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COLLEGE OF SOCIAL SCIENCE AND HUMANITIES DEPARTMENT OF GOVERNACE AND DEVELOPMENTAL STUDIES.

MA Thesis on

The Role of Traditional Conflict Resolution Mechanism to ensure peace making and stability. The Case of Wash Zigba Sera, Enor Ener Woreda in Gurage Zone.

A THESIS SUBMITTED TO THE DEPARTMENT OF GOVERNACE AND DEVELOPMENTAL STUDIES IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE MASTER OF ARTS DEGREE IN POLITICAL SCIENCE.

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This is to certify that the thesis research prepared by Berhanu Girma, **The role of traditional conflict resolution mechanism to ensure peace making and stability. The Case of Wash Zigba Sera, Enor Ener Woreda in Gurage Zone**. And SUBMITTED TO THE DEPARTMENT OF GOVERNACE AND DEVELOPMENTAL STUDIES IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE MASTER OF ARTS DEGREE IN POLITICAL SCIENCE**.**

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This Thesis has been submitted for examination with my approval as University College supervisor,

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Acronyms

AMCRM……Alternative method of conflict resolution mechanisms

CSA……. Central Stastical Agency

JFA----------Justice for All

MoCB---------- Ministry of Capacity Building

SNNRPS---------- Southern Nations Nationalities and Peoples Regional State.

TCRM……...Traditional conflict resolution mechanisms.

UNDP……. United Nation Development Programme

Glossary

bet	‘clan’.
dan	‘ judge’.
forfort	‘green leaf’.
jank’it dan	‘judge of adultery’.
joka	‘high court’.
jket dan	‘judge of protectors of dependents.
j k’it’a dan	‘judge of equity’.
jeir dan	‘judge of land or land distributer.’
jeznga sß	‘persons who have taken Gurda/make promise’.
k’aja	‘small village’.
k’it’a	‘traditional law’.
ngo	council of meeting’.
Shimglina	This literally means elderliness, denotes dispute solution by elderly persons.
traditional	Originating or occurring naturally in a particular place, native.
Wash Zigba	‘a setting where Enor Ener’s community traditional dispute resolution practice is taken place’.
Woreda	‘It is an administrative division managed by a local government, equivalent to a district’.
yesera dan	‘people who monitor and scrutinize judgment’.
zar	‘witness’.

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Abstract

Conflict is inevitable. Different societies handle it in various traditional and modern ways. Gurage people in general and Enor Ener Gurage in particular have their own traditional law that maintain peace and prevent conflict. Thus the aim of this study is the role of Wash Zigba Sera, a traditional conflict resolution mechanism in peace making and stability in Enor Ener Woreda. The study also investigates the causes of conflict among Enor Ener Woreda. To achieve the above objectives qualitative study appoarch and Descriptive design is used. Primary data were collected from different informants in Enor Ener Woreda by employing such qualitative data collection techniques as an interview, focus group discussions and observation. A total number of 34 informants and discussants were participated in the study. The finding of this research reveals that the traditional conflict resolution mechanism is one of conflict resolving instrument in the study area. Accordingly, the causes of conflict among Enor Ener Woreda can broadly be classified into social and economic domains. Social instability and quarrel are among the causes of the conflict that result life losses. Conflicts of all type mostly resolved through traditional ways. The cases are traditionally adjudicated by elders in accordance with the traditional law called Kitcha/Sera. The elder's council takes place under Zigba/yellow wood/ tree /Wash. As the homicide conflict case resolved through the customary way, the process can be seen in three phases. The first phase is Hetrat/cease fire where the conflicting parties are protected from further destruction. In the second stage litigation takes place among the disputant parties then verdict shall be given as to the type of murder (intentional or unintentional). Then, the reconciliation process takes place and a befitting compensation corresponding to the type of murder shall be given to the victim family's .They make different ritual performances in order to clean from the crime. With heart full forgiveness both parties will avoid revenge and can live ahead peacefully. Having performed the ritual ceremony, parties can socialize each other.

Key words: conflict, conflict resolution, traditional, TCRM

CHAPTRE ONE

1. INTRODUCTION

1.1. Back ground of the study

According to NURC (2008) conflict means an inverse relationship or a disagreement between two or more Persons, between groups, regions or even nation originating from different insights and interests. Conflict is not a new social phenomenon in the history of human being. Conflict always exists as long as human beings live together and it is an unpreventable human practice. According to Imobighe (2003) conflict can be defined as a condition of disagreement in an interaction process and usually occurs because of clash of interest between the parties involved. Clash of interest could occur because either they are pursuing their incompatible goals to pursue their chosen goal. Conflict is expressed as the struggle between at least two independent parties who perceive incompatible goals, scarce resource, interference from others to achieve their goals and the interest between the two parties (Gal Tung, 2001:8). Conflict is a social situation at the minimum of the two actors or parties make a great effort to obtain a set of scarce resource at the same time (Wallenstein, 2007:15).

According to Sanson and Di (2007) conflict resolution is a set of strategies which can be used to satisfy human needs of security, identity, self-determination and quality of life for all people who are engaged in a conflict. In similar context Dereje (2010) explains conflict resolution as the suppression of conflict that has already broken out in the form of searching for solution that would reduce the levels of violence and prevent its intensification either through formally or using traditional conflict resolution mechanism.

Traditional conflict resolution mechanism is praised by its effort to bring the collective social peace, social stability and social harmony in a given community. They do not simply focus on the intended as the punishment measure nor they merely settle the conflict rather a great effort to bring about sustain peace and stability among the disputants there by the prevalence of the enmity and hated within as well completely (Tsegaye,2009:48). Traditional conflict resolution processes are parts of the well time proven social system geared the reconciliation of maintenance and the improvement of social relationships. The method of process and the regulations are deeply rooted

in the customs and the traditional people of Africa and utility of the process lie in the fact that they strive to restore a balance to settle the conflict and eliminate the disputes (Chaudire, 1991:1).

Traditional conflict resolution mechanism is a social capital defined as a capability of a social norms and customs the members of group together by effectively setting and facilitating the collective action for mutual beneficial ends (Chaudire, 1991:7). Traditional conflict resolution mechanisms are less complex to time saving and give the chance for conflicting parties to actively express their ideas freely (Wan goes, 2010:13). Unlike the modern conflict resolution mechanisms, they focus on reconciling feuding families rather than punishing them (Ibid).

world perspectives on indigenous or traditional conflict resolution indigenous approaches to conflict resolution vary considerably from society to society, from region to region, from community to 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. To date, indigenous approaches to conflict resolution have not been adequately addressed by scholarly research and political practice. For the most part, they are widely ignored although empirical evidence from relatively successful cases of conflict resolution demonstrate their practical relevance (Boege, 2006).

Throughout history, societies across the world have used different forms of indigenous conflict resolution mechanisms specific to their cultural contexts. For instance, at least more than 80% of all disputes in Afghanistan are resolved through indigenous dispute resolution mechanisms, principally by community councils called shuras or jirgas (Sinha, 2011). The jirga, its norms, techniques and processes define the indigenous 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 more fair, 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 people who have socially eminent status and authority granted by customs. The authors also found that since courts are overloaded with cases, inaccessible and affordable for the poor and marginalized people, indigenous conflict resolution mechanisms are preferred than courts.

African perspectives on indigenous or traditional conflict resolution socio-cultural norms and values embedded in indigenous institutions have remained an integral part of every organized society in Africa. Apart from being the powerful human tool for survival, as described by Thomas Hobbes, they bring order which in turn makes the society devoid of any state of lawlessness (Olusola & Aisha, 2013). 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).

Osei-Hwedie and Rankopo (2012) in their study has confirmed the importance of cultural processes, institutions, and values in conflict resolution and peace building among the Akans of Ghana and the Tswana of Botswana. It is evident that most individuals, families and communities still prefer indigenous conflict resolution processes in the two countries because they are based on cultural concepts, values, and procedures that are understood and accepted. Similarly, other authors such as [Kariuki, 2015; Midodzi & Jaha, 2011; Bukari, 2013; Emanuel & Ndimbwa, 2013; Ladan, 2013; Theresa & Oluwafemi, 2014] also studied indigenous conflict resolution mechanisms of various communities in Africa and noted their roles in conflict resolution. Malan (n.d) also pointed that indigenous methods have definitely values, approaches and practices embodied in them that deserve to be maintained. However, he stated that there are also criticisable aspects, such as old-fashioned ideology [e.g. gender inequity] or methodology [e.g. pressurizing mediation]. Another study established that the continuing role and influence of traditional leadership in modern African is hard to miss. Nonetheless, there is no clear-cut formula regarding the interactions between the state and traditional institutions (Ladan, 2013).

In Ethiopia based on traditional laws, different ethnic groups have developed their own conflict resolution mechanisms. These community-based social institutions or self-support systems have been playing a greater role in conflict resolutions, communities' well-being, stability and security. In addition, they are very useful for conflict management mechanisms as they allow communities to handle their problems in their own way. The traditional mechanisms that govern the overall social interaction vary among the ethnic groups. For instance, shimgilina literally means 'arbitration or reconciliation by elders' is one of the most used conflict resolution mechanisms. It is widely used in many parts of the country, although the term has different names among different ethnic groups. For instance, among Gumuz[gumu]ethnic group it is called Mangima (Sisay, 2007). The other traditional institution is Gada -System of the Oromo people. It is the complex political and social system that affects the whole life of Oromo people. One of the Gada institutions that could be mentioned as conflict resolution mechanisms are traditional judges adjudicates cases under a big tree. Madaa is the traditional legal system for the Afar, which effectively handles all economic, social and political issues at the local level. (Kelemework, 2011).

jədoka is one of the most important indigenous and traditional institutions of the Gurage people. jədoka's task is to provide a traditional system of conflict prevention and resolution and ensure social stability and maintenance of good social relations among the people. The Gurage customary law, known as k'it'a, provides legal frame of the jədoka. The k'it'a, is a customary legal system that governs all aspects of human relations among the Gurage people (Getnet, 2009). In different localities of 'sebat bet' Gurage community varieties of traditional conflict resolution mechanisms are employed by the society under the umbrella of the k'it'a. In Enor Ener Woreda a particular traditional conflict resolution system, Wash Zigba Sera, serves the community as an apparatus to resolve various conflicts. Therefore, the aim of this study is the role of the traditional conflict resolution mechanism to ensure peace making and stability in the Case of Wash Zigba Sera, Enor Ener woreda of Gurage Zone.

1.2. Statement of the Problem

There are many traditional conflict resolution mechanisms which can resolve the conflict constructively, as conflict is a universal problem over the countries of the world (David, 2004:11). The types of these traditional conflict resolution mechanisms are subjective to cultural diversity of Communities.

Conflict is predictable. It can arise at any level of human interaction. It is a normal part of human life. The types and causes of conflicts vary from one society to another. The conflicting parties may be individuals, families, communities, clans, lineages. But human society's mechanism to resolve conflicts is different. Various mechanisms are employed throughout the world to heal broach of peace. These mechanisms range from traditional procedures to formal judicial system.

Africa, as a home of many communally built societal establishments, has a number of indigenous conflict resolution mechanisms which helps its people to manage and resolve conflicts ranging from inter personal to inter-ethnic ones. For example, as it is mentioned in the works of Malan (2005), the Rwandan *Gacaca* court, *Kacokemadit* meetings in northern Uganda and the *Ajaweed* Council are known in their provision of speedy solution to genocidal criminals and healing of traumas.

As part of Africa, Ethiopia has also developed its own means to address conflict. Ethiopia is believed to be the country of more than eighty ethnic groups, who have their own languages, and cultures. These diverse ethnic groups have developed their own distinctive political, administrative, economic, social and judicial systems. These diverse groups had been living in cooperation and conflict for a long period of time. They have also developed and employed their own mechanisms to solve different conflicts that arise due to divergence of interest and other factors (Assefa, 2001).

The different scholarly works in the Southern Nations Nationalities and people's region also showed that each of the region's ethno-linguistic group employed its own methods of conflict resolution mechanism. For instance, Yewondwossen (2006) explains the Ye Joka indigenous

conflict resolution mechanisms among the Gurage people. Sileshi Abate examines the nature of Sekacho conflict resolution mechanism in Bench Maji Zone. Besides, Temesgen Minwagaw discusses mechanisms of conflict resolution in Doko- Gamo ethnic group in Gamo Gofa Zone (Gebre, et al, 2011). Added to that, Ambaye (2008) describes the traditional conflict resolution mechanism of the Sidama people. Furthermore, Melese Mada (2008) explains about the role of elders in resolving conflicts among the people of Wolayta.

Traditional conflict resolutions are serving to prevent and settle conflicts within and among different clans and tribes of Gurage society. Even if the systems structure and functions are almost similar, their names are different in different Gurage society. The customary law of Sebat Bet is the jədoka k'it'a, Kistane's and Wolene's is jgordna sera, Mesqan's jfragze sera, Dobbi's jgogot senono sera, Enor Ener's wash zigba sera and the like. In this study the author assesses the role of the traditional conflict resolution mechanism of Enor Ener woreda, which is referred as Wash Zigba Sera, in relation to its contribution to ensure peace and stability among members of the community.

Previous researches that are conducted in Gurage community regarding customary conflict resolution mechanism consistently tried to assess the cause and effect of the conflict and to assess the challenge and practice of conflict resolution mechanisms in the general framework of the jədoka k'it'a. The researchers more focused or concerned on the cause and the effect of the conflict. Yewondwosen (1998 E.C.:3) and Wondwosen Tilahun (2015 G.C, entitled: Documentation and Description of Traditional Conflict Resolution of Sebat Bet Gurage: The Case of Cheha Gurage) in their study also tried to find out factors for the endangerment of Gurage cultural values and traditional performances.

However, the findings of these studies do not give any information about conflicts and conflict resolution mechanism of the wash zigba sera based on the worldview of the local people. The local people have their own traditional conflict resolution mechanisms based on their own traditions, customs and worldview, which are not studied yet. There is no also any previous study conducted on Enor Ener woreda that assess detail roles of the traditional conflict resolution mechanisms, or address adequately the role of this traditional conflict resolution mechanism in ensuring peace & stability in the local community. Those researchers did not assess detail roles of the traditional conflict resolution mechanisms, as well as those researchers did not fulfill to recognize the role of

this traditional conflict resolution mechanism. But the problem still continued due to this fact that in my study areas inclined or be willing to investigated the role of traditional conflict resolution mechanisms, the gap of the previous researchers and fill the gap of the knowledge in order to encourage the awareness of the societies in the study area. Therefore, this research was mainly be aimed at filling this gap.

1.3. Objective of the study

1.3.1. General objective

The general objective of the study is to the role of Wash Zigba Sera, a traditional conflict resolution mechanism in peace making and stability of Enor Ener Woreda.

1.3.2. Specific Objective

- ✓ To assess the extent of which traditional conflict resolution mechanism is used in Wash Zigba Sera.
- ✓ To identify the setting of Wash Zigba Sera and the main actors that involve in the Wash Zigba Sera.
- ✓ To examine the contribution of Enor Ener Wash Zigba Sera in peace making and stability among the community.
- ✓ To state the challenges of hindering traditional conflict resolution mechanisms and institution in Wash Zigba Sera.

1.4. Research Questions

- ✓ In what extent traditional conflict resolution mechanism is used in Wash Zigba Sera?
- ✓ What is the setting of Wash Zigba Sera and main participants in traditional conflict resolution mechanisms?
- ✓ What is the contribution of Enor Ener Wash Zigba Sera in peace making and stability among the community?
- ✓ What is the challenge of hindering traditional conflict resolution mechanisms and institution in Wash Zigba Sera?

1.5. Significance of the study

This study is very important to provide a detailed account about the role of Wash Zigba Sera as major traditional conflict resolution mechanisms in Enor Ener Woreda. It serves as the source of information for other researcher who wants to investigate the case further and also serves as a

valuable input for any researcher who seeks to investigate resembling topics in other area of the country.

Moreover, the finding of the study was used by concerned bodies and stakeholders as an input to settle the dispute. It was also be used as a reference material for ‘’PSIR’’ students as well as other department students to know about the traditional conflict resolution mechanisms in general and their role in ensuring peace and stability in particular.

1.6. Scope of the study

Geographically the study is delimited to *Enor Ener woreda in Gurage Zone* and conceptually it focuses on the traditional conflict resolution mechanisms to ensure peace making and stability. The researcher selected Wash Zigba Sera as traditional conflict resolution mechanism of Enor Ener Woreda and investigates its role in ensuring peace and stability among the community. Moreover, the features, dynamics and the extent of interplay across traditional conflict resolution mechanisms is addressed.

1.7. Limitation of the study

In addition to financial and time limitations, the study is constrained by the following limitations: absence of prior study to be used as a springboard, specifically on Enor Ener woreda; and although the researcher has easy access to relevant information as an inhabitant of the area, owing to the controversial nature of the topic there was a limitation to get information particularly from some authorities. However, utmost effort was making to minimize the negative impact of such constraints on the result of the study.

1.8. Ethical Consideration

It is obvious that ethical consideration is as essential as other aspects in the process of conducting a research for it significantly affect the success of the study. In this regard, a researcher needs to consider ethical standards of the host community on which the research was conducted. Therefore, the researcher considered the social and cultural norms of the host community on whom the research was carried out.

First the ethical approval and clearance was obtained from wolkite University, department of governance and developmental studies. The *Woreda* governing bodies or other concerned bodies was contacted and permission was obtained from them. The objective and purpose of the research

was clearly communicated to participants and also let them know to withdraw if they get discomfort in the process of their participation.

While writing the report, the researcher was refrained from using unnecessary terminologies that make disappoint the participants of the study and the researcher tried to avoid personal biases. Confidentiality and anonymity were ensured and therefore it was impossible to know who said what. The interest of participants was giving due place in the process and nothing was made that harm the participants physically, socially, psychologically. The relationship between the researcher and the participants was based on mutual trust and they were not being misused and all the ethical concerns were respected appropriately throughout the process of the study.

1.9. Organization of the Thesis

The research is organized in such a way that it contains five chapters. The first chapter provides background information and sates the agenda of the research. The chapter explicated in detail how the research was conducted. The second chapter is divided in to two parts: the first part is a theoretical review on the concept. The second part presents empirical review on the conflict. Chapter three is devoted to describing the study area and the subjects of the study using under methodology themes. This is followed by chapter four where the data obtained through field work have been presented and analyzed, and also substantiated with various secondary sources. The final chapter contains the conclusion of the research and recommendations.

CHAPTER TWO

2. REVIEW OF LITERATURE

This section of the thesis attempts to review the existing literatures related to the research question under study. It begins with explaining the conceptualization of terms on conflict and conflict resolution mechanism; major theoretical schools on the causes of conflict, the strengths and weaknesses of traditional conflict resolution mechanisms. At the end, a brief account on the different types of conflict resolution mechanism are discussed.

2.1. The Conceptual and Theoretical framework of Conflict

Conflict by far is different from dispute in many ways. One way is the distinction made by John Burton (1990). He distinguishes conflict and dispute based on two elements. These are time and issues in contention. Accordingly, dispute is a short-term disagreement between groups and is negotiable. Nevertheless, 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 contention in 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 resources they mobilize.

Conflict is not a new phenomenon in the history of human beings. It always exists as long as human beings live together and it is an inevitable part of human experience or existence (Francis, 2006). Assefa (2001) also notes that, as long as there is the concept of society and the very existence of peoples, there is undoubtedly conflict no matter the extent as well as the source of it. In fact, it is very difficult to separate conflict from humankind. It is impossible to see them independently; they

are always together making two faces of the same coin. It is unconceivable to think a society without conflict.

2.1.1. Theoretical concept of conflict

Theory, according to Kurtines and Silverman (1999) as cited in (Kawulich 2009: 37) is encompassed of an explanatory statement which used to help explicate and understand relations among variables, how they operate and the processes involved. They further argue that the importance of theory lies in its ability to assist the researcher to identify and organize the connections among various phenomena that may seem unrelated. This section of the thesis describes the theories that provide the theoretical framework for analyzing the sources of conflict from different theoretical perspectives.

2.2. Theories of conflict.

2.2.1. Human needs Theory.

This theory assumes that human needs are ontological and an essential element for survival. Though it is generally accepted that a material needs must be met, most intractable sources of conflicts are ascribed to perceived threats to identity and security (Jong, 2008:52).Thus dealing of ontological conditions as well as un met physical needs are attributed to the suppression of human fulfillments(Ibid, 2000:52).

Human need theories argue that many intractable conflicts are caused by lack of provisions of fundamental human needs (Abide, 2010:20). Human theories also argue that various types of structural violence, Jeopardies, the individuals physical safety, security, poverty, poor health care and lack of the adequate housing leads to denial their basic needs for the dignity of the safety and control other reviews (Kalewonges, 2012:22).Likewise, conflict that develop around the issue of Identity, ethnicity, religious, cultures are often the ground unmet human needs.

From the above idea conflict that can be developing in different using because of these individuals are driven to full fill these essential needs. They will fight to achieve them because human beings are selfishly desirable to attain such basic needs, there is no toleration there are factors that hinder the fulfillment of the needs (Ibid).

2.2.2. Frustration Aggression Theory.

This theory argue that conflict can be traced to the frustration that stems from the fulfillments the individual of groups goal achievement when the demand for basic human needs exceeds their supply actors of failure to fulfill these needs. Eventually, leaders to frustration and become aggressive because of frustration against other peoples who are expected to be blocked parties in achieving their goals (Jung, 2000:67).

According to the frustration aggression theories, the hypothesis of human beings is goal oriented organisms, naturally become desire. Natural build up broacked energy seeks realize, and the aggressive action is directed to the sources of one's frustration (Dollard, 1939).

Frustration aggression theory that allows aggression the outcome of frustration and that in a situation where they estimate the desire of an individuals are defined either directly or by indirectly consequence the way of the societies are structured the filling of disappointment may lead such persons to express those anger through the violence that will be directed at these holds responsible or people who directly or indirectly related to them (Sorter, 2005).

2.2.3. Structural conflict Theory.

This theory has two main orientations, the first is radical structural theory represented by the Marxist dialectical school with exponent like Marx, Engel and Linen…, the second liberal structuralism represented by Ross (1993) and Galton (1990).For instance on the structural violence, structuralist see incompatibility of the interest based on the competition for resource with in the most cases are assumed to be scarce as being responsible for the social conflict (Collier, 2002:2).The main argument of structural conflict theory is that conflict is built in to the particular ways societies are structured and organized, the social problem like that political and economic exclusion, injustice, poverty, inequality, are the source of conflict (Ibid, 2002:4).

Structuralists maintain that conflict occur because of the exploitative and injustice human nature of the society domination of once class by the others. The radical blame capitalism for being an exploitative system based on its relation of the production and the division of the society in to the proletariat and the bourgeois' exploitation of proletariat and lower classes under capitalism create conflict (Marx, 1970).

The solution of these types of conflict to the Marxist is that contradictions will end in a revolution civil war or some form of violence leading to over through the exploitation of the system. But in terms of the structuralist call for the elimination of the structural defects with the policy reform or readjust the policy of the phenomena.

2.2.4. Relative Deprivation Theory.

This theory claims that conflict arise when the expected ability to satisfy the basic material and social needs raise the disproportionality to what society is able to and does deliver. When people don't have a hope, expectation is more than they can achieve they tends to be less discontent what they have. However the rising expectation increase the intensity the feeling of deprivation .The enteral argument of this theory stating that a greater of discrepancy however the marginal between what is sought and what is seems to attainable, the greater will be the chance that anger and violence will the result(Garr,1970:24).

This theory also expectation go up linearly at the same rate even the event decreased the satisfaction at the actual level. The widespread of the popular discontent stems from the sharp reversal of the material satisfaction combined with long period of resisting the expectations. Thus, the violent reaction is abrupt down turn accompanied by the sustain period of economic and social progress putting this theory in inter groups pattern the feeling of frustration only the deepness when one group witness a gradual decline or loose despite other's continuing gains (Davide,2008:50).

2.2.5. Psycho-cultural conflict Theory.

The role of cultural induced is emphasized by this theory. It contends, different forms of identity, the one that is learned on the base of that ethnic origin is one of the most important way of explaining the conflict. Identity is that seen to be the reason for social conflicts that take long time to resolve, despite the benefit that ethnicity is the biggest source of identity based on the conflicts, this school of thought is does not mean that conflict is un avoidable whenever there is ethnic deference. And this theory argues that social conflict that takes long to resolve become a possibility, when some groups are in the discrimination against or deprived the satisfaction of their basic(material) and psychological (non-material) needs are identified (Maslow,1970, and Burton,1990).

2.2.6. Economic Theory.

Economist largely assumes that people in the conflict to be fighting over not about something that is material. The question then becomes, the result of greed (intention 'corner' something) or grievance (anger arising over the feeling of injustice).Some economist printed out some people (community referred to as ''conflict entrepreneur'') actually benefited from chaos, while over willing of the population are affected by the negative impact of the conflict (Collier, 2003:4)This theory also pointed out that while the prospect of the financial gains is seldom the principal incentive for rebellion, it become for insurgent preferred state of affairs (Ibid).

Economic theories agree that social conflicts are generated by many factors, some of which are deep seated. For them across the age's conflicts have come to as having the'' functional' 'utility and embedded in economic deputies, war, crisis stage of internal conflicts, has sometimes become vast private and profit-making enterprise. They further contend that even through issues in the conflict may later be package as the result for ideological, racial or even religious or value difference, there represent at the most basic level, a contest for control over economic assets or resource (Malone, 2000:1).This theory is high lightly or simply related or closely related to radical structure theory of conflict. Because the expect of that emphasis and this life wing the structuralist theory on the exploitative relationship between the parties.

2.3. Types of conflict.

Despite the term conflict has no positive intonation, but still the issue of conflict trade-off unsettled that some would assert it has both life affirming and life destruction aspect in its peace full and the violent dichotomization. Therefore, many scholars defined that conflict based on the nature of the issue or condition and causes indifferent time and place. As such the followings are the main types of conflict.

2.3.1. Interpersonal conflict.

Interpersonal conflict is that occurs between individuals due to the difference in their goals or values. This form of conflict most people in the mind when they think about the being in the conflict between husband and wife, the conflict between boss and subordinate and communication breakdown is the main cause of interpersonal conflict and such learning communication skill is valuable in preventing and resolving incompatibilities (Fisher,1990:7)

2.3.2. Symmetrical conflict.

Symmetrical conflict is which occur the two approximately equal or similar parties. For instance, conflict occurs between students standing in the same or similar positions as students and between the two organizations which have parallel level or position (Fisher, 1990:9).

2.3.3. Asymmetrical conflict.

Asymmetrical conflict is occurs between two unequal or dissimilar parties, however in the asymmetrical conflict the structure is such that the top dog always wins the underdog always loose .The main cause parties interest that may divided the parties and the relationship between them.(Fisher,1990:11).Therefore this occurrences between two or more persons who have unequal status and privilege. For instance, conflict between father and son, conflict between employee and employer.

2.4. Sources of Conflict

To develop the nexus between conflict and its resolution mechanism, understanding the various causes of conflict is essential. Effective understanding of causal factors initiating conflict is also paramount to adopt and develop a mechanism to resolve the conflict. It is often believed that understanding the problem is half way to resolve the conflict. Resolution, in this context, starts with understanding the causal factors of conflict.

The various social conflict theories are attempted by scholars to provide frameworks for the understanding of conflict, especially sources of conflict, the condition under which conflicts occur, and sometimes the condition for their resolution. The following are among the different theories of conflict that describe the sources of conflict.

The structural functional theory is one of the major theoretical approaches to study the sources of conflict. The structural functionalist theory asserted that individuals will adjust to a given structure in an organization, institution or society. Any change in the structure of the organization or institution causes conflict and it destabilizes the organization. The theory reflects a system approach where each part has one or more functions to perform. It focuses on things that will maintain the state of equilibrium and collaboration in the organization (Durojaye et. al, 2013.). Moreover, structural functionalism according to Nader (1968) emphasizes both the structural sources and the structural functions of conflict. Structural functionalists view society as an

equilibrium system whose component parts play a role in the maintenance of the whole. Hence, as part of social life, conflicts too work towards the maintenance of the ongoing social structure (Lewellen, 1983).

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 is high contact or relations between different members of the society.

Opposing interaction as a source of conflict, innateness theory argues that the causes of conflict existed within us but not "within the social dynamics of human interaction" (Jacoby, 2008:6777). From the scholars, Schellenberg (1996) explain that aggressive behavior is inherited by all human beings naturally and hence conflict is caused by innate behavior. Proposing against this theory, the social learning theorists explained that aggressive behavior is not inherited biologically, rather learned through socialization. Moreover, they underlined that competition over resources, ecological and cultural factors are the causes of conflict (Eitzen and Zinn, 1991).

Human needs theory is the other theoretical school in describing the sources of 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, in order to maintain stable society, basic human needs have to be met. In support, Burton (1990) believes that the human participants in conflict situations are compulsively struggling in their respective institutional environments at all social levels to satisfy primordial and universal needs such as security, identity, recognition and development. They strive increasingly to gain the control of their environment that is necessary to ensure the satisfaction of these needs. This struggle cannot be restricted: it is primordial. This approach shows that violation of basic human rights including socio-political and economic interests can be the fundamental source of conflict. Cohen (1974: 94) who articulates, when men do fight, they fight over some fundamental 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.

The materialistic conception of the source of conflict is the other theoretical approach. The materialistic conception underlines that decisive factors in all conflicts are economic motives. Collier (2000) argues that lack of opportunities to external economic resources, low level of income and inadequate resources can be sources of conflict. It is important to mention here the works of Marx and Marxian perspective in this case. Originally the works of Marx is based on the assumption that society is a stage on which struggles for power and dominance are acted out. The struggles are largely between social classes competing for scarce resources, such as control over the means of production (land, factories, natural resources), and for a better distribution of all resources (money, food, material goods). Capitalism thrives on a class-based system that consolidates power in the hands of a few men of the ruling class (*bourgeoisie*), who own the farms and factories that workers (*proletariat*) depend on for their survival. The interest of the dominant class is to maintain its position of power over the subordinate class by extracting as much profit as possible from their work. Only when the workers recognize their common oppression and form a class consciousness can they unite and amass the resources necessary to seriously challenge the inequitable system in which they find themselves (Allan, 2007).

In other words, Marxists argued that more unequal is the distribution of scarce resources in a society, the greater is the violent conflict of interest between its dominant and subordinate segments and the greater the changes that may be caused in the pattern of social organization, especially in the redistribution of scarce resources. Also, the more subordinate segments become aware of their true collective interests or inequality, the more likely they are to question the legitimacy of the existing pattern of distribution of valued resources and join evident conflict against dominant segments of the social system (Marx and Engels, 1964; Marx, 1967 cited in Lindsey, 2011).

2.5. Cause of conflict.

There are many causes of conflict that disagreement in social values and structures. The existence scarce resource and incomplete needs of the people which create the conflictual relationship between the different groups. The different groups identified the cause of conflict. The major one is the following: -

2.5.1 Economic cause.

Economic cause is involving competing motives to the attain scarce resource. Each party wants to get the most that it can and the behavior and the emotion of each parties are directed towards maximizing its gain or the advantage (Dijon, 2007:30)

2.5.2. Communication problem.

Good communication an engine to share views of individual parties to another parties poor communication whose resource represent the opposing groups that arise from misunderstanding,insuffiecient change of the being noise in communication channels are the cause of the conflict potential for conflict increase when either too little or too much communication takes place(Stephen,2000:182).

2.5.3. Goal incompatibility.

As the name implies, goal incompatibility occurs when the peoples are work units have goals that inter each other means unlike animals, human beings have ambition to achieve its objective those objectives by over through the interest of others (Stephen,2000:408).

2.5.4. Power conflict between each party.

Power conflict between each party are to maintain or maximize the amount of influence that exerts in the relationship between individuals, between groups, between action whenever both parties choose to take a power approach to the relationship (Fisher;2000:182).

2.6. The effect of conflict.

In the earlier I have seen the cause of the conflict, like that of economic cause, power cause, communication cause and other cause. In this section I will focus mainly on the e effect of conflict with regarding to whether conflict is benefited or damaging. In fact, conflict is a natural neither good or bad it has a positive or a negative consequence for the parties involved for the large social system of which putting parties are members. However, it is not necessarily bad. But it is resolved effectively for creativity development and growth to individuals coherent or unity and trust. However, the opposite is true if the conflict is not resolved peace fully it is days functional uncontrolled opposition cause of discontent or grievance which act to dissolve common ties and eventually leads to the destruction for the groups, among undesired able consequences are retarding of communication reduction in group cohesiveness un subordination of groups goal to

primary or more important in fighting between members. When a member can make crease or contrasting it even more difficult to deescalate the conflict (Pruitt and Rubin, 1986:37).

2.7. Conflict Resolution

Conflict seems to be present in all human relations and in all societies. From the beginning of recorded history, we have evidence of disputes between different groups. Because of the pervasive presence of conflict and because of the physical, emotional, and resource costs that often result from disputes, people have always sought ways of resolving their differences. In seeking to resolve differences, they have tried to develop procedures that are efficient, that allow them to satisfy their interests that minimize suffering, and that control unnecessary expenditures of resources (Moore, 1996).

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.

Conflict resolution is all about addressing the sources of conflict and the restoration of former relationships between the disputants. During the conflict resolution, Ramsbotham (2005) underlines that, behaviors should not be violent, attitudes should not be hostile, and the structure of the conflicts should have been changed.

The process of conflict resolution has to do with how indigenous structures and systems ensure action in bringing peace at the individual and community level relationships. In this respect, resolution procedures are generated from general cultural life and daily experiences of living. In this context, the term 'indigenous' refers to "the structures and units of organization in a community and encompasses also the norms, values, beliefs and worldview that guide social interaction." (Kendie and Guri, 2006:333).

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 goes through a far more complex process.

Conflict management is largely seen in terms of social control designed to minimize the challenges to the core values of the system Jeong (2000: 34). Thus, conflict management, according to Jeong, helps to reinforce coercive policy by conforming to dominant social norms. Conflict management is also the process of reducing the negative and destructive capacity of conflict through a number of measures and by working with and through the parties involved in that conflict (Best, 2006:95). Conflict management basically refers to the process of containing the conflict to avoid aggravation. Some analysis, actually include prevention as a component of conflict management. In general, however, conflict management is perhaps an admission of the reality that conflict is inevitable, but that not all conflict can always be resolved; therefore, what practitioners can do is to manage and regulate them.

According to Lederach (1994) as referred in Jeong (2000:37) conflict transformation can be regarded as „the movement from latent conflict to confrontation to negotiation" in achieving the peaceful relationship of a secure community. Ryan (2000) also states that conflict transformation should address issues such as long-term security, economic justice and the culture of violence. Conflict transformation entails going beyond resolving conflicts and engaging with the conflict situation continuously to bring new relations, perceptions relation and communication patterns between the parties if necessary, by changing the very constitution of the society that support the continuation of conflict (Hugh, 2003:05).

According to researchers, the overall field of conflict management is fraught with conceptual and definitional vagueness. The terms of conflict resolution, conflict management, dispute settlement and conflict transformation are often used loosely and interchangeably (Reimann, 2006:102).

However, for the purpose of this study, the concept of conflict resolution is used as a mechanism of conflict management approach in the study area.

On the other hand, Indigenous mechanisms of conflict resolution (ICRM), according to Abera (2003) as referred to Pankhurst and Getachew (2008), are made by the people and derive their legitimacy from participation and consensus of the community and these mechanisms are long persistent social practices, rooted in local cultural setting, aiming at resolving conflicts, reducing tension, and rebuilding social relationships. Besides, Pankhurst and Getachew (2008), defined it as "localized institutions and its legitimacy is limited to particular ethnic group". Therefore**,** these definition entails that indigenous mechanism of conflict resolution are practices that are derived from the tradition, custom and worldview of the society. In this study, an indigenous mechanism of conflict resolution refers to the conflict resolving institutions that are practiced outside the formal court system.

2.8. Traditional Conflict Resolution Mechanisms Overview.

Conflict could be solved by using formal (modern) or informal (traditional mechanisms), formally it can be solved by using the court system. Like other African society in the various ethnic groups, in Ethiopia also there were and still there are many customary institutions of the conflict resolution (Trist, 2004:49). As Trist noted that people obey the customary institution leaders and elders rather than the modern government systems. Although many ethnic groups of in Ethiopia has their own distinct indigenous institution of conflict resolutions. Council of elder is the common institution in almost community in Ethiopia. For instance, the elder council among the Oromo ethnic known as Jarssumma.It refers to the process of conflict resolution through the use of Jarsaa.From here Jarsaa are elderly individuals of the society, who mediate and resolve the conflict in the disputant parties or groups (Mamo,2005:131).

In Amara ethnic group also, there is a common institution to resolve the traditional conflicts by the means of shimiglina. It refers to the process of conflict resolution through shimagle (elders). From this shimagle is an elderly individual of the community to mediate and resolve the conflict between the conflicting patties and negotiate them by the means of facilitate good communication to each disputant parties (Alula and Getachew, 2008)

In Afar ethnic group also there is the customary law to solve the traditional conflict between clans or groups of the society that is known as Maada institution. It indicates how inter clan conflict resolved at the customary level. The majority to of the Afar peter customary institution the conflict resolution through which negotiation or arbitration made in the reference to Afar norms and values (Kelemwork, 2011:38).

Traditional conflict resolution in Ethiopia closely boundary with political, and economic realities of lifestyle of the communities. Those mechanisms are rooted in culture and the history of Ethiopia in one way or another. Unlike to each community on the customary courts really on good will of the societies to address its ruling (Alemayehu, 2010).

Traditional conflict resolution mechanisms are less coasty than court system. Because of traditional conflict resolution on the mechanisms are less complex time saving and give the chance for the conflicting or disputant parties of actively express their idea freely (Kalewoongel,2010:13).

In the past regimes traditional conflict resolution mechanisms were give a little attention or perception by Ethiopia government, but know a day or currently by (FDRE) government provides the constitutional recognition to theses mechanisms and for this particular two articles from approved in article,34(15)and article,78(15),(Alula,2008:35).

There are different ways of explaining the concept of conflict in the academic literature of conflict.

2.9. Strength and Weakness of Traditional Conflict Resolution Mechanisms (TCRM).

2.9.1 Strength.

Traditional conflict resolution mechanisms that are used to resolve the conflict in the locality to create a mutual agreement between the disputant parties for the matter of harmonization. This traditional conflict resolution mechanism also not exauhustivences.Because it does not require the sophisticated party structure or expensive competing, it provides low costly implementing or empowering the means of conflict resolving with in reality short time framework and it will bring to the party in the form of win-win situation in the case.

2.9.2. Weakness.

The weakness of traditional conflict, if the elderly people serve as a mediator or conciliator whereas one of the long times that consumes state dispose the case. It can be said it is not efficient as an alternative dispute resolution in terms of time taken to solve the disputant perhaps drawback, of this has a lot to do with lack of experts who are endowed with the knowledge of understanding the universal values of human rights, particularly that of women and children and also fails to the providing enough opportunity to the women in the process of the dispute settlement as an arbitrator, conciliator or mediator.

2.10. Alternative Method of Conflict Resolution of Mechanisms.

The variety of methods the conflict resolution that defined as the process of settling conflict by the means of negotiation, mediation, arbitration and conciliation are usually employed in the traditional conflict resolution. Each method involves a definite practice, procedures, time and just one approach (Best, 2006). Therefore, these are defined as follow: -

2.10.1. Negotiation.

Negotiation is a process where two or more than two parties in conflict open dialogue and use offer and counter offers in an effort to build an acceptable agreement for the sake of win –win approach between the disputant (Horowitz,2007:56).

Negotiation also that can be the process of communication where by the re preventative of conflict seeks to resolve their conflict and works to bring for mutual agreement between two or more conflicting or disputant parties(Tsongo,2012:68).Negotiation is one of the peace full way of managing the conflict it is not maximizing the individuals gain , but looking about ‘’joint gain’ ’rather than the epistemic ideas, but it focus on the idea of win –win approach of the parties(Meadow,2009:216). Negotiation is defined as the process of through which two parties with a vested in the interest at the, sake, strive to reach a mutual behavior to make a binding agreement through exchange of structured information that becomes available through the communication relationship (Nieuwmejer, 1992).

2.10.2 Mediation

Mediation is a consensual conflict method in which an interdependent neutral third parties and intervene the situation in order to facilitate the negotiation and assist the parties in the conflict to re solve their conflict and reach mutually acceptable agreement (Tsonga, 2010:71).

In the process of mediation, the mediator accepted by all parties he or she doesn't have a decision-making power about the conflict rather the task of mediators is created the condition for an open dialogue between disputant and it and it also includes, assuring the parties involved in the conflict freedom of the speech, clearly the issue, identify and manage the emotion of the situation and create the opinion to reach the possible agreement (Horowitz,2007:56).

Mediation also defined as the process of by which impartial third party helps two or more than two disputant's works over how to resolve the conflict. The disputant not mediators decide the term of any agreement resolved. Mediation focuses in the future rather than in the past. In the mediation neutral third parties called mediators that assist and give expert opinions or suggest of compromise to resolve the controversy recommending the common ground (Liebman, 2000:10).

2.10.3. Arbitration

Arbitration is defined as the procedure for the settlement of disputants which the parties agree to be bounded by the decision of arbitrator whose decision is in the general final legal binding on the parties (Ojielo, 2001:1).

Arbitration also obtaining the rule of judicial character without going before the court .In this process arbitrator has the decision making power to resolve the conflict after considering the representativeness of the parties (Tsonga, 2012:69) .The selected but un paid judges decide the case without the law, resolving the conflict by the minimizing the sense of the injustice outrange of felt by the parties of the case (Nader, 1990:221). Arbitration is an alternative dispute resolution methods or mechanisms, which it involves a neutral decision maker that appointed the parties that arbitrations can be give binding decisions, like that judges of the regular court (Aschalew,2008:8).

2.10.4. Conciliation.

According to the black's law dictionary, the conciliation is a settlement of dispute in the agreeable manner, a process in which the neutral third person meet with parties to disputant and explore how

dispute might be resolved, especially unstructured method of the resolution in which third parties facilitate the communication between the parties in attempt to help them to settle their difference.Concilation is also the method of conflict resolution mechanisms which closely related to the meaning with mediation. In this process the conflicting parties assisted by a neutral conciliar identify the issues, exploration and attempt to form an agreement.Concilation is the long term process of overcoming hostility and mistrust between conflicting parties and it is also the restoration of a state peace to the relationship where the parties are at least not harming each other and can be being to trust and not to do in the future (Wilber and Galton, 2007:174).

2.11. Global perspectives on indigenous or traditional conflict resolution

Indigenous approaches to conflict resolution vary considerably from society to society, from region to region, from community to 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. To date, indigenous approaches to conflict resolution have not been adequately addressed by scholarly research and political practice. For the most part, they are widely ignored although empirical evidence from relatively successful cases of conflict resolution demonstrate their practical relevance (Boege, 2006).

Throughout history, societies across the world have used different forms of indigenous conflict resolution mechanisms specific to their cultural contexts. For instance, at least more than 80% of all disputes in Afghanistan are resolved through indigenous dispute resolution mechanisms, principally by community councils called shuras or jirgas (Sinha, 2011). The jirga, its norms, techniques and processes define the indigenous 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 more fair, 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 people who have socially eminent status and authority granted by customs. The authors also found that since courts are overloaded with cases, inaccessible and affordable for the poor and marginalized people, indigenous conflict resolution mechanisms are preferred than courts.

Conflict is a universal feature of human society. It takes its origins in economic differentiation, social change, cultural formation, psychological development and political organization – all of which are inherently conflictual. Differentiation becomes overt through the formation of conflict parties, who have, or are perceived to have, mutually incompatible goals. The goals can be over scarce resources, unequal relations, competing values (Omoje, 2014).

2.12. African perspectives on indigenous or traditional conflict resolution

Socio-cultural norms and values embedded in indigenous institutions have remained an integral part of every organized society in Africa. Apart from being the powerful human tool for survival, as described by Thomas Hobbes, they bring order which in turn makes the society devoid of any state of lawlessness (Olusola & Aisha, 2013). 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).

Osei-Hwedie and Rankopo (2012) in their study has confirmed the importance of cultural processes, institutions, and values in conflict resolution and peace building among the Akans of Ghana and the Tswana of Botswana. It is evident that most individuals, families and communities still prefer indigenous conflict resolution processes in the two countries because they are based on cultural concepts, values, and procedures that are understood and accepted. Similarly, other authors such as [Kariuki, 2015; Midodzi & Jaha, 2011; Bukari, 2013; Emanuel & Ndimbwa, 2013; Ladan, 2013; Theresa & Oluwafemi, 2014] also studied indigenous conflict resolution mechanisms of various communities in Africa and noted their roles in conflict resolution. Malan (n.d) also pointed that indigenous methods have definitely values, approaches and practices embodied in

them that deserve to be maintained. However, he stated that there are also criticisable aspects, such as old-fashioned ideology [e.g. gender inequity] or methodology [e.g. pressurizing mediation]. Another study established that the continuing role and influence of traditional leadership in modern African is hard to miss. Nonetheless, there is no clear-cut formula regarding the interactions between the state and traditional institutions (Ladan, 2013).

Abebe, Samson and Tessema (2015) investigated the role of indigenous conflict resolution mechanisms among the Kembata society in Ethiopia. The study found that the local communities prefer customary laws than courts due to the following reasons. Firstly, customary laws are flexible. Secondly, customary law provides a central role to maintain order in the communities. Thirdly, the law itself is more immediate and meaningful to all people concerned since it is developed and imposed by the community itself.

2.13. Ethiopian perspectives on indigenous or traditional conflict resolution

In Ethiopia various indigenous conflict resolution mechanisms has been practiced for many centuries (Gowok, 2008; Endalew, 2014). These indigenous conflict resolution mechanisms are deeply rooted in different ethnic groups of Ethiopia. They are associated with the cultural norms and values of the peoples and gain their legitimacy from the community values instead of the state. Besides, due to the multi-ethnic composition of the country, indigenous conflict resolution mechanisms of Ethiopia are different from ethnic group to ethnic group. As a result, they do not have uniform application all over the country (Endalew, 2013).

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 local level. Elders Shimagelle - or people appointed on 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). Moreover, even after passing through the procedures and penalties in the criminal court, some indigenous Ethiopians tend to use the indigenous conflict resolution mechanism for reconciliation and in order to control acts of revenge (Endalew, 2014).

However, regardless of their wider popular acceptance throughout the country, indigenous 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 with the aim of unifying and modernizing the laws. In the enactments codified at that time, indigenous 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). Indigenous conflict resolution mechanisms are not recognized by law and not properly organized (Endalew, 2014). Furthermore, in Ethiopia, there is lack of proper attention given to protect, develop, and utilize indigenous conflict resolution mechanisms in the development process.

A recent scholarly review over the origin of conflict in post 1991 Ethiopia have attested its nature of complexity and interface at various levels (Dereje, 2010). Particularly, to multi-ethnic regional states conflict originates as a result of their demographic and political structure. In this regard, there is a conflict over the competing political actors representing „native" ethnic groups in the Benishangul Gumuz (Asnake; 2010 cited in Dereje, 2010).

The different scholarly works in the Southern Nations Nationalities and people's region also showed that the region employed its own methods of conflict resolution mechanism. For instance, Yewondwossen (2006) explains the Ye Joka indigenous conflict resolution mechanisms among the Gurage people. Sileshi Abate examines the nature of Sekacho conflict resolution mechanism in Bench Maji Zone. Besides, Temesgen Minwagaw discusses mechanisms of conflict resolution in Doko- Gamo ethnic group in Gamo Gofa Zone (Gebre, et al, 2011). Added to that, Ambaye (2008) describes the traditional conflict resolution mechanism of the Sidama people. Furthermore, MeleseMada (2008) explains about the role of elders in resolving conflicts among the people of Wolayta.

The traditional law or disputes of Sebat Bet is the jəjoka k'it'a, Kistane's and Wolene'sjgordna sera, Mesqan'sjfragze sera, Dobbi'sjgogot senono sera, Enor Ener wash zigba sera and the like. Therefore, the aim of this study is assessing the role of the traditional conflict resolution mechanism to ensure peace making and stability. The Case of Wash Zigba Sera, Enor Ener woreda in Gurage Zone. Traditional conflict resolution system called Wash Zigba Sera with particular emphasis on Enor Ener woreda.

The conflict that cases in Wash Zigba Sera, Enor Ener woreda of Gurage Zone remains crucial in trying to describe and analyze the role of the Wash Zigba Sera traditional conflict resolution mechanism. In order to understand the conflict resolution mechanism in the study area, a brief discussion and analysis of the causes of conflict is presented in the subsection below. The most frequent conflict issues in the study area are conflict in theft, abduction, boundary, destruction of resource, infrastructure and resource, excessive usage of alcohol, family related conflicts, insulting and conflicts over the violations of agreement, homicide, murder and revenge. In these above problems the previous researches have consistently tried to assess the cause and effect of the conflict and to assess the challenge and practice of conflict resolution mechanisms and in my study areas in Wash Zigba Sera, *Enor Ener Woreda*. But the researchers more focused or concerned on the cause and the effect of the conflict. According to Yewondwosen (1998 E.C.:3), these notions have contributed for the endangerment of Gurage cultural values and traditional performances. Wondwosen Tilahun (2015 G.C), entitled: Documentation and Description of Traditional Conflict Resolution of Sebat Bet Gurage: The Case of Cheha Gurage.

Those researchers did not assess detail roles of traditional conflict resolution mechanisms to ensure peace making and stability, as well as those researchers did not fulfill to recognize the role of this traditional conflict resolution mechanisms. But the problem still continued due to this fact that in my study areas inclined or be willing to investigated the role of traditional conflict resolution mechanism to ensure peace making and stability to the gap of the previous researchers and fill the gap of the knowledge in order to encourage the awareness of the societies in the study area for lasting sustainable peace and stability.

CHAPTER THREE

3.RESEARCH METHODOLOGY

3.1. Description of the Study Area

Location and Size

The people of Gurage mainly live in Gurage Zone of Southern Nations Nationalities and Peoples

Regional State (SNNPR) of Ethiopia. The capital of the Zone is Wolkite[wlk'it'e] about 155 kilometers away from Addis Ababa. The climate zone of the Gurage land can be classified into four major groups: wirt', dga, wojina dga and k'ola. Geographically the Zone is said to be flat and mountainous and its height riches from 980ms-3500ms above sea level.

Enor Ener Woreda is one of the 16 woredas in Gurage Zone. This woreda located at a distance of 216km the capital of Addis Ababa to the south. This woreda is bordered on the south by Hadiya zone, on the southwest by yam special woreda and in the west by the Oromia region, on the north by Cheha woreda, and the east by Endegagn woreda. Enor Ener woreda is one of the ancient territories in gurage zone, which is first mentioned in the 15th century on the list of gurage that have paying tribute to emperor Yishaqi (1412-1429).

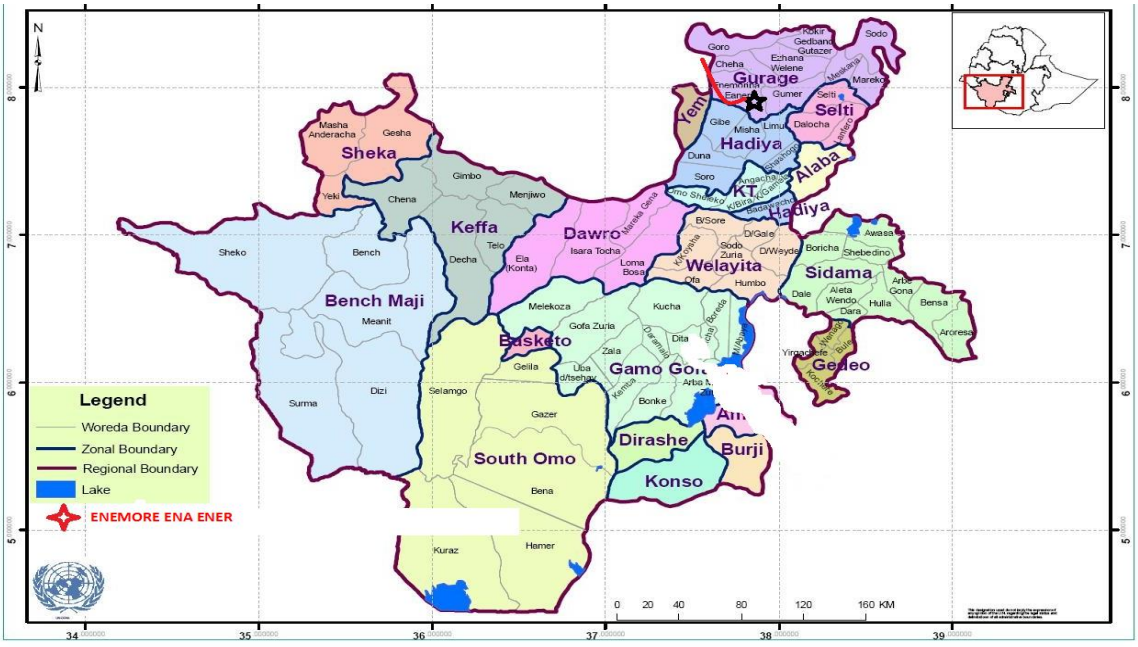


Figure 1: Map of study area (Enor Ener Woreda map)

The administrative center of Enor Ener woreda is Mike. Based on the 1994 national census report the total population of Enemorina Ener woreda is (196,455) of whom (92,344) are males and (104,107) are females. From this population 0.87% was urban dwellers. The five largest ethnic groups reported in Enor Ener woreda was the Sebat bet Gurage, (80.86) the Sodo Gurage (15.84%) Silte (1.93%) the Hadiya and the Amhara (0.37%) of the population. The majority of inhabitant will Muslim with (54.02%) of the population reported. They practiced these religions while (41.90%) was practiced Ethiopian orthodox Tewahedo Christian religion.12.41% practiced protestant Christian religion and (1.13%) practiced catholic religion.

The Gurage people was mainly live is characterized by populace and scares resource area, (Gebreyesus, 1991: 13). It can be said that the community is hard working, with respect for labor, and a strong self-help and cooperative. So, this closeness and the scares resources (shortage of farm land) create fertile opportunity for conflict tradition to occur.

Many scholars describe the characteristics of Gurage people in different ways. Yirga (2008), Ghebreyesus (1991), Tekle (1997 E.C) and Leslau (1992) express the very nature of the people as they are hardworking, business owners, initiation of self-help and mutual cooperative, with strong sense of law abiding and strong social integration. Their social bondage is very strong, their pattern of settlement more or less based on minimal and maximal lineage.

Research methods are the various procedures, schemes and algorithms used in research. All the methods used by a researcher during a research study are termed as research methods. They are essentially planned, scientific and value-neutral. They include theoretical procedures, experimental studies, numerical schemes, statistical approaches, etc. Research methods help us collect samples, data and find a solution to a problem. Particularly, scientific research methods call for explanations based on collected facts, measurements and observations and not on reasoning alone. They accept only those explanations which can be verified by experiments (Rajasekar et.al, 2013).

On the other hand, according to Kitchen and Tate (2000), research methodology means a coherent set of rules and procedures that are used to describe a problem within the framework of philosophical approaches. Besides, Mikkelson (2005) also argues that a research methodology includes the tools and techniques of data gathering and analysis.

In the sub sections that follow, the researcher discussed in details about research approach, research design, method of data collection, sample procedure, data collection procedure, ethical consideration, method of data analysis, scope of the study, limitation of the study and organization of the thesis. The researcher was use qualitative approaches (research methods). The reason is that qualitative approach method is focus that involved an interpretive and naturalistic approach to its subject matter (Creswell, 1998:24). Qualitative approach plays to collect the various empirical data which are boating by the focus group discussion, interview, historical interactions and personal experience to describe the problem. Therefore, the researcher used qualitative approaches or techniques to make the interactions with the respondents in selecting study area

3.2. Research Approach and Design

There are three types of research methodologies in any research: these are qualitative, quantitative and mixed research. Nevertheless, for this study, the researcher employed qualitative research approach or method.

According to Straus and Corbin (1998), qualitative methodology is a typical research approach which enables to come up with data that cannot easily produced by statistical procedures or other means of quantification. It is also the means for describing and understanding the meanings individuals or groups ascribe to social or human problems (Creswell, 2009). The need of choosing qualitative approach is to study things in their natural setting, interpret phenomena and getting in touch with everyday social events (Lincoln, 2000).

Besides, qualitative research methods are praised for describing people's life in a detail and enriched manner (Silverman and Marvasti, 2008). Furthermore, qualitative research is preferred to collect data about human life realities, experiences, behavior, emotion and feeling, organizational function, social movement, cultural phenomena and their interaction with nature (Straus and Corbin, 1998). Therefore, the method that researcher employed in this research is qualitative approach to describe in the role of traditional conflict resolution mechanism in peace making and stability in the study area. In order to do this, as shown clearly in the above, it is the qualitative research approaches that was help me most.

As stated above, this study is designed to be a Descriptive research design. The reason for using such a descriptive method is that the topic needs in-depth description and detailed view of the subject matter in its natural setting (Creswell, 1998). This study describes the role of traditional conflict resolution mechanism in peace making and stability. The Case of Wash Zigba Sera, Enor Ener Woreda in Gurage Zone. Therefore, this particular study focuses on describing the experiences, ideas and perspectives of the Enor Ener Woreda people in resolving conflicts through their traditional mechanisms in Wash Zigba Sera.

3.3. Target population of the study

The population in this study is including Enor Ener Woreda Wash Zigba Sera participants or customer's that involved on conflict resolution. The target population was the people who have direct relation with traditional conflict resolution mechanism concern. Wash Zigba Sera practitioners of traditional conflict resolution mechanism customers and legal experts of the woreda. These are Religious leaders, elders, cultural and tourism bureau, court office, and prosecutors selected. From this primary data, interview (10) ten, and four (4) focus group discussion this consisted participant is twenty-four (24) have been used. The total sample is (34) thirty-four.

3.3.1. Sampling Techniques or procedures

As Kruger and Newman (2006) explained in purposive sampling, the researchers select a sample with a purpose in mind. Usually there are one or more specific pre-defined groups the researcher is seeking. Hence, the Enor Ener Woreda is selected based on my prior work experience in the area. The researcher was using purposive and convenience or Accidental sampling techniques in order to draw a sample from the target population in the study area. Purposive sampling is used to select the respondents based on their knowledge and convenience or Accidental sampling is accessibility to people who are easy to reach, relating to the matter of issues in work place, local mall and others participants are readily available. The purposive sampling used in the study to select informants for the depth of interview and FGD about the problems under the study, for such purpose, religious leaders, elders, police, cultural and tourism bureau and prosecutors give priority to collect the qualitative data from the study purposely.

These offices were chosen, because they have a relationship with peace making and stability in the woreda. Furthermore, purposive sampling technique for interview and focus group discussion was employed. During selection of individuals for an interview age, educational status, social status etc. has be take in to consideration relevant to the subject under consideration. For the purpose of focus group discussion, a group, which was be selected based on their knowledge and experience in the subject under investigation.

3.3.2. Sampling Size

The sample size of the population were the people who have direct relation with traditional conflict resolution mechanism concern. population of Enor Ener Woreda consists in the area of Wash Zigba Sera practitioners of traditional conflict resolution mechanism customers and legal experts of the woreda.

In terms of sample size, the researcher conducted an interview with ten key informants, i.e. two key informants with community elders, one with culture and tourism office, two with prosecutors, and the other one key informants with formal court judges, three from religious leader and the rest one with the police officers. And twenty-four FGDs was conducted from different target groups such as elders, Wash Zigba Sera customers, police officers and with other local authorities. Each FGD comprise six discussants in four themes. The total sample is (34) thirty-four.

3.4. Data collection Methods and source of Data.

The study used both secondary and primary data sources. The primary data was collected from in-depth interview of selected informants, focus group discussions and field observations. This is corroborated and substantiated by secondary data, both published and unpublished deemed relevant to the topic of traditional conflict mechanisms.

3.4.1. Observations

In contemporary field research, observation is the most important technique to collect original data (Gay & Peter, 2000). This is because sometimes the information that the researcher gather from the informant may contradict with that of the real situation. Therefore, observation is better to get first-hand information from the original sources. By employing this method, the researcher has attended dialogues of several groups. To this end, it can be inferred that researcher was benefited from observation to understand the role of traditional conflict resolution mechanisms to ensure peace making and stability in Wash Zigba Sera of Enor Ener Woreda. By using this method,

the researcher observed the place where conflict resolution processes were taking place in four weeks to different parts of the district, what is called Wash Zigba Sera. Besides, during the process of conflict resolution, the researcher observed how traditional mechanisms play a role in maintaining peace making and security based on their customs, traditions and worldview of the people under study.

3.4.2. Interviews

Key informants interview conducted regarding the major role of traditional conflict resolution mechanism to ensure peace making and stability that encountered the Woreda. In The setting of Wash Zigba Sera and main actors that involve in the Wash Zigba Sera. And assess the extent of traditional conflict resolution mechanisms, to examine the contribution of Enor Ener Wash Zigba Sera in peace making and stability among the community was the main part of the interview. The main key interviewees of the study were purposely selected and attempt was made to have knowledgeable respondents from various sectors and community who was supposed to give answers on traditional conflict issues. In terms of sample size, the researcher conducted an interview with ten key informants, i.e. two key informants with community elders, one for culture and tourism bureau, and one key informants with formal court judges, two from prosecutors, three from religious leaders and the rest one with the Police officers.

3.4.2.1. Unstructured interviews

Unstructured or in-depth interviews are sometimes called life history interviews. This is because they are the favored approach for life history research. In this type of interview, the researcher attempts to achieve a holistic understanding of the interviewees' point of view or situations (Dawson, 2002:27).

The research used the method through the conversation and discussion by raising a number of topics decided in advance. Informal interviews were also conducted with members of the local communities. Ruane (2005:169) states that informal interviews are usually less structured. They are easy and help both researcher and participants engage in the sharing of ideas, information, emotions, etc. It also helps to establish and maintain good relationship and to eliminate the typical hierarchical nature of relationships between researchers and respondents. Informal interviews are also important in capturing the context of talk and conversation. In this way, they help to advance

the cause of thick description. The researcher tried to address sensitive issues of the nature, types and origins of conflicts indirectly. Through this method, data were collected in the study area. Hence the researcher collects data from key informants using interview. The first interview with Aba Sahile Neri was about the extent of traditional conflict resolution mechanisms. The second interview was about the setting of Wash Zigba Sera and main participants. Third the contribution of Enor Ener Wash Zigba Sera in peace making and stability among the community. Fourthly the strength and weakens of Enor Ener Wash Zigba Sera traditional mechanism. Ato Tarekegn Gebre is one of well-known judges in the Woreda, he is respected lawyer in Mike and Enor Ener Woreda as a whole. Ato Woreka Gebremariam and Ato Amde Denku was interviewed about the source of conflict managed by Wash Zigba Sera and the contribution of Enor Ener Wash Zigba Sera in peace making and stability among the community. who has role in conflict resolution mechanism and one of the respected persons in the Woreda. kesis/Ato Mehiret Sahile is culture and tourism expert in the Enor Ener Woreda.

The researcher used video recording and taking photograph with the consent of the informants and note taking during conversation and discussion.

3.4.2.2. Semi-structured interview

It is perhaps the most common type of interview used in qualitative social research. In this type of interview, the researcher wants to know specific information which can be compared and contrasted with information gained in other interviews. To do this, the same questions need to be asked in each interview. The researcher also wants the interview to remain flexible so that other important information can still arise (Dawson, 2002:29). To get valid information from the key informants, the researcher asked the same questions to different respondent. Persons who have different social and political position were interviewed to get their point of view to conflict causes and traditional conflict resolution mechanism. Therefore, Ato Mesfin WoldeMariam was interviewed about the source of conflict managed by Wash Zigba Sera and their applicability to manage conflict and the contribution of Enor Ener Wash Zigba Sera in peace making and stability among the community was detail explained by the expert. He has role in conflict resolution mechanism and one of the respected persons in the Woreda.

This semi structured interview was taken place in different social situations.

3.4.3. Focus Group Discussions

On some specific issues different people may have different concerns. Thus, to look at concerns of different individuals and even to describe their level of understanding on some issue the researchers was use FGD as another method of collecting data for this study. There are several reasons, according to Bryman (2004: 247-8), for using focus group discussion as a data collection tool. The focus group discussion was used as one of critical sources of primary data in addition to the questionnaires. Focus group discussion was held with elderly men, village leaders, shakes, Priests, and expert of leadership in the area of Wash Zigba Sera that living in the woreda who are known to have a better knowledge on the past and present activities to the role of traditional conflict resolution mechanisms to ensure peace making and stability in Enor Ener Woreda.

Therefore, considering the advantage of conducting FGD and the time give for completing the research, different focus group discussion sessions was conducted with various categories of informants with the aim of accessing different views about the role of traditional conflict resolving mechanisms to settling peace making and stability. The focus group discussions were held in Wash Zigba Sera, Enor Ener woreda. The group discussions was held under four themes in one group six members participated to basic questions that guided the research on the contribution of Enor Ener Wash Zigba Sera in peace making and stability among the community and the challenges of hindering traditional conflict resolution mechanisms and institutions in the wash zigba sera was discussed on FGD participants of the study area.

3.4.4. Secondary Sources

The secondary sources are of diverse in nature. The data that used to answer the questions for the role of traditional conflict resolution mechanisms to ensure peace making and stability. The Case of Wash Zigba Sera, Enor Ener Woreda to assess the source that help as conflict resolutions mechanism. It included published and unpublished materials such as dissertations, theses, research reports, government policy documents, constitutions, publications, periodic and statistical reports, performance reports, annual plans, books, research papers prepared and presented for policy

discussions and conferences both at national and international levels, journals, workshop proceedings, etc.,

3.5. Method of data analysis

Bernard (1994) argued that qualitative data analysis heavily depends on the presentation of selected anecdotes and comments from informants- quotes that lead the reader to understand quickly what it took the researcher months or years to figure out. Therefore, based on this certainty, the data that were generated through observation, interview, and focused-group discussion about Wash Zigba Sera traditional conflict resolution were analyzed and interpreted through word description and narration. Finally, conclusion and recommendation were drawn based on the major findings of the study to show the far-reaching implication of the undertaken research both in bringing to light fresh perspective on the study of conflict resolution at Wash Zigba institution among the Enor Ener Woreda. In order to examine, explain and analyze the cultural values of the people in the study area, the researcher administered qualitative data analysis method. After collecting the necessary data through the help of the above data collection tools, the next task that needs to be done was the categorizing, combining, synthesizing, and thereby analyzing of the collected data. Before the actual analysis of the data, the collected data was sorted and categorized in accordance to its source and type. For the purpose of clarity and convenience some selected data was collected by each data collection technique was transcribed, compiled and further elaborated in to meaningful and patterned information soon after the completion of that particular data collection session.

To make analysis first, the researcher edited the data which was collected by using the interview, field observation, and focus group discussion. Editing is done to direct error and omissions and to correct these when possible. Secondly, coding, i.e. assigning numerals or other symbols to the data so that the responses can be put into limited numbers of categories. Thirdly, classifying data having a common characteristic to one class and in this way the entire data get divided into a number of groups or classes. Finally, the arranged data was processed in the form of analytical purpose or interpretation. In this case data which was obtained through interview was described to make it suitable for interpretation, whereas the result of focus group discussion and field observation was narrated and qualitatively analyzed.

CHAPTER FOUR

4. DATA PRESENTATION, DISCUSSION AND INTERPRETATION

As it has been mentioned in the earlier chapter, the purpose of the study was to critically Assessing the role of traditional conflict resolution mechanism to ensure peace making and stability in the Case of Wash Zigba Sera, Enor Ener Woreda Gurage Zone. This section deals with the major finding of the study. The data analysis and interpretations are obtained from the interview, FGD and observation. Thus, in this section the researcher presented the cause and source of conflict, the setting and main actors that involved in Wash Zigba Sera, the contribution of Wash Zigba Sera in peace making and stability among the community and the challenges of hindering traditional conflict resolution mechanisms and institutions in wash zigba sera. The researcher attempted to seek answers based on the specific objectives.

4.1. The Perception of Conflict in Enor Ener Community

Based on the information I gathered from my FGD participant, the perception of conflict in Enor Ener community seen in two ways. Some perceived conflict as a misunderstanding and disagreement on issues by parties that directly leads to violence, disturbance of livelihood and destruction of properties. Some other described that conflict is a situation where two or more parties perceive that their interests are incompatible and express hostile attitude towards each other. Accordingly, the community uses two different local terms. For the first category, they say ‘Marakse’; means ‘Zenga’. The second category is represented by the local term ‘Asemamote’ which literally means disagreement. The first view ‘Marakse’ refers to the actual conflict or fighting that arises between people whom contradiction, attitude and behaviors are observed, explicated and empirical. The second view ‘Asemamote’ represents disagreement or conflict that occurs at the level of attitude and contradiction without physical fighting. However, while there is slight difference between the two terms, the society uses them interchangeable to refer to conflict.

In addition, my informants noted that the Enor Ener people perceive conflicts as natural phenomenon in everyday life of human interaction. Hence, they believe that the occurrence of conflicts between or among community members is normal. They use different sayings to show

the natural existence of conflicts between people who interact or come into contact with each other. The man's tongue and teeth or two legs are collide in the processes of performing their function. The analogy is people run here and there to win the challenges of everyday life which is impossible without interaction. They recognize that each individual is different, think differently, and has needs and wants that sometimes do not match but that needs to be fulfilled. This common and inevitable human interaction accompanied by divergent interests and needs leads to the conflict.

4.2. Source of conflict managed by Enor Ener Wash Zigba Sera

According to the informants the objective based on types of Conflict managed by Wash Zigba Sera can be classified in different groups based on the involved parties. It can also group in terms of dominant life features: social, economic and political. It distinguishes five types of conflict: intrapersonal (within the self), interpersonal (between individuals), intragroup (with in a group), intergroup (between groups) and international (between nations). It is believed that Enor Ener have strong social bondage. Economically they are hardworking and cooperative. In terms of these and other factors conflicts raised among Gurage in general and in Enor Ener Gurage in particular can be classified in to four: individual, family, clan and homicide.

4.2.1. Individual conflict ('Eemat marakse')

According to the information from respondents' individual conflict is made from wish and searching for a better enhancing of resource, money, power, and others came out to conflict. It happens when the individual behavior is not convenient to the others especially for those living together for long time. In such neighborhood relation tolerance and coexistence are the essential characters to live peacefully. Sometimes, the individual's aggressive behavior leads to conflict. The bases of such conflict could be unmet personal interests and hence it can be said individual conflict.

4.2.2. Family conflict ('yebide' seb' marakse')

A family in Enor Ener consists of parents and children including a father, sons, daughter, wives, grandfather and grandmother. According to the informants, conflict within a family mainly caused by conflict over division of labor, property management, resource distributions like land and cattle. Such conflicts can be between parents and children, brothers and sisters, husbands and wives.

Mistreatment 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. The Enor Ener gurage household mostly composes of wife, husband and children and close relatives. Conflict among these family members can be said family conflict. Spouse's conflict is the major kind of family conflict. It occurs when one of the spouses could not meet the interest of other. These kinds of conflict can be settled through jank'it sera, which is the traditional law that manages marriage and adultery dispute cases.

Mostly the reconciliation of family related causes of conflict was 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 culture 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.

4.2.3. Clan conflict ('Edobe/iteb/marakse')

Enor Ener community is organized in tribes, clans and even subs groups. In Gurage long history there were many civil wars among tribes and clans. The interest to have more harvesting and grazing land and raiding animals are consider as the features of dominance. The confrontation between Gesered and Enegari can be mentioned as an example of clan conflict. But the informants said that more of the time clan conflict is disagreement between each other with in resource, inferior and superiority of one another. According to the informant "Ato Amede Denku said that clan conflict in Enor Ener community mutual, peace and tolerance in leave. But sometimes such kind of conflict made by Gesered And Enegari so, the case came up in Wash Zigba Sera then to gives for lasting peace and stability with in the customers of Wash".

4.2.4. Homicide conflict ('Edome marakse')

According to the informants the homicide conflict resolution processes can broadly be classified into three categories:

4.2.4.1. hətərat /armistice/

The first step in the resolution of homicide conflict is htrat ‘armistice or ceases fire’. It is a kind of mechanism that prevents further distraction from both (slayer and slain) sides. As the crime is committed the slayer immediately informs the case to his relatives what had happened.

Then the elders order him and his close relatives to close their houses and to flee to other places. htrat elders are mostly tribal leaders, influential persons and religious leaders. These people go to the victimized houses to beg pardon. The slain relatives in turn express their grief and refuse in the first instance. Then through long negotiation both parties agree not to take revenge action. Htrat ‘armistice’, litigation and verdict and finally reconciliation. “Memere Yirdaw Wulusera elaborates the stages in brief (interview, on April 12, 2014, Ato Abera, Wash Zeweyar Kebele, near Wash Zigba)”.

In every society homicide is unacceptable act, and it is a curse in some communities like Gurage. It may rarely happen with the unexpected situation. As a result of group and individual quarrel homicide may happen. In such cases the clan and close relatives are consider as responsible for the crime. That is why the slayer group send jznga sß, senior elders to the j k’it’a dan to adjudicate the case. Human beings are mortal. Their manner of death does matter for research and other purposes. Thus, a classification of death based on the circumstances surrounding a particular cause of death is vital. According to the informants said that there are different categories of homicide case is Criminal, personal, sexual and group-based causes of homicide are the major categories. Each category has its own sub categories.

4.2.4.2. Litigation and verdict

After htrat taken place both parties agree to be judged by Sera ‘traditional law’ then an appointment is made to fulfill the slain close relatives. Then elders order the slayer party to call for guarantor/surety. In the next appointment day, the slayer party brings tear price 1,000 (one thousand birr) and gives to elders. After repeated appointments and meetings slayer clan leaders are ordered to bring the actual killer/accused person.

In such a traditional argument process if the criminal confess that he is guilty, he comes with special costume. Wearing leaf made covering and sheet like garment, slayer bring to Wash council

accompanied by clan elders and close relatives. This symbolizes that our party and the accused person regret with the wrong doing. Still the litigation continues among parties whether the crime is intentionally or unintentionally committed. The litigation process is taking place orally. Normally, homicide and other complex crimes need long period of time to be resolved in the traditional method. When the case takes more time, the likely hood of forgetting the detailed information and other facts are higher among elderly judges.

4.2.4.3. Reconciliation process

According to the informant "Aba Sahile Neri and Memere Yirdaw wulusera said, After the verdict has been passed by the elders the final step is reconciliation".

- both parties are brought to inaccessible valley where plant couldn't grow and flat area, and biting k'eia' ceremony took place there.
- both parties were now bounding by Gurda, no more quarrel between them if any disagree happened, they were not arising dispute. Persons who have taken Gurda/make promise are called jznga sß. It is the other way of expression promise not to utter Gurda. Because Gurda is respected and feared by people it is not uttered simply, people usually say "jtbe Gurda" to mean "Gurda forgive us for our wrongdoings."

4.3. The cause of conflict among Enor Ener Wash Zigba Sera.

Generally speaking, the social bond of Gurage people is very strong. The Gurage zone where people of Gurage mainly live is characterized by populace and scares resource area. The it can be said that the community is hard working, with respect for labor, and a strong self-help and cooperative. So, this closeness and the scares resources (shortage of farm land) create fertile opportunity for conflict tradition to occur.

The informant gives information that the main causes of conflict can broadly be classified as economic and social. It is known that the main source of income among Gurage is agriculture. So, their livelihood is directly related to land, used either for farming or grazing. The question of land ownership is a big concern for every activity performed to lead life. According to the

effort exerted in the land the farmer was gain result or product. Respondents discusses that the causes of conflict among Gurage have economic and social bases. He lists out the major causes of conflict and their features in details: Land ownership, irrigation area, reclamation of debt and raids are some categories conflict that has economic sources. Political affiliation is the other cause of conflict which is manifested in breaking the public peace, clans and tribes' conflict and succession conflict. Social conflict, as the other category of conflict among Gurage can be expressed by civil offences. Lastly, according to informant's classification of kind of conflict is the religious one.

According to the informants, the most common cause of conflict in the study area, that is, in Enor Ener Gurage, is family affair, land ownership or boundary cases. Homicide cases are rare which occur unintentionally. Intentional murder, among Gurage society, is a curse. The community as a whole hate such practice. However, there are causes that lead to lose of life in Gurage in general and Enor Ener Gurage in particular. Quarrel and accident are the major causes of conflict resulting death. As any other community Gurage need to lead peaceful life. Actually, no healthy man likes to be disturbed by another. Some of the lists that breaking public peace is one cause of dispute among the community.

According to the informants, car accident is becoming the cause of death. The resolution of such cases in the traditional law is slightly easy. Because, accident is visible and easy to find eyewitness and the culprit usually confess their guiltiness. Mostly, formal court follows the legal procedure whereas; the reconciliation process should be taken place to prevent further distraction and to eradicate hate and revenge. As a result, most of the Gurage people particularly Enor Ener community prefer the traditional conflict resolution and peace making and stability. Accidental homicide cases are seen by the formal judicial bodies and verdict has been passed. After the fine is completed, the person who was accused and finished the legal responsibilities asked again before the traditional institutes. In order to socialize with the community, he has to fulfill what the tradition requires. Having performed the cultural institute needs, he purifies and he can participate in any social activities.

As I understand from the review of the research conflict has the main source to occur between the societies. According to the data obtained from the respondents by interviews the main cause of the

conflict is over completion of the resource, since day to day activity on the human beings are that depend up on the resource of the major cause the conflict in the study area, and also in terms of respondent there is also another cause of conflict like, women (marriage/rape) in the study area. According to individual interest like, theft or stolen the property of others also the major cause of the conflict in the study area. Therefore, I conclude that in the study area conflict is raised based on the utilization resource and misunderstanding idea and lack of ethical goodness between the society were the cause of the conflict (Religious leaders ,2022).

4.4. The setting of Wash Zigba Sera and main participants in traditional conflict resolution mechanism

4.4.1. The Setting of Wash Zigba Sera

The term Wash Zigba is the place that originated from Wash Zeweyar kebele in Enor Ener Woreda. It refers to the setting place that traditional decisions are takes place and the sacred area. It serves as the venue of assembly.



Figure 2: Wash Zigba tree/yellow wood /photo by the researcher/

Wash Zigba is a place where knowledgeable Gurage/Enor Ener/ elders meet and pass decision, amend traditional law/ Sera. [Sometimes the traditional law is known as / k'it'a which organize social life establish and maintain peace and order, (Worku, 2005:932)]. Hence the system that governed Sebat bet Gurage is called joka k'it'a and it is well accepted by them irrespective of social or economic status.

4.4.2. Procedures of conflict resolution mechanism in Wash Zigba

Based on the data obtained from FGD participants, interview, Wash Zigba is an indigenous mechanism of resolving various types of conflicts in the study area. Wash Zigba is also an institution for which all the communities or groups gave recognition. Therefore, the institutions are organized as a means to find solutions for conflict and conflict related issues. In this regard, the institution deals with all kinds of conflicts that happened because of conflict in the theft, conflict over the violations of agreement, murder and revenge, adultery, abduction, family related conflict, murder and revenge.

Conflict resolution through the Wash Zigba conflict resolution mechanism is held either under tree /yellow wood/ or in the wide-open place, and follows certain rules and procedures. According to the FGD participants and key informants, the process of resolving conflict begins with the separation of parties involved in conflict and reporting the case. Reporting the case can be made by the parties themselves, elders, neighbors, relatives of miscreant, an eye witness, friends or any other person.

Before it turns in to a state of chaos, as elucidated by the informants, one of these bodies was make an effort to stabilize the situation between the conflicting parties. This action is aimed at preventing the continuance of revenge which was carried out by both parties and to give an end for the hostile relation that might cause suspicion and chaos between relatives of the conflicting groups before justice provides the real answer as who is guilty and innocent. Therefore, the conflicting parties was refrain from doing any further wrongdoing (revenge action) until the Wash Zigba Sera gives final decision on the issue. As to the elders and key informants, getting willingness from the conflicting parties to come to the Wash Zigba is another key issue in the process. This means that the parties in conflict have to agree to come

and deal with their problem before the Wash. After both parties agreed to come to the Wash Zigba, then the process of conflict resolution begins.

During the appointment day, a gathering was held either in a wide-open place called Wash or under a yellow wood tree /Zigba/ with the attendance of offender and defendant as well as their family. This place is a sacred one and respected by the people. As the place is a sacred one, no one is allowed to do anything in the enclosed place. As to the elders, if one fails to respect the Wash and crosses through the place, it is believed that the Wash were bring bad fortune and consequence on the person and his family. Therefore, to escape from curse, people refrain from doing anything in the place where truth is spoken and justice is provided to the people. Besides gathering on the Wash and Zigba tree, as underscored by the elders, the people in this time also gather inside Kebele administration.

The overall process begins when the leader of the Wash gives an opening speech for what reason the gathering is called. When the meeting is on, each party in conflict is asked to give his or her account of what reason led them to the conflict before the resolution process takes place. Accordingly, each side gives account of what happened during a conflict based on the order of the elders. In this regard, both parties are requested to give an accurate and precise description of what caused the conflict. The elders usually pay attention to examine the case by posing cross examination. Concerning this, one of my informants stated: „we always tend to allow and give more room to both parties to tell the account so that we can know who is right or wrong.“ After the presentation of the account is finished, the Wash elders in Enor Ener raise important questions to the parties so that it allows them to know and understand correctly about the basic causes of the conflict, the level of damage it resulted and the decision to be made.

As elucidated by the informants and FGD participants, passing a decision is another stage in the process of conflict resolution. Once the issues are well identified, as to the elders, Wash make proper decisions concerning who is innocent and who is guilty. When making decision, elders usually take in to consideration issues of relying on the truth. Based on the values and worldview of the community, they then make judgment which was have the power to bring peace, happiness and unity among all the parties.

In Enor Ener community each clan has assigned its jezir dan ‘judges of land’. The primary task of these elderly judges is to measure and distribute the land to the members of the clan. Any individual who owns land either in heritage or gift or purchase put the k’j stone in order to mark the exact boundary of the owner. Putting of boundary stone has its own ritual ceremony. As the k’j stone burial is performed the k’j judge utter blessing k’j protect our boundary, let God protect you, let earth protect you, let moon protect you, let sun protect you. Removing this stone is a crime even walking on the stone is forbidden. Those who move this stone would be punished by the traditional law 500 birr in cash.

In addition to judge’s clan leaders have significant role in resolving boundary conflicts. If conflict arises among two families or member of the same tribe with land boundary case, then the case was resolved by clan leaders. These elderly clan leaders are respected by all members of the clan and the dispute would be settled easily. Sometimes, some cases would not be resolved by the clan leaders, in this case the elderly people of the other clan, who live in the same area or around them as neighborhood, come and settle the conflict.

4.4.3. Selection Criteria of the Elders or participants

Among the Enor Ener society, different mechanisms are employed to select elders to participate in the conflict resolution institutions. In the study area, elders who are elected for the Wash Zigba institution are in between eight and twelve whose purpose is to resolve the different types of conflicts existed in the study area. The criteria used to select elders as a conflict resolution process takes various issues in to consideration. As argued by the elders, the selections of authorities to the Wash Zigba institutions follow a certain rule and requirements based on the norms and traditions of the communities.

Clan membership is one of the criterions for electing an elder as a conflict resolution institution. There are clans who are prohibited to serve as an elder in all types of conflict resolution institutions. This clan is the Tebe/Gosa/. According to my informant, it is believed that members of the Tebe clan are considered by the society as despised and impure. As a result, a man from this clan cannot be able to become an elder in the institution. Also, an individual who in his birth time followed the natural way to come out only eligible to become an elder in the conflict resolution institution.

The other recruitment criteria to elect the elders are the indigenous knowledge that the elders have regarding the Wash Zigba conflict resolution process. An elder who have good knowledge on the process of conflict resolution based on the world view of the people are preferred and usually elected. Besides knowledge, ability and experience is the other issue in the process of selection. The elders have to have ability and knowledge in resolving conflicts because it helps easily persuade the disputants entering in to negotiations. As underscored by the informants, it is usual that those individuals who are believed to have ability to solve conflicts are frequently invited to come and solve conflict cases. The ability and knowledge of elders can be explained in terms of their ability in referring a certain case to the societal norms, customs, and traditions are very essential to reconcile the disputants.

The other criterion in the selection of elders for Wash Zigba conflict resolution is the personal quality of the individual. Based on the context of the studied community, as to the elders, the personal quality is all about elders‟ truthfulness, neutrality, conduct and the status the elder has in the community. Furthermore, the personal quality of the elder is also manifested through in his concern for the peace and wellbeing of the people and his harmonious relation with the community. The issue of age is also the other criteria in the selection of an elder for being a member of Wash Zigba. This is understood by the society as their knowledge on particular customs, skill and wisdom in handling conflicts and an ability to analyze and advise disputants being patient, impartial and free from favoritism. This means, as argued by the informants, the elders must incorporate characteristics such as well informed, tolerance, wisdom, patient, being truthful and the like.

The other recruitment criteria for the elders are the acceptance of elders in the community and how much the elders are refrained themselves from those considered by the society as unethical activities, i.e. being drunk, adulterous, interferences in the affairs of other individuals and the like. Elders in the community who are associated with these disrespectful activities are not usually qualified to become leaders in conflict resolution institution. In general, the recruitment of elders to the Wash Zigba institutions relies on the commitment.

4.5. The Mechanisms of Law Enforcement

Based on the informants of communities do not have written rules and regular institutions to enforce a verdict. Yet, they have maintained the unity of their customary laws and norms without breaking up.

The indigenous law among the recognizes the mechanism of law enforcement based on the norms and traditions of the people. Whenever there is a party which fails to be abided by the final decision of the elders, the Wash Zigba enforce laws by means of exclusion, curse and social sanctions. As elders explained, curse is one of the vital means to enforce the verdict rendered by the indigenous institutions. According to the culture of the Enor Ener, as informants argued, curse may cause illness or death to an offender and also a future threat to his family and property. The effectiveness of the curse has been proved from the harm it brought to the offender on one hand and his family and property on the other. Due to this fact, all the community members know the power of curse and refrain from going against the norms and principles set by the people.

In the social context of the community, the other sanction to the rebellious offender is the exclusion of an individual from the community. According to the "elders, if someone is against the norms and principles of the people and unwilling to accept the decisions of the Wash Zigba, the people excludes the offender from any of the social interactions and relationships". The traditional verdict was usually declaring the prohibition of depriving any cooperation to defiant by the community at large. As noted by the informants, the community at large usually respects and enforces the decisions of the ritual elders. As a result, the community was exerting pressure on the defiant by alienating him/her from common social usages and interactions.

The authorities were making announcement to the effect that the act of the offender is rebellious act to the values traditions and norms of the people. Hence, they were declared that any member of the community has to refrain from having interactions with the rebellious offender. There is a mechanism by which the announcement of excluding the rebellious offender will be distributed to the public at large. In this regard, the various social organizations are used in distributing the words of the announcement. According to my informants, due to

the severity of the enforcement mechanism, it is rare to happen. However, at the current time, due to the implications of the various socio-economic developments, enforcing the mechanism is becoming difficult.

4.5.1. ikot /conciliation

According to key informants, ikot 'conciliation' is the mechanism that helps to settle or resolve the problems rising among the conflicting parties. This mechanism is usually applicable for conflicts happened among close relatives, friends or neighbors, according to Yewondwosen (2010:48). The victim of the conflict blames and the offender presents the issue to the elders who are common relatives with the plaintiff. The main role of the elders here is creating the forum. Then conflicting parties thoroughly discuss their issues, causes of conflict and resolved the basic problems.

4.5.2. barik'nt/Mediation

It is a system that combines the ikot and adjudication. It is performed by elders who know the traditional law. It could be undertaken after the conflicting parties accept the system. For this purpose, elders persuade each party and three elders are selected from both parties. One elder assigned as a central or main judge. Before the formal litigation process start each party calls guarantors. And these guarantors declare their promises to take the responsibility to bring the person to the elder's council in the next appointment day. The litigation starts with the presenting complains of the accusing party. The accused party replies ether accepting or denying the accusation.

After hearing parties' arguments, logic and facts the elders may ask to present evidence and zar 'witness'. Thoroughly verifying the cases, elders express their judgment. Mostly the elders who practice this system are religious leaders, clan leaders, k'it'a judges and the like.]

4.5.3 Danent/Adjudication

In this conflict resolution mechanism traditional law was fully applicable in all cases. The elders who have experience are carefully selected. When the cases are complex jamsse dan,

elders who have solid knowledge of the traditional law, are selected. This group of judges presents the proposed verdict to the council. Then ngo discussed on the proposed judgments. After thorough discussion, final verdict is being passed.

4.6. Main actors who involved in conflict Resolution

4.6.1. Shmagles (elders)

The term''shimagle'' means that the elder of the community who have a power to resolve the conflict in the society in the way of arbitration. 'shimglna' means the process of resolving conflict in traditional way. 'yeshimagledagna' means a person who makes the decision on the conflict issue.

According to the information obtained from the interviews 'shimglna' on the appropriate mechanisms to resolve the dispute its root than the courts because it is employed a mutual al consequence of both parties and require less preparation, cost and time (religious leaders, 2022). According to the respondent the process of shimglna has its own steps and the way show simply organize. 'Yebarike dan' /Shimagle Dagan/ by either of conflicting parties or other shimagle selected under the leader of yeshimagle dagna.

The conflicting parties choose shimagles voluntary and submit their cases to those selected shimagles to resolve dispute through the discussion under the legal law of the society. And they have responsibility of analyzing and investigating the source and the nature of conflict the case with sanction to make the decision suitable and durable. The sanction termed at ding and the payment of its terms of money, the purpose of ding is to prevent the outbreak of the conflict. As interviewee said shimglna has different significance that serve to control resolve conflict in the study area, because of this shimglna is used as the means of helping the conflicting parties to reduce the extent of their difference and disagreement and at an amicable settlement it is the process of rational and orderly discussion between the conflicting parties. It is also relative with the social values the role of'' shimagle'' is not only reducing overcrowded (large) task of the courts it requires less lost time and preparations and resolve dispute from its root. Shimglna results are sustainable and durable reconciliation of peace it is an appropriate means to both conflicting parties, because it enables the victims to compensate it entitled the chance to offender not to being punishable in the dentation. Shimglna serves an eye witness because they

are highly closed with the society and they know the cause of the conflict. Shimagle is using their judgment and position of formal ascendancy parties more likely to accept guidance from these arbitrations than from other source because shimagle decisions does not entail any loss of face is backed by social pressure. The end result is ideally a sense of unity, shared, involvement, responsibility and dialogue among the groups rather than conflict. Because shimagle monitor grass root cause of the conflict or dispute and they act as mediation between conflicting parties through an open assembly in order to maintain and managed the conflicts.

4.6.2. Religious Leaders

According to the information obtained from the interviews and FGD religious leaders are visible as the from the other actors in resolving conflict. The society considers as those who can act on the behalf of the will of the God and they could argue for the truth. No one expect them speak false, because they are God envoys who are respected, trusted, and has got high position the society about the disadvantages of the conflict. That means through their follower as conflict was bad, killing or wishing to kill a person and take the property of those persons was strictly for bidden in the eyes of the God and this isolates you from heaven, finally. Such leaders bring the conflicting parties in to the agreement to reconcile their antagonistic idea. Religious leaders are so influential to win the attitude of their followers, especially in time of conflict because religious leaders have a power and potential to be heard and accepted those religious leaders have played very important roles in resolving disagreement .Since the practices of the religious leaders shows that their teachings and their advice play a key role in the promotion of tolerance and amicable relations between the society in the study area. From this I conclude that religious leaders highly contribution to promote peace, tolerance and co-existence between the society highly role to de-escalate the conflict.

4.7. The contribution of Enor Ener Wash Zigba Sera in peace making and stability among the community

According to the informants based on that the history of conflict is as old as human history and conflict is inevitable phenomenon. Conflict is inevitable in any relationship. The respondents said that the contribution of Wash Zigba Sera in peace making and stability in Enor Ener

community to integrate and enhancing peace, tolerance, fastening relationship and mutual co-existence. Peace is the most important ingredient for smooth functioning of the community. Peace building is largely equated with the construction of a social environment that advances a sense of confidences and improve condition of life.

According to key informants, when compared with modern institutions, the indigenous mechanisms for the prevention and resolution of conflicts are less complex, save time, money, energy and give chances for parties to actively participate in the solving of problems. The key contribution of Wash Zigba Sera in peace making and stability to the community to find appropriate solutions to existing conflict or case solutions based on the values, norms, complexity and culture of the society, and accordingly of significance to the conflicting parties. Another important contribution are the tradition of forgiveness and respect for elders because of their symbolic authority to enforce decisions and implement compensation.it is also typically incorporates consensus building based on open discussions to exchange information and clarify issues.

The other contribution based on the informant that conflicting parties are more likely to accept guidance from the mediators than from other sources because an elder's decision does not entail any loss of face and is backed by social pressure. The end result is ideally a sense of unity, shared involvement and responsibility, and dialogue among groups otherwise in conflict. Instead of participants state that are time tested and effective for handling conflict that arise in study area. The local mediation process where conflicts are addressed in a less rigid manner, compared to the modern court where adjunction is largely based on standardized and uncontested rules. It also can present locally meaningful solutions to problems of collective action confronting individuals and groups to sustain peace and stability.in addition to resolving conflict or case, they can foster coordination in jointly under taken activities, and promote the reconciliation of varied interests. They can play an important role in restoring and maintaining social harmony, order and law.

The key informants said that the contribution to Effective integration of them into the formal /modern justice system requires understanding them in local contexts. Thus, there is a need for peace and conflict researchers to properly document and analyze community level conflict

resolution mechanisms in view of their unique features and contribution to justice and conflict resolution vis-a vis modern/formal justice system. The contribution of the study established that there is a greater need to give proper attention for the protection, promotion and development of indigenous knowledge to sustain peace and stability in the community. Indigenous knowledge is an integral part of the development process of local communities and the key to sustainable socioeconomic development. Building on local knowledge. They can be easily accessible and utilized for the development of local communities.

4.8. The challenges of hindering traditional conflict resolution mechanisms and institutions of wash zigba sera

According to the data that obtained from the information, shimagle, church leaders and shakes are different weakness that are that include shimagles face during shimglna. The shimagle face challenge when the lack of commitment counseling parties to reach an agreements and if there is third parties intervention and also there are many other factors that makes shimglna challenged able the selfishness of the party's different opinion unwillingness to accept the decision shimglna has ascertain the strength and the weakness in terms of cooperation.

4.8.1. Strength of traditional or indigenous Conflict Resolution Mechanism

The information that gives from interview and FGD the study pointed out that local communities favor indigenous conflict resolution mechanisms than courts due to numerous reasons.

First, indigenous or traditional conflict resolution mechanisms follow informal processes in managing conflict cases. The rules and procedures of indigenous conflict resolution are more immediate and meaningful to the local people. This is because indigenous conflict resolution are developed based on the cultural concepts, values, and procedures that are easily understood and accepted by the community itself unlike court systems that are perceived as external to large number of local people. As a result, local people feel sense of control and ownership over the processes involved in indigenous conflict resolution mechanisms. Supporting this, one

participant mentioned that “indigenous conflict resolution mechanisms are located and owned by the community which makes them easily accessible for the local people.”

Second, unlike the formal court processes, indigenous conflict resolution mechanisms are important for reducing the delay and cost of conflict resolution. Many poor people are deprived of access to justice simply for the reason that they cannot have enough money to pay the transportation, accommodation and legal representation costs to go through with the court processes. One participant reported that “we elder are easily reachable to the local communities because we are located within the community which does not require any cost for transportation, accommodation and legal representation.” The civil court system has also institutional weaknesses and failures such as corruption, bias and inadequate resources. One participant notably responded that “nowadays it is difficult to get justice within the court system if you does not have any relative or if you does not pay bribes to get court service.”

Third, indigenous or traditional conflict resolution mechanisms are also important mechanisms of overcoming the barrier of illiteracy and service rural populations in their vicinity which makes it easy to access justice. One participant stated that “there are people who are denied of justice because the court system requires certain level of literacy that many rural populations as in the study area do not have.” This implies courts are unreachable to the countryside populations because of illiteracy and physical barriers as courts are found far from the location of the local people. Besides, indigenous conflict resolution mechanisms may be more effective than the courts for solving certain types of conflicts such as ethnic conflicts, land claims [which is the most common source of conflict in the study area], families and adjacent communities.

Indigenous or traditional conflict resolution mechanisms provide a great opportunity for sustainable conflict resolution, peacemaking and the delivery of responsive justice. Since indigenous conflict resolution mechanisms are more reachable, inexpensive and transparent, they help for the maintenance of law and order in the local communities. In addition, since elders are living and working in the community, they are close enough to the effect of the conflict. This makes elders to be accessible to the people and understand the conflict dynamics in a better way which helps them to provide resolutions that best suits local circumstances than

the court system. Hence, indigenous conflict resolution mechanisms provide an alternative forum to access justice for those members of the community who are not well served by courts.

The respondent it required and modification and employed measures the strength of shimglna is sustainable and durable major arrangement based on the mutual agreement and also the mutual consent of the conflicting parties, it needs less preparation and lost and it allows cost compensation to the victims and it brings true remedy. Unlike the weakness of shimagle makes weak binding systems, the exclusion behavior that includes women and young participation the study area.

Even though traditional conflict resolution has its own socio-economic advantage for individuals, groups, societies and communities, it has facing many challenges from different directions. To alleviate these problems, this traditional conflict resolution system needs support from different governmental and non-governmental organizations. The involvement of local government to support traditional conflict resolution system in the study area. Traditional conflict resolution system is important for marginalized and poor people to have access to justice more than anything.

4.8.2. weakness of traditional or indigenous Conflict Resolution Mechanism

According to the respondents of interview and FGD gives information that the governments in different areas and different organizations failed to support and provide the necessary help to traditional conflict resolution system as it happened in the study area. The focus group participants said that sometimes the woreda government provides training but when the government tried to give training for local elders, the process of selecting the participants was unfair. The Kebele administrator selects his close friends and others who have kinship with him sent to the training area. This situation created that locally accepted leaders could not develop their capacity.

The weakness raised by group discussion participants was sometimes the decision of local elders does not accept as a binding rule by the government. This means after decision passed by local elders on conflict parties, the government continued to punish the disputants by neglecting the decision of the elders. Therefore, the above finding indicates that the government does not provide the right support to consolidate traditional conflict resolution

mechanism in the study area. Lack of appropriate and effective enforcement strategies has also reduced the relevance of indigenous conflict resolution mechanisms for the wider community. One elder confirmed this as “elders do not have the power to force individuals who have no interest to participate in the resolution process.” Furthermore, indigenous conflict resolution has been greatly downgraded and weakened in the formal justice system which makes them to be unrecognized and unknown, as descried by this participant, Elders do very important things in resolving conflicts and peace building. However, there is no any encouragement or incentive from the government side. The government did not give adequate recognition for elders and indigenous conflict resolution mechanisms.

The other most important weakness is related to the absence of a policy direction and comprehensive laws that deal with the institutionalization and harmonization of indigenous conflict resolution mechanisms within the country’s legal system. There is lack of clear legal framework which states the role, functions and legal status of indigenous conflict resolution mechanisms. Even though the Ethiopian Constitution under Article 34 sub Article 5 recognizes traditional law where it allows citizens to use religious or customary laws in cases of personal and marital disputes, it limits them to personal and family matters excluding their application to criminal matters in spite of the fact that they are serving for many types of crimes in reality. The absence of strong laws and policies related to the validity of indigenous conflict resolution mechanisms and their affiliation with the formal justice system, the possibility of application of their authority are found to be serious challenges that need urgent attention by the government and policy makers. There is a need to develop a clear legal and policy framework for the utilization of indigenous conflict resolution mechanisms by elders.

CHAPTER FIVE

5. Conclusion and recommendations

5.1. Conclusion

Based on the finding obtained from the data, interview, observation and focus group discussion show that conflict is activated by different cause in study site. The following conclusion has been made. The finding in the study area indicate that the majority of respondents, religious fathers, and community elders or shimagles who are conflict resolution experts in Wash Zigba Sera in Enor Ener Woreda, traditional conflict resolution mechanisms were extremely adopted.

Conflict can be classified in different groups based on the involved parties. It can also group in terms of dominant life features: social, economic and political. In terms of these and other factors conflicts raised among Gurage in general and in Enor Ener Gurage in particular can be classified in to four: individual, family, clan and homicide.

The causes of conflict are in general social and economic. Social instability may cause conflict and conflict in turn result homicide. Even though conflicting cases are seen by legal courts, the root cause of that loss of life is being investigated by the custom and resolved through rituals. The main causes of conflict can broadly be classified as economic and social.

Based on the data obtained from FGD participants, interview, Wash Zigba is an indigenous mechanism of resolving various types of conflicts in the study area. Wash Zigba is also an institution for which all the communities or groups gave recognition. Therefore, the institutions are organized as a means to find solutions for conflict and conflict related issues. In this regard, the institution deals with all kinds of conflicts that happened because of conflict in the theft, conflict over the violations of agreement, murder and revenge, adultery, abduction, family related conflict, murder and revenge.

According to the elders and religious respondents state that traditional conflict resolution mechanism has so many advantages which compared to the modern court starting from cost effectiveness up to time and energy saving. It provides in real impartial treatment for each party involved in conflict and conflict parties are more satisfied, because it was takes place out of the work time in the morning and near the resident area. Even if traditional conflict

resolution mechanisms have not a formal way, it has a great contribution for peace, security and stability in the study area. The elders and religious fathers have a power that ability to persuade others and to reach an agreement, as well as they have a natural skill to resolve the conflicts because of knowing their culture, belief, values, customs and norms. They are respected and feared the society since they are not emotional and partial. In general, traditional conflict resolution mechanisms in Wash Zigba Sera in Enor Ener Woreda that play a great significance role in terms of providing and prevailing peace, security and stability between the communities.

The contribution based on the informant that conflicting parties are more likely to accept guidance from the mediators than from other sources because an elder's decision does not entail any loss of face and is backed by social pressure. The end result is ideally a sense of unity, shared involvement and responsibility, and dialogue among groups otherwise in conflict. Instead of participants state that are time tested and effective for handling conflict that arise in study area.

The traditional law of Gurage in general and Enor Ener Gurage in particular plays vital role in social harmonization, dispute prevention and conflict resolution. Sometimes conflict occurs and life loses within Enor Ener Gurage due to several reasons. In this short study car accident is one of the causes of loss of life in Enor Ener Gurage. In such cases the conflict resolution and reconciliation method are very simple and takes short period of time. traditional conflict resolution mechanisms provide a great opportunity for sustainable conflict resolution, peacemaking and the delivery of responsive justice. Since indigenous conflict resolution mechanisms are more reachable, inexpensive and transparent, they help for the maintenance of law and order in the local communities.

There is a problem from the government and other governmental and non-governmental organization to provide the necessary support for the local people and elders to consolidate indigenous conflict resolution mechanisms. Sometimes the government provides training for local elders but the process of selecting the participants filled by corrupt practices. The government also failed to provide financial and material support. During decision making process, the local elders forced the conflict parties to come and discuss their problem; this

considered as the domination of decision-making process on the eyes of participants or customers. But women ‘s and youths are not participating in the decision-making process but it does not mean that women ‘s and youths nothing contributed for peace building process.

5.2. RECOMMENDATION

According to the data obtained from the religious leaders, community elders, culture and tourism bureau, formal court judges, prosecutors, and Police officers pointed out that the presence of elders by itself not enough to resolve the conflict. Thus, in the future, the effort of the religious leaders and elders need to be supported by the modern conflict resolution mechanisms. It is to be going side by side, because the way of life society is changing and growing through process. Based on the informants give general response about the role and the gap of traditional conflict resolution mechanisms in Wash Zigba Sera, Enor Ener Woreda tried to give some suggestion or recommendation. Which have alternative solution to fill the gap. The traditional conflict resolution mechanisms serve Gurage Zone in general and Enor Ener Gurage in particular to solve problem ranging simple fault to highest crimes like homicide. The knowledge of the mechanisms is transmitted to generations orally. In order to maintain their role in social harmonization and peaceful coexistence this study suggests the following.

Recommendations:

- Local elders play an important role to settle disputes and building peace. But there are many problems that challenge these elders to perform the right activity. Thus, it is better if the government provide the right training for the right elders.
- To minimize the problem of office or shelter for local elders, the local or kebele administrators shall cooperate and build house by using local people and local materials and the woreda government shall arrange this situation. For modern documentation storage system, it is better that the woreda government giving training by selecting individuals from each kebele how to documenting files and other related activities.
- The problem of ignoring the decision of local elders but not always by the woreda court desk. It is better if the woreda court create strong relation with famous local elders and

accepting the decision local elders as a binding rule. To minimize this problem, the woreda police office, court, religious leaders and woreda culture and truism office work cooperatively.

- Traditional law and formal legal systems should work together in order to alleviate the conflicting cases and to resolve cases in short period of time. This cooperation helps to avoid revenge and avenge among the conflicting parties.
- Invite and encourage young people and women to participate in the Wash Zigba meeting to share their own feelings and idea rather than represented by elders. To exercise their right youngsters and women should participate in the Wash Zigba meeting. To get enough experience about the traditional law and the meeting procedure, it is better to encourage youngsters to come to the meeting. As the member of the society their participation may add some important point of view to the existing tradition or wisdom of elders.
- Train elder judges as to which criminal cases they should handle with traditional law and which case should refer to formal law.
- Traditional conflict resolution mechanisms should be formal to alleviate (reduction of dangerous) problem of conflict in the study area.
- The future researchers should be including the role of women and young in traditional conflict resolution mechanisms.

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Appendix A

WOLKITE UNIVERSITY

COLLEGE OF SOCIAL SCINCE AND HUMANITY, DEPARTMENT OF GOVERNANCE AND DEVELOPMENT STUDIES

Interview guide questions

Dear participants these interview questions are intended to obtain the data about the research work under the nomenclature 'Assessing the Role of Traditional Conflict Resolution Mechanism to ensure peace making and stability: The Case of Wash Zigba Sera, Enor Ener Woreda in Gurage Zone'. The researcher is conducting this research with the aim of fulfilling the partial requirement for MA degree in political science. So, your co-operation is highly appreciated.

Since your responses will determine the validity of the research finding, the researcher kindly requests you to answer the below-mentioned questions carefully and honestly. Your active participation in the research and your honest feedback to the interview will help to achieve the objective of the study.

I kindly request you to participate as a respondent in these interviews with obtaining your input from your familiarity. The data shall be kept confidential and used for academic purposes only.

Should you require further clarification, please contact me via 0911817855 for other option

berhanugirma28@gmail.com

Thank you in advance for your cooperation.

Part one: -

Demographic information / Background information

1. Gender: ☐ male ☐ female
2. AGE: ☐ 18—34 ☐35-54 ☐55-64 ☐65+
3. Religion, A. orthodox, B. Muslim, C. protestant D. catholic

4. Academic status.A.1-6 B. 7-12. diploma D. degree E. above…
5. Working condition, A. civil servant, B. merchant C. doctor D. others

PART TWO: -

I what source of conflict managed by Wash Zigba Sera?

1. What are the common sources of conflicts in Enor-Ener Woreda?
2. Do you know the type of conflict managed by Wash Zigba Sera? A. yes B. no
3. If your answer is 'yes' for question number 2 would you list them?
4. How the communities, in Enor-Ener woreda, manage conflicts? Are they relying on traditional conflict resolution mechanisms to resolve disputes?
5. Which traditional conflict resolution mechanism is used in Enor-Ener community to resolve conflicts?
6. What do you expect from the traditional conflict resolution mechanisms? What would be the final result of the conflict that is managed by the TCMR?
7. Is TCRM comfortable for you to resolve conflict? If the answer is 'Yes' why?

II What is the setting of Wash Zigba Sera and main participants in traditional conflict resolution mechanisms?

1.Do you know the place of TCRM in Enor Ener woreda?

2.How 'Wash Zigba' sera were introduced in the community as mechanism of dispute resolution? Is there any historical background about the emergence of such tradition in the community?

3.Are you involved in TCRM to resolve conflict in Wash Zigba Sera? A.yes B. no

4.Do you know the main actors to resolve conflict in Wash Zigba Sera?

5.Who is the main actor in traditional conflict resolution mechanisms?

6.Is there any criterion to be adjudicator/main actor in Wash Zigba Sera? How the adjudicators are selected?

7.Is there any conflict which is not managed by TCMR? If there is any please list them?

8.Would you explain the procedures followed in Wash Zigba sera in the process of resolving conflicts? How disputants are entertained? How cases are heard and digested? How the decision is made? Is there any variation in providing decisions based on the type of conflict? Would you tell me the above process by recalling examples of dispute resolution given at Wash Zigba sera?

9.How the adjudicators/main actors of Wash Zigba sera enforce their decisions?

10.If the disputants are not bound by the decisions of the Wash Zigba Sera is there any mechanism employed to force them?

11.Is there any ritual (whether religious or traditional) employed in the process of resolving conflicts via Wash Zigba Sera?

12.What do you think the importance of traditional conflict resolution mechanism in Wash Zigba Sera?

13. What do you think about the attitude of the community towards the traditional conflict resolution mechanism?

III What is the contribution of Enor Ener Wash Zigba Sera in peace making and stability among the community?

1.Is there any advantage of resolving conflicts by TCRM? If the answer is 'Yes' please explained it.

2.How do you see the importance of Wash Zigba Sera in resolving conflicts among the community? Is it successful? If it is successful, how? Please explain the details.

3.What is the relationship between resolving conflicts by Wash Zigba Sera and ensuring peace and stability in the community? What are the contributions of

the Wash Zigba Sera regarding maintaining the community's peace in the Woreda?

4.How the TCRM of Enor-Ener Woreda supports the efforts of other government-based security offices regarding ensuring stability in the Woreda? Is there any relationship between the formal security offices and the TCRM?

5.Are you involved in traditional conflict resolution mechanism in Wash Zigba Sera? A.yes B.no.

6.If your answer is yes in question ``5``what are the benefit of resolving conflict by traditional mechanisms?

Iv What are the strength and weakness of Enor Ener Wash Zigba Sera traditional mechanism?

1. Are you involve in TCRM to resolve conflict in Wash Zigba Sera? A.yes B. no
2. Can you describe what TCRM means?
3. Do you know the strength of TCRM to resolve conflict in Wash Zigba Sera?
4. Do you know the weakness of TCRM to resolve conflict in Wash Zigba Sera?
5. Do you know the strength and weakness of traditional conflict resolution mechanisms in Wash Zigba Sera?.....

……
……
……

Appendix B

WOLKITE UNIVERSITY

COLLEGE OF SOCIAL SCINCE AND HUMANIEIY DEPARTMENT OF GOVERNANCE AND DEVELOPMENTAL STUDIES

Focus Group Discussion guide questions

1. what are the strength and weakness of traditional conflict resolution mechanisms in Wash Zigba Sera?

2.What do you think the importance of traditional conflict resolution mechanism in Wash Zigba Sera?

3.What is the contribution of Wash Zigba Sera conflict resolution in the community?

4. How much traditional conflict resolutions are applicable in the study area?

5. What do you think about the attitude of the community towards the traditional conflict resolution mechanisms?

6. What is the role of traditional conflict resolution mechanism in Wash Zigba Sera?

7.what is TCRM?

8. Is there any significance of resolving conflicts by TCRM to ensure peaceful co-existence and stability in the woreda?

Appendix C



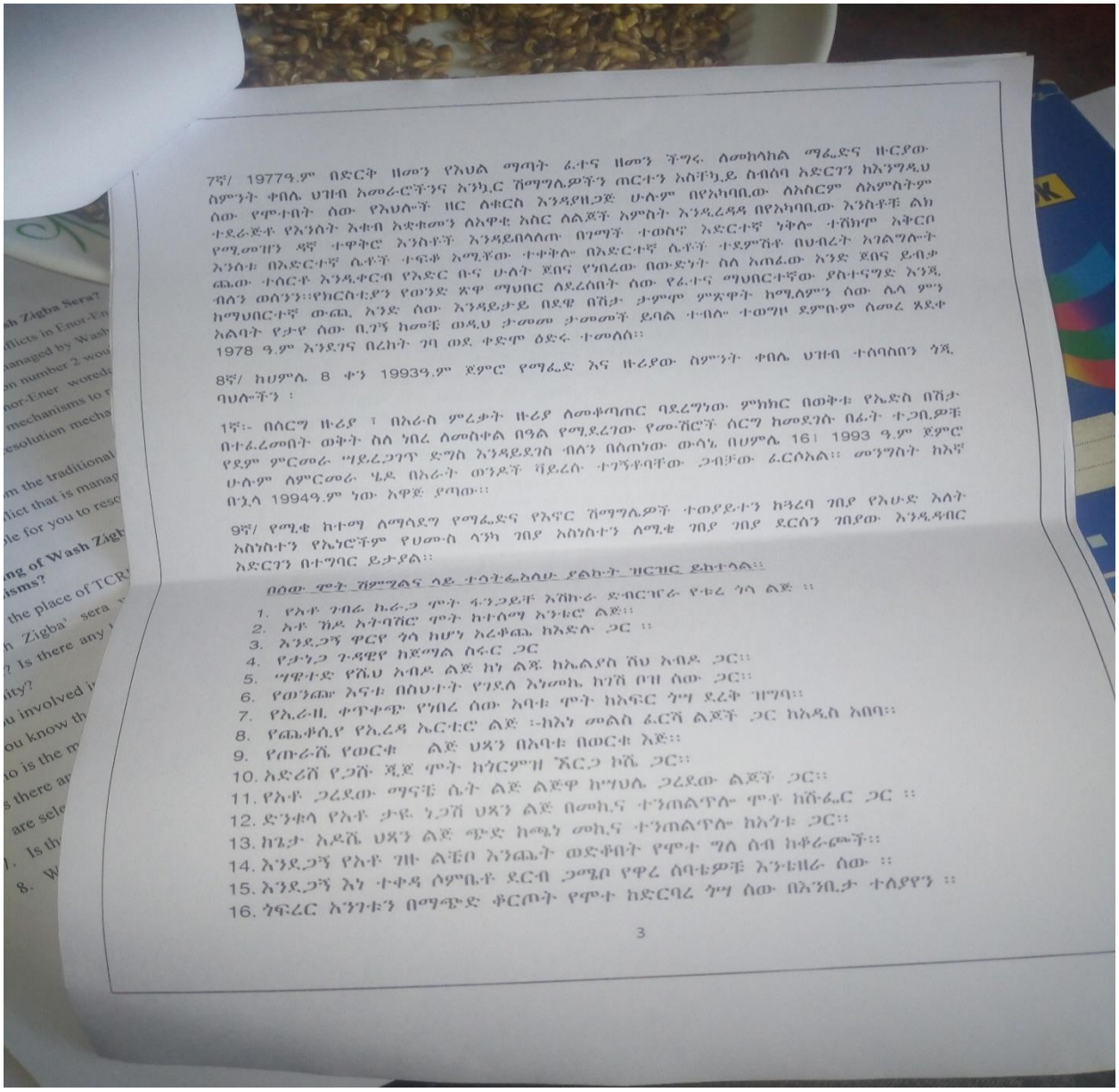
Figure 3: Wash Zigba Sera photo group discussion on the issues



Figure 4: Wash Zigba Sera photo group discussion on the issues

Figure 5: Wash Zigba Sera meeting on group discussion





7ኛ/ 1977ዓ.ም በድርቅ ዘመን የእህል ማጣት ፈተና ዘመን ችግሩ ለመከላከል ማፈድና ዙርያው ስምንት ቀበሌ ህዝብ አመራሮችንና አንኳር ሽማግሌዎችን ጠርተን አስቸኳይ ስብሰባ አድርገን ከአንማዲህ ሰው የሞተበት ሰው የእህሎች ዘር ለቁርስ እንዳያዘጋጅ ሁሉም በየአካባቢው ለአስርም ለአምስትም ተደራጅቶ የአንስት አቁበ አቋቁመን ለአዋቂ አስር ለልጆች አምስት እንዲረዳዳ በየአካባቢው እንስቶቹ ልክ የሚመዝን ጻኛ ተዋቅሮ እንስቶች እንዳይበላለጡ በገማች ተወስና አድርተኛ ነቅሎ ተሸክሞ አቅርቦ አንስቱ በአድርተኛ ሴቶች ተፍቶ አሚጆው ተቀቅሎ በአድርተኛ ሴቶች ተደምሽቶ በህብረት አገልግሎት ጨው ተሰርቶ እንዲቀርብ የአድር ቡና ሁሉት ጀበና የነበረው በውድነት ስለ አጠፈው አንድ ጀበና ይብቃ ብለን ወሰንን።የክርስቲያን የወንድ ጽዋ ማህበር ለደረሰበት ሰው የፈተና ማህበርተኛው ያስተናግድ እንጂ አማህበርተኛ ውጪ አንድ ሰው እንዳይቃይ በደዋ በሽታ ቃምሞ ምጽዋት ከሚለምን ሰው ሌላ ምን አልባት የታየ ሰው ቢገኝ ከመቼ ወዲህ ቃመመ ቃመመች ይባል ተብሎ ተወግዞ ደምቡም ለመረ ጻደቀ 1978 ዓ.ም እንደገና በረከት ገባ ወደ ቀድሞ ዕድሩ ተመለሰ።

8ኛ/ ከሀምሌ 8 ቀን 1993ዓ.ም ጀምሮ የማፈድ እና ዙሪያው ስምንት ቀበሌ ህዝብ ተሰባስቦን ጎጂ ባህሎችን ፡

1ኛ፡- በሰርግ ዙሪያ ፣ በአራስ ምረቃት ዙሪያ ለመቆጣጠር ባደረግነው ምክክር በወቅቱ የኤድስ በሽታ በተፈረመበት ወቅት ስለ ነበረ ለመስቀል በዓል የሚደረገው የሙሽሮች ሰርግ ከመደገሱ በፊት ተጋቢዎቹ የደም ምርመራ ሣይረጋገጥ ድግስ እንዳይደገስ ብለን በሰጠነው ውሳኔ በሀምሌ 16፤ 1993 ዓ.ም ጀምሮ ሁሉም ለምርመራ ሄዶ በአራት ወንዶች ቫይረሱ ተገኝቶባቸው ጋብቻው ፈርሶአል። መንግስት ከእኛ ቡኋላ 1994ዓ.ም ነው አዋጅ ያጣው።

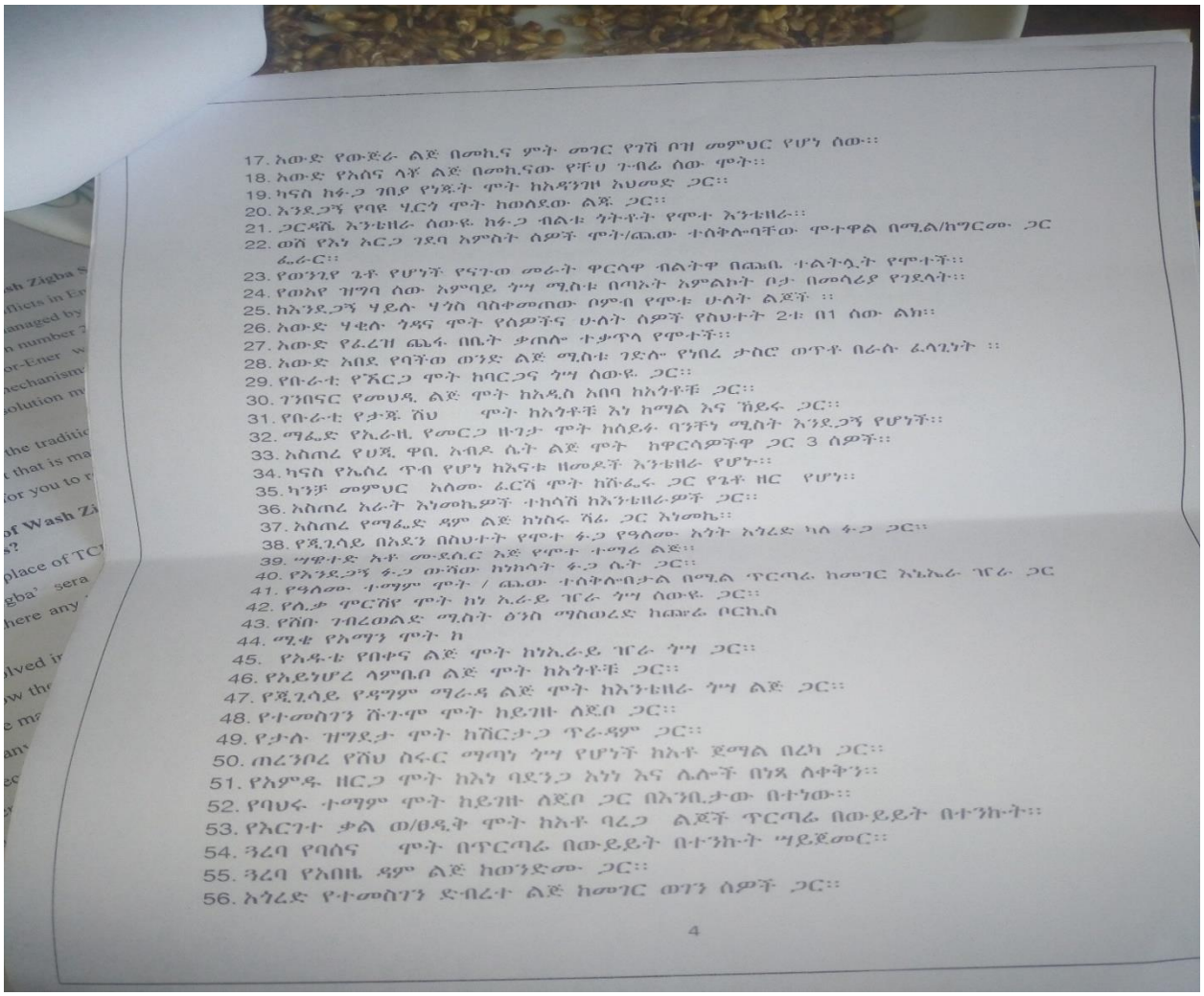
9ኛ/ የሚቁ ከተማ ለማሳደግ የማፈድና የአኖር ሽማግሌዎች ተወያይተን ከጓረባ ገበያ የአሁድ አለት አስነስተን የኤነሮችም የሀሙስ ላንክ ገበያ አስነስተን ለሚቁ ገበያ ገበያ ደርሰን ገበያው እንዲዳበር አድርገን በተግባር ይታያል።

<u>በሰው ሞት ሽምግልና ጎይ ተሳትፌአለሁ ያልኩት ዝርዝር ይከተላል።</u>

1. የአቶ ገበሬ ኩራጋ ሞት ፋንጋይቸ አሸኩራ ድብርዣራ የቱረ ጎሳ ልጅ ።
2. አቶ ኸዶ አትባሸር ሞት ከተሰማ አንቱሮ ልጅ።
3. አንደጋኝ ዋርየ ጎሳ ከሆነ አረቆጨ ከአድሉ ጋር ።
4. የታንጋ ጉዳዊየ ከጀማል ስሩር ጋር
5. ሣዊተድ የሸህ አብዶ ልጅ ከነ ልጁ ከኤልያስ ሸህ አብዶ ጋር።
6. የወንጨ አናቱ በስህተት የገደለ እነመኪ ከገሸ ቦዝ ሰው ጋር።
7. የኢራዚ ቀጥቀጭ የነበረ ሰው አባቱ ሞት ከአፍር ጎሣ ደረቅ ዝግባ።
8. የጨቆሲያ የኢረዳ ኤርተር ልጅ ፡-ከእነ መልስ ፊርሻ ልጆች ጋር ከአዲስ አበባ።
9. የጡራሼ የወርቁ ልጅ ህጻን በአባቱ በወርቁ አጅ።
10. አድሪሽ የጋሹ ጂጀ ሞት ከጎርምዝ ጀርጋ ኮሼ ጋር።
11. የአቶ ጋረደው ማናቹ ሴት ልጅ ልጅዋ ከጣህሴ ጋረደው ልጆች ጋር።
12. ድንቁሳ የአቶ ታዩ ነጋሽ ህጻን ልጅ በመኪና ተንጠልጥሎ ሞቶ ከሹፊር ጋር ።
13. ከጌታ አዶሼ ህጻን ልጅ ጭድ ከጫነ መኪና ተንጠልጥሎ ከአሳቱ ጋር።
14. እንደጋኝ የአቶ ገዙ ልቼቦ እንጨት ወድቆበት የሞተ ግለ ሰብ ከቆራጮች።
15. እንደጋኝ እነ ተቀዳ ለምቤቶ ደርብ ጋሜቦ የዋሪ ሰባቱዎቹ እንቱዘራ ሰው ።
16. ጎፍረር አንገቱን በማጭድ ቆርጦት የሞተ ከድርባረ ጎሣ ሰው በአንቢታ ተለያየን ።

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Figure 6: Wash Zigba Sera resolved case by Aba Sahile and Memere Yereda on the issues



17. አውድ የውጅራ ልጅ በመኪና ምት መገር የገሽ ቦዝ መምህር የሆነ ሰው።
18. አውድ የአሰና ላዥ ልጅ በመኪናው የቸሀ ጉበራ ሰው ሞት።
19. ካናስ ክፉጋ ገበያ የነጁት ሞት ከአዳንዝ አህመድ ጋር።
20. እንደጋኝ የባዩ ሃርጎ ሞት ከወለደው ልጁ ጋር።
21. ጋርዳሼ እንቱዘራ ሰውዩ ክፉጋ ብልቱ ጎትቶት የሞተ እንቱዘራ።
22. ወሸ የእነ አርጋ ገደባ አምስት ሰዎች ሞት/ጨው ተሰቅሎባቸው ሞተዋል በሚል/ከግርመ ጋር ፈራር።
23. የወንጊየ ጌቶ የሆነች የናጉወ መራት ዋርሳዋ ብልትዋ በጨበ ተልትሏት የሞተች።
24. የወለየ ዝግባ ሰው አምባይ ጉሣ ሚስቱ በጣኦት አምልኮት ቦታ በመሳሪያ የገደሳት።
25. ከእንደጋኝ ሃይሉ ሃጎስ ባስቀመጠው ቦምብ የሞቱ ሁለት ልጆች ።
26. አውድ ሃቲሉ ጎዳና ሞት የሰዎችና ሁለት ሰዎች የስሀቶት 2ቱ በ1 ሰው ልክ።
27. አውድ የፊረዝ ጨፋ በቤት ቃጠሎ ተቃጥላ የሞቶች።
28. አውድ አበደ የባችወ ወንድ ልጅ ሚስቱ ገድሎ የነበረ ታስሮ ወጥቶ በራሱ ፈላጊነት ።
29. የቡራቲ የኧርጋ ሞት ከባርጋና ጉሣ ሰውዩ ጋር።
30. ገንበናር የመህዲ ልጅ ሞት ከአዲስ አበባ ከአጎቶቹ ጋር።
31. የቡራቲ የቃጁ ሸህ ሞት ከአጎቶቹ እነ ከማል እና ኸይሩ ጋር።
32. ማፊድ የኢራዚ የመርጋ ዙገታ ሞት ከሰይፉ ባንቸነ ሚስት እንደጋኝ የሆነች።
33. አስጠረ የሀጂ ዋበ. አብዶ ሴት ልጅ ሞት ከዋርሳዎችዋ ጋር 3 ሰዎች።
34. ካናስ የኤሰረ ጥብ የሆነ ከአናቱ ዘመዶች እንቱዘራ የሆኑ።
35. ካንቻ መምህር አሰመ ፊርሻ ሞት ከሹፊሩ ጋር የጌቶ ዘር የሆነ።
36. አስጠረ አራት አነመኪዎች ተከሳሽ ከእንቱዘራዎች ጋር።
37. አስጠረ የማፊድ ዳም ልጅ ከነስሩ ሻፊ ጋር አነመኪ።
38. የጂጊሳይ በአደን በስሀቶት የሞቱ ፉጋ የዓለመ አጎት አጎሪድ ካለ ፉጋ ጋር።
39. ማዋቶድ አቶ መደሲር አጅ የሞቱ ተማሪ ልጅ።
40. የእንደጋኝ ፉጋ ውሻው ከነከሳት ፉጋ ሴት ጋር።
41. የዓለመ ተማም ሞት / ጨው ተሰቅሎበታል በሚል ጥርጣሬ ከመገር አኒኤራ ገቦራ ጋር
42. የሲታ ሞርሽየ ሞት ከነ ኢራይ ገቦራ ጉሣ ሰውዩ ጋር።
43. የሸቡ ንብረወልድ ሚስት ዕንስ ማስወረድ ከጨራ ቦርኪስ
44. ሚቁ የአማን ሞት ከ
45. የአዱቱ የበቀና ልጅ ሞት ከነኢራይ ገቦራ ጉሣ ጋር።
46. የአይነሆረ ላምቤቦ ልጅ ሞት ከአጎቶቹ ጋር።
47. የጂጊሳይ የዳግም ማራዳ ልጅ ሞት ከእንቱዘራ ጉሣ ልጅ ጋር።
48. የተመስገን ሹጉሞ ሞት ከይጠሁ ለጀቦ ጋር።
49. የታሉ ዝግደታ ሞት ከሸርታጋ ጥራዳም ጋር።
50. ጠረንቦረ የሸህ ስሩር ማጣነ ጉሣ የሆነች ከአቶ ጀማል በረካ ጋር።
51. የአምዱ ዘርጋ ሞት ከእነ ባደንጋ አነነ እና ሌሎች በነጻ ሰቀቅን።
52. የባህሩ ተማም ሞት ከይጠሁ ለጀቦ ጋር በእንቢታው ቡተነው።
53. የእርገተ ቃል ወ/ፀዲቅ ሞት ከአቶ ባረጋ ልጆች ጥርጣሬ በውይይት በተንኩት።
54. ንረባ የባሰና ሞት በጥርጣሬ በውይይት በተንኩት ሣይጀመር።
55. ንረባ የአበዚ ዳም ልጅ ከወንድመ ጋር።
56. አንረድ የተመስገን ድብረተ ልጅ ከመገር ወገን ሰዎች ጋር።

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