Gada as a Mechanism for Sustainable Peace: Conflict Mediation among Guji, Gabra, and Borana in Southern Ethiopia's Arero District

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Abstract

Like many ethnic societies across the world, the Oromo—Ethiopia's largest ethnic group—have developed an indigenous socio-political system known as the Gada System. This institution, referred to hereafter as Gada, is recognized as a highly democratic and participatory form of governance that predates modern democracy by centuries. Among the Oromo, it remains more effective and widely accepted than many formal state institutions in regulating socio-economic and political life. In a country as ethnically and linguistically diverse as Ethiopia home to over 83 distinct groups the need for locally rooted, community-driven conflict resolution mechanisms is increasingly urgent. This paper explores the role of the Gada institution in mediating conflicts and fostering sustainable peace among the Guji, Gabra, and Borana Oromo communities in the Arero District of Southern Ethiopia. Rather than focusing on the mere existence of conflict, the pressing challenge today lies in how conflicts are resolved in ways that prevent escalation and promote long-term stability. This study highlights how Gada serves not only as a traditional governance structure but also as an effective mechanism for conflict mediation. It argues that the indigenous values and practices embedded in the Gada system offer valuable tools for sustainable peacebuilding. The paper concludes by recommending greater recognition, integration, and institutional support for the Gada system, particularly its conflict resolution practices among the Guji, Gabra, and Borana communities. Harmonizing such indigenous mechanisms with modern state structures could significantly contribute to internal peace and security in Ethiopia.

Keywords: *Gada Institution; Mediating Conflict; Borena; Gabra and Guji Oromo*

Introduction

One of the greatest challenges facing humanity today is not merely the occurrence of conflict, but the ability to resolve these conflicts effectively to prevent their escalation. In many parts of the world, particularly in Africa, indigenous mechanisms for conflict resolution continue to play a crucial role in sustaining peace. In Ethiopia, various ethnic groups have developed their own traditional institutions to govern their societies and manage disputes (Jamal, 2020).

Among the Oromo people, the **Gada system** stands out as a highly respected indigenous institution. It serves not only as a system of governance but also as a framework for conflict resolution and peacebuilding. Tuma and Kumar (2021) describe Gada as a system of generational classes (Luba) that rotate leadership roles every eight years, taking on political, military, judicial, legislative, and ritual responsibilities. This egalitarian socio-political structure is not exclusive to the Oromo; similar systems exist among other Cushitic groups such as the Sidama, Konso, and Gedeo (Jemjem & Gololcha, 2011).

The Oromo, Ethiopia's largest ethnic group, have relied on the Gada system for centuries to structure and lead their social, cultural, and economic lives. Scholars like Muleta and Irshad (2018) recognize the Gada system as an effective and respected institution for conflict resolution. Its values and mechanisms are central to preventing disputes, promoting harmonious coexistence, and responding to conflict in ways that ensure long-term peace (Debisa, 2022).

Given its significance, this paper seeks to explore the role of the Gada institution in mediating conflicts and fostering sustainable peace among the Guji, Gabra, and Borana Oromo communities in southern Ethiopia's Arero District. These communities, who share common border areas, have long relied on Gada principles to manage inter-group relations and build peaceful coexistence.

The Origins of the Gada Institution

The precise origins of the Gada institution remain unknown, but oral traditions and community narratives offer some insights. According to Jatani (2015), the concept of Gada is believed to have emerged from children's play in pastoralist settings such as *Gose fora* (cattle migration camps) in the Borana region. Before the institutionalization of Gada, a leader named **Ali Guracha**, also known as **Ali an Omora** ruled the Oromo people for an extended period. His long rule is remembered as autocratic, and the discontent it caused is said to have catalyzed the development of the Gada system as a democratic alternative.

Historical accounts suggest that the Oromo have been governed under the Gada system for about 25 Gada cycles, equivalent to approximately 200 years (Biratu, 2020), as each cycle lasts eight years. While no exact date can be confirmed, the names of Gada leaders (Abba Gada) have been preserved through oral tradition.

Among the Borana, the eight-year cycle is deeply symbolic and is linked to creation beliefs. According to local tradition, after the creation of human beings, two significant elements appeared: *Bakalcha* (a celestial body with eight angles) and the *Wodessa* tree, a sacred plant used in rituals. These elements form the spiritual foundation of the Gada system. The *Wodessa* tree, in particular, holds ceremonial importance across the Guji, Gabra, and Borana communities and is central to many Gada rituals.

Despite its long-standing presence, the Gada institution in Borana experienced a period of decline, becoming nearly extinct for 72 years due to religious influences, particularly the spread of Islam.

However, efforts to revive the institution began with **Gadayo Galgalo Yayya**, who is credited with revitalizing Gada around 1448. Later, **Dawwe Gobbo** played a key role by codifying *sera* (customary laws) for the Borana Oromo, providing a structured legal foundation for the Gada system (Gentagawa, 2017).

Methodology

The present study is qualitative in nature to delineate the role of *Gada institution* in conflict resolution among Gabra, Guji and Borena Oromo communities in Southern Ethiopia. Both primary and secondary source data were collected through following qualitative design methodology. Purposive sampling was used for selection of key informants who were knowledgeable, experts or experienced in the area of *Gada* institution. The semi-structured interview schedule, in-depth interviews method and focus group discussions were employed to collect data from the key informants in different governmental organizations such as Gabra, *Guji* and *Borena* Zones Culture and Tourism offices, the Oromia culture and tourism, Ministry of Ethiopian Culture and tourism. Key Informant Interview were employed with four well experienced experts that purposively selected from Gabra, Guji and Borena zones Culture and Tourism offices, the Oromia culture and tourism, and Ministry of Ethiopian Culture and tourism. These individuals who selected as participants of key informant interview were two female and two male who have the experiences for long time on this study areas. Four focus group discussions, one for each community, were conducted to gather primary data for the study. The two groups are classified on the basis of their stage in Gada system life cycle; as participants and non-participants/ nominated parties in Gada System cycle. Thus, participants are parties who directly participated in Gada power; and thereby expected to have practical and sufficient experiences on the subject matter. They further grouped as: *Gada*, currently leading party; *Batu*, former *Gada*; and *Yuba*, two parties that gave power consecutively before the eight and sixteen years. Accordingly, five well experienced elders (four male and one female) were selected purposively from each group to form one FGD that constitutes thereby 15 members from the different experience ages for each community. Non-participants are the two parties, namely *Dori* and *Raba*, consecutively upcoming generations in the Gada system life cycle. Accordingly, 5 expected future leaders were selected purposely to employ the second FGD for each community. Both male and female participants were involved, the elders and adults were selected on the basis of their knowledge and experience in the area of *Gada institution* in conflict resolution among Gabra, *Guji* and *Borena*. The secondary Data source was collected from published books, monographs, journals, documents, records and videos on Gada institution from the office of Culture and Tourism found in Gabra, Guji and Borena zones. Method of Data analysis employed**,** thematic description analysis, and the content analysis was made from the gathered data *Oromo* areas.

Results and Discussion

The present paper is an attempt to delineate the role of *Gada* institution in conflict resolution in the *Guji Oromo* and Gedeo, Guji Oromo and Gabra Oromo, Guji Oromo and Konso, Guji Oromo and Garri, Guji Oromo and Marihan, *Guji* Oromo and *Burji*, Guji Oromo and Kore, Guji Oromo and Sidama, Guji Oromo and Borena Oromo, Guji Oromo and Arsi Oromo, *Borena Oromo and Garri, Konso and Borena Oromo, Borena Oromo* and Gabra Oromo, Borena Oromo and Marihan, Borena Oromo and Burji areas of Southern Ethiopia.

The Relevance of *Gada* Institution

The *Gada* institution has several relevance to the development process of society such as agriculture, animal husbandry, traditional medicine, saving and lending, community development, poverty alleviation, and peaceful coexistence (Balli, 2015). The ideological foundation of *Gada* institution is based on the principles of security and identity, unity, equality and egalitarianism (Mekonnen, 2016). According to *Gada* ideology, all Gabra, *Guji* and *Borena* Oromos have the duty to protect those principles regardless of any political difference among the five *Gogessa* and different clans or moieties. The image of equality and egalitarianism among Oromo is essentially an image of political and administrative power, the fair distribution of resources and economy, and equality. There is economic egalitarianism that every male members of the Gabra, *Guji* and *Borena* communities are equal in terms of power and economy; and there are no class differences in Gabra, *Guji* and *Borena* peoples. There is political egalitarianism since every male member of these communities are equal standing in terms of political office regardless of their clan, kinship and political belief (Uddesa, 2014). In Gabra, *Guji* and *Borena* Oromo, the legal egalitarianism principles consider every members of the society as equal under the law. The moral egalitarianism also involves in *Gabra, Guji* and *Borena* communities that each person is of equal moral worth, and the *Gada* System of *Gabra, Guji and Borena* as a democratic egalitarianism institution considers each and every male member of these communities has an equal voice in public affairs. However, as an egalitarian society both men and women are supposed to be equal in all types of egalitarianism. Fairness for both men and women supposed to be for both sexes (Aliye, 2019). Therefore, the *Gada* system institution in Gabra, Guji and Borena governs its people without any bias.

According to key informants and focus group discussants, the major causes for conflict in pastoral and agro-pastoral areas are territorial expansionary moves, competition over declining resources, cattle raiding and counter raiding. After the introduction and implementation of ethnic based boundaries, the issue of administrative boundaries of these three Oromo regions in general *Guji-Oromo* and *Gedeo*, *Guji-Oromo* and *Burji, Guji-Oromo and Sidama, Guji-Oromo and Gabra-Oromo, Guji-Oromo and Arsi-Oromo, Guji-Oromo and Garri, Guji-Oromo and Marihan, Guji-Oromo and Kore, Guji-Oromo and Konso, Borena-Oromo and Konso, Borena-Oromoo* and *Burji, Borena-Oromo and Gabra-Oromo, Borena-Oromo and Guji-Oromo, Borena-Oromo and Marihan, Borena-Oromo and Garri* clans from Somali in particular has become another source of conflicts in the area. The *Gada* class in power through its *Abba Gada* looks after the well-functioning of the *Gada system* among the Gabra, *Guji* and *Borena.* The ruling performance of *Abba Gada* during his term not to forget his people and core values of Gada institute for his own personal benefits (Debele, 2018). The *Abba Gada* has mandate to refrain from involving in the business of the *Qallu* institution. *Qallu*: institution by which disputant parties present their case to the spiritual leader known as *Abba Qallu*. Similarly, there is also *Jarsuma* where three parties bring the case to the village elderly called *Jarsa.*

The Role of the Gada Institution in Conflict Resolution

Conflict resolution aims to identify the root causes of disputes to end conflicts and ensure sustainable peace, often involving third-party mediation techniques. The Gada institution, rooted in indigenous knowledge, embodies traditional mechanisms for conflict prevention and resolution among the Guji, Gabra, and Borana communities in Southern Ethiopia. Unlike systems based on personal vengeance or feuds, Gada operates through a collective, institutionalized leadership that manages conflicts within an organized framework of ordered anarchy.

While the Gada political structure is democratic and decentralized, its conflict resolution mechanism is highly hierarchical and distinct from both modern and other traditional systems (Diriba, 2008). It emphasizes avoiding the causes of conflict through established norms and institutional frameworks, fostering collaborative problem-solving across its different divisions. The Guji, Gabra, and

Borana communities actively participate in this process, not merely as observers but as stakeholders aiming to restore social order.

Admission of guilt is essential in Gada customary trials, especially in criminal and civil matters. Unlike modern judicial systems where denial is allowed despite evidence, Gada's system requires acknowledgment of wrongdoing to proceed. The focus is not on punishing the offender but understanding why the offense occurred and how to rectify it. Central to this process is a deeply rooted culture of forgiveness, where offenders and victims meet face to face, encouraging reconciliation between families. This approach promotes healing and peace in ways that many community members trust more than formal courts. Consequently, disputes are typically settled amicably to build collective peace.

In Gada's justice system, imprisonment is uncommon. Offenders remain within the community, compensating for damages caused. Only in severe cases is banishment applied, which carries significant social stigma and dishonor for the individual and their clan. Good deeds enhance a clan's reputation, while violations damage family and clan honor. Crime is viewed as a breakdown of social bonds, addressed collectively by the community through customary law, emphasizing restoration over punishment.

The Role of Qallu Institution in Conflict Resolution

The Qallu institution complements the Gada system by maintaining social order and resolving difficult conflicts through mediation and adjudication. Traditionally regarded as spiritual leaders believed to communicate with God, Qallu also facilitate decision-making among Gada members. They can adjudicate cases brought before them, operating alongside Gada institutions in the Guji, Gabra, and Borana areas. The Qallu institution is foundational to the emergence and continuity of the Gada system (Udessa, 2020).

The Role of Jarsuma Elders in Conflict Resolution

Locally known as Jarsa, elders play a critical role in mediating disputes. Their knowledge of customary laws is central to conflict prevention and resolution at various levels. Jarsa resolve disputes through negotiation and community peace agreements. This group includes respected adult males, regardless of age, recognized for their wisdom and impartiality. The Jarsa often act as neutral mediators, helping disputants find common ground based on the community's customary laws (Seera Aadaa). They address disputes by referencing shared norms and values, ensuring community cohesion (Skinner, 1998).

The Steps of Gada Institution in Conflict Resolution

According to the Gabra, *Guji* and *Borena* Oromo communities, clansmen are expected to settle their disputes harmoniously at clan meetings. Decisions are made by consensus, and reference is constantly made to the body of customary law called Aadaa Gabra, *Aadaa Guji* and *Aadaa Borena.* The decisions and penalties are made by *Gada* councils or assemblies (Bassi and Tache, 2011). If a consensus decision is impossible, or one of the parties does not accept the decision, then the case can be referred to a clan assembly locally known as *Kora Gosa*. If the matter is not settled at clan level, the issue is taken to *Gada* institute, then finally it goes to the ultimate assembly of appeal which is the assembly of all *Gumi Boko and Gumi Gayo* that held every eight years at *Me'e Boko* and *Gayo*. Edosa et.al (2007) mentioned that inter-clan matters were resolved by the *Gada* and *Qallu* councils. The councils rely mainly on persuasion and the rhetorical threat of sanctions including fines and corporal punishments, however, which are not usually implemented. The ultimate sanction is exclusion from the *Nagaa Gabra* (the peace of Gabra), *Nagaa Guji* (the peace of the *Guji*) and Nagaa *Borena* (the peace of the *Borena*) and that

person will not be greeted or blessed and will not receive social and ritual support and may be cursed (*Abaarsa*). However, admission of guilt and the public humiliation of asking forgiveness involving using ritual formulas and or/ridicule can lead to the sentence being reduced or even waved (Moore, 2005). Unlawful and civil wrongs are punishable pursuant to the provisions of the *Seera Aadaa Gabra*, *Seera Aadaa Guji* and *Seera Aadaa Borena*. The punishments include death penalty; payment of blood price with or without a reconciliation ceremony; expatriate; exclusion from association and participation in the communal socio-economic activities; corporal punishment; condemnation of the wrongdoer; and asking for apologies depending on the severity of the offences. However, with the exception of death penalty and corporal punishment, the emphasis is on the Oromo administration of justice is on restitution and not retribution. Apart from the death penalty, all crimes are dealt with an institution which resembles mediation or arbitration rather than punishment since its seriousness and the nature of its commission.

The Political, Administration and Power Schedule of Gada Institution

The political, administration and power schedule of *Gada* institution represents the order by which power is equally distributed, balanced, cheeked and transferred from *Gogessa* to *Gogessa* for every eight years of tenure. In addition to this institution, the ethos of equality and egalitarianism among Oromo endorse to restore unity which in turn strengthens the social process of security and identity involved in the sequence of power transfer and coordinates a kinship free institution within the three centralized *Gada* pillars. While the five political lines (*Gogessa*) are politically separated from each other, but they are institutionally, administratively and ideologically integrated. Secondly, the unique feature of Gada institution is that it is dual organization moieties such as *Kontoma* and *Darimu* of *Guji, Sabbo* and *Gona* of *Borena,* and *Sikko* and *Mando* of the *Arsi* Oromo, *Qalloo and Anniyyaa of Humbannaa*, *Yejjuu and Raayyaa of Wolloo*, *Kuraa and Galaan of Ituu, Baassoo and Dullachaa of Karrayyuu*, *Maccaa and Tulama of Wallaga, Shawaa and Jimmaa* etc. of their social structures work as a source of identity and stability by creating a sense of belongingness among clans and the Oromo families of Arsi, *Shawaa, Wallaga, Jimmaa, Wolloo, Ituu, Humbannaa, Karrayyuu, Guji and Borena* Oromo communities. Thirdly, the uniqueness and complexity of *Gada* is that no matter which political line (*Gogessa*) is on power, its common ideology consists of security and identity, equality, unity and egalitarianism. These non-kinships based integrating institutions helped Gabra, *Guji* and *Borena* Oromo to avoid the problem of tyrants in their culture. Fourthly, the *Gada* political process employs both participatory and representative democracy institutions. It involves representative democracy on the cabinet level through its *Ya'a Gada Sadeni* (triple institutional pillars) *Me'e Bokko* Assembly *(Gumi Me'e Bokko)* of Gujii-Oromo *Gadaa* System, and *Gumi Gayo* Assembly *(Gumi Gayo Assembly) of Borena and Gabra* Oromo *Gada* System serve as the General Assembly of *Gada* system of in areas of the *Gabra*, *Guji* and *Borena* Oromo at *Arda Jila* known as sacred place. This makes *Gada* democracy a holistic democratic institution (Odo, 2019 and Bariso, 2018).

The Diversity and Shared Values of the *Gada* Institution

The people practice a type of marriage when the girl loves the boy without his consent and this process is not told the boy. She comes to the boy's home by holding her *Sinqe* and she sits behind the entrance of the *kral* which is considered as the boy married the girl without his consent as per the *Gada* institution of Oromo and *Luwa* system of Sidama. Both Sidama and Oromo have similar local calendar. Similar to the Oromo and *Guraghe* ethnic group has sessions both opening and closing with blessing. Like the *Oromo* the *Guraghe* has also appeal to the court when dispute occurs (*Gefeche seera*) to the higher court (*Gutache seera*) to the General Assembly (*ye-Gordena seera*) that gives final judgment.

Encroachment, Endangerment and Drivers Affecting the *Gada* Institution

Nowadays, the indigenous knowledge of conflict resolution of *Gada* System is not transferred to current generations properly since the expansion of modern education that discourages the younger

generation from the tradition. Some administrators are not interested to promote this *Gada* institution which would assist the regular court system to reduce court caseloads and contribute to saving of public money. Rather they look on these mechanisms as competitor, not as complimentary. At present, unlike in the past, due to different reasons the people are unable to host the local peacemakers who travel from place to place to make peace. The expansion of different religious sects has triggered the serious role for the decline of *Gada* institution. Different religions consider *Gada* institution as evil practice. Thus, the expansion of both Islam and Christianity ideology converted their followers to their doctrine and marginalized the people no to follow and perform their social practices. Decisions made by the council of elders in Gada *system* were officially dissolved by the authorized military government of Ethiopia during Minilik, Haiylesillasse, and Dirge regime which resulting in the decline of the *Gada* institution, communal rangeland management, and mutual support institutions. Recent rigid demarcation of boundaries between regional states and zones has created tensions for the existence of the *Gada* institution. For instance, one of the contentious issues and potential sources of conflict in the area is the loss of the *Borena* their traditional institution and sacred place to the Somali Regional State owing through administrative reshaping policy interventions of Ethiopia country used by changing or demarcating boundaries of the local structures of the administrations are separated the *Gumi Simbira Balayi* (*Senbre Balaye Gumi Assembly)* sacred land by reducing from *Borena Oromo to the Somali regional State Government* by the process of the referendum that past governments allotted the Oromo lands for other communities in Ethiopia. The same happened between the *Guji-Oromo* and Sidama people of the Southern Ethiopia which separated the *Guji-Wondo* by reducing from the *Guji*-Oromo people of in the both *Guji zones* administration to give them with land for the Sidama regional state government administration of the Southern Ethiopia (Udessa and Gololcha, 2011).

Resilience and Resurgence of *Gada* Institution

Gada system has still an immense influence on Gabra, *Guji* and *Borena* Oromo communities although the power of *Gada* system has been eroded due to introduction of different cultures and successive suppuration by outside political systems, and the government officials are unable to make use of *Gada* system of Gabra, *Guji* and *Borena* Oromo to resolve the local conflicts. Even today, there are regular meetings and discussions among the *Gada* elders to improve and harmonize the social relationships of these Oromo communities. In spite of the persistence of conflict in the pastoral areas of Gabra, *Guji* and *Borena* Oromo areas, the local institution known as *Korba Borena* continues their lives within the limited resources. Their traditional institutions and institutions of mutual social support provide the main framework for coping with the situation (Gentagawa, 2017).

Available Protection Policy Instrument

According to Article 90 of the Constitution of Ethiopia, the human right is compatible with custom since there is no culture that basically contract with individual and human rights despite the Constitution of the country restricts customary conflict resolutions found other provision of the Constitution which imposes duty on the government to support on the basis of equality, the growth and enrichment of cultures and traditions that are compatible with fundamental rights, human dignity, democratic norms and ideals, and the provision of the constitution. The local customary law played an unprecedented role in the resolution of disputes by virtue of their resilience, in the face of the blanket repeal by Article 3347 of the Civil Code. Commenting on the efficacy of indigenous conflict resolution mechanisms, William stated that emotional wounds and injured relationships are healed within the context of the emotional unity of the community. Opposed interests are resolved within the context of the community interest in peace. Quarrels over rights are sorted out within the context of overall community norms. Power struggles are contained within the context of overall community power (Dida, 2017 & 2021).

The effectiveness or strength of *Gada* institution is timesaving and minimizing processing charges, harmonizing the society after settling disputes. The decision of the elders is not a win-loss it is win-win mechanism as court and other types of conflict resolution respectively; rather, it is a way of bringing the parties to where they are in the first time, and even in more peace than expected. Less rigidity of procedures. After decision, the upset party has the right to appeal without limitation on time and body. The parties are free from any oppression to elect the elders who are going to deal with; where one party selects the elders, there is no rule which prevents him or her from being adjudicated. With regard to discretional power of victim for forgiveness, the victim has a power to forgive or not the other party on the decision given. For example, if two cows are decided for compensation, the elders may say leave one cow, seeking forgiveness. The presence of appeal in the system indicates that there are enough roles for appeal which can be taken to *Me'e Bokko* Gumi assembly of *Guji-Oromo* and Gumi Gayo *Gumi* assembly of *Borena and Gabra Oromo* if the individuals are dissatisfied with decision of any level of elders with judicial power. They give access to many people who do not find the modern system of conflict resolution comfortable, affordable to their need. These mechanisms give a chance to the parties to actively participate in handling their affairs and the disputants are satisfied with their operation and view their out comes as fair. It is alternative for the people and they quickly respond to the crisis. This mechanism is fair and free from corruption which resolves the conflicts in all Gabra, *Guji* and *Borena* Oromo communities of Southern Ethiopia (Balli, 2015).

Conclusion

The Gada institution is a historically rooted, indigenous democratic system that has played a vital role in governing the Gabra, Guji, and Borena Oromo communities, particularly in conflict resolution. Despite the absence of precise origins, its establishment as a democratic alternative to autocratic rule underscores its foundational importance. The Gada system, through its egalitarian principles, collective leadership, and customary laws, effectively manages disputes by fostering reconciliation, forgiveness, and social cohesion rather than punitive measures.

The integration of complementary institutions like the Qallu spiritual leaders and Jarsuma elders further enriches the conflict resolution process, ensuring justice through mediation and consensus. The Gada institution's structure, revolving around an eight-year cyclical leadership and balanced power distribution, strengthens political stability and social unity among the Oromo.

However, the institution faces significant challenges including marginalization by modern state structures, religious influences, erosion due to administrative boundary changes, and weakening intergenerational transmission of indigenous knowledge. Despite these threats, the Gada institution continues to demonstrate resilience and remains a crucial pillar for social order, peacebuilding, and cultural identity among the Oromo communities.

Recommendations

Integration with Formal Legal Systems

The Ethiopian government and regional authorities should formally recognize and integrate the Gada institution as a complementary mechanism to the formal justice system, particularly in rural and pastoralist areas. This would reduce court backlogs, save public resources, and enhance culturally appropriate conflict resolution.

Promotion and Education

Initiatives should be developed to promote awareness and understanding of the Gada system among younger generations, ensuring the transmission of indigenous knowledge through schools, community programs, and cultural activities.

Support from Government and NGOs

Local and national governments, alongside NGOs, should support the institutional capacity of Gada councils, elders, and Qallu leaders through training, resources, and platforms for dialogue, strengthening their roles in conflict prevention and resolution.

Protection of Cultural Sites and Boundaries

Efforts must be made to safeguard sacred Gada sites and respect traditional boundaries through participatory processes involving communities, preventing further administrative reshaping that undermines the institution's social fabric.

Interfaith and Intercultural Dialogue

Promote dialogue between religious institutions and Gada leaders to reduce misconceptions and encourage coexistence, allowing indigenous institutions to operate without being marginalized by religious influences.

Documentation and Research

Support further academic and community-led research to document the Gada system comprehensively, highlighting its contributions and challenges, thus informing policy and development programs aimed at cultural preservation and conflict resolution.

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