other expenditures.

Broken teeth: Teeth are also the most important body parts of human beings and broken teeth cause many serious problems. For this reason, Wayyuu Shanan clan gives proper attention to broken teeth among conflicting parties. My FGD asked the question how much fines asked as compensation for broken, the secured answer is explained as the following;

The price of teeth is different based on the types of broken teeth. If the molar teeth are broken, the price is more than incisor teeth than the former. Currently, the price for a single incisor is 6000 ETB to 8000 ETB whereas the single molar teeth are range from 7000 ETB to 10000 ETB. There is no constant price for some broken teeth and these ranges are based on what circumstance the problem was happened such as carelessly or purposefully. If the problem has happened under accidental conditions, the price paid is less than the purposeful one.

Again many of them agreed on the idea that not every human body part is equally important and has values. Therefore, considering the service they provide, priority is given for them during Gumaa Verdict. In addition to this FGD add the following statement;

Molar teeth have more value than incisors teeth because molar teeth are used for chewing everything we used to eat. Therefore, the price paid for molar teeth in a Gumaa is more than Incisor. On the other side, if molar teeth are injured or broken, it is supposed as the problem is serious since the location of these teeth is inside of the jaw and another body organ must damage.

Broken Leg and Hands: Injuring a person's hands and legs is a serious case in the Gumaa law. Especially hands deserve finer than legs because a man produces and makes many productive activities using his hand and legs. If hands or legs are injured, the whole family of the injured family may be in financial danger. Also, not hand and legs have equal values in Gumaa law. For this reason, compensation paid for injured legs and hands vary. When asked

the question how much fine asked for injured legs and hands my FGD discussants explain it as the following;

The compensation paid for injured legs and hands depends on the seriousness of the case and the permanency of the injury. If the problem is very serious and again permanent the Gumaa price is very high which ranges from 10,000 ETB to 20,000 ETB including expenditure. But if the case is simple and temporary, the compensation is less than 6000 ETB and the crime doer must cover up all expenditures up the wound dry.

On another side, my discussants justify compensation paid for hand asks finer than legs. The reason for this is as the following;

We believed that what we inherit from our ancestors and hands especially, men's hand has big value. Even not both a hand has equal values and the left hand has more values since it has a great role in the reproductive system so that the generation must continue.

4.2.1.5 Compensation across Destroyed Property

Property among Oromo peoples has great values since the life of peoples has strong tied to natures. Starting from household goods to cattle such as ritual symbolic materials used in Gadaa system, houses, including cattle such as horses, oxen, cows, and donkeys are the main which often valued by Oromo society. Each of these has its meaning and representation to Oromo peoples. Therefore if these are killed or destroyed by a person, Gumaa compensation takes place and the killer must have to pay compensation for the owner. My discussants asked compensation paid for property destruction, and they mentioned it as the following;

Compensation for property destruction is a very serious form of injury in our life. But, the case is seen by negation, and only if it fails the community elders transfer it for Gadaa officials to see it under Gumaa law. Therefore the price for the destroyed

property guessed depending on its ritual representation and values it has on the owner, the offered asked to cover all destructed assets by begging from his clan members.

On another side, the whole discussants agreed on the issue of paying Gumaa for burning the house, killed the horse, bull, and donkey. Except for killing cattle, burning one's own house is seen as the serious one and the compensation is paid depending on the seriousness of problems and destroyed assets in the house. My FGD participants mentioned it as the following;

House is beyond shelters and has great values among Oromo peoples. House contains every asset for one person and if it is destroyed or burned, that person loses everything with the house. So as the Wayyuu Shanan clan, we pay compensation for such a problem. The crime doers' condition is taken into consideration and the Gumaa ceremony must be held on. But the amount of money or other assets to be paid depends on the destroyed assets within the home. The crime doers are obligated to support the injured family up to they survived and if he/she has no asset to do so, he/she must have to beg his clan's members.

On the other hand, the horse is respectable and has great value in Oromo society. The horse represents respect, power, and beauty and it is treated as a son. No one kill a horse intentionally, but if such an occasion happened and the horse is killed, compensation must pay. Sometimes if one kills a horse he/she immediately reported to elders and the case is resolved based on the Gumaa law. From my discussant points of view this is justified as the following;

The horse is providing service in any form of human life such as wedding ceremonies, burying ceremonies, transportation, and war. Those who have a horse often treat it as their son. In this case, if the horse is killed by a person, Gumaa must have paid based on

in what condition that horse was killed. The compensation varies depending on the horse type.

4.2.2 Current Gumaa Practice in relation to Conflict Resolution

4.2.2.1 Perceived Strength of Gumaa Practice

Gumaa plays a significant role in conflict resolution among Wayyuu Shanan clan members by passing many political challenges and other factors. Following are current practices of Gumaa among the Wayyuu Shanan clan in conflict resolution focusing on its strength.

Gumaa is Time and financial saving: Gumaa practice has many advantages ranging from time-saving to full restoration of peace among conflicting parties. My discussant confirmed that Gumaa practice is highly saving finance and time for it is held in a village especially near the home of the injured family. On another side, it gives solutions at the maximum for the cases within not more than months. Discussants asked the question on practice of opportunities of Gumaa concerning conflict resolution and they explain these issues as follows;

In a Gumaa practice of conflict resolution, it is not good to give much time for a fear of revenge among disputants. But in state court whatever issues did not end even within three months. Let's say a person takes one conflict issue to state court, he/she start to distribute the money as soon as they leave home for the case. A fee for petition writer, witness, and payment for bed and food since the state court is not near to our home are too high. On the other hand, appointments given by them are too boring.

In addition to this they add the following answer for the raise question;

There is a transportation problem of this Woreda to simply access the state court and it takes too many times to get it by traveling on foot. On the other side state courts need witnesses, lawyers, and other many fees. This makes it more sophisticated for our

community what is simple and enjoyable for our society is Gumaa practice and another form of conflict resolution which is time and financial saving.

Gumaa practice on the other hand gives access to many peoples who cannot find state court. As a general Gumaa practice of conflict resolution serves Wayyuu community as a means of giving immediate responses to any form of conflict case. Even this practice can reveal hidden crime without any need of a witness. On these issues discussants asked currently its effectiveness in conflict resolution and my FGD participant outlined as the following;

In a Gumaa practice, hidden crime is often manifested through Kakuu (Oath). Kakuu is the most powerful form to investigate whatever serious crime. Everyone fears this situation if they telling a lie that cursed up to seven generations. During the investigation, the 'Afarsaataa' called from the whole community and no one does not absent from Afarsaataa. If one is absent from Afarsaataa he/she is supposed to do that crime. The collect peoples take an oath and curse the person who committed that crime.

Preventing further revenge among disputants: Gumaa proves long-lasting peace and prevent revenge among disputants. The question does Gumaa approve sustained harmonious relationship between disputants and the answer of my FGD is as the following;

Gumaa plays a significant role in the reintegration of conflicting parties and their whole families and clan members. Since Gumaa willingly held among disputants, the end of its practice is full of blessing and praying to our creator and heartfully they rejoin each other without thinking of the past problem.

Among my FGD discussants, one of them gives us his experience in this situation as the following;

These two men get conflict on the boundary of farming land and they go to state law. We know the issues nearly as a neighbor and also who is hurt and who is not out of the law. They both go to first instance court and after two months the court decides the case for

the one who does not deserve that land. The one loses the land and reality gets furious and sent elders to leave his boundary. But the man refuses to do it and starting to use it. On another day, the one who loses the case and the winner get each other on Daboo (the cooperation work) near to their villages. That time, the loser highly drinks and is prepared to kill the man, and that night, he keeps on the road in the evening and kills his opponent. But this revenging form is minimum if the conflict is resolved by Gumaa practice and other forms of indigenous conflict resolution. In this case, both conflicting parties follow the win-win approach in which both are benefited equally and are filled with happiness.

All discussants supported the contribution of this practice in this way as following;

Gumaa traditional practice is a mechanism of reintegrating both conflict parties and enables them to live peacefully in one place. The practice highly works on the reintegration rather than tries to look the truth and decided as winner and loser of the case. Once the disputant's case was seen by Gumaa practice, they perceived each other's as near relatives. They even participated and share any sorrow and happiness between themselves. It highly works on preventing revenge and sustains a harmonious relationship between them.

In these points the core message is Gumaa approves longlasting peace among disputants. Especially when compared these issues with the state court, it follows a win-win approach for state court only follow one party the winner of the case and the other loser. Hence, there might be the chance of taking revenge among disputants especially the loser often initiated to take revenge over the winner.

4.2.2.2 Perceived Weakness of Gumaa Practice

Lack of documentation: Despite its strong sides the practice of Gumaa often is a lack of transcription. There are no organized and manageable documents on this practice. Abbaa

Gadaas and Community elder's decision while reconciling disputants is only dependent on their ancestor orally transferred rule and regulation. Lack of transcription has existed in many ways such as on rules and regulations, standardized compensation payment, and its actors or stakeholders for example my FGD participants asked the question what they think as the weakness of this practice in conflict resolution, they mentioned it as the following;

There is no document written on Gumaa practice as our Woreda and Kebeles. As a result, the original content of this practice is faded.

Adding to this one of my discussants clarify this with an example like the following;

When I was around thirty years I know there is Harka Baafannaa (A ritual process of Gumaa that a person who commits a crime in a concealed way does himself to clean his hands) but today no such activity. As a general Gumaa decision is based on the quality of a person who can simply understand and often participated in the issues. As a result, this practice is closed for adolescents.

In addition to this, again one of them shared his experience and mentioned this as the following;

I have participated in Gumaa Practice for more than 20 years and I did not see the organized written document. Often scholars come and ask us about this and other practices. We hear it through radio and television but we haven't seen written documents and stored for the generation to read and know. For example, my oldest son is a teacher but he comes to ask me to tell more about these traditional practices to his students. I sometimes, feel this practice gradually eliminated.

New generations have limited knowledge of these indigenous practices. For example, many cases are seen under state court and only old-aged peoples need to take their case to the practice of Gumaa. Sometimes elders themselves do not agree on some issues while

discussing and all try to refer to the way they hear from their ancestors. Again for the same invited question above, my FGD describe this situation as follow;

The main problem of Gumaa practice among our community is the lack of written documents and Governments assistance to transfer them to the coming generation. What is often said in words as tales became real tells through losing its originality. For now, the sustainability of this practice is based on how elders or fathers can understand and transfer it for their son. Even though many programs are done on this program still our children haven't idea about Gumaa.

Inability to fully enforce its verdicts: However this practice has many options to enforce its verdict, still, there is a challenge to secure the decision made concerning disputants. Many fail to accept and take their case to state court. They never care about any boycott including expelling from cooperation life. My participants mentioned this as the result comes with the rise and increase of modernity. For instance, when they asked the same question mentioned above, my FGD answered this as the following;

When elders decided on Gumaa, they simply mentioned our ancestor's tale and there is no written manuscript which can disputants see or read to believe their decision. Sometimes disputants disagree with the elder's decision and going to appeal only because of the hastate it. Elders are the only persons who can know and understand Gumaa Rule and regulation. On another side, the compensation level is controversial and flexible depends on 'Qora's' ability to convince the matter rather than the actual problem. Therefore disputants hear the final cases go apart by difference.

For Wayyuus, decision enforcement to challenging for the elders themselves not dedicated to teaching these practices rather they keep it in their mind and use only when conflict occurred. Again on some questions employed to FGD, they add some explanation as to the following;

Gumaa practice is known by elders and maybe by scholars. The new generation knows about Gumaa for the sake of knowledge in the forms of oral. This problem makes the new generation lacked knowledge of all forms of the traditional practice of reconciliation and they depend on and believe in state court more. This has happened for not elders themselves teach the new generation. When elders give the verdict, it is a challenge full to convince the disputants.

These quotations imply the decision made in Gumaa practice fully relied on and functioned based on the societal agreement which orally transferred from generation to generation. In this case, it is too heavy to enforce the disputants and many cases fail to reconcile.

CHAPTER FIVE

Discussions

In this chapter, an attempt was made to interpret and draw meaning from the major findings of the present study in light of the main themes of the research questions and the existing body of literature.

5.1 Conflict resolved by Gumaa Practice among Wayyu Shanana

The current study result reveals Gumaa solves conflict issues concerned with homicide, severe physical injuries, and serious forms of property damage. Data emerged from key informants' show that this practice used to solve violent conflict cases while 'Ilaaf Ilaamee', 'Jarsumma', 'Siiqqee' used to solve simple cases. This implies Gumaa practice is used as 'high court' or a place where final decisions are given to disputants. Because this practice is highly respectable since it is connected with Wayyuu's norms and values from their earlier life to now. In another way, killing human soul, injuring human body, destructing properties especially which tied to Wayyuu's life such as home, killing horse, ox, destroying ritualistic materials such as 'Bokkuu' (Sculpter), 'Kallacha', 'Caaccuu' etc. is directly violating of these values and norms. That is why Gumaa serves them under the supervision of the Gadaa system to safeguard these norms and values for centuries. This indicates the practice of Gumaa is beyond conflict resolution and there is what to do with building mutually trusted relationships through societal reunion and reintegration.

The finding of the present study is consistent with several bodies of literature. For instance, Bula (2010) justifies that Gumaa is concerned with a crime-related homicide case that is seriously disturbing the peace of the whole community. In line with this, Jemila (2014) further stated that Gumaa cooperatively with Siiqqee solves different forms of serious destructive forms of conflict among Wayyuu Shanana society. On another side, Abera (1998) indicates that Gumaa practice is used to reconcile conflict raised as a result of rape, abduction, and unknown killed person or cattle's (Harka Baafannaa) which generally considering a violation of community norms to compensate the victims and give peace to offenders. Oppositely, the current study finding is not consistent with the findings of Ibrahim (1990), who justify Gumaa practice give choice to the victim's family whether they want to take compensation or punish the offender with the death penalty. Supporting this Hunting

ford (1955) explains Gumaa is all about killing someone for a revenge purpose by a victim's family or proxies. The current finding is different from these findings and Wayyuu Shanan society believes in forgiveness. In other ways, their findings justify that Oromo people's payback what done on them for wrongdoers as compensation.

5.1.1 Ritual and Steps of Gumaa Reconciliation Process

This study highlights some results on rituals and steps of the reconciliation process. The first results indicated that ritual activities held among Wayyuu Shanan are often followed by wrong acts which violate societal norms and values. They believe those ritual activities have the power to rectify peace between disputants for their wrong activities since they take place through prying, blessing, and hand cleansing activities. There are topics and issues only communicable through rituals that enable conflict parties to share their feelings. This means violated norms (Safuu) and values of society healed and remain kept safe through such activities. In line with this finding, Jemila (2014), Schirch (2005), and Lenin and Dejene (2016) explain in their finding ritual activity among Arsi Oromo take place to pray creator about peace, rainfall, health for their community and facilitate ways for conflict parties to reintegrate and eliminate distance made among them. Therefore, the current study result supported by the existing body of literature for Wayyuu believes every ritual activity brings peace and blessing for their community.

Second results revealed that, among Wayyuu Shanan society, there is an obligatory form of steps to be taken while reconciliation takes place. According to data emerged from my key informant participants, ritual cleansing ceremony among Wayyuu Shanan, often opened formally by Gadaa officials. If the conflict case is homicide, the dead body is presented to the Gadaa officials for Gumaa to be held on. In these steps, if the offenders themselves believe the case he/she commit and submit himself to 'Waataa', Gadaa officials

announce the case to see by Gumaa, during burying ceremonies by sending elders to the victim's family. Then proxies of crime doer start the case with supplication to the victim's family. Supplication show begging for peace from the victim's clan member. Victims clan members answer for beggar within 9 days and resubmitted by Gadaa official so they represent their 'Qoras' called as 'Qora Mataa' Qora Miilaa' these who participated in arguments and counter-arguments of the case. On other days Qoras, community elders, or Gadaa officials and stakeholders gathered together for judgment and decision making on the case. Then after compensation payment takes place by the offender's proxies of clan members and cleansing hands through eating, drinking and sharing bless of Abba Gadaa together. If the case is out of suicide, the rituals are less complex and serious. The process directly started from Qoras appointment to see the case and give judgment. This implies to give a proper verdict and balanced judgment, it must follow a given rule and regulation justified by Gadaa system. This indicated any cases seen by this practice can't be hold up if some steps are missed up.

This result is supported by the existing literature. In line with this study, Dejene (2002) mentioned that to begin Gumaa decisions, even the dead body does not bury in absence of Abbaa Bokkuu. He further discussed that the case gets complex as a result of starting points for the ritual process is by burying a dead body in presence of Gadaa Official. This study findings contradict with study results of Shewa (2011) in which he discussed that on the very beginning steps of Gumaa practice, Gadaa officials gathered the community elders and asked if the murdered or victims are Oromo or non-Oromo. He further explains that if the victim is no-Oromo the ritual cleansing ceremony may not such serious and concluded with an only compensation payment. His finding may justify that, if the wrong act especially homicide is done out of ethnic groups or clans, the ritual ceremony is not seriously considered rather pay compensation and resist further revenge. But when the case is within

some clans or ethnic groups, the probability of revenge to be occurred maybe increase since the interaction between them is high. But among Wayyuu Shanan clan, all activities that take place in Gumaa practice are held equal for everyone since it is for the reintegration process of the conflicting parties.

The study result shows during Gumaa reconciliation process any ritual activities were not done in the absence of clan or proxies members. This implies that reintegration and rebuild sustained peace among Wayyuu is not only the concern of conflicting parties but also it matters and society as a general. That is why stakeholders gathered and seriously follow each of these processes and strongly criticize if they hesitate any decision made by elders. In line with this result, Bula (2010) mentioned such criticism is a form of transparency and no illegal act happened since every decision is open for everyone to participate in it. Further, this result is in line with the study findings of Regassa, Genemo, and Yigezu (2008), in which they explain any crime and wrong activity done not only on a victim's family members but also it considered as a whole society and reconciled in the presence of the society. They further explained that it is why many others societal groups participated in the Gumaa practice to follow the cases.

Finally, we obtained evidence that blessing and praying are the fundamental points in ritual activities. This indicates Wayyuu's goodwill often happened to them while only they reconnected to their creator through praying. In addition to this, blessing and praying are the common and every activity of resolving any case starting with praying and blessing. This means, they often bless their God in wishing to remain peaceful in their society. This pattern of study result is consistent with Dejene (2002) who justifies blessing and praying is for the purposes reconnected with their creator so that they fully calming the situation between offenders and victims' families.

5.1.2 Decision Enforcement in Gumaa Verdict

The current study findings show some important results about decision enforcement. The first result indicated that decision enforcement of Gumaa verdict takes place through a community-based organization such as Edir, Dabo, Ekub, and Mehaber. This implies to keep their wholeness and peace among themselves, the community itself responsible to safeguard the declared decision by elders and Gadaa Officials. In line with this, Dejene (2002) and Bassi (1994) point out that community-based organizations are often used to enforce the verdict in indigenous conflict resolution activities. The second result shows that sanctions from these CBO were employed as the second option. This means, if disputants fail to respect and accept what is declared in Gumaa decision, they are expelled from societal cooperation to weaken them so that they regret and respect it again. This is further supported by Tamene (2013), Dejene (2002), and Bassi (1992) research's in which they indicated that Gumaa verdict enforcement takes place by social sanction, such as not sharing daily social life cooperation. They argued that elders used the exclusion from the community to keep the societal peace.

Finally, the result of this study revealed that curse is used as a decision enforcement mechanism. It is a very serious form of a decision enforcement mechanism in Gumaa practice. They used to curse as the final option after the disputants were not even corrected by sanction. This shows the total declaration of unfortunate activity on their life since they believed disturbing the peace of society as a whole. This system of enforcement is widely used among Wayyuu Shanan after disputants are acting out of Wayyuu's norms (Safuu). This result is also consistent with the study of Jemila (2014) and Kuwe (1997) in which they point out that, Arsi Oromo used to enforce their decision through the curse. This shows that Oromo people widely respect and obeyed the norms given by nature. In addition to this Dejene (2002), Kifle (2002), Best (2004), Shewa (2011), and Bahru (2002) agreed that

indigenous forms of conflict resolution in Ethiopia used spiritual fear and curses to reinforce their decision. The current study is opposite to the study findings of Otterbein (1994) and Shack (1966) who discussed community members executed the ones who fail to obey the verdict. This study result did not get such decision enforcement among Wayyuu Shanan. Also, this finding is not inconsistent with the study finding of Hamer (1972) in which he discussed that the government encourages and interferes to enforce the decision made by elders. His result justifies that the state court sometimes sends back simple disagreements to finish by community elders. This activity also takes place among Wayyuus so that every simple quarrel which reaches state court is often given chance to finish their case by Jaasumma or Ilaaf Ilaamee.

5.2 Prerequisite Criteria to be met from Person to hold Gumaa Matter

The current study depicts that, an experience in conflict resolution with certain personality characteristics expected as pre-requirement to meet by a person who holds Gumaa. The data emerged from my key informants showed that specifically such requirements are communication skill, obedience, discipline, knowledge of Gadaa system, an ability to respect and know communities norms and values. This implies that the reconciliation of conflicting parties is not given to specific groups of people. If a person can fulfill these expected criteria, they are legitimated in Gumaa practice after being selected by Gadaa leaders. The current study finding is similar to Kifle (2002), in which he justifies that the characteristics of a person who holds Gumaa should be orators and eloquent public speakers with the skill of proverbs and wisdom phrases to convince conflicting parties.

This study result further supported by Melese (2008), who point out characteristics of these people as the skill of reconciling, moral reputation in society, good behavior, integrity, patience, overcoming escalating emotion. Additionally, among Wayyuu Shanan society,

these peoples must know Oromo moral values, spiritual and political systems of Oromo peoples which all are rooted in Gadaa system. In line with this finding Zartman (2000) justify that their ability of analysis conflict case in light of Gadaa Law, and their commitment to Oromo ideology such as truth, trustworthiness, and truth are mandatory. This means if they can't fully understand about Gadaa system, they missed the root issues of the spiritual, philosophical and socio-political, and economic life of their society. This is further explained by research findings of Shewa (2011) and Tesema (2016) in which they mentioned magistrates and Gadaa officials play a vital role to hold Gumaa practice. Again they mentioned that anyone who can solve conflict case given this place as community elders regardless of his age.

On another side, Wayyuu believes that not only these requirements are enough to participate in Gumaa, but these people often must have live within the community and can be available when needed to solve societal crises. The current findings are supported by a body of literature. For instance, Regassa, Genemo, and Yigezu, (2008) explained that elders must live and be accessible for the community in terms of location and relationship. But the current study result contradicts the previous study of Best (2002), Ambaye (2008), Bahru (2002), and Macfarlane (2007). They discussed most of the time indigenous conflict resolution practice is dominated by old aged and young men and females have no role in it. Their findings justify in many forms of indigenous conflict resolution, elders or old age males often participated in such activities to finish the case.

5.3 Compensation Difference across Disputes

5.3.1 Compensation across Sex difference

The current research findings revealed that Gumaa compensation across sex has no difference among Wayyuu Shanan society. But there is some exception which considered

during decision making. The first is whether the killed women are pregnant or not. If she is pregnant the compensation is double the normal one and if not she deserve equal compensation with men. Second under what condition case occurred needs serious consideration. Such conditions may be categorized as purposeful and accidental. Accidentally occurred problem needs less compensation when compared with purposeful one. This finding implies that, whether the killed or injured person is male or female the human soul is the same and the bodily injuries also have equal values which in turn need equal treatment. But why compensation for pregnant women is high than others is by considering as two souls with unborn infants. Second, it implies that there is sometimes inhumane condition which accidentally made someone wrongdoer. Under such conditions, Wayyuu Shanan only seeks some ritualistic activities to clean the offender's hand.

This finding is in line with some literature of Tedecha (1988), and Dinsa (1975). They discussed that no question was asked in Gumaa about sex and age to decide the compensation. The current study finding is opposite to research finding of Dejene (2002) who mentioned Gumaa compensation paid for male is not the same with a female. According to him, compensation paid for a female is half of the male. He further explained that there is a difference in the responsibility imposed on both sexes and they are valued as their responsibility in society. But this practice has no acceptance among Wayyuu Shanan of Gumaa while deciding compensation. In this condition, only the circumstance in which and how that person was killed or injured is considered to give a final decision and they do not accept such difference.

5.3.2 Compensation across Intra and Inter Clan Conflict case

This study finding explicit that there is a compensation difference in Intra and inters clan conflict and suicidal cases. The compensation paid for out of clan members often asks

for more fines and other treatments so that they do not feel a sense of exclusiveness and hate. But the compensation paid for between clan cases needs small or compensation and often go through ritual activities to clean themselves from sin. According to data that emerged from my FGD discussants, a conflict that occurred outside of clan members was often given priority to solve immediately than within clan member's case. They believe an internal instability and conflict have less effect than the outside problems in which the latter developed to the very destructive form and national disturbances. This result shows that to approve peace among themselves they must be peaceful and in good relationships with other communities. This implication goes with some Oromo saying about peace of the neighbors such as "Yoo ollaan nagaa atis nagaa" (If your neighbors are peace, also you are at peace), "Ollaa fi dugdaan lafaa ka'uu" (You stand up with the help of your backbone and neighbor), "Ollaaf aduutti gad ba'u" (You are come out from your home to sun and neighbors). In these quotes, we can understand that the strong respects they have for others.

This finding fits the research finding of Asmarom (1973) which mentioned that Oromo society has cultures of adopting and legalizing and provides moral treatment for non-Oromo's which enables them to be peace full and sharing love with others. Oppositely the current research finding does not go with the study findings of Tedecha (1988) and Dinsa (1975) these who discussed in a Gumaa practice, societal status, and blood ties seriously seen to decide the compensation. Again, Bula (2010), Shewa (2011), Dejene (2002), and Negassa (2010) shared the same points on non-Oromo do not get equal compensation with Oromo in which they get small or no compensation and the ritual itself is less submissive and serious. Osagahee (2000) explained that ICR is not treating all ethnic groups equally in a conflict resolution practice and end up favoring the majority groups since their decision takes place more. This, completely different for Wayyuu Shanan while paying Gumaa compensation and Gumaa decision for the problem made outside clan members, cost the same with which asked

within their clan members. Wayyuu gives priority to non-Oromo's for they believe the emotional treatment or psychological treatment must give for minor non-Oromo's living within Wayyus. This is supported further by Tamene (2013) in which he discussed Gumaa play a significant role equally treating society to reintegrated conflict parties with their society.

5.3.3 Compensation across Physical Injuries

This finding is highlighted two important results. The first result shows there is a compensation difference based on conditions of injuries (permanent physical disability or temporary) and values of the injured physical parts. Accordingly, if injuries are temporary, the offender is asked to treat the wound up to fully recover. In this case, there is no mandatory for to victims receive compensation. On another side, if the damage was permanent on a physical, compensation asked is too much fine without including other expenditures on treatments. This is further supported by Dinsa (1975), in which Oromo peoples establish a system of punishment based on the severity of cases. This implies that temporary and permanent physical injuries do not demand equal compensation. Permanent disability is all about making troubling the whole life of that person. Therefore, making one physically disable is strongly condemned among Wayyuu Shanan and sometimes not seen less than suicidal cases. Because they believe it human physical is the determinants of one's own life and for that matter, the compensation is too much next to suicidal cases.

The second result indicates that however human body parts are equally important, the data that emerged from my FGD discussants show that Wayyuu Shanan does not pay equal compensation for body parts. For instance, among Wayyuu Shanan left hand is too much important than the right one because it is crucial for men in the reproduction system. When comes to legs both are equal on compensation level as a result of both serve equally. But if

the injuries are a total depriving, the compensation is too serious. An injury of teeth is another issue in Gumaa decision which varies depending on what types of teeth are broken. Molar teeth among Wayyuu are more valuable than the incisor teeth since one can't chew food without it and the fines paid for molar and incisor are different. In line with the current study, Dejene (2007) justifies that the compensation paid for physical damage is varies depending on the value and severity of the injured body. He further explained that the left hands for Walliso Oromo ask finer than the right one. In addition to this, he points out that the molar teeth are so valuable and the compensation asked is too much than incisors. This result implies body parts can't contribute equal service for human beings and injuries of some body parts maybe haven't significant changes on the injured person.

5.3.4 Compensation across Damaged Property

The result of the present study further depicts that there are different compensation for destructed property based on the condition under what the case occurred and the values of that property. As my FGD discussants, such crimes are often burning one's own home, killing the horse, ox, and ritualistic materials. Each of these properties has its meaning and representation among Wayyuu Shanan. Accordingly, burning a house is more punishable and followed by the killing of a horse, ox, donkey/Wadala Iyyaa/ etc. For instance, if a person burns a house intentionally for an act of revenge, the compensation is to rebuild the destroyed house and replace the materials destroyed within it. In the same way, killing a horse, ox, and donkey (Wadala Iyyaa) is asking for compensation for representing another one.

But if the committed problem is unintentional or through accident, there is a negotiation on it and the fine is divided among the disputants. These findings are consistent with study results of Shewa (2011), Bula (2010), and Dejene (2002) in which they mentioned that properties related to Oromo life especially horse and other ritualistic materials ask

serious forms of fine for compensation. This implies the fact that violated norms and values among Wayyuu Shanan need Gumaa decision to keep them active. Unless otherwise, it evokes a violent conflict between the conflicting parties since their values are violated and disrespected.

5.4 Current practice of Gumaa in relation to Conflict Resolution

5.4.1 Perceived Strength of Gumaa Practice

In this study, there some important result highlighted about the current practice of Gumaa among Wayyuu Shanan. These practices are organized in forms of perceived strength to clearly show its status. According to data emerged from my FGD discussants, Gumaa is time effective and saves financial expense. It gives solutions for the cases at the maximum of within not more than a month. They mentioned that in Gumaa practice of conflict resolution, it is often held in a village especially near the home of the injured family which in turn shows availability within society and is not time-consuming. In line with these findings Dejene (2002), Tarekegn (2008), Mellese (2008), Assefa (2001), and Kifle (2002), mentioned that Indigenous conflict resolution practice often held near offenders home especially under sycamore trees. They further discussed these practice quickly responds to societal crisis in terms of time, and financial burdens and reduce workload from formal state court. This implies that the current practice on Gumaa among Wayyuu Shanan is active except for some of its challenges. Since it is among the community by community itself we can vividly understand from this that this practice is employed in different types of conflict resolution.

Opposite to the current study findings, Solomon (2014) and Boege (2004) confirms that indigenous conflict resolutions are extravagant and also bias gender and age. They justify that these practices take time from months to years to solve serious forms of conflict cases. Additionally, Boege (2004) mentioned that indigenous conflict resolutions are violated

human rights. But the current study shows that Wayyuu Shanan is not bothered to go many miles to find state court and with a simple amount of money and time, their conflict case got a solution at the bottom. Currently, Gumaa practice serves Wayyuu Shanan Arsi Oromo as a means of quick access to solve the crisis. On the other hand, it gives access to many peoples simply near to them who cannot find state court as a result of financial burden and location. Eshetu and Getu, (2009) and Bendeman, (2007) mentioned the same idea with the current study as indigenous conflict resolution mechanism is time and financial saving, faster and less formalized in terms of process. As a general Gumaa practice of conflict resolution serves Wayyuu community as a means of giving immediate responses to the conflict. Almost many of my participants argued that Gumaa conflict resolution practice is time-saving as well as needless or small money to hold the ceremony.

On another side, this study result shows that some crimes and wrong activity held in the absences of eyewitnesses which complicate conflict issues can be revealed through this practice without any need of witness. In cooperation with all society, Gumaa law used to dig out and showed up the hidden crime through Kakaa (Oath) process for wrong activity in a concealed way. This is taking place as a result of when crime doer is not identified and the situation is too confusing. According to my FGD participants, the magistrates collected the whole society surrounding where the problem was committed and take them one by one Oath (Kakaa). In this case, if the crime doer is among them, they have two chances one is not taking the oath, and simply identified as a crime doer or they take oath in false and the curse happened on them not lasting too many years and start seeing on their cattle's, children and asset as a whole. This study result has supported by the research finding of Melatwork (2016). In her study of Gumaa with state court justify that offenders never dare to tell lies because they know that their generation up to the 7th will be cursed and unfortunate so they tell any information on their wrongdoing without deceiving. Again in supporting this, Dejene

(2002) and Boege (2004) state that Gumaa solves hidden conflict with the help of ‘Seera Kaka’ (Law of Oath). Therefore this practice revealing crime committed undercover (crime without witness) and its acceptability. Almost Wayyuu Shanan obeys and accepts this practice since it is connected with the Oromo moral conduct (Safuu) of the whole society without any forms of societal attitude difference on it. Oppositely, Volkens (2007) believes that ICR does not put in the end the conflict for a long term and often transferred to the formal court system to do so.

In the end, the current study findings show current Gumaa practice decision-making is more transparent for the whole community. Every part of society (children, women, men, etc.) offered to listen to the decision made during Gumaa ceremony. Elders can make a wrong and unbalanced decision, for the gathered peoples have full right to complaining about wrong parts of the decision. In line with this finding, Abebe, Samson, and Tessema (2015) manifested that, traditional conflict resolution is flexible, offers a vital role to uphold order in the communities, and is more instant and meaningful to all people concerned since it is developed and imposed by the community itself. Again, Regassa, Genemo, and Yigezu, (2008) mentioned that the process of Gumaa, especially how the investigation is made to identify the offender, its reconciliation process, payment for compensation is open, and visible to any member of the community. This implies that this practice is fair and strives to achieve a win-win approach to satisfy disputants.

5.4.2 Perceived Weakness of Gumaa Practice

This study result depicts that there are also perceived weaknesses and challenges of this practice. As exhibited in the result parts, the main problem is no organized and manageable documents concerning this practice. Abbaa Gadaas and Community elders’ decision while

reconciling disputants is only dependent on the orally transferred rule and regulation. In light of this Dejene (2002) clarify that this system has existed among society in the form of oral narration and the mind of the wise elders of Gadaa leaders for many centuries. Adding to this, he suggests that this trend may lead to the weakening and distortion of it. Similar to this, Boege (2004), mentioned that ICR practices decisions authenticity and acceptance are too minimum and the modernity rise and getting much attentions scholarly. He argued that this occurred as a result of no proven and written documents on these practices. In other ways, Melatwork (2016) mentioned that Gumaa's historical foundation, objectives, principles, values, and procedures are not written. She mentioned similar with this finding that Gumaa practice exists with the society in the form of oral narration and the mind of the wise elders or the Gada leaders for many centuries. This is vividly showing us this practice is on the way to elimination only for the sake of proper conservation for it.

Data emerged from my participants show the peoples these who hold Gumaa practice have their regular life activity and sometimes withdraw from the case as the results of their burdens and activity. During this time, the case takes a long time without reconciliation and sometimes revenge takes place among disputants. On another side, this system is not such familiar as one of the national heritages while its contribution to peacebuilding is beyond that. Because national values existed within this indigenous practice and as these practices lack concerns, national's morals values diminishing throughout time. Therefore no concerns were given to Gumaa among Wayyuu Shanan and both governmental and non-governmental intentions were limited to the access of state court. In supporting this finding Michel (2010) mentioned that in developing countries, indigenous conflict resolution practice has an immeasurable role in keeping societal peace and stability while the Governments give little or no attention to these practices. In addition to this Bamlak (2013) discussed in his study of indigenous conflict resolution got no attention from governments and other concerned bodies.

Generally, the practice and role of Gumaa in conflict resolution mechanism have the theoretical and empirical implication that it is held in societal structures and interrelatedness play a significant role in keeping their peace, and enforce the wrongdoer through expelling from their cooperative activities. In this case, Phillips and Pittman (2009), and Fred-Mensah (2005), clearly defined that social capital theory social capital defined as the features of social organizations such as social networks, social interactions, norms, social trust, and reciprocity, cooperation that simplify coordination and cooperation and that allow people to act jointly for common profits. Therefore, it is possible to say this research has good theoretical implications from these points of view.

5.5 Limitation and Future Direction of Researches

Despite its strength in exploring practice and role of Gumaa in conflict resolution by confirming its effectiveness in resolving a serious conflict, this study part has some limitations and undiscovered parts such as what forms of conflict resolution do disputes rely on or choose from state court to Gumaa practice in such serious and violent conflict. Because, a study done by Yonas (2012) on other forms of indigenous conflict resolution in northern parts of Ethiopia on 'Mezard' show that, disputes often choose state court to resolve their case as a result of misunderstanding and hesitating the verdicts. Therefore, it is good for other scholars to explore through which forms of conflict resolution these societies choose. Although the present study examined the ritual purification and reconciliation process done in Gumaa practice, the reconciliation and rituals ceremonies in any forms of conflict did not explore in detail. Therefore, other researchers need to study by extending the result in terms of whether it is flexible across different types of crime or the same among Wayyuu Shanan.

Additionally, this research was not examined the detailed role of gender in Gumaa practice, whether they can equally participate as men or not. Therefore, another researcher

should consider and extend their studies to the direct role of women in Gumaa practice. There is also a limitation concern to the data gathering instruments of this study. The participants' observation is the main data gathering for such indigenous practice. As a result of there was no active case at the time of research, data getting an instrument for this research was limited on interview and FGD. Therefore the next interested researchers consider this gap and include participants' observations in their study.

CHAPTER 6

Summary, Conclusion and Recommendations

6.1 Summary

The purpose of this study was to explore the practice and role of Gumaa tradition in conflict resolution among Wayyuu Shanan clan members. To achieve the main objective of the research, the following research questions were raised;

1. What types of disputes are resolved by Gumaa?
 - 1.1 How do rituals, reconciliation processes, and decision enforcements are practiced in Gumaa?
2. What are preconditions to be fulfilled from a person to hold Gumaa matter?
3. Is there any difference in compensation payment across different forms of disputes?
4. What are the current limitations and strengths of Gumaa in conflict resolution?

To answer these questions, a Case Study research design was employed in which interviews and FGD were used as the data source of this paper. In doing so, a total of 42 participants were selected from Wayyuu Shanan clan using purposive sampling techniques and further divided for FGD and KII. FGD employed with 4 groups by 4 sessions. Then, data analysis took place as data gathering started. However, It is not possible to generalize such a study to others forms of traditional conflict resolution practice. But researcher provided some implications without generalization after answering these questions. Therefore, the following are result implications which had drawn accordance with study results and discussions points.

The first results indicated that as in any other society, many forms of conflict exist among Wayyuu Shanan clan members caused by different personal and group interests clash. This implies the logic there is no conflict-free individuals and society and conflict is commonest among human being. Alongside, there are many other forms of indigenous conflict resolution systems to handle these emerging conflict cases. Gumaa is amongst them which viewed the most effective forms of conflict resolution through peace restoration and build mutual trust among conflicting parties. This system has its own rule and regulation

which rooted in the Gadaa system starting from around the 14th century. This indicates Gumaa practice is an old age form of conflict resolution for Oromo peoples before state court emergence. Gumaa resolves norm violation and other serious forms of conflict such as murder cases, physical injuries, property destruction, and other forms of disastrous conflicts through providing emotional and financial support for injured proxies. This implies the fact that this practice is used as a form of higher court when compared to state law. Other forms of simple quarrel and disagreements are often resolved by elder's mediations.

On the side of its ritual process and decision enforcement mechanism, there are common issues related to spiritual fears of God (Waaqaa), respect, and fears of society or each other. Ritual purification of the practice is flexible by depending on the types of the committed crime. If the case is murder, the purification process is complex and time taking than other forms of conflict which arise from property distraction, killing horse, ox donkey, etc. This implies every single phenomenon has been calculated and has value for Wayyuu. They are using power by excluding them from CBO such as Edir, Ekub, Daboo, and sometimes Mehaber to enforce their verdicts. If disputants fail to obey Gumaa decision, community elders take command from Gadaa leaders and deliver the message for whole societies to exclude that person from any form of social life. This implies Wayyu Shanan societal life is interrelated and ritual activities and verdict enforcement did as a community not only matter of defender or offender. On other hand, the reconciliation process starts the interest of the victim's family during supplication. Offender clan members are supposed to give supplication to end the conflict case through Gumaa paying, for victims. After the victim's family members accept supplication, magistrates and other societal bodies gathered around the victim's home. Many peoples from any part of the social class gathered to observe the decisions. This means, every process and steps has cultural values for them and must

follow so that problem among them is solved effectively. Wayyuu often blesses and prays in such conditions which indicate a strong belief in their creator (Waaqaa).

The second result indicated that there is a criterion that must fulfill to hold Gumaa practices. Such criteria are maturity level, communication skill, experience in reconciliation practice, and detailed knowledge of societal norms and values concerning a clear understanding of Gadaa system. Therefore often people from Gadaa officials and community elders are assigned by Gadaa leaders to hold Gumaa case and solve conflict smoothly. These people have legitimated to hold on Gumaa practice which they deserve from Gadaa leaders officially. This implies the unique criteria required from both Gadaa Leaders and community elders are an ability to solve societal crises as well as conflict among individuals skilfully. Additionally, these peoples are supposed to know Oromo moral values, spiritual and political systems of Oromo peoples which all are rooted in Gadaa system.

The third result justified there are differences in compensation paid during reconciliation time. This compensation is different across conflicts based on under which circumstance that problem occurred. The main issues considered here are the types of crime done while it is too serious or simple conflict case. The serious conflict cases which take time and more compensation are killing of a person, make someone physically disable, rape especially virgin girls and married Women, killing Horse and Ox. In addition to this, the situations under which these problems occurred such as negligence, accidental or purposeful considered before deciding compensation payment for the victim. In this case, killing human souls and bodily injuries ask more fines than others. Again, purposeful and negligence forms are asked more fine than accidental cases. This indicates Wayyuu Shanan care and strives for partial judgment which can be satisfying both conflict parties. In their judgment, the compensation paid for the human soul and other assets is not the same. Even the compensation paid for the broken teeth and other damaged properties are not the same. This

is because that they believe that killing the human soul is a direct clash with the creator God (Waaqaa) and no one is given the power to take one's life.

Wayyuu clan believe human souls have the same value whether that person is rich or poor, men or women, Oromo or non-Oromo. Accordingly, the compensation paid for men and women is similar in Gumaa. Serious circumstances which are deviant and violate moral values (Safuu) of Oromo such as killing pregnant women. If the murdered person is a woman and she is pregnant, the blood price is too high and even such activity is highly condemned among Wayyuu and the compensation is twice as of the normal person. This implies that two points the first is that person killed two souls second the unborn offspring in the womb are highly respected among Wayyuu Shanan.

Among Wayyuu Shanan, intra-clan conflict cases are often given priority to solve immediately than inter-clan cases among Wayyuu for they believe an internal instability and conflict have more effect than the outside problems. Gumaa compensation paid for such problem made outside clan members, it cost the same with which asked within their clan members. This justifies the fact that they believe that the human soul has the same price. But the emotional treatment or psychological treatment is given for them is not equal with their clan members. If Wayyuu clan kills other non-Oromo members living around there, every treatment given to the victim's family is in very attentive ways which include food, timely Gumaa payment, and other close emotional treatment. This happened for the sake of not that person feel lonely and filled with grieve and further for revenge which may reduce the existed relationship and open ways for clan or ethnic conflict.

Physical injuries that happened to a person cost too much in compensation depending on its severity, permanent physical disability or temporary, and values of the injured physical parts. If it is a temporary injury, the offender is asked to treat the wound up to fully heal. On

another side, if the damage was permanent compensation asked is too fine without other treatments. Again the value of the body part is not the same when came to Gumaa compensation in fact whereas all of the human body are important. For instance, the left hand is too much important than the right one because Wayyuu believes it is crucial for men in the reproduction system in sexual intercourse of male and female. Legs are equal on compensation level as a result of both serve equally. But if the case is depriving the payment is too serious. The same is true for hands. Injuries of teeth are another issue that varies depending on what types of teeth are broken. Molar teeth among Wayyuu are more valuable than the incisor teeth since one can't chew food without it and the fines paid for molar and incisor are different. Again any wound that happened on the body is judged depending on seen and unseen categories. In injuries or wounds that happened on the seen body part, its fine is twice that of unseen if the severity is equal. But what all of this implying is even though the degrees of compensation varies, making one physically disable is strongly condemned among Wayyuu Shanan clan and sometimes not seen less than suicidal case. Because they believe it human physical is the determinants of one's own life. The property destruction includes burning one's own house, killing horses, ox, and valuable materials are also seen under Gumaa system as they are directly related to human daily life. But compensation paid is still varies depending on the seriousness of the problem. The burning House is more punishable and followed by killing Horse, Ox, Donkey/Wadala Iyyaa/ etc. because the effects of their life as values they have are different.

In the end, this study result revealed that the current practice of Gumaa among Wayyuu Shanan clan members is in an active condition except for different challenges and obstacles such as lack of documentation and proper attention from scholars and Governments. These challenges are seriously harming its effectiveness and sustainability among Wayyuu Shanan. Addition to this, peoples these who hold Gumaa practice has their

regular life activity and sometimes withdraw from the case as the results of their activity. During this time the case takes a long time without reconciliation and sometimes revenge takes place among disputants. Again this system is not such familiar as one of the national heritages while its contribution to peacebuilding is beyond that. Except for these challenges, Gumaa is time effective method of conflict resolution practice. Many Wayyuu societies obey and prefer as it is connected with moral conduct (Safuu) of wayyuus without any forms of societal difference on it.

6.2 Conclusion

Based on the summary of the findings indicated above, the researcher draws the following conclusion and their corresponding implication.

The results of the present study showed that disputes which are often resolved by Gumaa among Wayyuu Shanan are homicide cases, physical injuries, rapes, property destruction which include burning Home, killing Horse, Ox, and Donkey (Wadala Iyyaa), destroying ritualistic materials, and sometimes burning or cleaning forest. Therefore, the serious forms of conflict among Wayyuu Shanan are seen by Gumaa whereas simple forms of conflict solve by Jaarsumaa, Siqee, Ilaaf Ilaamee, etc. This implies Gumaa is the most effective form of conflict resolution through peace-building restoration among Wayyuu Shanan. On other hand, this practice is used as a form of the higher court system when copped to state law since it tends to focus on a violent and serious conflict among society. The ritual process and verdict enforcement are tied to respecting rules and regulations given to them by their creator. This fact implies a Wayyuu Shanan has a strong connection with their creators.

They do ritual purification depending on those rules and norms given to them by the creator. Ritual processes take place based on the committed crime among their community. If

the case is too serious and violates the creator's rules, the ritual also gets hard and time taking than the simple cases. This shows every single activity among Wayyu Shanan has ties with the values and norms which govern them. Wayyuu Shanan empowers their verdict enforcement through different forms of community activities. If disputants disobey the rule and regulation of Gumaa verdict, social sanctions such as excluding them from societal communal life, curses take place. On other hand, this fact implies that Wayyuu Shanan life is highly interrelated as an indigenous society and no case treated as a matter of single person rather each of them is responsible for each other's activities.

In addition to this, to start the reconciliation process victim's family or clan members must have to pay Shimo or supplicate to the injured family which is to show respect and regret their wrongdoing. However they are annoyed by crime, injured family members must accept Gumaa and gives peace to wrongdoers. If they fail to do so, community elders transferred to Gadaa leaders and again if fail to accept at that level they recognized as a person violate rule and regulation of Wayyuu and released them to follow their case at state court. This means, no one among them is beyond communities elders or Gadaa leaders who authorize every process and step has cultural values for them and must follow so that problem among them is solved effectively.

The findings of this research also indicated that the person who holds Gumaa matter must-have skill of communication, experience in reconciliation, knowledge, and respect of Gadaa system which include societal norms and values, principle, and patience as a general. If a person can meet these prerequisite criteria, regardless of his age, he can be appointed by Gadaa leaders as community elders and participate in any form of conflict resolution practice. This indicating the fact that resolving societal disturbance and sustain harmonious relations among conflicting parties require very sensitive and serious precaution and skill to terminate it prematurely unless otherwise, the simple disagreement can be developed to the disastrous

one. Therefore, person these who participate in the practice of Gumaa during conflict resolution supposed to have enough knowledge of moral values, norms, spiritual and political systems of Wayyuu Shanan clearly which govern them in a common.

The result also revealed that there are differences in compensation paid across different crimes depending on its seriousness and conditions under which that problem was occurred such as negligence, accidental or purposeful. As result, the serious conflict cases which take time and more fine are killing of a person, make someone physically disable, rape especially virgin girls and married women, killing Horse and Ox, and destroying ritualistic materials. This indicates Wayyuu Shanan care and strives for impartiality in their judgment which can be satisfying both conflict parties. They strive to handle every wrong act depending on the violated societal norms not only the victim's wish. In this case, they consult Gadaa leaders whom they believed have a connection with 'Waaqaa' to re-correct them.

The study result also revealed that the current practice of Gumaa concerning conflict resolution among Wayyuu Shanan clan is active on different forms of conflict. Even though, this practice is active on conflict resolution, different problems harming this practice such as lack of documentation and proper attention from scholars and Governments and elders unable to enforce their decision. This implies the concerning body including community elder's initiation, governmental consideration, and scholars attention to dig out such indigenous practice and show up them for world minimized through time as a result of modern forms of conflict resolution practice around there.

6.3 Recommendations

Based on the summary and conclusion drawn, the researcher would suggest the following points as recommendations.

First, this study result indicated that there is not enough attention given to this practice from both governmental and non-governmental body including scholars whereas it plays a significant role in conflict resolution. Inadequate attention for this practice results in a serious problem such as new generation loose moral value of life which further facilitate a way for violent conflict from homicide, damage of physical properties, burning house, and other assets which further eliminate relationship and trust among each other. Moral values and norms are the national pride that keeps unity and peaceful relationship among our society for a long time but today many of them are forgotten and focusing on culturally unfitted actions. Therefore, community elders, Abba Gadaa, and the government should sit down and seriously discuss how to restore and rebuild these indigenous practices through including them in the education curriculum and help new generations to know them from very early.

Second, during fieldwork, I haven't seen any forms of working area, incentives values, and other relevant recognition by Government while community elders and Abba Gadaa shared almost have of Governmental responsibility and serve fully without any payment and dedicated for societal peace and security through different challenges. Surprisingly the facilitation and other forms of psychological or appreciation given to them is too minimal. For this reason, Government should give appropriate attention, to strength more community elders and Gadaa leaders so that they can move forward with energy with these valuable indigenous activities.

Third, the study of conflict and its resolution practice is multidisciplinary and often studied by anthropology, sociology, political science, social psychology, law, and other related social science scholars. But, much indigenous conflict resolution including Gumaa practice did not study well as needed and still lack documentation and other important resources. This has a potential effect on this and the similar practices since the new generation haven't any information on it. Therefore, Gumaa practice with its historical

foundation, the process of conflict resolution, ritual activities, and other important activities of it should be researched by scholars and recorded, and documented in written forms without losing its originality and reserved for new generations. So the concerned scholar should give their attention to such indigenous conflict resolution practices so that those systems must have to survive.

Finally, the current research findings have practical significance for legal workers as well as peace and security fields. It provides them insight to explore through many options of conflict resolution mechanism beyond the modern state law. Therefore, legal policymakers, advocates, and other related bodies in rebuilding and establishing conflict resolution methods that preach cooperation and harmonious relationship and rebuild mutual trust among conflicting parties and heal society as a general should have to apply on conflict resolution and peacemaking side by side with modern days of conflict resolution mechanism.

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For Modern Conflicts: African Conflict Medicine

Appendice: A

Interview Questions

The purpose of this interview is to gather information related to role and practice of Gumaa traditions on conflict resolution. This interview is prepared to fulfill MA thesis entitled: The role and practice of Gumaa tradition on conflict resolution among Oromo Peoples: Adami Tulu Jido Kombolcha woreda, Wayyuu Shanan Clan. The data collected from this interview used only for educational purpose. Your response is kept confidential. So, I kindly request you to participate in this study voluntarily. The quality of this study depends on your genuine responses. Therefore, I would like to ask your consent to record your voice through the tape recorder, because it is hard to list down all your responses.

Part 1: Research site identification and personal data of key informants

Sex _____ Age _____

Role in the community _____

Woreda _____

Part 2: Interview question for community elders /Gadaa leaders

2.1 Items prepared to investigate types of conflict resolved by Gumaa practice, its step in reconciliation, ritual process and decision enforcement mechanism.

1. What are the common type's disputes that are mainly resolved through Gumaa practice?
2. Does Gumaa preferred more than other means of conflict resolution to solve such conflict cases?
3. What does reconciliation ?
4. What are ritual processes held in practice of Gumaa? How ritual cleansing ceremony start and end in this practice?
5. How decision made in Gumaa matter can be enforced? Is there any sanction? What types of sanction currently used?

2.2 Items prepared to identify precondition and criteria to appoint a person who judge Gumaa matter.

1. Who is mainly responsible to hold Gumaa matter? Why?
2. How that person appointed to hold Gumaa matter? Is there an election process?
3. Is there any criterion expected to be fulfilled before appointed to hold Gumaa reconciliation process?
4. How many actors are selected during reconciliation process and what is their main role and activity?

Thank for your Cooperation!

Part 3: Focused Group Discussion

3.1 Items aimed to explore compensation difference across types of crime such as negligence and purposeful, sex, inter/intra clan, and physical and property damage.

1. What is the compensation paid for murder case?
2. Is there any difference on compensation paid for killing or boldly injury of men and women? Why?
3. Is there compensation difference on intra and inter clan cases?
4. Is there any difference on compensation paid for different parts of physical injuries?
5. How much fine asked for gouged eyes, broken teeth injuries of legs and hands? Why?
6. What is the compensation paid for property damages?

2.3 To find out current practice of Gumaa in conflict resolution among Wayyuu Shanan clan.

1. Do you think that currently Gumaa practice effective in conflict resolution?
2. Does Gumaa approve sustained harmonious relationship between disputants? How?

3. What do you think as the strength of this practice in conflict resolution??
4. What do you think as the weakness of this practice in conflict resolution?

Thank for your Cooperation!

Appendice: B

The Translated Afaan Oromo version of the data collection Instruments

Af- gaaffii

Qajeelfama

Kayyoon Af-gaaffii kanaa dhimma Gumaa fi waldhabdeele hawaasummaa kanneen gumaan furaman irratti ragaalee funaanudha. Af-gaaffin kunis qorataa kanaaf “Aanaa Adaamii tulluu jiddoo kombolchaa keessatti, ga’ee Gumaan walitti bu’nsa hiikuu irratti qabu” qorachuuf dandeesisa. Odeeffannon isin irraa argamus dhimma qorannoo qofaaf kan oolu yoo ta’u, haala kamiinu mirgi keessan qoranno kana keessatti ni kabajama. Kanafuu deebiiwwan isin naaf laattan qulqullina qorannoo kanaaf murteessaa sila ta’eef, amanamummaan akka na deegartan jechaa, deebiiwwan maraa yaadachuu akkan danda’uuf waraabduu sagalee fi kaameraa fedhii keessan irratti hundaa’ee akkan fayyadamuu danda’u isin gaafadha.

Kutaa 1^{ffaa}: Odeeffannoo walii gala hirmaattotaa

Maqaa _____

Saala _____ Umrii _____

Ga’ee hawaasa keessati qaban _____

Kutaa 2^{ffaa}: Afgaaffii maanguddootaf qophaa’e

2.1 Gaaffilee gosa waldhabdee Gumaan furaman, sadarkaalee sirna waldhabdee hiikuu keessatti ta’u, sirna harka baafannaa fi murtii darbe ittin tiksan qoratu.

1. Irra caalaa gosti wal dhabdee yeroo hedduu sirna Gumaan kanaan hiikaman maal fa’i?
2. Waldhabdee kannen hiikuu keessati Gumaan maalif filatamaa?
3. Sirna Gumaa baasuu keessatti tarkaanfileen fi adeemsi jiru maal fa’aa? Bakki/iddoo itti sirni Gumaa Kun adeemsifamu murtaa’adha?
4. Sirni cufiinsa gumaa kanaa maal fakkaata? Akkamin cufama?

5. Murtii murtaa'e hojiirra akkamiin oolchu? Seerri ittiin murtii murtaa'e tiksaa maal fa'i?

2.2 Gaaffiilee namoonni dhimma Gumaa murteessu keessati hirmachuuf adeemsa fi halduree guutuu qaban adda baasu.

1. Sirni Gumaa raawwachiisuu keessatti itti gaafatamummaa olanaa Kan qabu eenyu?
2. Qaamni seericha kana raawatu akkamiin filatamaa?
3. Dhimma Gumaa murteessuu keessati hirmaachuf haaldureewwan guutamuu qaban jiruu? Maal fa'i?
4. Namoonni sirna waldhabdee hikuu keessaatti hirmaatan meeqa? Ga'een isaanihoo maal fa'i?

Deeggarsa keessaniif Galatoomaa!

Kutaa 3^{ffaa}: Af-Gaaffii marii gareef qophaa'e

3.1 Gaaffiilee garaagarummaa kaffaltii Gumaa miidhaa ykn ajeecha tasaa fi gadoo, saalaa, firaaf alagaa akkasumas balaa qaamaa fi qabeenyaa irra ga'uuf kaffalamu qoratu.

1. Kafaltiin Gumaa Gadoo fi Tasaaf kanfalamu tokko moo addaani? Maalif?
2. Kaffaltiin miidhama dhiiraa fi Kan dubaraaf kanfalamu garaagarummaa qabaa?
3. Kaffaltiin miidhama ykn yakka firaaf fi alagaa kanfalamu tokko mooadda adaa?
4. Kaffaltiin Gumaa miidhama qaamaa kannen akka caba Ilkaanii, Harkaa, Miilaa, fa'iif kanfalamu garaagarummaa qabaa? Maalif?
5. Kaffaltiin fi qabeenya mancha'ef kanfalamu hoo garaagarummaa qabaa?

3.2 Gaaffiilee haala qabatamaa yeroo amma sirni Gumaa irra jiru hubachuuf qophaa'e

1. Naannoo keessanitti haalli qabatamaan yeroo ammaa sirni Gumaa waldhabdee hiikuu keessatti qabu fi hubannoon hawaasa keessanii maal fakkaata?
2. Sirni Kun kan durii irra yeroo ammaa kana dadhabaa dhufe jettee yaaddaa? Maalif?
3. Sirni Gumaa Kun waldhabdee namoota giddutti uumame haala amansiisan furuun walitti dhufeenya isaanii ni cimsaa? Akkamitti?
4. Yeroo ammaa kana sirna kana irratti gufuu ta'aa jira jettanii kan yaaddan jiraa? Mee maal fa'i?
5. Dadhabinni fi jabinni sirni Gumaa kun waldhabdee hiikuu keessatti qabu maal fa'ii?

Deeggarsa keessaniif Galatooma!