



SCHOOL OF GRADUATE STUDIES

**ASSESSMENT OF INDIGENOUS CONFLICT RESOLUTION
MECHANISM IN PEACE BUILDING PROCESS; THE CASE OF
GEDEBANO GUTAZER WOLENE WOREDA IN GURAGE ZONE**

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**Assessment of Indigenous Conflict Resolution Mechanism in Peace
Building Process; the Case of Gedebano Gutazer Wolene Woreda, in
Gurage Zone**

**A Thesis submitted to School of Graduate Studies, in Partial Fulfillment of
the Requirement for the Degree of Master of Art in Civics and Ethical
Studies.**

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DECLARATION

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ACRONYMS

FDRE: Federal Democratic Republic of Ethiopia

FGD: Focus Group Discussion

SNNPR: Southern nation nationality and peoples Region

ICRM: Indigenous Conflict Resolution Mechanism.

ICRI: Indigenous Conflict Resolution Institution

UN: United Nation

UNESCO: United Nation Education Science and Cultural Organization

UNDP: United Nation Development Program

WHO: World Health Organization

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Abstract

The main objective of this study is to find out the effectiveness of yegorden sera indigenous conflict resolution institution among Gedebano Gutazer Wolene woreda Gurage zone Central Ethiopia. To attain this objective, the study employed both secondary and primary data sources. The primary data were gathered through in-depth interviews, focus group discussions, and observations. Secondary data were obtained from local government office through, published and unpublished material .Both primary and secondary data were organized thematically and analyzed through systematic interpretation and triangulation of various sources. The study found that conflict related with land grazing, water, inheritance issues and border conflicts are main causes of conflict among the Gedebano Gutazer Wolene Woreda. Conflicts are manifested at family, neighborhood and clan level with varying magnitude. Finally, the study concluded the local elders forced the conflicting parties to come and discuss their problem; this considered as the domination of decision-making process on the eyes of residents. During decision-making process, youths actively participate in the process-disregarding women in the study area. In addition the researcher recommended that Serious measure should be taken by the concerned body in supporting elders and religious leaders financial, and material in order to compensate their time and agricultural work and Due attention should be given by the woreda officials for the procedures and rules to settle the conflicts in a written form as they differ according to culture and custom of the society.

Key terms, Gedebano Gutazere Wolene Woreda, ye-Gordena Sera, Indigenous Conflict Resolution Mechanism, Milita

CHAPTER ONE

1. INTRODUCTION

1.1. Background

Conflict is an entire life of humankind is manipulated by the prevalence of conflict within the society when people set opinion against opinion, run interest against interest. Wherever people interact, there is a potential for conflict. That is not bad news because good things can rise, and relationships can be improved through conflict (Galtung and Jacobsen, 2002).

Annette (2009) and Meron (2010) pointed out that indigenous conflict resolution mechanism plays a significant role in peace building in the day-to-day lives of many ethnic groups and tribes particularly the poor, the women & other marginalized people who are unable to cover the cost of formal court use the indigenous conflict resolution institutions. Experiences in many countries including Ethiopia use different indigenous conflict resolution institution which is related and practiced in their culture Conflict resolution mechanism (Pankhurst and Getachew, 2008).

Withstanding all the influences and attempts of destruction, there are still indigenous institutions in Africa which are co-opting working with the imported modern institutions. In spite of the effect of modernization, the existing indigenous institutions are yet serving to keep harmonies (Zartman, 2000) and solidarity among people of a certain society. Although sufficient attention is not given to the indigenous institutions even in the post-independence era, however, there are to a little extent tendencies to incline to use them applying in the contemporary issues. An exemplary step to be mentioned in this regard is the application of *gacaca* to resolve “modern” conflicts in Rwanda.

Another African indigenous institution of this kind, to add, is Ubuntu. The role of ubuntu in conflict resolution and its very notion in general, as in Zartman (2006), is stated as: As an indigenous conflict-prevention and peace-building concept, it embraces the notion of

acknowledgment of guilt, showing of remorse and forgiveness, and paying compensation or reparation as a prelude for reconciliation and peaceful co-existence (Zartman, 2000).

Every society has its own mechanism in setting conflicts. For instance, Volker (2007) noted that the process, approach, and applicability of indigenous conflict resolution mechanisms considerably vary from community to community, from region to region, from society to society, this is true in Ethiopia, for instance, 'Yejoka' in Guraghe, 'Samugnet' in Keficho, 'Awachia' in Wolayita, 'Joburas' in Agnuak, 'Jaarsumma' in Oromo, the 'Korefine' in Gamo the 'Aba'la' in Afar, the 'Shimglina' in Amhara region, 'Nemo' in Shinasha are some among the many indigenous system of conflict resolution mechanisms (Pankhurst and Getachew 2008). Similarly, some zones & woredas of the Central Ethiopia regional states have been also experienced different types of conflicts and its resolution mechanisms. Among others conflicts over border lines, grazing lands, water resources, ethnic identity issues, inheritance of property, economy and so on were the common manifestation of conflict in the different localities of the Southern nations (Alemayehu, 2010).

Likewise in Gedebano Gutazer Wolene Woreda of Central Ethiopia Region, conflict arise between Gedebano woreda, Muheir Aklil woreda and Mesekan woreda, and also within the communities themselves due to border lines, ethnic/race case, grazing lands, farm lands, water resources and quarreling of the family that cause divorce. In order to resolve conflicts that arise in the study area, people have developed various institutions to regulate the day to day occurrences of it by accomplishing different activities of its member. Among these activities, 'Shimglina' in local name known as Ye gordena Sera, is one of the indigenous conflict resolution mechanism they are practicing by the society in order to settle conflict peacefully.

Therefore, it is essential to carry out research about the nature and roles of yegordena sera 'it's imperative value in peace building as well as the way how Yegordena Sera is assign to adjudicate dispute through Indigenous Conflict Resolution Mechanisms (here after called ICRM) in Gedebano Gutazere Wolene Woreda. Indigenous conflict resolution mechanisms play an important role in conflict resolution, asses the effectiveness of Ye gordena Serra in relation to conflict resolution. In the research focused area most conflicts were arisen because

of land border, these were between Kurbano & Ereso, Wollega desie, & Hadero and Gomra & Gutazer and also grazing land was also the main cause of conflict especially between Gomra and Wolegadesie.

1.2. Statement of the Problem

Conflict is a natural and common phenomenon in every society; thus, each society developed its own conflict resolution mechanism based on its own customs and values. Like others, Africans have had their own means of addressing and resolving conflicts since the remote past (Zartuman, 1989). In this regard, Tirsit (2002) also notes that indigenous approaches to conflict resolution are an important component of the cultural heritage of African societies.

Many researchers have been conducted many researches related to this topic. Example Heron Gezahegn (2022) has conducted a research on the title the conflict resolution mechanisms used indigenous to the Gamo areas of Ethiopia. The aim of the research was identifying possible indigenous conflict resolution: social institution and assessing their role in peace building in Gamo community. Finally she found out the novel judiciary system needs to recognize the importance of justice system to restore sustainable peace among the very diversify community in different parts of the country. Most probably she focused on the procedure and social interaction of indigenous conflict resolution. She did not address the effectiveness, therefore this research tried to address the effectiveness of indigenous conflict resolution rather than procedure of conflict resolution mechanism.

Abebe Demoz and et al, 2015; Daniel, 2016; and Kebede et al, 2021 studied indigenous conflict resolution mechanisms in Central Ethiopia on issues such as the nature, process and roles of elders in conflict resolution.

However, almost all of these researches mainly focused on the nature, process, and roles of elders in the indigenous conflict resolution mechanisms. They did not emphasize on the role of indigenous conflict resolution mechanisms for peace building process. Hence, this study will contribute to fill this gap and to stimulate debates on how to develop the knowledge by using the experience of the Gedebano Gutazer Wolene people. In addition to the above mentioned points the current research is also different in the manner of place, there is no any researches which conducted in this area with the same topic.

In Gedebano (in the current study area) ICRMs plays a great and visible role in restoration of social harmony and peace, fostering justice, truth and compensation, enhancing human relationships, forgiveness and reconciliation. However, the effectiveness of these expeditiously implemented conflict resolution mechanisms is not publicized to the rest of the societies. The researcher had worked for more than three years in the study area. During his stayed, he informally heard the people of Gedebano have been practicing different ICRMs to solve even complex disputes in social, economic, and cultural affairs. However, the rate of conflict increased day to day. Perhaps the problem was grazing land, water or public land. Having this in mind, the researcher was inspired to conduct a research on the effectiveness of ICRMs to identify the causes, implementation and types of conflicts in the study area. Thus, the aim of the study was the assessing of indigenous conflict resolution mechanism in peace building process in Gedebano Gutazer Welene Woreda.

1.3. Objectives of the Study

The main objectives of the study were as follows

1.3.1. General Objective

The general objective of the study was to assess the effectiveness of the ICRM in peace building process in Gedebano Gutazer Welene Woreda.

1.3.2. Specific Objectives

The study was designed to achieve the following specific objectives.

- To identify the main causes of conflict in Gedebano Gutazer Wolene Woreda
- To assess the challenges of indigenous conflict resolution mechanism which are common and being utilized among the communities of GGW Woreda.
- To describe process of Yegordene se'ra as conflict resolution mechanism.
- To assess how indigenous conflict resolution mechanism enhances sustainable peace building in Gedebano Gutazer Wolene Woreda.

1.4. Research Questions

In order to achieve the objectives of the study, this study was provided answers for the following key research questions.

1. What are the main causes of conflict in Gedebano Gutazer Wolene Woreda?
2. What are the challenges of indigenous conflict resolution mechanisms in the study area?
3. What are processes of indigenous conflict resolution mechanism in Yegordene se'ra?
4. What roles does indigenous conflict resolution mechanism play in enhancing sustainable peace building in Gedebano Gutazer Wolene Woreda?

1.5. Limitations of the Study

The problems that the researcher faced on the process of conducting this study was lack of adequate awareness from the side of respondents to give proper information for the researcher, lack of willingness from the concerned bodies to create conducive environment for the study and financial resource. However, creating awareness for the concerned bodies and community about the significance of the study, the researcher tried to minimize the challenge that he faced.

1.6. The Scope (Delimitation) of the Study

Since a study was on indigenous conflict resolution mechanism, its role and effectiveness in peace building, it was vital if it studied at country wide or regional level. However, because of variety of factors such as the quest of manageability in its scope and other logistical challenges, the researcher was obliged to delimit the area of research at the local level taking Gedebano Gutazer Wolene Woreda as a key center of the research scope only. Therefore, the findings may be valid only to this community who are living in G/G/W/Woreda. So that it cannot be generalized to other community in other Woredas. And methodologically the study was used qualitative research approach. Thematically to examine Ye Gordena Sera conflict resolution mechanism in order to get more information about Ye Gordena Sera conflict resolution mechanism.

1.7. Significance of the Study

The findings of the study are intended to provide a brief, reliable and up-to-date data on The Assessing of Indigenous Conflict Resolution Mechanism in Peace Building process at Gedebano Gutazer Wolene Woreda communities. Since there is no professional writings on the role of Yegordena siera indigenous conflict resolution mechanism in handling conflicts among the G/G/W/Woreda communities, the study is contribute to the limited literature on indigenous conflict resolution mechanisms and it will serve as stepping stone for those interested researchers to carry out in-depth studies on similar topic in region-wide or in nation-wide. It is also assumed to serve as a relevant and reliable ground for policy makers, development partners (government bodies, civil society groups, community based organizations, etc.) in their endeavors towards initiating implementing, managing and supporting the holistic and sustainable development of the study area and other similar localities of the state. Further, the study shows the relevance of Yegordena sera indigenous conflict resolution methods in settlement of conflict especially as household, inter-ethnic, land disputes, water resource, border sharing etc. across the study area.

1.8. Organization of the Study

The research was organized in to five chapters. The first chapter was deal about the introductory background that entails background of the study, statement of the problem, objectives, research questions, significance, scope and limitation of the study. Chapter two dealt about the literature review sections. Thus, under this chapter theories and concepts about conflict, indigenous conflict resolution strategies as well as the meaning, concept and types of peace and peace building are thoroughly articulated and analyzed. Chapter three was about research methods & design that involves, description of the study area, data sources, data collection tools and instruments, sampling techniques, sample size and methods of data analysis. Chapter four was about data presentation; analysis & discussions. Finally, in the last chapter, summery, conclusion & recommendations forwarded.

CHAPTER TWO

2. LITERATURE RIVEW

2.1. The meaning of Conflict: Concepts and Definitions

When people or groups have opposing opinions and/or objectives, conflict arises. Conflict is more likely to arise when one has actually turned into an obstacle or exhibits a propensity to do so in order for another to satisfy his or her needs. Human greed may also be the cause of conflict. Due to the reality that resources are always in short supply, there will always be a fierce fight for avaricious control of these resources. It's true that this intense rivalry would occasionally spark a heated argument and even a form of cooperation. Thus, one of the main reasons why conflicts may occur between or among individuals and nations at large is competition for resources. (Barash and Webel, 2002)

... The word conflict derives from the Latin *confligere*, which means literary “to strike together.” It is impossible for two physical objects, such as two billiard balls, to occupy the same space. They conflict, and if either is in motion, the conflict will be resolved by a new position for both of them. Within the human realm, conflict occurs when different social groups are rivals or otherwise in competition. Such conflicts can have many different outcomes: one side changed, one side eliminated, both sides changed, neither side changed, or (rarely) both sides eliminated (Ibid)

Indeed, we contend that it is important to note that there are misconceptions regarding the fundamental nature and significance of rivalry and conflict. The main distinction between them is that a competition does not always result in physical altercations or the act of injuring or destroying another rival. On the other hand, conflict is typically used to describe a situation in which people seem to be trying to remove one another. As a result, competition is always beneficial and ought to be seen in that light. While it is true that conflict is not always unpleasant, this does not imply that it always has a good effect. When conflict is especially violent, it can occasionally have disastrous consequences. Unquestionably, a great number of individuals are killed in violent conflicts arbitrarily. Additionally, it uses up so many other material resources that could have been put to better use making such profitable investments (Alexander, 20015).

There are many distinct types of conflict, primarily two types. Depending on their severity and mode of expression, violence can be classified as either direct or indirect. The type of confrontation that is most obvious, visible, and readily recognized is direct violence. It resembles direct physical altercations or confrontations between people. It might also take the shape of hostilities between countries or factions with disparate agendas. Conversely, indirect violence also known as structural violence—seems to manifest itself as imperceptible and often unidentified societal institutions. These kinds of violent crimes are deeply ingrained in the political, social, and economic systems.

It's vital to cite HO-Won Jeong's explanation of this topic in order to better understand the two forms of violence and how they differ. For example, he defines direct violence as follows: The term "direct violence," which is the mainstream definition of violence, refers to bodily harm and agony inflicted by a specific individual. Therefore, killing and beating are examples of direct violence, regardless of whether they occur in a conflict or between people. In general, direct violence is grammatically and quickly effective. It is personal, visible, manifest and non-structural (Jeong, 2007).

2.2. Sources of Conflicts

The question of whether aggressive conduct is a natural human trait or a response to social, political, and economic circumstances has been a source of debate among academics throughout the history of conflict studies (Tadesse, 1988).

Scholars have reached a consensus that human biology plays a major role in the causes of conflict. One approach that focuses on the individual and their actions rather than the circumstances of the act is called individual characteristic theory (Tadesse, 1988). This perspective on conflict originated with Freud, who thought that aggression stems from our primal animal nature. Human conflict is unavoidable because it is a biological truth that all people possess, not because it is a feature of social existence.

Subsequent authors have also employed Freud's claim. Social Darwinist of the 19th century emphasized the importance of rivalry and conflict in all human civilizations. Based on the notion of the "survival of the fittest," they examined conflict as a component of a global struggle driven by innately aggressive impulses. Freud's viewpoint is also reinforced by the emerging theoretical framework known as ethnology.

The notion that conflict and aggressiveness are innate human traits has waned and drawn harsh criticism from other authors, Gibson (1990). Tadesse (1988) provided additional evidence that a community or an individual can exhibit peacefulness or violence depending on the situation and the passage of time. These ethnographic works have been a useful tool for anthropologists to demonstrate the shortcomings of the biologically based theory of conflict origins and to criticize it.

With a focus on residence patterns, descent systems, and marriage laws, other academics have tried to explain why local groupings in some cultures have more internal peace than others in connection to social structure. Wetering (1960) as the authors of the fraternal interest group theory. Males who are related and live close to one another make up the fraternal interest group, a power group.

One of the main theories used to investigate conflict is the structure functional theory. According to Lewellen (1983), structural functionalists see society as an equilibrium system, with each of its constituent pieces contributing to the upkeep of the whole. Conflicts therefore contribute to the upkeep of the current social structure as a necessary component of social life. This method, which dominated legal anthropology between the 1940s and 1950s, is typified by the works of Evans-Pritchard (1940) "The Nuer" and Gluckstein (1956) "Custom and Conflict in Africa" (Lewellen, 1983)

2.3. Causes of Conflict

There are multiple potential conflicting factors. Fisher (1997) highlights how basic wants like identity, dignity, security, and equity are frequently unmet; involvement indecision-making can result in conflict. In addition, individual work activities, activity differentiation, communication issues, disparities in perceptions, and environmental factors were proposed by Gray and Strake (1984). The authors go on to show that tasks asymmetries (where one group is powerful and the weaker group tries to change the situation) and individual differences, unclear authority structures (people do not know how far their authority extends), attitudes, and differences in time horizons (when participants have long-run view and others have short-run view) can also lead to conflicts. A different type of conflict arises in the community that can have different causes.

State's internal unrest and conflicts can be attributed to a number of generally acknowledged root causes, although the list of factors that influence these causes is not exhaustive. These could include the degree of poverty, the rule of law's standing, social discrimination, internal inequality, and government legitimacy, among many other economic, social, and political indicators (Srivastava, 2004). Completing this list is exceedingly challenging because different criteria have varying weights, and each of these elements may consist of multiple disparate figures, with varying writers debating the relative value of each aspect (Srivastava, 2004 170). It is important to classify causes of conflict more broadly in order to guarantee a deeper comprehension of the topic.

Structural causes of conflict; -It refers to causes of conflict or violence that are not limited to a particular event or incident but instead stem from conditions inherent in the way the state operates and its institutions (Jeong, 2007). Organizations like the police or state functions are crucial since their shortcomings could be a sign of a lack of ability to resolve conflicts amicably. Conflict based on prejudice and uneven access to public advantages can quickly arise from perceptions of inequity within governmental operations. The possibility of structural violence can be increased when the entire state apparatus is designed to serve particular institutional interests and there is insufficient awareness of the detrimental effects (Burton, 1996).

Inequality in Institutions: Numerous writers have covered the subject of how issues with state institutions might spark social unrest. The existence of socioeconomic fragmentation and how it fuels conflict have been covered by Voker (2007). The enforcement of an unbalanced structure can be directly caused by a widening divide between the dominant community in a society and its opponents, or perceived opponents (Voker, 2007). Once this structure is established, there are fewer chances for outsiders to alter it, which increases the likelihood of conflict in the future as prejudice becomes more widely accepted. (Voker, 2007).

Opportunities of the Individual: People might become aggressive against someone they view as an opponent when they are denied the opportunities they need to thrive, endure, and prosper in society. According to John Burton, the desire for personal achievement can be explained by the idea that people's thoughts are shaped by the repetition of past experiences.

Using a list of Basic Human Needs, he conjectured a concise framework for characterizing structural violence (Burton, 1996). According to Burton's view of human wants, humans have needs related to "survival of the self" in addition to a basic set of necessities for the maintenance and propagation of life, much like animals. This theory rejects the idea that conflict is based on compulsion and power.

Group inspiration or collective interest:- Intrastate conflicts are caused by group fights; these conflicts are motivated by group interests, resentments, and ambitions. Societies can split along lines based on topography, culture, or religion. Disagreements sparked by group differences would lead to flat inequality and turn into a significant source of conflict. These group disparities are multifaceted, encompassing social, political, and economic aspects. Furthermore, according to Bruce (2002), comparatively wealthy groups could be inspired to fight in order to defend their privileges from relatively disadvantaged groups.

Green war hypothesis: These indicate how environmental degradation causes poverty and fuels war. For instance, land disputes may result from the worrisome rise in population pressure and the fall in agricultural production. Water scarcity exacerbates conflict as well (Bruce, 2002).

Political corruption:- Today's world has many conflicts stemming from political corruption, particularly in developing nations. The key takeaway from this is that politicians exacerbate the nation's poverty by using its resources for their own personal gain. This corrupt behavior causes a severe lack of necessities that the populace depends on. Corruption has terrible effects on the general public, including social discontent, stifling economic growth, and impeding the construction of robust financial institutions and a government, all of which are essential for stability and prosperity (Arthur, 2009).

Language barriers:- Societies in many nations are diverse. Because languages cannot be used interchangeably, linguistic diversity frequently creates communication barriers. Conflict and mistrust have frequently been sparked by the preference of one or a few of them, which has left the rest feeling badly.

Ethnicity:- Ethnicity has been another significant factor in conflict. The early establishment of new governments following independence was accompanied by the new leaders' urgent demands for nation-building, especially in Africa. Numerous pro-self rule movements, such as those of the Katanga ethnic group in Zaire, the Biafra ethnic group in Nigeria, the Sudanese case, and the Somalian ethnic group, have prompted attempts to establish self-determination (Adeleye, 2012).

Conflict was made more likely by ethnic fragmentation as different ethnic groups fought over the nation's meager and undeveloped resources. Politicians with avarice took advantage of this scenario even more, using it to further their own self-serving agendas. Similar to this, politicians affiliated with particular religious groups widened the scope of disputes and hampered efforts to forge a bipartisan national consensus.

Power:- Power is the capability or ability to carry out an action or to exert influence over and control over others. It establishes who renders decisions and what decisions are made. Anarchy would result from powerful politicians who have a greater influence over the people they chose to lead or over the people who work for and purchase their goods. Power is more than just military might. It may also refer to the capacity for decision-making as well as cash and riches. When there was a shift in the relative power between various groups or a widening power disparity, conflict rose. Maybe one faction wants to overthrow the ruling class, whereas the other side is striving to make things better as they stand. It is crucial to remember that different people use power in different ways. In a case of conflict power is important either to stimulate conflict or to assist peace building process (Arthur. 2009).

Persecution:- It suggests human rights abuses, large-scale refugee movements, poverty or instability brought on by the government's incompetence or poor management, including levels of corruption by the government that are both visible and seen to be higher than what is conventionally tolerated (Adeleye, 2012).

Inter-state borders:- Due to inadequate borders, many nations frequently experience intrastate war. Many countries were colonized around the world, and their borders were set by treaties and agreements made between the colonial powers themselves without taking into account the history of the colonized countries. The governments of sovereign states refrained from

drawing new borders after gaining independence, but this proved challenging because they did not all become independent at the same time (Ibid). In terms of sovereignty, equal opportunity, and the right to self-determination of the numerous ethnicity of the modern states, the state structures and borders that are in place do not adequately meet the diverse demands of various civilizations.

Social Cohesion:- It suggests a basic force required for growth. This force is what made it possible for certain diverse nations with a wide range of cultures and ethnicity to come together under a common national identity and for organized organizations to create the efficient institutions required for security and stability. For instance, who collectively wield great influence over development, are hesitant to acknowledge that social components of a community can supersede the application of good governance and economic policies as the primary motivators.

Peace building triangle:- The dynamic interaction of three factors, which is necessary for long-term peace building success, is represented by a triangle. These include the level of animosity still present, regional capacities for resolving disputes, and foreign support (Arthur. 2009). The dynamic is created by the relationships between the variables, each of which is represented by one of the three points. The capacity to create peace is represented by the area inside the triangle; the larger the area, the greater the power to create peace.

2.4 The Indigenous Conflict Resolution Mechanisms and Process

According to Volker (2007), an indigenous conflict resolution mechanism is a method that has been used for a significant amount of time in a particular location and has evolved independently within the framework of traditional societal systems. By definition, indigenous conflict resolution is the process by which local communities resolve conflicts without the involvement of the government or an official legal system. Its members are subject to legally enforceable norms based on a shared cultural and ethical code (Barfield et al., 2004). This system is used by communities to settle conflicts, assess behavior and assign blame, and punish those who transgress locally accepted standards and values. It is widely believed that the most important strategy for constructing peace is to comprehensively address the deeply ingrained structural causes of violent conflict. Conflicts between people will always arise because of bias, needs, aspirations, and differences in interests as long as people exist in

groups or societies. Consequently, the resolution of such conflicts of interest is determined by the Indigenous conflict resolution strategy that was used to prevent or resolve them.

Indigenous conflict resolution techniques regulate and resolve problems between individuals and within or across societies by utilizing traditional community-based judicial and legal decision-making processes as well as local players. (Barfield et al., 2004) mentioned also that local conflict resolution mechanisms can lead to practical agreements which keep broader societal relations constructive, creating conducive environments where nomads be able to graze together, peoples whether in rural or urban area live together, and individuals who are involved in trade activity can deal together even if military men.

The benefit of exchanging goods with another for mutual gain is what makes this transaction advantageous. Conflicts are resolved by compensation of a symbolically equivalent amount, which is subsequently considered to have restored order to the community. Compensation either takes the place of violence or replaces it. There are two aspects to this acknowledgment: the troubled party's acceptance relies on the attacker's agreement that it is a form of punishment (Zartman, 2000). The disputing parties openly converse about ending the problem and look for a solution that would benefit both of them. A third party may be asked to conduct the conflict resolution process; in any case, the process is open to the public, and participation by individuals or groups in the process and acceptance of its outcomes is entirely voluntary. Traditional monarchs, chiefs, priests, sheikhs, healers, great men, and elders—who are considered social elders rather than biological categories—lead the process of resolving disputes through traditional means (Volker, 2007). Because of their expertise in customs, traditions, community history, and the dynamics between the disputing parties, these experts are held in the highest regard. They are rich in experiences of conflict resolution, their skills in interpreting symbols of reconciliation and their ability as orators and their social capital as leaders of the communities authorize them to negotiate a resolution to the conflict that is acceptable to all the society.

In a more elaborated way, Robins (1989) discusses five conflict handling orientations: competition, Collaboration, avoidance, accommodation and compromise. When someone tries to pursue their goals or interests, competition is evident, even if it has an adverse effect

on the other parties involved in the conflict. On the other hand, cooperation occurs when the parties involved in a conflict aim to fully address the concerns of all involved, leading to cooperation and the pursuit of a mutually beneficial solution. When someone acknowledges that there is an issue but retreats by avoiding overtly expressing their opinion, this is known as avoidance.

As a result, the effects show that: time, money, and resources were wasted; job motivation and productivity were decreased; absenteeism occurred; sabotage and vandalism occurred; decision-making quality was diminished; attitudes of mistrust and animosity were present; the emotional and psychological well-being of those engaged in the conflict was harmed; and stress and dissatisfaction were among them. By ensuring that disputants and their respective followers are made whole, the primary goal of using indigenous conflict resolution mechanisms is to bring peace and social synchronization back to the society (Elechi, 2004). Similar to Birgit (2001), Birgit emphasizes the significance of indigenous conflict resolution mechanisms in ensuring parties are fully reintegrated into their communities and fostering a cooperative work environment.

Strengthening social relationships: The Indigenous conflict resolution method fosters the parties' future relationships. The restoration of social relationships or the unification of society at large, and of disputing parties specifically, depends on this technique of conflict resolution (Volker, 2007). Restoring good relations between the disputing parties is the primary goal of indigenous conflict resolution, which is why many people use it instead of punishing the wrongdoer or criminal. Reestablishing relationships is the ultimate goal of indigenous conflict resolution. Indigenous dispute settlement techniques minimize differences in a constructive way that preserves relationships, enabling disputing parties to work together. But solving conflicts or disagreements through formal process by using courts disputants rarely want to work together and cooperatively.

Minimizing cost: Reducing the expense and duration of conflict resolution is one of the indigenous method's other benefits. Formal dispute resolution procedures are costly; at times, the expense may even be so great as to render a party's win moot or exceed the decision-making threshold. Using the formal dispute resolution process comes with a high price tag,

including court fees, paperwork fees, legal fees, and other expenses. Furthermore, using an indigenous method to resolve conflicts typically demands the consent and commitment of all parties involved, which results in cheaper costs and faster processing times (Helgesen, 2008). Contrary to the above idea, conflict resolution through formal legal services is seen as costly, unreachable, slow and not consistent in delivering law.

Free from political influence:- indigenous conflict resolution offers independent, unbiased, fair and efficient access to justice (Helgesen, 2008). Local elders who lead the process of resolving conflict through indigenous mechanism are impartial and free from government control.

Indigenous dispute resolution is dependable, culture-specific, and based on tried-and-true techniques that have repaired social relationships in the past. Indigenous dispute resolution methods allow a large number of community people to observe and take part in the decision-making process, which promotes a higher wisdom of oneness. It frequently produces outcomes with a communal emphasis that are advantageous to the entire social interaction. The consensus that is achieved among individuals, groups, and societies is typically unquestionable and needs to be implemented in order to serve the needs of the entire society. Frequently, a very high degree of agreement is reached. Since it is primarily an intercommunicate practice, the likelihood of engaging in hazardous behavior or abstaining from the process is minimal (ibid).

Indigenous conflict resolution has the primary benefit of being from within the community and being straightforward and simple to implement (Srivastava, 2004). Compared to official courts of law, indigenous dispute resolution is quicker, less expensive, and less complicated. Local institutions can settle disputes that take over a year to settle in a formal court system considerably faster (Helgesen, 2008).

Indigenous dispute resolution processes are not without flaws of their own. In the long run, it does not effectively stop hostilities. In the context of indigenous conflict resolution, it is not feasible to achieve the permanent pacification of the disputing parties that characterizes the formal system with its exclusive right to employ force lawfully (Volker, 2007).

Native American methods of resolving disputes may not align with the universal values of democracy and human rights. In the event that local elder committees are formed solely to settle disputes between or among conflicting parties, this approach to conflict resolution is deemed difficult by contemporary democratic standards. Not only will decisions made by these committees affect the young and women who are excluded from decision-making processes, but they will also affect other members of society. Because men predominate in the dispute resolution process under indigenous methods, women are frequently the victims of these processes in developing nations. Human rights standards make it unacceptable for parties involved in a conflict to exchange women or give girls as payment or compensation in order to resolve the issue (Volker, 2007). Its practical application is limited to situations involving relatively small communities; it may also only apply to tiny family, clan, village, or neighboring communities.

2.5 Global Experience of Conflict Resolution

The world is changing quickly in a lot of different ways right now. Among the many changes noted is the shift in the nature and scope of hostilities following the conclusion of the Cold War. One sign of the change may be seen in the decline in both the number of international wars and their death toll throughout the 1990s. However, there have been severe border disputes as well as significant ethnic and religious conflicts in various parts of the world (Bruce, 2002).

There is still a persistent geopolitical, ideological, and economic covert conflict between the world's superpowers. Tension prompted by boundaries between powerful military states such as Korea, Kashmir, Taiwan, and the Middle East has the potential to cause terrible conflicts on a global scale (Fisher, 2000). Generally speaking, conflict resolution refers to actions taken to stop or lessen violence between people and groups. The main goals of conflict resolution are to prevent violence as a means of resolving disagreements, define the few types of violence that are acceptable, and maintain conflicts within a set of established standards that encourage respectful discussion of differences. Negotiation, mediation, arbitration, and mediation-arbitration are some of the most common conflict resolution mechanisms to solve disputes with the best interests of all parties (Fisher, 2000).

States have created situational and science-based judicial systems in the contemporary era. International conflicts have been managed during the transitional period using traditional diplomacy, military action, and economic means (Bruce, 2002). These days, both traditional and modern systems' worldwide conflict resolution tactics generally adhere to the following three methods. The most popular strategy is the win-lose one, in which forcing the opposing side to give in is the essential tactic. Sometimes, this strategy adheres to socially acceptable practices like the majority vote, the leader's authority, and the judge's decision.

The desired result is to emerge as the superior victor, who shamefully retreats but meticulously gets ready for the next round. All parties lose out in the long term, though. The lose-lose strategy is exemplified by either resolving the problem amicably or jeopardizing the interests of the parties involved. With this tactic, each side achieves a portion of their goals and accepts a state of partial satisfaction (Fisher, 2000). The win-win strategy, on the other hand, is a deliberate and methodical effort to maximize the objectives of both sides through cooperative problem-solving. Rather than being viewed as a war to be won, the conflict is seen as a problem to be solved. This approach emphasizes the demands and limitations of both sides instead of tactics meant to subjugate. The win-win approach requires a very high degree of patience and skill in human relations and problem-solving (Fisher, 2000).

2.6. Indigenous conflict resolution mechanisms in Africa

According to many, Africa is the continent that disputes the most, making it the most violent continent in the world. The main causes of these wars are post-colonial fights for independence, disputes between different ethnic and religious groups, rivalries over borders and natural resources, poverty, corruption, inexperienced leadership, and bad administration that fuel political instability (Bello, 2016).

Inter-state and intrastate conflicts are the two basic categories into which African conflicts can be divided. During the period of independence, which was linked to the Cold War narrative, interstate confrontations were more frequent (International alert, 2005; Kaimenyi, 2014). Its catastrophic effects on the continent gave rise to the so-called "post-Cold War wars" in Africa, which were spurred on by the opportunities presented by Neo-liberal globalization and hindered by a crisis of legitimacy. Among the various interstate disputes, those involving power over other countries and territories include those involving Ethiopia

and Somalia over a territory in Ethiopia's Somali region and the conflict between Chad and Libya over the Aouzzou strip (Bello, 2016).

Intrastate conflicts have broken out across the continent since the conclusion of the Cold War (Bruce, 2002). The main concerns raised by the identification questions were fair and equitable use of natural resources, equality between ethnic groups, and treatment of various religious beliefs equally (Vanhanen, 1999).

Given that conflict is an inherent part of human existence and that Africa is the birthplace of humanity, humans have created organizations and systems for handling daily disputes in a way that maintains social cohesion. In Africa, the idea and application of traditional dispute settlement are not new (Volker, 2007). But in many African countries, the traditional methods of resolving disputes have been supplanted by the contemporary legal system, which was largely inspired by Western experience (Bello, 2016; National Alternative Dispute Resolution Advisory Council, 2006). Undoubtedly, the vast majority of people on the continent who are unable to access or afford the contemporary legal system continue to use traditional methods of resolving disputes.

The weak democratic institutions' limited ability to resolve conflicts amicably push people in Africa to turn to the continent's indigenous conflict resolution processes. The institutional makeup of indigenous conflict resolution procedures involves a multitude of parties. Nevertheless, elders are integral to the customary dispute settlement activities that take place throughout the continent (Bello, 2016).

2.7. Indigenous conflict resolution mechanisms in Ethiopia

Ethiopia is an African nation situated in the east of the continent. Ethiopia is home to 108 million people, according to recent estimates from the UN. The second-most populous country in Africa is Ethiopia. Ethiopia is thought to be home to more than 80 different ethnic groups. Ethiopia is an extremely diversified country because of its many ethnic groups, languages, customs, and religions. Among the world's oldest and most historically significant nations is Ethiopia. There are numerous indigenous conflict resolution techniques in the nation, despite the paucity of scientific research and written materials on the subject (Pankhurst & Assefa, 2008; Gowok, 2008). Due to the nation's multi-ethnic makeup, each

state has a different indigenous dispute resolution process with a different role and constitution (Tadesse, Tesfaye & Beyene, 2010).

These indigenous conflict resolution procedures are common, prevalent practically everywhere in the nation, and have traditionally been effective both in situations where the state court system does not exist and in situations where it does (Tesfaye, 2011). In order to settle conflicts between people and groups, these social institutions frequently operate at the local level. Depending on the type of disagreement and the method used, the institutions differ from one another (Pankhurst & Assefa, 2008; Gowok, 2008). The Gadaa in the Oromo and Shimagelle in the Amhara ethnic groups—which together account for about two-thirds of Ethiopia’s total population—are the most often used indigenous dispute settlement techniques (Pankhurst & Assefa, 2008). The Oromo ethnic group in Ethiopia practices an egalitarian, democratic system known as the Gadaa system (Muchie & Bayeh, 2014).

The Oromo people are political, social, cultural, economic, and religious affairs are all included in the Gadaa system. Each of the five permanent political parties in the Dadaa system takes the helm of the Gadaa system every eight years. According to Pankhurst and Assefa (2008) and Edossa, Awulachew, Namara, Babel, and Gupta (2005), the president of the Gadaa system is known as Abba Gadaa.

In the Amhara region, the Shimagille indigenous conflict settlement system is the most widely used method of resolving disputes. The local community level is where the shimagille conflict resolution system functions, with the elders, or shimagillé, playing a crucial role in mediation. Shimogilinna, a phrase for dispute resolution mediation, is frequently used. It is derived from the word “elder,” which can also mean “eldering.” Should the parties be dissatisfied with the ruling, they have the option to appeal the case to higher levels of government, such as the Supreme Court, wereda court, awraja, or even the chiqa shum, the local government representative. However, these avenues carry escalating costs (Pankhurst & Assefa, 2008)

These indigenous social structures aid in obfuscating political boundaries and the delicate ethnic disputes that are currently growing across Ethiopia, a nation that has accepted ethnic federalism as its policy (Zelege, 2011). Additionally, the state legal system, which is inaccessible and un-affordable for the majority of inhabitants, may be substituted by these

social and religious institutes for customary conflict resolution (Zelege, 2015; Mekonnen, 2016). Nonetheless, the Ethiopian constitution restricts the authority of the traditional and religious establishments to topics pertaining to the individual and the family. However, these establishments are making a big difference in other areas, such as criminal cases (Grose, 2007). To improve local level justice delivery while guaranteeing the protection of human rights, particularly those of women, children, and minorities, the mandate of respectable customary institutions and their relationships and interactions with the formal judicial structure should be reexamined (Pankhurst & Assefa, 2008). Every nation, nationality, and ethnic group in Ethiopia has numerous other established institutions for resolving disputes. Among these may be, to mention a few, the following: Abagar in Southern Wollo (Netsanet, 2006), Michu in Metekel (Tsega, 2002), Awassia in Walyta (Mellesse 2008), Afocha in Harar (Biruk and Jira, 2008), Jarsumma and Haffi Hamee in Oromo (Assefa, 2005), Guma in Waliso Oromo (Dejene, 2005).

2.8 Indigenous conflict resolution mechanisms in Gurage Society

Known as the "museum of peoples," Ethiopia is home to over 80 different ethnic groups that together make up its one nation state. It is a diverse nation that is home to many different languages, faiths, and nationalities, each with their own distinctive cultural customs and philosophical philosophies. Additionally, history reveals that Ethiopia dates back up to 3,000 years. Thus, it is undeniably true that it had robust and well-coordinated administrative institutions with its world-class leading culture, the Axumite civilization. Indeed, all Ethiopian ethnic groups have long-standing, tried-and-true dispute resolution mechanisms at the local level, just like their counterparts in Africa. That being said, there are certain studies on a small number of instances that elaborate on the significance and potency of these multifunctional establishments. Bahru (2002), for example, has written about the customary judicial and political structures in Gurage. He brought up the Yajoka Qicha and Gordanna sera customs that were followed in the community. He has stated these institutions as:

The Yajoka and Gordanna assemblies seem to combine legislative and judiciary functions. Representatives of the Constituent units of the Sebat Bet and Kestane, respectively, were assembled to agree on the fundamental rules governing their community. Periodic meetings were also held to revise the laws when such revisions were

deemed necessary. At the same time the assemblies serve as courts of final recourse ... Individuals who felt dissatisfied with ruling of their territorial assembly could invoke their right of appeal with set expressions: Äjoka ("let the Yajoka rule on this case") or Gefacha ("I appeal") confirmation (or otherwise) of a lower verdict by the supreme court was mandatory in all cases, irrespective of appeals being made or not (Bahru, 2002). As far as the rule of seera is concerned, elders are regarded as having the highest dignity and grace. According to Baheru (2002), seera would work effectively with the lifelong experiences and accumulated knowledge of the elders.

CHAPTER THREE

3. RESEARCH METHODOLOGY

3.1. Research Method and Design

Research design refers to the plan and structure of the investigation used to obtain evidence to answer research questions. The purpose of this study was to investigate the situations that observe the effectiveness of indigenous conflict resolution mechanism in peace building in Gedebano Gutazer Wolene Woreda. The research design was qualitative approach particularly phenomenological research design, which aimed to describe the livelihood experiences of individuals that can be collected, analyzed and documented. This design was selected because it is helpful to show situations, as they currently exist (Gay, L. R., and Airasian, 2000).

3.2. Description of the Study Area

Wolene people's principal geographical address in a country side is mainly within Gedebano Gut'azer Wolene woreda, Central South Ethiopia. The Wolene inhabit a central highland within the northeastern part of the region in Gurage Zone. It's bordered within the north and north east by Oromia region within the south by Muherina' Aklil Woreda of Gurage Zone within the West by Qebena and with the south east by Meskan and within the east by Soddo woredas of East Gurage zone. Geographically, they're adjacent to other speakers of Gurage and Cushitic-speaking people like Qebena and Oromo (Desalegn, 2016). Wolene is the name of the place where the community of Wolene 'language speakers' resides. Most of the time people call the area and the people who are residing there as Wolene', that is because of the common language Wolenigna'(in Amharic), Ye'Woleneaf' (in Wolene's language) (Abdulfetah, 2018).

The total geographic area of the woreda is about 54,500 hectare/ 233.45 km². Climatically two major weather conditions of the area are Dagaand Woi'na Daga. Of this area about 63% is Daga (2500-3600 meters above sea level) 37% is Woi'na Daga (*Ibid*). Based on the 2021 report conducted by the Gurage zone development and plan office, this woreda has a total population of 134,508, of whom 63,966 are men and 70,542 women; 3,418 of its population

are urban dwellers. The majority of the inhabitants were reported as Muslim, with 96.3% of the population reporting that belief, while 3.46% practiced Ethiopian Orthodox Christianity (Gurage zone plan, 2021). Outside of the woreda where they principally inhabit, Wolenes in a remarkable number are living in Addis Ababa, Diredawa, Adama, Jimma, and other major cities mostly by engaging themselves in trade activities. Mehal' Amba, the main town of Gedebano, Gut'azer and Wolene woreda is 119 Km away from Addis Ababa (Ibid)

The language of Wolene people is named as Wolenigna in Amharic and Ye'WoleneAf' 'in Wolene's language. The language category lies in the South Ethiopic or Ethio-Semitic languages category of Ethiopia. Ronny Meyer notes that Siltie and Wolene are mutually understandable, which would make them variants of the same language or dialect continuum on exclusively descriptive linguistic grounds, on sociolinguistics grounds, he tends to regard them as two distinct languages, as the two classes of speakers themselves stress the cultural distinctions between them. It also resembles the languages of Harari and Zay (Rony, 2006).

Wolene peoples are known by trade activities in their surrounding and elsewhere. Regarding the farm economy, agriculture is another means of livelihood for the community. The household economy of Wolene is mainly based on the production of Enset as major crop. In addition to enset, some cash crops are maintained and livestock's particularly for consumption of milk and fertilizer are raised. Maize, potato, cabbage, barley, chat, coffee, are also known in the area. Beside farm economy, there are also off farm income activities within the community. They are also working other supplementary economic activities. Mainly they are selling crops like chat, coffee, bananas, and oranges. Trade, handicrafts and carpentry are also other off farm source of income for the community (SNNPR Reports, 2009).

3.3. Sources of Data

The source of data were both Primary and Secondary sources

3.3.1. Primary Data Sources

Regarding to primary sources, the researcher collected data from community elders, concerned officials, religious leader and youth using interview, focus group discussion and field observation. Religious and community elders were directly involved in the conflict

resolution process, and even though women and youth are not directly involved in the process, when there is a social conflict, their issue is seen together and they cover the majority of the society in numbers. Moreover, the youth are also responsible for transfer Gorderna's sera to the next generation as a bridge.

3.3.2. Secondary Data Sources

As far as the secondary data sources are concerned, the researcher collected data from documents obtained from the local government office, which include woreda culture and tourism office, women and Children office, Kebele administration, police office, justice office, peace, and security office that were published and unpublished materials. Especial more emphasis were given to documents, which conflicts settled through indigenous conflict resolution mechanisms and accepted as binding rule by in the study area. Additional documents like minutes recorded in the Kebele administrative office that indicates the types of conflict recorded and the ways of resolving it by using ICRMs and as well as reports related to the common types & causes of conflict in the study area were intensively collected as a data. Besides, the practice of indigenous conflict resolution mechanisms that was available from Kebele social court & community policing practices of peace centers has been used as data sources.

3.4. Sampling Technique and Sample Size

3.4.1. Sampling Technique

To achieve the purpose of the study, the researcher used purposive or judgmental sampling method. This was because purposive or judgmental sampling is vital given the aims and objective of the study, specific kinds of people may hold different and important views about the ideas and issues at question and therefore need to be including in the sample (Mason, 2002).

Accordingly, from the total 34 Kebeles of the Woreda, the researcher selected six Kebeles namely, Wolega Dise, Gomera, Hadero, Kurebano, Gutazer and Ereso purposively. According to Gedebano Gutazer wolene woreda police office and peace and security office report 2013/14 E.C, preliminary study and information get from elder in these Kebeles, there was continuous conflict among Meskan and Muhr Aklil Woreda, because of border, grazing

land, water, Public land and use of natural resources. According to Gedebano Woreda Revenue Office, the total population number in the sampling site is 29133 with 13632 Males and 15501 Females.

3.4.2. Sample Size

In order to obtain reliable data for the study area, members of the communities from 6 Kebeles were selected i.e. one member of the community from each Kebeles who have an experience in indigenous conflict resolution mechanisms. The reason why the sample was selected, because of the research is done with two sources of information, so that they were selected as the first source of information based on the following. For interview session, 8 from religious leaders, 6 community elders, and 6 kebele administrations, woreda culture and Tourism office head 1, Woreda Justice Officer 1, Woreda Police Officer 1, Security Officials 1, Children and Women affairs office head 1 were actively involved in the study

Thus, a total of 50 knowledgeable, prominent and well known member informants that are known by Kebele administrative office who have an experience in ICRM were select purposively and woreda concerned officers. In addition, some groups of key informants were nominated for two phases of Focus Group Discussion (FGD). 25 Among those who participate in the interview, those who answer well were selected for focused group discussion, in addition to interview participants, 30 participants were involved in the focus group discussion those were youths 12, elder 6, kebele administration 6, and milisha 6. Generally, in both interview and FGD, a total of 55 individuals were involved in the process of the study.

3.5. Data Gathering Tools and Procedures

In conducting a research, it is advisable to maximize the accuracy of information using varied sources, which is known as methodological triangulation (Kendall, 2005). Accordingly, for the conduct of this study, a variety of data collection tools and instruments were employed. Semi-structured interview was used to describe the situations qualitatively. In addition, focus group discussion was also employed. Documents analysis was taken as one source of information focusing on the experiences of conflict resolution mechanism observed in the community comparing with the formal court in the study area.

3.5.1. Interviews

Interviewees were selected randomly (as for surveys), and selectively, as in focus groups, because they were thought to have greater knowledge of the matter. In this case, the researcher engages in specialized or elite interviewing (Dexter, 1970). Broadly, as method of data collection, interview is useful for collecting in-depth information. The researcher conducted semi structured interview questions to 25 respondents that involved different section of the population. such as community elders (shimaglies) 6, religious leaders 8, Kebele Administrators 6, woreda culture and Tourism office head 1, Woreda Justice Officer 1, Woreda Police Officer 1, Security Officials 1, Children and women Affairs Head 1, were actively involved in the study.

3.5.2. Focus Group Discussion (FGD)

In order to triangulate the authenticity and reliability of the data collect through semi-structured interviews, the researcher collected additional information using focus group discussion that involved 50 informants composed of eight religious leaders, and twelve elders, twelve youths, twelve kebele administration, and six milish who are supposed to have adequate knowledge about indigenous conflict resolution mechanisms practiced in Gedebano Woreda.

3.5.3. Field Observation

Observation entails the systematic way of recording of events, behaviors, and artifacts (objects) in the social setting chosen for study (Marshall and Ross man, 1995). The important point here is not rigid classification, but researcher clear understands of his and her position and possible biases because of that position.

Observation works best through triangulation. Therefore, the researcher presented in three different kebeles, Wolega Dese, Qurbano, and Ereso, in different seasons, and shimgline (ye gordena sera) of the community was presented in person to see what kind of order they used to resolve conflicts between two different individuals and clans or conflicting parties.

3.5.4. Document Analysis

To make sure how equivalent and consistent the data gathered through the method mentioned above from the research site, the researcher found document review as another means for this

study. In other words, other than the above mentioned primary data collection tools. Hence, the researcher consulted and analyzed various documents that taken from local court and Woreda police officers. The obtained data was useful to evaluate the extent to which people look for indigenous conflict resolution mechanisms in comparison with bureaucratic law. It also helps to investigate the basic differences and similarities between indigenous conflict resolution mechanisms and state court procedures.

3.6. Method of Data Analysis and Interpretation

The data collected through different instruments was organized according to their conceptual similarity. The collected data was analyzed, described, and narrated based on the methods best suited to their nature. Accordingly, the data collected from semi structured interview, unstructured questions for focus group discussion and observation was interpreted and analyzed qualitatively.

3.7. Ethical Consideration

According to Johnston, (2009) research ethics deals with how someone treats those who participate in the studies and how he/she handles the data after he/she collected. Ethical considerations are very important for every research or study. Interviewees were informed that this work is purely for academic purposes and not for other reasons. Therefore, respondents of this study were assured of confidentiality in respect of all information that they were provided. They were informed that in every case, name were kept confidential thus collective names like those that the respondents were used in the study. The researcher was granted the participants to keep their secrets during and after the study period. The source all the theoretical concepts reviewed and discussed in the study was fully acknowledged.

CHAPTER FOUR

4. DATA PRESENTATION, DISCUSSION, AND ANALYSIS

4.1.Data analysis

This chapter of the study is about the data presentation, discussion, interpretation and analysis of issues related to the theme under investigation. Therefore thematic issues such as understandings of the community and other stakeholders about the concept, nature and status of conflict in the study area; the major causes of conflict, common types of conflict, ways of handling conflict by indigenous conflict resolution institutions in the study area. The procedures followed by ICRMs in managing conflict, the role of arbiters and the criteria for their selection, and the place and time where or when conflicts are settled, have been intensively presented, discussed and analyzed qualitatively.

The researcher also analyzed the importance of ICRM's for restoring social relationship of the community in the study area. Finally, the thesis in this chapter gives paramount emphasis on the challenges and weakness of indigenous conflict resolution systems in the study area. Moreover, data obtained from field observation and document review were analyzed at the same time for the sake of triangulation.

4.2.Introduction about the Concept, Nature and Status of conflict in the study Area

Most local Kebele administrators of the study area assert that, just like other woredas of the zone, a variety of public service institutions have been established at the local level (i.e, at the Kebele level). Among others, offices like; justice, police, agriculture, education, health and so were established and such offices are providing different public services to the communities of the woreda.

This implies that, the woreda administration is in a gradual process of socio- economic transformations by decentralizing power, resources and public institutions towards the local level. Therefore, parallel to the peace and security office of the woreda administration, local level community policing institutions were established in each Kebele of the woreda. However, the six purposefully selected local Kebeles of the study area were considered as

conflict ridden locality since such Kebeles were predominantly known by exhibiting frequent conflict incidents compared to the remaining Kebele of the woreda. However, as respondents and other concerned key informants argue, the existing conflicts and disagreements in such Kebeles are usually being solved using indigenous conflict resolution methods which inherited from their forefathers which is commonly known by the name of ‘Ye gordena sera’.

When we examine the concept and nature of conflict among the local community of the study area, the concept of conflict was and still is perceived by the community in many different ways. Likewise, members of the focus group discussants in the study area also perceived the concept and nature of conflicts of the area in different dimensions. In fact, focus group discussants at last all agreed that conflict is a situation when dissimilarity or disagreements or absence of harmony is occurred among individuals and groups on a given concern or phenomenon”. This assertion of the discussants is also strongly confirmed by a substantial number of other respondents in the study area. On the other hand, some local kebele administrator of the study area argues that, conflicts within the locality in question were mainly occurred frequently due to various causes in the past. These key informants further stated that, conflicts in most kebeles of the study area usually start from trivial instances, and develop from individual to community levels and in the last transforming themselves into a major clash.

In addition, as to the viewpoints of both the FGD and interview participants, in most cases, the prevalence of conflict and intense clashes among society, is associated with issues or claims over: land for agriculture, water resources such as in kurebano and Ereso, and grazing land for their animals around Kurebano and Gomera, as well as for Hadero mainly in dray session,. Since the livelihood of most of the residents of the woreda particularly in rural areas is agriculture and animal husbandry, for all such communities- land (for both agriculture and grazing) and water is the life-blood of their livelihood.

As a result, the crisis formed by land is, therefore, frequently multifaceted. Moreover, the researcher also assured the very existence of the above reality by reviewing a variety of documentary archives and minutes of meetings kept documented by woreda police offices. In this regard, for instance from the thirty six reported conflicts were connected to issues over land and water resources (GGW Woreda Police Office document observation).

Generally, according to the assertion of interviewed respondents and FGD discussants, group conflict in the study area commonly emanates from emotion within an individual and inappropriateness with another person resulting in misunderstanding of one kind or another. The existence of such incidents may lead towards minor or major disagreements in a situation that involves one or more individuals, which in turn, escalate in to group antagonism and clashes. Once we have seen the nature, concept and status of conflict in the study area as an introductory highlight, the following section of the study attempts to provide the major causes of conflicts in Gedebano Gutazer and Wolene woreda in detail.

4.3. Major Causes and Types of Conflict in Gedebano Gutazer and Wolene Woreda

As discussed in detail in chapter 2, conflict is a natural phenomenon and cannot be avoided at all but possible to minimize it. On the other hand, the type of conflict is varying from place to place, from society to society and it is also different based on the type of socioeconomic activity of a given society. The cause of conflict in one area may not become a cause for other area. However, there are common issues that become causes of conflict elsewhere. This includes political, social and economic issues. Therefore, the following section of the study tries to enumerate the main causes of conflict in detail.

4.3.1. Major Causes of Conflict in Gedebano Gutazer Wolene woreda

The data gathered from both interviewed respondents and focus group discussants indicated that, there are different casual factors for the frequent occurrence and prevalence of conflict in the study area. One among the root causes of conflict in the study area was/is a claim over land issue. As further noted by a significant number of respondents, in the woreda there is scarcity of land for agriculture and grazing for their cattle which, in turn, create tension and mistrust among and between communities. In consequence, many people get in to conflict to protect his/her land not to be over taken by another body. These ideas were also supported by concerned local officials. Generally, most of the informants assert that issues over land inheritances, ownership of land and boarder conflict are the dominant causes for land conflict in the study area. This finding of the study is almost similar with the findings of Deschamps and Roe (2009), as such scholars outlined that, “inheritance is the main cause for the existence of land conflict”. They also indicated that “land is the main cause of conflict for

many people in least developed countries”. According to these authors, the main cause of dispute for rural peoples in developing countries is the occupation of land by one party from another or ownership of land. The next most frequent category of disputes is those land issues over inheritance (i.e., the generational transfer of land). As the authors further noted, adults were more involved in to land conflict than youngsters and elders. Such problems are also common in Gedebano Gutazer Woelene woreda as explicitly declared by key informants of the study as well as backed by the eye witness confirmations of a field visit observation conducted by the researcher.

The second key cause of conflict in the study area is conflicts related to divorce among communities. According to the viewpoints of the Woreda’s Justice office head and the Woreda’s Children and women Affairs Head, divorce related problems are the other main causes of conflict in the study area. The qualitative data confirmed that, even though land and land related problems are the main causes for conflict in the study area, indigenous conflict resolution practices of the society plays a crucial role to minimize these problems. Local elders play an important role to minimize the problem of land inheritance by making the member families to share the land from their family. But the participants further confirmed that land problem is the greatest problem which results in decreasing social relationship of the community.

To obtain reliable data about the various causes of conflict in the study area, different questions were raised for the interviewed community. As a result, all informants indicated that people in the community naturally act together with each other in an effort to guide their daily life. These natural behaviors of the community apply pressure to generate varieties of impact upon one another. This, in turn, results in misinterpretation and conflicts. According to data which was collected from police officers of interviewed groups, Gedeban Woreda communities

experienced the following five kinds of conflict which direct to undesirable and very bad outcomes. The varieties of conflicts are falling in the category of individuals, among family members, groups, village-to-village clashes, and sometimes inter-ethnic conflict. These conflicts can be seen as either uncomplicated or severe depending on their degree.

According to the arguments for most of the informants; intention on the extents of these conflicts can be explained as follow:

(I) Conflicts between Individuals: The interviewed peace and security head stated that, conflicts among individuals can be shown in the interaction among friends at different levels. In addition, other participant of key informants, especially the police officers who have been participated in the study explained about the existence of diverse causes of conflicts between individuals. Some of them are the following: slip of the tongue caused by drunkenness; disrespect, disloyalty, disagreement over debt, revenge, fight to hold females, confrontations due to who arrived first to have precedence in fetching water, or partiality in such situations. They also expressed that, when conflict arise due to the above reasons, there is a possibility that these individuals confrontation could be resolved within a day or after a long span of time by the involvement of a third party who could be a friend or a family member of the two sides or the local community police officers. On the other hand, if the existing problem is complex and large in its scope, instead of being adjudicated by friends, family members or local police officers/milisha, it was solved by a religious leader or a well- known elder person living in the same village. All such assertion of key informants idea was also assured by the researcher's filed observation and his own prior knowledge and experience of the study area. Besides, the various documents of the local police officers' reveals that the majority of their work time is covered and devoted by tasks of settling conflict at its earliest stage before it reaches to a sever escalations.

(II) Conflicts among Family Members:-As to the views of the key informants, conflict among family members manifested in the relationship of persons living usually in the same house such as between husband and wife, father and child, mother and son, brothers, sisters and or a blood relative who lives together with a family. The females' affairs leaders of the woreda added that conflict within the family could occur not only between a member of family with in particular area but also member who are living in a separate district. The interviewed community also added that, a family conflict is habitually caused by miscommunication in daily actions or unsatisfied obligations which is followed by negative attitudes reflected through strong dialogue, unnecessary movements of body and the like. In addition, they also added that widespread family conflicts are broke out between husband and

wife relationships. Some women who have been participated in the study articulated that, conflicts that exist within a family can be provoked usually by factors such as: inequality of the use of material goods and economic resources; trends of outside marriage such as giving birth or looking after unlawful children; and reject their life supporters. However, when such problems happen, the situation is usually resolved by their own relatives, if not the problems might be head of Justice Office (Interview with police officers of the study area). However, most of the time the court gives direction to the disputants to solve and to settle their problem by using locally known personality in the area of conflict resolution usually called ‘*Ye gordena sera*.’ According to the expression of Woreda Justice Head, this part shows how some times the activities of indigenous institution recognized by modern institution in conflict resolution mechanisms in the study area.

Most informants also added that after various indigenous processes the selected local personality or elders reported the case in different ways that the case can be solved by them to which the court agreed even though a crime had been committed. In other ways, the selected elders expressed the difficulty of the case to be resolved by them. Moreover, those police officers of the study area declared the recognition of the role of elder by the formal court due to reduction of the likely cost of argument between /among disputants. In the process, the participants confirmed that the local elders usually decided to offer full compensation for all expenses and moral damage to the injured individual. Thus, to bring about settlement between the opponents, the religious fathers of both sides participate in the process. In order to make the settlement being free from revenge it is carried out in line with the tradition and custom of the society.

(III)Conflicts with in Neighbors: - Some police officers who had been actively participated during process of the study articulated that, neighborhood conflicts occur between one neighbor and another or in between one family and another if they live side by side as friends. These key informants further noted that, there are many reasons for rising conflicts between neighbors.

To mention few as an example:- law breaking mainly on claims of ownership over some property such as stones, woods, trees, and grass; destroying or damaging crops by children or cattle; letting free cattle on grazing land; changing the direction of water flows for irrigation;

the gradual move of herdsmen with their cattle in to an area that is beyond the usual borders; insults; killing of a person who are the member of certain ethnic group; killing of cattle and frighten or threaten a person; injuring and so are the common reasons for the outbreak of conflicts among neighborhood communities of the study area.

However, among the above mentioned causes of conflict, issues of land use, water claims and grazing land are the principal and dominant causes of conflict among neighborhood communities of the study area (Interview with Justice Office Head of the Woreda)

The respondent also mentioned that when the above stated problems were appeared in the community, indigenous system of conflict resolution mechanisms received the primary steps to help neighboring disputants to bring back peace and agreement among themselves. Akin with the idea of the woreda's Justice Head, the assertion of the woreda's Peace and Security Head as well as my own field observation and document analysis, confirms the fact that the main sources of conflict with in the local community of the study area were mainly related with issues of shortage of adequate land and water resources.

On the other hand, focus group discussants assert that, the population settlement pattern of the study area in the past was characterized by sparse and scattered settlement. However, today due to civilization and other diverse reasons, people in the area come to live together. As a result, population settlements in dense approaches have been established particularly along roadsides.

Thus, the coming together of the local community in different occasions contributes a confrontation that has become the order of the day. However, these misunderstandings have specific causes, as much as they have also various specific answers by using different indigenous

mechanisms and legal system of the court if the indigenous process were unsuccessful. (IV) Conflicts within Villages and among Groups or Kebeles- According to the information obtained from key informants of the Woreda Heads of different offices, the population density with having large number of villages and kebeles with limited amount of natural resources can be the cause of conflict. Even some kebeles of the Woreda are vulnerable to natural disasters especially to draught and sharing boarder with other woreda (i.e.,Meskan

woreda and Muher Akilil woreda). This sort of ways of life contributed for the possibility of one village to be involved in clash with another. In this regard, some informants stated that, the main causes of conflicts among villages were: grazing land.

However, such conflicts brought severe impact and even cannot be resolved immediately. In fact, such conflicts sometimes can be escalated by rumors. In the process, one village tries to dominate the other and even some times tries to attack, for instance the community which are settled in Ereso and Hadero kebele always in conflict with the community themselves to hold the limited agricultural land and stealing of chat to open infrastructure with in local kebele contributed for unhealthy computation which lead to the outbreak of conflict. According to the views of the police officer, the conflict is finally resolved with the assistance of religious leaders, and influential individuals selected from the disputant groups.

In sum, the researcher in his field observation witnessed that, the major sources of conflict with in a village or in between neighborhood communities of the study area is usually associated with issues of land and water related resources. When the problems were appeared, the lion share to solve the problems were taken by indigenous conflict resolution institutions even we can say the local elders devoted much of their time to settled problem in relation to water and land resources.

4.3.2. Common Types of Conflict in Gedebano Gutazer Wolene Woreda

According to the information collected from interviewed informants and FGD participants, there were different actions which are considered as crimes committed by community of the study area. These are striking a person which cause physical damage or disability; put to death; stealing; disturbing marriage with the intention of committing adultery with her by placing her in isolated place; rape. As further stated by those interviewed police officers of the woreda, crimes that occurs in the woreda can be broadly divided into two, i.e., “light or serious”. Light crimes are usually noticeable at the level of individual, family, and neighbor to neighbor relations.

As already stated in the preceding sections of the study, some of the reason comprised of daily misunderstandings between individuals or husband and wife; fueled by children and

heads of cattle or pack animals; and, in addition, neighbor to neighbor clash and fights aggravated by faithfulness to teams or groups.

Serious crimes on the other hand usually can be instigated by minor conflicts, but step by step such conflicts can be escalated and cause severe crime and damage. These types of crimes can arise due to land possession, birthright; beatings; abduction; murder and other related crimes. However, to settle the problem the local community looking for different solution by using indigenous conflict resolution system.

The communities of the study area have also been experiencing boarder conflicts among themselves and with their neighbors. Boarder conflicts among themselves are significantly manifested between villages of each other. There are many deeds and accounts in the daily activities of the society which are considered to be crimes vis-à-vis the norms and traditions of the community.

4.4. Procedures Followed by Actors of ICRMs in Managing Conflicts

In the process of resolving conflicts through Indigenous Conflict Resolution mechanisms of the study area, there are some common procedures or steps being adopted by those concerned actors that involves preparation, nomination or selection of member of councilors and finally practices of adjudication. In fact, the above key procedures are core tasks in which each of the process within it involves a substantial of other tasks that must be carried out by those concerned religious leaders or elders as well as by the disputant groups.

Thus, in the next sub-sections of the study, attempts are made to explain each processes and procedures of resolving conflict through ICRMs turn by turn in detail

4.4.1 Preparation

Focus group discussants, interview respondents as well as the researcher's field observation identified the very existence of different procedures adopted by actors of indigenous conflict resolution practices to settle conflict from the beginning to the end. Firstly, to involve in a process of resolving a conflict through ICRMs first and foremost there must be a conflict that occurred in the community. Once, it is confirmed that conflicts are already existed in that particular locality, an arrangement would made on the ceremony that required, the place

where the ‘Ye gordena *Sera*’ takes place (i.e., which is mostly held near under a big tree as seen in below, in a Church or Mosque compound) and to think about the time when the conflict resolution would be began. In line with the participants in the resolution process it can be determined by the nature of the conflict and the conflicting party in the community. Fig 1. Actors of ICRMs in a process of resolving conflict – collected together in a place where seating under a big tree located - at Kurbano Kebele (one among the kebeles of the Study area)



Fig. 1 *Source: Researcher's field observation*

As far as to the time schedule and the specific peace settlement conduct day is concerned, those local kebele elders who have been participated in the FGD expressed that the councilors are usually assembled on Sunday morning, because as to their views, morning sessions are usually better to provide a fresh start and it is believed that discussion is easy in a fresh mind and in a pure heart early in the morning concerned about that. If the conflict is being present between individuals or among family members, first of all it must be seen by elders who are family.

The adjudicators may be three, five or seven in number and consist of religious fathers of either parties or locally known elders. If the conflict takes place between husband and wife, member from female association may involve in addition to the above responsible team to resolve the conflict.

4.4.2. Selection of Conflict Reconcilers and their Members

According to the views of interview respondents and FGD participants of the study area, GGW Woreda has local community conflict reconcilers at different levels. The village arbiter role and the criteria for their selection with in different local community of GGW Woreda are almost similar, but their composition when it grows from local to Woreda level is somehow different.

The elders that have a task to find solution for a conflict at the village level have three members. Those elders as reconcilers can also be assigned during their meetings that were carried out at Edir, locally which is called Sabugnet meetings and religious ceremony and here only those members on whom the people have great confidence could be selected. If the conflict exceed/ escalate in to group conflict going beyond the individual level, the number of reconcilers will increase from three to five. Both sides of the conflicting parties have to be present during the hearings in addition to religious leaders and well-known individuals within the local community.

In addition, they also stated that, if the conflict is not resolved at the lower or local level, it will be taken to Ye Hager Shengo at the peace centers. At the higher level, the members may reaches seven, nine until thirty in number. And finally approved by Omano

According to the information obtained from participants of the interview and FGD, the following are some of the key common criteria in which the conflict resolver can be selected:

- They should be influential and be acknowledged as elders by the community;
- They have to have high moral standards;
- They should be faithful to their religion;
- They should be responsible in leading their own families;
- They should have a clear evidence of never being participated in any conflict or crime ever before
- They should be dedicated to provide services to the community freely and

- They should have enough knowledge and experience in indigenous conflict resolution mechanisms.

In generalizing the idea of participant in the selection of reconcile membership, they showed that the arrangements depend on the degree and difficulty of the problem. Besides, they can be selected by the criteria or norms that are accepted by the community. As of any traditional societies of Africa, the role of elders in Gedebano Gutazer wolne Woreda are respectful for their tremendous functions and balanced, fair and critical decisions in the society. They are of such a prestigious status that their deeds and decisions are not easily and simply refutable.

Elders play an important role in the society to properly administer and harmonize the people. To that end every matters of the society are managed by these elders. These could synonymous be referred to as council of elders. Members of this council of elders are elected in a seemingly free, but partial democracy by the community. It is partial because women are not allowed to participate in the process of election. In fact, the council of elders does not have an absolute power over the society. They are rather primarily accountable to their public which elected them. When any sort of conflict, trivial or serious in nature occurs in the community, the council of elders resolves it in a peaceful mechanism without harming or inclining to any of the conflicting parties.



Fig. 2 members of religious leader and elder

On the other hand, some informants stated that elders who are elected to get involved in the process of mediation the elders must not be closest relatives of the disputants and should have the knowledge in handling conflict matters. This is done basically because of the conviction that the process of the mediation and the final result of the verdict ought to be free of bias and any tendency of nepotism. Here one can easily speculate that ICRM has a deep rooted and age respect culture of the society and could be regarded the basis for the establishment of the modern court system.

The role of women in conflict resolution is not much more pronounced in the study area. Sexual stratification is apparent within this basic social organization. In the study Woreda it is known that the community calls the father as 'abbo' (father of the house) and the mother as 'adde' (mother of the house). Male as 'abbo' is the head of the household who is an authority figure and plays a key managerial role. In the study area, women are given full lineage membership of the community to have the right to claim help and the duties to assist in time of hardship on an equal basis with male members of their lineage. However, males have a priority in the society than females in the woreda under study.

4.4.3. Actual Processes of Conflict Resolution through ICRMs

In the view of FGD participants, the real course of indigenous conflict resolution mechanisms typically depend on the nature and types of conflict that occur in the woreda. However, habitually in the process both conflicting parties selected experienced elders from both sides. In this regard for instance, religious leaders usually represented from both sides to participate in the moment of indigenous conflict resolution practices usually they called as ye gordena sera.

In the actual process of serra both parties tried to appeal about the reasons of conflict. The first speaker calls upon the next speaker of his choice for particular attention and then proceeds to make his points. The next speaker will be the one whose attention was drawn by the previous speaker. All speakers do the same thing until the issue at hand is exhausted or put off to another meeting. Key informants also added that, first of all opening speeches will present to the group clearly and sensibly for the sake of making the discussion smooth and fruitful. Then, the real settlement will start. In the process, the elected elders' role is vital

because besides to listening and giving solution to the problem, they have the responsibility to cool down disagreements which becomes favorable for additional confrontation. Generally, under the diverse indigenous conflict resolution system the injured party, the wrong doer and the concerned families and communities take part in the process of conflict resolving ceremonies.

However, the arrangement and implementation of indigenous conflict resolution mechanisms are not necessarily similar for all the society. Instead, they are unique only to their own respective society. As a result, this research is paying attention for analyzing the practice of conflict resolution process through ye gordena sera, and their mechanisms on how they enforce decision and its transformation towards a modern conflict resolution mechanism.

From the data which was collected from field work it can be observed that the location of the traditional model was deep rooted in religion, norm and culture of the society. In the view of FGD participants ICRM begins with a short and to the point opening statement usually from a religious person. One among the well-known selected religious persons starts the arbitration by asking God to care for and protect the arbitration by holding up the Cross, the Bible and or by the Holly Quran depending on the religious faith followed by the disputant groups. Thus, one among the selected religious father begins his task by articulating the following idea for the people who were assembled to resolve the issue:

”With clean heart today we are assembling here to bring agreement between the conflicting parties and to search for an answer to their difficulty by making the conflicting groups free from revenge and taking unnecessary action by searching the same feelings between them. And by the name of God we all ask the victims their willingness to forgive and forget one another problem”.

Then after conflicting parties spoken their willingness to recognize the intervention and arbitration of the elders, the two conflicting sides express their readiness usually by holding up holly Quran or holly book by declaring the following statement: “...By the name of my belief I agree with the decisions of “Shimagile (bali’e)”. In addition, the process continues until a decision is taken by consensus. The decision of the Shimagelie (bali’e) is binding and

respected because it is believed that the eyes and the spirit of elders and religious leaders are behind it as a hidden force.

Following the presentation of the above promise by both sides, the councilors tell them to go away in different direction and the elders begin to hearing the issues presented by conflicting parties one after the other. After numerous hearings in which arguments and counter-arguments are presented either in the presence of the opponent or in their absence, the settlement council reaches a decision. The judgment is made usually in support of the ill-treated party. Then, the elders listen to complaints regarding the judgment and if there are no complaints from one of the sides, the one who had caused harm or injury would agree to give compensation to the victim according to the decision of the elders.

If agreement is registered from both sides, it means that the conflicting groups are ready to participate in the final peace ceremony. If the argument issue is serious, elected elders work to bring the disputant party to come together. Then, the reconciliation considered as completed by taking a common promise by standing and jumping on war weapons of the two sides and if the contenders are the followers of Christian religion the contenders stand on the opposite side of the cross hold by the priests. Then, in front of the cross they repeat their commitment to the settlement by saying the following statement after priest.

“Let me make a hole in my body like the Cross, Let me crush out like the Gospel!” I will never search for payback for the misdeeds created in the past. At times, they also clean their hands with a clean water to indicate their end of hostilities”.

Next, the elders call them to hold in their arms together and to say a minutes by saying “let God give his bless”. It must not be forgotten if not there is a belief that inviting the anger of God or allowing divine penalty to drop upon themselves and their families. According to the view of the community, local elders and religious persons, historically the society had great respect for the system. At present, these cultural and religious sides of conflict resolution system has been supported by officially authorized institutions like the local community policing that are now parts of indigenous conflict resolution system. The conflicting parties totally fixed in belief of the society and did not move away from the

cultural environment of the community. There was absolute confidence and hope among the contradictory parties that they would stick to their promise as a result there is no space for revenge.

Finally, after passing all the above mentioned processes of resolving a conflict, compensation will be given to the offended party in accordance with the decision passed by the elders. In addition to the provision of a reward, sanctions or limitations will be enforced in support of the wounded side for the declaration of a just and fair decision. All the parties take part in the system extremely respect the proverb what the elders have seen and heard is what in fact happened in the view of God that “Elders are an eyes of God”. In a similar manner, those who are Muslim religious followers also says “I agree with all what the decisions passed by the elders, If I fail to accept their decision, I declare that the Holly Quran can disregard me”. Because of the above strong proverbs, the settlement made by elders of the community will truthfully and honestly accepted by both conflicting side. In addition, the community is seriously

devoted to religion code of ethics and does not break the recommendation of the religious fathers or the decision passed by the elders. In line with their low enforcement mechanisms, if anyone who walk off in opposition to the cultural rules and principles, he/she will be punished heartlessly. This enhances the possibility for the decisions to be put into reality (Observation from Police Office Documents).

According to the viewpoints of some local elders of FGD participants, if the conflict existed between neighbors or originated from village groups and is characterized by a phenomenon of crime, the composition of the local elders that will take care of the conflict may go beyond five persons. The group will be composed of religious fathers from two sides, three or more knowledgeable local elders in conflict resolution, and three or more individuals selected with the consensus and interests of the two sides. Those who participate in conflict resolution must know the background and the tradition of the community. In addition, when they find solution for the conflict, usually expected to follow religious set of laws, customary law and values. Similarly, from data which was collected in filed observation the researcher noticed that decision in selecting elders in solving conflict usually is in the hands of conflicting parties which show the prevalence of element of democracy with in indigenous conflict resolution mechanism of the community in the study area.



Fig.3 Border line conflict resolution

4.5 Roles of ICRMs in the Peace Building Process of GGW Woreda

Nowadays, in the study area peace settlements are carried out only to be followed by anyone of the parties being hesitant to perform its obligations. Especially, if the problem involves crime, the person who commits a crime developed loses of confidence in the system instead they exposed to exile or relocation, loss of work, and insecurity of life and material goods. This situation sometimes leads to another major crime. Participants of FGD also mentioned that, the indigenous system had been encouraged because it is not followed by hard sanctions like the legal court systems.

Day-to-day activities and community functions take place in inter-tribal settings and on a territorial basis. However, matters that particularly concern the members of a tribe are dealt with the council. There are several activities specifically handled within the bounds of the tribal council of Oromo and Central Ethiopia Region around the study area, their functions may concentrate on keeping the norms of the community including marriage, inheritance and blood settlement.

The tribal council gives special attention to maintaining peace in the community in accordance with the requirements of shimgline. The overall tribal affairs were coordinated by the community policing of the local area of Gedebano Gutazer Wolene woreda.

In the view of the FGD participants and interview respondents, the natures of conflict resolution applied within the area are both culturally conducted and that carried out in association with the existing official legal structure. Thus, the decisions are in use to educate person who committed a fault, to remedy the complication of victims, and by and large to achieve peace and settlement.

As a result, the high tempo of conflicts has gone down significantly which help the people to direct a non-violent life. This implies that, ICRMs are still playing a crucial role not only in maintaining social cohesion within and among ethnic and tribal communities, but it also fosters peace, stability and security in a sustainable manner. Participants of the FGD assured that the decisions reached by the elders' council of Shimagile (*bali'e*) depend on the nature of the problems created by offenders. If no physical harm has occurred, the problem is solved by mere forgiveness from both sides. However, if physically damaged situation has been occurred, the settlement is completed with giving payment to the injured party in cash reward or sometimes in gifts of heads of cattle. Generally in their idea, there are different kinds of compensation, rewards and punishments passed by Shimagile (*bali'e*). Such as:

- Simple forgiveness or by simple verbal excuse.
- Payment in the form of money or kind as substitutes damaged for properties
- Laying down restrictions of one kind or another excluding the lawbreaker from social ties or relations, and
- Creating conditions for the wrongdoer to go away from his place of birth.

On the other hand, Women, Children and Youth affair representatives have declared that they had no role in the earlier mode of arbitration and settlement apart from acting as servers of food and drinks. This needs attention to make ICRM's more participatory and inclusive. Generally, together with its limitation the indigenous conflict resolution system had significant advantages in a situation where justice is given or administered nearby without going long-distances, it gives wide opportunities for administering due process of law through the application of the intelligence and knowledge of the elders.

In the study area, once a particular conflict is resolved by those actors of the ICRMs, there is a ceremony known as Yedem-Madrekiya or sometimes called Yeemba-Metregeya, which implies the removing up of the blood or tear that had been flow due to wounds or damage during hostility or beating. If the conflict is solved by different roles of the elders' traditionally, it would be concluded with a representative dinner which is decorated by slaughtering sheep and sharing or eating together in well-prepared dishes. This marks the end of the whole course of action.

In general, according to the idea of the interviewed group especially in the view of the selected Police Officers and Peace and Security Head of GGW Woreda local community particularly the selected local kebeles had been seriously suffering from frequent occurrence of conflict previously. Nevertheless, now a day they had effectively dealt with them by applying the indigenous system of mediation. In the observation parts of the practices, the researcher had been observed that the system has been used by the society together with its problem. Therefore, on the bases of the above advantages ICRM was playing an important role in supporting the activities of the formal legal system. Therefore, paying more attention for the system should be continuing for the welfare of the community and at large for the good well-being of the country.

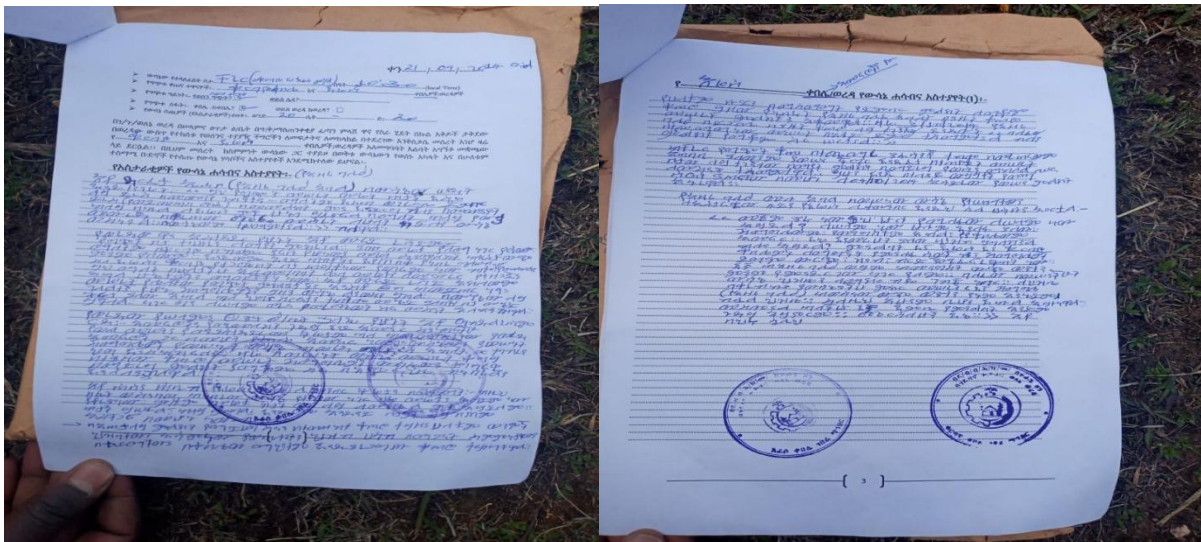


Fig. 4 Conflict resolved by ICRM and peace and security office

In general, from the selected local Kebeles, interview participants it can be understood that, in the area under study there was a chance to have structurally strong, well-organized and well prepared indigenous instrument to handle any kind of conflict that may arise within the community at any level. In addition, from data which was collected in filed note observation by investing little or by recognizing the role of elders on the area the concerned body can use the fertile tradition of the society on the area of conflict resolution peacefully. According to the view of selected religious persons or elders of the local community for Focus Group Discussion, usually the meeting for conflict reconciling takes place on Sunday morning. Because the idea of morning suggests a fresh start with a free mind and there is a belief by a society reaching in agreement is possible in morning than in afternoon.

In addition they also articulated regarding to the place where, generally the most accepted place in which Indigenous conflict resolution practice takes place within the study community include: Large tree shades which usually served as community meeting place, the mosque compound and sometimes church compound.

4.6. The Socio- Economic Advantage of ICRMs in Gedebano Gutazer Wolene Woreda

Conflict is an inevitable phenomenon since human beings exist on earth. The cost of conflict is also varied on the systems that the conflicting parties used to settle their dispute. The poor and much marginalized or disadvantaged people are irregular users of the formal justice system and they give much emphasis to indigenous conflict resolution methods because it is an important means of conflict resolution to save time, money and most importantly not to demolish their social relationships. These poor and marginalized people were experienced to use different types of indigenous conflict resolution methods and it depends on the specific culture of the society.

Especially in developing countries some uses local elders, others religious leaders and still others use both in different times (Ewa, 2006). The focus group discussion participants explained that majority of the local community uses local elders to solve disagreements.

The locally accepted elders are the main actors to solve local conflict and the society also accepted these elders. The idea of this focus group discussion is similar with what Ewa advocates that marginalized and poor people are the main user of indigenous conflict

resolution system. It was indicated that conflict resolutions via local conflict mediators is preferable than using formal one or court in the study area. Broadly speaking, the proper utilization of ICRMs are vital to the concerned communities in terms of both social and economic values as discussed in detail in the following sub- sections.

4.7. The Social Values of ICRMs in Gedebano Gutazer Wolene Woreda

Conflict is not only affecting the economic cost of the community but also it affects the social relationship. The impact of conflict on social relationship of the society depends on the type of conflict resolution system. Interview respondents give detail information about social termination and occurrence of physically harm and crime as a result of conflict. Overall, respondents agree that dispute because of different reasons leads termination of the social interaction of the community. Moreover, elders, religious leaders as well as women and youths respondents mentioned that conflict accompanied by physical harm and crime and this happens one-three times per year in the study area.

Furthermore, the interview and all village focus group discussion participants explained that as a result of conflict, disputants miss a lot of advantages which are benefits from social interaction. But these focus group discussion participants further explained that even though conflict terminates and affects social relationship of individuals, there are different social organizations which restore the relationship of the community. From these organizations Idir and, labor organizations such as religious association like Mahber, Zikir, Senbete etc have been mentioned. More than this, the contribution of local conflict mediators becomes the most significant one in restoring and consolidating the relationship of the community in the study area.

The local elders have strong potential and ability to advice the local people in general and conflicting individuals in particular. Focus group discussion and interviewee respondents assured that local elders have great role in consolidating social relationship of the community in their local area. Indigenous conflict resolution system cultivates the relationship of conflicting parties towards the future. This conflict resolution method is necessary for the re-establishment of social relationship or bringing together of the society in general and conflicting parties in particular.

Indigenous conflict resolution mechanism can provide us procedures that can resolve disagreements successfully without harming relationships. Indigenous conflict resolution can provide us procedures that can resolve disagreements successfully without harming relationships. The method used for a conflict at hand can make available a frame work to deal with predictable conflicts. Additionally, this conflict resolution method could help to take benefit of the resolution in the past and to learn from experience or skill. The ultimate aim of conflict transformation is the restoration of relationships. The data gained from the focus group discussions also supports the data gained from interview method.

The focus group discussion participants agreed that local elders have playing great role in providing advice the community to minimize local conflicts. The Interviewees also said that they always advise the conflicting parties to solve their conflict through local elders. Because the decision passed by court or formal conflict resolution systems is not good for social relationship rather it leads revenge. This idea is directly related with that of Volker's argument in which Indigenous conflict resolution system and the local elders play prominent role in consolidating the relationship of the society. Generally the data gained from focus group discussion and interview indicated that local elders have great capacity and ability in peace building process and consolidating social relationship of the society by strengthening social harmony, addressing common problems of the society and increase support to each other and tolerance in the study area.

As to the response of police officer, Woreda security officer and Woreda Judge, after using indigenous conflict resolution method, individuals have restored their relationship with the community and their conflicting party. The main reasons for this restoration were they invite their conflicting party in different religious ceremonies and other social interactions. This indicated that indigenous conflict resolution has great contribution to restore the relationship of the community, play important roles for the sustainability of peace building and conflict resolution systems in the study area as mentioned by focus group discussion participants. They further assured that women are able to influence their husbands, sons, brothers and fathers to stop fighting and settle their cases through indigenous conflict resolution system and they have special skills and power to remove conflict.

Focus group participants also assured that there are no corrupt practices by elders during decision making process; rather the elders are really working to end hostility and conflict in their local area. Therefore, there is no corruption while solving conflict using indigenous conflict resolution mechanism in the local area. The main problem that are mentioned by some scholars about indigenous conflict resolution system facing today is that, indigenous conflict resolution practices in different parts of the world have been harshly destabilized by the impact of the modernizing powers of capitalism such as the alarming expansion of urbanization, privatization and other contemporary practices.

Therefore, it will be hard or even impossible to implement indigenous approaches to conflict resolution in these areas where modernization become expanding dramatically (Ewa, 2006). But the data from Woreda court Judge and Justice Head as well as Peace and Security Office Head indicated that modern practices and globalization did not affect the process of indigenous conflict resolution system. Modernization like capitalism, urbanization and privatization has no direct link with indigenous conflict resolution in the study area. Sometimes urbanization in different parts of the woreda kebeles caused many people to involve in conflict. Farmers are sailing their farm land for city dwellers and this situation created obstacle for land administrators.

According to the view of interviewed group particularly the head of Women, Children and Youth office articulated the following about the role of women in conflict resolution course. Historically, the role of women in the process of indigenous conflict resolution activities was limited in to the informal involvement of the mechanisms, i.e. to serve as participant during the post-reconciliation ceremony. It shows in the past in general women by any means never took part in the formal task of conflict resolution issues. However, their role now a day's have a significant part to play within the system particularly starting from kebele level conflict resolution process because of the change that takeover by the administration. In the contrary, based on the data collected the interviewee theoretically there is fertile environment for women to participate in conflict resolution process but not practically. Participation of women in conflict resolution process were not observed in actual situation because of lack of confidence from the women themselves and the unable felling of the community towards women.

According to the information collected from the interviewed participants particularly from judges and Justice Office head, the involvement of women into the system has a number of positive effects mainly when conflicts happened between husband and wife. They tried to advice the women when they were unwilling to expose their pain for others. Because of the absence of women participants in the shimglma process of conflict resolution women victims may hide their pain. But their involvements today make a difference with in the process by making women confidential to present their difficulty or their pain.

4.8. The Relationship between the ICRIs and the Formal Justice System

At the time when the researcher was sharing views with representatives of legal judicial bodies offer opinion on how the indigenous conflict resolution institutions and the officially authorized courts work in partnership. There are some spaces in which they take action together by conducting combined discussion and apply common effort to solve problems. In addition, they evaluate the escalation of crime in different kebeles of the locality in the study area occasionally with an annual or bi-annual basis.

In the view of the selected Judges, Justice Head, Police Officer as well as Kebele administrators for interview, it was known that there are a number of cases that are taken care of by the indigenous resolution system before coming to be seen by the legal court system. This can be done with the belief that the indigenous conflict resolution mechanisms would find appropriate guidance from elders to bring about long-lasting peace and agreement than the formal court system.

The FGD participant also stated that, historically, elders in the community and religious leaders had great respect for the indigenous mechanisms especially because of its uniqueness and its power of social and religious authority. In general, all the above point indicated that there are no strong relationships between the indigenous and modern justice institution. But, together with this gap the indigenous and the modern justice systems are trying working together some times within the study locality. That is why if any party shows unhappiness with the decision passed by the ICRMs they can go to appeal to formal justice system.



Figure, 5 woreda office Head, Religious elder and elder participate

The indigenous system gave great chance for elders to participate in teaching and popularizing the system in various public forums enabling it to gain more support than ever before; Since the regular system does not reach decisions as quickly as the indigenous one, due to the need for gathering evidences before accused of a crime saying something in court, there are potential for other crimes to be committed during the gap. On the other hand, the indigenous system takes the matter at hand and deals with it without delay or automatically as a result it keeps away from the happening of further crimes among conflicting parties and it shares the load that falls on the formal justice system and gives a long-lasting settlement chances for the opponents.

Despite its importance in resolving conflict, ICRMs also has some limitations that have been perceived by the community that can be expressed as, sometimes there are unfair penalties and inflexible state of isolation that forced criminals and wrong-doers to leave and never return to their family. This violated the right of a person; in the indigenous system the management of the law is not always supported by clear procedures and written statements. To generalize the facts, ICRMs has its own strength and limitations depending on the practices of resolution Conflicts. In this regard some of the opinion collected from the interviewee and FGD participants of the study area, indigenous conflict resolution system with in Gedebano Gutazer Wolene Woreda indispensable roles in the society. The practices generally have both the strengths and limitation in the system. In considering some of the strengths that have been observed in the study area it can be mentioned as; in any crime,

community members are not tending to plaster facts and witnesses instead they gave evidence freely to the elders' council for the sake of providing the right decision within a short period of time.

The system protect the community from frequent problems that could develop into conflicts; help them to get services that appreciates the local culture and religious ways of life; economizes time, money and energy for the community by ensuring the delivery of justice without difficulty; The system helps conflicting groups to express their difficulty in detail. At the same time, the system creates positive environment for the elderly judges to plan out compromise process and present their final conclusion without wasting much time; It created good environment for a persons who committed crimes to admit the mistake in front of the people and receive apology to return to their social life. In the indigenous system there will be neither winners nor losers. Hence, they put down a better room for lasting peace in their settlement.

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Summary of the Major Findings

The major purpose of this study was to investigate the effectiveness of indigenous conflict resolution systems in conflict resolution and there by building sustainable peace among local communities of Gedebano Gutazer Wolene Woreda. Accordingly, the finding of the study showed that conflict may direct to a small or major disagreement and it may also end up imperfectly or resulting in unpleasant situations of disputants if it is handle inappropriately According to the results of the study, conflict can be classified as light conflicts which are mostly related with social matters and day-to-day activities of the community members and serious conflicts which are raised inside family members, neighbor to neighbor and village to village confrontations that are related to property use and criminal acts.

Generally, if the concerned body recognized and give a chance for the indigenous institutions, all types of conflict can be handled by indigenous conflict resolution methods at local and woreda level. Regarding the process and procedures of ICRM systems to solve conflict, the finding of the study showed that, the responsible body that usually take action against conflict locally known as Shimagiles ‘baliq’. As a procedure during the preparation stage usually, the local responsible elders deal about the conflict by coming together on Sunday morning under a big tree shade or church compound. However, in recent time, different Kebeles in the Woreda have built small houses for this purpose.

As the findings showed, the types of conflict that outbreak within the local community determined the procedures and the participants within the process. But procedural, chances given to religious leader or elderly people to deliver speech at the beginning of the occasion. Then after frequent hearings of arguments and counter-arguments, they come up a conclusion by taking a common promise traditionally to avoid confrontation and revenge. Currently, if we use this traditional ceremony properly, it plays an important role in supporting the duty of the official justice system. In dealing with ICR systems, the views of the local community towards the practice also demonstrated that due to economic or religious factors, large

members of the local community have a first choice to the indigenous form of trial than the regular justice system. This indicated that apart from its limitation, the majority of local community has a positive attitude towards the indigenous conflict resolution mechanisms.

Regarding the relationships between ICR mechanism practices and the formal court system, the study showed that ICR practices are working to some extent with the formal justice system as far as the study area is concerned.. Based on the findings, in ancient time the community had great respect for ICRM because of its originality and its power of social and religious authority. Currently, it is also taken as an alternative and best ways of resolving conflict that are more acceptable by the society. Because of the reform made, the government has given attention to the culture and religion in the restoration of conflict. This new approaches of the government resulted in providing training and giving acceptance of the decisions taken by elders and religious leaders.

The finding of this research showed that ICRM has its own advantage and limitation. In considering its advantages; it helps to forward information without limitation .This enables the shimaglies to get right information and give the right decision within a short period of time. It also saves time, money and energy for the community by applying simple procedures. In addition, it gives a chance to conflicting parties to admit decision in front of the people that help them not to think to take revenge. This means that it gives a long-lasting settlement and shares the load that falls on the regular justice system.

The findings of this study also exhibited some limitations of the system. The limitation of the decisions made by ICRMs may be exposed sometimes to unreasonable and unfair punishment. As administration of the law is not always supported by clear procedures and written statements, its decision may violate the right of individuals and the system may not equally recognized the women role in conflict resolution at any level. Generally, the study indicated that the indigenous conflict resolution system apart from its limitation is a backbone to assure living together peacefully, firmly and harmoniously within the members of the local community in the study area.

5.2. Conclusion

Indigenous ways of resolving conflicts play a fundamental and central role to maintain peace and order in many communities, this showing to the fact that it is developed and maintained by local people as a result of which are suit to local circumstances. In fact, the extent of the role of indigenous method in maintaining order varies from community to community due to many factors. In addition, it plays an important cultural role in the life of many people. The practice itself is more immediate and meaningful to all people concerned as it is developed and imposed by the community itself. In this regard, Scholars have agreed that in all human societies, life does not move along in peace and harmony at all times. As it is indicated in the literature review, scholars have attributed the causes of conflict to different situations.

Conflict becomes the day to day challenges for many residents in the study area. The causes of conflict may vary from individual to individual and from place to place. Yet, there are common causes of conflict that continuously visible in the study area. Since majority of the interview respondents live in the rural area, agriculture is the dominant source of income almost for all residents. Thus, as land is important for every household, it is the main source of conflict for many households in the study area, the interest of land for many households increase from .time to time and similarly conflict on land increase in alarming rate. The main causes of land conflict in the study area are directly related with high demand of land for growing of crops, rearing of animals as well as disagreement over the inheritance of land among members of family.

In addition to land and land related conflicts, divorce and marriage related problems and too much drinking are also the main causes of conflict in the study area. Residents of the study area are using different types of indigenous conflict resolution methods. Shinglina “balie” commonly practiced method of indigenous conflict resolution which many people used to settle their conflict. This indicates that conflict resolution through local conflict mediators is preferable to formal one or court system in the study area. There are different reasons that forced the residents to use indigenous conflict resolution mechanism. First, in ICR system, costs for material, transportation, and others become low. Second, the process of indigenous conflict resolution system takes short time. Thirdly, implementing this approach does not

require sophisticated party structures or expensive campaigns; but formal conflict resolution systems are expensive.

Finally, indigenous conflict resolution system is very important means of conflict resolution by increasing social harmony, addressing common problems of the society and increase support of each other and tolerance. This conflict resolution method is necessary for the re-establishment of social relationship or bringing together the society in general and conflicting parties in particular. After using indigenous conflict resolution mechanism, many households invite their conflicting party in different religious ceremonies and other social interactions because indigenous conflict resolution mechanism has great contribution in restoring the relationship of the community.

There is a problem from the governmental and non-governmental organization to provide the necessary support for the local people and elders to consolidate indigenous conflict resolution mechanisms. Sometimes the government provides training for local elders but the process of selecting the participants filled by corrupt practices. The government also failed to provide financial and material support.

During decision-making process, the local elders forced the conflicting parties to come and discuss their problem; this considered as the domination of decision-making process on the eyes of residents. During decision-making process, youths actively participate in the process disregarding women. But it does not mean that women have no any contribution for peace building process. Indigenous conflict resolution system in the study area become one of the manifestations of culture and the practice does not contradict with that of the existing traditional structure of the society. There are many challenges that indigenous conflict resolution mechanism facing today.

Government court intends to apply the previous guiding principle, while in indigenous mechanism it is associated to compromise and restoration of peace at the end of the reconciliation; the disputants almost not feel the sense of winner/ loser relationship. There is some sort of uncertainty among them about the end result of resolutions made at government court. They consider the government court as foreign to their culture in both its rules and objectives. It simply targeted the punishment of the offender and disregards the corporate

responsibilities of the lineages in conflict with each other. Thus, it is not effective in bringing long-lasting peace to the community. To the contrary, the Shimagile in the study area, handled the dispute on traditional line and do not let hostility persist until it ends. On top of that, as opposed to government court, traditional mechanisms are value oriented and native elders and peers of the disputants hold the proceedings. The government court proceedings are held only according to the formally set regularity in which the disputants do not have full chance to interact. A moot by its very nature administers law with a much wider tolerance than a court, because the settlement that a moot intends to achieve requires some compromise within the existing social context. Factors such as social ties between the parties in dispute, the social context and the relative power of the disputants all have roles to play.

The communities are able to maintain social order with their ability that mainly stems from public opinion, the moral ideas held by the community and the power of compulsion vested in elders. They also resort to ritual sanctions under the condition when normal means of healing ruptured relations or punishments fail to bear fruit. In this regard, the community of the study area value system, which is embedded in their belief system, is very strong. Cursing which is believed to harm not only the offender but also the descendants is therefore, expedient as an ultimate resort to supreme deity.

The theoretical issues concerning the role of rituals in peace making is worth remembering in relation to the Shimiglina ritual addressed in the thesis. Shimiglina among the study area is conducted in accordance with the beliefs of the society that signifies the resolution of conflict and the advantages of restoration of peace and harmony. Shimiglina among the society also has the role in controlling the escalation of conflict by appeasing the feeling of the injured. Formal court intervention is one of the most important factors that push the people of the study area towards their local modes of dispute settlement. In the meantime, they appreciate the presence of the court as one of the options that they have at their disposal to get their case heard. They also resort to this court as an appeal against disapproved decision of traditional mechanisms, when it seems to offer advantage to them.

5.3. Recommendations

Based on the major finding of the study, the following possible recommendations were forwarded by the researcher.

- ❖ Serious measure should be taken by the concerned body in supporting elders and religious leaders financially and materially in order to compensate their time and agricultural work.
- ❖ Due attention should be given by the woreda officials for the procedures and rules to settle the conflicts in a written form as they differ according to culture and custom of the society.
- ❖ The formal justice system should work cooperatively with the local indigenous system of conflict resolution regularly for the restoration of peace and avoiding revenge because the formal justice system is not separately adequate to solve conflicts of the community in the research area.
- ❖ Appropriate attention should be given in selecting elders for ICRMs that should not only be the right of the conflicting parties rather it should be organized by the whole participation of the society.
- ❖ In order to pass the ICRMs from one generation to the next, the communities should play their role in preserving the system.
- ❖ The concerned bodies should facilitate training to those participants within ICR practice that are carried out as their duty by using their own experience.
- ❖ Governmental and non-governmental organizations mandated to sustain peace in the study area and should focus on strengthening the designated indigenous structures of conflict management and resolutions.
- ❖ The local government authorities and other concerned bodies should preserve indigenous conflict resolution mechanisms in the study area and should give enough attention and support for other researchers who want to study indigenous conflict resolution mechanisms as their research top.

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APPENDIXE

WOLKITE UNIVERSITY

COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

DEPARTMENTS OF CIVIC AND ETHICAL STUDIES

General Introduction

Dear Respondents, Greetings!

I am MA student of Wolikite University College of social sciences & humanities department of Civic& Ethical studies. Nowadays, I am conducting a research work entitled “The Effectiveness of indigenous Conflict Resolution Mechanisms in Peace Building process: ‘the case of Gedebano Gutazer Wolene worda of Guraghe Zone of the Central Ethiopia Regional State” in partial fulfillment of the requirement for the award of the degree of Master of Arts in civics and ethical studies. Accordingly, the purpose of this interview guideline is to gather substantial and relevant data that serve as an input for the conduct of the research. This research issue is vital for citizens, academicians, researchers, government officials and policy makers since it provides accurate facts about the actual status of indigenous conflict resolution mechanisms and support for me by providing pertinent and accurate information for the success of my research project. Dear Respondents, participation to this interview is based on your willingness and honest cooperation. On the other hand, I would like to confirm you that all the ideas and information gathered through this interview guideline will be only used for academic research purpose and all the information and ideas gathered from respondents will be always kept confidential by the researcher.

Thank you for your co-operation

Fiseha Kifle

APPENDIX- I

PART 1: Interview Guide Line for Different Section of the population

1.1 Interview questions guidelines for Woreda Police Officers, Security Officials and Head of Justice, Women, Children and Youth affairs Office Head, and selected Kebele Administrators and local police officers of GGW Woreda Administration.

- 1) How can you see the trends and prevalence of conflicts in Gedebano woreda? Do you think that conflicts frequently occur in the study area? If your answer is yes what are the main causes of conflict in the area?
- 2) What types of conflicts are commonly seen in the woreda? Which kebeles of the woreda are highly vulnerable to conflicts and why?
- 3) How can you see the significance/ relevance of indigenous conflict Resolution mechanism in peace building process in GGW woreda? What are the common indigenous conflict resolution mechanisms being utilized at the local level?
- 4) What is the role of your respective institution in resolving recurrent conflicts in the study area? What mechanisms do you prefer in handling conflict at the local level/regular court adjudication system of ICRM why?
- 5) What kinds of challenges are being observed in GGW woreda in relation to the practice during the indigenous conflict resolution mechanisms? How do you solve those challenges or problems that hinder you in resolving the conflicts?
- 6) How do you evaluate the current status of indigenous conflict resolution practice in relating to community policing approach?
- 7) How do you evaluate effectiveness of indigenous conflict resolution mechanism in relating to the justice system? What seems like its achievements so far? Justify your reasons by providing concrete examples
- 8) What do you suggest about the role of indigenous conflict resolution mechanisms in enhancing sustainable peace building in GGW woreda?

1.2. Interview Guideline for Community Elders and Religious Leaders, Knowledgeable local Residents

1. What types of conflicts are observed in the local area?
2. What types of conflicts are commonly seen in your local area? And why?

3. Do the local people have an experience of resolving indigenous conflict resolution mechanism?
4. Do you have an experience in participating to resolve conflict through indigenous conflict resolution approaches locally? If you say yes, list the achievements, the strong and weak sides that you have observed so far?
5. What are the main benefits of resolving conflict in indigenous way in comparison with the formal court system?
6. Is there any adequate institutional support for those local elders & religious leaders who are being involving in the process of adjudicating conflicts through ICRMs/ if you say “yes” which institutions and what kind of supports are provided so far? If your answer is “no”. What do you think the reason?
7. How do you evaluate effectiveness of indigenous conflict resolution mechanism in relating in solving conflict? What seems like its achievements so far? Justify your reasons by providing concrete examples
8. Is there any value or credit for those individuals who are frequently involving in the process of ICRM in your locality? If your answer is “yes” what kind of benefits or values are getting from the community or from other concerned stakeholders? If your answer is “no” what do you think about the reasons?
9. What recommendations you want to suggest for enhancing the role of ICRM for peace building? What is expected from whom? Explain and discuss it in detail?

APPENDIX – II

PART 2: Focus Group Discussion (FGD) Guideline for Discussants such as religious leaders, local elders and women

- 1) What types of conflicts are observed in GGW woreda?
- 2) What are the main causes of conflicts in your locality?
- 3) How can you manage conflict in your local level (formal court or indigenous approach)?
- 4) Do you think that, the community prefers indigenous conflict resolution mechanism to the normal court process? If you say “yes” what is your reason and if your answer is “no” justify your reason?
- 5) Which kebele is relatively better in using ICRM and why?
- 6) Can you list some of the positive achievements of ICRM in your woreda?
- 7) What do you think the effectiveness/ strengths and limitations of the practice of ICRMs in GGW woreda in general and at the kebele level in particular?
- 8) Have you ever been involved in ICRM’s so far in your locality? If your answer is “yes” what kinds of challenges you have faced in doing so? What solutions you have been used in resolving such challenges?
- 9) Is there any adequate institutional support for those local elders & religious leaders who are being involving in the process of adjudicating conflicts through ICRMs? If you say “yes” which institutions and what kind of supports are provided so far? If your answer is “no” what do you think the reason?
- 10) What kind of measures you would like to suggest for the future betterment of utilizing ICRMs in the study area?

APPENDIX- III

PART 3: Field Observation Check List for the Researcher

1. What procedures are taking place during indigenous conflict resolution mechanisms in the study area?
2. Who are the participants in handling conflicts through ICRM?
3. How does the opposing parties response and acceptance regarding the resolving process?
4. What are the attitudes and perceptions of the community, concerned government institutions and other stakeholders towards the role of ICRMs in peace building process?
5. What are the overall effectiveness/ strengths and limitations of the practices of ICRMs in the process of peace building in the study?

APPENDIX- I

ወርቁጤ ዩንቨርሲቲ የማህበራዊ ሳይንስና ስነ-ሰብ ኮሌጅ የስነ-ዜጋና ስነ-ምግባር ት/ት ክፍል

መግቢያ

በቀድሞ ያለው የክብሩ ስላምታዬ ስድቀራቸው በወርቁጤ ዩንቨርሲቲ ማህበራዊና ስነ-ሰብ ኮሌጅ የስነ-ዜጋና ስነ-ምግባር ት/ት ክፍል 2ኛ ዲግሪ ተማሪ ስሆን በህድህድ ሰነድ በጉራጌ ዞን በገደባኖ ጉታዘር ወሰን ወረዳ ላይ በቀረብህላዊ የግጭት ስፎታት ስርዓት ስላለሁ ግንባታ ያሰው ሚና ውጤታማነት በሚል ርዕስ ሳይ ጥናት በማድረግ ሳይ ስገኛለሁ።

ስለሆነም ስዚህ ቃሰ-መጠደቅ የሚሰጡኝ ትክክለኛና አግባባዊ መሰሰ ሰጥናቱ ትሰቅ ግብአትነት ስለሁ። የዚህ ጥናት ውጤት ስዜጎች ጥናት ሰሚያደርጉ ሰመንግስት ረሳፊዎች ስና ሰህግ ስውጫዎች ስለ ላይ በቀረብ የግጭት ስፎታት ስላለሁ ግንባታ ጠቀሜታ ስና ያሰበት ስተገባበር/ውጤታማነት መረጃ ይሆናል። ስለሆነም ጥናታዊ ድህረ-ውጤታማ ይሆን ዘንድ ትክክለኛና አግባባዊ መሰሰ ስንዲሰጡኝ በአክብሮት ስጠደቃለሁ።

በዚህ ቃሰ-ምሰሰስ የሚሰጣቸው መረጃዎችና ሃሳቦች ሚስጥራዊነታቸው ተጠብቆ ሰጥናቱ ስላማ ብቻ ስንደሚውሰ በስርግጠኝነት ስገሰዳለሁ።

ክፍል ስንድ:- ስጠቃሳይ የግሰሰቡ መረጃ

- 1.1. ደታ.....
- 1.2. ስድሚ.....
- 1.3. የት/ት ደረጃ.....
- 1.4. የጋብቻ ሁኔታ.....
- 1.5. የሥራ ስደነት.....

ክፍል ሁለት፤- በ7/7/ወ ወረዳ ስነ-ምግባር ሰሚንና የጽ/ቤት ሕግደምቶች የቀረበ ቃስ-መጠደቅ

1. በ7/7/ወ ወረዳ ውስጥ የግጭቶችን ሁኔታ እና ስፍት እንዴት ይገለጻል? በወረዳ ውስጥ ግጭቶች በተደጋጋሚ ይከሰታሉ ብለው ያስባሉ? መሰለም ስም ከሆነ ስግጭቶቹ መንስኤዎች ምንድናቸው ብለው ያስባሉ?.....

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2. በ7/7/ወ ወረዳ ውስጥ በተደጋጋሚ ምን ስደነት ግጭቶች ይከሰታሉ? በወረዳው ውስጥ በከፍተኛ ሁኔታ ስግጭት ተጋሳጭ የሆኑት ቀበሌዎች የትኞቹ ናቸው ብለው ያስባሉ? ምክንያቶቹ ምንድናቸው ብለው ያሥባሉ?.....

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3. በ7/7/ወ ወረዳ ሀገር በቀሰ/ባህሳዊ ግጭት ስፍታት ስርዓት ከማስፈን ስንዳር ምን ያህል ጠቀሜታ ስለው ብለው ያስባሉ? በአካባቢዎ ማህበረሰቡ በስፍት እየተጠቀመባቸው ያሉ ሀገርበቀሰ የግጭት መፍቻ ስርዓቶች (ዘዴዎች) ምን ምን ናቸው? ይዘርዘሩ?.....

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4. በተደጋጋሚ የሚከሰቱ ግጭቶች ስመፍታት የሮስዎ ተቋም ያለው ሚና ምን ያህል ነው? ግጭቶችን በተሻለ ሁኔታ ስመፍታት ከሀገር በቀሰና ከመደበኛ ፍ/ቤት የግጭት ስፍታት ስርዓት የትኞቹ የተሻለ ነው ብለው ያስባሉ?.....

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5. በወረዳው ውስጥ ሀገር በቀሰ የግጭት ስፍታት ሥርዓት ስተገባበር ሂደት ምን ምን ስደነት ተግዳሮቶች (ችግሮች) ይታያሉ? ችግሮቹን ስመቀረፍ ምን ስደነት ስራ ተሰርቷል? በአጠቃላይ ስህን ያሰበት ሁኔታ እንዴት ይገመገሙታል?.....

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6. በሀገር በቀሰ የግጭት ስፍታት ስርዓት ሰሚናተኛ የሕክምና ሰሚንና የሃይማኖት ስባዎች የሚደረግ በቂ ተቋማዊ ድጋፍ ስለ? መሰለም ስም ከሆነ ምን ስደነት ድጋፍ ያደርጋሉ?.....

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7. በሃገር በቀስ የግጭት ስፈታት ሥርዓት ስላምን ከማስፈን ስንዳር የሚኖረው ከፍ ስማድረግ ምን ያሳስባሉ (ደመክራሲ)? ከሚመሰክታቸው ምን ደጠብቃሉ? በስፍት ያብራሩ?.....

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ክፍል ሶስት፡ ሰበደማኖት አባቶችና ሰበደ ሸማግሌዎች የተዘጋጀ መጠይቅ

1. በገደባኖ ጉታዘር ወሰኔ ወረዳ ምን አይነት ግጭቶች ይታያሉ?.....

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2. በአካባቢያችሁ ሰሚክሶቱ ግጭቶች መንስኤዎቻቸው ምን ምንድናቸው?

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3. በአካባቢያችሁ የሚከሰቱ ግጭቶች እንዴት ትፈታላችሁ በመደበኛ ፍ/ቤት ወይስ በሃገር በቀጠ የግጭት አፈታት ዘዴ?...
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4. በምትኖሩበት አካባቢ ያለው ማህበረሰብ ሃገር በቀጠ የግጭት አፈታት ስነ ስርዓት ከመደበኛው ፍ/ቤት የተሻለ አመለካከት አላቸው ብላችሁ ታስባላችሁ? መሰላችሁ አዎ ከሆነ ምክንያቱ ምንድነው ? መሰላችሁ አይደለም ከሆነ ምክንያቱ ምን ይመሥላችላሉ?

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5. በወረዳው ውስጥ በአንጻራዊነት የትኛው ቀበሌ ባህሳዊ የግጭት አፈታት ስርዓትን በመጠቀም የተሻለ ነው ብላችሁ ታስባላችሁ? ምክንያቱን ዘርዝሩ?

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6. በወረዳው ውስጥ ከሚተገበሩ ሃገር በቀጠ የግጭት አፈታት ዘዴ ውስጥ የትኞቹ ውጤታማ ናቸው ብላችሁ ታስባላችሁ?

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7. በአካባቢዎቻችሁ በሃገር በቀጠ የግጭት ስፎታት ስርዓት ተሳትፎችሁ ታውቃላችሁ? መሰለዎ ስዎ ከሆነ ምን ስደነት ተግዳሮቶች ያጋጥማችሁኋል? ችግሩ ስመፍታት ምን መፍትሔ ትወስዳላችሁ ?

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8. በተለይም በቀበሌ ደረጃ በአጠቃላይ በወረዳው ውስጥ የሃገር በቀጠ የግጭት ስፎታት ዘዴ ጥንካሬና ውስጥነት ስንዴት ትገለጹታላችሁ?

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9. ሃገር በቀጠ የግጭት ስፎታት ዘዴ ስሚሳተፍ የአካባቢው ሸማገሎችና የሃይማኖት ስባቶች የሚደረግ በቂ ተቋማዊ ድጋፍ ስለ ወደ? መሰለዎ ስዎ ከሆነ የትኞቹ ተቋማት ና ምን ስደነት ድጋፍ ተደረገዎት? መሰለዎ ስደደሰዎ ከሆነ ምክንያቱ ምንድነው?

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10. የአካባቢው ማህበረሰብ የመንግስት ተቋማት ስና ሴሎችም ባለ ድርሻ አካላት ስለ ሃገር በቀጠ የግጭት ስፎታት ዘዴ ስላምን ከማስፈን ስንጻር ያላቸው ግንዛቤና አመለካከት ምን ደመሥሳለ?

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11. ሰውደሬት ሃገር በቀጠ የግጭት ስፎታት ዘዴ የበሰጠ ውጤታማ ስማድረግ ምን ስደነት ስርምጃ ቢወሰድ የተሻለ ነው ብላችሁ ታስባላችሁ?

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ክፍል ስፈት:- ጥናት ስድራጊው የሚከተተሰባቸው የምስክታ ነጥቦች

1. ሃገር በቀጠ የግጭት ስፈታት ዘዴ ስየተከናወኑ ያሉ ቀደም ተከተሎች ምን ምን ናቸው?
2. በሃገር በቀጠ የግጭት ስፈታት ሂደት ስየተሳተፏ ያሉ ስካሳት ስነሚን ናቸው?
3. ሃገር በቀጠ የግጭት ስፈታት ሂደቱን ሁሉም ወገኖች ስንዴት ደቀበሉታሰ?
4. ሃገር በቀጠ የግጭት መፍቻ ስርስት ሰሳምን በማስፈን ሂደት የሚታዩበት ስጠቃሳደ ጥንካፊዎችና ውስንነቶች ምንድን ናቸው?