

Research Article

# The Oromo's Contribution to Civilization in Maintaining Societal Peace Focuses on the Guji Oromo in Southeast Oromia

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## Abstract

Gada is the brainchild and democratic system of the Oromo people that stand for all life without any prejudice. Gada regulated political stability, peace, economic growth, social doings, cultural duties, ritual and moral responsibility by its structure, principle and function. The quality of Gada system is that it has division of power, Inclusiveness, principle of check, keep majority rules and minority right, and balance and role of peace building among the society. The general objective of this paper is to present the significance of Gada in keeping peace of society and country event focus on Guji Oromo, south eastern Oromia for all readers. Different paper were written by lots of scholars on the concept of Gada system, but it is scanty on blood feud activities for the resolution chaos and restoration of peace. Thus this paper is done in order to fill the gap. The data in this study consisted of the primary and secondary sources. The primary source largely focus on interview either physically or mobile calling based on snow ball sampling method, discussion and observation different reconciliation. Secondary sources were collected by assessing, analyzing, evaluating, crosschecking and codifying different published and unpublished materials. Finally, these data were described, expressed and articulated through qualitatively research method and based on historical and ethnographic approach.

## Keywords

Gada, Restoration of Peace, Civilization of Oromo, Gujii

## 1. Introduction

The African people created their own civilizations and governed by their own systems. They had their own conflict resolution strategies within their systems and laws [1]. The Oromo people are one of the ancient and earliest peoples living in north east Africa and speak a language that has its roots from eastern Cush [2]. Oromo societies, is rich in indigenous institutions of conflict resolution and peace building [3]. The Oromo people

had been using indigenous medicine to settle both internal and external conflicts [4] and the Oromo are dependent on their own indigenous mechanisms [5].

The Guji people are belong to the Oromo ethnic group inhabit the southern part of Ethiopia. They speak Oromo language and practice the innovative Oromo culture. They are known the ones who have continued the original Oromo tra-

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ditions moral and custom. In other words, the original Oromo traditions are still active in practices of the Guji society. The Guji live in a large territory found in South Ethiopia at approximately, 470 k/ms far away from Addis Ababa, capital city of Ethiopia. The settlement pattern of Guji is based on the two main branches of the main tribe. These two main tribes are known as Kontoma and Darimu. In former time the settlement area of Guji was bounded by Borana in the south, Lake Abay in the west, walaita in the North West, Lake Awassa in the north, Ganale River in the east and Burji and Koyira peoples in the south west [6].

In recent era as it was written by Asebe (2007:37) Guji land is bordered by the Borana Oromo in the south, Burji, Koyra and Gamo in the southwest, Arsi Oromo in the East and Gedeo, Sidama and Wolaita ethnic groups in the North [7].

According to an informants (Girja and Boneya), the Guji Oromo were known as Guji *haganaa sadii* (three tribe) and *balbala torba* (seven villages of quarter). These *Haganaa sadani* are called uraga, Mati and Hokku, they are collectively known as the three children of Gujo. According to Tadesse Jalata founding the tribal father of the Guji was known as Gujo [8]. It shows that genealogy of Guji was traced from Girja. Most of the times in society of Guji they pray God (*waaqaa*) as *waaqa Guji Girja ati nuf dhagayii* (God of Guji Girja hear us) in the course of his founding Jalata also said that Gujo had three sons from his first wife and he named his children as uraga, Mati and Hokku. As a result, Guji *haganaa sadanii* emerged [8]. The society of Guji are known by indigenous democratic system called Gada. They are ambassadors of *peace/nagaa*.

Gada is a well-known African indigenous political system that governs social order, politics, as well as peaceful conflict resolution. Oromo people are need *nagaa* (peace), Oromo by themselves *nagaa* (peace). Peace (Nagaa) has a special place and value among the Oromo and it is expressed in different agendas like greetings, songs, prayers, proverbs, blessings, folklore, and public speeches [3]. Peace is central to Oromo customary, belief, religion and ceremonial activities, to managerial and legal functions, to *waqefanna*, *safuu*, and social life, and politics.

Gada system is a system of peace that has peacemaking and peace building as its central value [9]. For Guji Oromo *nagaa* is an essential key in societal wellbeing that all human being follows. Peace mainly concerns on law of God (*seera waaqaa*), universe and societal well-being. Therefore, the essential goal of peace (*nagaa*) is communal wellbeing, development, stability, loyalty, safety, values in an orderly universe. For Oromo in general and Guji in particular there cannot be an orderly universe and societal well-being without *nagaa* and thus *nagaa* is highly valued among them. Since *nagaa* is so valued among them, there are a numerous of mechanisms to restore peace when it is lost for whatever reason (*bishaan*, *marga*, individual case and rivalry or different issues) [3]. Gondooroo is one of such mechanisms for the restoration of peace. It is one of the medicine of Oromo in-

digenous founding that is used to settle blood feuds [1]. According to Gemechu (2007) *gumaa* is an indigenous institution of settling blood feuds between parties (*warra-gumaa*). Indigenous peace-building mechanisms are playing an imperative role in addressing the existing differences among parties in the conflict and maintaining peace in a community based on values, norms, cultures, and beliefs of Oromo people.

## 2. Peace and How It Will Restored Among Oromo: An Overview

Gada plays an important role in saving the people from coming disasters either from economic bankruptcy or political turmoil. In the Gada system, the *hayyuu* (scholars of *gadaas*) teach the people what is not customary or illegal and legal. It give a strong experience of how human beings manage their lives.

In Human being history, *gadaa* from the day birth of a certain person it gives "*horii handhuuraa*" so that they can make their lives and build themselves economically. The *hayyuu* of *gadaas* were works on people's attitudes, skills, knowledge to be properly refreshed, providing adequate training and experience for all levels of the *gada* from *Dabballee* (0-8 age) to *gada* stage. Love has a strong power, nothing can defeat the power of love, it is a well-known guideline to teach love, respect and peace in the *gada* system

The concept of peace for Oromo nation is not a simple issues, it is huge as a mountain and respect for the deserve of love and life. Peace mostly maintain and conserved in the *Gada* system, the brainchild or indigenous civilization of Oromo. *Gada* by itself is a system of peace that focus on peace practicing, making, running and building in its custom. The *Gada* system is based on law and constitution of *chafe* (general assemble). It has laws governing socio economic, political, environment, cultural, religion and other aspects of societal life besides to all living things. These laws are parts of everyday life of every one and not one person is above the law. This constitution is proclaimed, amended, revised and rehearsed by *hayyuu* in every eight years based on its importance. Different skirmish, struggle and conflict at any level is solved based on laws of *gada* [10].

In Afaan Oromo Peace is *nagaa* and has much more broader meaning than as medicine and cure of violence or war. It is the most valued asset which is part of their daily prayers (day and night), greetings, any ceremonies opening and closing [9]. According to Asmarom, Peace is a universal and sustained concern in moral life. The long blessings that are given daily by Oromo elders are prayers for peace. The theme of peace is everywhere. Thus, the Oromo believe that everything must be at peace for societal well-being, if there is no peace life is like the empty granary or desert house [11]. The daily morning prayers are peace Oromo are saying every morning and evening "*yaa waqaa nagaan nu bulchitee*

*nagayaan nu oolchi* "oh God thank you for the peaceful night, make our day peaceful. In the evening the Oromo prays *"yaa waq nagaan nu oolchitee nagaatti nu bulchi"* oh God thank you for maintaining our peace during the day, make our evening peaceful. In their greeting with neighbor or other person their greetings center on peace. Among Guji society either or not person knows you when came to you or contact you face by face they saying *yooyyaa* means welcome, how do you do, are you fine (peace). In their greetings they enquire about peace of family members, their home, cattle, belongings, and their entire locality. This shows that the Oromo culture is a culture of peace which believes in a comprehensive peace for humans, their mountains, forests, rivers, animals, cows, etc. [12]. Therefore, these prayers are part of daily rituals for promoting and sustaining peace.

In Oromo views peace is the harmony of things or parties involved in certain relations. It is the harmonious relation between the different parts of the human and cosmic orders. For the Oromo, peace is understood as one of the necessities of life.

In the absence of peace, everything is drought, economy, and politics, military, social relation, civilization, innovation, technology, urbanization and all achievement of human life is declined. To overcome the challenge and problem of insecurity praying and blessings are important part of the daily life of Oromo. In those prayers, the most important focus is about peace and prosperity. Macha Oromo are saying in their praying-  
*waaqa lafa nagaa nu bulchite lafa nagaa nu oolchi, irraa gora nu oolchi dogogoora nu oolchi, kan caamee gogok-su, kan roobee tortorsu jalaa nu olchi...*

Roughly translated oh God thank you for the peaceful night, make our day peaceful, protect us from doing mistake and sin, make your climate and face comfortable for all of us and our livestock.

In every moment of prayer, peace is asked for the community [13].

Every greeting, prayer, ritual and political and judicial protocol prays peace. Greetings are inquiries about peace and assertions of peace is supported by notions of equality, reconciliation and redistribution of peace is a foundational social idea that informs the structure and ethics of Oromo institutions, serving both political and spiritual ends [14].

Furthermore according to [15] the Oromo concept of peace has internal and external dimensions which might be divided into intrapersonal, in itself. The external dimension refers to living in harmony and peace with neighbors and other communities. These show that the Oromo concept of peace is one of cooperation and living in harmony with other ethnic groups [16]. The intrapersonal peace requires every individual Oromo to be at peace with himself to be at peace with others. That is an individual has to be non-violent, tolerant, and live in harmony with others. The interpersonal aspect of peace requires members to cooperate and live in peace, and if there is any problem to solve their problem nonviolently through discussion and dialogue. The principles

of tolerance and peaceful coexistence are enshrined in the value system and culture of Oromo people [15]. According to Abdulahi referred Tenna (2013), peacemaking and peace building is not left to politicians it is rather a responsibility of every Oromo [9]. But, according to my view the concept of peace making and peace building is not only the responsibility of Oromo rather for every nation and nationalities in and out of the empire. Likewise different concerned bodies for the prolonged peace.

The Gada system sustains peace through participative democracy where by leaders are elected by members to serve for single term of 8 years, accountable for their action and the constituents can recall them. The democratic election, fixed term of office and peaceful transfer of power and answerability of the elected officials for their action shows that the source of power is the society. The first mission of such system is peace [17]. With regard to this fact I want to proclaim peace through this paper for all nation and nationalities of Ethiopia and rest of the worlds, particularly for Oromo. In recent era the political system of Oromo are diffused and disturbed by different parties and politicians. Different parties are fought and competed each other for their different interest, glory and political views after gada system is interrupted and weakened by internal and external factors or pressures. For Oromo political system organize under gada umbrella is the only solution for the unity of nation, sustainable peace, love and development of country. Because, as different scholars suggested Gada system has system of check and balance between branches of governance and has decentralized governance for keeping peace at different levels. This institutional arrangement serves as a mechanism for assertive peace making process among the judiciary, the legislature, and executive branches and social forces at different levels [18].

Above all, peace is one of the core values of the Gada system. As Yisak G. kebto, referred jalata (2010), the concept of peace and maintaining peace is at the heart of relationship in the society and with neighbor's communities is practiced in Gada system [19]. It is the central criteria in decision making and solving conflicts or problems. The leadership practices hence is one that promotes harmony and maintains relationship, through conciliation, mediation, and transformational approaches to conflicts and problems. These and other value is part of the belief system of an Oromo for peace making and sustaining positive peace as part of their daily life. The Gada systems is also based on freedom, human right, democratic right and equality. In their daily life Oromo people are believing in individual and collective freedom. Every member of the society are treated equal irrespective of their status, economic fortune, and position. All their rights including right to life, liberty, property, freedom of speech, to elect, are inviolable [17].

Other principle of gada system is morality. Every Oromo is socialized to ethical values from childhood and is expected to conduct his affairs ethically. This has a potential to

preempt the root causes of conflict. The above principle, values and custom of the Gada system show has conflict resolution and peacemaking system that has maintained peace and prevented conflict in the society and with neighboring peoples [15]. Besides these values the Gada system has detailed rules, provisions, and procedures for criminal and civil cases if any violent action happens in the society.

## 2.1. Significance of Gada in Conflict Resolution and Restoration of Peace

Oromo people are native of north eastern Ethiopia Empire that had the ways of conflict resolution called arbitration which Oromo called as *Jaarsummaa*. It is an informal method of conflict resolution [20]. The Oromo people have resolved various types of interpersonal or intergroup conflicts including homicide [21].

Conflict is the disagreement that faced society based on Misinformation, values, interest, relationship(love), and benefit [20]. The interest may be on natural resource, manmade and political views [22]. According to Biratu and Kosa referred Francis (2006), conflict is nature disagreement resulting from individual or groups that differ in attitude, beliefs, values or requests. Throughout the disagreement and conflict one group may harm the other until negotiation of one another.

er. Thus Gada is the root of democracy that has had a system of conflict resolution mechanism used to allowed community to solve the challenge by their own discussion and reach on consensus for the future co-existence and peace building [22]. In Guji Oromo out of conflict resolution *Gondooroo* is a widely practiced indigenous way of resolving conflicts (Tsega, 2002) [23]. It is mechanism paid to the murdered family [24].

In Macha Oromo, the relatives of murderers and victims negotiate through gumaa tradition practices. Nowadays, gada has high value in resolving disputes, especially in serious cases like homicide and political turmoil. At the reconciliation of the gumaa ceremony, respected items such as *Bookku*, *caaccuu*, *kallacha*, *waanjoo*, *qarree dhiiraafi dhalaa* (female and male), horse (farda collee), bull, and calf within the yoke are held while praying (hooduu) for the victim's family. At the edge of reconciliation *hoolaa araraa* (reconciliation sheep), a knife, leaves of different plants like *endod* or soapberry and various equipment are needed for negotiation activities. In *gumaa* arbitration, the collected leaves are chopped (*tumamamu*). When they powder the leaf, they say, "Remove our enemies and bring peace to us." Likewise, during the activity of chopping the leaf, they chant together (between speaker and chorus)-

Kottu kottu ----- ee dhufeera  
 Akkati dhuftee nagaan haa dhufu -ee dhugaadha  
 Tumne Seera-----ee dhugaadha  
 Dubbanne dubbidhaa-----ee dhugaadha  
 Galchine dhugaadha-----ee dhugaadha  
 margi kan Sa'aa haa ta'uu -----ee dhugaadha  
 Niitin kan fuudhe haa tatuu ----ee dhugaadha  
 Saanisaanii haa hortuu-----ee dhugaadha  
 Namnisaanii haa horuu -----ee dhugaadha  
 Waaqayyoo kan roobaa haata'uu----ee dhugaadha  
 Dacheen kan margaa haatatuu----ee dhugaadha  
 Margi kan jabbii haata'uu-----ee dhugaadha  
 Barri kan rabbii haata'uu -----ee dhugaadha  
 Abba abbaa muudaa irraa nu fixaa----ee dhugaadha

Please come...I am here  
 May peace come to us as you come here  
 we enacted law ...yeah true  
 we speak the law ...yeah true  
 we return truth .....yeah true  
 May grass be for cattle  
 May the wife for husband... Yeah true  
 May cattle reproduce .... Yeah true  
 May their man reproduce... yeah true  
 May waaqaa give us rain...yeah true  
 May the earth give us a grass...yeah true  
 May grass be for calves  
 The year may as the interest of God... Yeah true  
 Please finish from qalluu (father of-Anointment)..... Yeah true

After they chopped the leaf, they took an oath together for future peace and to live without any revenge. In Macha Oromo, during negotiations, the mediators of two clans brought a sheep between them. While the man in the middle held the sheep of reconciliation. They came together on the pit land (lafa fodoodoo qonnaa, dheedichaa loonii fi jireenya namaaf hin taane) after slaughtering the atonement lamb/atonement *dulachaa/* they pour its blood into the pit land and throw it there to perform their atonement ritual

(Daba, 2023).

In some places, after the murderer and the victim's family come together at the middle of a river, they blow on the sheep's abdomen, exchange grass, and sprinkle the blood of scarified animal to their tribe. Then, they throw the sheep into the river and go to the house together. Then, they started to eat together from one dish [24] in order to remove the revenge between them as illustrate on the following figure 1.



**Figure 1.** When slayer and victim family eat from one maaddii after negotiation (photo extract from Tayye, 2016).

Making the guilty and victim to eat and drink together is symbolizes reconciliation and restoration of friendship and harmony. Finally, the Abba *Qallu* concludes the ceremony by blessing the peace to be durable and at the same time cursing any attempt of revenge after reconciliation.

## 2.2. Gondoroo Work for Peace Building in Context of Guji Oromo

Gondoroo is one of the Guji Oromo indigenous institutions for conflict resolution and peace making that continues to function today. Gumi Boru (2016:18) clarified Gondoroo as the blood money that is paid to the slain’s family and practices of dispute settlements. Therefore, Gondoroo is the "practice of dispute settlements." For instance, among Guji, for some minor disputes, local elders (*Jaarsaa*) at the level of neighborhood can act as mediators to reconcile the parties in dispute. The Guji Oromo have been negotiating with the relatives of murderers and victims through gondoroo traditional practices [25].

Gondoroo is an indigenous institution for resolving blood feuds between parties involved in *worra-dhiigaa*. Individuals or groups in *worra-dhiigaa* are not allowed to eat together, attend the same school, church, meeting, market, and river or even see each other. The murderer and his relatives close their gates with thorns for the deceased's morality, move property, take their cattle, and migrate away. Because of this, the farmland will be destroyed. They will dig silence and leave it for the honor of the victims until reconciliation. Nine days later, they stand at a distance and pray aloud for mercy. In the process, they approach the victims and facilitate reconciliation (Daba, 2023). Based on this fact Dejene (2007), following a homicide, at least the slayer and sometimes their entire family are required to disappear from the sight of the victims since their presence may intensify the victims' grievances and trigger retaliation. Feuds between families resulting from homicide automatically change to feuds between lineages or clans [26].

According to Guji Oromo tradition the person who killed an innocent one seeks refuge with the *hayyu*, *abba Gada*, or elder of the community to receive punishment and provide compensation to the victim's tribe as soon as possible if not controlled by the state. The *hayyu* will ask the person seeking refuge what they have done, and then they will be informed accordingly...“Ani bade, *anaafi inni obboleewwanii ajeechaa tasaa raawwadhee nabaasaa, rakkoo na mudatee furmaata naaf kenna*” mean I fortunately killed person please bring peace and reconciliation between his family and me. Then Abba Gada speak one Oromo proverb to him... “*Oromoo ni falata malee hinfalfalu haaluma aadaa keenyaan ni araarfanna*” Oromo are focus for bringing peace rather making magician. Then *abbaa Gada* sent elders to the victim family and they bring peace among society as I try to described in the following table.

**Table 1.** The *abba Gadaa* and messenger dialogue to bring peace among the murderer and victim family.

Afaan oromoo/Local language/		English	
<b>Guyyaa jalqabaa</b>		<b>First day</b>	
<b>Dalagaa raawataa</b>	<b>Kan jalaa qabu</b>	<b>Messenger/expert/</b>	<b>chorus</b>
Abbaa Gadatu nu ergeera	Ergeeraa	Abba gada sent me to you	Ok
Namatu du’eeraa	Du’eeraa	Man was died	Ok
Namatu natta dheeteeraa	Dheeteera	A man made refuge to me	Ok
Jisaatu natta dheeteera	Dheeteera	Killer refuge to me	Ok
Abba Gadatu na ergee nuu qabami	Warri namni jala du’e waan aaranif ni callisu	Abba Gada sent me to you as you accept negotiation	The murdered/victim/ family prefer silent, may be they are angry
Ammas yeroo lammaffaaf ergamu		Again for Second round expert sent to victim	
Abba waaree, ya abbaa waaree	Yaa	Father of waaree*2 (waaree is for symbol)	yes

Afaan oromoo/Local language/		English	
Guyyaa jalqabaa		First day	
Dalagaa raawataa	Kan jalaa qabu	Messenger/expert/	chorus
Namatu sitta na ergate, namatu nama kee yakke	Yakkee	Abba Gada sent me to you, a certain person crime your man	killed
Jaarsa ergateera, na gujoomsi jedhee jira, qabamiif jedhu	Abboo qabaminaa, nami kuni nama akkamtu nama kiyya yakke; Yakki, nami kun yakke waan akkamii nama kiyya yakke ?	He sent elders and asked reconciliation	Who is that person? What kind of crime did on my person?
Ani kan jedhu, Gujitu nama kee dhane, inni Guji, na gujoomsi jedhee jiraa, abbaa Gada ergateera qabamiif jedhuun	Anilleen qabamina, mee anilleen nama qaba namaan mar"iadhaa, narraa dhaabba-dhu jedha	I told to you Guji person was killed your person please forgive him and bring peace	Okay! I have kinship and tribes. Let me I discuss with them, now go away from me
jaarsoliin gara abbaa Gada isaan ergeetti deebi"uun Galle jechun gabaasa kennu	Maaliin galteree	The messengers return to Abba Gada and they gave report	By what result/fruit/ you returned?
Waanaan galeen, ergaa araaraa dhaqe, beetta namatu natta dheetee, namatu araara ergatee jira harka kiyya jiraa naa qabami jedheeraa jedheen. Qabaminnaa Gada kami nama kiyya yakke? Jedhee nagaafate	gaafate	The slayer make refuge to me...Abba Gada sent me, please cool down, we will finish the event according to our culture we said	He also said Ok! But, he want to discuss with his tribe and kinship. Likewise he also asked, which Gada/tribe/ is assassinated his person
Gada naan duraati. Ani Gada kiyya natti dheetee kanaan na gujoomsi jedhee natti dheetee jira, araara ergate qabami jedheen	Ammallee yeroo sadaffaaf deebi"atii nami kun hidha hin hiikkatu, waannamarraa fuudhee hinnyaatuu, hind-hugu, fuula namatta hingaluu kkf naa qabamii jedheera abbaan Gada jedhiin...(Ajaja abbaa Gada)	From Previous Gada the wrong doer is made refuge to me. But, in my <i>baallii</i> (Gada) he asked me adoption and reconciliation, please cool down we will look together the issues according to our tradition culture....	Abba Gada order the experts to victim family- and says the slayer not remove his cloth and his belt from his body and wrist respectively, even he did not accept and eat food from human hand! Please forgive for the slayer.

Then, based on the request of Slayer and Jaarsummaa of Abbaa Gada, the tribe agreed to negotiate and build peace according to the Guji culture of the Gondooroo process.

The Gondooroo involves symbolic penalty and the rite of cleansing and purification. It requires preparation and cannot be performed instantly. It needs Booka (home-made honey wine), the slaughtering of sheep, and other items prescribed by the culture (water, blade, new cloth for wrongdoers, etc.), as well as various other cultural requirements (Tasfaye, 2016). According to my informant (Legasa), there is a preferred day (Monday, Wednesday and Friday in every season except summer) for the Guma ritual [27]. According to Gumi Boru Gondoro is performed very early in the morning when the darkness of night is ending and the brightness of day is emerging, which pragmatically signifies the end of bad and the beginning of good (Boru, 2016). But, as Tasfaye Daba (2023) explains, the reason for praying for reconciliation

early in the morning is that a peaceful person does not rise early and make noise, indicating that it is a matter requiring attention (Daba, 2023). Look at the following photo that illustrates pouring the blood of sheep and boka (local wine made from honey) on the heads of murderers.





**Figure 2.** The process when the slayer take purification for his sin by shaving his hair (photo adopt from Tayye, 2016).

There are several rituals that the parties undertake under the guidance of the elderly throughout the purification process. For example, the parties drink honey wine and eat buna qale (roasted coffee) together to indicate the end of enmity and bitterness towards each other and the restoration of their relationship after they break the bone of a sacrificial sheep (lafee harkatti wal-cabsuu). The conclusion of the Gondooroo rites of purification, which announces the end of the vendetta and the restoration of peace and harmony. It is performed between the parties through the intercession of an elderly person of good reputation [1].

Not only for homicide or blood feud activities, according to the informant (Shukurii Buri from Seba Boruu Woreda), Godooroo also prayed to God when different challenges faced the Guji people in particular and the Oromo society in general. For instance, challenges like various epidemic diseases (coronavirus, Black Death, and bird flu), drought, famine, prolonged war, and so on. For example, when the coronavirus killed many people around the world, the Guji Oromo, especially *Abbaa Gadaa*, *Hayyuu*, *Waayyuu*, elders, and *Jaarsa Biyyaa*, came together holding Bokkuu (wooden scepters) and prayed to their almighty God by slaughtering a black bull to bring peace to the world as illustrated on the figure 3 for bringing peace to the world.



**Figure 3.** When Guji pray peace for different challenge (adopted from FBC media page, 2020/2012).

Slaughtering black bull has its own meaning in oromo phi-

losophy because they said waqni gurracha, ganni guraacha, gumaan ijaa gurraacha, bosonni guraacha, bishaan qulqullun guraachaa... Kanaafuu waan waqni umeen uumaa kadhatuu. Roughly translated oromo pray the creator by creature and they said the God is black, summer season is black, the eyeball is black, the forest is black, the pure water is black. Therefore, the oromo pray to their creator and slaughtering the black bull and then they see tallow (mooraa) for future peace, prosperity and success. This all activities are the way Guji oromo try to restoring and keeping peace for all nation.

### 3. Research Methodology

#### 3.1. Climate Condition

Guji geographical location have different climate condition such as Daga, Woyna Daga and desert. It is gifted by suitable climate that are favorable for nomadic life and production of agriculture, bee production, trade and different investment like mining of minerals like soko, tantalum, dolomite(CaMg (CO<sub>3</sub>)<sub>2</sub>, kuwarzii, gem(a beautiful stone that is used for jewel), gold. The various natural, social, sacred place and cultural sites were attracting people to the area.

Guji and its environment are known by conserving their original culture called gada in different regime. In term of its topography Guji is surrounded by large (Dhaka ilaalcha) and Small Mountain, there is different water fall (gootu Kosa found in Haragessa, xixuu Buda), endemic bird species like Turako, very beautiful bird that got attention of different tourist and different wild animals; hot spring water like ode kalala found that found in seba boru wereda and ode kalalaa kebele. Above all, Me'ee Bokko is one of the important sacred place for Guji were power is transferred in gada system every eight year. The area cover [c. 8,888] hectare in size.

#### 3.2. Geographical Boundaries

This study was conduct in southern oromia, particularly centralize the two zone of Guji in two zone data was selected with snowball sampling technique because, the practical activities of the two Guji zone in conflict resolution are similar. Some time I combined the experience from macha oromo

#### 3.3. Data Collection Procedure

In order to gather the data, the researcher is used the systematic data collection methods such as interview through physical and mobile ways and written sources were used to gather the necessary information that has relevant with the planned title

#### 3.4. Data Analysis

After the researcher was collect the necessary data for this paper it was analyze in the way of qualitative research method.

## 4. Conclusion

The Guji Oromo have a very strong traditional mechanism of resolving or settling disputes among the society. They have their own indigenous knowledge of arbitrating both civil and criminal cases. Especially in criminal offences such as war between two clans, the Abbaa Gadas of each clan and elders (jaarsa biyyaa) come together reconcile the issue rendering decisions and passing their verdicts based on the simplicity or complexity of the matters. Among Guji oromo Gondooroo is the solution of different challenge and conflict. It is one of the Guji Oromo indigenous institutions of conflict resolution, justice founding, equality decentralization and peace restoration that were able to persist and function to date in case of homicide. It is an indigenous institution of keeping peace by coming together and praying peace. Gondooroon wan hamtuu namatti dhufte, ittin falatanii nagaa warra walitti hammate giduutti buusu. Means it is used to resolve evil and bring peace between the embraced.

The Guji elders (jaarsaa) and the Gada officials play a very important role in settling inter-ethnic and intra-ethnic disputes and conflicts over resources or other matters. Guji elders (hayyuu) and the Gada leaders gather to discuss the issues in detail under the shade of a sycamore tree (odaa). They settle disputes by breaking a bone (lafee harkatti wal-cabsu) of a sacrificial animal (hoorii araaraa), most often a sheep (hoolaa), symbolizing the removal of hostility between the parties. In Guji, whenever things go wrong in their community, elders take corrective measures using a win-win approach, ensuring no one is hurt in the reconciliation. In the Oromo proverb, "Akka raachi hin duune akka haroon hin guune," the Guji address every conflict, with issues of land, water (bishaan eelaa), and theft being the major causes of both inter-ethnic and intra-ethnic conflicts. Accordingly, the Oromo traditional mechanism is much more effective in conflict resolution and settling disputes than modern artificial constitutions.

## 5. Recommendation

Peace is not a simple concept but a very involved one. There is nothing better than peace for human life. A person without peace does not greet others. When the Oromo people meet face to face, they say "Yooyyaa," which means peace or greetings to you. They inquire about all kinship and family by asking, "Are your *maayaa* and *mandhee* fine?" This signifies wishing peace to the young and old, to your home, and to what you have acquired and shaped.

Peace is a gift from God. It is the duty of the father to use it. As the Oromo proverb says, "*Manni abbaan gube birman-naa hin qabuu*," roughly translated as "a house burnt by the owner has no helper." Where there is no morality (*safuu*), there is no peace. *Safuu* is the law of God; it governs morality between creatures and creation, and among human beings

(between elders and younger individuals). Peace is maintained through the principle of morality. Currently, many countries are not at peace; they are in serious political danger. This problem stems from ignorance of morality, selfishness, and a self-centered feeling of superiority.

One solution to this security problem is to respect the morals and laws of God, along with implementing the principles of the Gada system. Most importantly, lasting peace can be achieved through mutual understanding, tolerance, civility, political elections free from vote stealing, and a focus on winning ideas centered on dialogue. Ignorance of morality, selfishness, and feelings of superiority must be addressed.

Instead of interfering in the affairs of other countries and exacerbating conflicts, developed countries should focus on promoting peace to avoid prolonging violence between parties. Reconciliation should be managed by an independent body, not a self-centered one.

Ultimately, refraining from actions that knowingly endanger lives and property in a devastated country, and offering apologies when necessary, is the best solution to maintain peace.

1. All political parties should set aside their emotions and focus on the security of the people and the development of the country.
2. Work for the people with a sense of patriotism and a victory-centered mindset.
3. If there are conflicting parties, conduct reconciliation according to the customs of the Gada system to stabilize the lives of the people.
4. Gada is a system of reconciliation, and it should be the role of all ethnic groups to listen to the concerns raised by the "alangee" system, heed the advice of religious leaders, and care for the peace of the country.

Above all, I would like to emphasize that peace belongs to all of us, and we should protect our peace and that of our country with a sense of patriotism.

## Oromo Glossary/ Definition of Local Terms

*Abba*: Father, leader, head

*Abba Gada*: Head of *Gada* Assembly

*Abba Qallu*: Head of Qallu institution (Spiritual leader)

*Boka*: Ceremonial local wine made of honey

*Bokku*: Emblem of power

*Gada*: Oromo traditional government system based on the principle of power and

Leadership rotation among five political lines every eight years period.

*Gondoro*: Indigenous method of conflict resolution among Guji

*Hayyuu*: The ex- *Gada* leaders or judicial elder who have rich

Experiences in judicial knowledge  
*Kebele* village  
*Nagaa*: Peace, security, stability and love  
*Oda*: sycamore tree and Oromo political and religious center  
*Waaqa*: Supreme power in Oromo indigenous religion  
*Warra*: Family, small group  
*Wayyuu*: respected

## Abbreviations

c. Circa /Arround/  
 (CaMg (CO<sub>3</sub>)<sub>2</sub>) Dolomite, Mineral

## Author Contributions

Getu Gonfa Ararso is the sole author. The author read and approved the final manuscript.

## Conflicts of Interest

The author declares no conflicts of interest.

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