ABDURAHMAN ABDULAHI,
Unity University (Addis Ababa, Ethiopia)
e-mail: anaasconsult@gmail.com, ORCID 0000-0001-5105-0938

THE GADA SYSTEM AND
THE OROMO'S (ETHIOPIA) CULTURE OF PEACE

The purpose of this study is to add to recent calls to develop indigenous knowledge of peace system and culture development to promote culture of peace in Africa. It assesses the indigenous Gadaa system peace concept and culture, identify its peace related values, philosophies, traditions, institutions, etc for nurturing and sustaining peace in the Oromo society, with the neighbouring ethnic group, and its relevance to creating peace culture in Africa and beyond. It relates Gadaa peace system with the UN peace system initiative and framework in demonstrating the relevance of Gada peace system to peace building in multiethnic conflicts transformation in the Horn of Africa and beyond. Oromo people were traditionally a culturally homogeneous society with genealogical ties. They governed themselves in accordance with Gadaa (literally "era"), an outstanding democratic socio-political system long before the 16th century, when major three party wars commenced between them and the Christian kingdom to their north and Islamic sultanates to their east and south. The Gadaa system elected males from five Oromo miseensa (groups), for a period of eight years, for various judicial, political, ritual and religious roles. Retirement was compulsory after the eight-year term, and each major clan followed the same Gadaa system. Women and people belonging to the lower Oromo castes were excluded. A male born in the upper Oromo society went through five stages of eight years, where his life established his role and status for consideration to a Gadaa office. Under Gadaa, every eight years, the Oromo would choose by consensus an Abbaa Bokkuu responsible for justice, peace, judicial and ritual processes, an Abbaa Duulaa responsible as the war leader, an Abbaa Sa'aa responsible as the leader for cows, and other positions. Gada concept of peace, truth, values, principles, and conflict resolution techniques need to be restored and promoted. It should be documented and made part of education system. The academics should do research and disseminate these values. The regional state government and civic societies should develop a peace education program based on these values and traditions so that they should be restored quickly and sustained among Oromo community in all corners of east Africa where Oromo community lives. The concepts of gender equality and participation in sustainable development of the society needs to introduced into the Oromo culture and Gada system.

Key words: *Peace; peace system; culture; values; Gada; Oromo; Indigenous; Africa; Ethiopia.*

Introduction

Culture of peace is an ideal state of wellbeing that every society and nation aims for. Peace is critical for an individual, family, society, country, region and the world. More specifically in Africa peace is not simply about absence of war or violence it is about sustainable development (*Ahlin, 2013*). Furthermore, the concept of peace culture as a tradition, and way of life is not of western origin (*de Rivera, 2009*). Africa has institutions and cultural practices that have restored and sustained peace among African communities (*Ahlin, 2013; Charles, 2013; Mohammed, Habtamu and Ahmed, 2017*). For instance, the Oromo people of east Africa has been living and practicing a peace culture based on its Gada system values, way of life reinforced through its institution (*Mohammed, Habtamu and Ahmed, 2017; Tessema, 2016; Debela, 2017*).

Nevertheless, the culture of peace concept as it is popularized know is an initiative of UN to build a culture of peace based on values of equality, fraternity, and liberty (*UN, 2012; de Rivera, 2009*). It is an initiative conceived as an antithesis to curb war and their devastating consequences. As a proposal to build peace culture this initiative was praised as an attractive proposal (*Fernández-Dols, Hurtado-de-Mendoza, and Jiménez-de-Lucas, 2004; de Rivera, 2009*) and was promoted through UN system as a program. However, in spite of its popularity; it is not without criticism. Among others it is criticised as an attempt to promote western culture, an attempt to impose western parliamentary democracy values on non-western culture that may have contrary values (*Fernández-Dols, Hurtado-de-Mendoza, and Jiménez-de-Lucas, 2004*).

Therefore, there is a repeated call for building lasting peace from within by nurturing indigenous social and cultural practices. These African cultural practices should be kept alive, nurtured, encouraged, and spread in Africa and even beyond (*Ahlin, 2013; Charles, 2013; Mohammed, Habtamu and Ahmed, 2017*).

The purpose of this study is to add to recent calls to develop indigenous knowledge of peace system and culture development to promote culture of peace in Africa. It assesses the indigenous Gada system peace concept and culture, identify its peace related values, philosophies, traditions, institutions, etc for nurturing and sustaining peace in the Oromo society, with the neighbouring ethnic group, and its relevance to creating peace culture in Africa and beyond. It relates Gada peace system with the UN peace system initiative and framework in demonstrating the relevance of Gada peace system to peace building in multiethnic conflicts transformation in the Horn of Africa and beyond.

Methodology

Studying indigenous culture requires understanding the past and establishing the link between the past, present, and the future. Therefore; this study used secondary sources on Gada System and its peace culture, the general literature on peace culture, interview on the current state of Gada peace culture and its relevance to peace building in Africa.

Results and Discussion
The Concept of Peace Culture and its Elements

The culture of peace has been defined by UN General Assembly resolution A/RES/52/13 A (1998:1) as a set of "values, attitudes, traditions and modes of behavior and ways of life" that can be achieved through (1) promotion of peace and nonviolence using education, cooperation, and dialogue; (2) adhering to principles of sovereignty and territorial integrity of nations; (3) respecting human rights and freedoms of people; (3) resolving conflicts peacefully; (4) sustainable development including the right to development; (5) gender equality and rights; (6) right to information and free speech; (7) inclusiveness, tolerance, rule of law, and democracy in the society. These values and principles are considered as universal values that are based on western democracy principles that can be implemented in all member nations through program of action spearheaded by UNESCO, member states, and civic societies (*de Reviera, 2009*). The aim is prevention of violent conflict and developing or building culture of peace. Therefore, a culture of peace according to this resolution is a culture that promotes dialogues, cooperation, tolerance, peaceful resolution of conflicts and that nurtures sustainable peace and inclusive sustainable development.

Nevertheless, the universality of western values and principles in different regions' culture might be questionable (*Hofestede, 1994*). The western values and principles are based on western culture and they may not fit to local or regional culture. Culture is a group phenomenon that might defer from one society to another (*Hofestede, 2011*). Even in sub-Saharan Africa culture though there might be some communality there can also be remarkable difference and identifying the common values of sub-Saharan African culture requires studying each culture by culture and then comparing them to identify what they have in common.

In this regard the UNESCO/ Africa union report AFR-2013/WS/3(2013) tried to localize the universality definition discussed above in a way that takes the local culture into account. It referred to the concept of a culture of peace in Africa as "the integration of values, belief systems and forms of spirituality, local knowledge and technologies, traditions and forms of cultural and artistic expression that contribute to the respect of human rights, cultural diversity, solidarity and the rejection of violence to build democratic societies (AFR-2013/WS/3, 2013:1). This implies that local cultural values, beliefs, norms, and traditions that promotes sustainable peace should be restored, promoted and serve as a bedrock for building culture of peace in Africa. Nevertheless, these traditions should respect human rights and diversity, and shone violence. Building democracy according to western values is also implied as the goal of culture of peace.

More specifically Africa is one of the conflicts ridden continent with about 25 of 54 member states facing or in some state of conflict (*Ahlin, 2013*) and the issue of peace is much more than negative peace or absence of violence (*Debela, 2017*). It is about poverty reduction and inclusive sustainable development (*Ahlin, 2013*). Being cognizant of this Africa union has sustainable development, peace, pan-African renaissance, women empowerment as its key agendas (AU Agenda 2063). Nevertheless, despite these agendas and AU vision of "By 2020 all guns will be silent. A culture of peace and tolerance shall be nurtured in Africa's children and youth through peace education" (*IDEA, 2016*) Africa has continued to be a continent of conflict. Though the source of lasting peace is regarded as Africa's own culture and traditions, the sources of this sustained conflicts are also attributed to failure of social relations and institutions at local, national, and regional levels (*Pavanello and Scott-Villiers; 2013*). These implies the need for further research on addressing the root causes and indigenous culture based peace culture building.

The Oromo and their Gada System

Oromos are the second largest ethnic group in sub-Saharan Africa living in Ethiopia, kenya, and other neighbouring eastern Africa region (*de Salviac, 1901, 2013; Oromia Culture and Tourism Bureau, 2009; Tessema, 2016*). The Gada system is a socio-political, ritual, economic administrative system through which the Oromo people organized and managed their nation for a number of centuries even before the arrival of colonizers on African soil (*Legesse, 2006; Hassen, 1994*).

The Gada system is an indigenous institution that pervades every aspect of an Oromo life including personal, interpersonal, social, economic and political life (*Jalata, 2012; Legesse, 2006*). As a political organization it organizes Oromo in to age groups that participates in the social, economic process and takes over power through election. It has branches of government the judiciary, the executive and the legislature with clear division of labour and system of check and balance. Furthermore, it organizes three levels of government the centre, region and local with clear division of power among them and all the three branches at each level. It is a political and government organization, with rules and practices. As a political system it organizes male Oromo in to age generations that seizes political power through election and accountable to the people. The formation and operation of these organs is based on transparency, participative democracy, and accountability. It runs its operation and the societal life of the society through laws and customary traditions (*Luis, 1994; Legesse, 2006; de Salviac, 1901, 2013; Zelalem, 2012*).

The significance of the GADA system and its democratic principles are that (1) it is purely indigenous and African system, (2) that existed before the concept of democracy is conceived in the west, (3) survived colonial tests and destruction, (4) a variety of which is practiced by number of non-Oromo Ethiopian ethnic groups, (5) a

number of east African ethnic groups of Oromo neighbours and of Oromo dissent in Kenya, Uganda, Ruwanda, etc. (*Jalata, 2012; de Salviac, 1901, 2013*) (6) is currently functional in Ethiopia and Kenya, and (7) currently gaining importance and attention of people and Oromia regional state government in Ethiopia. Therefore, the aim of this paper is to review, synthesis, and argue the relevance its system in building culture of peace in Oromo community and of Oromo community with their neighbouring community in Ethiopia and horn of Africa.

The Oromo concept of peace

Peace in afan Oromo is Nagaa and has much more broader meaning than absence of violence or war (*Tenna, 2013*). It is the most valued asset which is part of their daily prayers, greetings, any ceremonies opening and closing. The daily morning prayers are "yaa Rabbi nagayatti nubulchitee nagayatti nu oolchi" oh God thank you for the peaceful night, make our day peaceful. In the evening the Oromo prays "yaa Rabbi nagayaan nu oolchitee nagaatti nubulchi" oh God thank you for maintaining our peace during the day, make our evening peaceful. In their greeting with neighbour or other person their greetings centre on peace. In their greetings they enquire about peace of family members, their home, cattle, belongings, and their entire locality. This shows that the Oromo culture is a culture of peace which believes in a comprehensive peace for humans, their mountains, forests, rivers, animals, cows, etc (*Debela, 2017*). Furthermore, in their prayer the Oromo's don't simply pray for peace only they also curse the wrong doers, envies, and transgressors which discourages evil intention and actions in the members. Therefore, these prayers are part of daily rituals for promoting and sustaining peace.

Similarly, according to Tenna (*2013*) the Oromo concept of peace has internal and external dimensions which might be divided into intrapersonal, interpersonal, intra-ethnic and interethnic. The internal aspect of peace is peace within the Oromo community itself. The external dimension refers to living in harmony and peace with neighbours and other communities. These show that the Oromo concept of peace is one of cooperation and living in harmony with other ethnic groups.

The intrapersonal peace requires every individual Oromo to be at peace with him-self to be at peace with others. That is an individual has to be non-violent, tolerant, and live in harmony with others. The interpersonal aspect of peace requires members to cooperate and live in peace, and if there is any problem to solve their problem non-violently through discussion and dialogue. The principles of tolerance and peaceful coexistence are enshrined in the value system and culture of Oromo people (*Tenna, 2013*). Furthermore, according to Tenna, peacemaking and peace building is not left to politicians it is rather a responsibility of every Oromo.

According to de Reviera (*2009*), anthropological studies in different parts of the world shows that a peaceful society has philosophies, values, beliefs, cultural practices that shone violence, promote peace, tolerance, and cooperation; and conflict resolution mechanisms to restore and sustain peace. This shows that the Oromo society is a peaceful society with established culture of peace.

The Gada System and its Culture of Peace

The Oromo concept of peace is central in the Gada system. Gada system itself is a system of peace that has peacemaking and peace building as its central value (*Tenna, 2017; Debela, 2013*). Its core principles are rule of law, accountability or recall of public officials, sovereignty

of people, morality, equality, human right, and freedom (*Baisa, 1994; De Salviac, 1901; 2013*). These principles lay the foundation for conflict prevention and building peace culture.

The Gada system is based on rule of law. It has laws governing socio-economic, political, and other aspects of societal life. These laws are parts of everyday life of every one and nobody is above the law. There is a rule of law not rule by law (*Zelalem, 2012*). Any conflict at any level is solved based on these laws. According to informant M1 in Borena areas where the system has remained strong under centuries of pressure and marginalisation the Gada rules of resources utilisation, social relations, rights, etc are observed and ensured through participation of citizens and leaders at all levels.

Furthermore, the Gada system sustains peace through participative democracy where by leaders are elected by members to serve for single term of 8 years, accountable for their action and the constituents can recall them. The democratic election, fixed term of office and peaceful transfer of power and answerability of the elected officials for their action shows that the source of power is the society. Such leaders' prime mission is peace (*Baisa, 1994*).

As a system of governance for peace, the Gada system has system of check and balance between branches of governance and has decentralised governance for keeping peace at different levels. This institutional arrangement serves as a mechanism for assertive peace making process among the judiciary, the legislature, and executive branches and social forces at different levels (*Jalata, 2014*).

Above all, peace is one of the core values of the Gada system. The concept of peace and maintaining peace is at the heart of relationship in the society and with neighbour's communities. It is the central criteria in decision making and solving conflicts or problems (*Luis, 1994*). The leadership practices hence is one that promotes harmony and maintains relationship, through conciliation, mediation, and transformational approaches to conflicts and problems. These and other value is part of the belief system of an Oromo for peace making and sustaining positive peace as part of their daily life.

The Gada systems' is also based on values of freedom, human right, and equality. The Oromo's are free people who believe in individual and collective freedom (*De Salviac, 1901; 2013*). Every member of the society is also treated as equal irrespective of their status, economic fortune, and position (*Jalata, 2012*). All their rights including right to property, freedom of speech, to elect, are inviolable (*Baisa, 1994*).

Other underlying Gada system value is the principle of morality. Every Oromo is socialised to ethical values from childhood and is expected to conduct his affairs ethically. This has a potential to pre-empt the root causes of conflict. In this regard the key informants have divergent opinion on the practicality of this value. In the Borena and Guji area of the region the society ascribes to ethical principle of Gada system (*M1, M2, 2019*). In the other areas of the region where the Gada system have been weakned by the pressures of the oppressive regimes the it did not have a strong influence on behaviour of people (*M3, M4, and M5, 2019*). Nevertheless, they are of the opinion that with the recent restoration of Gada structure in all areas of Oormia regional state and link with Gada structure in neighbouring countries; the restoration of all Gada values and its sharing through peace education is what this time requires for resurrecting the Gada peace culture.

The above values and norms of the Gada system show

that it has cultural values that promote culture of peace. It has conflict resolution and peacemaking system that has maintained peace and averted conflict in the society and with neighbouring societies (*Tenna, 2013; Tessema, 2016*).

Besides these values the Gada system has detailed rules, provisions, and procedures for criminal and civil cases if any violent action happens in the society (*Debela, 2017; Tessema, 2016*). Whatever conflicts can be immediately contained and resolved accordingly.

Conflict Resolution and Peace Building in the Gada System

Conflict starts as a perception in the mind of one of the party to the conflict when s/he perceives the other party has infringed his rights (*Korsgaard, 2008*). As an Oromo the first step is to discuss among themselves and solve it peacefully without resorting to violence or retaliation. If they cannot resolve it by themselves, still they should not resort to violence; rather should bring their case to the attention of elders' council.

Peacemaking or conflict resolution tradition of Oromo society is a truth finding process based on the Oromo belief of truth. According to informant M1 Oromo believes that "Dhugaan kan waaqaati. Oromoon dhugaatti bula. Bakka dhugaan hinjirre nageenyi hinjiru; truth belongs to God. Oromo people live by truth. Where there is no truth there is no peace". Therefore, laying, dishonesty, false allegation, etc are considered as taboo for they are breaking truth. When there is conflict, the party to the conflict should refrain from violence or retaliation and resort to resolution through third party interventions. These resolution techniques are based on truth finding and restoring truth.

Peacemaking in the Oromo society is done by different actors from local to the national level. At the local level interpersonal conflict is often brought to the attention of local elders through "jarsummaa" (mediation) or "ararsuu" (reconciliation). The elders are chosen from among seniors and honest people who try to listen to the case from both sides, find the facts, and help solve the problem. Such local level mechanism has effectively served in restoring interpersonal and family peace and is widely used across Oromo and other societies in the east Africa region (*Tenna, 2013; Debela, 2017*).

According to M1 and M2, in Borena and Guji area when conflict happen the parties select 5 members' elders' council or "Shenecha". These members are chosen for their character of altruism, knowledge of societal rules, and willingness to devote their time (*Tenna, 2013*). In most of the cases the two parties will accept their solutions and restore peace among them. The types of conflicts at such council are family, neighbourly, and relational non-violent conflicts. Despite its informal nature, mediation by elders is regarded as more effective in restoring peace and justice much faster and effective than state system (*Tessema, 2016*).

Quite related to Jarsuma is "arara" reconciliation. Arara can be used for interpersonal, intra Oromo community, and with neighbouring community conflicts settlement. Reconciliation is not only settling the disputes or restoring peace; it goes beyond solution to healing the affected relationship and parties which results in peace building (*Debela, 2017*). According to Miall (*2004*), the cultural approach to healing leads to conflict transformation.

For violent conflicts where loss of life and property are involved in the interethnic or intra-ethnic conflicts the case is referred to the Gada leader and follows formal mechanism of jarsuma and Guma. The Gada leader forms councils of elders to fact finding and come up with solutions that hills the wound and restore relationship. Council of elders lead by the Abbaa Gadaa himself interferes in settling it if it is intra-ethnic conflict. If it is an interethnic conflict, they meet with the leaders and elders council from the other ethnic group and demand the settlement of the problem through Guma or blood money (*Tessema, 2016; Debella, 2017*).

Therefore, the Oromo Gada system is a peace making and peace building system that has philosophies, beliefs, values, traditions, and institutions that promotes and sustains peace culture. According to de Reviera (*2009*) building culture of peace requires recognising and strengthening what is (the cultural values, beliefs, values, institutions, traditions, etc) in the society that promotes culture of peace and changing the behaviour, cognition and emotion of people in line with them. De Reviera also notes that a peaceful society has shared values and beliefs that shones violence, promotes tolerance, and cooperation. It socialises these values and beliefs to the children, upholds human rights, and equality. Therefore, an Oromo Gada system has successfully built peace in the Oromo community and made it a peaceful society. Nevertheless, according to the informants these cultural values and beliefs need to be promoted in the areas where the pressure of government machineries have weakened the Gada system.

Gada system and the UN culture of peace elements

Gada system as socio-economic and political institution of Oromo communities living in eastern Africa region has traditions, institutions, norms, beliefs, and values required for peace culture and has effectively promoted and sustained peace for over four centuries, since 16th century; and is still alive and proving itself.

The UN's definition of peace as a set of "values, attitudes, traditions and modes of behavior and ways of life" (A/RES/53/243 A,1999) directly fits the Oromo concept of peace. The Gada system has values, traditions, beliefs, desired modes of behaviour to sustain peace. The Oromo concept of peace is much broader as it covers intrapersonal, interpersonal, within community and with non-Oromo community, with nature, and God. To at peace with onself and others at all levels an Oromo should live truth as a way of life, and there cannot be peace without truth.

The UN concept of culture of peace building requires the values, attitudes, and behaviours "that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavor to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society" (A/RES/53/243 A, 1999:1).

The Gada system values, norms, and beliefs are shared by society members and are reinforced through citizens' participation and relevant institutions. The interaction within the society and with other society is based on these values, beliefs, and principles and any brich of them by members will have prescribed consequences to restore truth and peace.

The Gada system is also based on principles of freedom, justice, and democracy, all human rights, tolerance and solidarity that rejects violence and prevents conflicts. The Oromo Gada system has established these principles long before the western world. Freedom is the key principle of gada system. Full freedom is guaranteed to all members

and every member of the society are treated equally before the law. The social justice and inviolable human rights of each individual member is enforced through legal system and judiciary of the Gada system. It is also a responsibility of every member of the society that should not be left to the politicians. The Oromo concept of peace and truth encourages every member to live in peace with themselves and others, to be tolerant, resort to dialogue to resolve conflicts and resort to traditional institutions to restore and sustain peace.

The Gada democracy a participative democracy where leaders are elected through participation of citizens, with fixed term of office and peaceful transfer of power, where the authority lays with the people including the right to hold officials accountable and recall, check and balance between the branches of government, and rule of law.

Though women have rights, the only point of difference with the western concept of democracy, equality, and rights is gender equality. The Oromo Gada system is a system where there is role differentiation between men and women. It organises the men in age based generational cohorts and roles. The men's are the major players of economic and political roles in the society. They are elected and elects their leaders. The women have roles in social and economic affairs of exercising their rights and contributing to the peace building in the society through siqee and etete institutions (*Kuwee, 1997*). They prevent conflicts through direct intervention and stopping the parties from violent actions. They also play a very key role in socialising their children to the values, norms, and beliefs of the society and encouraging tolerance and dialogue in solving problems.

The only thing that needs reconsideration in the Gada system is gender equality and the use of the existing values in the engagement of the society's members in the sustainable development of the Oromo community and neighbouring communities.

Conclusions

The concept of peace, peacemaking, and peace building are not new to Africa. The Oromo concept of peace is much broader than western conception of peace as absence of violence or war. The Oromo community as one of the largest sub-Saharan African people has values, beliefs, traditions, and institutions that promote peace, tolerance, non-violence, conflict prevention, and resolution through established standards and institutions. It socialises and educates members of the society through peace education at home and participation in socio-economic activities that contributes to collective wellbeing.

The Gada system is an egalitarian, just, and democratic system that guarantees democratic rights, freedom, and equality, rule of law, accountability, morality, and peace. Its democratic nature is the same to western democracy with accountability. The only points of difference are with the western concept of gender equality and full participation of women in the political process of the nation.

Therefore, Gada system and its culture of peace can be used to sustain peace in east Africa. It should be used as a way of life and to shape behaviourism attitudes, and emotions to prevent conflict, and promote culture of peace.

Nevertheless, Gada concept of peace, truth, values, principles, and conflict resolution techniques need to be restored and promoted. It should be documented and made part of education system. The academics should do research and disseminate these values. The regional state government and civic societies should develop a peace education program based on these values and traditions so that they should be restored quickly and sustained among Oromo community in all corners of east Africa where Oromo community lives.

The concepts of gender equality and participation in sustainable development of the society needs to introduced into the Oromo culture and Gada system.

Gada system is not the sole institution of Oromo society. Neighbouring communities of Sidama, Gedio, and others also have Gada system. Future researchers need to consider the peace culture and traditional institutions of different African communities in sub-Saharan Africa. The communalities need to be identified and promoted among different ethnic groups as African concepts of peace and culture of peace.

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Абдурахман Абдулалі,
Університет Єдності (м. Аддис-Абеба, Ефіопія)
e-mail: anaasconsult@gmail.com, ORCID 0000-0001-5105-0938

СИСТЕМА ГАДА І КУЛЬТУРА МИРУ ОРОМО (ЕФІОПІЯ)

Автор акцентує, що ключовим питанням для всього африканського континенту є встановлення стійкої системи світу і безпеки, під якою він розуміє сталий розвиток, а не просто відсутність війни чи насильства. Його ідея полягає в тому, що в якості інструменту для встановлення системи світу краще застосовувати традиційні ціннісні й соціально-організаційні системи народів Африки, які сформувалися і застосовувалися задовго до ініціативи ООН щодо створення культури світу, яка зараз сформована в якості базової програми ООН для Африки та просуває демократичні цінності західної (американської і європейської) культури. Як дієву альтернативу оонівській парадигмі встановлення миру на африканському континенті він пропонує традиційний інститут соціальної організації народу оромо (що населяє різні області Ефіопії) - систему вікових класів гада (гадаа). Її основним структурним принципом є поділ на генеалогічні покоління. Інтервал між поколіннями становить 40 років і включає п'ять вікових класів, що послідовно проходять п'ятиланкову систему вікових ступенів. Всі вікові класи є корпоративними прооб'єднаннями, кожне з яких виконує ряд нормативно визначених функцій (господарських, військових, ритуальних). Функцію організатора життєдіяльності соціального організму віковий клас отримує при переході у віковий ступінь лубу - ступінь "правління". Серед оромійців, що досягли за віком цього ступеня, обирається група лідерів, так звана рада гада. Всі три основні функції з керівництва плем'ям - організаційно-управлінську, військову, релігійно-ідеологічну - у оромо здійснює рада гада. У релігійно-ідеологічній сфері діє, крім ради гада, релігійний лідер Абба муда ("батько помазання"). Ядром громади є патрилінійна родова група. Сусідні села, як правило, населені спорідненими групами. Важлива роль в сільськогосподарському виробництві і суспільному житті належить групам сусідської трудової взаємодопомоги. Частина оромо працює за наймом в промисловості й сільському господарстві; останнім часом збільшується національна інтелігенція. Важливим досягненням автора статті є концептуальний порівняльний аналіз системи гада оромо і концепції встановлення миру, запропонованої програмою ООН. Він робить висновок, що традиційна концепція більш зрозуміла і природна для африканських народів, аніж західна концепція миру, що розуміється тільки як відсутність насильства і військових дій. Одночасно він вказує на принципи системи гада, які зупинилися в своєму розвитку і не відповідають викликам сучасного африканського суспільства. Такими він вважає, наприклад, питання участі жінок в управлінні та організації соціального життя. На його переконання, вивчення і просування природних для Африки систем соціальної організації життя сприятиме зміцненню миру і злагоди на континенті набагато більше, аніж західні методики організації життя і примусу до миру.

Ключові слова: *мир; система миру; культура; цінності; Гада; оромо; корінне населення; Африка; Ефіопія.*