

The Role of Women's in Indigenous Conflict Resolution: The Case of Dokko Community in Gamo Zone, SNNPR, Ethiopia

Astatike Alemu

¹Lecturer, Department of Civics and Ethical Studies, Arba Minch University, Ethiopia
E-mail of the corresponding author: [astu.alemu\[at\]gmail.com](mailto:astu.alemu[at]gmail.com)

Abstract: *This study examines the role of women in indigenous conflict resolution in the Dokko community of Gamo Zone. It assesses the effectiveness of women in the process of conflict resolution mechanism among the community indigenous conflicts. To this based on qualitative research approach, data was obtained from the village leaders, elders, women mediators (peacekeepers), conflict mediators through interviews by purposive technique approach. The viewpoints of respondents on woman's role in conflict resolution revealed that, women's were performing vital roles in all the stages such as pre, in-between and post in the conflict resolution settlement process. They are playing dual roles in the entire process of conflict settlement as a chief mediator as well as a pleading person for both disagreeing parties of family members to prevent enmity and reduce conflict escalation among the parties. Furthermore, this study found that women acts a major role in the conflict settlement process of offering food for celebrating at the end of conflict settlement, dictating stories, singing songs, reading poetry and say proverbs for portraying the importance of peace and reconciliation among the community disputes.*

Keywords: indigenous conflict resolution, women mediator, reconciliation, conflict settlement

1. Introduction

Conflict is a perennial issue of any society and the practice of conflict settlement transforms every human generation. Indigenous conflict resolution is one of the continuous and effective in African countries to maintain peaceful society. In this, peacemakers of this conflict resolution play a vital role, since they are recognised by their own community; under it women's place is great at their society. Since women are discriminated by patriotic society in many parts of the world; however, women act the crucial part in settling issues peacefully particularly in indigenous conflict resolution mechanism. The uniqueness of indigenous conflict prevention mechanism was preserved by the traditional values of their own indigenous society (Cheldelin, 2011).

Indigenous conflict resolution is a social capital which indicates the capability of social norms and customs to uphold members of a group together focus on the values of empathy, sharing and cooperation in dealing with common problems (Fred, 2005 and Murithi, 2006). They are time tested and effective to handle conflicts that arise in the area and resolution process are less complex, time effective, and give a chance to parties (Assefa Abebe, n.d)

UN Secretary-General Ban Ki-moon stated in his report *women's participation in peace-building, ensuring women's participation is critical "in shoring up three pillars of lasting peace: economic recovery, social cohesion, and political legitimacy"*. Women have been at the center of peace processes from peace-making to peace building (Ngongo and Mohammed 2003). Their role was located at their cultural and socio-political and symbolized as paragons of morality, sacredness, goodness and tenderness (Cheldelin, 2011). Women use songs, proverbs, and poetry to transmit positive social capital values (Nwoye, n.d and Mohammed,

2003). Women poets use is their art to preach peace and peaceful co-existence among communities, to encourage reconciliation, instil peace and unity among communities (Becker, 2003). However, women's role in a conflict situation has been under-valued and under-utilized yet women contribute equally as of male in peace-keeping (Ntahori, and Ndayiziga, 2003). A culture of peace, tolerance and an anti-war tradition are transmitted through folktales, proverbs, poetry, songs and dance, women are seen as the transmitters of these cultural values (Nwoye, n.d and Mohammed, 2003).

Women's participation can hurt the peace process and other parties women's participation it could bring scrutiny toward atrocities. However, crux of my argument is that women's participation make the resolution process softer and strengthens peace building process. Women's at conflict resolution process could be placed at front and back stage, play crucial role in settling conflict. Promoting the full participation of women in peace-making and peace building requires a paradigm change.

In Ethiopia Gamo society are well known with their traditional conflict resolution, as an exemplary win peace novel of Ethiopia in 2011 E.C. However, the role of women in conflict resolution has not been adequately studied. This is due to the socio-cultural set up in the communities where the patriarchal systems have dominated both the formal and informal sectors. This study contributes in the expanding of literature on indigenous conflict resolution, specifically the role of women in indigenous conflict resolution in reference to Gamo societies of Dokko communities.

2. Statement of the Problem

Ethiopian women participate in the process of dispute settlement, both in general and women's issues. However,

Women have minimal direct participation in indigenous conflict resolution for several reasons. Because women lack formal political platforms, lack of credibility and strength from a wider social base and promote their agenda at the grassroots level (Manchanda, 1999 cited in Bamlaku T et al...2010). A gendered dichotomy of the roles of women and men in society is upheld despite it women's widespread active participation in the conflict resolution. These gendered restrictions also ensure that women are prevented from taking recognition. This implies that indigenous institutions of conflict resolution are dominated by men.

Peace agreements which concerns women's and their priorities have not been well addressed may be unjust and ineffective, and may lack long-term viability (Bates 2000; Burton and Dukes 1990 as cited in Bamlaku T et al...2010). The fewer roles of women in socio-economic and political affairs, the widespread acceptance of religious and cultural justifications for the unequal treatment attached to women's lives explain the marginalisation of women in all affairs.

Yet in recent research, women's participation in indigenous conflict resolution is not yet recognized. They often disrespected or actively rejected. This reveals a troubling gap between the role women's they play, their commitments and the reality of indigenous conflict resolution. Their experience must be considered in all conflict-resolving efforts of negotiations. Otherwise the peace process will only be obtained for limited number population (Pastoralist Forum Ethiopia 2006). In Gamo society of dokko community, women's are marginalised in several respects, including indigenous conflict resolution even if they comprise more than half of the population. The study therefore sought to analyze the specific roles women in indigenous conflict resolution with a reference to Gamo society of Dokko communities.

3. Objectives of the study

The general objective of this study was to analyze specific role of women's indigenous conflict resolution in the Gamo people. Based on this, the study has the following specific objectives:

- To identify the role of women's in indigenous conflict resolution
- To assess the effectiveness of women in conflict resolution process.

4. Review of related literature

Indigenous conflict resolution mechanism originate from over long period practice which are accepted as governing principle of the community, hence binds the society, a breach of which entails social reaction (Dagne and Bapu, 2013). Ethiopia is the home of different ethnic groups and out of it large number ethnic groups have developed indigenous mechanisms of conflicts resolution with peculiar features, each comprise social traditions and norms which are accepted by the communities.

Use of indigenous conflict resolution in Ethiopia is deeply rooted in the custom, culture and tradition of each ethnic group, which could play a big role in resolving violent

conflict (Abera, 2000). Indigenous conflict resolution mechanisms in Ethiopia are used to resolve intra and inter-ethnic conflict, at different level (FDRE, 1995). They differ from society to society and they have common features and attribute.

4.1. Women Participation in Conflict Situations

Women play a crucial role in conflict prevention, resolution and post conflict reconstruction. However, their marginality in high level decision-making regarding conflict and peace, constrain their ability to decisively influence or impact on conflict prevention and attainment of sustainable peace. There is need to enact and endorse gender responsive legislative measures and policies, beside it to translate such commitments into action, including affirmative action and proportional representation in the decision making both at higher and at community level (Mwangi, 2013).

Women struggle to organize and become active players at all levels of decision making in their societies. They need to develop mobilization strategies for dealing with conflict situations and to strengthen sub-regional networking with other women group on key issues relating to peace and training in conflict (Mwangi, 2013).

Women's Participation in conflict management in the prevention and resolution of conflicts and in peace-building, and their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security, and the need to increase their role in decision-making with regard to conflict prevention and resolution (Nzomo, 1994).

Women in many regions of Ethiopia play an important role in peacemaking. Agnuak women have a peacemaking institution known as Don Kachel (IIRR, 2009). Literally, DonKachel means 'let us all live in peace'. It involves a peace-making movement initiated by Jaye, a group of wise and elderly Agnuak women. The Jaye start a peace-making movement based on information gathered through women's networking. It is widely recognized that women bear a heavy burden in conflict and post conflict societies, both directly through violence perpetrated against themselves and their families and as survivors attempting to reconstruct destroyed communities. There is also growing recognition of women as 'agents of change' skill fully reshaping and rebuilding communities affected by conflict (Lihamba, F., 2003).

Women's participation in conflict resolution and peace processes focuses on their representation and participation at high political levels and in decision-making mechanisms for conflict resolution and disparate collection on women's grass-roots peace-making initiatives (Cockburn, 2001). This implies that women's have significant contribution before, during and after conflict in managing as well as controlling the situation and peace-making aspect.

4.2. Women in Conflict Management Process

Women make an important contribution in the process of peace building at different stage. Women also contribute to reducing direct violence as peacekeepers and relief aid

workers, women work to 'transform relationships as mediators, trauma healing counselors, and policymakers and women contribute to prevent violent conflict by acting as participants (UNESCO, 2003).

Women's participation in conflict resolution contributes to integrate gender equality into democratic governance and the peace building framework. Pressure from women's organization contributed to a culture of negotiation for national peace (Ntahobari, J., & Ndayiziga, B., 2003).

For instance women in Raya-Azebo, Tigray, Elderly and highly respected women in a village established a reconciliation institution called the *Debate*. The *Debate* plays an important role in avoiding harms associated with the culture of revenge. A man may kill another man in a fight. The incident would trigger the feeling of revenge among male relatives of the murdered man. In such a tense situation, the wife of the killer requests for the *Debate* intervention. These implies that women's have indisputable contribution to bring peace and resolve conflict within the community and to protect their community from deconstructive nature.

5. Methods and Materials

In the collection of research data, several methods were employed. Both informal and semi-structured interviews and secondary sources were used. In due course, different categories of the communities such as influential local figures, locally renowned persons in conflict resolution and teachers and women were asked their views on the level of women's participation and their role in conflict resolution, decisions women's made and their effectiveness in conflict resolution in the study area. These interviews helped to identify key informants for the semi-structured interviews.

Key informants were selected purposively on the basis of their age and knowledge/awareness about their culture, society and environment. The semi-structured interviews were intended to access information on role of women's participation in conflict resolution. In-depth interviews with key informants were conducted in order to have their description of events.

Secondary sources were also used to obtain background information on the effectiveness of the women's role in conflict resolution process. Some theoretical background information related to conflict resolution and participation of women was also gathered from secondary sources. The qualitative data were analysed based on the theoretical and methodological principles of interpretation. A descriptive study analysis technique was employed for the description, interpretation and analysis of qualitative data.

6. Results and Discussion

6.1. The role of women in indigenous conflict resolution

Women play double roles before, during and after conflicts. They have special skills in instigating conflicts as well as in stabilizing and searching for peace. Women in different parts of African societies had traditional peace-making and peace building roles as they were involved in mediating and

preventing conflict within individuals and between societies. A woman's as peace agency in different societies, and their socio-cultural roles and contributions to the overall well-being of their societies. These roles were reinforced by perceptions which labeled women as natural peacemakers, as being more pacific than men, and often symbolized as paragons of morality, sacredness, goodness and tenderness (UNESCO 2003).

Ethiopia is a country in which various ethnic groups live together; each ethnic group has its own unique way of indigenous conflict resolving mechanism. And also each community has distinct traditional settings and relationships where a customary mechanism plays a significant role in resolving and handling conflicts (Mellese, 2008).

Women play double roles in times of conflicts, i.e. they have skills of promoting conflict as well as of stabilizing situations and searching for peace in the system of indigenous conflict resolution mechanisms among the Gamo society of Dokko communities. Women have always been the centre for integration through different ways that brought together and cemented disputing parties. They play vital roles for the sustainability of peace building and conflict resolution. According to information of respondents women were involved in three different phases of conflict resolution, this are Pre conflict stage, in-between conflict stage and after conflict.

6.1.1. Pre conflicts stage

Women praise victory and success as a fruit of peace in order to promote peace and stability instead of enmity. Women's presence is vital in the community to prevent conflict. In Gamo society, women had much influence on the background in stopping and preventing occurrence of conflict and had an important role in influencing their male relatives to stop further violence. The key informants outlined responses and some of the traditional phrases that women are accustomed to use when conflict threatens to explode: in pre conflicts stage, women's tried to stop conflict by direct intervention between disputing parties and women did not welcome the move. Women's prevent the occurrence of conflict by using different actions such as lying down under their knees and dropping their traditional belt in front of those who are going to quarrel each other, then they swear that do not move over their belt, if you pass over it with ignorance your fate will not be good or misfortune will face you. For the sake of my breast that you were sucked stop quarrelling, I forbid you with the bone of my dead families, for the sake of my womb that did hold you for nine months stop fighting and I am sign of saint marry.

Moreover, the disputing parties may not stop from stepping to quarrelling women's began to emit sound like *wu! wu!* calling other, conflict was going to happen between mr X and mr Y please avail and try to prevent the conflict.

Study conducted by UNICEF, (2014), findings revealed that women played important roles in preventing conflicts in their communities. It shows the strength and inbuilt power women have in managing challenging situations. It also demonstrates the extraordinary strength, courage and spirit

in keeping themselves and their families going, even in adverse circumstances.

Although women are not allowed to sit and participate in conflict resolution formally, they had given the back stage role or play their role behind the scene and condemn conflict with their proverbs, like this conflict never ends and there isn't success and prosperity through it and in conflict people perish but do not reproduce/are not perpetuated.

Women also play an important role in child rearing and instructing peace (Ntahobari and Ndayiziga, 2003). The family and especially women are the primary agents of socialisation. Women educate their children about the norms, principles, sanctions, beliefs and values of their society. Children spend much of their time with their mothers so that they learn a lot from them. Similarly the study conducted by Strickland, R., and Duvvury, N., (2003) indicated conflict resolution is the requirement that women must be involved at all levels and all stages of the peace building process. Different roles that women play in society are numerous and give those different insights and knowledge.

6.1.2. In-between conflicts stage

Women can help trace the root causes of conflicts. Peace building as presented is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effect of conflict through reconciliation, institution building and political as well as economic transformation (Maiese 2003). The study revealed that during conflict stage a better understanding of the role of women in the search for peace in Gamo begins with a clear understanding of their status and role in their society. As information of respondents women's serve as the chief mediator of conflicts in the family and they are responsible for restoring peace and tranquillity in situations of conflict between the husband and children and other family members, or among their neighbours. They also ensure that perfect harmony exists between the conflicting parties. Study revealed that women are also able to persuade their husbands, sons, brothers and fathers to stop fighting and settle their cases through negotiation and since they have special skills and power in settling conflicts, here every member of the community hear and accept what preached by the women's. Similarly women constitute a symbol of peace and cooperation and woman encourage and promotes discussion between the disputing parties.

The study revealed women's are inherently lover of peace an assumption overwhelmingly expressed in interviews across all areas and regardless of the age, or gender of the respondent. However, the role of women during conflict is limited to advising their sons, husbands, brothers, fathers and uncles and other relatives not to take part in any kind of providing binding decision, but Women had the potential to exert significant influence in the peace process: In the peace process, women could play a very important role because women have soft hearts, one male respondent used a well-known proverb, to indicate women role the voices of women make men calm and peaceful. In some cases, women have a continuous role and reputation as community dispute

resolvers, and yet this role is not open to all women. As the finding of the study, if one of the disputing party might be a women in this regard women's could not directly avail to present the case at assembly place rather they are represented by male and further more they found as wrong doers they did not break down under their knees to ask for apology instead of them male or other parents responsible to do that, these is due to the culture of the society and indicate that how far women's are respected in the community.

During the resolution process women's are responsible to provide witness, since their witnesses are more acceptable and accurate, however, they are denied from giving final and binding decision. And they also provide crucial role through calling of others to prevent the conflict from further escalation and damage even by stepping between the quarrelling parties and swear to stop their conflict.

As the finding of the study indicated women's role at this level of peace talks was largely perceived to be symbolic rather than substantive. This is particularly problematic when considering the nature of the peace talks, which concern the character of the state and the extent to which insurgent demands on the role of women are met. It is critical that women themselves play a role in determining this, yet it appears that they will have very limited influence on the outcome of peace talks.

In Gamo political process in which the people were entitled to exercise their full rights of self-government, however, the system did not provide for equal rights of women who were excluded from public life and all decision-making process (eds Ayele T and Neil B., 2017).

6.1.3. In post conflict stage

Women participations are more in peace initiatives through traditional means. As the finding revealed women participation in traditional conflict resolution continues till end and it goes after conflict. Moreover, women's play crucial role in post conflict stage from celebration of the resolution process by emitting different sounds like *elile* or the dispute was resolved and clapping their hands. Similarly women's also take role preparation of meal and drinks either in the home of either of disputing parties or at assembly where the resolution process takes place and celebrate the occurrence of peace in between the disputing parties. This enables the two disputing parties bring together and build sustainable peace and stability. As information confirmed by respondents women have always been the centre of integration. However, in some cases, their inclusion was limited since the women's expressed their ideas in lack of full involvement and lack of recognition for their contribution, claiming that male, elders and religious men's were more influential at resolution process.

Similarly, the role of women as mothers has been highly respected in Ethiopia. At times of potential conflict, women, bearing their breast, would say the following to stop conflicts: 'please stop quarrelling for the sake of my breast that feeds you!' and women use different powerful words and proverbs to convince and heart disputing parties. If the conflict was serious at this instance elders decide certain amount of compensation and the amount is not

affordable, during this time women's serve as mediator over elders to ask and present victim is/are unable to pay and reduce the amount of the payment and finally the elders hear the case and decide over the claim. In line with this finding study Ayele and Neil, (2008) even if they play minimal role, they celebrate the reconciliation process by songs and other means at the end of resolution or Dubusha or it is assembly in a given Gamo community

Finding of the study revealed that women in the society culturally had high respect and they were considered as symbol of saint marry. This implies that how far women's are within the heart of their society and indicate their position.

6.2. Effectiveness of women's in conflict resolution

Limiting women's participation in peace building processes excludes the opinions of women from poor and marginalized communities, denying them the opportunity to define and address their own concerns, needs and erasing their experience and knowledge of the conflict in question from the public agenda. Studies have shown a correlation between the participation of women's and greater gender sensitivity of the text of negotiated peace agreements (UN Women 2012), there is a need to increase women's participation in peace talks and in post conflict recovery in order to make visible and address exclusive normative gender roles and behaviors (Ellerby 2013). As these case studies illustrate, the failure to do so can compromise the legitimacy and sustainability of post conflict democratic institutions and increase the risks of further conflict.

Result of study indicates women are most effective as participants in conflict resolution at the family and village levels. This is in contrast to their presence at the local and provincial levels, which, as in the Gamo society of Dokko community, is largely symbolic due to prevailing societal attitudes and the existence of powerful male dominated perception. Social norms regarding women's behavior in most parts of the community have become more conservative.

Respondents' views on women's involvement in local conflicts are largely similar across the community, it was assumed that, if women were involved in disputes, with the assumption that they can easily manage or they are peace maker than male counterpart this implies women's are more effective in handling conflicts. If there is a problem between different women or between closes family members, then it is handled easily withan olderwoman who was highly respected try to solve the problem.

Interviews with women's indicate that even when women are physically included in meetings, their ability to provide input has been effectively circumscribed by male leaders leaving the room and even they are not allowed to sit at conflict resolution place or to give their opinion on the unless they are allowed to provide their suggestions. However, they are smarter in managing and handling the conflict situation and they have the natural ability to mediate the conflicting parties.

During the resolution process women's use different techniques and skills to simplify the resolution and to arrive on agreement. As information from respondent's women's use different techniques and skills these includes usage of different folktales and proverbs to show destructive image of conflict and significance of peace and stability, use begging words to heart quarrelling parties and soft words to convince disputing parties. This implies that women's are effective under conflict resolution process.

In line with the above finding, study conducted by Bouta T. and Frerks G., (2002), Women bring diverse experience; they represent different interests and set priorities than men. Their participation in their actual peace talks often fosters a wider popular mandate for peace, making it more sustainable.

7. Conclusions and Recommendations

Integrating women into peace-building processes helps promote long-term stability and sustainable of the society. Women need to be able to play a role in building and participating in the full range conflict resolution in their communities. Women's contribution to peace building and reconciliation especially in indigenous conflict resolution is quite significant despite the fact that it has not been acknowledged and has no power in making binding decision.

In Gamo society, women had much influence on the background in stopping and preventing further escalation of the conflict. Although their influence was mostly advisory, they had an important role in influencing their male relatives to stop further violence. The role of women in decision making in the indigenous conflict resolution is low and insignificant they play backstage role.

Women's empowerments are central to sustainability of peace and security of a given society. Hence, indigenous conflict resolutions should be built on the involvement of women in decision-making and peace processes that take into account the needs and experiences of women and the different roles that they adopt in conflict resolution. Similarly encourage participation of women's in decision-making events; the revitalization and appreciation of the indigenous community institutions. This could be possible through institutional socialization of the women's within their indigenous cultures.

Based on the above findings, sharing experiences with other communities and ethnic groups, challenging discrimination, reducing social barriers and patriarchy domination, building institutional linkages between the formal and the indigenous institutions, promoting and acknowledging indigenous culture and values are forwarded as a baseline recommendation to recognize the role and effectiveness of women in conflict resolution conflict and peace building in the country as a whole.

References

- [1] Abebe Demewoz (2016). *The Role of Sidama Indigenous Institutions in Conflict Resolution*: In the

- Case of Dalle Woreda, Southern Ethiopia. American Journal of Sociological Research.
- [2] Abera Jembere. (2000). *Legal History of Ethiopia. Hamburg and London: Lit Verlag.*
- [3] Ayele and Neil, (Eds.).(2008). A profile of the Nations, Nationalities and Peoples of Southern Region.
- [4] Alula Pankhurst and Getachew Assefa (2008). Grassroots Justice in Ethiopia: The contribution of customary dispute resolution. Addis Ababa: French Centre of Ethiopian Studies.
- [5] Alula Pankhurst and Getachew Assefa.(2008). Understanding Customary Dispute Resolution in Ethiopia. In Grassroots Justice in Ethiopia.
- [6] Bamlaku T., Tadesse, B., Beyene, F. (2010). *Women in Conflict and indigenous conflict resolution*, among the Issa and Gurgura clans of Somali in Eastern Ethiopia. African Journal on Conflict Resolution, volume 10, Number 1
- [7] Becker, (2003) What Women Do in Wartime: Gender and Conflicts in Africa. London: Zed Books.
- [8] Bouta T. and Frerk G.(2002). *Women's role in conflict prevention, conflict resolution and post conflict reconstruction*. Nether lands institute of international relations.
- [9] Cheldelin. (2011). *Worlds of Women: The Making of an International Women's Movement*. Princeton: Princeton: University Press.
- [10] Cockburn, Cynthia. (2001) "The gendered dynamics of armed conflict and political violence." In *Victims, Perpetrators or Actors? Gender Armed Conflicts and Violence*,
- [11] Dagne Shiberu and Bapu. H.(2013). *Customary Conflict Resolution Mechanism*. International Journal of Multidisciplinary Educational Research, Vol.2, Issue 4(1).
- [12] Dejene Gemechu. (2007). Conflict and conflict resolution among Waliso Oromo of Eastern Macha, the case of the Guma. Addis Ababa University: Department of Sociology and Social Anthropology
- [13] Diaz, P.C., (2010). 'Women's Participation in Peace Negotiations: Connections between Presence and Influence' Women Count for Peace, New York, USA: UNIFEM.
- [14] Ellerby K. (2013). (En)gendered Security? The Complexities of Women's Inclusion in Peace Processes, *International Interactions: Empirical and Theoretical Research in International*. Also available at <http://dx.doi.org/10.1080/03050629.2013.805130>
- [15] FDER.(1995). The Federal Democratic Republic of Ethiopia Constitution, *Negarit Gazeta* 1st year No.1 August 1995. Addis Ababa.
- [16] Gamo Gofa Zone Information and Culture Department.(2004). *The History of Gamo Goffa People from Ancient to 1974*. Arba Minch.
- [17] Gebre Yintso, Fekade Azeze, and Assefa Fiseha (Eds.). 2011. Customary dispute resolution mechanisms in Ethiopia. Addis Ababa: The Ethiopian Arbitration and Conciliation Center.
- [18] Getaneh Mehari. (2014). *Betwixt and Between? Culture and women's rights in the context of multiple legal and institutional settings, the Dorze case, south-western Ethiopia*. PhD Dissertation, Addis Ababa University.
- [19] Gizelis, T.I., (2011). 'A Country of their Own: Women and Peacebuilding', in *Conflict Management and Peace Science*, Vol.28 (5), (Sage Publications)
- [20] Kothari, G. (2004). *Research Methodology, Method and technique*. New Delhi: New Age International publish.
- [21] Laura Turquet et al., *Progress of the World's Women: In Pursuit of Justice* (New York: UN Women, 2011)
- [22] Lihamba F., (2003). *Women for Peace*. New York: Franklin Watts, 1997.
- [23] Meaza Ashenafi.(2009). *Factors Affecting Women Participation in Politics and Decision making*. Unpublished MA Thesis.
- [24] Melese Maada.(2008). *The Role of Elders in Resolving Conflicts: the Case of Wolayta People of Southern Ethiopia*. In Tarekegn Adebo and Hanna Tsadik (Eds). *Making Peace in Ethiopia. Five Cases of Traditional Mechanisms for Conflict Resolution*. Addis Ababa: PCD
- [25] Mwangi E. (2013). *The role of women participation in forest management: a cross country analysis*
- [26] Murithi, T. (2008). *African Indigenous and Endogenous Approaches to Peace and Conflict Resolution*. In Devid J. Francis (eds.). *Peace and Conflict in Africa*. London: Z-Books
- [27] Ntahobari, Josephine and Basilissa Ndayiziga (2003). *The role of Burundian women in the peaceful settlement of conflicts*. In: UNESCO 2003 Mwangi (2013) *Conflict Resolution and Peace Education in Africa*. Lanham: Lexington Books, 2003.
- [28] Ntahori, and Ndayiziga, (2003). *Gender, Peace and Conflict*. London: SAGE Publication
- [29] Nzomo, M. (1994). "Women in Politics and Public Decision-making" in Himmelstrand, U. et al (eds). *In Search of New Paradigms for the Study of African Development*. London, James Currey.
- [30] Pastoralist Forum Ethiopia (2006). *Narrative Activity and Performance Report, January through December 2005*. Addis Ababa, Pastoralist Forum Ethiopia.
- [31] Stedman, S.J. (1991). *Conflict and Conflict Resolution in Africa: A Conceptual Framework*. In Zartman, I. W and Derg, F.M (Eds). *Conflict Resolution in Africa*. Washington D.C: The Brookings Institution.
- [32] Strickland, R. and Duvvury, N., (2003). *Gender Equity and Peace building, From Rhetoric to Reality: Finding the Way*
- [33] Temesgen, Miniwagaw.(2011). *Mechanisms of Conflict Resolution: The Case of Dokosociety in Gamo Area*. In Gebre Yantiso, Fekede Azeze and Asefa Fisiha (ed). *Customary Dispute Resolution Mechanisms in Ethiopia*. Addis Ababa: The Ethiopian Arbitration and Conciliation Center.
- [34] UNESCO. (2003). *Women and Peace in Africa: Case Studies on traditional conflict resolutions practices*. Paris: UNESCO Workshops.)
- [35] UNESCO.(1999). *women's contribution to a culture of peace*, Expert Group Meeting, Manila 25-28 April.
- [36] UNICEF.(2014). *Impact of armed conflict on children*. Retrieved from <http://www.unicef.org/graca/women.htm>