International Institute of Social Studies

Traditional conflict resolution mechanism for blood feuds in rural community of Mertulemariam district, Northwest Ethiopia: Conflict transformation perspectives.

A Research Paper by:
Anbesaw Abebe

in partial fulfilment of the requirements for obtaining the degree of
MASTER OF ARTS IN DEVELOPMENT STUDIES

Major:
**Human Rights, Gender, and Conflict Studies:
Social Justice Perspectives**
(SJP)

Supervisor: Dr. Shyamika Jayasundara

Smits

Second Reader: Xander Creed and Dr. Bilge Sahin.

The Hague, Netherlands

March, 2024

Inquiries:

International Institute of Social Studies
P.O. Box 29776
2502 LT The Hague
The Netherlands

t:	+31 70 426 0460
e:	info@iss.nl
w:	www.iss.nl
fb:	http://www.facebook.com/iss.nl
twitter:	@issnl

Location:

Kortenaerkade 12
2518 AX The Hague
The Netherlands

Acknowledgement

First of all, I would like to express my deepest gratitude for my supervisor Shyamika Jayasundara-Smits for her invaluable support and guidance in the process of completing my thesis. Her expertise and feedback have played a vital role in shaping the outcome of this academic work. I want to say thank you for the second reader Xander Creed for his guidance, feedback and encouragement all through the research process. his expertise and insights have been greatly useful in the formation of this study.

I would also like to thank my friends who stood by me during this challenging time. When things were difficult, they provided words of encouragement and inspiration that really helped.

Additionally, I am thankful for all the respondents who participated in my research. This study has been enriched by their willingness to share their experiences and insights.

I am really grateful for all mentioned above who supported and assisted me. Without their help, this research would not have been possible at all.

Table of Contents

Operational definition

Guma: The meat of sheep shared by the victim family and the offender during the reconciliation process

Musho: The poem expressed in the mourning ceremony

Shimaglie: The selected elders who are responsible to settle the dispute

Shimglna: The process of reconciliation

Tella: Local homemade beer served during the reconciliation process

Woreda: It is an administrative division of Ethiopia (managed by a local government), equivalent to a district.

Abstract

Family blood feud is a serious criminal act that has resulted in the loss of many lives in mertulemariam district. Shimglna as a one way of traditional conflict resolution mechanism has played a vital role in reconciling feuding parties. However, their role in terms of transforming the blood feuds has not been adequately studied so far. This study is conducted to fill the existing gap. To meet the research objectives, the study has employed qualitative approach with exploratory case study design. In mertulemariam district, Shimglna commonly resolves family blood feud which are caused by conflicts that are related to resources, musho/mourning ceremony, intoxication and insult. There are two phases of blood feud reconciliation process in mertulemariam district. The first phase is carried out before the offender discharged from prison to prevent counter revenges from the victim's family side. The second phase is conducted after the offender has been released from prison to dry revitalization of family blood feud between clashing families. The finding of this study revealed that, despite finding temporary solution for the feuding family, Shimglna failed to transform blood feud, permanently address the root causes of blood feud and maintain sustainable peace.

Key Terms: Family blood feud, Shimglna, elders, indigenous conflict resolution, conflict transformation

Chapter 1. Introduction

1.1 Context

Traditional Conflict resolution mechanisms are deeply embedded in Ethiopia's various ethnic groups and developed from long-standing customs that governed interpersonal interactions in society despite intervention by the central government in different times. "Customary dispute settlement institutions and norms have been in existence for perhaps as long as the communities themselves and certainly long before the formal state laws and institutions were created and applied to these communities" (Getachew, 2020:44).

Before the emergence of modern laws, state-centered customary law has been presented an obstacle to community-based indigenous conflict resolution mechanisms or customary law (Pankhurst and Getachew, 2008:68). For example, Fewuse Menfesawi (the spiritual cure) was applied as a law in both civil and criminal cases. However, Fitha Negest (justice of the kings), which was imported from the Coptic church of Alaxandria and had both secular and Christian religious norms, later replaced it (Epple and Assefa, 2010:16).

Epple and Assefa, (2020:39) remarked that, the emperors stated in the preamble of their first decree that the custom of every locality should be respected and that cases were to be adjudicated according to the local customary law despite the practical intervention to undermine it.

With the coming of Emperor Haile Selassie to power in 1930, the drafting of the first constitution in 1931, and most significantly, the revision of the constitution in 1955, Ethiopia began a politically motivated modernization of its legal system. These ancient systems, however, have been significantly impacted and perverted with the creation of the modern Ethiopian Empire as a result of top-down imposition and other associated circumstances (Yntiso, 2014:29).

Due to the country's a state-centric modern judicial system, indigenous conflict resolution processes have historically been disregarded or not given much attention (Gebereyesus, 2014:102).

Similar to the constitutions of Haile Selassie I, indigenous conflict resolution mechanisms were disregarded, with the exception of modest adjustments to provide for religious and ethnic concerns as stated in the derg constitution (Getachew, 2020:44). The position of indigenous laws and institutions deteriorated during the Dergue because of communist ideology's strong preference for uniformity of law and centralized institutions, which led to a deliberate

suppression of the operation of indigenous laws, according to Getachew (2020:47). According to Pankhurst and Getachew (2008:34), the state's ability to exert unprecedented control over society through peasant and neighborhood associations tends to strangle the local judicial institutions.

Similarly, article 34(5) of the current Constitution (1995) embodied recognition of the jurisdiction of customary and religious laws and courts in family and personal matters while they are still used on the ground to address criminal problems. Especially in rural regions, the constitution fails to correct past mistakes and fails to give the customary dispute resolution mechanisms legal recognition in criminal matters (Endalew, 2014:126). Apart from this, in many parts of the country, customary dispute resolution methods are still being practised to settle a variety of criminal cases, from minor offenses to serious crimes like murder as well as inter-ethnic and inter-religious conflicts (Mengstie, 2022: 245).

According to numerous empirical studies (e.g., Assefa, 2011; Abebe, 2016; Abraham, 2019; Abrha, 2017; Alemie & Mandefro, 2018; Endalcachew et al., 2015; Mohammed et al., 2017; Muchie & Bayeh, 2015), among the country's different ethnic groups have shown that Ethiopian customary conflict resolution systems are closely tied to local belief systems, norms, and values; based on trust among members of the community.

Additionally, a number of research (Abebe et al., 2015; Abraham, 2019; Abraham & Getachew, 2014; Mekonnen, 2016) show that Ethiopian traditional conflict resolution traditions also include the execution of rituals during reconciliation, particularly in serious situations like homicide. Pankrust and Getachew (2008) note that the legitimacy and appropriateness, accessibility, timeliness, limited cost, restorative capacity, emphasis on the psycho-social and spiritual dimension of conflict transformation, participatory procedures, enforceable community-based sanctions, avoidance of coercive measures, and promotion of community cohesion are the strengths of traditional conflict resolution systems in Ethiopia.

Traditional conflict resolution mechanism in Amhara region/Shimglna has been used to manage conflicts in Ethiopia from ancient times, both when there was no governmental legal system in place and now, when there is (Pankhurst and Getachew, 2008). They asserted that Shimglna has been practiced since the beginning of time based on his research in Gondar, despite the fact that there is no written record of how or when it was first introduced. Some scholars related the history of traditional conflict resolution mechanism with the existence of banditry in the country. For instance, Jejaw (2011) asserted that banditry is shown as a

prevalent activity in the Amhara regional state and its higher social standing. To be a bandit, one must protest the local administration and exact vengeance on one's killer. He went on to explain that most killers become bandits in order to exact blood vengeance and that people admire them for being brave and willing to risk their lives for the sake of personal honor. "In Ethiopia, political instability has been a norm rather than an exception during a change of regimes that have been accompanied by high infiltrations of arms within the communities. This created fertile ground for the incidence of blood feud" (Anteneh et al, 2022:372).

Few individuals who began their careers as highway brigands were able to win the favor of the local populace and take the helm of local uprisings against oppression and bad administration. Shiftas (bandits) not only won the sympathy of the local populace, but also occasionally succeeded in catching the state's attention and obtaining government positions (Gebeyehu 2012). Specifically, in the study area, there has been a long history of banditry and practice of blood feud which is still taking place at an alarming rate.

1.2 Research Problem Statement:

The research deals with conflict resolution mechanisms applied to blood feuds in mertulemariam district.

"Blood feud is a very serious human act involving the murder of the former murderer, and his relatives by the victim's family" (Yimer, 2020:120). Blood feud is a common practice in many parts of the world especially in rural areas of Afghanistan, Albania, Kosovo and Greece (Sunday Telegraph, 2007; Barfield, 2003). Blood feuds in Albania have been a long-standing custom for generations which were once thought to be a valid form of justice and were frequently employed to settle disagreements between families or clans but now outlawed and condemned by the Albanian government, although they remain a problem in some sections of the country (Mece, 2017:28-30). According to Barfield (2008) Blood feuds have a long history in many parts of Afghanistan, especially in rural areas where traditional tribal and cultural traditions still prevail. Blood feuds have also been chronicled in many other places of the world. For many years, blood feuds have plagued the southern regions of Calabria and Sicily in Italy (Dean, 1997).

Blood feuds are also common in several African countries. Blood feuds are a long-standing custom in Somalia and continue to be a concern today which are frequently the consequence of disputes over resources, territory, or family honor, and they can end in a large number of deaths and injuries (Haji-Abdi, 2013). Moreover, various ethnic groups in Nigeria have a long

history of blood feuds that have resulted in numerous deaths throughout the years (Eze et al., 2020). According to the author, conflicts over land, cattle, or family honor are common causes of these conflicts, which can lead to long-standing rivalries and ongoing violence. Blood feud is one of the most widely stated reasons of violence and warfare in tribal societies in Africa, including Ethiopia, however it is typically resolved via traditional conflict resolution procedures (Bahta, 2014).

Violent conflict in Ethiopia has been a longstanding problem mostly resulted from homicide, political violence, domestic violence, gender-based violence and the like (Donovan & Assefa, 2003). Similarly, Jejaw (2001) explains that lack of education, poverty, political instability and cultural norms are significant contributors to violence in Ethiopia. Currently Ethiopia, a country known for its rich cultural heritage and historical significance of customary law, is facing with an alarming wave of violence across various regions (Kumilachew et al., 2021). According to Yimer (2020), among this violence, blood feud in Ethiopia is the most commonly practiced violent act which are still at alarming stage that needs to be emphasized by the concerned bodies in the country

Almost all ethnic groups in Ethiopia practice blood feud as part of their custom for a long period of time which. It takes the lives of significant number of people every year (Genet, 2021). According to Kumilachew et al. (2021) "Blood feuds have been practiced in Ethiopia, in the Amhara, Tigray and other regions" (P.359).

According to Donovan and Assefa (2003:519-520) blood feud or revenge killing is still at alarming stage in most parts of Amhara region which has been practiced for centuries. "Blood feud is severe a common and well-known problem of all Woredas, though the numbers of causalities and incidences are different" (Yimer, 2020:121). As mertulemariam is one of the districts of Amhara region, significant number of people are being killed due to blood feud regardless of the existence of traditional conflict resolution mechanism(Shimglna). Revenge and retaliation are the key motivators of the blood feud in Mertulemariam, when members of one family attempt to extract retribution for the harm or death inflicted upon a member of their own by a member of another family. The dispute is frequently carried down from one generation to the next, and it is thought that the only way to restore the family's respect and dignity is through revenge. Innocent individuals have been killed in the crossfire of this blood war, which has had disastrous consequences. Numerous families have been uprooted as a result

of the frequent violence, leaving them without access to food, housing, and other basics of life (East Gojjam police report, 20215-2020).

The practice of Blood feuds, which are mostly caused by issues related with land, resources, and family honor, are a devastating issue in Ethiopia in general and in Amhara region in particular. In Amhara region, such issues have so far been resolved through the use of traditional conflict resolution mechanisms that are based on cultural norms and customs. This mechanisms are called Erq and Shimglna of which the former mechanisms commences when three to five selected priests from Ethiopian orthodox church takes the case to mediate the offender with family of victims through mediation whereas the latter commences when three to five well-respected members of the community takes the case and makes decision through public hearing and testimony (Donovan and Assefa, 2003:519-520) "However, regardless of their wider popular acceptance throughout the country, indigenous conflict resolution mechanisms have been marginalized since the 1950s and 1960s when the imperial regime was engaged in the extensive codification and overhaul of the existing laws with the aim of unifying and modernizing the laws" (Alemie and Mandefro, 2018:2). The role of traditional conflict resolution is still questionable as it failed to transform the practice of blood feud in rural area of mertulemariam. Blood feuds between several families, which have frequently resulted in bloodshed and fatalities, are a big problem that Mertulemariam is currently facing every day. The blood feud, which has been going on for several years, is deeply embedded in the community's culture and history, and it has significantly hindered peace and progress in the area.

The blood feud has not been ended despite numerous attempts by the local resolution mechanisms like Shimglna and community leaders. Finding a long-lasting solution to the issue has proven to be difficult because of the lack of trust and rooted hostility between the various families involved (Ambie, 2011).

Generally, blood feud in Mertulemariam is a serious issue that requires immediate action. The ongoing violence and casualties have an impact not just on the immediate neighborhood but also on the stability and growth of the entire region. In this regard Kumilachew et al. (2021) explains how blood feuds disturb social order and can create a fearful and uncertain environment in impacted communities which might give rise to a breakdown of law and order, making it difficult for individuals to go about their everyday lives and businesses to function successfully. Due to this reason, conducting research on it in relation to conflict transformation

perspectives can unpack the causes for the existence of blood feud, challenges of Shimglna in addressing blood feud, and it can also answer the fundamental question why blood feud is still prevalent in the study area.

Although there are many studies on traditional conflict management on other types of conflicts, it is rare to get any studies on traditional conflict management on Blood feuds, where the practice is widespread. Undertaking such an investigation is important to respond to the research objectives including assessment of the root causes of blood feud, strength and weaknesses of traditional conflict resolution mechanism in resolving blood feud in the study area.

When it comes to Ethiopia, the scholarly attention is mostly retained at the national and regional level and around the notion of 'ethnic conflict'. Therefore, blood feuds that is a common place among these groups, which also feeds into the larger cycles of ethnic violence remains under studied. Therefore, studying blood feud can also help shedding light on embeddedness of violence in the society and various mechanisms, including indigenous mechanisms and their roles in perpetuating or settlement of violent conflicts at micro, meso and macro levels.

In addition, there is no adequate and updated study that is conducted on the role of traditional mechanisms in handling family blood feud in Amhara region as well as in study area in terms of conflict transformation perspective. Thus, this paper can fill this gap by exploring Traditional conflict resolution mechanism (Shimglna) for blood feuds in rural community of Mertulemariam district, north-west Ethiopia.

1.3. Research Questions

How do the traditional CRM/Shimglna address the blood feuds in mertulemariam district?
Research sub questions

1. Why are blood feuds so prevalent in the study area and how do they impact on regional peace?
2. How do various conflict resolution mechanisms practiced in Ethiopia attempt to address blood feuds?
3. How traditional conflict mechanisms/Shimglna are limited in addressing blood feuds?

1.4. Motivation, Methodology, and Data Collection Methods

This research used Phenomenological approach for its qualitative method which involves investigating the phenomena by looking towards the people's lived experiences (Williams, 2021). In this regard this approach enabled to understand the phenomena from the viewpoints of the research participants without considering the previous assumption, experience and knowledge of the researcher. Hence, the study is conducted using a qualitative technique. According to Yegedis (1998), qualitative research designs aim to comprehend human experiences from the viewpoint of those who have experienced them. Qualitative research investigates people's attitudes, behaviors, and experiences. Additionally, it makes an effort to elicit an in-depth response from study participants (Dawson, 2009). Hence qualitative technique enabled the research to comprehend and investigate the traditional means through which people in the study area settle and manage family blood feuds. employing qualitative technique enabled to examine the strength and weakness of traditional conflict resolution mechanisms in rural area of mertulemariam, and assess the root causes of family blood feuds. using a qualitative method is crucial to gathering sufficient data through key informant interviews and document analysis. primary data is collected from various concerned bodies like local elders, security officers and victims in order to get first insight information. In order to respond to the research questions and critically analyze it in line with various conceptual and theoretical frameworks, the study encompasses all involved stakeholders in traditional conflict resolution mechanisms, named as "Shimglna", in mertulemariam district of rural area.

Mertulemariam district is one of the districts of East Gojjam zone of Amhara region, North Central Ethiopia. Based on the Central Statistical Agency of Ethiopia (CSA) 2007 national census, Mertulemariam district has a total population of 133,855, of which 66,139 are males and 67,716 are women; 12,259 or 9.16% live in urban areas whereas the remaining majority proportion of the population which accounts 121,596 or 90.84% lives in rural areas. 99.94% of the inhabitants in the district belongs to Amhara ethnic groups. in terms of religion 98.1% of residents are Ethiopian Orthodox Christians and 1.8% are Muslims (CSA, 2007).

Key informant interviews

It is a tool for gathering information from a broad range of sources, including experts, professionals, local leaders, and residents who have firsthand knowledge of the concerns mentioned. The interviewees are chosen based on their cultural understanding and previous experience with traditional methods of resolving disputes. The study implemented this tool to investigate the study's objectives, including the factors that contribute to family blood feuds, role of traditional resolution mechanism for blood feud, and the difficulties they have in carrying out their duties. In order to evaluate these variables in the study area, informants including local elders/shemagellies, police, militia officers, and religious leaders were involved. The interview schedules were flexible enough to incorporate both open-ended and closed-ended questions to gather in-depth data and provide a thorough comprehension of the topic at hand. Additionally, translation of the interview guide question was done during the interview into the language that the participants could understand the best.

Secondary data

In addition to the primary data, online and printed journals, newspapers and archives which are related with the issue of blood feuds as well as traditional conflict resolution mechanisms was used as a source of secondary data. Both published and unpublished materials written in local (Amharic) and English language was used in order to support the primary data. Most of the literature used for the research was from 2000 onwards.

1.5. Justification of the Research

This study is timely and very important since the issue of blood feud is concerning and many people are being killed in almost all parts of Amhara region (Kumilachew et al. (2021). The culture of practicing blood feud in the study area is the chronic problem which hinders peace and development of the area. Conducting research on the issue can enable better understanding of the historical and cultural aspects that contribute to the persistence of this practice by studying blood feud in the mertulemariam district. Additionally, it can examine the effects that blood feuds have on families, communities, and the economy, as well as the results of efforts to stop or eradicate this practice.

Additionally, studies on blood feuds can provide insight into the more general problem of conflict resolution and peacebuilding in Ethiopia and in the study area in particular.

Various literatures clearly advocate the importance of traditional mechanisms in resolving different types of conflict in many parts of the world. for example, Barfield (2003) explains how local mechanism is dominant in resolving conflict over legal judicial system in Afghanistan. In Rwanda 'gacaca' is widely implemented as most people give priority for the traditional mechanisms which is playing significant role in terms of settling disputes (Clark, 2007). Another local mechanism which is praised in Uganda as the sustainable ways of managing different types of conflict existed in different time in the country is 'mato oput (Bako, 2009).'Ubuntu', which is also a successful vision of a peacemaking institution in South Africa, is another African traditional institution of this kind. Ubuntu, as an indigenous conflict prevention and resolution concept, has the responsibility to admit wrongdoing, display of regret and forgiveness, providing compensation or reparation for reconciliation of any sorts of conflict between warring parties in societies, according to Gade (2011). In Ethiopian context there are various traditional conflict resolution mechanisms of different ethnic groups that are effective in resolving different conflicts in the country including Gedda, Erq, Shimglna and Demadraki (Getachew and Pankhrust, 2008). regardless of the existence of various traditional conflict resolution in various parts of the world in general and in the study area in particular, violent conflicts like blood feud are still prevalence in the study area since these local mechanisms gives attention on resolving conflict than addressing the root causes of the problem.

1.6 The Scope and limitation of your Research, and possible practical problems

This is a single case study with a limited geographic reach, hence the results may not be applicable to other regions with conflicts of similar nature but with different mechanisms of operation. The study focus is on the traditional conflict resolution mechanisms used to settle blood feuds in northwest Ethiopia's rural Mertulemariam district. This involves investigating the areas blood feud cultural, social, and historical backgrounds as well as the customary means by which these conflicts are settled. In order to find sustainable resolutions to conflicts, the study will also look into conflict transformation views, which focus on locating and treating their underlying causes. Geographically, the study focuses on the Mertulemariam district, while its thematic focus is on blood feuds, traditional conflict resolution methods, and conflict transformation.

The possible practical problem was the accessibility of the victims and defenders for the interview as some of them feel insecure and needs protection. Moreover, they were

uncomfortable to be recorded or to take photo of them. The researcher has used all possible ways, such as making use of a research assistant who can reach the affected communities easily through existing community network, making the identity of the interviewee anonymous and contacting them earlier to get their consent.

1.7. Ethical Choice, positionality and relevance

The primary thing that the research should take into account while gathering data is getting consent from the respondents. Hence the consent of the people who are supposed to be interviewed needs to be respected. The data which was gathered through interview is fully analyzed without positioning myself in the final finding. In addition, the researcher gave the respondents a thorough explanation of the investigation's goals and the significance of the truthful data they contributed to the study's accomplishment. Additionally, this research is adhered to all ISS research guidelines, safety and security measures to ensure safety of the interviewees.

As person who grow up in the study area having high attachment with customary mechanisms and strong opposition to the practice of blood feud, I definitely have some bias and positions with regarding to interpretation and analysis of data. I believe that the traditional ways of resolving conflict are still the best ways of handling conflict in the area as it focuses on reconciliation than punishing the perpetrator. In terms of the practice of blood feud in the study area, I imagine that this practice needs to be altered through all possible ways since it is one of the worst traditions in my community in my view. Hence, I acknowledge that my experience and interest might affect collection and interpretation of data.

 As it is obvious that conflict now a days is the biggest agenda in every development related academics and international meetings as well. Conducting research related with conflict is relevant for social justice perspective (SJP) major in particular and development studies in general. Since the main focus of this research is among various type of conflict (blood feud), it is relevant for one of the pillars of development which is conflict studies. Besides the legitimacy of international law and liberal peace is becoming questionable because of the fact that it does not fit with every tradition of various nations. as a result, giving attention to the traditional ways of handling conflict and building peace is reasonable.

1.8 Original Contribution

The national level ethnic groups conflicts are receiving a lot of attention and studied extensively as well. But violent community conflicts like blood feuds are understudied and the ones that do so have quite some limitations. But all violences are connected, hence understanding blood feuds and traditional mechanisms that deal with them can be helpful understanding these conflicts in their own rights and their connections. numerous studies have been done on Ethiopia's indigenous conflict resolution methods, particularly in the Amhara region. For instance, Abreham (2021) conducted study in Awi society, Bamilak (2013) in Semada woreda, Kelemwork (2011) in the Afar community, Biruk and Jira (2008) in Harar, Dejen (2007) in Woliso Oromo, Netsanet (2006) in southern wollo, Assefa, (2005) in Oromia, and so on. These studies show how indigenous conflict resolution techniques help to resolve political, economic, and social issues, either directly or indirectly. The severity of familial blood feuds and their control through indigenous conflict resolution and management systems, however, were not taken into account. There is one study conducted in south wollo by Ayalew yimer (2020) entitled "Healing Wounds and Blood Feuds in Exploring Ethiopia the Role of Dem Adraqi Elders in Rural South Wollo Zone of Amhara Regional State" which is somehow related with this study but this researcher focused on the socio-economic consequences of blood feud in the south wollo community. However, his work did not properly address the root causes of blood feud in the study area. Moreover, he does not consider conflict transformation perspectives which takes a long-term view of the conflicts and a non-linear path of explaining conflicts, which I find most useful to understand the blood feuds as a unique type of conflict with such properties, in to account in order to analyze the data he gathered from different sources. Hence this paper can address the root cause of blood feud and challenges of settling it using conflict transformation perspectives which could make new contribution in the relevant studies.

Chapter 2. literature review

This chapter is a theoretical reflection of the literature written on key aspects relevant for this study. It presents a theoretical and conceptual review of empirical literature about the role of Shimglna in addressing blood feud. The first parts of the chapter review the theoretical perspectives or foundational theories related with the study. The second parts of the chapter deal with conceptualization of conflict/ blood feud, cause of conflict, conflict resolution and traditional conflict management mechanisms.

2.1. Theorization of concepts

Violence

According to Arendt (1969) The fundamental core of violent action is governed by the question of means and ends, whose main feature, when applied to human affairs, has always been that the end is in risk of being overwhelmed by the means that it both justifies and requires. Besides she advocates that power does not always lead to violence rather it is lack of power which resort people to be engaged in violent means of achieving something. A person who fails to seek his or her goal through peaceful or reasonable means may use violence as an alternative way. "large-scale violence is often not economic or criminal in nature, and can have profound political roots and implications, whether it is the result of such things as land disputes (e.g. grazing and water rights) between different groups; the actions of political factions or leaders establishing and arming militias; the creation of community self-defense forces (either by the state or the communities themselves); the work of paramilitaries and death squads operating in parallel to state forces; or criminal gangs that have infiltrated or corrupted state security institutions" Krause(2009: 346). Accordingly, violence is often rooted in structural in equalities and power imbalance in a given society. Galtung (1990) in his article entitled "cultural violence", clearly explains how violence is structured and institutionalized in a society which can be expressed in direct or structural violence. He insisted that we used our culture, religion, norms and values in order to legitimize and endorse our violent actions. He mentioned the case of vendetta and how it is being practiced and institutionalized in various society and how the people justified it. cultural violence which is used to legitimize social injustice and power imbalance is interconnected with direct and structural violence and they together form violence triangle. Hence to address the issue of violence Galtung recommended to transform harmful cultural practices of the society and develop dialogue as well as empathy. In order to analyze the situation of blood feud in mertulemariam, looking into the above mentioned aspects in the

theories of violence and their critical analysis towards the prominent reason for the existence of violent actions like blood feud is very crucial.

Justice

In his book of eye for an eye William Miller (2006) critically analyzes the idea of revenge and its relationship with justice. According to the author, revenge is deeply rooted in the desire of the people for justice despite the fact that it can lead to protracted violence and injustice. Revenge can also be used for positive function in a society as it can discourage other people in engaging in similar violence (Miller, 2006). Giving attention to Rehabilitation and reconciliation than revenge is the best way to maintain justice since revenge leads to chaos. Miller stresses that Talion code is the foundation for revenge culture which have been exercised in terms of honor and body price and it is widely practiced in Hammurabi code and biblical code. Accordingly, retaliation needs to affirm social order and promote respect for people and should not be a trivial way of causing pain. He insists that the current retributive justice system is just a repetition of talion code. "We are not as smart now as we were when people worried more about their honor than about their pleasure" (Miller, 2006, p. 202). In line with this, Maruna (2014), claimed that retributive justice which focuses on retaliation is a dominant western liberal tradition of justice whereas restorative justice aimed at rebuilding and restoring relationship which are rooted from ancient society native culture and religion.

In order to combine retributive and restorative justice, taking indigenous mechanisms of conflict resolution into account may be considered as complementary and very indispensable. This transformative process must be grounded in recognition of the particular cultural and conflict context and effective civil society participation for it to be sustainable.

Conflict transformation

In this study, I have applied CT perspectives to examine the role of traditional mechanisms in blood feud in rural area of mertulemariam district of Amhara region in northwest part of Ethiopia.

From the book chapter written by Lederach (2003) entitled "the past lies before us" it is stressed that the past, the present and future events should not be treated separately to address violent conflict as they are intertwined and cyclical hence according to the author conflict transformation will not be fruitful if we consider it as linear events or if something is missed

from the past. accordingly, the narrative played a significant role in addressing the conflict and simply focusing on the recent events, as it is common in many cases, will not be able to sustainable solution for transforming violent conflict and building peace.

In his book Little Book of Conflict Transformation (2003) Lederach defines conflict transformation as the envision and response to the ebb and flow of social conflict as life giving opportunities for creating constructive change processes that minimize violence, increase justice in direct interaction and social structures, and respond to real life problems in human relationships (Lederach, 2003:3). Additionally, he views conflict transformation as engaging in positive change efforts that include and go beyond solving of specific problems. Furthering this argument, Bloch and Schirch (2019) emphasize that conflict transformation offers a platform where nonviolent means, such as discussion, are used to address the roots of conflict and create a just and peaceful society.

Because it admits that conflict is common in interpersonal relationships and that conflict is a force for change, the phrase "conflict transformation" is founded on two verifiable premises and realities and is therefore scientifically sound (Lederach, 2003:2). Since this methodology seeks to promote personal, relational, cultural, and structural transformation in a conflict environment, it offers a distinct and significant vision.

Therefore, conflict transformation theory is a multifaceted constructive process of change initiatives. On the one hand, conflict has an empirical effect on the social dimensions of the personal, relational, cultural, and structural. On the other hand, deliberate interventions must be made in a more transformative manner due to the patterns and dynamics of the causes and effects of conflict (Lederach, 2003:17). He advises applying the idea of reconciliation in terms of interpersonal relationships, which has two different components. On the one hand, it has an emotional and psychological component where past wrongs are acknowledged and future interdependence is explored. On the other hand, it creates a physical setting where the adversarial parties can interact (Lederach 1997:35). Therefore, it is crucial to understand that the core of conflict transformation theory is to change the processes that promote justice and reduce violence in order to create adaptable and helpful responses to human conflict. Despite this, it is noteworthy that the conflict transformation theory can be used to analyze the current blood feud situation in mertulemariam and the numerous intervention strategies that have been used previously. "The immediate issues are rooted in a context—in patterns of relationships and structures, all with a history" (Lederach, 2003:32).

2.2. Current State of Academic Field

According to Mapara (2009) most of current society are still highly dependent and practice traditional ways of resolving conflict in line with the formal legal system in order to address various issues. this traditional justice system or conflict resolution mechanism is highly focused on peace building, creating conducive environment for harmonious relationship and restoring justice (Theresa, 2014). In addition, Endalcachew et al. (2015) explains that this traditional or customary conflict resolution mechanism which is embedded in the norms of the society play a great role in reconciliation and strengthen social bondage. opposite to traditional justice system or conflict resolution mechanism the formal legal system, emphasized on punishing the victims which does not offer for minimization of crime and compensating the victim (Mapara, 2009; Theresa, 2014 and Endalcachew, 2015).

Modern Ethiopian legal system is manifested with legal pluralism consisting of both traditional or indigenous justice system and formal justice system of which the traditional one works based on popular will and the formal one operates through the government (Gebre et al, 2011; Epple and Assefa, 2020). Getachew and Pankrust (2008) and Gebre et al. (2008) pointed that the advantage of traditional or indigenous conflict resolution mechanism over the formal justice system consists of limited cost, the capacity to restore justice, easily accessibility, strength social cohesion and popular will. Despite this Yonas (2012) stresses that regardless of the strength of the traditional justice system, absence of pre-determined uniform laws, incompatible with standard of universal human right, and unequal attention for women and children are the drawbacks.

According to the Collins English Dictionary, a "blood feud" is a protracted, acrimonious disagreement between two or more groups of people, especially familial groups. Members of both groups or families frequently kill or fight with those of the other. Family blood feuds, in particular, are characterized as acts of retaliation and murder committed by two opposing families living in the same neighborhood; although they may be neighbors or friends, they do not share a blood connection (Jejaw, 2011). Family blood feuds are thus described as a protracted cycle of retaliatory vengeances that take place between two or more families.

Blood feud will be evolved when one party believes—accurately or inaccurately—that it has been attacked, insulted, or harmed by the other (Boehm, 1984). The initial retaliation is brought

on by intense resentment, which makes the other party feel equally wronged and spiteful. Consequently, a protracted cycle of retaliatory violence feeds the conflict and can persist for generations, typically involving the original parties' family members and/or associates, and sometimes lead to extremely violent crimes which can be seen as an extreme expansion of social relationships founded on family honor (Boehm ,1984:336).

Blood feuds, according to Bamlak (2013:25), are societal forms of violence that start with a land dispute, adultery, water dispute, insult, and family honor. In conclusion, blood feud is described in this study as an ongoing cycle of violence between two rival families or groups within a society. It started as a means of exacting retribution, punishment, or honor for a member of the victimized group. It primarily has an impact on an individual's, families, and society's psychological, social, and economic well-being.

Conflict management, resolution and transformation have historically been used interchangeably which played a great role in settling the issue of blood feud in different parts of the world. There are ample practical examples where these mechanisms could be able to address conflicts in general and blood feud in particular.

The majority of conflict theorists and practitioners describe them, nonetheless, in different ways.

With the consent of all parties, conflict resolution aims to reduce or eradicate the cause of conflict (Zartman, 1989:8). According to Brock Utne (2001), conflict resolution typically involves the guilty party admitting wrongdoing and leading to reconciliation, which may involve payment or simply forgiveness. In other terms, Diez (2007) describes conflict resolution as the process of resolving the issue based on recognizing conflict 'objectively' and promoting more productive communication techniques. "Resolution often focuses our attention on the presenting problems. Given its emphasis on immediate solutions, it tends to concentrate on the substance and content of the problem" (Lederach, 2003:28).

Tellez (2019) explains about the conflict resolution success in Colombia when the government signed peace agreement with the Revolutionary Armed Forces of Colombia (FARC) in 2016. In addition, Dem adraki which is one of conflict resolution mechanism in rural south Wollo zone of Amhara regional state "usually gives wider services for the community and perform

mediation contract between the disputant parties" which is considered as "the right hand of the local government" (Yimer, 2020 :125).

Conflict management, as opposed to conflict resolution, is reducing the bad effects of conflicts while enhancing their beneficial effects (Rahim, 2002:208). It enhances the constructive effects of conflict while minimizing its negative effects. Namangale (2015) stresses that the UN peace keeping forces as conflict management mechanism are not to the best interests of the people of Congo rather it is deployed for the sake of maintaining the interest of the westerns without taking the norms and local mechanisms of managing conflict. in contrary "vendetta and oath-based conflict management systems plays vital role in making the reconciliation effective and sustaining it by building a strong traditionally acceptable belief in the psychology of the conflicting parties" which was "found to be another effective and efficient indigenous system of conflict management" in Jawi district of north west Ethiopia (Genet, 2021: 26).

Conflict transformation is a concept used in the field of peacebuilding to describe a process where the parties to a conflict actively attempt to change the conflict's structural characteristics with the short-term goal of reducing and preventing violence (Bloomfield and Reilly, 1998:16). Long-term, the process' primary objectives are to develop institutions capable of handling both fresh and ongoing conflicts in non-violent mean. Additionally, conflict management is the constructive and good managing of difference and divergence, according to Bloomfield and Reilly (1998:18).

Contrary to conflict resolution and management perspectives, the paradigm of conflict transformation departs from them by presuming that conflict is a part of human nature and that it can even be useful in driving social change which is reflected in the work of Johan Galtung. According to Galtung (1969), conflicts arise as a result of contradictions in the social structure and take the form of attitudes and behaviors. He contends that because conflicts are inevitable, they can both enhance and undermine the quality of life. The transformative processes that precede the dispute determine whether it has a positive or bad outcome (Galtung 1969). "Conflict transformation centers its attention on the context of relationship patterns" (Lederach, 2003:28). with regarding to conflict transformation approach, to end apartheid and address human right violations, the case of South Africa could be the best example. In line with "It is argued that in South Africa conflict transformation has been especially successful in transforming the political and perception structures, but less successful in transforming the structures of economic conflict" (Auvinen and Kivimäki, 2001).

Chapter 3. Causes for the Prevalence of blood feud

This chapter presents the data about the first objective of the study which is about the prevalence of blood feud in the study area. The data gathered from interviews to investigate the role of Shimglna in settling family blood feuds in mertulemariam district of Amhara region,

Ethiopia is presented and examined in this chapter. Along with exploring the principal research objective of investigating the role of Shimglna in resolving family blood feuds, this study also examined the reasons for the prevalence of blood feud in mertulemariam district.

It talks about the growing causes and the reason for the prevalence of blood feud in the study.

Principal Factors for prevalence of blood feuds

In the part that follows, the sources of conflict are briefly discussed and analyzed in order to better understand the roles that Shimglna plays in resolving family blood feuds in the study area. In the study area, land and water conflicts, funeral customs, intoxication, and insults are the most common causes of family blood feuds.

If we fail to develop a keen understanding of how conflict is generated, we leave ourselves at a loss when dealing with the resulting conflicts. John Paul Lederach developed a multifaceted model of understanding the general causes of conflict. Lederach (1997) contends that conflict emerges from deep-seated structural problems, which are ultimately responsible for producing conflict.

Lederach in his book published in 2005 entitled "The moral imagination: the art and soul of building peace" elaborates about the importance of time in dealing with various types of conflicts. His perspectives emphasized on the connection of the past, present and future where the past played a significant role in shaping the present and future action. Accordingly, acknowledging the interplay between the past, the present and the future is very important in addressing conflict and building peace. Therefore, traditional conflict resolution mechanisms like Shimglna, which focuses only on the present violence or future conflict without properly addressing the historical grievances, traumas and injustices are unlikely to permanently address the conflict and build sustainable peace.

Lederach similarly insisted upon the significance of working through the relational dimensions underpinning conflict. Conflict is best understood as stemming from a process of misunderstanding, miscommunication, and transcendent threat – the more empathy is embedded and the fences deconstructed between them, the more these can be overcome.

Lederach's perspective on the roots of conflict shows us the importance of examining their foundations in structural inequalities and relational dynamics. When we confront these dynamics proactively, we move closer toward more peaceful, just futures.

Resource-Related Conflict

Conflict including blood feud among the communities of mertulemariam district is primarily caused by disputes over natural resources, such as land and water. In actuality, land and water are essential resources for human life and social advancement in cultures. Most rural residents rely on it for their livelihoods. On the other hand, in the study area, land and water are the reasons behind the destruction of life, property, and peaceful relationships between people, families, and the community as a whole. Interviewee 8 explained that a significant portion of family bloodlines in the study area are caused by land-related issues. problems such as inadequate farmed land plot demarcation. According to the district police report, trespassing onto grazing and farming land borders, access to water, and floods in rural areas are the primary causes of 50% of familial blood feud-related killings that occurred in the study area during the five-year period (East Gojjam police report, 2015-2020). Border disputes between landowners who own neighboring farming land frequently result in conflicts. Conflicts arise when either party ploughs the other's land past their shared border. Likewise, interviewee 3 attested to:

> *the families' disagreement over land is one of the factors leading to blood feuds. In one instance, a family's inability to clearly demarcate their farming land between two families causes them to engage in violent blood feuds; in another, competing claims to ownership of farming and grazing land serve as additional catalysts for the creation of family feuds (September 09, 2023).*

In line with this interviewee 6 stated:
> *My uncle's neighbor and he had a falling out over his neighbor's pushing of the demarcation stone and plowing of the property, which led to a confrontation that escalated into violence when my uncle was slain by his neighbor. My father then kills two of the neighbor's brothers in retaliation for his brother's bloodshed that evening. Later our enemy killed my father (September 09, 2023).*

In other cases, according to the interviewee, 8 family blood feuds arose as a result of flooding and water scarcity for agriculture. When monsoon flooding damages agricultural crops during

the harvesting season, two farmers engage in a serious conflict that leads to murder. Water scarcity promotes rivalry among families and groups for access to water for small-scale agriculture in the study region. The argument over water usage and flooding sets off the genesis of a family blood feud (September 26, 2023). According to interviewee 9's explanation, family blood feuds are not only caused by lack of water and land, but also by greed or an excessive desire to own grazing and farming areas and to control the existing resources in order to improve their economic benefits (September 26, 2023).

Resource based conflict is a common issue in society, as individuals and groups frequently compete for limited resources consisting of land, water, and minerals. According to this Conflict transformation perspectives, conflicts arise due to underlying issues along with inequality, power imbalances, and differing hobbies. By addressing these root causes via negotiation, and collaboration, conflicts can be converted into opportunities for wonderful exchange. Resource conflict may be especially tough to cope with, as it frequently entails deeply held beliefs and emotions. However, conflict transformation principle emphasizes the significance of constructing agree with, fostering know-how, and finding collectively beneficial answers. Accordingly, as populations grow and resources become scarcer, tensions can arise between different groups competing for control over these essential assets. Additionally, unequal distribution of resources can exacerbate existing social inequalities and lead to further conflict. Conflict transformation theory emphasizes the importance of addressing root causes of conflict rather than simply treating symptoms. By promoting dialogue, cooperation, and equitable resource management practices, it aims to prevent future conflicts from arising and promote long-term peace and stability. In conclusion, understanding the reasons for resource conflicts is crucial for effective conflict transformation efforts. By addressing underlying issues such as competition over resources and unequal distribution, we can work towards building a more peaceful and sustainable society for all. Ultimately, by way of applying the concepts of conflict transformation idea to resource conflicts, individuals and groups can collectively create sustainable solutions that benefit all parties concerned.

Salih (2004) advocates that the fundamental reason for resource-based conflict in most remote areas are the limits of the institution and government policies. He states that sustainable resource management and equitable distribution of resources are crucial to prevent environment related conflict. Accordingly, policies that can prioritize conservation as well as cooperation than exploitation and competition need to be implemented to promote peace and stability in most the world most unstable regions.

Musho

The custom of mourning ceremonies in the studied area promotes further occurrence of blood feuds. When someone died, communities in the study area urged victim families to pursue counter-blood revenge, both consciously and unconsciously. The majority of responders to this study thought that mourning ceremonies were the growing reason for family blood feuds. According to interviewee 10, a poem about murder during a mourn session inspires the victims' families to seek blood revenge (September 26, 2023). In this regard, interviewee 9 contended that the avenger or retaliator from the victim family, prompted by a local grieving poetry, reacts to counter blood revenge on his blood enemy families. In line with this interviewee 5 has said that:

  When I went to participate in my neighbor's mourning ceremony, one of the participants has mentioned the name of my relatives who was killed a year ago. The participant of the mourning ceremony has said that 'ደምን ሳይመልሱ እየሩ መብላት

መንግስት ቢያስቆመዉ ታድያ ምን አለበት'

The interviewee explained that this musho/mourning poem was directly targeting her loss as the participant was criticizing those who did not revenge the perpetrators by even mentioning the name of his relative who was killed. He said that the poem made him to decide and kill the killer of his relative and latter surrender himself for the security office of the district.

Blood feuds can perpetuate a cycle of violence and retaliation, wherein every act of violence trigger in addition reprisals, making it difficult to interrupt the cycle. According to Lederach (2005) a recurring trend in disputes is the cycle of violence and retaliation, in which each act of violence committed by one party prompts a corresponding act of violence from the other, continuing an upward spiral of violence. It can be challenging to interrupt this pattern, which frequently results in extended conflict, more pain, and growing hostility between the parties. Accordingly, violence and retaliation are a vicious cycle that has troubled societies for many years. Whenever there is conflict, it is often human nature to respond with aggression and violence. This retaliation only serves to escalate the conflict, leading to further violence and destruction. Conflict Transformation Theory emphasizes the need to interrupt this cycle with the aid of selling non-violent means of conflict decision and addressing the underlying causes of violence.

Insulting/ labelling based on class

As Lederach suggests, structural transformation necessitates a shift away from oppressive laws, governments, institutions, and structures toward ones that are more inclusive, democratic, and peaceful. In the process, it's critical to address the societal issues and fundamental causes of conflict that lead to violent and other negative forms of conflict resolution. A greater degree of nonviolent processes that lessen or eliminate violence and lessen adversarial confrontation are encouraged by structural change (Lederach, 1997).

Galtung (1990) defines structural violence as a type of violence that is embedded in the socio-economic and political structures of society. In contrast to direct violence – violence that involves physical force, such as rape, beating, massacres and wars where groups of people hurt and kill those whom they do not like or want as enemies – structural violence refers to the systematic inequalities, injustices and differences that generate the resulting morbidity and mortality in certain parts of the population through the workings of institutions, policies and dominate social norms. Structural violence creates a situation of deprivation.

When insults or labelling of people based on their social class, conscious or unconscious, become more common in the study area, they trigger a family blood feud. According to Participant 11:

> if a man is deeply offended by insulting words, his family may kill the person who has insulted him. However, doing so will make the family a target for vengeance on the side of the victim's relatives. The victim's closest male relative is required to kill the killer of his family member (September 20,2023).

Similarly, Interviewee 14 stated that:

> If offensive insults are used to humiliate or breach the honor of individuals, families, or groups, the victim or their families may seek retaliation to restore their honor. This escalates or upgrades to a familial blood feud that forces people to kill each other until it is resolved through reconciliation. If the victim or his family did not seek retribution, they were viewed as a feminist character or a weak person incapable of retaliating (September 20,2023).

Furthermore, interviewee 8 explained that insults such as 'Yebaria Zere' (slave decedent), 'Buda' (evil eye), and Fakie (traditional leather worker) are insults that degrade the honor of family in the area. These causes the offender to get angry and emotional, prompting them to

accept punishment that includes murder and injury to the wrongdoer. Following this terrible incident, the victims and offender families become the targets of family blood feud murders. Thus, insult is a growing factor in the occurrence of family blood feuds in the studied area.

Intoxication.

Intoxication is described as the use of high alcohol content, such as Tella (local beer) and Arakie (katikala), while being unable to control and manage emotion, activity, physical body, and conduct. There is a habit among study communities to consume excessive amounts of alcohol on market days and weeding ceremonies such as weddings and religious holidays. When individuals and groups consume excessive amounts of alcohol and become intoxicated, this leads to violence and murder. In this regard, participant four (4) stated that excessive alcohol use is a common element in family blood feuds in the study area. Similarly, interviewee 5 mentioned that intoxication by Tella and Arakie is the underlined causes of family blood feud *(September 20,2023).*

Certainly, the work of Johan Galtung and John Paul Lederach's perspectives further enlarges our understanding on the prevalence of blood feuds within the conflict transformation approach According to Galtung (1990), structural violence is about how systemic disparities and unfairness perpetuate conflicts such as blood feuds. According to him, structural violence manifests itself in different ways when it comes to blood feud including socioeconomic disparities, unequal access to resources or social structure that discriminate against others. Marginalized communities feel marginalized by these underlying structures of injustice, which breeds anger and revenge.

Lederach (2005) concept of peace building highlights the need for spotting favorable time and space that can be used in bringing about conflict transformation. In this case, moments where there is an increase in readiness among parties involved have to be recognized for example; a moment where both warring parties are willing to engage each other in talks and alternatives towards peaceful coexistence. For peacebuilding conditions to prevail, facilitators need to build trust among disagreeing factions through dialogue while addressing their core concerns with dignity that enhances their self-image.

Blood feuds have two distinct impacts. In one way, it has the potential to promote and strengthen unity among the feuding parties. Also, it is a tool for mobilizing a group as a whole in order to achieve collective security. In addition, it has served as a deterrent. Group blood feuds can be both productive and harmful. Furthermore, feuds had a significant impact on young men's senses of fraternity, heroism, pride, and brotherhood as social cohesion.

As per Lederach the vicious cycle of blood feuds could not be easily broken once it had begun by any individual member of the family, regardless of the sacrifices. Individuals who are well-versed on the negative effects of blood feuds might learn valuable lessons and avoid participating in them. This means it has served as a deterrent. Furthermore, once a blood feud begins, all members of the family, including adjacent relatives, are morally, culturally, and socially obligated to bear the repercussions. As a result, deep intimacy among family members emerges and grows, serving as a tool for family cohesion.

To the contrary, communities have been deeply affected by blood feuds. It is not surprising that feud has led to human and material losses. In addition, it has also put psychological as well as economic strain on everybody involved. This has also fueled group tensions and political instability in the recent past which could be disastrous for a country. Finally, this practice leads to the disintegration of families and groups, thus increasing migration rates as well as vulnerability levels among communities who always constituted major sources of destitution, alienation in personality development, moral decay, and social rejection among others.

According to some of key informants, in different regions, blood feuds have broad-ranging effects, broadly categorized as economic, psychosocial, and political. The economic consequences of blood feuds include migration, family disintegration, loss of property, dropping out of school, and increased dependency. Migration can be both a cause and a solution to blood feuds. Victims view it as a form of retribution when the killer's family leaves their community and moves elsewhere. Consequently, feuding parties are forbidden from living in the same village

Interviewee 15 explained that:

> *X and Y had a dispute because of X's wife. People suspected Y of having an affair with X's wife. To address this, X told Y's family and brothers about Y's actions. However, Y continued to disrespect X's marriage. Consequently, X killed Y on 30th September 2020. To avoid a blood feud, X and his family left their home and moved 20 kilometers away. Four months later, the Shimagile initiated and concluded arbitration for the dispute.*

The above case indicates that blood feuds can lead to migration, which can cause family disintegration and property loss. When blood feuds start, the offender and their family are expected to leave quickly without collecting their things. The family of the victim often destroys the offender's belongings out of revenge.

Another key informant 14 said that:

> *A horse belonging to a certain man caused damage to the crops of another man. - The man whose crops were damaged took matters into his own hands and physically harmed the horse. In response, the owner of the horse, along with his wife, committed a crime against the man whose crops were damaged. Both the horse owner and his wife were arrested by the authorities. Concerned about potential retaliation, family members of the offenders fled their community. Seizing this opportunity, relatives of the victim took possession of the properties owned by the individuals who were currently imprisoned.*

In certain situations, the offender's family might choose to stay in the area rather than relocate. This happens when the offender has several relatives who can protect him, as mentioned by a key informant. However, this is not common across all the study sites. Blood feuds can also lead to school dropouts. When families are torn apart and forced to move because of blood feuds, children may miss out on their education. They often leave school and take on exploitative labor jobs to make ends meet. Families associated with the aggressor face travel limitations to avoid the risk of retaliation.

The second serious issue of blood feud is psycho-social effects. It traps children and young adults in unending circles of violence, hate, and isolation. As a result, many children and young adults lose their fathers and relatives, which increases the family's impoverishment because the main breadwinner is lost. This issue can get worse because other young male adults who are alive are not able to work because they are afraid of revenge. Children's confinement at home because of safety concerns creates fear, hate, and a sense of violence in their minds. As a result, they are often driven to use guns to protect themselves and, in the long run, seek revenge.

Long-standing blood feuds have fueled hostility and violence in several societies. Originating from historical grievances and driven by revenge, these conflicts significantly influence individuals, families, and communities. For Conflict transformation theories one significant impact of blood feuds is the continuing cycle of violence. Each act of revenge escalates the conflict, leading to further destruction and harm. Conflict transformation theories advocate

breaking these cycles through dialogue, mediation, and reconciliation. Blood feuds can deeply divide communities, causing distrust and fear among neighbors and friends. To address this, conflict transformation theories focus on the root causes of these conflicts and promote understanding and empathy between parties. This approach aims to facilitate healing and peace within communities. In addition, Krause (2009) stresses that violence is often rooted in structural in equalities and power imbalance in a given society. Similarly, Miller (2006) indicated that revenge is deeply rooted in the desire of the people for justice despite the fact that it can lead to protracted violence and injustice

Chapter 4. roles and limitations of Shimglna as a traditional conflict resolution mechanism

In this chapter, I am going to present the findings for the role and limitations of Shimglna/traditional conflict resolution mechanisms in mertulemariam district which are parts of research question two and three.

There are ample ways of addressing blood feud in the country. the most commonly practiced traditional mechanisms through which various conflicts mainly blood feud are managed are the following

Yedem Kassa

Yedem kassa is a payment given to the victim's family as a form of compensation for a death. It is essential in helping the family deal with both psychological and financial issues. In a particular study, interviewees 4 and 5 believe that it is the responsibility of elders to facilitate the compensation process and promote lasting peace between the families of the victim and offender. Participant eighteen specifically mentioned that compensation is vital in preventing future blood feuds between families who have reconciled. If the victim was the primary income earner in the household, compensation is also crucial in aiding the family's economic recovery. (September, 2023)

However, participants seven (7), eleven (11), thirteen (13), and others stated that compensation cannot pay for family murders if the murder occurs between two families with no time gap (September, 2023). Without the exception above, compensation is often paid to the wife and children of the victim, the victim's father and mother, and brothers. Thus, Yedem Kassa is one mechanism that community elders use to prevent family blood feuds from recurring in the study area.

Oath

Reconciliation is followed by an oath sworn by the offender's and victim's families to avoid a blood feud occasion in the future. Offender's and victim's families take the pledge in front of religious fathers and community elders to rebuild the peace and mutual trust for the future of their lives.

As Participant 12 put it:

> *Oath helps the victim and the offenders' family to live in peace. They use the oath-making to prevent the offender's and victim's families from entering counter blood revenge. The curse by elders also used to deter the revenges between the families. The curse of the elders of study community is believed to brings mysterious death. The words of the elders are bitter, those who have caused troubles often disappear from the society. Besides the conflicting parties take the pledge in the name of their religion.*

Key informant 13 has explained that an oath is made using religious condemnations to discourage opponents from taking revenge. The oath includes phrases like "May God punish me if I lie!" and "May I be condemned by the saints if I break my promise!" The use of such religious references indicates the strong belief among participants that spiritual forces will retaliate against anyone who violates the agreement. This fear of divine punishment serves as a deterrent against seeking revenge, thus helping to maintain peace and harmony within the community.

Peace through Displacement

Displacement and punishment are another preventive method used in blood feud reconciliation. Participant 10 reported that community elders have the authority to impose punishment when one party displays unhappiness, abuses, and views the other as an enemy, as was the case previously (September, 2023). The punishment for verbal abuse, for instance, involves providing food like one hundred enjiera (local meal) accompanied by two pitchers of Tella (local beer). Furthermore, during reconciliation, community elders might decide that the offender or killer must leave their place of residence to avoid contact with the victim's family. In this regard, interviewee 7 has said;

> *I killed household head of (x) circle of relatives because his brother killed my brother. But I even have sentenced 10 years in prison. After I even have finished the punishment, I made reconciliation with victim's family with facilitates of community elders via*

Shimglna manner. But now I am living away from the sight of the incidence as the elders decided on me to go far from the place (September, 2023).

Thus, this mechanism has vital roles to comprise similarly circle of relatives' blood feud event among the offender and victim's families.

Giyied

Giyied means financial constraint or social sanction which imposes on the offender's and victim's households with a purpose to restrict the parties from similarly getting into to the instances. As interviewee 10 and others explained, 'if either victim's or perpetrator's families abrogate the agreements of reconciliation, they pressured to pay 60,000 Ethiopian birr to the authorities and the victims (September ,2023).

In relation with the above idea participant 5 has defined as follows;

Our families have been faced numerous issues after we lost my father. Currently, we made reconciliation with the offender and his families. I actually have attempted to take revenge after a year of reconciliation but I feared giyied cash and social exclusion from the network that ordered via the network elders. Even my families haven't money to pay giyied cash if I kill the offenders (September, 2023).

Thus, from the above reasons it is easy to infer that giyied or economic constraint is vital mechanism that the elders implement to handle family blood feud.

Marriage

The different vital mechanism that employed by using local elders is making integration or association between the offenders' families and sufferer families through marriage. This type of developing blood association leads the conflicting families to emerge as peaceful and one circle of relatives. Most of the time after reconciliation, the community elders arranged and decided on the offender son to marry the victim daughter.

In this regard, interviewee 7 has stated the following;

After I released from jail, my family made reconciliation with the victim's own family. My households involved in blood revenge for several years which counted with the aid of our grandfather's age. But now thanks to Shimaglies we made fruitfully reconciliation and we are making marriage. My elder son married the victim's daughter. Thanks to God we're one own family and we manage the past devil practice.

From this above explanation we infer making peace via marriage is the important traits or values of the community to avoid the reoccurrence of circle of blood feud. It may be seen as violence preventive or managing mechanism among conflicting families.

The conflict transformation approaches to local conflict resolution mechanisms are based on the fact that providing settlement to the root causes of conflict brings peaceful and stable order. Inhis writings, Lederach (1997) said that conflict transformation is no longer limited to traditional conflict resolution techniques as it should focus on structural and systemic changes that can transform the conditions that trigger conflict. This view affirms the centrality of tackling challenges like inequality, injustice, and ethnic conflict with the objective of averting a resurgence of violence.

In many cases, the local organizations that promote the resolution of conflicts in a framework of conflict transformation apply a variety of approaches adapted to the specific context of the conflict. Rahim (2002) suggests that these methods may involve community-based mediation, dialogue facilitation, problem–solving workshops, and restorative justice approaches. The aim is to create an environment where the environment is conducive to conflict management and resolution so that there is understanding, peace building and sustainable peace.

To begin with, local conflict resolution practices that are informed by the principles of conflict transformation design that emphasizes inclusion and participation. As stated by Theresa (2014), there is need for complete stakeholder engagement and inclusion of the marginalized as well as the minority line of thought in order to achieve a trustworthy and legitimate resolution process. This could imply building dialogue platforms, community councils, or even participatory decision-making processes.

In addition, the framework is focused on conflict transformation that promotes solving the root causes of conflict via fundamental and systematic transformations. When Galtung (1990) talks about structural violence, he means that it is not always obvious like the poverty, discrimination, and limited access to resources that usually lie behind the overt conflict. Thus, local mediation systems may also cover projects that tackle the root causes such as development programs, land redistribution or policies on social justice and equality.

Generally, conflict transformation perspectives on local conflict resolution mechanisms advocate for holistic approaches that address both the symptoms and root causes of conflict.

Accordingly, through empowering communities to resolve conflicts peacefully and addressing underlying grievances, these mechanisms contribute to building sustainable peace at the local level.

There are two different phases in reconciliation process.

The first reconciliation intends to prevent from counter retaliation from the victim families' side to avoid another occurrence of blood feud. There will be mediation established between the victim's family and the offender's family.

The first step: nomination of indigenous elders from the community. According to participant two:

> the first functioning of elders, for Shimglna, in the reconciliation of victim's and offender's families is nominating. The nomination is based on experience and know how about the process and public acceptance. They should be cautious about what they say and are expected not to use words like enemy, ensuring they don't address issues as hostility or hatred during the negotiation process.

In addition, respondent 6 has said that district elders should possess experience, have no blood line with victim's and offender's families, and want to be skillful, orator, systematic, unbiased and trusted by community (September, date 2023). Related to their numbers respondent two said there are not more than seven (7) community elders nominated for reconciliation process. But participant 11 says that the number of elders is 5 who recommend and have been nominated for reconciliation of blood feud. Based on the data collected in the study area 5-7 elders has been selected for Shimglna to reconcile family blood feuds

The second step: Commencing the Shimglna procedures. After being selected by the community elders, they begin their Shimglna procedures. First, they ask permission from the community to start the process by saying in Amharic: እነማን ይቅረቡ ከሁሉቱም ወገን'! In English, who needs to come to reconciliation from both sides? give us representatives! If you authorize us to bring families together in reconciliation! The community refers to the selected representatives of the two families as ፈጅ (Fegie) in Amharic. The representatives are chosen based on their intimate relationship with the victim and offender. As participant 3 explained, fegies are chosen based on their acceptance and respect by the communities to persuade their families. They acted as a bridge for the feuding families to seek reconciliation in front of elders. Third step: Making reconciliation. ለልጆች ነዉ ለወደፊት ማሰብ'! To express it in simpler terms, it means you should think about your children's future, you cannot dwell on past regrets. Instead,

strive for compromise and forgiveness to achieve lasting peace. Community elders at the room of Shimglna use this mechanism to persuade others. However, it is not easy for community elders to bring conflicting families together in the final stage of reconciliation. As the interview 13 stated, victims or their families will not be easily persuaded for the reconciliation by the elders. As a result, the elders will use other procedure to make the victim's family easily persuaded to be mediated by the local elders. The elders will send religious representatives to influence and pressurize victim's families if they do not make the willingness to reconcile with the offenders' families. On this occasion both the victim's and offender's families take their oath and make their pledges not to inflict retaliation among the parties concerned.

Fourth step: preparing Degese. Degese is a food and peace ceremony that plays last role to finally reconcile the families of the offender's and the family of the victim. This provides for peace building proceedings to take place in both victims and offenders in their respective residences.

In the Second Phase Reconciliation the parole process after the offender or prisoner leaves prison is its main task. In the second reconciliation, psychological and physical suffering of victim's family are healed, and also that which made violent event to happen is corrected so that the harmony and love continue among two families. Participant 12 concluded that community elders go for second restitute as a way of realizing compensation between the offender and the victim's family. This will result in the first step in this stage, which is to decide a reconciliation day after the offender is done with the prison term. Reconciliation takes place before this, and the community elders require the offender to be far from the victim's family. He/she needs to stay away from victim and his family as well.

Second step: Making reconciliation. Blood price then compensation come first and eventually leads to final reconciliation. The interviewee 11 has said that it takes a lot of time and sometimes debate or even hot discussions before the elders of the community could decide and come up with the amount to pay for the offense or to compensate the victim's family. Nonetheless, this process remains the most challenging for families of the victims. It invites criticism from the victims and offenders' families if the compensation is too low and high respectively. In this concern, respondent thirteen 13 mentioned that a disagreement arose from both sides on the compensation of amount.

The third step: Doing the gun step and making oath. both the offender and victim family have to prepare for the oath and make gun step. mainly it is the elders of the community and with the support of the religious leader who ask the families to make the oath and the declaration so

that the revenge will not spread. Both the victim families and the offenders will have to jump over the gun three times. They also make an oath by saying; ከእንግዲህ !ቂም !በቀል! ባስብ! ለዚህ !ጠበንጃ !ይስጠኝ. which means that, let this gun be a fire and kills me if I become part of the revenge again. Furthermore, the religious fathers or priests pursue both parties to make oath in Amharic by saying; ከእንግዲህ !ቂም !በቀል! ባስብ፤ጊዎርጊስ! በፈረሱ! ይርገጠኝ!፤ ሚካኤል !በሰይፉ! ይቅላኝ!፤ገብርኤል! በጦሩ! ይዉጋኝ!፤

In English, they say; If I violets this deal;

> Let St. George be step on me by his horse
>
> Let St. Mikael pierce me by his sword
>
> Let St. Gebriel stab me by his spear

It is the oath not to plunge the two families and offender's and victims into more blood feud and discriminations.

The fourth step: Guma magures which means sharing sheep meat.

During the whole oath-taking process, different anniversary ceremonies take place. a sheep or an ox will be slaughtered and the service of food with tella (local beer) and of araque (a local liquor) will be provided by both the victim family and the offender. All parties consume urban diet that involves eating of sheep meat called guma. Up next, they will shake hands and share a greeting. Lastly, the reconciliation process will be officially completed by elders & religious leaders' blessings. This is a pledge of the offender's family not to worsen the already existed blood feud atrocity. Lastly, they enjoyed and celebrate the Peace Day ceremony. The ceremony finally ended with blessing of elders and religious leaders.

Shimglna in Ethiopia in general and in the study are in particular were not able to transform when it comes to tackling the bases of blood feud and securing lasting peace. John Paul Lederach, a well-known scholar in conflict transformation and peace building field argues that to promote lasting peace, more than just individual efforts should be made to address the root causes of conflict and facilitate interpersonal relationship between the conflicting parties. As coined by Lederach (2003) "the past lies before us", it is stressed that the past, the present and future events should not be treated separately to address violent conflict as they are intertwined and 'cyclical'. Hence simultaneous effort must be made to look for sustainable solution for blood feud in the area.

In a parallel manner, Johan Galtung (1969), argues about structural violence as a construct that includes systems and avoidable human needs. He states that making these problems disappear by a dispute settlement is not enough. The main cause must be found somewhere in the structural inequality system and it must be resolved first in case that conflicts are to be win in the future.

In Ethiopia, traditional conflict prevention mechanisms rely on the existed hierarchical structures and the authorities of local elders. However, these methods may not effectively address structural inequalities, relational dynamics, and power imbalances that fuel conflicts in modern Ethiopian society. This failure to engage with the root causes of conflict limits the effectiveness of traditional conflict resolution mechanisms in achieving sustainable peace. The failure to address the root causes of blood feud could not allow the traditional mechanism of conflict resolution to work properly and to promote sustainable peace.

A more strategic and thorough approach to conflict transformation is what is needed to fill the gap in the traditional conflict resolution effort that is influenced by the work of Lederach and Galtung. It implies elimination of structural injustices, establishment of inclusive and shared processes, constructing an environment of trust between conflicting groups and evaluating cultural context of traditional procedures. With that, the traditional mechanism will find some answers to better address the root causes of blood feud and will be able to achieve sustainable peace.

Chapter 5. Conclusion

This study was aimed at exploring the role of Shimglna, as one way of traditional conflict resolution mechanisms, in eliminating flood feud in mertulemariam district of Amhara region, Ethiopia. The main research question of the study includes: Why are blood feuds so prevalent in the study area and how do they impact on regional peace, how do various conflict resolution mechanisms practiced in Ethiopia attempt to address blood feuds, and how the traditional conflict mechanisms/Shimglna are being challenged in eliminating blood feuds.

In order to get answer for these research questions, the study has employed qualitative research method with exploratory case study design. Qualitative data was collected through interview from different stallholders based on their proximity and experience towards the traditional conflict resolution mechanism in the area. Various literatures which are related with the concept of blood feud and traditional conflict resolution mechanisms are reviewed in addition the data gathered is explained in accordance with conflict transformation perspective, violence theory and justice theory.

The result of the study revealed that the fundamental causes for the existence of blood feud are resource-based conflict, insulting the social class, intoxication and poem in mourning ceremony. conflict in farming land and access to water irrigation are considered as fueling factors for the occurrence of blood feud in the study area. Moreover, intoxication or drinking excessive local home-made alcohol especially during holidays are the fundamental causes for

blood feud. Finally, labelling of people and the poem during the mourning ceremony are additional causes for the emergence of blood feud.

In terms of the process of Shimglna in eliminating blood feud, the study finding revealed that there are two reconciliation phases in mertulemariam district. The first phase of reconciliation is carried out before the perpetrator released from prison which aims to avoid revitalization of counter revenges from victim's family on offender's family. The second phase of reconciliation is carried out after the perpetrator released from prison. This is to rebuild previous peaceful relation and integration between the offenders and victim's family.

With regarding to role of Shimglna, restoration of the relationship between offender's and victim's families through various mechanisms including Oath, marriage, compensation is the most prominent one. Further, community elders through Shimglna process help the offender families to be free from anxiety, frustration and threat of counter revenge from victim's family. Th main limitation of Shimglna is its inability to permanently address the existence of blood feud in the study area since this mechanism focuses on resolving the existed problem than entertaining the past events and traumas.

For Shimglna as a traditional conflict resolution way, a paradigm shift towards conflict transformation is indispensable in order to address the root causes and assure sustainable peace. Despite its deep-rooted cultural importance and historical efficiency in certain contexts, Shimglna and similar traditional mechanisms have demonstrated inadequate in justifying the complex dynamics underlying of blood feuds. Conflict transformation perspectives propose valuable insights into understanding the complex nature of various conflicts like blood feud and develop holistic approaches towards sustainable development.

One of the main reasons for the failure of Shimglna lies in its dependence on rigid, customary practices that are infused with cultural violence often prioritize temporary reconciliation over addressing underlying grievances and structural injustices (Galtung, 1990). While Shimglna may temporarily reconcile feuding parties, it often fails to address the root causes of conflict, perpetuating cycles of violence and retribution. Conflict transformation stresses the importance of engaging with the underlying causes of conflict, including socio-economic disparities, historical injustices, and identity-based tensions, to foster sustainable peace.

Additionally, the hierarchical nature of Shimglna as a traditional conflict resolution system can intensify the already existed power imbalances and marginalize certain groups, particularly

women and marginalized communities, whose opinions are often excluded in decision-making processes. Conflict transformation approaches prioritize inclusive, participatory methods that empower all stakeholders to actively contribute to the resolution process, ensuring that diverse perspectives are considered and legitimate grievances are addressed.

Moreover, conflict transformation underlines the significance of addressing the psycho-social dimensions of conflict, including trauma, fear, and intergenerational grievances, which often fuel cycles of violence and hinder reconciliation efforts. Healing and reconciliation processes based in principles of understanding, forgiveness, and restorative justice are necessary for rebuilding trust and fixing social fabric broken by blood feuds.

While traditional conflict resolution mechanisms like Shimglna have played a significant role in Ethiopian society in general and in the study area in particular, their limitations in addressing the complications of blood feuds highlight the necessity of including a conflict transformation perspective. By adopting a holistic approach that addresses root causes, empowers marginalized groups, adapts to changing contexts, and fosters inclusive participation, traditional conflict resolution mechanisms including Shimglna can be effective in resolving blood feud and maintain long lasting peace. Only through such transformative efforts can the cycle of violence be broken, and a future of peace, justice, and prosperity be realized.

Appendix

Interviews Guide Questions

The questions presented below is aimed to gather the pertinent data from experienced/knowledgeable participant on the stated problem of family blood feud and the roles of indigenous conflict resolution mechanism in Mertulemariam district, northwest of Ethiopia. Thank you for participating in this interview to discuss the role of traditional conflict resolution mechanism for blood feuds in Mertulemariam district, Ethiopia. This research aims to understand and document the traditional practices that have been used for generations to resolve conflicts arising from blood feuds within the rural parts of the district. Your insights and experiences will contribute to a better understanding of these mechanisms and their relevance in building peace.

Please note that your participation is entirely voluntary, and all information shared will be treated with strict confidentiality. You may choose to remain anonymous if you prefer.

For religious and community and religious leaders

1. How long have you been associated with this community, and what is your role or position within it?
2. How are blood feuds typically initiated, and what are the common reasons for their occurrence?
3. What are the steps involved in the traditional conflict resolution process? (Please explain each step-in detail)
4. Who are the key actors or stakeholders involved in the resolution process?
5. Are there specific rules or norms that guide the conduct of the parties involved in the resolution process?

6. How are the leaders selected, and what are the qualifications or characteristics they should possess?

7. What role do elders play in the conflict resolution process?

8. How is evidence or testimony collected and evaluated during the resolution process?

9. How are the final decisions reached, and what are the typical outcomes of the resolution process?

For militia:

1. From a law enforcement perspective, what challenges do blood feuds pose to maintaining peace and security in the region?

2. How do you view the role of traditional conflict resolution mechanism, and its potential in eliminating blood feuds?

For Victim:

1. Can you share your personal experience or perspective on how blood feuds have affected your life and the lives of your loved ones?

2. What steps have you taken, if any, to seek resolution or justice for the blood feud situation you were involved in?

3. Do you believe that traditional conflict resolution mechanisms could play a role in resolving blood feuds, and if so, how?

4. How has the community responded to your situation, and do you feel supported in seeking a resolution?

5. What do you think needs to be done at a societal level to prevent or address blood feuds effectively?

For perpetrators:

1. Can you provide your insights into the reasons behind the involvement of your family member in a blood feud?

2. How has your family been affected by the consequences of the blood feud?

3. Are there any attempts from your family to reconcile with the victim's family or the community?

4. In your opinion, what measures could be taken to prevent or resolve blood feuds in the future?

5. Do you think that traditional conflict resolution mechanisms could play a role in healing the wounds

Table 1 background of in-depth interviews respondents

Participant	Personal status	Sex	Age	Marital status	Educational status	Occupation
1	Shimaglie	M	56	Married	Basic education	farmer
2	Shimaglie	M	60	Married	Church education	farmer
3	Shimaglie	M	57	Married	Basic education	farmer
4	Victim family/ uncle	M	38	Married	Drop from grade 6	farmer
5	victim family/ cousin	M	29	Unmarried	Grade 8 complete	Farmer
6	Offender family/brother	M	22	Unmarried	Grade 12	student
7	Offender family/sister	F	19	Unmarried	Grade 11	Student
8	Shimaglies	M	65	Married	Drop out from grade 6	Farmer
9	Shimaglie	M	54	Married	Church education	Farmer
10	Shimaglie	M	62	Married	Illiterate	Farmer
11	shimaglie	M	55	Married	Illiterate	Farmer

12	Religious leader	M	32	Married	10+3	Church leader
13	Religious father	M	50	Married	Church education	Church priest
14	Woreda militia office	M	42	Married	10+3	Woreda milita officer
15	Kebele militia	M	39	Married	Basic education	Kebele militia officer

Reference:

Abebe, D. (2016). The role of Sidama indigenous institutions in conflict resolution, in case of Dalle woreda, Southern Ethiopia. American Journal of Sociological Research, 6(1), 10–26. https://doi.org/ 10.5923/j.sociology.20160601.02

Abraham, G. (2019). Vendetta case and oath based indigenous conflict management in Jawi district, Northwest Ethiopia: A symbolic ritual perspective. Journal of African Studies and Development, 11 (3), 21–27. https://doi.org/10.5897/JASD2019.0533

Alemie, A. and Mandefro, H. (2018), "Roles of indigenous conflict resolution mechanisms for maintaining social solidarity and strengthening communities in Alefa district, North West of Ethiopia", Journal of Indigenous Social Development, Vol. 7 No. 2, pp. 1-21.

Assefa, F. (2011). Customary dispute resolution mechanisms in Tigray. In Y. Gebre, A. Fekade, & F. Assefa (Eds.), Customary dispute resolution mechanisms in Ethiopia. The Ethiopian Arbitration and Conciliation Center.

Auvinen, J., & Kivimäki, T. (2001). Conflict Transformation in South Africa. Politikon: South African Journal of Political Studies, 28(1), 65-79.

Bahta, G. T. (2014). Popular dispute resolution mechanisms in Ethiopia: trends, opportunities, challenges and prospects. African Journal on Conflict Resolution, 14(1), 99-123.

Bako, P. (2009). Does Traditional Conflict Resolution Lead to Justice? -The Mato Oput in Northern Uganda. Pretoria Student L. Rev., 3, 100-104.

Bamlak Yideg (2013) Assessment of Indigenous Conflict Resolution Systems and Practices: Implication for Socio-Economic Development: A Survey of Simada Woreda, Amhara Region, Ethiopia, Thesis. Mekelle:MU.

Barfield, T. (2003). Afghan customary law and its relationship to informal judicial institutions. Washington, DC; United States Institute for Peace Available from http://www.Usip.org/files/file/barfield2.pdf [Accessed 12 March.2023]

Barfield, T. (2008). Culture and custom in nation-building: law in Afghanistan. Me. L. Rev., 60, 347.

Bloomfield, D., & Reilly, B. (1998). The changing nature of conflict and conflict management. In P. Harris (Ed.), Democracy and deep-rooted conflict: options for negotiators (pp. 7–28).

Boehm, C. (1984). Blood Revenge: The Anthropology of Feuding in Montenegro and

Clark, P. (2007). Hybridity, holism, and traditional justice: The case of the Gacaca courts in post-genocide Rwanda. Geo. Wash. Int'l L. Rev., 39, 765.

Dean, T. (1997). Marriage and mutilation: vendetta in late medieval Italy. Past & Present, (157), 3-36.

Donovan, D. A., & Assefa, G. (2003). Homicide in ethiopia: human rights, federalism, and legal pluralism. American Journal of Comparative Law, 51(3), 505-552.

Endalcachew, B., Gashaw, A., & Zelalem, M. (2015). Traditional conflict resolution as a better option to court proceeding: An attitude and practice in Ambo town. International Journal of Multidisciplinary and Current Research. http://ijmcr.com

Endalew L (2014). Ethiopian Customary Dispute Resolution Mechanisms: Forms of Restorative Justice. African Journal of Conflict Resolution, 14(1):125-154.

Epple, S., & Assefa, G. (Eds). (2020). Legal pluralism in Ethiopia: Actors, challenges and solutions. Columbia University Press.

Eze, O. J., Obi, D. O., & Ajah, B. O. (2020). Nigerian Criminal Justice System and Victims of Crime Neglect in Enugu Urban. FWU Journal of Social Sciences, 14(3).41-53

Gade, C. B. (2011). The historical development of the written discourses on ubuntu. South African Journal of Philosophy= Suid-Afrikaanse Tydskrif vir Wysbegeerte, 30(3), 303-329.

Galtung, J. (1969). Violence, Peace, and Peace Research. Journal of Peace Research, 6(3), 167–191. http://www.jstor.org/stable/422690

Galtung, J. (1990). Cultural Violence. Journal of Peace Research, 27(3), 291–305. http://www.jstor.org/stable/423472

Gebeyehu, T. (2012) Rural unrest and resistance in Ethiopia: The experience of Wello and Shewa provinces. A comparative analysis, 1(1) pp. 001-008.

Gebre Yntiso, Fekade Azeze and Assefa Fiseha (2011). Customary Dispute Resolution Mechanism in Ethiopia. The Ethiopian Arbitration and Conciliation Center. AddisAbaba

Gebreyesus T (2014). Popular Dispute Resolution Mechanisms in Ethiopia: Trends, Opportunities and Challenges. African Journal of Conflict Resolution 14(1),99-123

Genet, A. (2021). Traditional Conflict Resolution in Awi Society, Northwest Ethiopia: Practices and Challenges in the Contemporary World. African Identities, 11(3).21-27.

Getachew, A (2020). Towards widening the constitutional space for customary justice systems in Ethiopia. In: legal pluralism in ethiopia. Deutsche Nationalbibliothek.

Getachew, A. & Pankhurst, A. (2008). Grassroots justice in Ethiopia: The contribution of customary dispute resolution. Northeast African Studies, 2, 64-84.

Haji-Abdi, A. (2013). Critical realism, Somalia and the diaspora community. Routledge.

Arendt, H. (1969). A special supplement: Reflections on Violence. The New York review of books, (Feb 27).

Jejaw, Ambie. 2011. 'The Myth of Ideal Masculinity: Traits, Blood Revenge Practices and Their Impacton Women in Sebentera Kebele, Dabat Woreda, North Gondar, Ethiopia'. Master's thesis, Addis Ababa University.

Krause, Keith (2009) Beyond definition: violence in a global perspective, Global Crime,10:4,337 — 355, DOI: 10.1080/17440570903248270

Kumilachew Siferaw Anteneh, Gubaye Assaye Alamineh, Mohammed Seid Ali & Abebe Dires Denberu (2021) The Causes of Blood Feud in Amhara Regional State, Ethiopia, African Studies, 80:3-4, 357-375, DOI: 10.1080/00020184.2021.1953373

Lederach, J. p. (2003). The little Book of Conflict Transformation: Clear Articulation of the Guiding Principle by a Pioneer in the Field. New York: Good Books.

Lederach, J. P. (1997). Building Peace: Sustainable Reconciliation in Divided Societies. Washington, DC: U.S. Institute of Peace Press.

Lederach, J. P. (2005) The moral imagination: the art and soul of building peace. Oxford; Oxford University Press, pp. xvi, 200 pages : illustrations ; 25 cm. Available at: https://eur.on.worldcat.org/oclc/55511360.

Mapara, J. (2009). Indigenous knowledge systems in Zimbabwe: Juxtaposing postcolonial theory. The Journal of Pan African Studies, 3(1), 139–155.

Maruna, S. (2014) 'The role of wounded healing in restorative justice: an appreciation of Albert Eglash', 2(1), pp. 9–23. doi: 10.5235/20504721.2.1.9.

Meçe, M. H. (2017). Living in uncertainty: Resurgence of blood feud in albanian post-socialist society and its consequences on children and young adults. Contemporary Readings in Law and Social Justice, 9(2), 28-38.

Mengstie, M.M. (2022), "Exploring indigenous conflict resolution mechanisms between the Awi and Gumuz ethnic communities in Zigem Woreda, Ethiopia", Journal of Aggression, Conflict and Peace Research, 14(3), pp.244-258.

Namangale, C. (2015). Dynamics of Conflict Management in the Democratic Republic of the Congo. Prism, 5(2), 72-83.

Other Tribal Societies. Lawrence, Kansas: The University of Kansas

Rahim, M.A. (2002). Toward a theory of managing organizational conflict. International Journal of ConflictManagement.13(3):206-235.

Salih, Mohammed. (2004). The Limits of Institutions: Environmental Degradation and Knowledge Framing. In Globalization, poverty and conflict: a critical development reader. (pp. 261-282).

Sunday Telegraph (2007). Bojan pancevaski and Nita Hoaha. "Thousands Fear as BloodFeudsSweepAlbania."Availableat<http:www.telegraph.co.uk/news/main.jhtm/?xm/=/news/2007/06/03/wfeud 03.xm/> [Accessed 12 March.2023].

Tellez, J. F. (2019). Peace agreement design and public support for peace: Evidence from Colombia. Journal of Peace Research, 56(6), 827-844.

Theresa, A. (2014). Methods of conflict resolution in African traditional society. African Research Review, 8(2), 138–157. http://dx.doi.org/10.4314/afrrev.v8i2.9

Williams, H. (2021). The meaning of" phenomenology": Qualitative and philosophical phenomenological research methods. The Qualitative Report, 26(2), 366-385.

Miller, W. (2006). Eye for an eye. [online] Internet Archive. New York; Cambridge : Cambridge University Press. Available at: https://archive.org/details/eyeforeye00mill/page/n8/mode/1up [Accessed 10 Jun. 2023].

Yegedis, B. L. (1998). Research methods for social workers (3rd ed.). California: Sage Dawson, C. (2009). Introduction to research methods: a practical guide for any one undertaking a research project (4th ed.). United Kingdom: Beg broke

Yimer, A. (2020). Healing wounds and blood feuds in exploring ethiopia the role of dem adraqi elders in rural south wollo zone of amhara regional state. Journal of Humanities and Social Sciences, 3(3), 120-126.

Yntiso, Gebre. (2014). Systematizing knowledge about customary laws in Ethiopia. Journal of Ethiopian Law, 26(2), 28-54

Yonas, B. (2012). An assessment of indigenous conflict resolution mechanism of Mezard in Rural Alamata Woreda, Tigray National Regional State, Ethiopia [Masters thesis]. GRIN.

Zartman, I. W. (1989). Traditional Cures for African Conflicts. New York: Oxford University Press.

Zelalem, M., & Endalcachew, B. (2015). Traditional conflict resolution mechanisms among Ambo woreda communities. Journal of Political Sciences & Public Affairs. 3(1), 1-4.