

**TRADITIONAL CONFLICT RESOLUTION MECHANISM OF
GURAGHE COMMUNITY (YEGURAGHE KICHA)**

**A RESEARCH DOCUMENT SUBMITTED TO ETHIOPIAN
PEACE AND RECONCILIATION COMMISSION**



BY

CANDIDATE'S NAME	ID NO
TAFFESE NURGA	015
ADANE PETROSE	015
MITIKU ESTIFANOS	015
MESKELE ESTIFANOS	015
GROUP'S NAME	BINAGA

GURAGHE ZONE

JUNE 13/2020

ACKNOWLEDGMENT

It gives me immense pleasure to acknowledge the unreserved support and guidance we have received from many people and institution during the course of writing this research report. First and foremost, I would like to express our deepest and heartfelt gratitude for Ethiopian peace and reconciliation commission especially to Cardinal Birhaneyesus Surafel who brought the ideas of reconciliation which made me to prepare and to know more and more about one of my cultures. I would like to thank those who gave me unreserved input and guidance throughout the research period like the relatives of Quegn Azmach Tesema Amerga, Ato Wudima shinato, Ato Haile Berga and Barabars Tenkir. I have no words to express my friends' patience, understanding, friendliness and forefront position, which had an extraordinary contribution to the success of the study. In addition I would like to thank all the elders of Yesebat bet Guraghe yejoka elders those who guide and manage the traditional conflict resolution mechanism. I am grateful to persons who adjudicate by Yejoka customary law and shared me their actual experience and shown me their brotherly affection.

ABOUT US

We are a team from the same village and the same culture, language and custom. We know some about the traditional conflict resolution mechanisms of guraghe people. we have seen while many conflicts were being adjudicated in guraghe kicha, but we were not that much satisfied with customary law before we interviewed the elders of the guraghe kicha, however after we have been told all about the systems and crime adjudication system, we have been surprised how much it is rational and beyond scientific systems. We are a team that is so pleased with the ideas of peace and reconciliation which helps some youths in Ethiopia to know more about their cultures, in addition which makes the candidates to stay at home during the pandemic and make them to be effective in their break times. In addition we are the team of youths who are so inspired on the reconciliation ideas and ready to support our country to restore the past positive attitudes. We believe on our unity in diversity which helps a nation to enrich them in a unique ways since our differences are the beauty of nature; finally we are ready to take any responsibility that we are entrusted from Ethiopian peace and reconciliation commission.

DECLARATION

I hereby declare that this paper is our original work and we will take full responsibility for any failure.

Name

Id No

- | | |
|----------------------|-----|
| 1. Adane petros | 015 |
| 2. Taffese Nurga | 015 |
| 3. Mitiku Estifanos | 015 |
| 4. Meskele Estifanos | 015 |

INTRODUCTION

The study of this paper is based on conflict adjudication in traditional conflict resolution mechanism Guraghe community. As it is known Conflict is unavoidable. Different societies handle it in various traditional and modern ways. Gurage people in general have their own traditional institutions that maintain peace and prevent conflict. Thus the aim of this study is to analyze conflict resolution mechanism of Guraghe community.

The study investigates the causes and types of conflict Gurage community. To investigate this qualitative study design is used. In-depth interview is employed to collect data from key informants like elders and opponents. Accordingly, the causes of conflict among Gurage can broadly be classified into social and economic domains. Social instability and quarrel are among the causes of the conflict that resulted in life losses. Conflicts of all type mostly resolved through traditional ways.

The cases are traditionally adjudicated by elders in accordance with the customary law called Kitcha. As the homicide conflict case resolved through the customary way, the process can be seen in three phases. The first phase is Hetrat/cease fire where the conflicting parties are protected from further destruction. In the second stage litigation takes place among the disputant parties then verdict shall be given as to the type of murder (intentional or unintentional). Then, the reconciliation process takes place and a befitting compensation corresponding to the type of murder shall be given to the victim family's they make different ritual performances in order to clean from the crime. With heart full forgiveness both parties will avoid revenge and can live ahead peacefully. Having performed the ritual ceremony, parties can socialize each other.

Table of Contents

ACKNOWLEDGMENT.....	i
---------------------	---

ABOUT US.....	ii
DECLARATION	iii
INTRODUCTION	iv
Glossary	vi
CHAPTER 1	1
1.1 Guraghe community.....	1
1.2 The areas of Institutions	1
1.3 Language and Culture	1
1.4 Local institutions and Organizations.....	2
1.4.1 Marriage.....	2
1.4.2 Divorce and Widow	2
1.4.3 Inheritance	3
1.4.4 Kinship.....	3
CHAPTER 2	4
2.1 Yeguraghe kicha conflict resolution mechanism.....	4
2.1.1 Yedem kicha.....	4
2.1.2 Yankit Kicha	4
2.1.3 Yekiye kicha.....	4
2.1.4 Yejefore kicha	5
2.1.5 Yegurda kicha	5
2.2 Practicability of The Guraghe kicha	5
2.3 Awareness of the society	5
2.4 The effect of putting the customary law in written form on the practicability.....	6
CHAPTER 3	6
Related current issues and our views on the Guraghe kicha.....	6
3.2 The current Basis of The Guraghe Kicha.....	6
3.3 Acceptance on Youth people.....	7
3.4 The challenges of The Guraghe Kicha.....	7
3.5 The Solutions for the Threats	7
CHAPTER 4	8
4.1 Our general overviews about peace and reconciliation ideas	8

4.2 The measurements need to be taken in our country	8
4.3 Important lessons from traditional conflict resolution mechanism.....	9
4.4 About project.....	9
CHAPTER 5	10
5.1 Conclusion.....	10
References.....	xix

Glossary

<u>Name</u>	<u>Meanings</u>
Yezir dane	Land distributor
Yekicha dane	Judge of equity
Joka	High court
Yankit dane	Judge of adultery
Tib	Clan
Kiye	Territory stone
Keya	Small village
Murra	Full
Eddir	Mutual aid society
Heterat	Armistice, cease fire
Ekub	Mutual aid association, credit assoc
Dane	Judge
Aberus	Family

CHAPTER 1

1.1 Guraghe community

Guraghe Zone is one of Ethiopia's southern nations and nationalities administration eleven zones and five special woredas. The neighboring woredas to the zone are west showa of Oromiya Region at north, east showa of Oromiya Region at east, south Ethiopia Nations Yeyem special woreda at west, Kembata (*Alaba Tembaro*) at south. Guraghe Zone comprises more than two ethnic groups. Even if the ethnic groups have similarities to some extent, they have their own distinct language, culture, value, social identities.

Many of the society follow Orthodox Christian or Muslim Religion; there are few followers of Protestant and Catholic Christian religion. The density of "Guraghe" Zone population is high. Even many members of the society who live in the zone are farmers; they do not have sufficient land to farm. "Over 98% of "Guraghe" youth who constitute a majority of the population migrate to other parts of Ethiopia and the rest of the world in search of work and education". Guraghe Ethnic group members are well now for their being sociable, hard workers, interprueners and Business minded people. Many members of the society who live outside the zone are not employees of governmental institutions or non-governmental institutions.

1.2 The areas of Institutions

Guraghes have different conflict adjudication place since they have many dialects inside them so, it needs to be adjudicated as per to their dialects. The customary law of Guraghe has various traditional institutions for dispute resolution. This traditional dispute resolution institution gives their decision depending on their customary law which is called "Kicha" which literarily mean rule and regulation. A book which was written in Amharic language with a title of Gogot published in 1989 E.C before the customary law of "Guraghe was organized and put in written form, the book divided the customary law of Guraghe" among five parts are Yedem Kicha, Enket Kicha, Yekye kicha, Yegefore kicha, Yegurda kicha. Although this five parts of the customary law and the present written form of the customary law are not comprise every part of the customary law, culture and its detail the presents written form of the law besides the five parts comprise of two parts which deals about 1. Economic and social affairs 2. Cultural affairs.

1.3 Language and Culture

The peoples are a habesha Ethiosemetic speaking ethnic group inhabiting Ethiopia. The languages clusters of Gurage are a part of Ethio-Semitic groups. Many scholars describe and try to classify the Gurage languages. The language cluster classified in three, East Gurage including *silt'e,wolene,ulbäræg*, and the dialects of the five islands of Lake *zway*; 2,Western Gurage including *Chaha, Gyto, Enermor, Endegagn* and possibly *Muher, Masqan* and *Gogot* 3,Northern Gurage with *Aymellelor Soddo* as its only representation. It has about 12 dialects, *Chaha, Geyto*

Ezha, Ennemor, Endegagn, Muher, Masqan, Gogot Soddo, Selti, Wolene and Zway. East Gurage is connected with *Harar*, *Soddo* is connected with *Gafat* and West Gurage with the whole south Ethiopian languages.

There are very interesting cultures which are accustomed for centuries. The people live in the areas known with many cultural activities like *edir*, *ekub* and with their traditional foods and so many others. Gurage people are known as hard workers and as a model of good work culture in the whole Ethiopia. *Ensete* is the main staple food, but other cash crops are grown which include coffee and *chat*, both traditional stimulants. Animal husbandry is practiced, but mainly for milk supply and dung.

1.4 Local institutions and Organizations

Aberus is usually used to refer to spouses and their children possibly including wives of migrant son(s), grandchildren and parents of spouses who live in a house in which they eat, work and sleep together. However, the household may vary considerably in size and composition and it may be headed by father, father's brother or father's father or by a woman.

There may also be adopted kin and individuals with non-kin status. Migrants are often considered part of the household since their children and landholdings stay within the village. Most migrants retire to their village of origin. Normally women do not have the right of access to a man's income from trading, weaving and carpentry, nor from the production, harvesting and marketing of cereals since their role in the production of these is negligible. After the land reform of 1975 it appears that some women control the income earned from their own activities such as the sale of mats and alcohol. Gurage husbands often migrate to towns and in most cases establish additional households at their place of work. Authority is vested in the head of household. All persons in the *abarus* are under his (or occasionally her) jurisdiction.

1.4.1 Marriage

Monogamy is the most frequent form of marriage but there is some polygyny among Muslims and wealthy Christians. Co-wives rarely meet since they live in different villages. There is some sexual rivalry, and conflicts over status and prestige, but there are seldom conflicts over land since each household inherits its own land separately. Families of different religions (Islam and Christianity) within the same tribe occasionally inter-marry. There are numerous prohibitions on marriage between close and distant kin and fictive kin. Levirate and sorority are rarely practiced. Women who are never married are considered "worthless" and are rare. Women are under strict surveillance before betrothal. At least theoretically Gurage usually want to ensure that a would-be marital partner has no trace of non-Gurage blood, no ritual illness in the family

1.4.2 Divorce and Widow

The rate of divorce is small as it is culturally condemned. Divorce may happen when wives are found infertile although this is not the case for husbands. However, the influence of traditional

authorities is so high that family breakdowns do not easily occur. The stable character of Gurage marriages is reflected in the complex of folk tales involving wicked stepmothers. If the couple gets divorced the bride can take her wealth with her.

The children stay with the husband if they are grown. If there are infants she can take cows, if there are any, in order to feed the children. Once they have grown and returned to the father she must return the cows. If she does not have children and she initiated the divorce she has to leave the house taking her clothes, money, jewelers and other possessions. If she is not the cause of the divorce she has the right to claim half of the property that her ex-husband owns.

1.4.3 Inheritance

The Gurage inheritance system is strictly patrilineal: daughters are only used to intertwine different lineages so fathers favor the birth of sons. The son can perpetuate the family line of descent, the family's farmland, and the father's prescribed roles. The higher the number of sons the higher the probability of permanently using family land. Hence blessings like "have a son" and "let a son stand by your shoulder" are used frequently in Gurage folktales. As a result of this the main items of property such as land, houses, livestock, farm equipment and others are transmitted from father to son.

1.4.4 Kinship

The kinship structure of the Gurages is similar to that of other seminary African societies. The household, as a consumption and production unit is the lowest level of social organization. Kinship prevails in everyday life ramifying through social, economic and political organizations. Most of the important Gurage institutions are built around kin relations in household and village. Unlike the Amhara and Tigre the Gurage have no institutional relationships established along cognate's ties whereby property, status and titles are distributed from mother and father lines. Duties of maternal kin to a man compared with those of paternal are of little consequence. Maternal kin are not required to defend a man, perform mortuary rites, or support his heirs

CHAPTER 2

2.1 Yeguraghe kicha conflict resolution mechanism

2.1.1 Yedem kicha

“Yedem Kicha” literally it mean rule in relation to blood. It is part of the law which deals about criminal cases like murder and physical damage. Someone who violates this part of the law is expected to pay compensation for the family of the deceased or for who got physical damaged. The amount of the compensation varies from case to case depending on the type of crime he committed and the extent of the damage. Any punishment of compensation payment in relation to this part of the law Are practicable in addition to regular court punishment according to criminal law. In the customary law Guraghe murder divided among three parts depending on the intension of the convict; these are “Muradum” “Mudera” and “Yemedera Medema”(1)

1. **“Muradum”**:- according to article 43.1 of the customary law If someone murdered some body intentionally, he will be considered as he committed “muradum” murder for this kind of crime the customary law put a compensation payment 30,000 Birr for a family of the deceased.
2. **“Medera”**:- according to article 43.2 of the customary law If someone Kill somebody negligently he will be considered as he committed “medera” murder. For this kind of crime the customary law put a compensations payment of 15,000 Birr for a family of the deceased.
3. **“Yemedera Medera”**:- according to article 43.3 of the customary law If someone kill somebody without intention and if is there no negligent on him this kind of killing a person called “Yemedera Medera”. A person who is liable for “yemedera medera” is expected to pay 7,500 Birr for the family of the deceased as compensation.(1,2)

2.1.2 Yankit Kicha

According to article 4 of the customary law “Yenkit Kicha” is part of the law which deals about marriage and family matters. This part of the law has details of the way of weeding ceremony, requirement of engagement for marriage and its effects and effect of divorce. The interesting part of this part of the law is it puts HIV AIDS test as requirement before marriage at a stage of engagement. it is mandatory and practicable in the society.(2)

2.1.3 Yekiye kicha

According to article 33.2 of the customary law “Yekeye Kicha” is part of the law which deals about a border of land among them self. Neighboring land owners erect stones at there border as a symbol of their border. According to the culture and the customary law no one can erect the stone by himself without the presence of society elders and ‘gurada dagna’. If erecting bordering stone is needed selected elders should be present. In front of the selected elders and the ”Gurda

Dagna” the neighboring land owners promise to each other to do not touch the bordering stone without the presences of elders and “Gurda Dagna” .In the culture there is a strong believe that if someone touch this stone without the presences of elders and “Gurda Dagna”, he will be cursed and his descendant will not have successes in their future life and there will be a disaster on them in the future.(2,3)

2.1.4 Yejefore kicha

According to article 33.3 of the customary law “Yegefore Kicha” is part of the law which deals about roads. Except few houses in front of many houses there are main roads. The width of this road is twelve “zeng or more. No one can farm or build on this land, the society will destroy what he build and farm. (3)

2.1.5 Yegurda kicha

According to article 48.2 of the customary law “Gurda Kicah” is part of the law which deals about contractual cases. In the culture of Guraghe society if individuals need to engage in a contract they promise to each other to perform accordingly. Where ever they made there contract they make their promise to act according to their contract in front of society elders and a person who be selected by parties as “Gurada Dagna”. The “Gurda dagna” will be judge for the future if is there dispute among the contracting parties. (3,4)

2.2 Practicability of The Guraghe kicha

The main purpose of law is to secure and maintain peace and security in the society. To bring this purpose to reality whatever the law in kind it needs to be practicable. The practicability of the law is important. Unless it is practicable law by itself is meaningless; we can consider it as it is a fiction or what the author wishes to the society. In every kinds of law even in federal stage there is problem of practicability even the extents of the problem vary from law to law. Now a day relatively customary laws have problem of practicability than state law among the costmary laws which have a problem in practicability Guraghe Customary law “Kicha” is one of them.

Many society members do not like to participate in political matter. For that reason unless it is mandatory in some reason they do not like to go to Kebeles and they do not like to contact Kebele Officials. To avoid these problems the Government nominates respected and feared elders of the society and makes them its member. Due to this many society members give up respecting for those elders and considering the customary law as it is a state law. As long as they consider the customary law as it is a state law they prefer to go to formal courts or police stations than to the traditional dispute resolution institutions. (4)

2.3 Awareness of the society

Every society member is expected to be aware of rule and regulation which is mandatory for him to act accordingly. Unless the society members are aware of their rule and regulation (customary

law) it will be difficult for them to act according to it. Awareness of the society about the customary law is important for the practicability of it. (4,5)

2.4 The effect of putting the customary law in written form on the practicability

Putting an oral customary law of the society in written form is a development. The Customary law can be accessible for the society, for one who need to see it and in a future even if it is there any change it will be good reference for who study the customary law; it can show him its evolution. Besides as it shown previously awareness of the society is important part of the customary law for its practicability; due to the reason that putting the customary law in the written form has its own impact on the awareness of the society; it has impact on the practicability of the law too. To identify the difference of practicability of the customary law before it was presented in written form and after its presentation respondents were asked a close ended question relatively which one of the customary laws before it was presented in written form and after is practicable. (6,7)

CHAPTER 3

Related current issues and our views on the Guraghe kicha.

As we tried to discuss more on chapter two about the conflict resolution mechanism of Guraghe kicha was organized conflict resolution methods which was drafted by our fore fathers for the preventions of any crime in their tribal federation, so as we have seen it all about the cultures, it should be supported on the system of governments so as prevent organized crimes that are happened through times. So as we know most of the customary laws in Ethiopia are not suppressive and are very helpful to our society's which make them to love one another.

In addition which helps our communities to avoid revenge and avenge to the peoples that have done bad things against them, beyond than the justice system of the government, it teaches the people how to become merciful for those who have been done wrong things against them. With reference to this we have recent conflicts between Meskan and Mareko Woreda over ownership of nine kebeles which leads the death of several people, destruction of material property which has not been quantified yet and many have been displaced from their residence. So this conflict happened due to land ownership to take dominancy over one ethnic group or Gurages (Mesqan) over Mareqos or Marekos over Mesqan. During these conflicts guraghe traditional conflict resolution methods play a vital role to end these conflicts,

3.2 The current Basis of The Guraghe Kicha

Guraghe kicha is still on work and gives verdict to the disputant parties' cooperation with government formal justice system like court. It follows all logical ways of traditional conflict resolution mechanism like arbitration, meditation and reconciliation. It is just playing a vital role

in Ethiopia at involving recent day conflicts in Ethiopian even though it is not organized as the government justice system.

3.3 Acceptance on Youth people

The youth people around Cheha Woreda is not that much aware about the conflict resolution mechanism. Most of the cases are known to be adjudicated in formal system like court. They don't care about it still they understand it as it is very traditional and maltreat people in unjustified way. In addition the government officials and schools do not make any awareness on announcing this traditional justice system and also the youths does not make any effort on finding the traditional system around Gurage people.

3.4 The challenges of The Guraghe Kicha

Almost all informal institutions, including those indigenous/traditional administrations, lack formal or written rules and regulations for governing the community members. The local government offices make use of these informal institutions only in case of matters of urgency during peak times. In addition, the growing of modernization thinking coupled with strengthened

Local government administrations have brought about changes in the behavior of some community members, shrinking the role and influence of these institutions. It is also important to note that these traditional conflict resolution institutions in my study areas have not financial capital and reserves, which in turn undermines potential growth and expansion into modern financial schemes. There is conflict of interest among the elderly council and justice office of the governments in cheha. (7)

3.5 The Solutions for the Threats

We can find the solutions for the potential threats of traditional conflict resolution mechanism by integrating of customary laws with the formal legal system, creating awareness raising, establishing a supervisory mechanism, and provision of local advocacy and social service supports.(8)

CHAPTER 4

4.1 Our general overviews about peace and reconciliation ideas

At the very beginning we are so happy with the ideas of peace and reconciliations. They have a big role in resolving organized crimes like which leads to destruction of human races like genocide, thus so as to fight such kind of crimes we need integrated system with traditional conflict resolution system. Thus to achieve peaceful way of life in our country, it needs systematic ways of studying the root cause of our conflicts which led us to instability of our country.

Every individual needs to ask themselves, why there is organized crime in our country, why there is the attitudes of racism, why there is political instability in our country, why most of generation is not disciplined, why most of youths are not job creative, why there is rate of increment of unemployed youth and why there is not quality education in our country and soon, thus all these questions needs to be answered by every family of Ethiopia, thus to find effective results the government needs to invest a lot on finding the solution for all these challenges that left us to be a backward country. Therefore to get the necessary results for the threats of our peace, we need the ideas of peace and reconciliation, so to restore all the past peaceful way of living we need to entrust everybody.

Since conflicts are unavoidable and inevitable happenings, the presence of traditional mechanisms is not enough to resolve conflicts in a full manner. As a result of this fact, traditional mechanisms should be encouraged, supported, duly recognized and be given equal treatment with the modern court system. Besides, the effort of religious leaders and elders need to be supported by modern conflict resolution mechanism.

4.2 The measurements need to be taken in our country

Since conflicts are still happening in our country, we need to take all possible measurements before falling to destructive worlds. So we suggest for our country to take the following actions

- ❖ It is very helpful in creating systems of establishing a common goal for both conflicting parties.
- ❖ Discussing the ways to meet the common goal

- ❖ Agree on the best way to resolve the conflicts
- ❖ The government should prohibit ethnic based political parties and taking necessary punishments on them those who makes their ground on ethnicity rather focusing on national level
- ❖ Entrusting traditional conflict resolution institutions
- ❖ Organizing peace and reconciliation commission like Rwanda which plays vital role in restoring peace on that greatest genocide
- ❖ Entrusting religious leaders to take part in creating disciplined generations

4.3 Important lessons from traditional conflict resolution mechanism

We can get a life time lessons from traditional conflict resolution mechanism, when we think these systems, they are beyond of our minds how they are structured and gives verdict on different kinds of crime without being educated. We need to appreciate and follow our fore fathers exemplary works which solves conflicts among society for a number of hundred and thousand years.

In addition we must learn how to become merciful for the one who is violent, murder, disobedient and arsonist that traditional institution teaches us. As we know before the coming of modern formal justice system, our fore fathers guide their lives in peaceful way for centuries using the guidance of these traditional conflict resolution mechanisms, so we have to learn from our ancestors mechanisms. They give us a lesson about revenge and avenge are so destructive things that we need to eradicate from us,

4.4 About project

We are so pleased with the idea of peace and reconciliation and we are so thankful for Ethiopian peace and reconciliation commission for preparing such kind of research activity. It helps us to know more and more about our cultures and the way how our cultures adjudicate conflict in peaceful ways.

While we have been studying about this project, it made us to know more about Ethiopian traditional conflict resolution mechanism and helped us to know more about the modern justice system and the traditional one. If it is reflected up on the resolution mechanism, it will help us to

take out the wrong thoughts which are in our mind, and so as to take the wright track which treats and see all human races in same manner.

CHAPTER 5

5.1 Conclusion

The customary law of Gurage in general plays vital role in social harmonization, dispute prevention and conflict resolution. Sometimes conflict occurs and life loses within Gurage due to several reasons. While like homicide crime is being happened, In such cases the conflict resolution and reconciliation method is very simple and takes short period of time. The causes of conflict are in general social and economic. Social instability may cause conflict and conflict in turn result homicide.

Even though conflicting cases are seen by legal courts, the root cause of that loss of life is being investigated by the custom and resolved through rituals. To socialize with in the community, performing these reconciliation rituals is mandatory. Conflict resolution in customary law takes place orally. Some facts may be forgotten by the litigants. The litigation process takes a lot of time until both parties agreed. Youth and women do not participate in council meeting. In rare case youngsters and women attend the meeting. So finally we recommend the government to integrate these traditional conflict resolution mechanisms with modern formal justice system.

References

1. Asmerom Legesse .1973. *Gada: Three Approaches to the study of African Society*. London: The Free Press
2. Bahru Zewde. 2002. Systems of Local Governance among the Gurage: The *Yajoka Qicha* and the *Gordana Sera*. In Bahru Zewde and Siegfried Pausewang (Eds.), *Ethiopia:the Challenge of Democracy from Below* Stockholm: Nordiska Afrikainstitutet and Forum for Social Studies, 17-28.
3. Bercovitch, Jacob. 2009. Mediation and International Conflict Resolution. In Dennis Sandole,
4. Sean Byrne, Ingrid Sandole-Staroste, and Jessica Senehi (eds.) *Handbook of Conflict Analysis and Resolution* New York: Routledge, 231-250.
5. Denberu Alemu, Mengistu Hailemariam, Fekere Haiemariam, Tesfaye Mekuria, Tezerach Bireda, Gerema Tilahun and Meteku Teshome. 1987 E.C
6. Fisher, Ronald. 2009. Interactive Conflict resolution. In Dennis Sandole, Sean Byrne, Ingrid Sandole-Staroste, and Jessica Senehi (eds.), *Handbook of Conflict Analysis and Resolution* New York: Routledge, 192-212.
7. Garedew Assefa, Haile Abraha and Yeyis Mitiku. 2013. *The place of traditional justice in the Ethiopian formal justice system: the case of Afar and Amhara regions*. Addis Ababa: Justice for all prison fellowship Ethiopia.
8. Gebreyesus Hailemariam. 1991. *The Gurage and Their Culture*. New York: Vantage Press