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THE ROLE OF TADITIONAL SOCIAL INSTITUTION FOR CONFLICT RESOLUTION:THE CASE OF BOBENI GELTIITAA OF QEBENA NATION

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The Role of Traditional Social Institutions for Conflict Resolutions: The Case of *Bobenii Galttitaa of Qebena Nation*

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Glossary of Local Terms

Ikub	**Traditional financial association**
Woma	King of Qebena nation
Ole Baliqi	Neighbor elder
Keye Dagna	Local leader
Kebele:	A lowest administrative unit
Woreda:	District level government administration
Ogatti	The whole traditional association and ruling system of Qebena nation
Bobenni	Rule and regulation
Galttitta	Governing system
Bessetuttaa	Wrong action
Gumma	*Amends*
Madalla Muruu	Deciding the measurement for wrong act
Hasuu	Gathering
Ustaz/Ushirget	Traditional religious leader
Besettutaa	Doing socially, culturally forbidden things
Iddir	social institution organized for help in the time of danger and happiness.

Abstract

This study is entitled "The Role of Traditional Social Institutions for Conflict Resolution: The Case of Bobeni Geltitaa of the Qebena Nation." The study examined the contribution and roles played by the traditional social institution in resolving conflict in and around the community so far. The study answers four intended questions. (1) What is the perception of the Qebena nation towards conflict and traditional social institutions? (2) What are the main causes of conflict in the study area community that were resolved by traditional social institutions? (3) the impact of traditional social institutions on the everyday social lives of the community members in the study area. The study employed a qualitative instrumental case study as a research methodology; interviews, focus group discussions, and observation were used to generate first-hand data. Purposive sampling was used in order to find resourceful research participants. The participants of the study were elders of both sexes who have various roles in conflict resolution processes, police officers, and government officials who work in and around the area. The analysis and interpretation were made thematically, case by case. The findings of the study show that traditional social institutions are still functional and in place to resolve conflicts. Also, the study comes up with the nature and causes of conflict as well as the mechanisms and institutions for resolving conflict. Such as not keeping words, terms and conditions, family-related issues, religious matters, insults, abductions, adultery, and property destruction are major sources of conflict in the study area. The findings also come up with the means for resolving conflict, which are traditional social institutions. Such institutions as balikii, Ogatti Balikki,Elli Dagnaa, and Qayee balikii are the major traditional social institutions that have made salient

contributions to resolving conflict in the study area community. The research also depicts the procedures employed while resolving disputes and conflicts, the role of women in conflict resolution, and the relationship between formal and traditional social institutions to maintain peace and stability. The study also boldly shows the vital contribution of traditional social institutions and their merits and demerits. Finally, conclusions and social work implications for education, research, and policy formulation were forwarded by the researcher.

ACRONYMS

SNNPR = Southern nations, nationalities, and peoples region

UNDP = United Nations development program

FGD = Focus group discussion

FDRE = Federal democratic republic of Ethiopia

BOFED = Bureau of finance and economic development

GO = Governmental organization

NGO = Non-governmental organization

Table of Contents

ADVISOR: MR.ABINET .
WOLKITE ETHIOPIA.....Error! Bookmark not defined.
MAY,2023.....Error! Bookmark not defined.
Acknowledgment..... **i**
Glossary of Local Terms..... **1**
Abstract..... **2**
ACRONYMS..... **4**
Chapter One: Background of the Study..... **1**
1.2.1. . Research Question..... 5
1.2.2. Specific Research Questions..... 5
1.3.1. The General Objective..... 6
1.3.2. Specific Objective..... 6
1.3. Significance of the Study..... 6
1.4. Scope of the Study..... 8
1.5. Organization of the Thesis..... 9
1.6. Operational Definition..... 9
Traditional Social Institution..... **9**
Chapter Two: Review of Related Literature..... **10**
2.1. The Concept of Traditional Social Institutions..... 10
2.1.1. Types of Traditional Social Institutions..... 11
2.1.2. The Roles of Traditional Social Institutions..... 11
2.1.3. The Contribution of Traditional Social Institution for Conflict Resolution..... 12
2.1.4. Challenges of Traditional Conflict Resolution Mechanisms..... 13
2.1.5. Global Perspective on Traditional Conflict Resolution..... 14
2.3. Conflict..... 15
2.3.1. Conflict Resolution..... 16
2.3.2. Techniques of Conflict Resolution..... 17
2.4. Theoretical Framework..... 20
2.4.1. Conflict Theory..... 20
2.4.2. Structural Functionalist Theory..... 21

2.4.3. Human Needs Theory 22
2.4.4. Interactions Theory 22
2.5. Summary of Literature Review 23
Chapter Three: Research Methodology 24
3.1. Description of the study area 24
3.2. Language of Qebena 25
3.2.1. Ethnic group of Qebena 25
3.2.2. Social Institutions of Qebena 27
3.3. Research methodology 27
3.3.1. Philosophical Stance/Research Paradigm 27
3.3.2- Research Design/Approach 28
3.4. Criteria for Selecting Participants 30
3.5. Sampling Techniques 30
3.6. Data Collection Tool/Instrument 31
3.6.1. Interview 31
3.6.3. Observation 32
3.7. Data Analysis 33
3.8. Quality Assurance/Trustworthiness 35
3.9. Ethical Consideration 36
4. CHAPTER FOUR FINDING OF THE STUDY 37
4.1. Participants Profile 37
4.2. Members Perceptions of Conflict 39
4.3. Causes of Conflicts 40
4.3.1. Contract Bridge 40
4.3.2. Family Related Conflicts 43
4.3.3. Property destruction 46
4.3.7. Adultery 46
4.4. Institutions and their Mechanisms for Resolving Conflict 46
4.4.1. The Conception of Wrong among *Qebena* 47
4.4.2. A *sacred* place for Conflict Resolution 48
4.5. Summery of the Findings 55
5.1. Members Perception of Conflict and Traditional Social Institutions, Bobeni Geltita 56

5.2. The Impacts of Traditional Social Institutions on Social life of the members 58
5.4. The Working Relationship of Traditional and Formal Institutions 61
Chapter Six: Conclusion and Recommendation 63
6.1. Conclusion 63
6.2. Recommendation 64
References 66
Appendix 69

Chapter One: Background of the Study

Ethiopians have long standing history of using traditional social institutions as a platform for the smooth functioning of the society. The traditional social institutions in Ethiopia are serving as a means for sharing information, provision of social support time of difficulty (mourning) as well in time pleasure (weedi g). (Hailemelekot, 2014). Regardless of their difference in terms of clan, tribe, race, religion, status or education the very foundation of the institution in Ethiopia has trust in the existing norms as well customs that functions in the platform. (Hailemelekot, 2014)

Ethiopians have their traditional mechanisms that are locally developed and employed in each corner of the country in order to resolve conflicts among different parties. For instance, (Assefa 2001) has conducted a study on indigenous mechanisms of conflict resolution in Oromo culture. Some of the mechanism include: (*Jarsumma,/ilafi-ilames*[1], and *Sinqee*[2]*(* According to

[1] *Performed by elders negotiating conflicting parties by hearing both parties' reasoning's for their disputes*

[2] *It is in place a resolution mechanism which is performed by women. sinqee is a stick usually hold by women and if there is a disputes in and around the area the women stands in between the conflicting parties withholding the stick and immediately the conflicting parties will stop fighting*

those study, these mechanisms have been practiced by the Oromo people mainly in order to resolve conflicts found in their respective areas. On the other hand, the Aba‟la in Afar, the *Shimagille* in Amhara region, *Nemo* in *Shinasha*, are also some of the many indigenous systems of conflict resolution mechanisms in Ethiopia (Pankhurst and Getachew, 2008.)

Conflict resolution mechanism in Ethiopia can be generally classified as indigenous conflict resolution mechanisms and formal mechanisms of conflict resolution, which are provided by the state as well the community assembly (Pankhurst and Getachew, 2008.) Every society developed a worldview through which it looks at and interacts with the surrounding reality. A society's worldview is constructed through the cultural lenses that people have developed through years of socialization (Hamdessa, 2000).

Similarly, the researcher learns that *Bobenni Geltittaa of Qebena* nation have traditional social institution which is vital for the resolving conflict and building stability which the researcher gain knowledge of that contributes for social as well economic development for the community in particular and in the country in general. Therefore, this study examined "Traditional Social institutions as a means for resolving

conflict; case of *Bobenii Geltittaa of Qebena nation.*

This instrumental case study focuses on the traditional social institutions in *Qebena* community, and its role in resolving conflict with particular emphasis they have in order to resolve conflict with particular emphasis on community live around *Qebena woreda*.

1.1. Statement of the Problem

Ethiopiais believed to be the country of more than eighty ethnic groups, who have their own languages and cultures and their own distinctive political, administrative, economic, social and judicial systems. These diverse groups had been living in cooperation and conflict for a longperiod of time. They have also developed and employed their own mechanisms to solve differentconflicts that arise due to the difference of interest and other factors (Assefa, 2001). Conflicts arefacts of life, inevitable and often creative. Fisher, (2000) also points out that in our day to day *it is a cultural norm obeying for women if the conflicting parties not complied as per the normthe societies will punish them by avoiding them*

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from the social circle)…

As per the above study's findings: For example, the cause of conflict among the *Derba Oromo of Northern Shewa* is economic (right to land and other forms of property) and social relations (quarreling between marital partners because of jealousy, adultery, insult and the like) (Esayas awash 2007). However, among the Wolayta' of Southern Ethiopia administrative restructuring, abuse of power, differing social status, doctrinal differences among different Christian religious sects was the cause of Intra-ethnic conflict (Melese 2008). Girma (2009) finds that both abundance and scarcity of resources could be the fundamental source of conflict among the Ambo Oromo. Also, procedures used to detect criminals vary from one society to another.

However, the findings of the above studies do not give any information about the role played by the traditional social institution; the perception of the community member towards traditional social institution is unclear. And the studies do not indicate the impact, roles, contributions and relationships of formal and traditional social institution.

Therefore, we can say that there is a gap in those previous studies towards addressing questions intended this particular study investigated. Hence, this research was mainly aimed at filling this gap those studies failed to address. As a new study on Traditional social institution asa conflict resolution mechanism among *Qebena nation on Bobenii Geltittaa*, the researcher organizes the facts basing the findings available from the very source of the people under study in order to produce a general understanding of conflict and traditional conflict resolution mechanism.

In general, the purpose behind this research is all about exploring and examining conflict and the traditional conflict resolution mechanism and other related issues among the *Qebena* the people from Southern nations, nationalities and peoples of Ethiopia with the special reflection on *Qebena woreda of three kebeles,(Fikado,lancha and Zebbimolla*. Aiming to provide comprehensive and updated information about traditional conflict resolution mechanism, hence, the researcher tried to explain the socio-cultural elements and ritual processes employed in the resolution mechanisms next to the above intended research question and related issues.

1.2.1. . Research Question

The major research question of this study is how traditional social institutions contribute for resolving conflict in *Qebena* community those who rised in Qebena woreda of SNNPR of Gurage zone

1.2.2. Specific Research Questions

1. What is the perception of the Qebena Nation towards conflict and traditional social institutions?
2. What are the main causes of conflict in the study area community?
3. What are the major traditional social institutions contributions for resolving conflict?
4. How do the traditional social institutions and formal systems work together?

1.3. Objective of the study

1.3.1. The General Objective

The general objective of the study is explored and examines The Current Context of Traditional Conflict Resolution Institutions: Case of Bobenii Geltittaa of Qebena nation in Qebena woreda

1.3.2. Specific Objective

a. To describe the perception of community members towards the conflict and traditionalsocial institution.
b. To explore the main causes of conflict in the study area community
c. To indicate the contributions of traditional social institution for resolving conflict
d. To describe the challenge of Bobeni Geltita,during conflict resolution time.

1.3. Significance of the Study

This study entitled traditional social institution as a means for conflict resolution among the *Qebena nation* which is located in SNNPR of Gurage zone Qebena *Weroda*" would be important from the following perspective. First, the findings of this specific study are designed to explore the conflict resolution through traditional social institutions based on the world view of the community members and other corresponding social, cultural, economic practices of the study area community

Second, this study would provide some information to the government and nongovernmental bodies on the contributions of the traditional social institution for resolving conflict. The study also provides significant amount of information for public organizations andany other interested bodies may also consider it as the reference in promoting the traditional values of

the indigenous community in general and the mechanism of traditional conflict resolution in particular. It is also supposed to serve as a significant and reliable ground for policymakers, legal personnel and development partners (government bodies, nongovernmental organizations, etc.) in their activities towards initiating, executing, handling and supervising the holistic and sustainable development of the study area and other similar localities.

Third, the study would contribute to the reader to understand the current context of traditional social institution in resolving conflict. Besides, the findings of this study would also contribute to social work implication in research, education and practice. Besides, it might alsobe a source of reference for researchers who are interested to conduct a research in the studied area and/or topic. And the study would contribute for the community positively because it depicts the way of life of the people of Qebena through their traditional social institutions. The contributions for bringing peace, stability and order will recognize and get due credit by the outsider, the organization and institutions who works in the area and more importantly the community will get due credit from the state. As a result the community will get audience for different purposes it could be for tourism, research, conference etc.

1.4. Scope of the Study

The very things that determined the scope of the study would be the title and the study area. So based on the title and study area the study focused on the issue and the area and related things only which is the current context of traditional social institutions for resolving conflict in Qebena nation members with special reflection Qebena woreda of three Kebeles6 significant numberof people knew it by the customary name "*Fikado,Zebbimolla and Lencha* " in line with the study participants are selected members of the Qebena nation who resides in the three kebeles of Qebena woreda.

1.5. Organization of the Thesis

This study have organized in six chapters as mentioned in the following order. The first chapter discusses thebackground of the study, statement of the problem, objectives of the study, research question, and significance of the study, Scope of the study and organization of the study.

1.6. Operational Definition

Traditional Social Institution: are established patterns of behavior that are organized to perpetuate the welfare of the society and preserve its form.

Conflict: disagreement between two or more individuals in a setting due to different factors in the society.

Conflict resolution: is a process in which the third party interferes to seek peaceful solution to disagreement between individuals or groups.

the second chapter covers the review of related literature; while the third chapter dealswith the research design and methodology chapTter four deals with the findings and discussion part and the final chapter deals with a conclusion and social work implication

Chapter Two: Review of Related Literature

This chapter review the existing literatures related to the title of the study. It begins with conceptualizing the terms of traditional social institutions, types of traditional social institutions,and roles played by the traditional social institution are discussed. The challenges and the contribution so far, the global perspectives of traditional social institutions are also got an impression in this sub section. Conflict, conflict resolution mechanism, theories with relations to the subject studied, the gap and uniqueness of this particular study are also emphasized.

2.1. The Concept of Traditional Social Institutions

Traditional social institutions play an important role in shaping and bringing sustainable development to a given community in particular and the country in general. As a result of customs, social norms and values have particular importance for the traditional social institutions acknowledgment and acceptance by the gsociety. Which means, an individual is the total of the community starting from his/her own family every institution has a share in its development process which has a reciprocal impact on one another on the process an individual start to value the tradition, the custom, and the system that govern the society. (ADB, 2003). According to Anthpur (2004), traditional social institutions are not easy to classify.

However there are some features they posses identically: all are embedded in traditions, norms and customs, where legitimacy is derived from the status based on predetermined factors such as age, sex, or identity group; they exercise territorial control either over a natural village orsettlement where the tribes or clans are spread; they are longstanding; and they continue toperform governance functions at the local level.

settlement where the tribes or clans are spread; they are longstanding; and they continue to perform governance functions at the local level.

2.1.1. Types of Traditional Social Institutions

The type of traditional social institutions varies based on the nature of members, the type of service they render the kind of objective to be accomplished, the type of contribution or expected role from members etc. In Ethiopia there is several types social organization, including those where membership is determined according to: principles of descent (including clans and lineages); seniority or age (elders or youth groups); territorial residence (villages and informal neighborhood social networks); religion (church groups); gender (women's groups and informal social networks); sector or market-based (marketing cooperatives); and some combination of principals (households, initiation groups, farming compounds, and ad-hoc labor groups. Namely, *Idder, Ikub, Baletina, Mehiber, and Shemegellena* are amongst the institution in Ethiopia based on close relationship (Regassa, Mengistu and Yesuf, 2013).

2.1.2. The Roles of Traditional Social Institutions

Traditional social institutions are established with the sense of reaching the community members through the provision of diverse services in line with keeping the customs, norms andvalues of the existing community. Their roles categories under economic, social, political and other like (natural resource management, participation in production processes etc. (OECD, 2006). For instance, in the development process, if they properly utilized traditional social institutions are essential for bringing social development by working on attitudinal and behavioral changes. According to Bezabih et al. (2008), traditional social institutions also

provide means of avoiding harmful traditional practices that are affecting girls and women andreducing or avoiding social discrimination of the minorities.

Whereas, in the conflict resolution process traditional social institutions have played a longstanding role whenever there is a clash between and within community members. The historical facts and the service they render also indicate the same situation. Ethiopian traditional social institutions have traditionally viewed conflict management as a matter of restoration of broken relationships (Lederach, 1997).

2.1.3. The Contribution of Traditional Social Institution for Conflict Resolution

So far in Ethiopia traditional conflict resolution mechanisms have been contributing a lot for the greater good. For instance, the traditional social institution has a great deal in maintaining social solidarity and strengthening communities. (Hone mandefro2018). As it reveals in the number of studies that traditional conflict resolution mechanisms are more flexible than formal court procedures. The other contribution of traditional social institution is consensus building based on open discussions to exchange information and clarify issues about the conflict. The desired result of the traditional social institution for conflict resolution is a sense of bringing harmony; maintain solidarity and creating a shared dialogue between conflicting parties not punishment. (Hone Mandefro, 2018*)*.The other contribution of the traditional social institutions is that in most communities, systems of traditional conflict resolution basis on community customs, familial relationships, or embedded in institutional practices run alongside the formal State sanctioned processes (Macfarlane, 2007; Mapara, 2009).

In a society like Ethiopia it has and will have a great deal of contribution since the majority of the populace is poor with extensive illiteracy end and in lack of access to justice and

the high cost and scarcity of lawyers, traditional conflict resolution stands out as the best methodfor conflict resolution. In Ethiopia, many rural and semi urban residents do not refer a grievance to the police or prosecuting authorities, but instead deal with them using traditional tribal processes (Macfarlane, 2007; Gowok, 2008).

In the ancient days and most especially under the Fetha Negast [law of the kings], conflicts between individuals or communities were encouraged to be settled amicably at the local level. Elders (*Shimagelle)* - or people appointed on an ad-hoc basis to settle disputes played an important role in resolving conflicts. Even today, these mechanisms are widely practiced among the various ethnic groups to settle various conflicts and many other problems. For instance, the institutions of *Gadaa* among the Oromo, the *Shimagelle* by the *Amhara* and other ethnic groups are practiced (*Gowok*, 2008).

2.1.4. Challenges of Traditional Conflict Resolution Mechanisms

Regardless of their wider popular acceptance throughout the country, traditional conflict resolution mechanisms have been marginalized since the 1950s and 1960s when the imperial regime was engaged in the extensive codification and overhaul of the existing laws to unify and modernize the laws. In the enactment codified at that time, traditional conflict resolution mechanisms related to family relations and interpretations of contracts were incorporated as long as these practices did not contradict the Codes (Bahta, 2014). Traditional conflict resolution mechanisms are not recognized by law and not properly organized (Endalew, 2014).

Furthermore, in Ethiopia, there is a lack of proper attention given to protect, develop, and utilize traditional conflict resolution mechanisms through the state development process. Sanginga, Kamugisha and Martin (2007) determined that traditional social institution has some limits, and are not always effective in resolving conflicts at all. Besides, traditional social institutions were not effective for managing conflicts between local communities and

external powerful stakeholders. It often cannot accommodate conflicts among different communities, or betweencommunities and government structures, or external organizations.

2.1.5. Global Perspective on Traditional Conflict Resolution

Traditional resolution approaches for conflict vary considerably from society to society, From region to region, from the community to the community. There are as many different indigenous approaches to conflict resolution as there are different societies and communities with a specific history, culture and custom. (Boege, 2006). Throughout history, societies across the world have used different forms of traditional conflict resolution mechanisms specific to their cultural contexts. For instance, at least more than 80% of all disputes in Afghanistan are resolved through traditional resolution mechanisms, principally by community councils called *shuras* or *jirgas* (Sinha, 2011). The *jirga*, its norms, techniques and processes define the traditional ways Afghans resolve their local and national conflicts. It plays a central role in strengthening social solidarity among Afghans and contributes significantly to the maintenance of social order in Afghan society (Wardak, 2011). Ministry of Justice, Ministry of Interior and UNDP Cambodia (2007) in their study found that indigenous communities in Cambodia overwhelmingly trust, use and support their customary laws and conflict resolution processes within their communities. The indigenous system is fairer, pro-poor and easier for local people to access than the formal system.

There is a lack of interface between the formal and the indigenous legal systems. Dahal and Bhatta (2008) also established that many customary laws are still practiced in all parts of Nepal and influence the habits, norms, social values; rules and institutions build up across time. The process of indigenous conflict resolution is led by locally trusted elderly peo ple who have

socially eminent status and authority granted by customs. And since courts are overloaded with cases, inaccessible and affordable for the poor and marginalized people, indigenous conflict resolution mechanisms are preferred than courts. In Africa, family ties and community networking are constantly respected, maintained and strengthened. When there is a dispute between different parties, priority is given to restoring the relationships. The immediate objective of such conflict resolution is to mend the broken or damaged relationship, and rectify wrongs, and restore justice. Another aim is to ensure the full integration of parties into their societies again, and to adopt the mood of cooperation (Brock-Utne, 2001).

2.3. Conflict

There are different ways of explaining the concept of conflict in the academic literature of conflict. The word conflict is itself derived from the Latin word „*confligere*", which means, "To strike together" or "to clash, engage in a fight" (Schmid, 2002, 000). Accordingly, conflict happens when different opposing groups compete with each other to achieve their intended goals. In other words, it refers to a confrontation between individuals or a group resulting from opposite or incompatible ends or means. Beginning from the late twentieth century there are several scholars who have contributed to studying conflicts in a systematic manner. These scholars have identified and categorized conflict in various ways. Most of them tried to develop dichotomized perceptions on whether the conflict is disjunctive and an abnormal phenomenon (Osipova, 1989.) Generally, the conflict could be taken as an opposition between individuals, groups, institutions, that arises because of incompatible wishes or interests. Conflicts could be economic, political, social, cultural, struggles within humans at all levels of interaction. While we speak about the conflict we might use it interchangeably with a dispute but they have different in many ways

The first distinction is made by John Burton (1990). He distinguishes conflict and dispute based on two elements "time" and "issues" in contention. Accordingly, the dispute is a short-term disagreement between groups and it is negotiable. On the other hand, conflict is long term, deep-rooted disputation and not easily negotiable. Ross (2007) supports this view saying conflicts are long term ones, in contrast disputes suddenly occurs and quickly disappears. Ross (2007) also shows a clear distinction between dispute and conflict. He strengthens his contentionin the way that these terms are quite different based on the range in terms of intensity, use of violence, the degree to which they have escalated and the resources they mobilize. Besides, Kriesberg (1997) also draws out the difference that exists between dispute and conflict. Hence, for him dispute is a struggle over matters that can be agreed and contained elements of compromise. While conflict is concerned with issues that involve deep-rooted human needs.

Besides, the dispute is a clash of interest while conflict is a clash over values. It is relatively easy to deal with dispute than conflict (Burton, 1990). In support of this, Mayer (2000) suggests that conflict occurs due to value and interests are more charged and intractable. Therefore, disagreement on people's interest is seen as simple and superficial.

2.3.1. Conflict Resolution

Conflict resolution, according to Jeong (2000) is defined as a long term settlement of an underlying long-running conflict. It needs the long term commitment of the actors to solve their differences since the deep- rooted conflicts arose over non-negotiable issues. The main target of this mechanism is to resolve the main causes of conflict. Conflict resolution requires a more analytical and problem-solving approach and needs to pass through complex processes. Hence, it would enable the contestants to understand their differences exhaustively if they are interested to recognize the underlying causes of conflict.

Generally, conflict resolution is the process whereby the disputants attempt to resolve their conflicts. It involves the end of violence, attitudinal changes to one another and addressing the sources of conflicts. "Dispute settlement", on the other hand, according to Jeong (2000:35- 36), contributes to the stability of society with the confirmation of legitimate roles of accepted norms, values, and institution in everyday life. For him, dispute settlement is used to solve interest-based disputes out of court or before a court settlement whereas conflict resolution goesthrough a far more complex process.

2.3.2. Techniques of Conflict Resolution

For the smooth functioning of social life, the conflict has to be resolved. For that, various methods need to be in place to resolve the existing conflicts. With this regard, all social activities come across to tackle the existing conflicting situation. Hear one thing in mind is that in a conflicting situation unless the conflicting parties find mutual solution conflict cannot get to an end (Coser, 1956). On the other hand, scholars agree that every society has different techniques for conflict resolution. (Gulliver, 1979) categorization of the techniques for conflict resolution lies in two, the violent and the peaceful. The violent mechanism includes war, self-help and duel, whereas the peaceful mechanism includes avoidance, burying the dispute in the symbolic process, negotiation, mediation, arbitration and adjudication. For instance, avoidance is one way of handling conflict peacefully.

To Gulliver (1979), this type of mechanism can be successful if there is a possibility for either contestant to leave their rivals behind and move to another place. The pastoralists and hunter-gatherers usually employ this type of mechanism because they have vacant places to wonder here and there and subsequently to avoid conflicts. The other peaceful mechanism of conflict resolution is negotiations. Negotiations are a mechanism through which discussion

conducted between two or more contestants in order to reach on agreements. In this case no third party is allowed to propose and give decisions. Rather the decisions are given by the disputants‟ themselves (Gulliver, 1979). In line with this, Singer (1990) divides negotiations in to two forms: competitive and Collaborative negotiations. In the case of competitive negotiation, either of the contestants in conflict is benefited at the expense of the other.
This occurs where there are no valuable relations among the disputants to preserve.
Gulliver (1979) in this case states that during negotiation it is the potential of the disputants to gather support from the society, which determines the fate of either of one party to be beneficiary or not but not the legal norms or rules. In the case of collaborative negotiation, one groups gain is not balanced by the loss of the other group or vice versa. Besides, collaborative, often called "problem-solving" or win-win negotiation, aims at the joint gain of the parties through fair distribution of the pain of losing, an act that favors good future relationship of the parties.
According to Barash et.al (2002), sometimes collaborative negotiation is disadvantageous when both disputants failed to be satisfied or when they lost something and spatt the pain among themselves. Mediation on the other hand is the other types of conflict resolution mechanism. Mediation, defined by Jeong (2010:45) as a process whereby a neutral third party, acceptable to all disputants, facilitates communication that enables parties to reach a negotiated settlement.

Moore (2003) in his part defines mediation as the intervention in a conflict of an acceptable third party who has limited or no authoritative decision making power but whose role is to assist the involved parties to voluntarily reach a mutually acceptable settlement of the issues in dispute. As mentioned the mediator doesn't have decision-making authority as a result this fact makes mediation attractive to many parties in dispute as they retain the ultimate control of the outcome.

However, according to Moore mediators are not without influence. Mediation may also establishor strengthen relationships of trust and respect between the parties.

The above-mentioned definition outlines that mediation is the process of conflict resolution whereby the neutral third party intervenes to resolve conflicts. While mediating, the role of mediators is facilitating conditions for disputants to negotiate and assist the resolution process. The resolution is held without any use of force and the conflicting parties also not obliged to accept the decisions provided by the mediators. Arbitration, on the other hand involves a third party who makes a binding decision based on legal norms, principles and facts. Accordingly, arbitrators have to be impartial, have good conscience and respect the objectivity ofthe process (Jeong, 2000).Gulliver (1979) also argues that arbitration involves a third party helping people by deciding for them. Therefore, the final decision lies with the arbitrator (Nieuwmeijer, 1998). Adjudication, according to Schellenberg (1996), refers to the resolution of conflict by a court. In other words, it is the use of courts to decide conflicts. Adjudication comes in to play when one party goes to a court to demand something from another. In short, adjudication is the conflict resolution mechanism process using courts based on established laws,procedures and structures.

Besides, the use of adjudication process requires familiarity or knowledge of the established procedures, formality and rules of the system. The other peaceful way of resolving conflict is burying the dispute in the symbolic process. Gulliver (1979: 2) states that when effective, practical means are unavailable, where their use might bring about intolerance complications or threaten social relations, a dispute may be transformed and redefined in symbolic and supernatural terms-witchcraft accusations, performance in the ancestral cult or some other religious systems.

Generally, the promotion of a harmonious relationship in the wider social environment is often viewed as the goal of conflict resolution (Jeong, 2008). According to Mack and Snyder (1957) societies can differ greatly in their levels of conflict behavior, how conflicts are played out, and the mechanisms for dispute settlement which are utilized to control and direct conflicts when they occur.

2.4. Theoretical Framework

Theories are explanatory statements which used to help understand certain variables, how they operate and the process involved Kawulich (2009). Various theories have been attempted by social scientists to provide a framework for the understanding of the conflict. Hence, for this particular study the researcher sees the following.

2.4.1. Conflict Theory

Conflict theory explains the differences between classes within society and the competition for scarce resources, including economic wealth, political power, and social status. The father of this theory Marx envisioned a time when the laborers (the oppressed and exploited proletariat) would unite their forces and overthrow the capitalist landowners and/or industrialists (the oppressive and exploitative bourgeoisie) and create a world where everyone had equal access to resources.

Later sociologists focused on its interpersonal uses, most notably Max Weber, Georg Simmel, and Lewis Coser. Simmel (translated 1998) dimensions of love, ownership, valuing, and jealousyto the perspective of conflict in families, noting but find a synthesis in our need for loving. Human interaction has, within its structure, components of inequality (Sprey 1999). Coser saidthat conflict can solidify and unify a group as well as promote cohesion and adaptability within groups. This is because dealing with conflict brings flexibility to the system's structure and increases its capacity to change (Turner 1998).

2.4.2. Structural Functionalist Theory

It is often called, "organic analogy." This is the idea, developed by early social philosophers such as Comte and Durkheim, that society is like the human body. While thebody is made up of various parts such as the organs and muscles and tissues that need to work together for it to be healthy, society is also comprised of many parts that must function together to work properly. Each part needs to be in a state of equilibrium, or balance. Just as the human body has evolved, so has society. Comte introduced "positivism"—the view that social science should be based on empirical observations—into social thought. He also focused on terms that later became popular in functional theory like solidarity and consensus, which refer to the interconnectedness of social life and the source of its unity. Durkheim was also concerned with how social systems are integrated and hold themselves together (Kingsbury and Scanzoni 1993). The leading thinker of functionalism in America was Talcott Parsons (1951), who believed that behavior was driven by our efforts to conform to the moral code of society. The purpose of such codes is to constrain human behavior in ways that promote the common good. The purpose of an organism is to survive. For a society to survive, the subsystems (the family and other institutions)must function in ways that promote the maintenance of society as a whole. This is similar to howa person's organs must function in interrelated ways to maintain good health. For Parsons (1951), the key to societal survival was the shared norms and values held by its members. This depicts that deviation from those norms leads to disorganization, which threatens the survival of the system.

2.4.3. Human Needs Theory

The human needs theory is the other theoretical school in describing the conflict. Human needs theory attributed the source of conflict to the fulfillment of personal or group objectives. This theory is based on the hypothesis that, to maintain a stable society, basic human needs have to be met. Similarly, Collier (2000) believes that the human participants in conflict situations are struggling in their respective institutional environments at all social levels to satisfy their universal needs such as security, identity, recognition and development. They try increasingly to gain control of their environment that is necessary to ensure the satisfaction of these needs. This approach shows that violation of basic human rights including socio-political and economic interests can be the fundamental source of conflict. Jacoby (2008) who articulates, in his part indicated that when men do fight, they fight over some basic issues concerning the distribution and exercise of power, whether economic, political, or social, further strengthening this argument. This reveals that scarcity can be a cause of conflict.

2.4.4. Interactions Theory

The other theory explaining the sources of conflict is interaction. Interaction is the main sources of conflict within a given society. For instance, Cohen (1974) states that, the very process of organizations would increase interaction and hence conflict. When the society organized itself at one place scarce resources and power may not be distributed equally to all members and this led to conflict. Cohen also explains that “a larger population aggregate meant more disputes for mediation by the leaders”. Besides, Eitzen and Zinn (1991:430) states that, “the probability of disagreement, irritation and the violations of privacy increased” when there ishigh contact or relations between different members of the society.

2.5. Summary of Literature Review

In this specific chapter the researcher reviewed the concept of traditional social institution conflict and conflict resolution. Besides, the researcher reviewed theories related to the subject understudied. The chapter also discusses the traditional social institution, challenges and contribution so far and the challenges it encounters. Techniques for conflict resolution have been discussed. This particular study is unique because of different reason, for instance the study addresses the issues which is not investigated by others or failed to investigated with. for instance, many studies investigate the role of the indigenous social institution for resolving conflict but failed to describe the nature of the conflict rather they indentify the cause they also identify the institution but didn't depict the symbolic relationship and attachment of the institutions with the community member through examining the perception of the member but this particular study answers this important social life essence and would show the current context of traditional social institutions with relation to resolving conflicts in and around the study area community .

Chapter Three: Research Methodology

In this sub section the researcher discusses in detail about philosophical stance/research paradigm, research methodology, research approach/design, and criteria for selecting participants, participant's selection technique, and data collection techniques, method of data analysis, quality assurance/trustworthiness and ethical consideration that the researcher used inthe process of the study.

3.1. Description of the study area

Gurage zone is one of the administrative zones of SNNPRS.It includes 16 woredas and 4 city administrations, Qebena being one of the woredas. Wolkite is the administrative city of Gurage zone and also of the Qebena. It is 158 km away from Addis Ababa and 428 km from Hawassa,the capital of SNNPRS. According to the 2016 G.CSNNPRS BOFED population projection, the total population of Qebena was 141000,of which male 71,000 and 70000 female (BOFED,Annual Drastically Abstract,2020/2021). The size of Qebena Woreda is about 297.61km square(Ethiopian CSA,2012/13).

Topography of Qebena Woreda is 89% plain land, 11% mountainous, and its average weather condition is 17-20°c. The borders are stretched to south-west shewa, to the East, Gurage to Gedebano and Gutazer,Wolene Woreda,Muhurna Akilil to the west Abshege Woreda,and to the South of Gurage,Chaha and Eza Woredas and and to the west,Gibe River(BOFED,2016).

As informant and document mentioned that ,the Qebena were originally semi pastoralist people but now day major economy of Qebena people is based on agriculture. The Woreda is plain and suitable for plough. The weather condition of the Woreda is hot and tropical. The

type of the soil is red brown which is suitable for plants and cereal crops. The Woreda is known for growing different types of cereal crops like sorghum, wheat, teff, bean, and pea; and edible roots like onion, sweet potato; and plants like enset, cabbage, and coffee as common agricultural products of Woreda. Cash crops such as coffee, chat, and fruit (oranges, banana ,papaya, avocado and mango),and these are commonly produced and are important sources of income for the people. They main domesticated animals are cow oxen, sheep, goat, hen, horses and donkeys.

3.2. Language of Qebena

The language of Qebena is belongs to the group of Highland East Cushitic languages. Hudson (1976:233) states that the five languages of the Highland East Cushitic group are Burji, Darasa, Haadiya,Kembata and Sidama. The language of Qebena is called Qebensinae Affo,and people can communicate without translator with other highland Cushitic speakers, particularly with Halaba, Tenbaro and Kenbata speakers.

3.2.1. Ethnic group of Qebena

Clan of Qebena has got common descent group. These descent groups are patrilineal, and people automatically have life time membership in the father's groups. According to informants, Qebena has thirty -nine clans. These groups believe that they share and descend from the same ancestor. All clan names are listed in the table below.

1	Ma • e	14.	Bamade	27i	Ahilali
2	Anfota	15.	Gasora	28.	Mymota
3.	Adoshe	16.	Meeda	29.	Zobe Meesikma
4.	Daame		Magaa	30.	Neboo
	Bulucha	18.	Knaasa	31	Gerad Amin
6.	Hogico	19.	Darimo	32	Shafat
7.	Toroboa	20.	Safato	33	Belo
8.	Zeb ada	21.	Buko	34	Teramo
9.	Ketibae			35	Ajatno
10.	Anasho			36	Sadamo
11.	Guzibe			37	Genz Aiarno
12•	Abakiro		- Meirnla	38	Konza
13.	Jawara	26,	Dula	39	Buchachi

Table 1: Kebena clans, (source: Informant)

3.2.2. Social Institutions of Qebena

The Qebena people have different social institutions to attian their social needs and goals. As E.Hebding and Glick(1996,p.319) stated “social institutions exist in all socities to meet variety of important social needs and goals. Some social institutions in Qebena are family and marriage, traditional administrations and conflict resolution and religion.

3.3. Research methodology

Schwardt (2007) defines research methodology as a theory of how an inquiry should proceed. According to him this involves the analysis of the assumptions, principles and procedures in a particular approach to inquiry. As per Creswell (2007) methodologies explicate and define the kinds of problems that are worth investigating; what constitutes a researchable problem; testable hypotheses; how to frame a problem in such a way that it can be investigated using particular designs and procedures; and how to select and develop appropriate means of collecting data. Consequently, the researcher for this particular study relied upon qualitative instrumental case study methodology which is best and recommendable to examine and investigate such kind of issues and as per the findings the methodology best suits the study conducted.

3.3.1. Philosophical Stance/Research Paradigm

The researcher believes that reality should be conceptualized in its context and every individual has its meaning for their situation. Every human beings can constructs meanings of their personal, cultural and historical experiences. Which makes the philosophical stance of the

researcher is social constructivism. A social constructivist believes that individuals seek understanding of the world in which they live and work. Individuals develop subjective meanings of the meanings of their experiences directed toward certain objects or things. These meanings are varied and multiple, leading the researcher to look for the complexity of views rather than narrowing meanings into a few categories or ideas (Creswell, 2009).The researcher relies on the participants views of the situation and emphasizes the significance of qualitative research in a sense of constructive knowledge. Hence, to understand and capture the various and multiple subjective meanings of the participants of this research that the researcher employed focus group discussion and in-depth key informant interviews. As per the findings depicts that the philosophical stance of the researcher quite relevant to come up with demanded findings.

3.3.2- Research Design/Approach

In this study the researcher come across from different kinds of literatures and decided that an instrumental case study is a suitable approach to explore, investigate and examine the current context of traditional social institutions for resolving conflicts. In which the researcher intended and investigated different cases in forms of institution followed by actual cases, event, activity or process and to come up and make deep investigation, as per the researcher plans to investigate different traditional conflict resolution mechanism, which makes the case study appropriate more appropriate one amongst the reaming qualitative approach. (Best & Kahn, 2005). Hence, as per the plan in the study proposal the researcher explores, investigated and examined different institutions, different conflicts and causes of those conflicts and means for resolving such cases as per the norms, believes, customs, rules and regulations of the community. Moreover, Creswell(2003) states that, case study lets that the investigator to explore a bounded system(a case) or multiple bounded systems (cases) through detailed, in –depth data collection

involving multiple sources of information (e.g., observations , interviews, audiovisual material, and documents and reports) and reports a case description and case-based themes All the reason being the unequivocal significance of interrelated cases which have been processed out through traditional resolution method employing qualitative case study, to this research. According to Stake (1995), there are three types of case studies (intrinsic, instrumental and collective). The intrinsic case study takes place to investigate, learn and/or know about a unique phenomenon whereas, an instrumental case study is the other types of qualitative case study approach which will undertakes to get a broader understanding of a certain issue or phenomenon and the third one is collective case study approach involves studying multiple cases simultaneously to generate a broader understanding of a particular issue.

For this particular study, an instrumental case study approach was used to explore the contributions made by the traditional social institutions for resolving conflict. Hence, with this specific approach the researcher tried to know more about in particular the role played by individual, group, event, or organization under each segment of the traditional social institution (Hancock, 2006).In the process of the study the researcher attempted to depict a complete picture of the current context of traditional social institutions for resolving conflict.The unit of analysis would be the traditional social institutions which are in use in and around the study area. Hence, the researcher learns that the method employed was very helpful to explore the current context of traditional social institutions in resolving conflicts in the study area.

The reason for using the qualitative case method is that the topic needs an in-depth investigation and critical view of the subject matter in its natural setting (Creswell, 1998). Therefore, this particular study focused on exploring the practice, perception, ideas and

perspectives of the *Qebena nation* with special reflections in resolving conflicts through their traditional social institutions.

3.4. Criteria for Selecting Participants

These particular study participants are *Qebena* communities those who resied in SNNPR of Qebena woreda. Specifically, elders from both sex those who are mostly participated in the conflict resolution process. Police officer, lawyers, the government official who works in the area also was the study participants. Since the researcher has been able to get to know some of the community members, the relationship with them was an asset to get resourceful participants those who have an understanding as well participation in the conflict resolution process. For this study, the researcher recruit the following respondents based on the criteria stated below.

- Experience of participation in the conflict resolution process
- A leadership ability notable among the community member
- Their willingness to participate in the interview and their ability to give consent

3.5. Sampling Techniques

As the study aims an in-depth understanding of the community practices, so that, a purposive sampling method would be appropriate to select the study participant. Because, the researcher was recruited the participant based on the characteristics he or she possesses considered producing valuable input to the study. Because in purposive sampling selection are made based on the prime skill, knowledge and experience of the participants in the process of resolving conflict. Moreover, as it relies on referrals from initial subjects to generate additional

subjects of research participants for inclusion in the sample who meet the requirement as well aswilling to be part of the research project.

The process was repeated until a satisfactory sample size is achieved (Ruane 2005). Given the fact that the participants are elder's participants are elders from both sexes those who have experience in mediation, reconciliation and who can perform rituals, they will be identifiedthrough well-informed respondents networks.

3.6. Data Collection Tool/Instrument

For this particular study the researcher used different data collection instruments: These include observation, interviews, and focus group discussion. According to the field experience of the researcher having multiple sources of data would enhance the quality and conformability of the collected data. Besides, it would be a source for triangulation concerning reliability of data. Hence, the applicability of some of these instruments is highlighted below.

3.6.1. Interview

Several important steps need to be considered while conducting an interview. The nature of the questions, questing techniques, listening, and the interviewer and interviewee interactions are crucial for obtaining a successful outcome. The data which would be collected during the interview would be used as evidence about people's perception and understanding. (Frances Ryan, 2009). Therefore, to get relevant data on past events and circumstances and on the current reality, the researcher had have conduct in-depth key informant interview with few knowledgeable individuals. Our interview had given for six Oget leaders elders, six persons who are the three kebeles leader(Fikado, Lencha,Zebimola), one police officer from Kebena Woreda police office, three youth from the three kebeles in the study area and two local

elders. Therefore for this study we have used 18 individuals to the interview for our data collection.

Focus Group Discussion

Focus group discussion is a qualitative data collection technique in which a selected group of people discusses on a given topic or issue in-depth, facilitated by a professional, external moderator and serves to solicit participants' attitudes, perceptions, knowledge, experiences, practices, and interaction with different people (Eeuwijk and Angehrn, 2017). For this particular study the researcher have had also conduct FGD to develop an understanding about why people think the way they do, members of the focus group can bring forward ideas and the interactions had shown group dynamics that had indicated to the real-life process of "sense making" ad acquiring understanding. Therefore, considering the advantage of conducting FGD different focus group discussions conducted with various categories of informants. Then we have made two focus group discussion which have 4 members to each of them total of 8 persons had been used for our FGD. The FGD members were Kebele leaders with four members and Oget elders who are the of Oget and Bobeni Geltita leaders with four members.

3.6.3. Observation

Another additional method the researcher used was observation. The combinations with other methods enables the researcher to facilitate and develop positive relationship among key informants and stakeholders whose contribution is vital for the study. Data gathered through observation is also valuable in determining whom to recruit as an informant for the study and how best to recruit them (Mack *etal*2005). Therefore, to get reliable data for the successful accomplishment of the study, observation was another major method of data gathering system to get valuable information. Because what peoples say and do may

sometimes contradict each other. Thus, direct observation will be the best solution. By using this method, the researcher has sobserved the place where conflict resolution processes were taking place. In addition we have observed various documents, places, cultural sites and centers. Our observation was to over look the context in which Bobeni Geltita traditional conflict resolution process taken in the study area. We have got tangible data of our study which was supported by document.

3.7. Data Analysis

Qualitative Data Analysis (QDA) is the range of processes and procedures whereby the researcher had provide explanations and/or interpretation or finding meaning of the people andsituations under study. To provide information to enlighten the reader about the subject under study. The process basis the qualitative data collected from the field with their interpretation, explanation and understanding of their world. (Anthony J. Onwuegbuzie, 2014) The idea of qualitative data analysis is to examine the meaningful and symbolic content of qualitative data. Usually, the process of qualitative data analysis involves two things which are writing and identifying themes.

In qualitative case research choosing purposively to interview a certain number of participants using an in-depth interview guide audio taping, listening transcribing, codifying themes and generalizing codifying steps would be used to analyze the collected data: (Valerie Tharp Byers, 2014). In this particular study qualitative instrumental case approach utilized to investigate and examine the contributions of traditional social institutions for resolving conflict. The data collected through interviews and focus group discussions using tape recording and observations was analyzed using different tasks.

The data collected from different sources were transcribed and translated after heard theaudio tapped for several times this was done to become familiarized with the data. After the translation was finalized coding was made with relation to the research questions then related

codes grouped so that they form themes or clusters, based on this the researcher turned the data in to meaningful conceptual statements which were more essential to build a fact that being studied

3.8. Quality Assurance/Trustworthiness

Many qualitative researchers agree that data trustworthiness, whether it is collected from direct observations, focus groups, or interviews, it needs to be evidenced by transferability,dependability, confirm ability and credibility (Lincoln &Guba, 1985). According to Suter(2012) transferability refers to evidence supporting findings to other contexts—across different participants, groups, situations, and so forth and dependability is the claim that similar findings would be obtained if the study were repeated where as confirm ability refers to objectivity (neutrality) and the control of researcher bias, and credibility refers to the believability of the findings and is enhanced by evidence such as confirming evaluation of conclusions by research participants, the convergence of multiple sources of evidence, control of unwanted influences, and theoretical fit. Hence, for this particular study to ensure the quality of data collected and the data's trustworthiness the researcher tried to cross-check the information collected from differentsources.

3.9. Ethical Consideration

All concerned bodies at all levels including the study participants were informed about the purpose and relevance of the study for ethical acceptance. Oral and written consent had obtained from the respondents before data collection. In response to protecting participants from any harm resulting from providing information the data keeps anonyms and confidential.

Anonymity refers to removing the participants name as a first step measure to protect respondent from any harm that might result because of the information they provided where as confidentiality refers to the protection of the data will be collected. (Chih Hoong Sin, 2005)

4. CHAPTER FOUR FINDING OF THE STUDY

This particular chapter of the study deals with the findings of the study obtained from the interview, focus group discussion and observations by the researcher. The researcher presents the findings of the study through themes, under each cluster. Profiles of the participants, description of the study area, social organization and marriage, members perceptions on conflict, causes of conflict, institutions and mechanism, roles of women's on resolutions process, merits and demerits traditional social institutions, the relationships between formal and traditional social institutions are discussed in this particular sections.

4.1. Participants Profile

The main aim of this particular study was to explore, investigate, and examine the current context of traditional conflict resolutions. To make this happened the researcher recruits key informants, focus group discussants and other research participants based on the prime experience they had with relation to the subject studied. The profiles of those who participated in the study are hereunder. The first line respondents of these particular studies are Key informants the researcher conducts a nice and unforgettable session with key informants on May 9 the discussion was very enjoyable and fruitful. The participants were 2 respected elders of the community and Oget member the elders are well known by the community member for serving the members in resolving conflicts for several years and both are respected and recognized by the members of the community as well the kebele officials for their unreserved and responsible support in settling peace by resolving conflicts in and around *Qebena woreda* On the other day may 8,2023 we also conducted the 2nd interview with the second key informant also known by their kind and loyal mechanisms of resolving conflict s both aged 72, and 65 respectively, born and raised in the Qebena nation locally

known as *Fikado,Lencha,and zabimolla kebeles.* Both participants are married and have 4 and 5 children and 2 and 1 grand children respectively. Both participants live live in the area for more than 40 years. Both used to participate in wavering activities for more than 30 years and currently serve as a facilitator and a chair person for *Ikub* and *Edir* institutions. And intervene and settle several conflicts in the followed time frame cases related to women are handled by their respective wives.

The other participants of the study were focus group participants the researcher with the help of the gatekeeper abele to manage 10 participants including the gatekeeper since he is the part of the community member and since he is participating in the resolution process. The participants aged 72. 70, 67, 66, 62, 57, 54, 55, 54, 52, all participainto in the area. Participants are engaged in different tasks such as, farming ,catel bearing. all participants are married and have 2 children in minimum and 6 children's in maximum of which 4 of them have grand children's.

The session was held on May 8,2023.On the other hand I also had a discussion with three respected *Qebena nations* women to see the role plays by women in resolving conflicts and was fruitful and added value for the study. The participants aged 58, 55, 50 respectively, live in the study area. Two of them in a home lady. The other research participants are officials of *Qebena woredas* administration one police office head.

4.2. Members Perceptions of Conflict

Under this section utmost effort has been employed to find, investigate and present the causes for conflict in a pleasant manner, the member's perception concerning to the nature and causes of conflict. In this regard, the researcher has tried to present the salient causes of conflict. To start with people's perception on conflict as per the informants of this particular study and the literature came across the researcher understands that the community member faces conflict caused by different factors and the members have no single conception about conflict but most of the informants argued that it's one of the inevitable phenomenon and its part of life.

As per the informants saying their day to day interaction people may turn down the interest of others which one way or another leads to a clash of interest in between such things could be a potential cause. The degree, frequency and intensity may escalate somehow different from time to time depending on the issue in a quarrel and the person involving in. This is may be due to the desire to control the limited resources surfaced which is under the disposal for all the community members and it may be the intention of some members to maximize their benefits over the expense of other through monopolization of systems or significant others.

On the other hand, conflicts could be caused by the violation of the norms and values of the society, which would result in the serious punishment of the society by their rule whom they call *Bobenii*, which, in turn, breeds instability among the society. To sum up the nature of the conflicts categorizes based on the consequences they result in. which is minor and major, minor one resulted from a simple conflict which does not bring serious damage on the members such as fail to debt payment, minor insult, intimidation, unintentional damage of property, which accounts small values and which could be resolved through negotiation with or without the involvement of the third party. On the contrary, the major one has higher value, resulting in serious types of conflict such as, adultery, incest, breach of contracts, theft

of property which has a higher value, intentional damaging of property, insulting someone else as adulterous and brought damage on the society.

4.3. Causes of Conflicts

Under this cluster, the researcher tried to present the findings related to the causes and the natures of conflict among the study area community as per the respondents and as per my analysis there are several manners that let everyone pass through a conflicting situation which caused by different factors. As per the informants, the *Qebena* people there is no notable word or idea concerning conflict most of them encircled their thoughts that the *Qebena* members believe that conflict is an inevitable phenomenon and its part of life. As per the respondents people's relationship may not last in peace because either of them will turn down the interest of others, which could lead to a clash of interest among individuals or groups or it may account as a potential cause for raising conflict among parties. Some of the causes would present briefly under the following section. According to the respondant most of the conflict being raise because of land border conflict,father son conflict,disagreement in daily communications may leads seriouse conflict in the study area.

4.3.1. Contract Bridge

Under this sub theme, the response of the key informants implies that one of the basic things that become causes for conflict is farm land border/boundary case conflicts.. The potential reasons could be different; such as, such agreements are not followed by written consent and performed without third party which leaves no room for a witness. Thus, due to so many reasons falling to meet the agreed terms will potentially causes conflicts between parties. The case below shows the conflict happened due to boundary conflict on farm land between two individuals initially then shift to the two persons clan they belongining. This particular scenario on contract bridge was presented by one of my key informants named *Haj Bushena* oneof the prominent figure in the area. The case is presented as follows.

Case one

The case has happened in 2011 E.C in one of *Qebena* Weroda the incident has happened between two Qebena community members Namely Mekiyu and Jamal respectively, the names of the persons are changed. The reason for their quarrel was a violation of Farm Land boarder conflict between the two individuals. The the offender was Mekiyu against Jamal. Mekiyu has plough the farm land of Jamal whose land is displayed near to him, he almost push about 4 meters of Jamals' farm, after a time Jamal seen and came to the farm field and tell to Mekiyu, “why did you plough my land? What do you want? “ asked Jamal to Mekiyu. Mekiyu replied that,”what do you mean, this is mine,I am not push yours, don’t attack me! Otherwise I will revenge you,” said and shouted Mekiyu, to Jamal. Then disagreement would be happened between them.

From this particular scenario we can understand that violation of agreement or contract bridge can be a potential source of disagreement which later on turned in to conflict. From the case we can see that failing to meet the agreed terms could result conflict in between individual and with the families of those individual. On the case as per the key informants stated that the process of lending and borrowing money would be a potential cause of conflict in the study. Since, peoples in the area have different mechanisms of helping one another.

People one way or another will help each other in different forms of which lending cash for someone you knew for two purposes one for helping the one in need and the second to get interest from resource s/he lending weather it is cash or other forms. On this specific case the informant states that people may getn to quarrels when they feel cheated or mistreated during and in the process of lending and/or borrowing resources. Besides, on finding a solution for such cases sometimes people get in to violent actions to secure their rights. In connection with such cases there is also a traditional institution in place to resolve such conflicts issues related to contract bridge or other issues.

The salient contributions of traditional social institutions are also depicts, the procedures, mechanisms are also presented. The solutions provided by the institutions so far effective and efficient. Generally, it shows that the institutions are still functioning very well and still yielded a positive and win win result for both parties and which accounts boldly for the district peace, stability and order in particular and the community in general.

4.3.2. Family Related Conflicts

As per my informants in these theme causes for conflict would be family-related conflicts. In *Qebena* community family is consists of parents and children including a father, sons, daughter, wives, grandfather and grandmother. Conflict within a family mainly caused by a conflict over the division of labor, property management, resource distributions. Such conflicts can be between parents and children, brothers and sisters, husbands and wives. Maltreatment from husband may be major causes of conflict between husband and wives.

Incompatible inheritance claims and use of resources can also be another major cause of conflict between family members. Conflict within a family also involves relationships between cousins, uncles and nephews. Mostly the settlement of family related causes of conflict will be made at family level, involving the spouses‟ parents and very close relatives from both sides. But there are some instances where a family related cause of conflict also goes to either in the formal system or in the indigenous conflict resolution mechanism.

On the other hand, the conflicts between brothers and sisters may arise due to inheritance of property up on the death of their fathers. According to the norms of the study area, as to the informants, it is the sons in the family who has the right of inheritance to their father's property or money. Distribution of properties takes place in to forms in heritance if the father dies and a young boy has the right to own the property of the father in the past times women's are not included in heritance but currently women's also has a right to get her share from the inheritance due to several intervention by state and other civil society organization. Hence, this particularly stated scenario on family related conflict was presented by one of my key informants named *Imam Hayatu* one of the respected elder in the area. The case is presented as follows.

Case Two

The case happened about six month ago. It happens in one of Fikadoo kebele of Qebena woreda. The case has happened between husband and wife. The case was accusing misuse of money. The couple's names Kedir and Fetiha the name changed. As usual Mr. Kedir gave the monthly earnings which are 6000 Etb to his wife Fetiha. A week later he needed some money and quested his wife but the response was not pleasant because Ms. Fetiha spends all the money on the domestic issues without letting know her husband. The husband asked why? Then the wife replied why did you ask me? I did what I did I do the usual things I spend it for the family for our kids why is the sudden quest where did these come from? The husband gets a little intense and says we buy all the necessary items as usual and that is enough. It's getting more intense then the youngest boy intervened but the father wont to stop and tries to use force in the process the boy slapped by the father while he tries to protect his mom then Mrs. Fetiha sees went out of home go to neighbors home in one of the respected elders of the Woreda

because the wife the elder is close to Mrs. Fetiha. Minutes later the neighborhood elder come and asks Mr. Kedir what is the matter? You are one of the respected couples I ever know what crosses to your mind? Then, Kedir calmed and explains what happens. Then, the elder calls of the nearby other elders to join them in Mr. Kedir house. Five minute later two of the elder reaches two Mr. Kedirs' home and join the neighbor's elders. Since, the resolution process requires in minimum three elders to covey and see cases happened in and around the area. After that the youngest boy took his siblings and went to neighbors' house until the elders settles the situations happened in the family. After that the "Qaye Baliki" elders assembly chairperson call up the women "Mrs. Fetiha" then after prayers and Duaa to their Allah they call it "Karichu/Maganuu" then start by questioning what is really happened to you guys ? You are one of the most decorated couples we know in our surroundings what cross to your mind? Kedir tells us what really happened? To be honest I really don't understand it is a new habit she didn't carefully spent the money it's getting high and high I kept silent because used to trust her judgment but it is way too much since the last couple of month. Then the elders points to Mrs. Fetiha and asks what was happened? Then Mrs. Fetiha says all he says are true but I didn't misuses the money it is due to the market inflation it is getting high and high in each of days the problem is he didn't know the current price otherwise I didn't do anything. Then the elders says Jonas you see you are wrong women are facing much of the family burden those of you who engaging in the paid job didn't know much the shoulder of the responsibility of the domestic work and the situation of the market so for the next time you should ask before you act you also Mrs. Fetiha , we understand that all you did was all for your family and your world for that you have our gratitude but all the things happened you should enlighten your husband. Then both couples understand their problems apologies the elders promised that such things will not

happen and kiss and forgive each other.

4.3.3. Property destruction

As per the participants of FGD, property destruction is one of conflict among the Qebena society. This usually happens due to several reasons for instance, it happens as a result of revenge over the enemy this could be the reaction of acts committed against the will of the person or the property of the person. The other thing would be as per the respondents be jealous could motivate the person to commit the destruction of property which will turn the relationship in to conflicts. Such kind of conflict is sometimes depicts in their home town in almost all of the districts.

4.3.7. Adultery

As per the study participants in interview and focus group discussion, adultery is the other cause of conflict in *Qebena*. As per the values and norms as well rules and regulation of the community having an affair with any married and/or engaged woman is considered as a shameful and a prohibited act which will cause bad things to the person and his family across his descendants. The respondents and discussants argued that such an act is in which the members are strongly against it. Not only considered as a violation of the customs and norms of the community it's also against the will of the holy father which they call it "Karichu." If an individual he/she commit such thing, but, he/she also needs to be subjected to ritual purification.

4.4. Institutions and their Mechanisms for Resolving Conflict

The other major theme of the finding is that of the institution and their mechanisms like the remaining people in Ethiopia, the *Qebena* peoples have their own traditional conflict

resolution institutions and mechanisms for conflict resolutions. The theme deals with the people's conception about wrong doing which they call it *"Besatuta"*

4.4.1. The Conception of Wrong among *Qebena*

Among community members, wrong is conceived as breaking the social values, rules and norms of the society, which they call it Besatuta. *Besetuta* can be considered as taboo or it can be considered as a curse. It exists nearly in all aspects of people's social life. Among n*Qebena's,* there are a several general social values, rules and norms that have to be obeyed and promoted. It is believed that a person who is breaking or acting against the taboo of the societyconsidered as a person who has to be cursed by society.

As per the informants, they believe that *Besuu* would bring bad luck to the individual aswell as on the entire community members. For instance, if someone commits serious offenses (possible to say wrong according to the locals' commencement): murder, robbery, adultery, incest or taboo and failed to confess in front of the (people's assembly), it is believed that their Allah (Qerichu/Magenu) would bring danger such as illness, drought, infertility, and poverty. As my key informants explained, *Besuu* can also occur with the minor breaking of the social norms such astelling lies, disrespecting the elderly, insult and the like.

It is supposed that once *Besuu* has been occurred and remained unresolved, it will cause failure, disaster and the like among the society. Even if it's a minor bridge on social values also brings misfortune among the community members. Therefore, for *Qebena* nations violating and standing against the norms and values of the societies considered or conceived as committing crime or wrong doing. In line with this, as our informants explained committing wrong would lead a person to become sinful that could pollute him/her or the community. Thus, would be purified through institution assembly so in this process confessing in front of the assembly and as per the norms and values of the community in

processing the purifications the role played by the institution assembly is highly significant. Like elsewhere in the world.

4.4.2. A *sacred* place for Conflict Resolution

The place named *Haqii Halla* ; considered as a sacred place by all member of the community. It's a well-known place by all members of the society. In the *Haqii Halaa* several activities were carried out including resolution process. Those who participate in conflict resolution process would come to this place in order to mediate the conflicting parties based onthe values, rules and norms of the community.

As per my key informants *Haqii Halaa* named after a "*sacred*" tree which the members gathers to discuss local matters and to celebrate local and and for resolving conflicting manners as per our key informants any conflict cases weather minor or serious issues can forward to the resolution assembly and the assembly will contact both parties to this place and address the conflicting issues by negotiating parties. Many of the informants' stress that in *Qebena* nations any trees cannot refer as *Halaa*. There is special tress referred as *Halaa*. Thus, for the members this "*sacred*" place is highly valued and respected considered as where justice is served. For instance, as per the informants the member's beliefs that lying or falsely testifying in front of *Halaa* will account potential measure in person as well his decedents across the generation. with this regard there is saying associated with " telling the truth not endanger you and your family across the generation but lying does*"* Therefore, violating or standing against this valued and respected norms and beliefs of the community is considered and/or conceived as committing a crime and/or doing wrong. Like other communities in Ethiopia, the Qebena community has its own traditional institution and mechanisms used for alleviating and/or resolving conflicts once for all and restore

peace, harmony and stability between the conflicting parties. Both the key informants and most of our focus group discussion participants explained the widely practiced institutions that used to settle conflict which arises between parties and groups of parties at place where called Haqii Halaa (reconciliation place), Ole Baliki(settlement through local leaders, *Kaye Baliki* (representation of the sub-community in wider reconciliation process), *Ili Dagna* (kinship settlement), Badi Baliki(inclusive elders settlement) finally Oget(the highest court of the institution).

The details of the commonly practiced institutions would be presented here under while discussing such institution the mechanisms employed by those institutions in line with researched mechanisms of scholars such as, Gulliver 1979, and Schellenberge 1996, like negotiation, mediation, arbitration and adjudication. Such issues would be discussed and analyzed under the following sections.

4.4.3 The Qebena Traditional Conflict Resolution Institution.

The Qebena traditional conflict resolution method is generally known as Bobeni Gelitita. It is the set of local cultural norms or codes regulating the communal social structure and interaction plays significant role in social and cultural life of the people of Qebena. Bobeni Geltita has four sub levels. These are :

1, Bobeni Geltita(Upper Level of Conflict Resolution Method)

1, Oget(Second level of Conflict Resolution Method)

3,Elidagna(third level of conflict resolution method)

4,Qeye Baliqi(Lower level of conflict resolution method)

4.4.3.1 Bobeni Geltita

The informant mentioned Bobeni Geltita is the upper ruling body of all the others. All serious cases like murder are resolved at this level. This traditional court has power to solve any case which could not be solved lower court. Bobeni Geltita consists of twelve elders judges and six councilors of representatives elected from clans of Qebena. Major consideration criteria for Bobeni Geltita leaders' election include the following: they must know the regulation of Bobeni Geltita thoroughly, they should know partially the rule of Sheriha, Islamic law, and they must be ethical and knowledgeable and respectable in the society. These 12 judges shall be elected by society. A Bobeni Geltita judges serves for five years. The leaders of Bobeni Geltita have high level authority every higher case shall be solved at Bobeni Geltita level. For example case like homicide, physical injury, development and government problems can be solved at this level. As our key informants while FGD one of the participant namely Imam Hayatu who is the vice leader of Oget said that, “if somebody kills someone else in Qebena society the case will be handled in two ways. The first is called madela that means full blood, a case of an individual that deliberately killed somebody. The second is yemadela madela an unintentional killing of somebody. These two cases are solved only at Bobeni Geltita level. As it was said earlier, madela is killing somebody cruelly and intentionally. Bobeni Geltita leaders look at this case seriously because this kinds of crimes could lead to ethnic conflict among society. Bobeni Geltita resettle this conflict in a peaceful way. Homicide case has its steps to be solved. If one party kills someone, old men go to victim's parents' home wearing scarf on their waist and beg a family and relatives as mediator. They beg saying let God rest the soul of the dead in the heaven and let him replace the dead by another son. Then the elders of Bobeni Ada take the case of blood. Next, they investigate the case wisely and solve it peacefully. At the end they bring peace between the victim and the family of the accused and the accuser.

4.4.3.2 Oget

As we get information from the members of Bobeni Geltita of Qebenas' as our key informant interview, Oget in Qebena language means meeting or conference. It is also considered as second level of judgment or conflict resolution method next to Bobeni Geltita. Members of the judge are 12 in number and elected directly by the people. They solve crime related case such as killing, physical injury, property damage, harmful traditional practice unnecessary expenditure of wedding, holy day ceremony and mourning. The meeting takes place once in a month to check and solve the aforementioned problems. The twelve judges are representative of 39 clans of Qebena. During their meeting, the judges present their work report and check how the members discharge their responsibility honestly. If a member of Oget is not competent to carry out his responsibility, he is replaced by other competent and responsible person.

4.4.3.3 Elidagna

According to informant, Elidagna is the third level of judgment or conflict resolution method among the Qebena nations. The representative are elected from the 39 clans of the Qebena. They carry out their meeting every month to observe and solve different affairs that prevail in each of the clans in the society. The major responsibility of Elidagna is to bring harmony and mutual understanding with in the society. If the individual in the clan has over debt, they solve it. All the clans have the tradition of helping each other during hardship, like property damage in which each clan member is obliged to cooperate during hardship by contributing money.

4.4.3.4 Qaye Baliqi

This is the fourth level of traditional conflict resolution methods that consists of elder men elected by the local community. If there are some family affairs in a village, Qaye Baliqi solves the problem. If the problem is difficult for them to solve, they transfer it to the third level of judgment, Elidagna. The case which is not solved at Elidagna level is transferred to second level judgment,Oget. Sometimes the case may be complicated for Oget, to be solved, at this time the case is passed to the upper power judgment, Bobeni Geltita.

4.4.3.5. Qebenas' women in conflict resolution

For many years, in many places, across the generation women are marginalized from the conflict resolution process their role and involvement undermined. It is also has truth here in Qebena also but, some selected cases and domestic cases are reconciled by women elders, women's role in conflict resolution. All domestic-related conflicts has a long-standing history as per the informants anything happens and anything at all related to domestic will refer to women elders "*Mentii dagna"* and with no question since the beginning until know women elders are handled cases very efficiently. More importantly some very intense and challenging public cases such as, incest taboo, adultery and even murders requires women's intervention.

The finding clearly shows that women are playing a significant role for generation towards serving justice and bringing peace and stability across get peace. Thus, when serious matters happen such as taboo cases, adultery or even murder would call up women's involvement. On the other hand, all forms of assembly will also be performed by women's following the women assembly. The rules and norms as well the procedures are the same as that of the men's assembly.

4.4.3.6. The relationship Between the Formal and Traditional Social Institutions

In this sub theme, the informants discuss the interplay of formal and traditional social institutions; both institutions shares objectives which is bringing peace and stability among nations in general and in the study area in particular. Thus, their collaboration and cooperation are very vital and both can benefit one another which are keeping safe and stable in their terms and condition. On the other hand, their relation amplifies by the state because the state declaring the traditional institution authority to reconcile disputes and conflicts in accordance with the constitution (FDRE_Constitution, 1995). In line with, the data obtained from other research participants namely Wana Sajin Abdilhay Imamu who is police officer and crime analysis focal person and the three kebeles' leader in the study area as well from key informants and FGD participants there are a relationship between a traditional social institution and formal institution. As per the informants one cannot last without the other institution both are working in collaboration for a long period. Because both have the means to handle conflicting issues. For instance, the formal one has its legal means such as, police forces from the federal government up to each district level to maintain order and the traditional institution has the experience and traditional authority to harmonize the relationship of the people and to strengthen social cohesion.

Even though, their level and scope contribution in the process and procedures might have slightly different. As per the informants depicts that the people's assembly locally known as *Oget* closely works with the formal institution. For instances, when ever cases reporting to elders locally known as *Baliki* the assembly will invite officials to oversees the mediating process and also if cases report to them they assembly quests the parties to bring the letter of approval from *Kebele* administration that you wish to settle the case through people's assembly.

The bilateral relationship not only granted the wish of the conflicting parties but also the assembly would report the process of the reconciliation process to the *Kebele* authorities in written and these might use for supporting issues for the prosecutor whenever they are in

court sessions. In the community any cases from formal institution if which it lacks concrete evidence would refer to people's assembly to investigate it following their values, rules and norms several cases were managed through people's assembly. In the end both institution objectives rely on securing peace and stability among their respective societies. It happens because both institutions advices are heard by the entire community and it abstains members from a criminal act. On the other hand, both institution cooperative and collaborative works amplified more when they handled issues such as, family disputes, (property distribution, and divorce and property inheritance).

As per the informants beforehand such issues are left for a traditional institution tohandle it if it's not going pleasantly us usual and/or declined by the parties the case would refer to the formal court until the study conducted period such issues are performed well and sound by the traditional institution. The other thing is that of both elders and police works hand in hand if any cases happened in and around the area the elders report to the police such cases have happened we are dealing in it and if they need to suspend someone or if they need to present someone in the people assembly police will accompany the respective personnel's. Besides, police will present while mediating because sometimes conflicting parties may get in to quarrel and insulting one another while arguing during the reconciliation process. Therefore, the above-stated issues imply that there is relationship between the formal system and traditional institution.

4.4.3.7. The Procedures Employed by the Institution

In this cluster, based on the data obtained from different sources interview, focus group discussion and review of secondary sources the researchers sees that traditional conflict resolution plays a vital roles towards resolving conflict in *Qebena society*. The member relies and trusts traditional social institutions and gave recognition. That implies that the institution

addresses the objectives that they intended for. With regard to the procedures employed each conflicting issue handled in tree yard locally known as *Haqi Halaa*, in own spaces back to their countryside, in Eder offices in either of the conflicting parties office in its convenient for both and if both parties agrees.

Following certain rules and procedures the session begins by taking respecting stage both parties take the write and the left seat the upfront side will serve the elders of people's assembly and other institution assembly. The session begun by the opening speech of the *Woma(Ogeti Gashanchu)* the leader of assembly and after explaining the reasoning of the gathering S/he invites each party to present their cases and other concerning persons like eye witnesses, neighbors, district police and other will also present their whenever the assembly need them to hear out. After examining both parties' narratives the assembly passes the proper decision about who is innocent and who is guilty based on the values, rules, norms and the world view of *Qebena* nation. This aims on bringing peace and stability among parties. Depending on the result damaged the guilty one is expected to compensate as per the sentence sentenced by the assembly. For instance, as per the informants, in *Qebena* cultures if the conflict takes man's life usually *OX* worsen estimated around 30,000 _60000ETB will present compensation for blood price after the compensation there will be a ceremony to break the conflicting line in between parties the ceremony will come to end by elders blessings.

4.5. Summery of the Findings

In this specific chapter the researcher explores the causes of conflict in the study area community. The study also identifies traditional social institution their mechanisms and procedures in reconciliations process. Besides, the researcher explores the pros and cons of traditional social institutions also see the interplay between formal and traditional social institutions. The chapter also covers the role of women in the traditional social institution,

reconciliation process. The study identifies several institutions for instance, Bobeni Geltita, Oget, Elidagna and Qaye Baliki are amongst the explored traditional social institutions of the Qebena nations. Alike with, the study explores different causes of conflicts such as, religious matter, family related issues, insult, adultery, abduction; contract bridges are amongst the explored causes of conflicts in the study area com

CHAPTER FIVE DISCUSSION OF THE FINDING

This chapter discusses the findings of the study with the reviewed literature. As discussed in the previous chapter the study explores the different types, causes and salient contributions of traditional social institutions for conflict resolutions in the study area as well in the community home town. This discussion part depicts how the *Qebena nation* perceived the contributions made by traditional social institutions for resolving conflict, the challenges of traditional social institutions of Bobeni Geltita at the study area, the resolution process so far and the working relationship between formal and traditional social institutions.

5.1. Members Perception of Conflict and Traditional Social Institutions, Bobeni Geltita

Findings of this study show that the *Qebena nations'* members have no single and ideal perceptions about conflict but they agree that conflict is one part of fact of life and its inevitable and within the human interpersonal relationship. On the other hand, traditional social institutions perceived by the members as its one of the important element for their existence and they perceived as a vital means for having peaceful, harmonize, stable and ordered society that keeps them for the generations basing the values, norms, beliefs, rules and regulations of the *Qebena nation.*

The exploration of this particular study depicts that the members perceived conflict and

traditional social institutions in such way due to the way of life and nurturing of the community members that pass through the generation were impacted the members to think belief and act as per the norms and customs of the members following the norms will prize the individual across the generations as well disobeying will result in punishment and the consequences that will affect
the individual across his descendants.

The findings of the study by Eticha & Gebreyohannes, (2004, 2019) supports the finding which is about how community members perceived conflict and the contribution made by the traditional social institutions by stating that the reconciliation process of conflict is administrated by indigenous institutions practiced for a long period time and still it functions and plays a vital role in restoring peace by focusing on the past and future relationships of conflicting parties. As mentioned in both studies the basics for the wider acceptance and perceived recognition by a wider members are the way of life and the nurturing process, the customs and norms, the rules and regulations accounts greatly. Similarly, the study conducted by (Awash 2015) supports the above idea, in his anthropological exploratory study on the indigenous resolutions process among Odya depicts that the very basics that guides the community to perceive conflict and indigenous institutions the way they see is because people think in the way they think is based on the world s/he views this takes place as a result of the culture or the way of life of the community. Hence, the findings of this study shows that order and stability pass through generations as a result of the traditional social institutions, one of the vital means of stability and order continuity across the generations, the best strategy to restore peace between parties. And the institutions so far yielded a win-win result. Again here, the structural functionalism theory is applied to explain the stated factors. It is also known as “organic analogy” the approach explained that the society is like the human body. To have a healthy manner, a human body needs to function every part of the body like that of the society to function fully it quests togetherness for that

to bridge institutions have a vital place for the existence, stability and order of a given community. (Kingsbury and Scanzoni 1993). Moreover, the human need theory explains that the human participants in conflict situations are struggling in their respective institutional environments at all social levels to satisfy their universal needs such as security, identity, recognition and development. Collier (2000) the finding of these particular studies also depicts those facts of life in the study area and the community member home town.

5.2. The Impacts of Traditional Social Institutions on Social life of the members

As per the findings of the study the impact of traditional social institutions in the social life of the members is quite significant. For instance, traditional social institutions play a fundamental role in bringing hidden things and serving justice in win-win manner as convincing as possible by both parties. So far in the study community traditional social institutions contribute notably in restoring peace and long-lasting stability within conflicting parties. In terms of finance and efficiency it's less costly and effective than court system or formal institutions.

Compared to the formal court system the process is also taken less time and trustworthy which let them own a special place in the member's heart. The findings of the study relates to other related research findings. For instance, the study conducted in Amhara regional state on the role of *shemegellegna* by *Gebreyohannse*, 2009). In his findings states the impact of traditional social institutions on member social life with the following narrations "A highly respected and considered by the society as fair and committed for those who are unfairly treated. However, if one fails to accept the decision passed by the institution, he/she will be cursed, out-casted and isolated from the community. His refusal to the law of the people (the Shimgelena) will be made public so that each of the community members know and isolate

him from any of the social interaction and relationship. In the end, within a short period the names of the person/ offender/, his mistakes and the decision passed by the *Shimagiles* on him and his disrespect to the decision will be dispersed in the community. . So we can say that traditional social institutions have their positive impact on member's human life in restoring the former peace moment truly. The reconciliations processes also have an optimistic perception by the greater good because it consumes less time compared to the formal one, it's less costly or cost effective and it makes it very pleasant and acceptable by the *Qebena* members.

On the other hand, it is quite clear that everything has its pros and cons one way or another as per the findings of the study the sanctions are not limited to the person who commits wrong things/unacceptable things one way or another it will affect his/her family members as well. Descendents of two to three generations, even though, the advantages are much more because it keeps the community members across the generations with peace, stability and order.

of highly recognizable traditional conflict resolution process; as a result different social institutions are formed and served the community towards sustaining peace and security. The process of resolving takes place through calls via messengers and the overall process nit identical but shows relatedness. The same is true with Yemanebirhan, indigenous social institutions are the most accepted and valued institutions among *Odya* community. Since their existence traditional social institutions become a base for their stability, security, and harmony. Since the time of the institutions existence until and for next generations traditional social institutions become the reason for their stable and peaceful way of life of the community.

5.3 The Traditional Conflict Resolution Process In The Case of Bobeni Geltita Of Qebena

The reconciliations, traditional social institutions deal with different kinds of conflict that arise from a several causes of conflict that discussed in the previous chapters. In the study area community there are several traditional conflict process so far resolves a various number of cases that contribute for traditional social institutions get the highest recognition and respect by the members of the community. As a result the institutions formed as a means for finding solutions for every problem that arises in and around the study area. Thereforeresolutions institutions. The institutions examine every incidence based on nature, degree, frequency and intensity of the conflicts. The cases handled in tree yard named "*Hakii Halaa*", in wide open spaces; in Ekub and Edir offices and any other convenient spaces the reconciliation process takes place. The party's calls parties through messengers then, in the appointment days there will be a gathering in one of the places stated in the indicated reconciliations spaces. The places are respected by every member of the community members. The overall seasons begins when the leader of the elders made an opening speech by stating why the gathering calls up. Then, when the session starts each party will present

his scenario why things happen and how. Then based on the norms, beliefs, customs, rule and regulations of the *Qebena nations* the elders pass decisions on conflicting parties which aims to bring peace, happiness and unity in between the conflicting parties compensations the other process of conflict through traditional social institutions. As per the findings of this particular study after the decisions made by elders for those who follows their decision will be compensations decision depending on the resulted damage as per the customs and traditions of the community and there will be sanction that will reward the victims. This idea has supported by different findings for instance, (*Yemanebirhan*, and *Gebreyohnnse* 2015, 2019) for instance, *Gebreyohannse* in his findings reveled that *Shemgellena* (elderly) is one

5.4. The Working Relationship of Traditional and Formal Institutions

The findings of this particular study show that there are strong relationships between traditional and formal institutions. Both institutions work towards bringing peace and stability. Thus, their alliance and mutual aid are very vital and each of them can benefit one another which are keeping safe and stable the people they govern in their terms and condition. As per the yielded findings of this particular study the formal institutions had legal means such as, police forces aiming to maintain order and the traditional institution has the traditional authority to harmonize the relationship of the people and to strengthen social in the end, both institutions objectives rely on securing peace and stability within their respective societies. Study finding supports the interplay findings of the formal and informal institutions.

For instance, a study by (Yemanebirhan (2016) on the indigenous institutions as a means for conflict resolutions states in his study that Indigenous institutions of conflict resolution and the formal court system are sources of peace and stability in the study area. Therefore, it is

clear that their collaboration is inevitable. There are certain areas that these institutions work together as far as peace and conflict resolution are concerned. Those collaborative works are made for the mutual benefits of the institutions on one hand and to keep the societies peace and stability on the other.

Chapter Six: Conclusion and Recommendation

6.1. Conclusion

This study was designed to explore the contribution made by traditional social institutions for conflict resolutions. The researcher used a qualitative study approach followed by an instrumental case study. Interview, focus group discussion and observation was used to collect first-hand data. Two key informants 10 focus group discussion participants and three other research participants are participated. Conflict is a natural and inevitable phenomenon that happens in every part of human life across the world in general and in *Qebena nation* in particular. As it discussed in the previous chapter the *Qebena nations* had experience different types of conflict between individuals and groups across the community. Each conflict has its resolving means for issues in the community. Each institution, such as, Oget, I l i D a g n a , and Kaye Baliki gave due attention to maintaining peace, stability and order within the community members. One way or another conflict will resolve and restore the peaceful manner through the unreserved efforts of the above-listed institutions which implies that in the long run the *Qebena nation* developed their traditional social institution which are respected and recognized by all members and which serves for a long period until know and will continue as a base for bringing meaningful trust and restore the relationship. As per the data obtained from different sources conflicts are caused by different factors as it stated in the previous chapters are contract bridge, religious matter, family related issues, abduction, adultery, alcoholism and violation of social values, rules, regulation and norms, are amongst the causes of conflict among the *Qebena nations*.

Several institutions are taking part in the process of reconciliation and restoring peace between parties. Institutions like *Oget*, *Illi Dagna*, Kaye Baliki play a remarkable role in the reconciliation process. The procedures and the mechanisms employed with the combination of truth and forgiveness, peace and justice through tolerance and compassion focusing on the past and the future relationship of the conflicting parties. Such approaches results lasting peace between conflicting parties and also the previous chapter deals with the association and relationships between traditional and the formal one and the researcher sees that there are positive relationships in between the formal and the traditional institution. Also the chapter sees the pros and cons of the traditional social institution so far. As it indicates in the research the traditional social institutions have cultural grounds which have huge potential to maintain social harmony in the community because they grounded in to the community traditions, custom, values, moral and more importantly the worldview of the community members. So far, for the generation, traditional social institutions work towards having a peaceful, stabled, harmonized and ordered in the society. To sum up Bobeni Geltita institution of Qebena people played a pivotal role to maintain peace and security in the study area. Therefore, Bobeni Geltita in Qebena people is widely exist and respected in the society. The institution has different levels, such as Oget, Ellidagna, Keye Baliki. Thus, at this time Woreda courts encourage Bobeni Geltita traditional conflict resolution institutions to promote peace and to solve conflict at the grass root level.

6.2. Recommendation

Based on the above study finding the researcher would like to recommended the following over views.

- . To maintain the sustainability of Bobeni Geltita traditional conflict resolution method of Qebena the system should be introduced in education curriculum, so

as to educate generation.

- Youth should be encouraged and trained to practice the system.
- The local government should preserve Bobeni Geltita traditional conflict resolution institution and give attention and support for other researchers who want to study on Bobeni Geltita institution.
- Lowland government should provide continuousness training programs for elders on conflict resolution methods.

- The customary laws of Bobeni Geltita traditional conflict resolution method should be codified that are orally memorized and maintained. Unless these customary laws are codified, it is liable to be misinterpreted or misused due to lack of proper knowledge and documented code.

- Bobeni Geltita traditional conflict resolution institution has played a great role in solving conflict in Qebena nation like modern institutions. Therefore, responsible bodies such as government organizations, universities such as Wolkite university, the researchers etc, should play a significant role to empower and preserve Bobeni Geltita traditional conflict resolution institution.

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Appendix

Consent Form

Dear Participants of the study

Our name 1, Heiredin,2, Lemii, Firadiss. We are a graduate student of Wolkite University, School of Sociology As a partial fulfillment of the study, conducting a thesis project is expected. To this end, we about to work a thesis project entitled "To assess The Role of Traditional Conflict Resolution Institutions: Case *of Qebena nations* with Exclusive Reflection Qebena Woreda. In this regard, your participation is very vital for the successful complementation of this project. For that you have been selected to participate in the study because of your valuable knowledge and skill on conflict resolution. The Participation is completely voluntary, and you can choose not to take part or you can quit anytime of the interview if you feel so. And you should know that all the information you will provide will be kept confidential, also your name will not be mentioned in the report. Hence, If you confirm your willingness to participate in the interview/FGD, we will be interested to audio-record our discussion in order to grasp the details of the valuable information you will provide on the subject of my study. However, recording will be depending on your willingness. Otherwise, the researcher will take notes as much as possible. So now, can you confirm your willingness of participation in the interview/FGD?

Thank you very much for your willingness!

Instrument one: Guideline for Observation.

The purpose of this checklist is to observe the overall physical setting of the *Qebena Woreda of Fikado,Zebimola,and Lencha kebeles* Community, the activities and interactions of the conflicting parties as well the traditional social institution assembly body, the practice and lessons of traditional resolution process so far, and to see if there is a mechanism in place to evaluate the resolution process so far.

Back ground information:

Sub-city: Woreda: Date: Observation times in days: 1,2,3,4,

Physical setting

- The image of the physical environment of the conflict resolution setting
- The overall appearance of the Qebena woreda of the three kebeles Community

Activities and Interaction

- Types of activities performed by conflicting parties and the institution assembly for the purpose of resolving conflict.
- The activities performed by the community members with regard to conflict resolution
- The interaction of overall the community members.

Method

- What are the common method employed during the conflict resolution process
- The relationship and importance of the method employed for conflict resolution

4- Practice

- The Conflict Resolution process so far

5- Evaluation

- The system in place to evaluate the progress and the limitation so far

* Note: Any observed facts with regard to the role of traditional social institution will be recordby field note.

Instrument Two: Interview Guide for Key Informants

The Purpose of these guiding questions is to gather information regarding the perceptions of the community members with relation to the nature and causes of conflict and the role of traditional social institution in the process of resolving conflict among the Qebena nations. And to see the current context how look like.

Background information:

Coded Name....., Age .., Sex ..,Year of Residing ---------- year of participation ----------

1-How do you understand conflict?

2-What are the major causes of conflict that exist in the study area?

3-Is there a specific place that designated for conflict resolution process? Could you describe it Please if there is? How do people perceive the setting? Is there a symbolic or ritual meaning attached?

4-What are the types of conflict resolved by traditional social institution?

5-What are the procedures used in resolving conflicts in your locality?

6-What are the selection criteria's for the assembly of conflict resolving team?

7-Is there a collaborative work between the traditional conflict resolution and formal court system?

* Note: for each question probing words like why, how etc. will be used to get detailed information

Instrument Three: Focus Group Discussion Guide

The Purpose of this Guiding questions is to gather information in order develop an understanding about why people think the way they do, members of the focus group can bring forward ideas and furthermore the interactions will show group dynamics that will indicate to thereal life process of "sense making" and acquiring understanding.

Date Time Place of Meeting

How many of you lived more than and below 20 years in the study area?

Has anyone from this group ever participated in any conflict resolution process? 3- What do you all think about the importance of traditional social institution?
Who from this group has benefited personally from a traditional conflict resolution process? How?
Could you tell me about the traditional ways of helping each other?

Note: for each question probing words like why, how etc. will be used to get detailed information.

Instrument Four: Interview Guide for other Research Participants

Purpose: To determine the consideration of traditional social institution for conflict resolution by the legal systems officials, judges, lawyers, police officers, administrators etc.
Background information:

Name: Position:

Educational Qualification

Organization:

1-Could you tell me your role in your organization?

2-How your organization does perceive the contribution of traditional social Institutions?

3-Have you witnessed the role played by traditional social institutions for resolving conflict?

4-Is there a link between traditional social institutions and legal/court system? If yes? How?

5-Does the role of traditional social institution recognized by your organization?

6-How far does your organization go to maintain and strengthen the existing traditional social institutions?

7-In what way could traditional social institution get recognition towards Conflict resolution?

8-Is there any means in your institution to consider the role of traditional social institution for conflict resolution?

9. Do you think traditional social institutions are recognized by the state or legal system?" if not what is the reason?

10-What would be your suggestion/recommendation to maintain the role of traditional social institutions forresolving conflict so as to use it for

maintaining peace and stability?

* Note: for each question probing words like why, how etc. will be used to get detailed information.

Instrument Five: Guide for Document Review

Purpose: To determine the consideration given for traditional social institution, to understand the links between the traditional conflict resolution mechanisms and the legal court systems its contribution for legal or court systems and its importance for stability and peace building.

Thank You!