



Desk Review Research

Oromoo Concept of Peace: An Exploration of its Values and Guiding Mechanisms

Alemayehu Fekede (PhD)¹, Dejene Gemechu (PhD)², Ameyu Godesso (PhD)^{3*}, Firaol Tafese⁴, Wario Wako⁵ and Boru Musa⁶

^{1, 2, 3, 5 & 6} Jimma University, College of Social Sciences and Humanities, Email: guurii2006@yahoo.com; sachekebo@gmail.com; ameyu.godesso@gmail.com; wariowako2464@gmail.com; boruibnmusa123@gmail.com respectively.

⁴ Jimma University College of Law and Governance, Email: firaoltafese@gmail.com

Submission Date: September 23, 2023

Acceptance Date: December 18, 2023

Abstract

It is indisputable that peace is the ultimate goal that everybody desires and hopes to maintain in all societies, both far and near. As a result, institutions, societies, and individuals make every effort to gain peace. Yet, the underlying concept of peace is not well understood, particularly when viewed from the perspective of indigenous epistemology. The main aim of this desk review-based research is to understand how the Oromoo view nagaa (peace) from the perspectives of ensuring justice and maintaining social order, so that the existing explored knowledge can serve as a springboard for working to maintain peace and for further empirical research. Hence, a desk research method was used to collect available secondary data from different libraries. Furthermore, a total of 152 different academic works on the Oromoo concept of peace were systematically collected from internet sources including scholarly articles and online books. Then, a description, summary, and critical evaluation of these works were provided. Based on the findings, it was demonstrated that for Oromoo, peace is comprehensive. The peace of humans is interdependent with peace of other creatures, and the value of peace lies in maintaining an overall balance of the cosmic order. Peace can maintain human relations with Waaqaa (God), nature and fellow humans. Peace is maintained and nurtured within the general principles, practices, and laws of Gadaa and other institutions, beliefs, and traditions operating under Safuu, law, and culture. Yet, dynamism is there without deviating much from core guiding principles and Safuu. However, the existing literature is not comprehensive enough, both in scope and depth. In fact, there is no single work that is exclusively devoted to examining the Oromoo concept/philosophy of peace. Besides, these studies rarely represented the data from all Oromoo areas. Hence, further work that includes all Oromoo areas is crucial as some solutions for peace of Oromia and also Ethiopia could be generated from it.

Keywords: *Concept, Gadaa, Oromoo, philosophy, mechanisms, peace, principles, values*

Yaadrimee Nagaa Oromoo: Sakatta'a Duudhaaleefi Qajeeltoowwan isaa

Axareeraa

Nagaan hawwii dhalli namaa hundi qabaachuu fedhu ta'uun falmisiisaa miti. Hawaasni addunyaa kanaa martis nagaa qabaachuufi fooyyeffachuuf hawwa. Haaluma kanaan, dhaabbileen, hawaasniifi gareen gara garaa hanga danda'an nagaa argachuuf yeroo carraaqan nimul'ata. Haata'u malee, yaadrimeen bu'uura nagaa haalaan kan hubatame hinfakkaatu; keessumaayyuu kallattii beekumsa xabboo hawaasaatiin. Kanaafuu, kaayyoon waliigalaa qorannoo kanaa, qorannoowwan darban irratti bu'uuree, Oromoon kallattii haqaafi tasgabbii hawaasaafi lubbuu qabeeyyii maraaf ooluu danda'uun nagaa akkamitti akka ilaalu hubachuudha. Kunis, qorannootiin haala adda ba'een, beekumsi hanga yoonaa dhimma nagaa irratti jiran irra dhaabachuudhaan tajaajila hawaasaaf, akkasumas qorannoo biroo akka kallattii agarsiisuuf yaadameeti. Bu'uuruma kanan, mala qorannoo deeskiitiin manneen kitaabaa biyya kanaa keessa hojiiwwan qorannoo gara garaa akka madda raga lammaffatti jiran sirnaan walitti qabamaniiru. Kana malees, toora marsariitii irraa ragaawwan qorannoo bifa gara garaatiin maxxanfamanii argaman keessaa madden amanamoo (kitaabileefi barruuleen qorannoo) walitti qabamaniiru. Walumaagalatti, hojiiwwan qorannoo 152 dhimma nagaa Oromoo hanga ta'e ibsan argamaniiru. Bu'uuruma kanaan, qorattoonni mala ibsa, cuunfaafi madaallii qeeqaa hojiiwwan qorannoo walitti qabaman irratti dhiyeessaniiru. Akka argannoon agarsiisutti, nagaan Oromoo hunda hammataadha. Nagaan namaa nagaa uumamoota biroo irratti kan hirkatedha. Bu'aafi gatiin nagaas madaalli waliigalaa lafaafi Waaqaa gidduu jiru sirna qabachuu isaatiin beekama. Nagaan kan jiraatee, eegamee fooyya'aa deemus qajeeltoowwan waliigalaafi raawwii seerawwan Gadaafi dhaabbilee, amantaawwaniifi duudhaalee biroo isa jalatti hojjetan kanneen akka Safuu, Gumaa, Jaarsummaa, Qaalluu, Siinqee, Ateeteefi kkf. Akka duudhaa hawaasaatti yoo tajaajilanidha. Haata'u malee, qajeeltoowwan bu'uura kanneen irraa hedduu osoo hinfagaatiin, jijjiiramoonni mul'ataa akka jiran qorannoowwan jiran ni'agarsiisu. Dhimmi ijoon, barruwwan qorannoo jiran yaadrimee nagaa Oromoo bal'inaafi gadi fageenyaan hindhiyeessine. Hedduun isaanii dhimmoota biroo osoo qoratani waa'ee nagaa Oromoo tuqanii draban malee, irratti xiyyeeffatanii akka matadureetti yaadrimee/falaasama Oromoon nagaa irratti qabu hinxiinxalamne. Kanneen kallattii birootiin tuttuqaman kunneenis raagaawwan bakka Oromoon jiraatu mara biraa walitti qabaman miti. Kanaafuu, qorannoon dhimma dagatame kana irratti fuulleffateefi bakka Oromoon jiraatu mara hamate irratti osoo hojjetame nagaa Oromiyaafi Itoophiyaaf yaada gumaachu keessaa argachuun nidanda'ama.

Keywords: *Yaadrimee, Gadaa, Oromoo, falaasama, tooftaalee, nagaa, qajeeltoowwan, duudhaalee*

1. Introduction

The Oromoo people are indigenous and the native inhabitants of East Africa. Their population is estimated to be more than 40% of the Ethiopian population, which makes it the largest ethnic group in East Africa with common mutually intelligible dialects, a common history, culture, worldview, and psychological makeup (Tesema, 2016; Gada, 1988). The common land of the Oromoo people is called Oromia, and per the current socio-political landscape of Ethiopia, the official name is Oromia National Regional State. It is bordered by Somali in the East, Kenya in the South, Gambella, Southern Nations and Nationalities and Peoples, and South Sudan in the West and Amhara and Afar in the North. In fact, Oromoo resides not only in Ethiopia, but also in Kenya and other countries in East Africa (Gada, 1988). The capital city of Oromia is Finfinnee, located in the heartland of Tuulamaa, one of the major moieties of the Oromoo.

The Oromoo people speak *Afaan Oromoo*, which belongs to the Cushitic language family and is written in an adapted Roman alphabet known as *Qubee*. From the Cushitic language family, *Afaan Oromoo* has

the greatest number of speakers, and it is also among the three widely spoken languages of the African continent.

The Oromoo are known for their democratic political system called the *Gadaa* system (*Heera Gadaa*). This system is part of their world view, which encompasses the sacred and profane aspects of their lives. According to Asmerom (1973, p. 8) “The Oromoo *Gadaa* system is a uniquely democratic, political and social institution that governed the life of every individual from birth to death.” *Gadaa* has different grade levels based on the age category of eight years and the generational category of forty years, and it teaches the young male, starting from an early age, to develop various life skills and knowledge about culture, governance, history, family values, leadership qualities, and peace^a. Bekele (2021, p. 71) confirms that the *Gadaa* system integrates almost every aspect of the life of the community and can “answer the important philosophical question of “how we should live”. The question of how to live is an important ethical question that has implications on other aspects of life, including economy, social matters, relations with nature and neighbors, and an array of other factors.” The focus of this article is the Oromoo concept and practice of peace, which are integral parts of the *Gadaa* and deeply rooted the daily lives of the people and in their daily conversations, folk customs, and traditions, but need systematic elucidation to be fully understood. Alongside the *Gadaa* system there is also *Siinqee*, an indigenous system of thought and practice where females are the key actors. One of the roles of *Siinqee* is to keep peace, justice, equality and moral sanctity among the Oromoo (Kuwe, 1997).

Although these indigenous resources of the Oromoo people have wider implications for peace, they have not been well researched and introduced to the country and the wider world. Tesema (2016, pp. 87-88) states that the Oromoo people have “A very strong traditional mechanism of resolving or settling disputes among the society. They have their own indigenous knowledge of adjudicating both civil and criminal cases in settling inter-ethnic and intra-ethnic disputes and conflicts over resources or otherwise.”. Thanks to a few committed scholars, UNESCO *inscribed Gadaa* as Intangible Cultural Heritage of Humanity in 2016. Yet, there are a lot of endogenous philosophical issues worth investigation. To contribute in this regard, the current research direction, which is Oromoo concepts/philosophy of peace is timely.

The discussion of the indigenous concept of peace is better done in the context of post-colonial theory (Asebe & Tadesse, 2018). Postcolonial theory views literature that has been written by the colonising countries as part of the colonisation projects. Literature in the colonial era distorts the experience and realities of the colonised, and attempts to justify the inferiority of the colonised and the superiority of the colonisers. The theory shows the binary opposition that characterises the colonisers, who are white as superior while the colonised black and oriental are inferior. Franz Fanon, who was among the proponents of postcolonial theory and the author of the book ‘*Black Skin, White Masks*,’ suggests that colonialism, has created a sense of racial superiority of the white people over non-white colonial peoples. In this condition, the histories, languages, cultures, customs and belief systems of the coloniser are to be recognized as standards, while the knowledge systems of the colonised are considered inferior other. This author shows that postcolonial theory is not only to expose the colonial labelling of the non-Westerners as inferior and to defend against the myth of Westerners superiority, but also to bring the achievements of the blacks to the centre of attention. This attempt leads to a focus on the indigenous knowledge system of the non-Westerners, which encompasses history, education, architecture,

^aThe *Gadaa* system divides all Oromo males into five *Gadaa* sets, which are called *gogeessa*. Each *gogeessa* has elected leaders who assume political and ritual power for an eight-year term. The successive generations of each set comes to power in rotation every forty years.

philosophy, language, and science, stating that the formerly colonised have been misinterpreted, or were intentionally disregarded, as a means of justification for the colonial project.

Despite having an indigenous knowledge system (IKS) with democratic political culture and human rights protection, Ethiopia has experienced on-going war. The country employed the “conventional” top-down approach to deal with conflicts. In recent years, however there has been a growing interest in using indigenous approaches to resolve political and ethnic-based conflicts in order to build sustainable peace. This paper is written with the objective of understanding the Oromo view of peace in the context of the African view of peace building.

As indicted above, for the Oromoo *Nagaa* (peace) is connected to multiple socio-political and livelihood issues and one of the terms that are frequently used in day-to-day communications. It is part of their prayers, blessings, and every-day greetings and communications. In their prayer, they often pray to their creator for a peaceful night and day, for rain, for grass to grow, for cattle to multiply, for humans to get health, for children to grow, people to be prosperous. These all constitute elements of the peace of the land (Dejene, 2007). They usually say “*bunaa fi nagaa hin dhabiinaa*,” meaning “may you not lack coffee and peace,” when blessing each other. There are also many language practices, proverbs, folktales, narratives, etc. that promote comprehensive peace for all creatures. Yet, *nagaa* has distanced itself from Oromoo and also from Ethiopia. Hence, exploring how peace is understood and practiced in the Oromoo worldview as observed from sociocultural and linguistic practices is the focus of this work. This article also aims to explore Oromo philosophy of peace, including its values and guiding principles within the framework of the Oromoo Gadaa system.

2. Conceptual and Analytical Framework

Peace is a fluid concept, linked with all kinds of worthy goals and deeply rooted in the ideals of a good society. While there is a general consensus that the meaning of peace goes beyond the absence of war (Jarstad et. al. 2019), the specific meaning and elements peace lack analytical clarity. In literature, there are several attempts to define peace. Key philosophers, classical thinkers, and contemporary intellectuals have tried to define what peace is and why it is so crucial throughout human history. According to Rummel (1982) peace has always been one of humanity's highest values. This demonstrates that human beings prioritizes peace as one of the social components.

Some attempt to define peace in relation to other societal phenomena that result in quality life, such as democracy, liberalism, constitutionalism, etc. Others focus on the ideal type of peace, or the best character of peace. This view emerged from Johan Galtung's classifications of negative and positive peace. Positive Peace is a true, lasting, and sustainable peace built on justice for all peoples. It assumes the interconnectedness of all life. On the other hand, negative peace is viewed as peace without justice. It is a false sense of “peace” that often comes at the cost of justice (Galtung, 1969).

Moreover, there is the concept of hybrid peace, which juxtaposes international and local/indigenous perceptions of peace. It is broader in its scope and entails local aspects, and diversities, and cultural meanings of peace. Furthermore, there is an attempt to understand peace based on the global peace index, which is set to measure the quality of peace. These include the level of security, the extent of ongoing domestic and international conflict, and the degree of militarization (Jarstad et al. 2019).

3. Methodology of the Study

The study is a desk review that employed entirely qualitative methods with descriptive analysis design. The data for the research were based on a literature review of both published and unpublished sources: books, journals, proceedings, and reports that directly or indirectly discuss the Oromo concept of peace regarding its values and guiding principles. Hence, desk research and document analysis were used as tools. One of the most popular ways to collect data for desk research is through the Internet and library sources. Therefore, secondary empirical research sources such as documents, reports, academic publications, and other materials available online or in libraries were systematically collected, categorized, and thematically analysed. As the aim of desk research is to gain a broader perspective on the problem or issue under study as well as supplement or confirm knowledge on the topic, many documents were collected. In fact, it might not be exhaustive.

The materials are collected from different libraries, including Jimma University libraries (Social Science, Education, and Institute of Oromoo Studies), Addis Ababa Institutional Repository and libraries (John F. Kennedy, Institute of Ethiopian Studies, Institute of Peace and Security Studies, and Law), Ethiopian National Archives and Library Agency (NALA), Oromoo Cultural Centre library, and Oromia National Regional State library. For online resources, GoogleScholar and free Google were used based on key terms such as Oromoo concept of peace, Oromoo philosophy of peace, Oromoo principles of peace, and Oromoo values of peace. Accordingly, each researcher (6) searched for relevant materials from the first ten pages of free Google and GoogleScholar. From both library-based and online sources, six hundred research works were collected. However, 152 of them were found to be relevant and used for analysis.

4. Data Presentation and Analysis

4.1. Oromo Concept of Peace

Abdurahman (2019) shows how the daily prayer of the Oromoo entails the concept of peace. Their daily morning prayers are appreciating and thanking Waaqaa for their peaceful night and praying for a peaceful day, saying that "*Yaa-Waaq nagaan nu bulchitee, nagaan nu oolchi.*" They do the same in the evening. They thank their Waaqaa for their peaceful day and pray for a peaceful night. "*Yaa-Waaqnagaan nu oolchitee, nagaan nu bulchi*" is a common prayer. In addition, the daily and routine greetings of the Oromoo also refer to peace. They often say, "*Nagaan bultanii? Nagaan ooltanii? Nagaan deemaa! Nagaan koottaa! Nagaan bulaa! Nagaan oolaa! Nagaatti!*" etc. The literal meaning of such an interaction is: "Have you had a peaceful night? Have you had a peaceful day? Have a peaceful voyage! Have a safe arrival! Have a peaceful night! Have a peaceful day! In peace!"

Fituma (2017) found that the Oromoo people use the term peace frequently in their greetings and exchanges of information. They often ask each other the question "*Alaa manni, sa'aa namni, maatiifi waatiin hundi nagayaa?*" This literally means peace to the family and their residence, peace to the neighbours, human beings and their belongings, the entire social and natural environments. The Oromoo demand for a comprehensive peace; for humans' peace is interconnected with the peace of all creatures and the balance of the cosmic order. According to Tenna (2008, p. 140), "[t]he Oromoo maintain that "peace," ...is the essential key to all cosmic and human order, possessing the highest and most central value for humanity to pursue." The Oromoo attach great importance to the preservation of the *nagaa* as it is an essential aspect of their daily life as well as their home, livestock, possessions, and the overall environment.

Eba and Ashenafi (2017) also indicate how the Oromoo primarily focus on peace and the avoidance of evil. These are more vivid in the daily prayers and blessings of the Oromoo. Negasa (2022) also shows how the prayer of the Oromoo centres on peace. How the Oromoo salute each other also show their primary word of salutation is peace. This word often comes first, even before asking about a person's health and other well-being. Similarly, Tsega (2006), Tenna (2013), and Boru (2016) also state that peace is the most important concept in every day-to-day life of the Oromoo. Peace is often mentioned in their daily greetings, songs, prayers and blessings, rituals and ceremonial activities, public speeches they offer, in the speeches and narrations they deliver, in the administrative and legal actions they perform, and in the proverbs, folktales and stories they tell.

4.2 Peace beyond Human Spheres

Peace is a phenomenon that every party enjoys in common with the other party, for no party can be peaceful if the other party is not peaceful. The interdependence of the parties is not only among human beings but also in human-environmental relations. This suggests how much peace with nature and its parts is important. Human beings need to be peaceful among themselves, with non-human creatures, with the environment, and finally with the creator (Tenna, 2013). In this regard, Asefa (2021) and Tenna (2013) underscore that for the Oromoo peace is holistic. A study by Asefa (2021) confirms that committing horrible things towards others (not being peaceful towards them) is seen as a violation of God's law, which is a sinful activity among the Borana.

Asebe & Tadesse (2018) also argue that Guji-Oromoo are aware that their presence as a society depends on the maintenance of *nagaa* among them as a community, between them and God, and between them as a community and the human environment. Being at peace with the creator requires peace with humans and the rest of nature. Tsega (2006) also states that peace extends to human-environment relations, with intrinsic and extrinsic values. Extrinsic values stem from considering peace as a means to a stable and preferred life. The concept of peace for the Oromo is viewed as an end in itself, with intrinsic value. The author argues that these two values are highly intermingled since peace can be simultaneously extrinsic and intrinsic. For instance, elders who resolve conflict and restore peace do so because peace is the son of *Waaqaa*. Peace is important in their belief system, and this makes it intrinsic. At the same time, they work to resolve conflict and build peace between the parties involved to relieve them from tension and unnecessary material, social, and psychological harm. This makes it extrinsic.

Accordingly, the Oromoo philosophy links the conception of God, nature, and the things in it. The law of *Waaqaa* governs these links. Provided that the law is maintained, the cosmic order is maintained, and there is harmony (*nagaa*) and moral order (*Safuu*) between the different components of the cosmos. According to Bekele (2021), the Oromoo philosophy gives much attention to the idea of *Safuu* as the moral code, which is the basic concept in understanding human actions among themselves and with others in nature.

Bartles (1983) elaborates on *Safuu*, the Oromoo name for a collection of supernatural moral and ethical precepts. In his writing, Bartles explores the moral category (*Safuu*) of the Oromoo religion and examines that *Safuu* is a gift from *Waaqaa* and the earth that humans use to uphold cosmic order and social order, proving that there cannot exist a moral code that was established by humans. He and others view *Safuu* as a moral category built on the Oromoo notion that respect for all things serves as the moral cornerstone for all suitable human conduct (Fituma, 2020; Tenna, 2008). Here, they demonstrate how *Safuu* (morality) is crucial to maintaining Oromoo peace. Because it is a part of their *Safuu* concept, the Oromoo value *nagaa*.

Similarly, Fituma (2020) argues how the Oromoo conceptualise peace in relation to the concepts of *Ayyaana*, *Uumaa*, and *Safuu*. The three concepts are used to show the interconnections among the human, spiritual, and physical worlds. Primarily, everything is created with its own *Ayyaana*, and everything must maintain its place in the cosmic order. Secondly, these interconnections and interactions must be guided by the moral order (*Safuu*). To maintain peace among themselves and with their surroundings, *Safuu* is important. Thus, peace also entails the spiritual world, respecting the laws of *Waaqaa*, and making communications through prayers and blessings.

When people violate *Waaqaa*'s laws and defame *Safuu*, they are punished. *Waaqaa* withdraws from their affairs and exposes them to evil. If the *Waaqaa* withdraws, life diminishes in all of its forms. There will no longer be fertility, peace, good health, material well-being, and so on (Alemayehu, 2021). Similar justifications are also given by Bartels (1983, p. 104) for why someone who breaches the law of *Waaqaa* is left to evil.

Asefa (2013) shows the interconnections between the laws of *Waaqaa* and the laws of society. Understanding of the laws of *Waaqaa*, nature, and society both morally and ethically and acting accordingly is a precondition for the *nagaa* (peace) to shine for the peaceful life of humanity. Asebe and Tadesse, (2018) show if the natural order is disturbed, *Waaqaa* invokes punishment against the people for their wrong deed. From their interview the authors concluded that

... for the Guji, peace (*nagaa*) has a deep emotional and psychological representation of the well-being of the entire Guji land including the people, animals, livestock, plants, water wells, spirits, neighbours, and other living and non-living beings. Guji land is considered peaceful when rain comes and goes following its natural order; when livestock are fertile and productive; when *Gadaa* officials transfer power within the prescribed terms; when wells generate water; when fields grow ample grass for cattle; and when the people live in harmony with their neighbours. This conceptualization is quite different from the conventional understanding of peace...

Tenna (2013) explains some of the prayers and blessings in Western Shawa that are relevant to peace. The prayers call out to *Waaqaa*, pleading for peace—peace for the land, sky, humans, *uumama* (nature), animals, and wild beasts. They pray to *Waaqaa*, who listens to them while they pray. They pray to make them live in peace, to protect them from evil, to protect everything from evil, to save them from the spears, swords, and fires of war, and to keep evil away from them. Accordingly, they pray for the peace of everything, even for non-living things like water and air, showing that in Oromoo cosmology, everything is interrelated. Human beings are linked to humans and non-humans, living things and non-living things, in a profane and spiritual world.

In this regard, Boru (2016) presents the proverb of the Oromoo, which goes as “*Nagaan galuun nagada caala.*” “*Peace is better than profit.*” “*Nagaan bulleen, yoo ollaan nagaa bule.*” “One can be peaceful if the neighbours are also peaceful.” This implies how much peace is communal and shared.

Boru (2016) also discusses how peace is very much related to forgiveness. In particular, in conflict resolution mechanisms, the basic conditions for peace are truth and forgiveness. The Oromoo regard truth as a prerequisite for lasting peace. Once the truth is secured, forgiveness is a process through which peace is restored. The Oromoo do not want to bury a dispute in a dispute. Oromoo usually say, “*Bakka dhugaan hinjirre, nagaan hinjiru.*” “Where there is no truth, there is no peace.” Once the two are maintained, other things, such as material benefit, are secondary. According to Lewis (1994), the

Oromoo place a high value on peace (*Nagaa*) and reconciliation rather than receiving compensation for the offense. The highest value is placed on the maintenance and restoration of peace and harmony and healing the breach among people.

In this case, the value of maintaining human peace comes from the idea of combining peace and spirituality. Most of the sources reviewed deal with the endogenous religion of *Waaqaa* as a reference point for understanding peace. Based on the concept of spirituality, the Oromoo describe peace as the ultimate goal and a gift from *Waaqaa* (God). Importantly, the following researchers found such an idea: The Oromoo believe that peace is a gift from God, so they pray for it every day (Eba and Ashenafi, 2017). Oromoo community found that prayers for peace were associated with *Waaqaa*. And consider *Nagaa* to be the child of *Waaqaa* [God]. *Nagaan Ilmoo Waaqaati*. In summary, for the Oromoo, peace is a gift from God, and they pray for peace every morning and evening (Tsega, 2012).

4.2. Gadaa and Value of Peace

According to Abdurahman (2019) and Fituma (2017), *nagaa* is a value enshrined in the *Gadaa* system. In other words, upholding peace is a fundamental component of the *Gadaa* system. The markers of *Nagaa* and its basic guiding principles can only be understood in the framework of the *Gadaa* system. Dejene (2007) shows that the Waliso Oromoo understand peace in the context of the *Gadaa* system as seeking peace from *Waaqaa* through prayers and blessings. The author shows that the dialogue between *Gadaa* officials reflects the meaning of peace in prayers and blessings. The communication is usually between two senior and experienced *Gadaa* leaders. To pronounce laws or introduce new laws, they kneel and lay down whips and spears. The following is an example:

The first speaker calls upon the second speaker, saying *koottu* (come here). The second responds by saying *dhufe* (I am here). Once they commence the communication, the first speaker narrates what they want from *Waaqaa*, and the second responds by saying, “May it be.” Accordingly, the first speaker says:

may peace come to us as you come here, may the star be good fortune, may the pasture be peaceful, may the ravine be flat, may the cattle reproduce, may cattle graze and annihilate, may the ruined suits the cattle, may the cattle drink and make the stream turbid, may the turbid be fruitful, may the granary be full, may women deliver safe, may children grow-up, may the grownup be knowledgeable, may the knowledgeable live long, may *Waaqaa* shower us with rain, may rain be for grass, may grass be for cattle, may cattle be of the owner, may conception be a success (stick at), may bull be hippopotamus bird (easily mount the cow), may our words be good fortune, we do not mislead, may the misleading be far away from us. (Dejene, 2007, pp. 22)

In their prayers and blessings, the *Gadaa* officials also pronounce respect and distance. This time, they must switch positions. The first speaker becomes the second speaker. In the same fashion, the first speaker pronounces the standard respect for peace to prevail, and the second responds by saying let it be or agreeing with the first speaker. Accordingly, it goes as follows:

You said good things, may good fortune be with the nation; may our land be peaceful; and may our enemy be on the wrong side. *Waaqaa* is praiseworthy; Earth is praiseworthy; the bull is praiseworthy because it mounts the cow; the father is praiseworthy because he procreates; and the mother is praiseworthy because she carries in her womb and on her back. A horse is praiseworthy, for it enables one to catch up with the enemy and flee from the enemy. A spring is praiseworthy because it is the source of water. A whip is praiseworthy because it serves to make the law (Dejene, 2007, p. 23).

Dinkisa (2020) presents a similar version of blessings and prayers in Wallaggaa Amuru, where the elders pray for the peace of the land, the clans, and the rivers and forests. They mention each and every clan around them and pray for peace. Shongolo (1994, p. 41) presents another version of prayer among the Borana. The elders pray at the beginning of any meeting. A ritually senior personality among the participants gives the prayer. Part of the prayer goes as follows:

The *Gadaa* is peace. The *Gadaa* is peace. The yaa'a (ritual capital settlement) is peace. The multitude of *Gaayoo* is peace. May we obey His commands in peace. May God help us to speak the truth, and may the conversation lead to custom and custom to truth. May God fill the *Gadaa* era with peace. May there be peace for the 'triumvirate'. Peace be to the five ritual leaders, Peace be to the three highlands, the plains and lowlands, the nine great wells, the defenders and leaders, and the retired elders. Let pasture and water be healthy. Let peace be for cattle and people. Let cattle and people multiply. Sabbo and Goona, peace be to you. Peace to our country and our neighbours. Let there be only peace for the people of Gaayo. Let there be rain and peace. May God fill us with peace? Multiply, live long, and prosper!

Prayers also conclude their meetings. They pray, saying, "Would there be anything but peace and rain if we said these are our cardinal laws?" and the participants respond by saying, "Let there be only peace, and rain, and prosperity, and may God keep us up to fulfil our custom and faith!"

Dejene (2007) also shows that the Waliso Liban Oromoo restate the general principles in which peace prevails and the framework in which it works. The *Gadaa* system is the guardian of peace in setting the laws and fixing the moral principles that have to be respected by the Oromoo. Directly in congruence with this above prayer, Dejene (2014) discusses the Waliso Liban Oromoo view of peace and its relations with the *Gadaa* system. They strictly link *Gadaa* and *nagaa* and underscored that the Waliso stick to *Gadaa* to maintain *nagaa*. The following were the direct words of the Waliso elderly informants to the author:

When there is *Gadaa*,

ilmoon dhalattee niguddatti; kadhateeti Waaqa irraa argata; abaareetu balleessa; eebbiseetu badhaasa; maseenni nideessi; deessuun nitaadhomti; gaanni biiftuu ta'a; rimaan haphee ta'a; waaqni nirooba; margi nimarga; namni nihora; horiin nihora; mortuun nibaddii; sobduun nidhiifti; hattuun nidhiifti; nagaan biyyaaf ta'a; kan du'e gumaa argata; kan ajjeesse gumaa baasa (p.106).

Meaning,

When there is a *Gadaa*, *Waaqaa* would respond to prayers and blessings; evils would be cursed; children would grow up; good things would be fixed; barren would give birth; fertile would recover; bulls would mount; conception would be fixed; grass would grow; rain would fall; cattle and humans would multiply; sorcery would be cursed; truth would shine; theft would vanish; peace would return to the land; and conflict would be resolved.

Dejene (2007) elaborates a case story that indicates the effect of the banning of the *Gadaa*. At one time, when Habtegorgis Dinagde^b was in power, the Waliso were forbidden to practise their *Gadaa*. This caused some natural calamities and social disturbances; in short, it was a total absence of peace. One of his informants narrated the penalties for neglecting *Gadaa* as follows:

fuunaan, dubartiin dahuu didde; dhiirri ofkaluu dadhabe; kormi dhalchuu dide; saani dhaluu didde; waaqni roobuu dide; margi marguu dide; namni fayyaa dhabe; beela ta'e; jabbiin guddachuu didde; ilmoon dhalatte naafa taate; jaamaa taatee, duudaa taate, raatuu taate, ballaa taate; deemnaan daandiin cituu dide; dubbannaan dhugaan argamuu dide; duunaan gumaan dhabame; dhugaan nibadee; midhaan marguu dide; horiin horuu dide; safuun nibade; ilmi abbaa wallaale; intalli hadha wallaale; abbaan ilma wallaale; haatii intala wallaale; niitiifi dhirsi

walwallaalan; ilmi fuudha dhabe, intalli heeruma dhabde. Barich bara gaddaa ta'e, bara abaarsaa ta'e. Nagaatu dhabame. (p. 107)

Meaning,

When the *Gadaa* was banned, women rarely gave birth; most of them became barren; most of the born children died; men became sexually inactive; bulls refused to mount cows; cows failed to conceive; some gave birth to abnormal calves; calves often died; there was no rain; there was no enough grass; there was no health; it was a time of misery and hunger. It was the time of no rain; children were born deaf, lame, blind, insane, etc. Trips resisted ending, truth resisted being revealed, homicide remained unresolved, crops failed, cattle numbers declined, morality was violated, children disrespected their parents, parents became inconsiderate to their children, wives and husbands refused each other, and marriage became a problem. In general, it was a time of hunger, sadness, and no justice—a time where people were totally dissatisfied with all aspects of their lives. There was no peace.

The Oromoo pray and bless for peace in the region beyond their territories. Dejene (2017) indicates the interactions between the Arbore and Borana Oromoo. The Borana pastoralists visit the land of the Arbore ritual site for pilgrims. They visit the *Qawot* of the Arbore occasionally. As they enter the ritual gate of the *Qawot*, called the *galma*(hall), they stand in front of the *Qawot* and request his blessing. They request it by saying, “*Qaalluu eebbisi! Marra eebbisi, madda eebbisi, nagaa eebbisi, dhala eebbisi, dhalchi eebbisi, karaa eebbisi, eela eebbisi, dheeda eebbisi, nama eebbisi, sa'a eebbisi.*” Meaning, ‘*Qaalluu*, would you bless, would you bless pasture, peace, safe delivery, fertility, roads, wells, grazing, animals, humans, etc.?’ The *Qawot*, who has the power to pray to *Waaqa* for peace, fertility, and life, utters words of prayer and blessing for the fertility, prosperity, and peace of the land. He blesses *maddi nagaya, karraan nagaya, bisaan nagaya, dhalti nagaya, dhalchi nagaya, dirreen nagaya, Boran muummeen nagaya, eelli nagaya, harti nagaya, tikeen nagaa, and tiki nagaa*¹. Meaning “May pasture be peaceful; paths to the Arbore be peaceful; water be peaceful; fertility be good for women, crops, and land; Borana be peaceful; water wells, rivers, and springs be peaceful; herds and herders be peaceful.” He also curses all the evils that are the opposite of peace.

In addition, according to Negasa (2022), peace in the *Gadaa* system is the peaceful coexistence of Oromoo with the neighbouring Oromoo and non-Oromoo people as well as with nature. The Oromoo also believe that peace is the gift of *Waaqaa* (God), which humans are obliged to maintain as per *Gadaa* laws. The Oromoo view peace as what *Waaqaa* gives to humans and everything in the universe. However, humans have the responsibility to act accordingly. If peace is maintained, there will be smooth interactions among individuals, between groups, between humans and nature, and between humans and the creator.

4.3 Peace and its Markers among the Oromo

The markers of *Nagaa* and its basic guiding principles can only be understood within the framework of the *Gadaa* system. In literature on the Oromoo concept of peace, there is a commonly mentioned phrase, ‘*nagaa Booranaa*,’ which refers to the Borana Oromo’s principle of interactions and maintenance of justice. It is a leading principle in settling cases of dispute and in enacting, executing, and interpreting laws. Abera (2017) discusses the concept in terms of what ties the Borana together. It is the concept of *Boorantitti*, which in turn is reflected in “peaceful well-being, unselfishness, and respect for the common law and custom. In the ideology of *Boorantitti*, all Borana individuals have to solve their conflicts amicably. Thus, there must be internal peace within the Borana, and every individual should know this guiding principle and act accordingly. The Borana have an *aadaa-seera*, law which guides all individuals. Violating these two leads to the loss of the status of *Boorantitti* or being Borana. The act and

behaviour of a Borana person are tested against the standard of *nagaa* Booranaa, which can only be maintained collectively. All Borana officials (such as *Abbaa Gadaa*, clan leaders, *qaalluu*, and others) and institutions work towards this end.

According to Abera (2017), individuals must not violate these guiding principles, both in words and deeds. The Borana often say, "*Nageenyi fuula arrabni abbaa oole oolti*," meaning, 'peace follows our tongue.' The Borana believe that *Waaqaa* is the source and guardian of peace and truth. Anyone who bends the truth and disturbs peace may receive punishments according to the law of the Borana from the community and punishments from the *Waaqaa*. According to Tesema (2016), peace of the Borana; *Nagaa Booranaa*; refers to the peaceful co-existence among the Borana clans. In addition, it refers to using resources together, mutual cooperation, such as through *buusaa gonofaa*, exchanging ceremonial supplies, and performing rituals together. It goes beyond peaceful co-existence among the Borana clans, for it involves amicable relations with their Oromoo and non-Oromoo neighbors. According to Tenna (2009), any act or behavior that is useful to human life and its flourishing is a good basis for maintaining peace. Therefore, the Gadaa system maintains peace as it values consensual and participatory decision-making and abhors anything that denounces human dignity. Hence, consensual socio-cultural practices and involving all stakeholders to share their views on matters affecting peace as a whole are among the markers of *Nagaa*. Then, efforts by individuals and society at large to realize peace could be a marker of peace, and a journey towards peace is also an asset to nurturing existing peace. When these are in place and properly managed, there is peace, and such harmonious relations and the observance of *aadaa-seera* Borana mark that peace prevails.

Observance of *Safuu* is one of the basic principles for peace to prevail. *Safuu*, as a marker of *Nagaa*, has a strong implication, as many aspects of Oromoo life are dependent on it. *Safuu* is a moral category about natural laws and the law of *Waaqaa* that should be cherished and cannot be amended, and being defiant to these laws is immoral as it could lead to collective human and ecological disaster (Asnake, 2019). This elucidates that *Safuu* is a law that regulates how the Oromoo people co-exist with trees, animals (wild or domestic), rivers, mountains, and sacred places as a core principle of obeying the order of *Waaqaa* and integrating with cultural norms. *Safuu* indirectly imposes checks and balances on religious beliefs and indigenous laws.

Where there is value for *Safuu* (morality), equality, respect, tolerance, law, and order, there is peace. For these basic variables to be maintained, the Oromoo use the Gadaa system, which utilises both proactive and reactive approaches that nurture peace and harmony among the society in various dimensions (Negasa, 2022). Many of the Oromoo institutions that function within the broad umbrella of the *Gadaa* system work towards this end.

According to Gemetchu (2005), when *Safuu* is respected and Gadaa laws are observed, where societies are at peace among themselves and their environment. The earth gives its richness to humans, and God (*Waaqaa*) brings rain and blesses them with his richness. Therefore, plentiful earthly resources and a subsequent hospitable environment and rain are markers of peace and prosperity. The view is that the absence of such life in society heralds the absence of peace. Hence, as Negasa (2022, p. 17) concludes, eroding harmony with neighbor, nature, and God, as a society or as an individual, is considered to be a violation of the *Gadaa* system's values and ethos. The observance and presence of *Safuu* and *Gadaa* laws are indicators of the prevalence of peace. Consistent with this viewpoint, the prevalence of justice, good social harmony, and stable socio-political order, which are based on consensus and participation rather than majority rule and minority rights, are markers of *Nagaa* among the Oromoo. Fituma (2017)

also stresses that, among other things, maintaining gender equality is an important practice of respecting *Safuu* that marks Nagaa. Where these are all in place, peace is out there.

4.4 Mechanisms of Maintaining Peace among the Oromoo

According to Asebe and Tadesse (2018, p. 201), "peace is not a free gift because maintaining it requires continuous and earnest negotiation, social actions, and cooperation among many stakeholders who possess political, cultural, and spiritual powers." On the other hand, according to Negasa (2022), despite the Oromoo belief that peace is the gift of *Waaqaa*, which humans are obliged to maintain as per *Gadaa* laws, it is equally important to know that peace is also in the hands of society, which all have to protect at their disposal. Since peace is something comprehensive for the Oromoo, its maintenance also entails other relations beyond human interactions. Thus, mechanisms of peacemaking are better understood in relation to rituals of praise and prayers to *Waaqaa*, human-nonhuman interactions, and ways of addressing disputes among humans.

4.4.1 Ritual Performance: Human-Waaqa relations

The Oromoo address human relations with *Waaqaa* through prayers and praise. Adem (2014) articulates that in the Oromoo culture, ritual plays an essential role in the peace process. There are several rituals that link humans from below with *Waaqaa* from above. *Korma-korbeessa*, *dhibaayyuu*, *Hirrisii*, *Irreecha*, *Tajoo Roobaa*, *ateetee*, and *korbeessa-goromti* are a few examples, among others. *Korma-korbeessa* is a ritual of scarification that Borana males practice to praise and pray to *Waaqaa* (Leus 2006). The Borana also perform the *dhibaayyuu* ritual. According to Leus (2006, 174), it is "a ritual of libation of milk as a prayer to ward off problems and to bring rain and grass. When people perform a *dhibayyuu*, they say *dhiba na dhowwi*; *dhibaafi dhibee nadidi* meaning keep away trouble from me; protect me from problems and troubles.'

Gebeyehu (2022, p. 1) also discusses how the Borana link the ritual of *dhibaayyuu* with fertility, peace, and prosperity in terms of livestock and human wellbeing. Boru (2022) presents also the ritual, *Hirrisii*, which is practiced among Ituu Oromoo. It is a spiritual-oriented practice through which Ituu women pray their creator, *Waaqaa*, for the peace of humans and their livestock. It is performed when they are worried about peace and predict conflict in the near future or when conflict occurs frequently. While practicing *Hirrisii*, women say, 'Hulluuqqoo nagayaa balaa baraa nu hulluuqsisi', which means the *Hirrisii* of peace helps us pass peacefully through the potential danger and evil of the year. *Irreecha*, on the other hand, is an annual thanksgiving ritual that is commonly performed across Oromia. Despite some phonological and lexical variations in Oromia, it is performed to praise *Waaqaa* for his gifts and to pray to Him for the coming time. It is a way of communicating with *Waaqaa* (Serawit, 2019).

Tajoo Roobaa is a variant of *Irreecha*, a celebration that marks the beginning of the New Year and is typically celebrated by the Arsi Waayyuu Oromoo. According to Lenin and Dejene (2016), this ritual involves sacrificial activities in praise and prayer for peace, fertility, and prosperity. Dashu (2010) discusses the *Ateetee* ritual, which is celebrated by Oromoo women. *Ateetee* is believed to govern the fate of people on earth. During this ritual, they pray to *Ateetee* grant them good health and look after their children, cattle, and family. Originally *Ateetee* was the Great Goddess of the Oromoo people. In a study Boru and Dejene (2022) discuss how the Ituu Oromoo sacrificed *Korbeessa* and *Goromtii*-goats to seek peace, victory over their enemies upon conflict, and averting any potential challenges ahead of them.

4.4.2 Keeping Cosmic Order: Human and non-human relations

Bartels (1983) and Dejene (2007) show an Oromo view of cosmic order, and the law of the creator provides a guiding principle for humans' interactions with their surroundings, the fauna, flora, and phenomena. The Oromo believe that it is immoral to act unfairly against wildlife, trees, rivers, and any other water bodies, as well as soil. For instance, according to Dejene (2007), who wrote about the Waliso Oromo, it is unjust to let the grass be overgrazed, the spring be dried up, and the land remain forestless. They also have a category of trees to be and not to be cut based on the nature of the tree. They have categories of wild animals to be hunted and not to be hunted. They also consider nighttime to be for the wild, while daytime is for humans, and give respect to the wild accordingly. Any attempt to attack a wild animal with no reason is believed to be punished by the creator whose law is breached.

Further, Workineh (2001, p. 52–58) presents a unique instance in which a killer of a hyena pays a blood price to compensate for one's offensive act. Dejene (2012) shows how the Borana who water their cattle from deep water wells, where wildlife cannot access them, discharge their moral obligations by leaving behind a trough full of water under the name "water for lions and hyenas."

Bartels (1983) shows Macha's view of wildlife, such as monkeys, porcupines, antelopes, and birds. Despite the fact that these animals destroy crops, farmers believe that they should not be killed, cursed, or screamed at loudly. The moral way of responding to these wild animals after they eat one's crop is that "May *Waaqaa* cause you to feel satisfied with the little you eat." Some peasants also feel happy when monkeys eat from their fields, for they take it as a sign of blessing.

4.4.3 Human to human Relations

The Oromoo, who value amicable relations with *Waaqaa* and their natural environment, also value peaceful relations among themselves and with their neighbors. There are several ways of building peace, which we can roughly divide into systemic, institutional, and implementation. At a systemic level, the Oromoo have introduced the Gadaa system since time immemorial, which guides their entire lives. It is a democratic system in which power is transferred peacefully every eight years (Asmarom, 1973, 2006; Bekele, 2021; Tesema, 2016; Dejene, 2016). Leaders are elective and accountable to the people. It is inclusive in that it divides all male members into five Gadaa parties, called *gogeessaa*. In this system, there is no power competition, both horizontally and vertically. Each *gogeessaa* rules for eight years in rotation and thus comes to power every forty years. This system also enacts and amends rules once every eight years. The Gadaa rule encompasses every aspect of the life of the Oromoo. It has its own structures to implement the laws and maintain peace and social order. This system has several mechanisms working for the peace of the Oromoo. These include the general assembly, *Qaalluu*, *Michuu*, and *Siinqee* institutions. The general assembly is the law-making body that is organised once every eight years.

The *Qaalluu* institution is a religious institution that also plays a significant role in maintaining peace and social order among the Oromoo (Dejene, 2007). Its primary role is to uphold the principle of *Safuu*-moral obligation- which promotes social harmony and amicable relations (Muleta & Irshad, 2018). Furthermore, *Qaalluu* also acts as a mechanism of resolving conflicts (Areba & Berhanu, 2008), with people often seeking its services believing that justice is guaranteed in a sacred place supervised by the spirit (Dejene, 2007; Lewis, 1984, p. 96). More pertinent to the *Qaalluu* court is the practice of *Hiikkannaa*, which involves someone removes the curse he or she made against another person (Megersa, Waktole & Kamil, 2018).

Siinqee is a women-based institution that stands for the rights of women and the peace of the land. Through this institution, women defend their rights, resolve any sort of conflict, and mediate between humans and *Waaqaa* by praying for mercy (Kuwe, 1997).

The *Michuu* (friendship) institution was introduced to foster peaceful relationships between the Gumuz and the Oromoo. It promoted interethnic relationships, intercultural marriages, tolerance, and business networks. Through the *Michuu* institution, ties between the Gumuz and the Oromoo have been strong (Tsega, 2002).

The Oromoo use several other mechanisms to address conflicts of different natures and levels. Some conflicts can be interpersonal and minor; others need spiritual reparation that demands the participation of ritual leaders and clan members. For each case, the Oromoo have ways to address it. The first is *Ilaafi Ilaamee* (Negotiation), which mainly works amongst parties that have no trouble speaking and negotiating about the topic at hand and who genuinely want the matter to be resolved peacefully by them (Dejene 2007). The second mechanism is *Jaarsummaa*, which is characterized by the presence of an impartial third party who mediates, reconciles, or arbitrates between the disputants (Negasa, 2022; Zerihun, 2018; Dejene, 2007). *Gumaa* is another mechanism of addressing conflicts that entail homicide or serious bodily injuries (Dejene, 2007; Muleta & Irshad, 2018; Solomon, 2020; Negasa, 2022). These authors show that *gumaa* involves compensation and ritual repatriation, particularly when it involves homicide. According to Dejene (2007), the ritual repatriation also goes to reconcile the offender with *Waaqaa*, whose law is breached for killing human beings.

5. Conclusion and Recommendations

The goal of the desk review is to assess research that has been done to comprehend the Oromoo perspective on peace vis-à-vis peace values, principles and mechanisms. The desk review findings demonstrated that the Oromoo way of life is based on the notion of peace *nagaa*, which is universal and spiritual, cosmic, moral and political order as the basis of *Nagaa's* philosophy. According to the works this review covered, peace among the Oromoo extends beyond human realms to include harmony inside and with nature, unlike to the western interpretation of peace, which concentrates on human harmonious relationships. In other words, peace encompasses the Oromoo concept of cosmic order, or a peaceful coexistence with and within nature. The law of *Waaqaa* (God) is the source of harmony. A person needs to communicate peacefully with their creator, nature, and other people in order to have a peaceful life.

The Oromoo concepts of peace and their practices to maintain it are grounded in traditional values and beliefs that are rooted in their political-military and ceremonial system, known as the *Gadaa*. In regions where the *Gadaa* system has declined, the Oromoo concept of peace may differ in the context of social and political change. In the context of the wider Oromoo society, the concept of peace, values, guiding principles and the mechanisms for achieving it seem inconsistent. These are due to many internal ramifications and external factors including religious diversity affecting Oromoo norms and values, the decline of the Oromoo socio-political structure (*Gadaa*), and the state structures that have worked against Oromoo unity.

The most studied mechanisms include *Gadaa* (Borana and Guji), *Gumaa* and *Jaarsummaa* (central Oromia), and *Siinqee* (Arsi). This is because most studies attempt to exploit topics and areas where relevant literature exists, or there is a paucity of exploratory research. None provided accumulated data in the context of the wider Oromoo people.

Other creatures' peace and human peace are different side of the same coin, as both are dependent on one another. The value of peace for all creatures is for retaining an overall balance of the cosmic order in which humans benefit more from the benefit of other creatures. Peace is maintained and nurtured within the general principles, practices and laws of Gadaa and other institutions, beliefs, and traditions operating under it such as Safuu. For the benefit of Oromoo studies, more work is required to adequately map the concept of peace and its values and its guiding principles as used in different parts of the Oromia.

As recommendation, future work is needed o as the existing literature on the subject is incomplete both in scope and depth. Besides, itthere is a need for more explanation as to why there is still no peace in the Oromia region/country, despite the attachment of the people to the term and practices of *nagaa*. This is in contrast to the literature stating that the Oromoo prioritize peace as one of the social factors above all others. It requires significant effort to uncover the root causes of these contradictions. In fact, there is no single work that is exclusively devoted to examining the Oromoo concept of peace from the works included into the desk review.

References

- Abdurahman Abdulahi. (2019). The Gadaa system and the Oromo's (Ethiopia) Culture of Peace. *Journal Skhid*, 160 (2), 45-51.
- Aberra Degefa. (2017). Beyond the individualization of punishment: reflections on the Borana Oromo's Collective Criminal Responsibility. *Haramaya Law Review*, 6, 29-42.
- Alemayehu Dasta. (2021). Safuu: The indigenous Oromo moral thought, *Journal of Philosophy and Culture*. Vol.9 (1), pp. 1-10.
- Areba Abdella and Berhanu Amenew. (2008). *Customary dispute resolution institutions in Oromia region: The case of jaarsa biyyaa*. In *Grass-Roots Justice in Ethiopia: The Contribution of Customery Dispute Resolution*. pp. 169-184.
- Asebe Regassa and Tadesse Jaleta. (2018). "Peace Is Not a Free Gift": Indigenous Conceptions of Peace among the Guji-Oromo in Southern Ethiopia. *Northeast African Studies*, 18(1-2), 201-230.
- Asefa Jaleta. (2013). The Oromo, Gadaa/Siqqee democracy and the liberation of Ethiopian colonial subjects. *Alternative An International Journal of Indigenous Peoples*. PP. 275-295.
- Asefa Tasgara, (2021). Challenges and opportunities of homegrown ways of peace building: The case of Gada system in Borana community of Southern Ethiopia. *International Journal of Systems Science and Applied Mathematics*. Volume 6(1), pp. 9-21.
- Asmarom Legesse. (1973). *Oromo Democracy: An Indigenous African Political System*. Lawrenceville, Red Sea Press.
- Asmarom Legesse. (2006 [2000]). *Oromo democracy: An indigenous African political system*,
- Asnake Menbere (2013). Dynamics of pastoralist relations at change: an exploration into the causes of Afar-Karrayu conflict in the Awash Valley. *Ethiopian Journal of the Social Sciences and Humanities*, 9(1), 1-28.
- Bartels, L. (1983). *Oromo religion: Myths and rites of the Western Oromo of Ethiopia. An attempt to Understand*. Berlin: Dietrich Reimer Verlag.
- Bekele Gutema. (2021). The Gadaa system: A philosophical appraisal. *Gadaa Journal/Barruulee Gadaa* Vol. 4 No. 1. Pp. 64-79.
- Boru Gumi. (2016). Gondooroo as an indigenous method of conflict resolution and justice administration. *Journal of Culture, Society and Development*, Vol. 23, No. 23, pp. 19-26.

- Boru Musa Burqa and Dejene Gemechu Chala, D. G. G. (2022). Foretelling Encounter, Symbolizing Fighter and Yearning Winner: The KorbeessaaGoromtii Ritual among the Ituu Oromoo, Ethiopia. *Gadaa Journal*, 5(1), 1-21.
- Dashu, M. (2010). Atete, Goddess of the Oromo People and her role in women's resistance to battering. Retrieved online from: http://Atee_Goddess_of_the_Oromo_People_in_sou.pdf
- Dejene Gemechu, (2012). Local response to the Ethiopian ethnic based federalism: Conflict and conflict management among the Borana and their neighbors (Unpublished doctoral dissertation). Martin Luther University, Halle-Wittenberg, Germany.
- Dejene Gemechu. (2007). Some aspects of conflict and conflict resolution among Waliso Oromo of Eastern Macha, with particular emphasis on the Guma. Addis Ababa: United Printers Plc.
- Dejene Gemechu. (2014). The survival and amendment of Waliso Liban Gadaa. *The Journal of Oromo Studies*, 21(1), pp. 94-119.
- Dejene Gemechu. (2017). Indigenous federation: The case of Borana Oromo, Ethiopia. *the international indigenous policy journal*, 8(1), pp. 1-24.
- Dinkisa Sagni (2020). Odaa Naffuro, Gadaa center of Amuru Oromo in Folkloric Perspective. MA Thesis. Jimma University.
- EbaTeresa and Ashenafi Belay. (2017). Blessings in Afaan Oromo: Morphosyntactic, semantic and pragmatic aspects. *International Journal of Current Research*, 9(01), 45162-45171.
- Endalkachew Lelisa. (2018). Review on the Historical Perspective Siiqqee: The Ancient African Indigenous Institution for Empowering Women, *Journal of Philosophy, Culture and Religion*, 36, 8-17.
- Fituma Debela. (2017). Indigenous Mechanisms as a foundation for Afsol comprehension: lessons from Gadaa system of the Oromo nation in Ethiopia, *Sociology and Anthropology*, 5(5), 379-387.
- Fituma Debela. (2020). Women's position in indigenous peace building processes: The role of Siiqqee institution in the Oromoo Gadaa system. *Gadaa Journal/BarruuleeGadaa*, 3(2), pp. 39-49.
- Gada Melba. (1988). *Oromia: An introduction*. Khartoum, Sudan.
- Galtung, J. (1969). Violence, Peace, and Peace Research Source. *Journal of Peace Research*. Vol. 6, No. 3 (1969), pp. 167-191.
- Gebeyehu Temesgen. 2022). Dhibaayyuu: An indigenous thanks giving ritual among the Borana Oromo, Southern Ethiopia. *Cogent Social Sciences*. 8 (1), 1-13
- Jarstad, A., et. al. (2019). Three approaches to peace: A framework for describing and exploring varieties of peace. *Working Papers in Peace and Conflict Studies*, no 12.
- Jemila Adem. (2014). *Women and Indigenous Conflict Resolutions in Oromia: Experience from the Siiqqee of Wayyu Shanan Arsi Oromo in Adami Tulu Jidu Kombolcha District of the Oromia National Regional State*. MA Thesis submitted to Addis Ababa University, Department of Social Anthropology.
- Kuwe Kumsa. (1997). The Siiqqee institution of Oromo women. *Journal of Oromo Studies*, 4(1-2).
- Lawrenceville, NJ: The Red Sea Press.
- Leus, Ton. (2006) *Aadaa Boranaa, a Dictionary of Borana culture*. Illustrated by Cynthia Salvadori. Addis Ababa: Shama Books.
- Lewis, H. (1994). Oromo political culture and Ethiopia's future. Originally published in *In Constitutionalism: Reflections and Recommendations, from The Symposium on the Making of the New Ethiopian Constitution, 17-21 May 1993*. The InterAfrica Group, Addis Ababa, 1994.
- Megersa Regassa, Waktole Hailu and KamilMohamed. (2018).The Role of Hiikkannaa Peacemaking Practice in Conflict Resolution among Macca Oromo, Ethiopia. *International Journal of Social Science and Humanities Research*, 4 (1), 517-527.

- Muleta Hussain and Irshad, A. (2018). Oromo Indigenous Conflict Resolution Institutions: An Example of African Indigenous Institutions. *Review of Research*, 8(3),1-10.
- Negasa Gelana. (2022). Building peace by peaceful approach: The role of Oromo Gadaa system in peace-building, *Cogent Social Sciences*, 8:1.
- Rummel, R. (1982). *Understanding Conflict and War. The Just Peace*, Beverly Hills, California: Sage Publications.
- Serawit Bekele Debele (2019). *Locating politics in Ethiopia's Irreecha ritual* (Vol. 49). Brill.
- Shongolo, A. (1994). The Gumi Gaayo Assembly of the Boran: A traditional legislative organ and its relationship to the Ethiopian State and a modernizing world. *Zeitschrift für Ethnologie*(H. 1), 27-58.
- Solomon Nigussie. (2020). Examining Potentials of Indigenous Conflict Resolution Institutions in Creating Cohesive Community beyond Resolving Conflicts: The Case of Arsi Oromo. *Ethiopia Journal of Politics & Governance*, 8(11), 9-24.
- Tenna Dawo. (2013). African philosophy in Ethiopia: Ethiopian philosophical studies II: with memorial of Claude Sumner. Washington, DC.
- Tenna Dawo. (2005). Moral Values in the Oromo Gada System: an Ethno-philosophical Reflection. *EJOSSAH*. Vol. III, No. 1. Pp. 81-98.
- Tenna Dawo. (2008). The concept of peace in the Oromo Gadaa system: Its mechanisms and moral dimension, *The Journal of Oromo Studies*, 15(1), 139-179.
- Tenna Dawo. (2009). Traditional Moral Values of the Oromo of Ethiopia: A Philosophical Appraisal of Gada System (Synopsis of a PhD Dissertation). *Ethiopian Journal of the Social Sciences and Humanities*, 5(2).
- Tesema Ta'a. (2016). The Gadaa system and some of its institutions among the Booranaa: a historical perspective1. *Ethiopian Journal of the Social Sciences and Humanities*, 12(2), 81-97.
- Tsega Endalew. (2006). Inter-Ethnic relations on a frontier: Matakal (Ethiopia), 1898-1991. *Aethiopia* 09 (2006), 307-308.
- Tsega Endalew. (2002). Conflict resolution through cultural tolerance: an analysis of the Michu institution in Metekkel region Ethiopia. file:///C:/Users/user/AppData/Local/Temp/ssrr-series-25.
- Workneh Kelbessa (2001). *Traditional Oromo Attitudes Towards the Environment: An Argument for Environmentally Sound Development*. Organization for Social Science Research in Eastern and Southern Africa (OSSREA). Ethiopia.
- Zerihun Abebe. (2018). Introducing the Jaarsa Biyyaa Customary Dispute Settlement Institution among the Horroo Society of Ethiopia. *Journal of African Studies and Development*, 10(1), 1-7.