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***THE ROLE OF INDIGENOUS CONFLICT RESOLUTION MECHANISM TO
RESOLVE CONFLICT: THE CASE OF OGET AMONG KEBENA PEOPLE***

A senior essay

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ABSTRACT

The central objective of this paper is to investigate the role indigenous conflict resolution mechanism case of Oget in Kebena people. The main objective of the study was to assess the main causes of Conflict, the role of the Oget conflict resolution Mechanism to resolve Conflict and institution in indigenous conflict resolution in Kebena people. Qualitative research methodology was employed in the study for its appropriateness to assess the indigenous conflict resolution in the study area and data was collected through the use of interview, key informant interview and focus group discussion. The results obtained from the study suggest that conflicts in Kebena people as in anywhere else, may vary from trivial interpersonal disagreements to a serious dispute which might eventually lead to homicide. The most common conflict issues in Kebena people are land, grazing land and water for their livestock. The finding of the study shows that there exists high tendency among Kebena people to solve their conflicts mostly through traditional mechanisms. This is due to the fact that they have a belief that traditional mechanisms are by far better than the modern court procedure as the former is possible to procedure win-win result which is instrumental for conflicting parties feature cordial relationship, easily accessible time saving, less costly and vital for social stability. The study concluded that indigenous mechanisms are still relevant and should be main streamed in all processes of conflict management.

ACRONYMS

ADR	Alternative Dispute Resolution
CSA	Central Statically Agency
E.C	Ethiopian Calendar
FGD	Focused Group Discussion
SNNPR	Southern Nation, Nationality and People Region
UN	United Nations

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CHAPTER ONE

1. INTRODUCTION

1.1. Background of the Study

Conflict is not a new phenomenon in the history of human being. It always exists as long as human being lives together and it is inseparable human experience. Conflict can be understood as an engagement in a fight or engagement between two or more parties a spring towards incompatible means of ends (University of peace, 2005).

According to Francis (2005), conflict is by definition natural and unavoidable part of human experience. That means a nature of disagreement resulting from individual or group that differs in attitude, belief, values or needs.

In context of Africa, Indigenous conflict resolution mechanism creates justice, peace and reconciliation to exist in society. For example, in Burundi Kenya, Rwanda, Somalia, Northern Uganda and several other countries, indigenous mechanism have gained in appeal as possible alternative or supplement to approaches to conflict resolution that are largely western designed. To some observer, these approaches may on the surface appear to be a desperate return to the pat optimism of the traditional: or nostalgia for the good old days, when thing worked. To other they represent community realization that the way out and forward lies within it, in its choice knowledge wisdom and understanding of its experience of war and peace criticism of this romantic view merit attention especially when the warm against uncritical use of traditional mechanism blind to change that may have occurred during the colonial era(Mensah,2000).

In the context of Ethiopia as well, Mellese (2008) stated that, as a multicultural society, there are various social group that live together in harmony, cooperation and some time in conflict. On the circumstance when conflict arise with in social group, Abera (2000) notes that various types of conflict resolution methods were applied in different section of the population.

Local Mechanism of Conflict resolution aim to resolve conflicts without resorting to state - run judicial systems, police, or other external structures. Local negotiations can need to adhere political agreements which keep broader inter-communal relations positive, creating environment

where nomads can craze together, town's people can live together, and merchants can trade

together even if military men remain reconciled (Lowry, 1995).

The Jarssumma in Oromo, Yejoka in Gurage, Oget in Kebena, Shimangle in Amhara, Chimmessa in Sidama, Korofine in Gamo and some of the other ethnic group have their own indigenous system of conflict resolution mechanism existed in Ethiopia (Getachew and Pankhurst, 2008).

Kebena people have long been known in having traditional institution which has different level authority. The village (keye), the clan (debo), the bobbeny (including all kebena). The kebena people discuss and solve problem related with their economic, political, social and traditional (customer) way of life by formulating rule and regulations by its assembly or gathering. This assembly or council of elders of Kebena is known as Oget. The assembly which is representative from all thirty nine clans of Kebena, is responsible for implementation of rule and regulations (QDA 1999 E C).

1.2. Statement of the Problem

Conflict are the struggle between two or more people might occur due to an opposing need, ideas, values, custom and beliefs has a played a great role on the misfortune and occurrence of conflict in human beings. In addition to this, conflict is a crucial role for the non-existence of peace and stability in the different nations and nationalities in the history (Smath, etel, 2000, 270).

On the way of this for long history time in Africa had been suffered by interment conflict within the land between its estates. For example from Algeria to Seiraleone, Liberia to Sudan, the horn (particular east and Central African) and great lake region aimed conflicts are increasing at an alarming rate, and also consider to be one of the cause for the widespread a poverty and backwardness of continent of Africa (Masinde Isabella, et al,2004,p1).

In this conflict scenarios poorer are marginalized and the main victims of death, destruction of wealth, distribution of livelihood of the poor (grievance instruction prepared as, 2003). Before coexistence of modern law, traditional conflict resolution institution with their own mechanism are existed in most traditional society, as the family member of peace ambassador in Gambia who is called seed, said that from the beginning of conflict, human society or group are also found their own ways of resolving conflict (Massinde Isabela, 2004 ,p1).

All societies change their values, norms, attitudes and also methods to solve some problems. For example civil conflict and their solution occur in any given human setting, clan community and a state solve their own values, norms and attitudes. Social change take place due to factor such as

migration, natural disaster, urban growth or shifting economic opportunities, attested differential solution to conflict many lose its traditional authority. This is where new regulatory forms. Same time came in for example, legal system. The capacity of people to solve their own problem and conflict is albeit and updated for this purpose. A new form of non - formal education is termed as civic education or peace education is general party of wider nation of adult education of the today (Degefu, 1999, p3). Having this idea in to consideration, the Indigenous Conflict resolutions mechanism has not be purposefully, the case of Oget in Kebana people. This tells as to know the areal gap because of the absence of the research on Kebena people. Our knowledge is concerned that, there was no research that was conducted on this people based on the same issue of the study.

To fill this gap, we interested to conduct a study in Kebena people. And the researchers were assessing the main cause of conflict and the role of Oget to resolve conflict in the study area.

1.3. Objectives of the Study

1.3.1. General Objectives

The general objectives of this study were to assess the role of indigenous conflict resolution mechanism to resolve conflict: the case of Oget in Kebena people.

1.3.2. Specific Objectives

- To investigate the main causes of conflict in Kebena people.
- To explore the role of Oget to resolve conflict in study area.
- To identify the institutions in indigenous conflict resolution in study area.

1.4. Research Question

- What are the main causes of conflict among study areas?
- What is the role of oget to resolve conflict in Kebena people?
- What are institutions of indigenous conflict resolution in Kebena people?

1.5. Significance of the Study

This study was helps for a people who live in the study areas some of benefits including:- it benefits the government body such as lawyer, so to integrate indigenous context, while dealing conflict with the modern one by reducing intensity or frequency of conflict which occur in community. It provides an important data and valuable analysis for further study. It was also

contribute to understand the role of Oget as resolving conflict.

1.6. Scope of Study

The study was designed mainly to understand role of Oget as indigenous conflict resolution to resolving conflict in particular reference to the Kebena people. The research was interested to conduct study only in Kebena people. It is impossible to identify the indigenous conflict resolution mechanism of the enteric Ethiopia nation nationalities and people.

1.7 Limitation of the Study

In this study the researchers faced some problem:- shortage of financial support for transportation and fulfill necessary materials, lack of experience, shortage of secondary source of data and personal own computer are considered as the major limitation of this study.

1.9. Organization of Paper

The organization of the study was divided into five chapters. The first chapter contains :- background of study, statement of problem, objectives of studies, research questions , significance of study, scope of study, limitation of study and organization of paper. The second chapter deals with the review of literature by referring different books. Charter three was concerned research methodology. Chapter four concerns analysis and interpretation and finally chapter was deals the conclusion of study and recommendations.

CHAPTER TWO

2. REVIEW OF THE RELATED LITERATURE

2.1 The Concept Of Conflict

The term conflict refers to a situation of hostility between individuals, group or States resulting from competition over resources powers, or opposition interests in order areas (Francis 2006).

Individuals need each other for survival: allowing the ways to conflict is unavoidable. What is important for all parties is that difference be reconciled without resort to violence (Good hand and Hulme, 1999), note that conflict his only a problem when society cannot represent, manage or resolve its different interests in a productive manner, those initiating a degenerative or destructive cycle of physical violence.

Similarly conflict is defined as situation in which to or more parties strive two acquire the same scarce resource at the same time it occurs between people in all kinds of human relationships and in all social sittings. Because of the wide of range of potential differences among people, the absence of conflict usually signals the absence of meaningful interaction .Conflict by itself is neither good nor bad. However, the manner in which conflict handled determines whether it is constructive or distinctive (Deutsch and Coleman, 2000).

In addition, conflict refers when two or more values, perspective and opinions are contradictor in nature and have not been values and perspectives are threatened:

Discomfort from fear of unknown or from like of fulfillment. Conflict is inevitable and often good, for example good teams always go through a form, storms, and norm and perform period (McNamara, 2007).

Indigenous conflict resolution mechanism in Africa is generally closely bound with socio political and economic realities of life of styles of community. The mechanism is rooted in the culture and history of African people and in one ways or another unique each community (Rebar Karim, 2004].

The measure background or a conflict situation is contact. There is no conflict without prior contact in one way or another. Therefore conflict is natural and inevitable. This is largely for the difference we have in interest needs, desires, outlook and attitudes as a result. Conflicts are likely to occur when we live together, work together, and interact with each other's. Further we consider what a drivers societies we live in with so many different backgrounds, perspective and

approaches to life, it is not surprise that conflict is established as part and competing perspective in relation to the some issue (Jilo,2002).Event and conflict can exist either at the latent or over level (P,Narayana,1987:p,407).once again there were conflicts as boundary dispute for one thing it imposed a need for a clear territorial demarcation and else were had become inter spread through diverse and long standing pattern of settlement. As a result, it became clear that to physically demarcate geographical border between the various ethnic group was difficult since there has been considerable population movement in many parts of Ethiopia instance include the claim of ownership over Babile, a Town between Oromia and Somalia regional state, the Borena and Gari conflict, again between the same regional state and Somalia regional state. Between Afar regional state and Somalia regional state, between the Gedeo in SNNPRs and the Guji Oromo in Oromia mainly as a result of conflict over crafting land, water and resources (Asefa Fiseha, 2007:p,257-258).Further, the source of conflict is centered on land. Awakening among the millions of landless agricultural workers and resistance to it by the rich land owners resulting in violent clashes .The conflict here has economic interest as the case (Gangrde, 2007: p, 86-87).

2.2 Operational Definition of Terms (Concept)

Conflict: - Struggle or clash between opposition force and it is a state of opposition or disagreement ideas, interests.

Mechanism: - Conflict resolution mechanism is a system or structure of moving parties that perform some function and natural or established process by some things takes place or is brought about a system casually interacting parties that produce or more describe process that has been set up to accomplished particular goal.

Negotiation: - A discussion set up or intended to produce settlement or agreement and the act or the process of negotiation.

Resolution: - The act or an instance of resolving or the condition and quality of being resolute or a formally expression of opinion by a meeting.

2.3 Main Causes of Conflict

Human conflict is omnipresent, inevitable and the feature of all human society in the world the normal form the conflict exist is whenever individual or pensive goals life activity that they perceive to be in compatible in these sense conflict is an inescapable feature of our social life activity whose effect is often beneficial, either because they help to clarify differences and need

to change (Robson, 2000).

A cited on Fisher (2000) distinguishes three different sources of conflict such as economic value and power.

Economic conflict: it involves competing motives to attain scarce resource. Each part wants to get the most that it can, and the behavior and emotion of each part is directed toward maximizing its gain (Marxist, 1879).

One of the basic and long-term causes of conflict has been the shattering of economic achievement. The combination of many things like debt, poor flows of capital towards a given nation from abroad and inefficient aid for different programmed often leads to conflict (Adeleye, 2012). According to Frances (2002) four economic suggestions propagated to explain conflict based on factors related to collection or group inspiration, private interest, failure of the theory of social contract, and degraded environment (Adeleye, 2012)

Value conflict:- it involves incompatibility in way of life ideology and preferences, principle and practices that people believe in international (example, cold war) often has strong value component, where in each side asserts the tightness and superiority of its say of life, its political economic system (Fisher, 2001).

Power conflict: it occurs when each party wishes to maintain maximize the amount of influence that it exerts in the relationship and the social setting. It is impossible for one part to be stronger without the other being weaker at least in terms of direct influence over each other. Another important source of conflict is in effective communication; miscommunication and misunderstanding can leads to conflict even where there are no basic in computability between parties. Power conflict can be occurring between individuals group or between nations whenever one or two parties choose to take a power approach to both relationships. It also inters in to all conflicts since the parts are attempting to control each another. It can be noted that most conflict are poor types, but involve mixture of source example. Union management of conflict typically involves in economic completion but may also take the form of power struggle and often involves different ideology or political values. The more sources that are involved, the more intense and intractable the conflict usually is (Gray, 1998; 34).

2.4. The Indigenous Conflict Resolution Mechanism

Indigenous Conflict Resolution Mechanism are a social capital of the social norms and customs to hold number of group together by effective setting and facilitating the term of their

relationship .Sustainability facilitates collective action for achieving mutually beneficial ends (Fred,2005).Over the years, there have developed different conflicts at different level over different issue: increasing reliance on formal conflicts to regulate relationship and create understanding and shifts in method of conflict resolution in that mediation seems to have given way to more confrontational statutory approach based on formal court procedure (Fred, 2005).Despite these traditional methods still prevail, especially at the grassroots level. As long as people live in society or group there are conflict arising from difference of interest determines its resolution .In other word, when conflict happens the crucial point should be the effective adoption of the necessary mechanism of the resolution .Indigenous mechanism are grassroots approach to solve conflict by the society (Ibid).Indigenous conflict resolution typically incorporates consensus building based on open discussion to exchange information and clarify issues. Conflicting parties are more likely to accept guidance from these mediators than from other sources because an elder's and /or other concerned bodies decision does not entail any loss of face and is backed by social pressure.

In fact the indigenous form of conflict resolution have been and still practiced by peoples and communities for countries. The older form of conflict resolution particularly those practiced by the indigenous aboriginal peoples around the world, challenge the originality of present day court system (Osi, 2008).Indigenous conflict comprise a range of process structured to meet the specific needs of the parties in a conflict each process being an alternative to litigation but commonly `mediation `and `arbitration`. The key principle is that the means used in seeking to resolve the conflict must be proportionate to its nature in terms of value. Complexity and importance to the conflict parties (University of peace, 2009).This implies that indigenous conflict resolution or the formal court (Osi, 2008). Indigenous as a practice that have developed separately in the context of traditional societal structures in particular place and have been practiced in that context over a substantial period of time. Having this definition indigenous conflict resolution means local communities settle disputes in the absence of state or formal justice system. It depends on a common cultural and ethical code that produces binding rules on its members (Barfield et al, 2004).

Indigenous conflict resolution typically incorporates consensus-building based on open discussions to exchange information and to simplify concerns. Individuals or groups who are involved to the conflict become more likely to accept guidance from these mediators than from

other sources because an elder's decision does not entail any loss of face and the decision also highly supported by the society (USAID, 2005). Indigenous conflict resolution mechanisms use local actors and traditional community-based judicial and legal decision-making mechanisms to manage and resolve conflicts among individuals and within or between societies.

The process of conflict resolution has to do with how indigenous structures and systems ensure action in bringing peace at the individual and community level relationships. In this respect conflict resolution procedures are generated from general cultural life and daily experiences of living. In this context, indigenous "refer[s] to the structures and the units of organization in a community and encompasses also the norms, values, beliefs and Cosmo vision that guide social interaction" (Kendie and Guri, 2006:333). Traditional conflict resolution mechanism a social capital, defined as the "capacity of social norms and customs to hold members of a group together by effectively setting and facilitating the terms of their relationship sustainability facilitates collective action for achieving mutually beneficial ends"(Fred-Mensah,2005:1).

Indigenous conflict resolution mechanisms focus on the principle of empathy, sharing and cooperation's in dealing with common problems which underline the essence of humanity(Ubuntu Murithi, 2006).

Cultural approach to resolving and managing disputes play a vital role in promoting peace and social order in communities. Cultural values and attitudes provide the basis for interaction and the norms by which individuals and communities live. These are also promoting sharing and equitable distribution of resources, thus a climate for peace. Peace making underscored by the principles of reciprocity, inclusivity and a sense of shared density between people. It provides a value system for giving and receiving forgiveness. This is because society places greater emphasis on communal life. Therefore creating and sustaining positive mutual relations are shared tasks involving every one. It is beliefs that peoples are linked to each other including disputants as perpetrators or victims (Murithi, 2006).

2.5 The Roles Indigenous Conflict Resolution Mechanism

Indigenous conflict resolution mechanism uses local actors and traditional community based judicial and legal decision making mechanism to manage and resolve conflict within and between communities. The indigenous mechanism aims to resolve conflict without people run to judicial system or policies /external structure to resolve by it. The local negotiation can lead to a

practical agreement which keep boarder enter communally relationship positive, creating events which monads can brass together, town people can live together and merchants can trade together. The local conflict management can occur when actors do not have political, social, or economic stack in continuing violence come together and build consistence or peace. Local mediator typically incorporates in common sense building based on open discussion to exchange information and clarify issues. Conflict parties are more likely to accept guidance from this mediation than from other source, because an elders discussion does not entail any lose face and it is backed by social pressure (Czempiel1995).

As long as people live in society or group, there are conflicts arising from differences of interest, prejudice, needs and ambitions. Therefore, the approach adopted to prevent or resolve such difference of interests determines it resolution. In other words, when a conflict happens, the crucial point should be the effective adoption of the necessary principle of the resolution. Indigenous mechanisms are grass root approaches to solve conflicts by the society. The most important elements involving in this Mechanism include the traditional of forgiveness, respect for elders because of their symbolic authority to enforce decisions and transfer of source as compensation (Zartman, 2000).

Indigenous conflict resolution typically incorporates consensus-based on open discussions to exchange information and clarify issue. Conflicting parties are more likely to accept guidance from these mediators than from other source because an alders decision does not entail may loose of face and is backed by social pressure. The end result is, ideally, a sense of unit, shared involvement and responsibility, and dialogue among groups otherwise in conflict (USAID, 2005).

Same authors trace the genealogy of what is now known as mediation to early Greek and Chinese cultures. Sri Lankan antecedence dates back to about 425 years before Christianity while Chinese mediation goes back to the Zhou Dynasty which predates the Christian era by 1,100 years. Other scholars characterize pre- colonial forms of mediation as a familiar face of early Jewish, Christian, Islamic, Hindu, Buddhist and Confucian religions as well as indigenous cultures. Ethics groups and aboriginal tribes' people have been practicing these forms of mediation long before newer (Osi, 2008).

Indigenous conflict management and resolution Mechanisms use local actors and traditional community- based on judicial and legal decision-making mechanisms to manage and resolve

conflicts within or between communities. Local Mechanisms aim to resolve conflicts without resorting to States- run judicial system. Police, of other external structure, Local negotiations can lead to ad hoc practical agreements which keep broader inter-communal relations positive, creating environments where nomads can graze together, townspeople can live together, and merchants can trade together even if military men remain un-reconciled (Lowry, 1995).

While western forms of ADR (alternative dispute resolution) were generated as a response to the difficulties and deficiencies associate with court proceedings, indigenous dispute resolution processes were not an alternative to anything. There were no courts and highly formalized procedures and institutions to speak of when they were first developed and practiced. Generally indigenous dispute processes were all that the communities had in common. Although they seem ADR-like, they were truly indigenous and unique to these peoples (Branch, 2006).

Indigenous societies have varied institutions and personnel that function as agents of conflict resolution in their respective locality (Degene, 2007). In spite of this, Ember (1977), cited in Degene (2007), argued that, this agents lack coercive force to support their decisions.

There is a little evidences from the literatures that a settlement of conflict within the indigenous institutions is in any way encouraged by the governments, rather the indigenous institutions of come resolution impose sanctions which are of two types, the secular and the sacred from which the latter is more effective and often used (Hamer,1998).

In fact, the indigenous forms of conflict resolution have been practiced by the indigenous or Aboriginal peoples around the world challenge the originality of present -day court system (Os', 2008).

Indigenous conflict resolution offers not only alternative means of resolving conflicts but an entirely more efficient way of doing business with each other. It's the term in advance of justice all over the community but remains widely misunderstood which is likely to be the reason it is often initially treated with less recognition by the state (Branch, 2006). According to Open University of Nigeria (2010), the institutions were mostly characterized by public will and associational trust especially as they are conducted truthfully and pragmatically. Indigenous conflict resolution comprises a range of processes fashioned structured to meet the specific needs of parties in a conflict, each process being an alternative to litigation but commonly mediation and arbitration.

The key principle is that the means used in seeking to resolve the conflict must be proportionate

to its nature in terms of value, complexity and importance to the conflicting parties (ibid,2006). This implies that indigenous conflict resolution mechanisms refer the set of mechanisms societies utilizes to resolve conflicts outside litigation or the formal court (Osi, 2008).

Indigenous or Aboriginal communities in the present day practice three forms of conflict resolution their own indigenous processes, western forms of ADR, and the indigenized western ADR systems. They sometimes resort to court litigation, whether because it is expensive, time-consuming, highly complicated, and judge and counsel-dependent, or simply because it is not innate for them to do so. Of course, certain exceptions have to be made for a few communities (Branch, 2006).

2.6 Traditional institution for Conflict Resolution

Many traditional institution for conflict resolution existed in Africa society which were instrumental to facilitation of peace and the involvement of harmony. This institution includes political institution (family and peace), economic institution (market), social institution (age grade and professional association) and religious institution (deities, ancestors and sanctuaries). This institution involved at a different time and places in Africa society and they had been purposeful towards enhancing the social engineering which fostered unit in diversity crosses culturally. This traditional institutions or conflict resolution institutions enables individuals in the society to understand and the interpret the norm which occasioned peace, harmony and desirability of conductive atmosphere which development and social orientation and mobilization take place in various Africa society. It is also for grounded the constitutional framework for the ability of the peaceful custom and norm (R.Yesufu, 2010).

Africa cultural heritage is very rich in indigenous institution for conflict resolution which governed the entire life of the people, thus, enhancing mutual understanding and unity of the purpose. Africa's therefore had long involved institution anchored on conflict resolution and association and super natural influence. Obviously the family the as a traditional institution existed in Africa society as practical model of understanding familiar projection and unification of goal and forces desirable of positive outcome (Ayitte. G, 1999:311)

2.6 The Theory of the Conflict Resolution

2.6.1 Peace making Theory

In this theory revolves around the traditional peaceful method of conflict resolution, such as inquiry, good office negotiation, arbitration, and mediator. However, theoretical frameworks have not yet been developed for inquiry good offices, arbitration and adjudication. Accordingly, the focus will be on negotiation and mediation for which theories have been formulated nevertheless, it is useful to sketch out the elements of the inquiry, good office arbitration and adjudication because their linkage negotiation and mediation. The theories one major linkage is that the information is gathered from the afro mentioned methods can be used to help negotiation and mediation inquiry involves the intervention of and a neutral third party in a conflict for the purpose of fact finding information collection (Georg kailey 2002).

Negotiation entails the holding of face to face discussion between or among the representative of the parties to conflict no third party is directly involved; the issue is focus on the negotiation process (Rahim, 1990:22).

Mediation theory conceptually is intervention of a neutral third party in conflict for the purpose of preferring solution or the peaceful resolution of the conflict. The mediation may invite or may voluntary, in either case, the parties in come most accept the invention of the mediation.

The mediator must bring perspectives, skills and information that are permanent to the resolution to the conflict. The mediation process involves the third party putting forward proposal for resolving conflict (Rahim, 1990:23).

2.6.2 Traditional Peacekeeping Theory

It refers to on uses of military posts by third party usually an international organization to intervene in conflict that is either on the Verge of breaking out into war or already in state of war. Another important element of the theory is that peacekeeper must be neutral and impartial. However, impartiality is difficult to find hard to sustain for long time under condition of stress. This makes it distinctive kind of conflict resolution (Lorry, Fabien, 1971:21).

2.6.3 Peace Enforcement Theory

This theory based on several conditions a third party is based on intervention must demonstrate the win and the capacity to coerce that party to conflict to bid by the term of peace accordingly. In other word peace of enforcement must have requisite material and personal induce compliance. The peace enforce should be neutral, this is critical for establishing enforces creditability with both disputants and international community at large. Another important element is that the enforcer must be familiar with the boarder political, economic, social and cultural dimension in the target area. Without this knowledge base the enforcer will lack the understanding that is critical to peace enforcer (Kieh, 2002:34).

Traditional conflict resolution method that is being exercised in Kebena people fits a peace making theory of conflict resolution. Indeed Kebena ethnic group are known by "Bobani Geltita." Oget" in this system is a group of elders who go between the disputants and resolves the conflict. For Kebena ethnic groups litigation is the last opinion of conflict resolution.

This is what initiated the researchers to use peacemaking theory of conflict resolution.

CHAPTER THREE

3. RESEARCH METHEDODOLOGY

3.1 Research Design

For this study researchers was used the cross-sectional (one shoot) study design. Which means the data collected only one due to constraints of time and finance. The study was used one aspect due to subjective nature or data which helps together people opinion and ideas through focused group discussion, interview and key informant interview. The researchers assessed the role indigenous Conflict resolution mechanism the case of Oget in Kebena people. In this study researchers used qualitative approach of study design. As cited by Straw and Corbin (1998) qualitative approach is used to collect data about organization function, social movement and cultural phenomena. We was used qualitative approach because our study focused on to assess the cultures of Kebena people.

3.2 Description of the Study Area

This study was conducted in kebena people who have its own language and culture which is 135kms from Addis Ababa of national capital and 450kms from the regional capital of Hawassa which are center regional administration.

Geographically kebena people share boundaries with Oromia region from the north Edja and Chaha and Abeshige, Gutazere-Gudebano-welenn and Muhir Akilil woreda of Gurage zone from south west and east respectively.

Based on the 2007 census conduct by CSA, the kebena people has a total population is 52, 379, of whom 26,231 are men and 26,148 are women. The major of inhabitant were follow Muslim with 89.52% of the population, while 8.22% were Ethiopian orthodoxy Christianity and 1.91% were protestant (census table, 2007).

Kebena people are one among the three nation found in Guraghe zone administration of SNNPR. Kebena is a distinguished nation having its own identity expressed by language of Cushitic family and conflict resolution mechanism which are bodies in their traditionally law known as "Boban Geltita" and enforced by their traditionally elder assembly/council called "Oget".

3.3. Selection of Study Area

This research was conducted in Kebena people. We select Kebena people because of some convincing reason. Firstly, the constraints related to the finance and time the study areas was easily accessible for transportation because it's accessible to the Wolkite University. Similarly, as casual visit of the researchers to the study area indicate the resourceful informants can easily be found in selected people.

3.4. Source of Data

For this, obtain the necessary data from concerned party, the researchers was used both primary and secondary data. The primary sources data was collected from informants such as elders, court official(judge) police, Kebena woreda culture and tourism bureau and local authority (local administrators) with regard to the secondary sources included both published and unpublished materials such as books, magazines, journals and unpublished reports from government and non-government organizations.

3.5. Sampling Techniques

Selection of appropriate samples was depended on the sampling procedure followed. To this, research used purposive sampling techniques. It is process by which researchers select informants that might have enough knowledge about study and researchers select a sample with a purpose in mind (New man, 2006). We used purposive sampling techniques because to get the data from the informant who has enough information about the study.

3.6 The Participants

This study was focused the indigenous conflict resolution mechanism, specifically the Indigenous conflict resolution mechanism of elder. So, the participants of this study were the elders who have enough information about the study. The other participants the study was judges, Kebena woreda culture and tourism bureau and local administrators.

3.7 Sample Size

The researchers used purposive Sampling techniques, select twenty (20) informants those are interview , Key informant interview with eight(8) informant with elders and two each has six(6) discussants classified based on sex from different target group such as elders, judges and local administrator.

3.8 Tools of Data Collection

To get the required data for successful completion this study the following methods of data collection tool used.

3.8.1. Interview

Interview data was collected mainly through semi-structure interview. The interview was conducted by taking into consideration such as age sex, occupation and residence.

3.8.2 Key Informant Interview

Key informant interview in order to get data on past events and scenario and even current reality it was better to conduct key informant interview with few knowledgeable individuals. Hence, this study was employed this method to supplement the finding obtainable through other means. The researchers interviewed the roles of Indigenous institutions of Conflict resolution in the study areas.

3.8.3 Focus Grouped Discussion (FGD)

Focus grouped discussion refers to some specific issues different people may have different concerns. Thus, to look at concerns of different individuals and even to asses there level of understanding of the some issues the researchers was used FGD as one methods of data collection. The purpose of this study was together diverse information on the main causes of Conflict, the roles of Oget of indigenous conflict resolution mechanism.

3.9. Method of Data Analysis

In order to explain the cultural values of people in the study areas, the researchers used qualitative data analysis tools. After collecting necessary data through the help of Interview, key informant Interview and FGD, the next step was analyzing the collected data. However, research should go beyond data collection any researcher has the responsibility of analyzing data to meet his/her objectives as well as make the finding ready for scholarly assumption. Therefore based on this certainty in this study, we was analyze and interpret the raw data collect through literature review and Interview, key informant interview and FGD to answer the research's question and to achieve the stated objective. In analysis part, we used qualitative approach in interpreting the data.

3.10. Ethical Consideration

It is true that ethical consideration is as crucial as other aspects in the process of conducting a research for it significantly affects the success of study. In this regard, the researchers need to consider ethical values of the host people on which then, the research was conducted. Therefore, we considered the socio- cultural norms of the host people on whom the research was conducted.

CHAPTER FOUR

4. DATA ANALYSIS AND INTERPRETATION

4.1 Kebena People's Perception Of Conflict And Peace

According to the informants, Kebena people live a harmonious life together with individual, groups and society. They value peace as a basis for development and prosperity. Kebena people believe that people persuade everybody in the community to live in harmony with the others. They share everything, cooperate together and agreed up on the common points. A Kebena person believes living together with other people residing among them. The people of the study area are known by their respect to one another. It is either their cultural that compile them especially children and youth have to respect their elders.

4.2 The Causes of Conflict in Kebena People

A key factor in selecting most appropriate disputes resolution instrument is to define true causes a given conflict. This study revealed that the most common conflict among Kebena people was the conflict of interest. Ninety percent (90%) of Kebena people are agrarian community. Thereby major causes of conflict go to land, pastor (grazing land) and water for their livestock. As respondents told, communal grazing land becomes the center of the conflict especially when nonmembers try to utilize the resource. In other way, two farmers sharing a boundary of their land entitlement in to conflict when one of them pushes a land mark in order to expand the area of his ownership.

The culture of kebena people, respect any relationship in community. However, personal behavior is a challenge against the culture. Due to this problem, lack of appreciation and respect in also a typical causes of the conflict People fall in to conflict when they have not understood or misunderstand during communication. As a result miscommunicates with each other contradict and bad-mouth so that the conflict is boosted. Indeed, the study has got avoids causes of conflict among Kebena people. Some of these are economic interest, clan difference, marriage issue and religious differences and border causes.

On behalf of religious differences, respondents revealed that there is internal competition between different religious institutions for individuals to make them the number of the one is religion .When this internal competition exaggerated is results in a conflict. In addition to this,

there is competition for a land, for construction of churches, mosques or other traditional rituals. This also is a cause of conflict associated with religious. On behalf of religious differences, respondents revealed that there is internal competition between different religious institutions for individuals to make them the number of the one is religion.

4.3 The Roles of Oget for Conflict Resolution in Kebena People

According to our informant interviewed, Oget played great roles to maintain Peace and security within the community. According to our informant interviewed and data obtained from FGD indigenous Conflict resolution mechanism has economic and social role when people resolve their Conflict.

4.3.1 Economic Role

According to informant interviewed, the traditional methods of Conflict resolution have potential benefits; especially in case of a lack of money it gives justice. Similar to this review literature inform that the advantages of indigenous method of conflict resolution are to decrease the cost and time involved in solving conflict. Formal conflict resolution systems are expensive; sometimes the cost may go even the amount of making the victory of a party irrelevant or beyond the amount of decision. There are many expenditures while using the formal conflict resolution mechanism like; court charge, filling cost, expenditure for lawyers, and other costs. However, indigenous conflict resolution mechanism consumes lower cost and the process takes greater speed. This is because, solving conflicts through this mechanism normally requires the permission, and commitment of the parties involved in the process (Bend man, 2007).

4.3.2 Social Role

According to our informants interviewed, generally local elders have playing great role in providing advices for the community to minimize local Conflict. Interviewee also said that we are always advice 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 household respondents, interview indicates that local elders have great capacity and ability in peace building process and

consolidating social relationship of the society by increasing social harmony, addressing common problems of the society and increase support each other and tolerance in the study area.

4.4 Institutions of Indigenous Conflict Resolution Mechanism in Kebena People

Indigenous conflict resolution mechanism uses the local institution and traditional community based judicial and legal decision making to resolve conflict within and between communities. The local elders have a great role in landing conflict among community. Those elders are knowledgeable and experienced individuals in the society. They involve conflict methods in various ways such as mediator, negotiator and arbitrator. They mediate both conflict parties without any enforcement or coercive forces their local agent here is "Jema", " Keye"," Debo" and" Bobbeny".

4.4.1 Jema (Environmental) Institution

It is the first unity of social institution. In this institution, if inevitable conflict rises within a people who live together with drinking coffee and pray together "Jema " resolve conflict that raised among this people according to key informant information. In this institution some Conflict are resolved and some escalated Conflict transferred to "Keye".

4.4.2 Keye (Village) Institution

This is the second most conflict resolving institution in Kebena people. When the conflict is so strong the "Jema" institution could not find the solution, the issue transferred to this "keye" institution. In other hand, if the conflict is between two or more families "keye" resolve such kind of conflict according to the key informant's information. In this institution, most of the conflicts are resolved and only some escalated conflict is transferred to "Debo" institution.

4.4.3 Debo (Clan) Institution

This is the third most Conflict resolving institutions in Kebena people. When the Conflict is so strong the "keye" institution cannot find the solution, the issue is transferred to "Debo" institution according to the key informant interviewed information. In this institutions most of the Conflict is resolving only the few complex Conflict is transferred to the "Bobbeny" institution according to the key Informant interviewed.

4.4.4 Bobbeny (All Kebena) Institution

As it is mentioned above “jema” institution invites the “keye” and "keye" institution invited to "debo" institution when the conflict seems strong to be solving at their level. According to informants this institution is the largest and traditional powerful to solve any kind of conflicts. In most cases, conflict is that involves death and strong wound is brought to this institution. “Bobbeny” is traditionally powerful and geographically wide so that it covers all Kebena people.

According to Key informants interviewed, “Bobbeny” institution gives final decision to the conflicting parties following traditional enacted rules and regulations. If any one of the parts refuses and rejects the decision of the “Bobbeny”, the party is marginalized and discriminate that he cannot interact with the society.

4.5 Relevance of Oget System of Conflict Resolution

The interview shows that the indigenous mechanisms of resolving disputes were the best and still remain the most effective mechanisms of handling interpersonal and communal conflict in the area. Most informants believe that the Jema, Keye, Debo and Bobbeny institutions under Oget system still play a vital role in the maintenance of peace and harmony in the area.

Some interviewees indicates that the traditional process of dispute settlement allows parties to participate and cooperate in the resolution process as well as deciding appropriate compensation and this often creates mutual responsibility and building a mutual respect. Traditional mechanisms of dispute settlement are inexpensive and flexible.

They are participatory and conflicting parties participate actively in deciding appropriate judgment. Because indigenous mechanisms of conflict are based on the very values and tenants of the people, they maintain and project the customs and tradition of the society. This they are able to solve long standing disputes and promote durable peace.

CHAPTER FIVE

5. CONCLUSION AND RECOMMENDATIONS

5.1 CONCLUSION

The purpose of this research study was to examine the role indigenous conflict resolution. To conduct this research study qualitative data collection instruments were used. This instrument includes; interview, key informant interview and focus group discussion.

Conflict is by nature is distractive and constructive process and manifested by disagreement within and between individuals, groups and all social entity. Is the universal phenomena and it occurs all social settings and in all kinds of human relationship due to a wide range of potential difference among and between people. The Kebena people have their own means of handling conflict based on causes and types of conflict. They perceive conflict as evil and bad. This leads to society in to series social problems such as death of people, disease, drought, poverty and instability, etc.

The major cause of conflict among the in Kebena people is land, pastor (grazing land), water for their livestock, communal grazing land, related to religion and clan difference. In the study areas people use Oget as the Indigenous Conflict resolution Mechanism to landing their Conflict. There are many reasons Kebena people use Oget as their local Conflict resolution. The cost of the indigenous Conflict resolution Mechanism like cost of transportation, time and other materials cost becomes low , the indigenous Conflict resolution mechanism is very important for the increasing social harmony, addressing common problem to the society.

In each causes there is their own ways of handling conflict depending on the severity and the act of offences. Kebena people have different conflict resolution institution. These were institutions are the Jema, the Keye(village), the Debo(clan) and the Bobbeny (including all Kebena). The Jema institution resolve that rises in one environment, the village institution guides the cause within the village level. The third institutions (debo) look the causes beyond keye level. Final the bobbeny is giving the last decision for all causes which rose from individual level to the whole community.

The Kebena people consist of hierarchical system of conflict resolution made of elder people that performs and foresees peaceful settlement of disputes. The Oget system of conflict resolution is a traditional mechanism that the service as an alternative and a partner to dispute settlement. This system is still relevant and should be main streamed in all process of conflict management.

In last it is also continued skills know and it should be promoted by the modern court system. For instance, some cases after reaching the highest court and return back to the local community in order to take or get solution. This is common in this area.

5.2. RECOMMENDATIONS

At the end of the study the following points were recommended to the concerned bodies. Traditional mechanisms managing disputes have to be mainstreamed in all process of peace building and societal development if the purpose and objective of a diving a society of peace and free of violent conflict would be accomplished.

The re-introduction of cultural education in the educational institution especially at the basic level curriculum activities so that the youth will be educated on value, heritage, as well as traditional ways of managing conflicts, a compressive assessment and review of indigenou mechanism of conflict resolution should be done to identify their limitation and potentials so as to improve traditional ways of dispute resolution. Traditional conflict resolution systems need to be formalized and documented as a way of complimenting modern systems of conflict resolution and peace building.

A specific policy formation on traditional methods of conflict resolution will facilitate the understanding and application of traditional knowledge on the resolving modern day complex conflicts. Establishing culture club in the community and primary and secondary school levels, peace and security Bureau has to encourage and reward the local actors who involve the indigenou conflict resolution mechanism. It is wisely to prevent conflict than resolving it. Therefore potential cause of the possible conflict should be assessed by the government and solution should be founded.

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7. APPENDIX
WOLKITE UNIVERSITY
COLLEGE OF SOCIAL SCIENCE AND HUMANITIES
DEPARTMENT OF GOVERNANCE AND DEVELOPMENT STUDIES

This interview is prepared by 3rd year student of Wolkite University College of social science and humanities department of Governance and Development studies to be conductor in partial fulfillment of BA degree. The purpose of this interview is to collect primary data from you about the role indigenous Conflict resolution mechanism to resolving conflict the case of Oget in Kebena people. The research is going to conduct this study for academic purpose and provide relevant information help the society to develop their conflict resolution. Therefore your genuine information is highly valuable for the success of this study. The researchers would like to assure you that your response would be kept confidential. Trustfully, feel free and try to answer the interview honestly and accurately

Thank you for your passionate cooperation

Interview of Kebena People Community Members

- 1 .What types of conflict occurred in rural area of Kebena people?
- 2 What are the main causes of Conflict in Kebena people?
- 3 What types of measure was taken to minimize Conflict?
4. What is contribution of Oget for conflict to enhance peace?
5. How you see the merits of Oget in relation to time cost and to promote peace when people solve their Conflict?

Key informant interview

1. What are institutions of Conflict resolution in Kebena people?
2. What is the Jema institution of Conflict resolution?
3. What is the Keye institution of Conflict resolution?
4. What is the Debo institution of Conflict resolution?
5. What is the Bobbeny institution of Conflict resolution?

Focused Group Discussion (FGD)

1. What types of conflict continuously occurred in rural areas of Kebena peoples?
2. What are the main causes of conflict?
3. What are the roles of Oget for occurred Conflict in Kebena people?
4. How you see the effectiveness of the Oget in relation to minimize time, cost and to build the peace when people resolve their Conflict by it?