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Role of Gada System in Peace Building among the Youth of Arsi Oromo, West Arsi Zone, Ethiopia

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Abstract

Peace building is a significant part of any community. Development without peace is unthinkable. Conflict occurs because of social, cultural, political, or economic factors of a particular society. Gada system is a culture to attain peace among the youth of Arsi Oromo. To achieve sustainable peace all people must work in an integrated way; otherwise, conflict and violence will return. To prevail peace working at the grassroots level in the community is undebatable. The role of Gada system and its contribution to the youth in peace building is not only important but also represents the majority of the Arsi Oromo community. Globally around 408 million youth were living where conflict and violence occurred. In most parts of Ethiopia, youth are considered to be agents of conflict and peace. This study, therefore, set out the role of the Gada system in peace building among the youth in Arsi Oromo, Ethiopia. The study was literature-based, and relevant literature to the topic was reviewed for the aim of obtaining study them. The study founded that the Gada system in Ethiopia is playing a major role in peace building in different ways; in shaping moral behaviors of youth, in conflict resolution, and in marriage ceremony, this activates helps to attain peace relationships and reconciliation. The study found that Gada system played significant role for centuries preserve peace building culture for the community of Arsi Oromo specifically for the young people. The study therefore concluded Gada system is powerful force which helps to eradicate conflict, violent and build peace particularly in Arsi Oromo youth. The study recommended to go forward, it is necessary to

have local organization or institution to keep Gada system effective for peace building among Arsi Oromo.

Keywords: Gada system, Peace Building, Youth, Ethiopia

1.1 Background to the study

 Globally it is common to see conflict everywhere, but sustaining peace is not one day job but a long-term process. Understanding the issue and the root cause of the conflict is important to prevail peace building among the society. To build peace in human environment and sustain peace in human mind and community needs a lot of commitment (Adem, 2014). In Gada system people practiced egalitarian social system (Jalata, 2010). People are treated equally without any social or economic exclusion in the society. Globally around 408 million youth live where conflict occur (Ismail, 2020). Around 1 in 4 youth worldwide affected by conflict. In the year 2018 in average around 37,000 people every day affected by conflict and violence (UNHCR, 2018). Conflict destabilized the culture of society, development, education, health facilities and others.

In Africa in 2020, around 17,105 conflicts recorded from these majority of it was Somalia which is 16% and followed by Nigeria 9%, South Africa 5.5% and Democratic Republic of Congo (DRC) which is 5% (ACCORD, 2019). According to Ismail (2020), top three countries by conflict was Ethiopia, Democratic Republic of Cong and Syria.

In Ethiopia, Australian Center of Origin and Asylum Research and Documentation (ACCORD) in 2019 and 2020 the number of conflicts in Ethiopia were 105 and 136 respectively. Consequently, the number of deaths was 119 and 341 people respectively. Because of Political instability many youths involved in conflict in a result damaged property and at the same time affected by conflict. Gada system lost the former peaceful mechanism of handling dispute among tribe (Sedeto and Ahamad, 2018). When Federal Democratic Republic of Ethiopia Regime took power in 1992, they introduced new geographic map in the country, they launched nine different regions based on ethnic and linguistic identity (Edward, 2015).

Oromia Region: West Arsi Zone is found in Oromia regional state. According Australian Center of Origin and Asylum Research and Documentation (ACCORD) in Oromia region in 2019 there were 31 conflict event and 49 deaths. This in 2020 increased to 38 conflict event and 40 deaths among these the majorities of victims were youth.

Oromo ethinc group is one of the largest ethnic groups in sub-Saharan countries in African (Tessema, 2016). Gada system is socio-political, administrative system in Oromo people

organized and managed the community for many years before the western colonizers arrived in Africa (Legesse, 2006).

Gada system is a traditional way of governing people, it touches every aspect of Oromo life including, personal, social, economic and political life (Jalate, 2012). Peace in Oromo language has more meaning than absence of war (Tenna, 2013). It is a part of daily prayer, opening and closing ceremony, and greeting. Oromo culture of peace building is a compressive peace for humans, mountains, forest, rivers, animals, cows and others. The elders when they pray they curse wrong doers. This is the way they promote peace building and sustain peace in Arsi Oromo community.

Gada system is practiced among ethnic group of Arsi Oromo in West Arsi Zone of Ethiopia. The word Gada has no single definition. It has been defined from sociological, political, anthropological point of views. It has comprehensive indigenous practice that can be conceptualized from different perspective (Mamo, 2017). According to Aliye (2019), Gada system is a way of peacemaking and peace building in community. The principle of Gada is centered on accountability, rule of law, morality, equality and human right. In this way Gada prevents conflict among the youth and society, and moreover, build peace among the youth.

The system is remained strong because of participation of citizens and elders at all levels. The concept of peace building is the centered on relationship in the society. Gada system is also based on values of freedom, human rights and equality (Aliye, 2019).

Gada is a traditional system of governance among Arsi Oromo ethnic group in Ethiopia. People in this world they have their own language and the way of living and way of doing things. This is different according to geographical environment, clan, urban and rural area that is called culture of the people. Therefore, the culture of people is different according to environment and language and even the way the community eat. Human beings are not perfect while they are living together they have conflict and their own ways of conflict resolution. Many scholars agreed that Oromo people are largest ethnic group in Eastern Africa which is around 35% of Ethiopian population some of them living in Kenya and speak Afan Oromo language (Adem, 2014). The origin of Oromo historically from the Bale and Arsi high lands. According to traditions Oromo people occupied and expanded their territory through war (Adem, 2014).

Older men guide young males in teaching rules and rituals, but the former treats the later as equal since there is no status difference between them. Members of Gada class share the same status and roles and performance their rights of passage from one grade to another collectively. What are some ways of indigenous conflict resolution (Jarsumma) for Arsi Oromo. Most of time men

are well known in conflict resolution. In this paper researcher try to show the role of Gada system in peace building among the youth of Arsi Oromo.

Indigenous conflict resolution (jarsumma) how it contributed for cohesion and peace building of youth. The researcher examines Gada system as shaping moral behaviors of youth for peace building, investigate marriage as a tool for peace building, and explore Jarsumma or the indigenous conflict resolution, and how much it is effective among the society and for the sustainable peace building.

In the culture of Arsi Oromo peace is the absence of violation, hostility or war among different clan group. It is also a presence of wealth, prosperity that having more cattle, horses, sheep, goats, grass, rain, harvest without any catastrophes like drought or locust. The drought and locust for Arsi Oromo is a curse and it is a result of sin. If this happens, they go to the river and give the sacrifice bull for God (waqaa) after elders (jarsota) prayer and blessing (Ganamo, 2018). According to Pontifical Council for Justice and Peace (2004), Peace is value and a universal duty founded on a rational and a moral order of society that has its roots in God himself. Peace is a correct understanding of human person and establishment of order of justice. Therefore, peace is living with different clan without quarrel or fight because most of time their problem is with different tribe because of land, grass, cattle. Conflict exists always as long as human beings live together and it is an inevitable part of human experience (Yemanebrihan, 2016).

Jarsumma or indigenous Conflict resolution is one of the popular ways of sustainable peace building to those who were fight among Arsi Oromo (themselves) specially in the west Arsi Zone. Jarsumma or indigenous conflict resolution is everything for Arsi Oromo that means no one is greater than Jarsa (elder). Day to day life of people is full of good relationship and at the same time full of conflict among them. Jarsumma is the way of peace building among Arsi Oromo people for many years and still today. Social life of people they meet each other by weeding, death, manual work, coffee ceremony and so on. Conflict is a disagreement among two or more people or groups of people which is sometimes characterized by physical violence (PCJP, 2004). Therefore, conflict resolution (Jarsumma) is the respected and faithful cultural way of solving the conflict, hostility and quarrels among the society.

According to Jalata (2010), Gada system developed by Oromo people, and has been helping them to organize and order societies cultural, economic, political and religious institution. All Gada officials (leaders) were elected for eight years. The system organized male Oromo based on age, for social and political purposes. The amazing part of Gada system is how this cultural

tradition in Arsi Oromo society passes the power for generation without conflict and war for centuries. Gada is traditional systems of governance have been used for centuries by Arsi Oromo society in Ethiopia. The knowledge to administer peacefully the community by experience wisdom over generation. It also serves as way of implementation moral conduct building social cohesion among the youth and at large in community (Jalata, 2010). Therefore, the aim of this study is to review and argue the role of Gada system in peace building among the youth of Arsi Oromo community.

1.2 Statement of the Problem

Globally, youth were involved and affected by conflict and violence than ever before. Around 10.8 million youth were affected by conflict and violence in 2019 (Yigzaw and Abitew, 2019).

In Ethiopia, in 2019 around 1,623,716 people were affected and displaced because of conflict and violence in addition to that, Ethnic conflicts were identified as the primary cause of internally society were affected by conflict and violence form these majorities were youth (Yigzaw and Abitew, 2019). According to Mehari (2017), Ethiopia is the first country among IGAD region to have highest number of displacement because of conflict and violence.

In Oromia region around 187,592 and 1431,682 people were affected by conflict and violence in 2018 and 2019 respectively (Yigzaw and Abitew, 2019). Why conflict and violence among Arsi Oromo youth were increased every year, despite the Gada system of the community is still functioning? The youth are agents of social change in development and they were rarely acknowledged as actors who contribute to positive social change among Arsi Oromo community. The youth in these five years were not obeying for Gada leaders or elders and they were active in protest and involved in burning schools, hotels, clinics. The number of youths who were unemployed was increased however, there is no job opportunity, they were not busy on works. Gada elders are the top leaders of the Arsi Oromo community they were accepted by government authorities and religious leaders, but the majority of the youth were involved in conflict and violence despite that, Gada system is still functioning in the community that is why the study is aimed at the role of Gada system in peace building among the youth of Arsi Oromo community in West Arsi Zone of Ethiopia.

1.3 Research Objective

1.3.1 To examine Gada as shaping moral behaviors of youth for peace building among Arsi Oromo community.

1.3.2 To investigate marriage as a tools of peace building in Gada system among youth of Arsi Oromo.

1.3.3 To explore Jarsumma (indigenous conflict resolution) in Gada system is way to peace building among Arsi Oromo youth.

1.4 Research Question

1.4.1 How does Gada shape moral behaviors of youth for peace building among Arsi Oromo community?

1.4.2 How does marriage as tools of peace building among in Gada system among the youth of Arsi Oromo?

1.4.3 How does Jarsumma (indigenous conflict resolution) is way to peace building in Gada system among Arsi Oromo youth?

2.1 Theoretical Framework

The study guided by Johan Galtung Peace Theory; Johan Galtung is Norwegian (Norway) founder of peace and conflict studies. He founded the peace theory in 1969. Johan Galtung Peace Theory says "Negative peace is absence of war and positive peace is achieving the absence of the structural violence" (Galtung, 1969, P. 14).

Positive peace is a true and sustainable peace which is built on justice for all human being. To achieve positive peace is takes long process and has to be supported with international law, use of international courts, and active non-violence system (Herath, 2020). Establishing social equality among Gada system is one of the principles which helps the rich and the poor strengthen the relationship. Through, Gada system in Arsi Oromo community protected from any attack and meet basic human needs (Hearth, 2020). Positive peace achieving the absence of structural violence in society (Galtung, 1969). Eliminating indirect violence through active non-violence methods is one of incredible way among elders to practice conflict resolution among the youth. The idea of positive peace includes elimination of root causes of violence, conflict, war, injustice and to build strong relation and commitment for solidarity of the Arsi Oromo youth.

According to Herath (2020), negative peace is peace without justice. It is not genuine sense of peace that comes at cost of justice. In negative peace conflict may not be visible for people, but tension and threat are there. Negative peace is elimination of dangers of war, limiting war through, it to prevent war through arms control. Johan Galtung the founder of peace studies and peace research explains the violence in three ways: one is direct violence which is physical harm among the society and which is visible to people; the second one is structural violence which in in the structure or in the setting or in the way the society is organized which is invisible to community and threat for people and has high potency to be direct violence and positive peace is to achieve absence of structural violence in the society. The third one is cultural violence which is the ideological domination of one community by the other (Galtung, 1969). Gada system for the youth helps to coach them how to live, marry and manage conflict among the youth in Arsi Oromo ethnic people.

2.2 Empirical studies:

2.2.1 Gada as shaping moral behaviors of youth for peace building among Arsi Oromo community.

The research which was conducted in Bule Hora University on Gada System shaping the moral behavior of youth, the finding showed that moral values have enormous contribution in shaping their lives and personality of Arsi Oromo youth; who they were, who they are and who they will be (Dewo,2013). Not only the external factors but also their thought, spirituality, moral judgments and beliefs are linked the with Gada system.

External things also have incredible role of shaping, developing, and more over at guiding human and the youth personality of Arsi Oromo. According to Dewo (2013), Gada system politically address the problem of leadership and it explains how the community organized themselves by their ages- sets. For the aim of training young people, electing for leaders, monitoring the officials and counselling people.

Gada system of Arsi Oromo is a system of rule and a system which Arsi Oromo people not only thought, but also learnt how harmoniously or peacefully live together. In addition to that, how the leaders would peacefully come to power and leave power. The way elders of Arsi Oromo teaches young people how to live and how to treat others fair and beneficial way (Dewo, 2013). All people would like to be treated by others may be different from how would like to treated others. The moral life of the young starts from families where the relations and treatments are

immediate (Mamo, 2017). Caring, sharing and the attitude of loving each other explain the moral value which shapes youth behaviors of Arsi Oromo. Arsi Oromo treat others the way they like to be treated by others. this is the way how improve moral behaviors of youth and making others to embrace Arsi Oromo identity and receiving identity of others. Moral values are Arsi Oromo way of life. How the Arsi Oromo youth think, treat others, how would like to be treated, how consistent of their way of positive thinking with contemporary system of the world (Mamo, 2017).

2.2.2. Marriage as a tools of peace building in Gada system among youth of Arsi Oromo.

All legal marriages are done by elders (Jarsota) blessing and marriage as a tool of peace. The firs purpose of the marriage are relationship and the second one is to solve disagreement among the clan (Muchie and Bayeh, 2015). According to Muchie and Bayeh (2015), marriage is a binding force among different clans and way of developing intimate relationship in addition to that is way to solve any kind of disagreements for society. For the tribe Arsi Oromo marriage is the most respected culture. If the tribe has marriage bond between them they respect each other. They forget the conflict and they speak about relationship of marriage. This way in the society was one way of solving the disagreement in the community. The community or the clan who has marriage relation in different areas they can solve the conflict easily.

In Arsi Oromo Gada system when the peace between men and women broken siinqe (stick) interferes to settle any kind of conflict among society and the moral and ethical order of society (Kuto, Bacha, and Taye, 2018). Abba Boku is a chairman who presided over assembly at special ceremonies like marriage and worships. Abba Boku and other two colleagues are chosen from oldest and form respected families are known as familes of Hayu (wise families). The main function of the Abba Boku is to proclaim the laws and lead the ritual Gada ceremonies. Social gathering and ceremonies: There are different types of gathering ceremonies in the Oromo people the well-known one is "irrecha" this gathering is at the end of rain season. According to Arsi Oromo the rain season is dark and some of famine occurs because the planted maize, wheat are not harvested therefore it is taken as darkness time. Specially those who are not Christian they believe in the Waqaa but they gathered together for prayer near to lake; having special flower called "Aday Abab." All these are ritual practices among Arsi Oromo people in specaill way among the youth (Muchie and Bayeh, 2015. This is the way they pray to God by elders (jarsota) by slaughtering cattle, goat or sheep. This social gathering those who are enemies they will forgive each other. They will emphasize the unity ones their agenda will be one to pray to

God or Waaqa. They have common goal after they reconciled. The elder pray for the sick and bless those who have the problem of fertility. Clan leaders are mostly respected by community.

Women's participation in conflict resolution; siinqee's (stick) importance and peace building. In the culture of Arsi Oromo siinqee is special for the women who are married. Specially according to the Gada system this siinqee (stick) is given to a young girl on the day of marriage it is like giving power to defend her right. It is because of siinqee the women practice her right. Arsi Oromo is traditionally male dominant family all the decision maker of family is on the hand of husband. Those woman's who are married based on Siinqee, like kadhacha marriage based on the agreement of the two families, she has full rights to enjoy her privileges under Siinqee. Siinqee is a special stick; a woman who married will receive on her wedding day. Siinqee (stick) is given to a woman who married in order to protect her rights and others right (Deressa, 2002).

2.2.3 Jarsumma (indigenous conflict resolution) in Gada system is way to peace building among Arsi Oromo youth.

Arsi Oromo Jarsumma or indigenous conflict resolution is one of the ways of restoring peace which has been disturbed by conflict and violence within community, especially among the youth. To maintain peace starting from the grass root or form locally solution is most of time effective in the context of the conflict resolution. Jarsumma among Arsi Oromo is one of long-standing system to restore peace (Mamo, 2017). According to Mamo (2017), Gada systems is peace by itself. Peace building and peace making is the core value of Jarsumma among Arsi Oromo. Therefore, Gada system assists the elders to promote peace and maintain through Jarsumma. In the Arsi Oromo Gada system all the members of the community were actively participated in promotion and maintenance of peace.

Among Arsi Oromo peace-making or peace building were practiced by different ways; jarsumma elder's council, mediators are selected from members of community their main work will be investigation of based on the truth finding and to reach right decision for the issue or conflicts the elders selected (Mamo,2017). Mediators have important role in finding truth and promotion of healthy relationship among the youth, parents in all community which they represent. It helps to strengthen the social cohesion of the people. The elders use compensation, to prevail justice among the community. The elders use restorative justice to heal the victim parties in socially and psychologically. To bring the mutual relationships of the two conflict parties, to reintegrated and strengthen relationships will be central role of Gada system.

The cultural way of indigenous conflict resolution (Jarsumma) in Arsi Oromo are: the community elders, religious leaders, social gathering and ceremonies, compensations. Abba Gada is another name of Abba Boku. Abba dula (the defense minister) one of the leading man in Gada government system. He is a leader of qundala (army) elected by the community of Arsi Oromo. His main responsibility is to help Abba Boku, especially, at the time of conflict, violence and war. Gada system still helps to maintain peace among the young people and transmitting knowledge and ritual practice to generation. (Jalata, 2010).

The community elders (Jarsotta)**:** The community elders examine all the problems of conflict and violence and then they will lead to decision-making process. This people are well known by conflict resolution and the community or the society trust them. The elders and clan leaders are considered to be community agents to strengthen peaceful coexistence among the society. Whenever there is conflict it is the responsibility of elders or clan leaders (third Party) neutral party to intervene to stop the violence or the war. If the elders or the clan leader does not intervene then the community considered him as irresponsible leader. The offender or in the case of death of people; the killer will ask the place to stay, otherwise the opposition parties will come and revenge them. Two respected elders from each party will be elected because they are responsible to convincing their own group not to take revenge. They will calm the war back to the normal condition the community at the same time they follow the case closely.

 The strong side of decision-making process regardless of tribe, family, religion, or the life status of poor or rich is the identity of elders. They are not easily corrupted. The community also accept whether it is right or wrong it is always right what the elders (jarsotta) decided. But this is not acceptable now a day among the community because of the modern system that is court. In the court case the decision will be given according to the witness then followed by compensation. People they are going to the court system, sometimes the court judges refer to the cultural conflict resolution and will give also for the elders the case they will sign and take the case and they will report in written report form to the court. The offender parties will live in exile till the clan will finish the gumaa or compensation process he will not seen in the society. If the man who killed another seen before compensation process or the process of peace building that will be shame for the lost parties it is taken as if carless for the death of that man or woman. The elders emphasize the interests of conflicting parties in their decision-making process (Muchie and Bayeh, 2015).

The elders examine the root cause of the problem. They act as mediators everything they speak and decide in open not in secret. The challenge here is the elders are sometimes corrupted by different things. For example: Those who has big clan the truth will be given to them, simply because the elders (Jarsota) afraid of tribe or respect. The other example is those who are well economically will be the winner. The truth here is covered by wealth and clan. Elders monitor act as mediators operation in open assembly not secretary (Muchie and Bayeh, 2015). Now a day this brings behavioral, cultural social change, among the society. At the same time remain hostility among elders or (Jarsota) in Arsi Oromo. This is where the challenge starts in peace building. The fact is that most of the conflict solvers are poor in economic status pushes them to involve in such immoral activities.

Religious leaders (Fathers): It is the duties of the religious leaders to teach society about love and conflict how it harms the generation, how it harms the economy at the end how we separate from the love of God. Religious leaders are trusted by the society that they stand for truth. Therefore, the society almost in everywhere in Ethiopia give value for their own religious leaders. It would be practically impossible to maintain any human relationship without forgiveness (Owor, 2019). In the life of human being forgiveness is very important to have good relationship among the community members. It is the way we restart and new life. The religious leaders emphasized on the forgiveness because God is related to forgiveness. The society consider religions leaders are those who can act and represents on behalf of the will of God and who could argue for truth. In the society no one expects them to speak false because they are God's representatives who are respected, trusted and have got high position by the society (Muchie and Bayeh, 2015).

Compensation or Gumaa; In the culture of Arsi Oromo compensation is common specially in conflict resolution (jarsumma). The aim of the compensation or Gumaa is to bring back the social moral and emotional psychological values which are damaged at the time of conflict (Muchiew and Bayeh, 2015). The main thing in this system is not to judging the past but to settle sustainable peace building for the future social life of the generation. It is also to recover the victim parties from agony. The focus is to create or to restore the relationship and reconciliation between the two parties. The aim is to make the conflict resolution meaningful, fruitful and overall sustainable for the society. In these Gumaa system elders and clan leaders; are the leaders of the ceremony. Gumaa or Compensation is a sign of reestablishment of community relationships and reunification of offenders into their communities and to victim parties (Muchie and Bayeh, 2015).

3. Research Methodology

Studying the role of Gada in peace building requires understanding the past and establishes the connection between, present and the future. Therefore; the study focused in secondary source of the role of Gada in peace building among the youth of Arsi Oromo. The general literature on peace building is focuses the current condition of peace building in relevance to young generation.

4. Discussions and Conclusion

Based on reviewed literature, the role of Gada system in playing critical role in peace building among youth of Arsi Oromo in West Arsi Zone of Ethiopia. In Ethiopia, youth in Gada system activity participated in peace building through the activities of, marriage ceremonies, indigenous conflict resolution or Jarsumma, and shaping the moral behaviors of themselves. Gada system is way of building relationship and reconciliation. These activities meant to preserve peace among the youth for generations. The study concludes that the involvement of Gada system among the youth in peace building is way of saving the whole generation.

Based on the reviewed literature, the community must actively involve to teach their children's how to avoid conflict and embrace peace. The youth are important agents and actors in peace building process in west Arsi Zone Ethiopia. As actors, youth played significant roles as conflict transformers in actively participating or cooperating with elders of the community. The community leaders and peace actors play and important role in conflict resolution, marriage ceremony and shaping the moral behaviors of young people. The participation of youth in various activities of peace most of time is invisible to community.

Based on the studies, there must be change in attitude and behavior among the youth, and must fully participate in peace building process. The majorities of youth were perpetrators and at the same time others were victims of conflict and violence. Peace and reconciliation among Arsi Oromo linked with their individual motives and interests to their socio-economic agendas. Many times, youth involvement in inter-communal conflict in the context of political marginalization largely ends recognitions. The literature on other side emphasized the Gada system youth contribution to peace building.

Based on the findings, there is a high role of Gada system contributing for sustainable peace building. The district of West Arsi Zone and Oromia regional state must preserve or keep the culture of Gada among the society. The accountability of having institutions, involving the youth

themselves, by giving training for them informal and formal way in preventing the causes of conflict and violence from youth and community. Therefore, both Gada leaders with the governoement officials should work together to prevail peace building among the youth of Arsi Oromo.

5. Recommendation

Gada system is welcoming and favorable for conflict management, and peace building indigenous source of development. Gada gives responsibilities according to age. Gada is complete establishment for development and governance among Arsi Oromo. The policy makers must protect indigenous knowledge together with all concerned people and institutions. The regional system has to give full attention to Gada system and youth to keep the moral behaviors and marriage tradition to next generation. Gada movement in collaboration with rich experienced and preserving and protect heritages. The govermnet should strengthen the institutions those who are working on heritage. The region mobilizes and give awareness to Arsi Oromo youth to preserve Gada system.

Based on the finding of the study, the study recommends going forward, it would be important to have local institutions which helps Gada system and peace building among the young people. Increasing the number of training for youth in Gada and peace building will promote Gada itself contribute to peace. West Arsi Zone official should work hand in hand with the region state officials and in national level to strength the culture of peace building.

Information sharing having documentation, regional training monitoring and reporting on the progress how much the youth understood Gada and the positive impact of Gada on the youth. The study recommends to have capacity building plans for the youth on Gada system and peace building. To have national plan and regional level program with coordinating together with community because they are the one who keeps the culture for generations. Increasing the numbers of youth who are trained in Gada system and peace building.

The study suggests, the government should involve women and young people, they might not send their children for conflict and violence (to kill others). The findings identified the need and concerns of youth to have established organization with relation of political leaders increase representation of youth to encourage and participate in peace process.

Finally, the study recommends the leaders or government of Ethiopia to have agreement in national level peace contrast and commitments. This includes coordination of the local NGO,

international NGO, and community at large. At the end this will full assist to restore peace in civil community by having regular reviews with evaluation, which helps to attain inclusive and peaceful society.

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