



**COLLEGE OF LAW AND GOVERNANCE
SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES
DEPARTMENT OF PEACE AND CONFLICT**

**PRACTICE AND CHALLENGES OF INDIGENOUS CONFLICT
RESOLUTION MECHANISMS IN DAMOT WOYDE WOREDA, WOLAITA
ZONE, SNNPR, ETHIOPIA.**

MA. THESIS

By

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OCTOBER, 2023

HAWASSA, ETHIOPIA

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RESOLUTION MECHANISMS. IN DAMOT WOYDE WOREDA, WOLAITA
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**A THESIS SUBMITTED TO THE SCHOOL OF GOVERNANCE AND
DEVELOPMENT GRADUATE STUDIES, COLLEGE OF LAW AND
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DECLARATION

I hereby declare that this MA thesis is my original work and has not been presented for a degree in any other and all sources of materials used for the thesis have been appropriately acknowledged.

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Dedication

I dedicate this thesis manuscript to my wife and daughter for their unconditional love, morals and encouragement in the study period and throughout my life in general. I am truly thankful for having you in my life.

BIOGRAPHICAL SKETCH

The author was born on August 30, 1982 E.C in SNNPR, Wolaita Zone, Damot Woyde Woreda, Tora ofore kebele. He attended Elementary school at Sake Adventist primary school and Secondary School at Bedessa Secondary School respectively. He completed his high school education at Bedessa Secondary School. Then he joined Arbaminch College of Teachers' education and got Diploma in Civic and Ethical education in 2002 E.C. Then he joined Hawassa University College of Governance and Development studies, Department of Civic and Ethical Moral Education and graduated with a BA Degree in civics on June, 2010 E.C. The author has been and is teaching at different non-governmental schools at Hawasa since his graduation till now. Finally He joined Hawsaa University in September 2014 E.C to pursue his peace and conflict studies MA degree.

ABBREVIATIONS AND ACRONYMS

ADR.....	Alternative Dispute Resolution
AU.....	African Union
CR	Conflict Resolution
CSA.....	Central Statics Agency
EACC.....	Ethiopian Arbitration and Conciliation Center
ECOWAS.....	Economic Community of West African State
FDRE.....	Federal Democratic Republic of Ethiopia
FGD.....	Focus Group Discussions
GPS.....	Global Positioning Satellite System
ICR	Indigenous Conflict Resolution
IK.....	Indigenous Knowledge
INN.....	International Negotiation Network
NGOs	Non-Governmental Organizations
NURC.....	National Unity Reconciliation Commission
OSSREA	Organization for Social Science Research in Eastern and Southern Africa
SNNPR.....	South Nation Nationality People Regional state
UN.....	United Nations
UNDP.....	United Nations Development Program
UNESCO.....	United Nations Education Science Culture Organization
USA.....	United States of America
USAID.....	United States Agency for International Development
WDA.....	Wolayta Development Association
YOGA.....	Yakima Ome Guutaraa Association

GLOSSARY OF LOCAL TERMS

Anjuwa= /ʔanjuwa/= blessing

Chimeteta (similar to reconciliatory activities) is an institution that is designed to resolve

Daggeeta:/dage:ta:/=sharing signifies

Daguwa=/daguwa/=work in group

Dere /dere/=people

Doona /do:na/=lit.mouth

Dubbushaa/dubuʃa/=dispute settlement place.

Goom77oriya/go:mʔoriʃa/=iron like blood the cheek to show love

Guuttara/gu:tara/=legal dispute settlement place

Koyiissaa/koji:sa/=honorific song for the dead boy in funeral

Mask'ala/mask'ala/= festive celebration in September

Marc'uwa/marc'uwa/= iron ancient currency of wolaita minor disputes

Parsuwa=/parsuwa/=local drink

Shiqquwa=/ʃik'uwa/=meeting

Waaruuwa/waruwa/=black cotton worn by relatives of deceased family.

Wogaa/woga:/=custom

Wolaytatto doona /wolajtato do:na/= wolaita language

Yehuwa wogaa/yehuwa woga:/= funeral custom

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Abstract

Conflict exists at all levels and may arise due to the desire for political, economic and social advantages, greed, ego-related problems, injustice, inequitable distribution of resources and plain mischief. Conflict is a normal, inescapable part of life, which can occur in any relationship at any time, and it gives opportunity and it allows one to understand opposing preferences and values. This study is designed to assess the practice and challenges of indigenous conflict resolution mechanisms in Damot woyde woreda, wolaita zone in the SNNPR State of Ethiopia. The study has been carried out by focusing on; the current practice of indigenous conflict resolution method, the specific roles of indigenous conflict resolution method in promoting peace and Stability, indigenous conflict resolution mechanism applied in the study area and finally, the challenges for the effective practice of indigenous conflict resolution mechanism. The sample size of this study was twenty-six people selected through the purposive sampling. Data were collected through interviews, focus group discussions, observations and presented using narrative description. The finding of the study revealed that traditional conflict resolution mechanisms have a very significant role. The results further indicate that the relevant conflicts occurring in the study area are inheritance, land and resources particularly farm plots as manifested in the trace passing and border and marriage related issues. The study further explored the advantages of indigenous conflict resolution systems and practices to peace and stability. Indigenous method of conflict resolution system helped the households who used it, to save their money and time compared to formal court system. Based on the findings of the study there are different challenges ICR mechanism currently faces. Such as; lack of government support and the process of selecting elders for training is filled by corrupt practices. Lack of office for local elders is another challenge for these elders to perform their activity. Finally based on the study findings and conclusion drawn, necessary and relevant recommendations were forwarded by the researcher to the concerned body, especially to overcome the challenges of ICR mechanism.

Keywords: indigenous conflict resolution, land, conflict, socio-economic, local elders.

CHAPTER ONE

INTRODUCTION

1.1. Background of the study

The history of conflict is as old as human history and conflict is an inevitable phenomenon. Conflict is inevitable in any relationship. It will happen whether we like it or not. Conflict by itself is not positive or negative. However, how we manage the conflict can have positive or negative consequences in our relationships. Conflicts erupt when a society fails to carefully handle contradictions through tolerance, dialogue and reciprocal accommodation of interests. Ethiopia is a country where various ethnic groups live together. Eldership has been part of Ethiopian culture which runs deep into Ethiopian history but there are regional variations in the traditional eldership mechanisms of conflict resolutions. Besides the formal conflict resolution system, different social groups have distinctive traditional settings and relationships, where the indigenous mechanisms could play a significant role in resolving and preventing violent conflicts in the community and society at large. (Esayas. 2015)

Society worldwide has extended indigenous mechanisms to prevent and resolve conflict. The word indigenous implies that the society is concerned with local or native. In this study the researcher will use the term indigenous as a local or homegrown strategy for resolving conflicts. In every community system of indigenous conflict resolution, it is often based on community customs, familiar relationships or embedded in institutional practices run alongside the formal sanctioned process (Brock-Utne, B.2001). Particularly in Ethiopia especially in rural villages, with villages having difficulty accessing justice around them. As a result, different indigenous conflict resolution mechanisms many have been practiced for many centuries (Ambaye, 2008). This indigenous conflict mechanism is deeply rooted in different ethnic groups of Ethiopia.. They are associated with the cultural norms and values of the people. However the cultural norms of the society are different from one culture to another; as a result indigenous conflict resolution has had no uniformity throughout Ethiopia (Esayas. A 2015).

Among the indigenous conflict resolution in Ethiopia the mechanism is manifested through the Shimagille in Amhara, Gericho in Sidama, Cima in Wolyita, the Abala in Afar, and the Korefinie among the Gamo are some of them (Tasew. T. 2016). Every society developed a worldview through which it looks at and interacts with the soundings reality. In the circumstance of wolaita Ethnic has own indigenous conflict resolution mechanisms which play a prominent role in

complementing the formal criminal justice system. The dispute resolution mechanisms are three types namely, Chako, Chucha Chitcha, and Chimeteta (Tasew. T.2016). However the conflict has been resolved independently according to their types and natures. All of the three have their own process.

Since recent years, these indigenous conflict resolution mechanisms received growing attention as evidenced by increased research activities, publications, and policy interest as well as a growing attention given by the government, judiciary and the civil society (Fisher, R,2000). Several authors (Ramsbothan O, Woodhouse T, and Mial H 2011) studied indigenous conflict resolution mechanisms in Ethiopia on various issues such as nature, process and roles of elders in conflict resolution. However, most of these studies predominantly focused on elder's nature, process, and roles in the indigenous conflict resolution mechanisms. They did not emphasize the role of indigenous conflict resolution mechanisms for maintaining social solidarity and social order of communities.

1.2. Statement of the problem

In Ethiopia various indigenous conflict resolution mechanisms have been practiced for centuries. These indigenous conflict resolution mechanisms are deeply rooted in different ethnic groups of Ethiopia. They are associated with the people's cultural norms and values 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 applications all over the country (Giday.2000).

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 to unify and modernize the laws (Hussien J.2014). 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.

Traditional customs and practices are seriously respected and carefully practiced in applying indigenous conflict resolution mechanism to solve conflicts,. Ordinary people in villages still trust the advice of elders in resolving local conflicts for two obvious reasons (Chandra, 2008). First, their advices are politically neutral with social sensitivity and second they are less

expensive in nature and can provide direct decision. Several conflict management activities carried out at the local level are based on values and customs, which play a crucial role in binding people together for collective action and holding wrongdoer accountable to their actions. Indigenous conflict resolution method plays an important role as it emphasizes the roles of parties themselves to reach at mutually satisfactory resolutions and it plays crucial role to restore the relationship of the victim and the offender and maintain social fabric. There are many unbearable cost to solving conflicts while using the formal conflict resolution mechanism such as court charges, filling cost, expenditure for lawyers, and other costs (Desalegn 2007).

Contrary to the above idea, the indigenous conflict resolution mechanism consumes lower cost and the process takes greater speed, the reason for this is solving conflicts through this mechanism requires typically the permission, and commitment of the parties involved in the process (Bendeman, 2007). Using indigenous dispute resolution methods outside of the formal criminal justice system is important in maintaining close and continuing relationships in every community (Julie, 2007). It has been practiced for a long period of time even today, particularly in many developing countries. The indigenous conflict resolution process dealing with victims and criminal offenders are widely practiced and deep rooted with different degrees among the other ethnic groups. A study by Julie (2007), elaborates that, in many countries mainly in Africa formal justice system is inefficient and because of this it takes the second place to informal systems in many parts of the continent. Using formal institutions to settle disputes especially for rural people is very difficult because these rural people expend more time on the justice system and administrative institutions that led them to economic disaster (Fekadu, 2009). This formal justice system is not only affecting their income but also deteriorates the social relationship of the rural society. In addition the court system's decision does not consider the background of conflicting parties. Therefore, the kinship relation becomes hostile and relatives' relationship is highly affected by it and encounters tension.

According to Haftom (2011) formal dispute resolution mechanism is not participatory unlike other indigenous dispute resolution methods. Despite the fact that a public hearing of trial has gotten a prevalent cognizance almost across the globe, it is not safe to conclude that a formal system covers the desired room for public participation. The inaccessibility of courts to the rural poor dwellers exposes them to unbearable costs, particularly expenses to lawyers and transportation (ibid). There are different indigenous conflict resolution methods applying in the study area. This includes

Shimglina, Giligil, Yezemed Dagninet, and Irq which all are viable to minimize the justice system's cost and consolidates social relationship for many people (Fekadu, 2009).

Despite the importance of the mechanisms to avoid conflict and to consolidate social relationship, indigenous approaches to conflict resolution have not been adequately addressed by scholarly research and political practice (ibid). For the most part they are widely ignored, although empirical evidence from relatively successful cases of conflict transformation demonstrates their practical relevance (Julie, 2007). People are depending on indigenous conflict resolution mechanism to solve conflict. But the process, its advantage for peace and security as well as its challenges are not assessed by research. Furthermore, in Ethiopia, indigenous knowledges including indigenous conflict resolution is largely oral, undocumented, and not systematically organized to be used in the development process. As whole result, this study strives to add more knowledge on the roles of indigenous conflict resolution mechanisms in Wolaita and its challenges which positively play a role in understanding the status and challenges of ICRM at a country level.

1.3. Objective of the study

The study have both general and specific objectives as stated below.

1.3.1. General objective

The general objective of the study is to assess the practice and challenges of indigenous conflict resolution mechanisms in Damot woyde woreda, wolaita zone in the Southern Nation, Nationality and Peoples Regional State of Ethiopia.

1.3.2. Specific objectives

More specifically the study is designed:-

1. To explore the practice of indigenous conflict resolution mechanisms in the study area.
2. To describe the roles of indigenous conflict resolution mechanisms in promoting peace and Security in the study area.
3. To identify types of indigenous conflict resolution mechanisms practiced in the study area.
4. To bring out the challenges that affect the effective practice of indigenous conflict resolution mechanisms in the study area.

1.4. Research questions

This research will attempt to answer the following fundamental questions.

1. What is the current practice of indigenous conflict resolution methods among the Wolaita nation?
2. What are the specific roles of indigenous conflict resolution methods in promoting peace and Stability among Wolaita nation?
3. What indigenous conflict resolution mechanism types are found in Wolaita?
4. What are the challenges for the effective practice of indigenous conflict resolution mechanisms among Wolaita people?

1.5. Significance of the study

The study has had the following significance. Create an opportunity for better understanding of indigenous conflict resolution mechanisms. Provide valuable information and direction about the current status of indigenous conflict resolution mechanisms. It will serve as baseline information/milestones for other researchers who want to conduct similar studies at different levels. Introduce better perspectives about indigenous conflict resolution mechanisms' role in social and economic development. Inspire further research activities over crucial factors focused on the study in relation to indigenous conflict resolution in other areas. Moreover, the findings/outcomes of this research may inform and assist the various government agencies and NGOs that are presently working to promote development activities and projects in rural areas and enable them to consider the advantages of indigenous conflict resolution.

1.6. Delimitation of the study

Even though it is believed that magnificent results can be gained if broad studies are conducted on the stated topic, but due to different constraints such as shortage of time, resources and others, this research majorly focuses on the practice and challenges of indigenous conflict resolution mechanism at Damot woyde woreda in Wolaita by using structured questionnaires which will be taken from January to September 2023 G.C.

1.7. Limitation of the study

The researcher encountered constraints during this research work, such as a lack of: Sufficient reference books and materials, finance, transportation, the unwillingness of informants and the lack of modern database to organize the data on Woreda and Kebele social affairs. This in turn resulted in problems in getting appropriate secondary data from the concerned offices. However, the researcher solved the mentioned problems by using and creating different options.

1.8. Organizations of the study

This study is organized into five chapters. Chapter one consists of; the study background, statement of the problem, objective of the study, significance of the study, delimitation of the study, limitation of the study, operational definitions and organization of the study. In chapter two review of related literatures is addressed. Chapter three consists of the methodology of the study, study design, study area, target populations, sample size and sampling techniques, method and procedure of data collection, method of data analysis, and ethical considerations. Chapter Four results and discussion are compiled and finally Chapter Five states about summary, conclusion and recommendation of the study.

1.9. Operational Definitions

- **Arbitration:** is a procedure in which a dispute is submitted, by agreement of the parties, to one or more arbitrators who make a binding decision on the dispute.
- **Conflict resolution:** is a way for two or more parties to find a peaceful solution to a disagreement among them (the informal or formal process that two or more parties use to find a peaceful solution to their dispute).
- **Conflict:** is an active disagreement between people with opposing opinions or principles or it is the act of fighting between two or more groups of people or countries.
- **Gilgil:** conforms to a kind of amicable process of dispute resolution.
- **Indigenous conflict resolution:** Is a consensus-building mechanism based on open dialogue to exchange information and clarify issues of the conflicting parties and often the involvement of all parties and the whole community.
- **Indigenous Peoples:** are distinct social and cultural groups that share collective ancestral ties to the lands and natural resources where they live, occupy or from which they have been displaced.
- **Indigenous:** originating or occurring naturally in a particular place, native.
- **Irq:** The term Irq is the Amharic translation of the term —conciliationl.
- **Negotiation:** is a strategic discussion that resolves an issue in a way that both parties find acceptable (is an interaction and process between entities who aspire to agree on matters of mutual interest while optimizing their individual utilities).
- **Peace:** freedom or a period of freedom from public disturbance or war. 2: a quiet and calm state of mind. In general it is a concept of societal friendship and harmony in the absence of hostility and violence

- **Shinglina:** This literally means elderliness, and denotes dispute solution by elderly persons.
- **Woreda:** it is an administrative division of Ethiopia (managed by a local government), equivalent to a district.
- **Yezemed danginet/ Yebetezemed danginet:** solving disputes by blood or consanguinity relatives.

CHAPTER TWO

REVIEW OF RELATED LITERATURES

2.1. Concept of conflict

The word conflicts derive from Latin word “confligere”, which means “to strike together”, to clash or engagement in a fight: confrontation between one and more parties aspiring towards incompatible or competitive means or ends (Fisher 2000). Individuals and groups can confront when there is already developed negative attitudes and wrong emotional feelings to each other. Attitude includes the parties’ perceptions and misrepresentations of each other and of themselves. Attitudes are often influenced by emotions such as fear, anger, bitterness and hatred and it includes emotive (feeling), cognitive (belief) and conative (will) elements. Behavior is the third component. It can include cooperation and coercion, gestures signifying conciliation or hostility. Violent conflict behavior is characterized by intimidation, coercion and destructive attack (Fisher,2011). Conflict is a normal part of human relations and pervasive element in every society (Akinrinade, Sola.1999)

Conflict is often defined as a struggle between individuals or collectivists over values or claims to status, power and scarce resources in which the conflicting parties aim to assert their values or claims over others. Different scholar, such as Nathan (2007) and Jeong (2000), have defined conflict as a felt struggle between two or more interdependent individuals over incompatible differences in beliefs, values, and goals, or over differences in desires for esteem, control, and disconnected. In similar contexts, they also define conflict broadly as a struggle over values or claims to status, power and scarce resources, in which the aims of the conflicting parties aim not only to gain the desired values, but also to neutralize, injure or eliminate their rivals. Such conflicts may occur between individuals, collectives, or between individuals. (Schellenberg, James A. 1996)

“Conflict is the process by which one party recognizes that his or her interests are opposed or adversely affected by another (Nathan 2007 and Jeong 2000). Conflicts may also arise from misinformation, stereotype, prejudices, contradictory perception of justice, differing socio-cultural traditions, personal belief or ideology; and they are of many dimensions: racial, sectarian, ethnic, religious, ideological, cultural, economic, political, social, and others. Conflicts occur in of variety situations, at the individual, interpersonal, group-to-group, organizational, and international levels. Conflicts arise when goals cannot be reconciled between individuals, groups, or nations. It is important

to pay attention to the origin, development, life cycle of conflicts, factors leading to conflict escalation and de-escalation, attitudes, behaviors, situations, goals and values that affect individuals 'styles of interaction and intervention. Conflicts are not constantly distracting. When managed effectively, it can also lead to stronger relationships between them. Parties choose fighting, indulgence, retreat, neglect, or problem-solving strategies to address conflicting goals, emotions, and images of others that escalate conflicts. Destructive conflicts tend to spread and escalate as competition, and lack of communication. Hostile attitudes and misjudgments are widespread, causing parties to get stuck in logically meaningless situations (Nathan 2007 and Jeong 2000),

Conflicts can generally be understood as contradictions between individuals, groups and institutions arising from conflicting desires and interests. Conflict can be an economic, political, social and cultural struggle for people at all levels of interaction.

2.2. Common cause of conflict

By definition, conflict is often understood as a dispute over power or scarce resources. Conflicts are natural and unavoidable, but they can be minimized. The nature of conflicts varies from place to place, from society to society, and from the type of socio-economic activity of a particular society. The cause of a conflict in one area must not be the cause in another. However, there are common problems that cause conflicts elsewhere. Some scholars agree that the cause of the conflict is deeply rooted in our human civilization (S.Stephen, 2006).

Economical: One of the main causes of conflict has been the depreciating of economic achievement such as crisis of production and distribution of resources and the competition arising. One of the root and long-term causes of the conflict was the turmoil in economic performance. Many combinations of debt, inadequate inflow of foreign capital into certain countries, inefficient assistance to various programs, etc. often lead to conflict (Cormick, G., Dale, N., Emond, P., Sigurdson, and S.G. & Stuart, B.D, 1996).

Cultural: Conflict management in a plural society can be very complex, primarily due to the specific impact of cultural and linguistic symbolism. In addition, stereotypes, stigma, and culture shock are important factors that can lead to conflict. But culture has its own significant contributions. The social culture is defined as: a culture that provides members with a meaningful way of life across all human activities, including both public and private spheres, including social education, religion, leisure and

economic life. These cultures tend to be locally concentrated and based on a shared language (Fisher,2000).

Value conflict: This conflict arises from differences in religious beliefs, different attitudes, and conflicts in family values and work ethic, and appears in different work environment and different criteria for assessing ideas and behaviors between individuals. Can lead to differences (Fisher,2000).

Political corruption: has become the root cause of many conflicts the World today especially for developing countries. The point here is that Politician uses the nation's resource of the nation for personal interest resulting in the mass worsening of poverty. Because of this reason, this corrupt practice leads to a serious shortage of basic needs to provide for the people. It hinders economic development, government governance and growth (Arthur, 2009).

Ethnicity: Ethnic fragmentation aggravated the possibilities of conflict as ethnic groups struggled for the nation's poor and underdeveloped resources. This situation was further exploited by greedy politicians who used the circumstance for their own selfish ends. In the same way the politicians of religious factions expanded the domain of conflict and further undermined the building of a peaceful national consensus. Ethnic conflicts are often accompanied by gross human rights violations, such as genocide and crimes against humanity, and by economic decline, state failure, environmental problems, and refugee flows. Violent ethnic conflict leads to tremendous human suffering (Ritzer, 2003).

Religious fundamentalism: describes any group that takes religion seriously or that views religion's role in public life to be greater than the labeler would wish it to be. The term also might be used for those who are too religiously confident or engage in any action out of religious conviction (Marsden, G.1980).

2.3. Conflict resolution

According to Jeong, (2000) Conflict resolution is 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 leading causes of conflict. Conflict resolution is as “a process of decision making whose objectives are to handle, manage, settle or resolve conflicts”. During the conflict resolution, behaviors should not be violent, attitudes should not be hostile, and the structure of the conflicts should have been changed. 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".

Generally, the conflict resolution process 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), contributes to society's stability by confirming legitimate roles of accepted norms, values, and institutions in everyday life. According to researchers, the purpose of this study is the concept of conflict resolution as a mechanism of conflict management approach in the study area.

2.4. Types of conflict resolution mechanism

Various methods were used to resolve existing conflicts. On the other hand, Scientists agree that different societies have different dispute-resolution mechanism. Peace researchers have proposed and proposed a peaceful conflict resolution mechanism. For example, avoidance is one way to deal peacefully with conflict. This type of mechanism can be successful if each participant has the opportunity to leave their rivals behind and move to another place.

Negotiation: This is a mechanism via which dialogue is carried out among or extra contestants to attain an agreement. In this case no third party is allowed to propose and make decisions. Instead the selections are given through the disputants themselves (Harral, 2003). He states that in negotiation the capability of the disputants to acquire aid from the society, determines the fate of either of one party to be beneficiary or not but not the legal norms or rules. In the case of collaborative negotiation, one organizations advantage isn't always balanced through the lack of the opposite institution or vice versa. Besides, collective, frequently called "hassle solving" or win-win negotiation, objectives at joint advantage of the events via honest distribution of the ache of losing, which favors the parties' good future relationship parties.

Mediation: is defined by Jeong (2010) as a process that facilitates communication that allows a neutral third-party, accepted by all parties to a dispute, to reach a negotiated settlement. The role of mediation in assisting parties was involved in voluntarily finding mutually acceptable solutions, with limited or no significant decision-making authority. It is defined as intervention in a third party dispute. As mentioned earlier, mediators do not have decision-making power. As such, this fact makes mediation attractive, as many parties to the dispute ultimately control the outcome. But according to Moore, intermediaries are not without influence. Mediation can also create or strengthen relationships

of trust and respect between the parties. The above definition outlines that mediation is a dispute resolution process in which a neutral third party intervenes to resolve conflicts

Arbitration: on the other hand, involves a third party who makes a binding decision based on legal norms, principles and facts. Accordingly, arbitrators have to be impartial, have good conscience and respect the objectivity of the process (Jeong, 2000). He also argued that arbitration involves a third party helping people by deciding for them. Therefore, the final decision lies with the arbitrator.

Adjudication: It refers to resolving conflict back to the decision of struggle through a court. In different words, it's miles using courts to determine disputes. In short, adjudication is the struggle decision mechanism procedure the usage of courts primarily based totally on installed laws, methods and structures. Generally, the advertising of harmonious relationship in the wider the social surroundings are frequently regarded because the aim of struggle decision. Based on the researcher's study of observation the stated conflict resolution mechanism is also applicable by elderly people in traditional way in the study area.

2.5. Indigenous conflict resolution mechanism

On the other hand, indigenous mechanisms of conflict resolution (ICRM) are made by the people and derive their legitimacy from the participation and consensus of the community and these mechanisms are long persistent social practices, rooted in local cultural settings, aiming at resolving conflicts, reducing tension, and rebuilding social relationships. Therefore, this definition entails that indigenous mechanisms of conflict resolution are practices derived from the society's tradition, custom and worldview. In this study, an indigenous conflict resolution mechanism refers to the conflict resolving institutions practiced outside the formal court system. Therefore, generating various options the best course of action and developing an implementation. A facilitator should be able to help the group define a problem, analyze it and generate resolution options (Abera, D.2013).

2.6. Theoretical framework

This thesis used four theoretical frameworks to guide the analysis of the data from observation. The theories are Symbolic interactionism, structural functionalism, historical particularism and conflict theory.

2.6.1. Symbolic interactionism

Several scholars have conceived human societies and communities as symbolic interaction. According to philosophy, larger social networks and institutions must be understood through studying social interactions based on shared understandings, languages, and symbols. A symbol is “something that stands for, represents, or signifies something else in a particular culture” (Ritzer and Smart, 2003). Several studies conducted in Ethiopia indicate that symbolizations and rituals are involved in indigenous conflict resolution mechanism that have meaning for the communities that practice them. These are the payment of the compensation for the victim or for the victim’s family and a cultural ceremony in the purification process. The purification ceremony often involves the shading of an animal’s blood. This signifies the removal of the hostility obtained by the conflict carried by the disputes between the two parties or family members. In addition to different research involved (Dejene, 2002; Tasew, 2016) there are many kinds of ritual practices involved during the conflict resolution through indigenous mechanisms.

2.6.2 Functionalist theories

Functionalist theories view conflict as a threat to the maintenance of the stability of a society and as something that emanates from a lack of moral regulations in societies (Nurazzura, 2014). Different societies and communities maintain their integration by creating different mechanisms. Traditional conflict resolution mechanisms can also be considered as societies’ and communities’ way of dealing with the threat of conflict and satisfying this integration requirement. Traditional conflict resolution mechanisms seek to establish a moral regulation that will enforce order and stability in a society (Ritzer& Smart, 2003).

2.6.3. Historical Particularism

The Nineteenth-century Evolutionists explained cultural similarities and differences by classifying societies into superior and inferior categories. Historical Particularisms showed that this labeling is based on insufficient evidence and claimed that societies be ranked by researchers’ value judgement (Nurazzura, 2014). Historical Particularism claims that each society has individual historical development and must be understood based on its unique historical development and its specific cultural and environmental context, especially its historical process. According to the theory, each culture of each society has its uniqueness and community has its own distinctive historical development.

2.6.4. Conflict theory

Conflict theory can be seen as a development that took place, at least in part, in reaction to structural functionalism and due to many of the criticisms forwarded against structural functionalism. The theory posits that competition over scarce resources (money, leisure, and so on) is at the heart of all social relationships. Ralf Dahrendorf is the major exponent of the position that society has two faces (conflict and consensus). For him, consensus theorists should examine value integration in society, and conflict theorists should examine conflicts of interest and the coercion that holds society together in the face of these stresses. Thus, the study applied conflict theory to analyze and describe the nature and modes of conflict among the people of wolaita (Frances, 2002).

2.7. Non-western indigenous approaches to conflict resolution

Indigenous mechanisms have been tested and effective over the years to deal with conflicts that occur in the Horn of Africa. In Western ideology, Africa is a continent that has been blindly and unreasonably horribly "pessimistic" and desperate, and implicitly regarded as a "primitive" society. To this end, African societies universally have their personal civilized culture. Indeed, like other continents, Africa has evolved its personal and unique management and governance system. The procedure for determining the struggle to be followed within African indigenous groups is not unified, but the basis of that procedure is that peace is not the best way to end or resolve the conflict. Restoring relationships is much more important. This order is rooted in the indigenous and traditional methods of combat prevention, decision making, and peace building that have been largely excluded from the dominant conflict resolution processes (Frances, 2002).

Zartman (2000) emphasized the feasibility of the indigenous African approach to conflict resolution and stated: Africa and other traditional societies have a reputation for hiding in that way the secrets of peace building that emerged from centuries-old pre-colonial customs. Traditional African societies and communities are also tackling the challenge of maintaining peaceful relationships with neighboring ethnic groups. Their home-grown negotiations regularly cause casual however concrete giveaways which preserve prominent inter-communal family members positive, growing environment.

In the African country of Rwanda, the Gacaca is chaired with the aid of using the elders, commonly smart vintage men, who lead organization discussions that bring about an association suited to all participants. Also in India, the meditative method has been the number one method of dispute decision on the network level. The Panchayat machine where in a reputable village elder(s) assists in resolving community disputes has long been an accepted method of conflict resolution. The traditional

Panchayat system consists of the intervention of a third party unrelated to the conflict, overcoming the hostility of the parties to the conflict. The point here is to reestablish communication between them, and the parties to the conflict have come to talk to each other. The mediator was just a medium. However, in contrast to the Western approach, the mediator here is a well-known and respected third party who is trusted by the parties to the dispute to assist in the resolution of the dispute. But sometimes mediation actually became a court decision – the decision was forced only by the disputes.

Even if in peaceful societies, indigenous peoples often find themselves involved in Situations that escalate to conflict mostly relating to their lands, territories and resources or their civil, political, cultural, social, and economic rights (Harrell, P. 2003).

According to the researcher in this study an effort was made to employ different theory and approaches of conflict resolution mechanism, their interrelations to solve conflict; as it is stated the Rwandan *Gacaca elderly court*, running of speedy solution to criminals and healing of traumas we must reintegrate the trend of previous solidarity of indigenous methods in the study.

2.8. Conceptualizing conflict

Conflict has been studied over centuries by many scholars. But a more systematic study has been possible only since the twentieth century (Schellenberg, 1996). The study of conflict resolution became prominent with the emergence of political anthropology as a special branch of social anthropology stated by the publication of “African political systems” (1940), edited by Fortes and Evans-Pritchard. However, theoretical controversies over the subject of conflict and its resolution have survived a long history of the study. From the very outset, scholars do not agree upon whether conflict is a disjunctive process. Some scholars have contended that conflict has a divisive effect considering it as some abnormal phenomenon. Colser (1964) believed that conflict has a disjunctive effect,

Many other scholars on contrary have repudiated this view. Park and Burgess (1921) and Simmel (1955), as cited in Closer, (1964) argue that every interaction among men is association, so is conflict. They claim that conflict is a means to solve and avert complete fission, thereby preserve some unity. Meanwhile, Bohannan (1967: XI-XIV) characterizes conflict to be as basic as culture is in society which possibly controlled and utilized profitably for better cultural development and maintenance of social order. (Bohannan, 1967: XI-XIV) Shellenberg (1996:9) states that conflict is neither bad nor good, but is one of the essentials in human social life. Gluckman (1956), Gulliver (1963) and Nanda (1994) agree with the view that conflict is a part of social life and society is

impossible without it. Furthermore, Marxists view conflict not only as built into the social system but also as the primary stimulus for social change.

For some psychologists and physical anthropologists, conflicts emanate from an innate human tendency to act aggressively. They assert that the tendency of people to define their territories even instinctively is a universal phenomenon about which nothing can be done to eliminate. Scholars of legal and political anthropology have remained divided on issues relating to micro disputes and their resolutions. One of many concerns on the area is the nature of the causes of conflict. Some researchers sought to locate the source of conflict in deviant individuals and thereby began to study the legal processes by which deviants are identified, controlled and reformed. Generally, conflict could be taken as opposition between individuals, groups, institutions, classes, etc that arises because of incomplete wishes or interests. Conflict could be economic, political, social and cultural, etc... struggles with in humans at all levels of interaction. According to (Bassi,1992:75), most of the proponents of this view believe that conflict is caused by individuals who commit wrongful acts or who fail to fulfill their obligations. Some of these researchers argued that evil doing is randomly spread through the population and fairly constantly, whereas others looked for patterns of wrong doing that emanate from psychological, social or cultural factors.

According to Giday, (2000:3) conflict occurs among individuals, within families between clans, and communities across ethnic borders, all societies change, and so do some values, norms, attitudes. And so do methods to solve problems, for instance, social conflicts and their solution occur in any given human setting be it in a family, clan, a community or a state. As social changes take place due to factors such as migration, natural disasters, urban growth or shifting economic opportunities a persisted tradition to conflict may lose authority.

2.9. Conflict transformation

During the early 1990s, conflict transformation was not commonly used among peace and conflict theorists. In fact, one can argue that the term has not been a core construct of the field for even a decade. But the term served for many other expressions such as transformation of individuals, transformation of relationships and social systems large and small (Dukes, 1999: 48).

Similarly I will consider conflict transformation as a newly minted core construct in the field and outline how this term and its relationship to other terms such as conflict resolution. The idea of

conflict transformation itself is a newly emerging notion in the occurrence of conflict. It is a relatively new invention within the broader peace and conflict studies field. As a relatively new field, it is still in a process of defining, shaping, and creating terminology.

During the 1990s a number of theorists (Galtung, 1995; Rupesinghe, 1995; Schwerin, 1995; Spencer and Spencer, 1995; Väyrynen, 1991) have assisted in solidifying state called “a shift” toward conflict transformation in the language used in the field and practice of peace research and conflict resolution.

From this perspective we understand that conflict cannot be resolved completely rather it is postponed to some other future time. However, we cannot deny the fact that it manages or calms the dispute for the time being. The first references to transformation in the literature normally appeared in a somewhat indirect or circuitous fashion. In other words, it is the process of mediating or negotiating people in a conflict and leads them to tolerate any further social disputes and build piece with their opponents.

For example, contends that “by the resolution of conflict, we mean the transformation of relationships in a particular case by the solution of the problems which led to the conflictual behavior in the first place.” This noted conflict resolution scholar also did not include a definition of conflict transformation in his relatively recent discussion of the field’s language and processes (Burton 1996). However, the idea of transforming conflict in order to mitigate or even end protracted social conflicts has now become an integral part of the lexicon used in the peace and conflict.

There is a change in progression from conflict resolution to conflict transformation in which the latter can be understood in several different ways. The growth of literature surrounding this topic, being prolific and diverse, has outpaced existing dictionary definitions. For example, Yarn’s definition in the *Dictionary of Conflict Resolution* (1999: 121) has only a truncated summary of Lederach’s work, which promotes “the concept of transformation over conflict resolution (Lederach 1995)

2.10. Traditional mechanisms of conflict resolution

In traditional societies, varieties of institutions and personnel may function as agents of conflict resolution. However, (Evans-Pritchard 1940, Gluckman 1956, Ember and Ember 1977) argue that these agents lack coercive force to support their decisions. In addition according to Hamer

(1980:107) there is little evidence from the literature that settling dispute with in traditional institutions is in any way encouraged by governments. Nevertheless, traditional agents of conflict resolution impose sanctions.

In line with this, (Redfield 1967:22) who divided sanctions into the secular and the sacred or super natural argues that the latter is more effective and often used than the former among the pre-literate societies (Redfield 1967:22).

Pospisil (1969:37-38) suggests that what actually qualifies sanction is its effective social maintenance. He discusses ridicule and avoidance or denials of vapors are, sometimes very subtle and informal, they are effective sanctions or approval (Pospisil 1969:22).

Various ethnographic works suggest that both the sacred and the secular sanctions are effectively employed in different traditional societies. Dillon (1980, cited in Otterbein, 1994) shows that the metadata of western Cameroon execute their fellow villagers, kinsman and friends for their wrong doings. Boehm (1985, cited in Otterbein, 1994) also reveals that a troublesome community members is denied clan protection, and thus isolated and even executed among the Montenegrins.

2.11. African conflict resolution methods

When Africa, Bob-Manuel advises that, theorists to try as much as possible to move towards real life in all practicality. Social realities within societies should be taken seriously. Conflicts should be viewed as non-isolated events in their social contexts. When Africans sit down to discuss a conflict, they talking usually covers all kinds of relevant background and goes holistic into the thoughts and intentions of others. The elders from a family, clan or state see their traditional objectives in conflict resolution as moving away from accusations and counter- accusations, to soothe hurt feelings and to reach a compromise that may help improve future relationships. They also dwell on values, aspirations, perceptions and visions. All over Africa, people have deeply rooted cultural commitments, and in many of the conflicts in Africa, this cultural heritage plays a decisive role.

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. During the dispute settlement, which would normally involve supporters of the disputing parties and the elders meant to talk the matters through, relationships are given prime

attention. The relationships are viewed according to the past, and the tense or current conflict, and then the aim would be to improve future relationships. Indirect relationships are analyzed along with direct ones to see cross-stitching potentials, for example, if each of the disputing parties happen to be musicians, this commonality may be utilized as a converging factor. The fear of sorcery or divine punishment is also used to show what the breach of peace would bring upon the society and the conflicting parties.

Bob-Manuel (2000) tells that, among the Ndendeuli of Tanzania mediators play active roles in conflict solving by suggesting an agreement and get as far as pressurizing the parties into accepting it. Pressurizing can be done through talking or singing, shaming and ridiculing. This special method can be used in contexts where it is acceptable and in instances where the cause of the dispute is self-evident. In an effort to change the behavior of trouble makers, through ritualized or ordinary conversations anti-social and conflict-causing conducts are put to shame, by individuals gifted in poking fun at others, in jocular ways. Comedians, singers etc... can here be of great influence.

Bob-Manuel, (2000) feels convinced that, conflicts in Africa will continue if political processes are not remodeled from the short-term power dominated interests towards longer-term co-operative, and people-centered interests,. Therefore, she asserts, conflict resolution should not be the responsibility of a privileged few alone, but rather be a participatory process in every sense involving all affected people. African, intellectuals and professionals in the field of conflict studies should seek to inculcate African ethical values into modern academic structures, especially in conflict resolution (Brock-Utne, 1996).

Traditional conflict resolution mechanisms in Africa are generally, closely bound with socio-political and economic realities of the lifestyles of the communities. These mechanisms are rooted in the culture and history of the African people, and are in one way or another unique to each community. The customary courts rely on goodwill of the society to adhere to its ruling (Rabar and Karimi, 2004). As a part of the African socio-political setting, the main-central conflict resolution mechanism in the two pastoral areas is also found to be through the indigenous system. As an area of a separate professional practice, the beginning of the conflict, resolving the dispute, for that matter can be traced as far back as 1957 (G.Pruitt, 2009). Informed by theories and empirical findings, conflict resolution advocates have identified a number of different approaches, in the World, Africa, Ethiopia as particular study area.

2.12. Indigenous Conflict Resolutions in Africa

Empirical Evidence reported by (Ofuho 1999), in his paper to the All-Africa Conference on African Principles of Conflict Resolution and Reconciliation, which was held from the 8th until the 12th of November 1999 in Addis Ababa, Ethiopia brings to light the experiences of grass root peace-making efforts among the communities of the Kidepo Valley of Eastern Equatorial. Ofuho in his paper exposes factual stories about the conflict, highlights the use of symbols and interpretation of myths to resolve them. All these constituted peacemaking practices, now fashionably termed "grass-root peacemaking" that has been used for years to contain cattle rustling in this region.

Likewise, (Lanek 1999) presented a paper he called: " 'Mato Oput', the drinking of Bitter Herb" to the All-Africa Conference on African Principles of Conflict Resolution and Reconciliation, which was held from the 8th until the 12th of November 1999 in Addis Ababa Ethiopia. In his paper, he deals with integrating indigenous, approaches with national and international mechanisms for conflict resolution and reconciliation.

He also contrasts the indigenous approaches of, especially the Acholi approach, with the western legal ones. Western legal approach emphasizes, establishing guilt and executing retribution and punishment without reference to the victim or the wider families or future incorporation of the offender into the community. Physical and material penalties and use of force, including costly prisons, provide the sanctions against offending. Western legal approaches are adversarial and evidence must be direct and specific. The process, according to Lanek, effectively encourages the accused to deny responsibility while the Acholi method of peace, conflict resolution and reconciliation are co-operative and can be indirect and circumstantial which does effectively encourage the accused to admit responsibility. He also says that, the Acholi, a Luo-speaking tribe occupying Northern Uganda, for generations have used "Mato Oput" as a means of reconciliation within the context of their tradition. The Acholi believe in leadership through consensus, allowing everyone in their localized clans to have a voice while the traditional head of each clan rules by consent.

The Ugandan researcher (Dani W.Nabudere 1997) mentions that the recent collapse of the Somali nation-state and the decline in order to not practiced post traditional conflict resolution method of social and political organization in northern Somaliland have shown how dynamic some of the old systems are the restoration of the gurtii system of Clan Elders who intervene to settle conflicts and mediate between the hostilities of the different warlords. They have helped to

maintain a semblance of order and stability in an otherwise hostile environment created by social relations and politics of modernity. The *dia*-system of compensation which was based on blood compensation and revenge in the old days, is undergoing transformation while also providing a reference point for the reorganization of the Somali society and conflict resolution and conflict management.

Similarly, Bob-Manuel from Nigeria is concerned about the fact that for more than a decade, and especially since the end of the cold war Africa has been torn apart by extremely intense conflicts which have resulted in thousands of deaths, and the internal displacement of millions of civilians. She notes that the use of western methods of conflict resolution has failed. Peacekeeping operations, which have been conducted in the last few years under the auspices of the United Nations, have allowed for the establishment of peaceful processes only in very few countries, for example, Mozambique. More often than not they have been resounding failures, recent examples are: Somalia, Rwanda and Angola. She claims this is mostly because these countries' political, military and sociological realities were not fully appreciated and comprehended.

Today's predominant pattern of conflict in Africa is proving resistant to the available and accepted tools of conflict management. What Bob-Manuel sees needed is a new range of flexible and adaptable instruments that can take the more subjective, complex and deep-rooted needs and interests that underpin these conflicts into account. Special attention should be given to the valuable contributions from Africa.

2.13. Conflicts in Ethiopia

Some of the authors who wrote on the topic of Indigenous systems of conflict resolution in Oromia, Ethiopia include: (Desalegn et al 2007) presented their paper in International workshop on 'African Water Laws: Plural Legislative Frameworks for Rural Water Management in Africa: 26-28, January 2005, Johannesburg South Africa. A synthesis of customary and statutory system of conflict resolution may facilitate a better understanding that will lead to improved management of resources, which are predominant variables for the country's socio-economic development. It suggests that top-down imposition and enforcement of statutory laws that replace customary laws should be avoided.

Therefore, in Ethiopia, natural resources-based conflicts are part of the fabric of local communities as individuals compete for scarce resources: social groups perceive themselves as

having incompatible interests. Those who depend on a particular resource, but cannot participate in planning or monitoring its use are marginalized. Conflicts also arise when local traditional practices are no longer viewed as legitimate or consistent with national policies, or when entities external to a community are able to pursue their interests, while ignoring the needs and requirements of local people. In the conflicts that ensue, often between parties of very uneven power, it is not only the environment that suffers but also the whole society (Constantinos, 1999).

2.14. Conflict resolution setting in traditional Wolaita

The Wolaita people have a solid traditional social institution called /guutaraa/ which may be translated as a ‘village assembly’ or ‘social political forum or public place’. It is a forum where important issues are debated to arrive at consensual decisions. This can be described as the democratic assembly of Wolayia. In physical terms /guutaraa/ is an open space, usually located at the center of certain neighborhood. Major annual celebrations such as the celebration of /mesk’ala/ Festival, major funerals, conflict resolution meetings, even political meeting, used to take place in /Guutaraa/ (Data, 2004).

‘The Yakima Ome Guutaraa Association’, a YOGA which is legally registered with SNNPR in September 2004, claims to have drawn its basic inspiration from the ‘age old’ Wolayta cultural institution of /guutaraa/. It aspires to rejuvenate some aspects of earlier practices of /guutaraa/ institution. This is a grassroots institution based on and controlled by the villagers. The objectives of the Association include: i) To contribute to the rejuvenation of cultural institutions which forms the basis of morality, economic and social security, ii) to contribute to the revival of communal practices; iii) to contribute to the revival of cultural tradition of caring for nature and wise use of environment; iv) to fight collectively against poverty and contribute towards establishing a firm socio-cultural foundation for a just and sustainable society. (Data.2004)

2.15. Legal and policy framework for ICRS in Ethiopia

Adhering constitutional values is becoming a standard to determine the stage of development of a certain nation. Constitution legalizes most important activities of the state. For example, it recognizes innate rights of citizens with their duties, and also establishes government agencies together with its responsibilities. One of the pillar rights of citizens which are recognized by Ethiopian constitution, as it happens in all the constitutions of other nations of the world, is access to justice. Article 37 of the FDRE constitution says: Everyone has the right to bring a justifiable matter to and to obtain a decision or judgment by, a court of law or any other competent body with judicial power

(Eshetu and Getu, 2009).

Article 78(5) of the FDRE constitution allows the House of Peoples Representative or as the case may be State Councils might establish or obliged to give recognition to the established customary and religious courts. Similarly the House of Peoples Representative can establish other institutions with judicial power or give recognition if they have been established by private individuals (Eshetu and Getu, 2009). Giving due cognizance for arbitration and conciliation proceedings specifically and compromise in general is start but not an end by itself. Moreover, by recognizing instructions which serves as a forum for arbitration and conciliation, like the Addis Chamber and Ethiopian Arbitration and Conciliation Center (EACC), the state is promoting the ideal constitutional access to justice principle.

2.16. Common characteristics of ICR systems in Ethiopia

Intermediates - The third parties who act as an intermediate between the disputants have some common character in their identity, ways of nomination and their role through out of the proceeding. Local elders are the most respected parts of the society as a result of different reasons. Sometimes they are chiefs of the clan or the community, religious leaders or heads of the religion, or local administrators who have the official capacity. In some other instances they might be the parts of the society who have wealth in that specific locality. The role of priests in most parts of Ethiopia especially in the highland parts and cities can be taken as an example here. Whatever that matter could be he is expected to be an old person (mostly men are favored over the women), wise and experienced enough in settling disputes. Those *shimagille* might be from the relatives or clan of both the disputant equitable in their number in addition to neutral intermediates or some other times only with neutral once.

The criteria for a party to be a *shimagille* are not subtle and inherent in the nature of these customary ways of dispute settlement. The third parties are expected to persuade the disputants in resigning their initial claims against their contender. To do so the third party should be of a person with wider acceptance in that community, fluent in speech and critical thinker, who can admire any person in his public speech, whose words or ideas can be accepted by parties. Sometimes relatives of the disputants may be a third party and maybe it is to best negotiate about the remedies of the dispute without substantially affecting the financial status of the disputant. But, in the other instance it is also believed that relatives of the disputant might be the best person to convince their own respective relatives to put down its extra ambitious claims and sometimes disputant who is not

willing to submit himself to the authority of Shimageles. The disputant will be reluctant to go away from the concern of his relatives, who might help him financially if he is required to compensate the victim or the creditor (Eshetu and Getu, 2009).

The nature of the proceeding – After the nomination of the Shimageles, they will officially start their function of pushing or persuading the disputants to submit their matter for review before them. We might not get formal and standard steps followed by all customary ways of dispute settlement. But mostly they will make a mini investigation as to the nature of the dispute and the personal characteristics of the disputants. Then they will move to one of the disputant by studying a period where he will be home and with no duty. Mostly they favor weekly rest days or holidays and early morning times than the other days and time. Before they move to the house of the disputant they might inform him that they have got some concern to talk with him on that specific day and time, and sometimes even without making appointment with him.

After they try to persuade him to resign some of his claims depending on the nature of dispute, they will move to the other disputant, probably the wrong doer, to tell him the offer made by the other disputant and to persuade him as well as they did previously with the other disputant. The important thing here can be best described by the Amharic proverb which says “*shimagille washto yastarkal*”, which literally means the Shimageles will lie to get the parties compromised. It means that they will hide some facts and offers made by one of the disputant if it is offensive to the other or if it is not substantially important or if it would not help to end up the dispute amicably. They will shuttle in between the disputants until they make sure that the disputants have agreed on same point, which might require more than one separate meeting with the parties individually (Eshetu and Getu, 2009).

After they fix the nature of compensation, they will call a joint session of the disputants, his families, relatives, clan members as the case may be if it were as such serious matter which affects them. A feast will be prepared in this specific date and there will be exchange of apologies by the wrong doer and acceptance of the same by the victim. Shaking of hands and kissing is the important part of the proceeding which is a declaration of ending hostility among the disputants once and for ever (ibid).

Subject matter of dispute presented before Shimageles - It is also usual to see serious criminal matters like homicide and offences against property like robbery being referred to the hands of Shimageles. The payment of blood money by the murderer and his relatives to the victims family is

common remedy for such a case in most parts of Ethiopian localities far away from big cities. And some witnessed the methods' effectiveness in creating sustainable peace and harmony in the relations of the relations of both parties by avoiding retaliation among them.

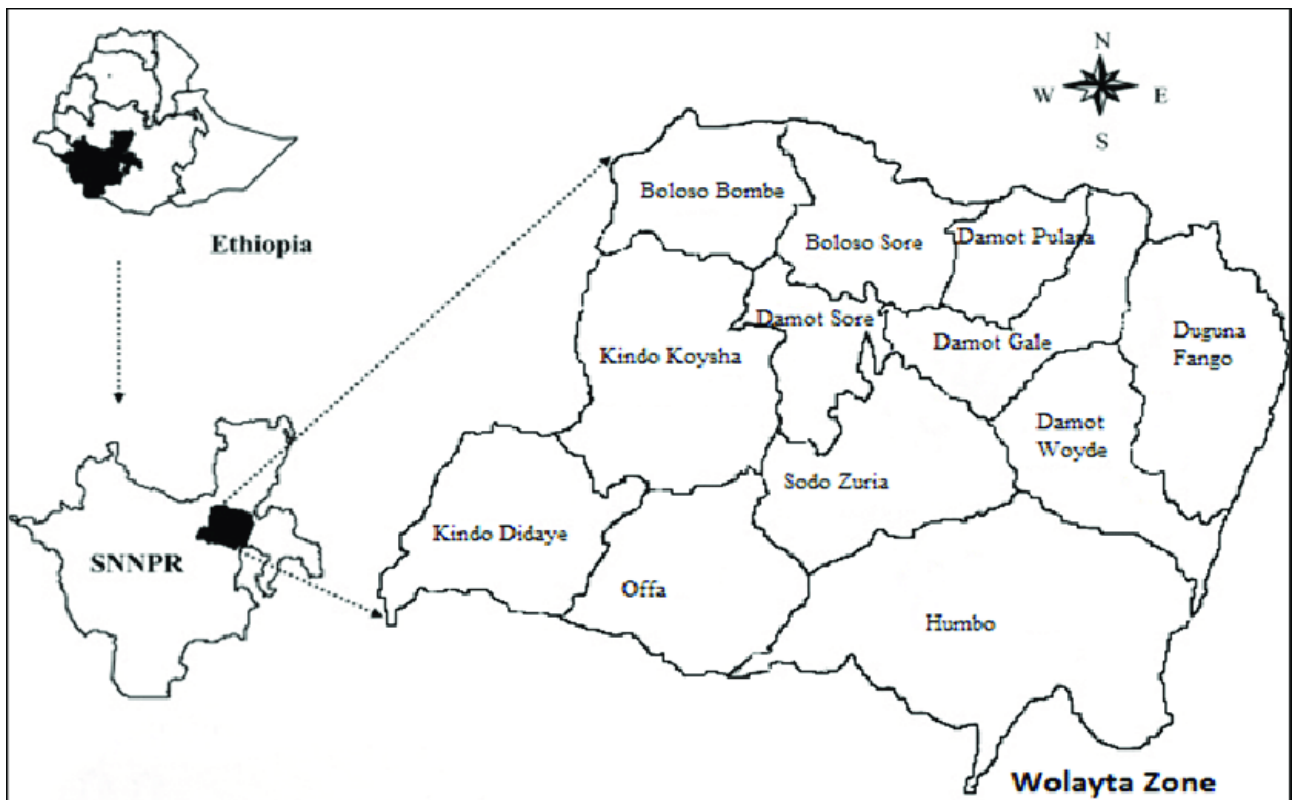
Effect of outcome and enforceability – though not often it happens that the disputant may stick to their contentious claims throughout the proceeding irrespective of the efforts of the Shimageles and it may end up without success. Thus, like the modern conciliation proceeding there is to possibility, i.e. compromise or non-compromise. As the nature of the outcome differs, it does the effect to the disputants. If it is a compromise, the disputant who is declared to be the wrong doer will be required to compensate the victim. The compensation may be in kind or in cash. The amount money will be determined by looking the gravity of the wrong act, the extent of the injury sustained by the victim and to some extent the financial capacity of the wrong doer. Some times in case of serious offences the wrong doer might not be capable of paying the compensation from his individual wealth. At this moment his relatives or clan members will contribute towards the payment and relieve him from the debt (Eshetu and Getu, 2009).

CHAPTER THREE

METHODS AND MATERIALS

3.1. Description of study area

Damot woyde is one of the woredas found in Wolaiyta zone SNNPR. It is bordered on the south by Gamo Gofa, on the west by Humbo, on the north by Damot Gale woreda on the east by Duguna Fango woreda, and on the south east by Lake Abaya which separates it from Oromia Region. The administrative center of Damot woyde woreda is Bedessa town, Located about 300 kilometers south of



Addis Ababa.

Fig; Map of the study area (source; SNNPR, Finance and Economic Development Bureau.2018)

3.2. Research design

The researcher used an ethnographic design to address this study's purpose. Since ethnographic design research takes a cultural lens to the study of people's lives within their communities and the indigenous conflict resolution mechanisms are primarily based on people's living values and norms; ethnographic design suits to answer the fundamental question of the study.

3.3. Study Approach

The research design for this study is a qualitative approach which aims to examine the indigenous conflict resolution mechanism at Damot woyde woreda in Wolaita. The justification for using a qualitative approach is that, it provides in-depth and rich information on the issue under investigation.

3.4. Population of the study

The population for the study is the households/elderly men and women, religious leaders, kebele leader and who have enough knowledge about indigenous conflict resolution and who are highly respected and accepted by the society of the study area.

3.5. Sampling and sample procedures

The study consists of 13 kebeles. The researcher selected three kebeles out of 13 kebeles through lottery method. This is because the process of settling conflict through indigenous method is exercised almost in a similar manner across studies, and thus taking these kebeles through such method does not create differences. fifteen household (five from each selected kebele) heads who have used indigenous conflict resolution systems and registered in kebele social courts and who have social recognition in the study area, three kebele leaders (one from each selected kebeles) , six religious leaders (two from each kebele) and two persons from Damot woyde woreda (one from woreda culture and tourism office and one from woreda social affairs office) were selected to conduct the current research through purposive sampling technique which is a non-probability sampling technique.

3.6. Data sources

My first and genuine data sources are elderly men and women who provided cultural information. These sources are written documents related to the issue under investigation from the Woreda and Woliata zone offices. Informal discussion with some key peoples and potential key informants as other data sources is done. Therefore both primary and secondary data sources are used to conduct this research work.

3.7. Data collection tools and procedures

A mix of primary and secondary sources of data were employed. The preliminary data was collected through focus group discussion (FGD), semi-structured interviews and observation. The secondary data sources were collected through official or unofficial documents about the study.

I) Interview

With regard to this, the investigator conducted semi-structured interview with kebele leaders and selected persons from the woreda. The interview responses were recorded and steps were followed, so that uniformity and consistency can be issued in the data, which could include facts opinions and unexpected insights about the research topic under investigation.

II) Observation

The investigator employed direct observation as a tool while the conflict resolution process is taking place and used to the work in progress. Also the investigator conducted informal discussions with selected key informants to explore vital information. The researcher has prepared observation checklist to collect the information through observation.

III) Focus Group Discussion/FGD:

FGD was another important data collection tool for the study. Three focus group discussions was organized in the villages selected. The number of participants in each focus group ranged from 6 to 9 persons. The participants were local elders and religious leaders. The participants were selected through purposive method. Each member have specially discussed the issue under investigation, especially focusing on the challenges of ICRM. Here the researcher facilitated the pre-conditions for discussions and the guiding questions were presented separately.

3.8. Data analysis techniques and procedures

Creswell (2003) stated that “transcribing and reading through the data is the first major important procedures of data analysis in qualitative inquiry (p. 20).” Then themes are generated that appear as major findings which diverse quotations and specific confirmation should support. Thematic analysis technique were used to analyze qualitative data. Firstly, the data collected in *Amharic* was transcribed and translated into English. All notes and taped recordings of the interviews were transcribed verbatim. After reading the transcription of interviews, data summarizing and sorting out the contents of the data were done. Categorizing the translated information have been prepared case by case for analysis. Then, themes running through the data were identified for the purpose of discussion and analysis. Then after, the themes was developed in to categories, according to the research objectives. After categorizing these themes in line with research objectives, the results from the qualitative data were presented and analyzed. Finally, based on the findings and discussions of the study, conclusions and implications of the study was drawn.

3.9. Ethical Consideration

Ethical approval and clearances were obtained from Hawassa University graduate Studies, department of Peace and Conflict Resolution. There is no potential risks that may cause any harm to participants in any form. Letters of cooperation was given and secured at all levels to the respective administrative officials. After obtaining permission from all the concerned bodies, the objective of this study was clearly explained to the study participant prior to take consent. All information obtained from the study participants were kept private and confidential. Coding and aggregate reporting have been used to eliminate respondents' names and other personal identification throughout the study process to ensure anonymity.

CHAPTER FOUR

DATA ANALYSIS, RESULTS AND DISCUSSIONS

This chapter analyzes and discusses the major findings of the research based on the data collected using interview, focus group discussions and direct observations in the study area. All the data collection tools were applied successfully without much problem making the response rate 100%. The analysis was conducted by following the procedures of specific objectives as indicated below.

4.1. Socio-demographic characteristics of the respondents

This section provides the profile of the sample respondents according to their age, sex, religion and education level.

Table 1: Socio-demographic characteristics of the respondents. (n=26)

Variables	Category	Number	Percentage
Sex	Male	21	80.8
	Female	5	19.2
Age	Below 30	3	11.5
	Between 31 – 45	5	19.2
	Between 46 – 65	16	61.5
	Above 66	4	15.4
Educational level	Illiterate	11	42.3
	Primary level	7	26.9
	Secondary level	1	3.8
	Certificate	2	7.7
	Diploma/TVET	3	11.5
	Degree/above	2	7.7
Religion	Orthodox	15	57.7
	Protestant	9	34.6
	Muslim	3	11.5
	Other	-	
Total		26	100%

As can be analyzed based on table one above, more than 80% of the study participants are males and only less than 20% are females. This implies that males are dominant in participation in the indigenous conflict resolution process and females are much more passive. It also states that majority of the respondents participated in the study are illiterate or grade 8 complete. Only few of the respondents are educated. The respondents have different educational backgrounds and this has direct relationship with that of conflict involvement.

Education has the potential to prevent conflict and helps to bring peace in a given society. The more people get educated, the less involvement in conflict and less people are educated more likely to be involve in conflict, but education sometimes aggravates conflict especially in political areas (Smith, 2011). The finding of Smith is similar with that of the study area. The illiterate household respondents are highly involved in conflict than educated household respondents. However, education does not aggravate conflict in the study area which contradicts the findings of Smith. Therefore, education has a great significantly contributes to managing and controlling local conflicts.

4.2. The practice of indigenous conflict resolution mechanism in the study area

In the study area, the local authorities who assume the role of conflict mediators, but also promote and support peace and welfare in the community. All the community members attribute to the elders a great respect; recognize their well doing for the living together in the whole society. To become an elder representative is not, or at least not only, a matter of age. Of course a very young man cannot become an elder and should be at least forty-five and above years old. However, it is not open for everyone. It depends on the local status of one's family and belonging to honorable clans.

The basic objective of the system is to bring peace and reconciliation between the disputant parties. However, regarding punishment, there are certain commonly known indigenous rules. In the study area, most popular indigenous enforcement mechanism is known as Serra. All these institutional structures and process was performed by Chimma (elders). There are two indigenous enforcing mechanisms. These are:

A. Makisuawa

In this stage the elders given guidance to show his /her reason for initial in an explicit manner, find the truth and the stage of corrective justice is given by the elders. Both the offended and the offender present their cases to the elders. After thorough consideration and investigation of the

matter, the elders may order either parties or only the offended to stay out of the room in which they are gathered. This helps them to have free discussion in order to reach agreement among themselves. After such discussion, they call in the offender to express what blame they see as theirs and to advise them to admit their wrong deed; and they also require them to suggest an equal compensation according to their offense. After that, the elders call in the offended and make their statement to bring lasting solution and concerning their final judgment. After this blessing by the elders for future peace was performed. If one of the party shows dissatisfaction at the decision, he or she could appeal to the higher local court called *deree cimma*.

B. Qangetta

In this stage they put sanctions in the sanction process first they call for other concerned body like traditional leaders and clan representatives (leader); the leader of such a clan who was knows what he/she has done to other people, and then they put curse. There are different kinds of sanctions to enforce the normative order. The primary sanction is the sanction of self-help, i.e. retaliation if a wrong is committed, or the use of force to claim a right. The wrong doers do not receive support from their kinsmen. The principle of collective also serves as a warning. Besides, this; unpopularity; loss of approval and respect of neighbors; loss of privileges (social, political and economic) and religious sanctions play a role. The above enforcing mechanism used only for land, marriage, clan, religion and burning related issues. The elders did not leave them all of the time in the neglecting. So they give a chance three to six months to re-integrate and ask to excuse. The elders start the Process by that both the offender/wrong doer and the offended family represent their bailsmen to take every responsibility during the reconciliation process. The mediator who conducts the opposed groups peacefully through the elaborate processes of settlement, who acts as assessor and who deals with the problems of taboo and spiritual observance which arise i.e. he plays the role of the traditional 'Third Party'. The free and open discussion will occur between the offender and the offended that shows the end to their past silence and disappointment. So the state required compensation in the presence of offender sides. The type of compensation can be in the form of an oxen, heifer (divorce related issue), and/or some amount of money but not allotted sheep. And then they reach to resolve the conflict through elders.

4.2.1. Rituals accompanying conflict resolution methods.

Many scholars have accepted that dispute processing involves rituals but whether or not these

rituals really restore harmony has been a point of controversy. The pioneering studies of Durkheim show that rituals have the power of reinforcing the collection of entitlement and forming group cohesion. This view of Durkheim was adopted by later structural functionalists who have emphasized the role of rituals in aiding the survival of the larger system (Seymour-Smith, 1986). Glukman (cited in Lewellen 1983:9) states that rituals are not simple means of expressing feelings but also symbols that assert the priority of the system over the individual.

Hoebel (1966:478) describes that rituals are acts, which are believed to maintain the status quo or to achieve the specified ends. Rituals for Turner (1957) are social drama that resolves crises by dramatizing the advantages of values and social arrangements. It is performed in response to the breach of law during times of social conflicts to restore social order. Through rituals, social values are given sacred authority.

Schellenberg (1996:122) too argues that neither peaceful nor violent mechanisms of conflict resolution can always perfectly resolve issues. Even though, decisions are made and agreement reached, the parties often complain and feel that it has been unfairly treated. Likewise Gulliver (1979:78-79) who admits that hostilities survive ritual affirmation of dispute settlement, has become reluctant to use the phrase “dispute settlement”. It seems he tend to replace it by conflict management or control of conflict that avoids the escalation of conflict and open fighting.

According to the informant, rituals at the Wolyata will be hosted at the time of coronation at the beginning of harvest, cultivation and conflict resolution process. During reconciliation the traditional Wolayta elders perform rituals before start to mediation. As Tesehay,(1992) shows the picture of how the ritual ceremony ‘gondoro ‘ accompany the conflict resolution situation, function and symbolic meaning of the ceremony .(ibidi). It provides the meaning for resolution and guarantee to understand the situation during conflict resolution.

Whereas, as the data shown that in relations to conflict resolution, the rituals are scarcely used, it is scarily used because it is endangered .so, it needs further investigation. The Elders today begins simply call their sky God ‘x’oosa’ by blessing and cursing the devil spirit.

4.2.1.1. The role of proverbs in triggering conflict

Whereas, proverbs are the main elements in conflict resolution among Wolyata, as my informants said that proverbs are sometimes cases for conflict rather diffusing conflict in the area. According to the informants that triggering proverbial usage most of the time began by

women's because they had no chance in Wolayta to take part in 'guuttaraa' due this women's plays greater role behind the curtain. That means they always need heroes and they force and advice their relatives, families, boyfriends to made conflict or implement in order to achieve their hidden agenda in the community. The Wolayta elderly men realize that the origin of conflict and conflicting issues they show for the selected elders the originality of the problem. In this time, people use proverb like :

'maac'i maak'in maati Mokena /ma:c'i mak'in ma:ti mokena/

Women -NOM convince -NOM-if grass-NOM grow-NEG

'If women deal together, the grass will not grow.'

In this situation as my informant, explained that if women try to trigger conflict, the conflicts are not dissolving easily. The women discussions always trigger the conflict and the men hear the sound of the female among Wolyta. Sometimes if somebody wants to make conflict with one another he /she begin the proverb like:

'ta yoohuwa bu:liyo bataw na7a /ta jo:h-uwa bu:l-ijo baat-aw na?a:/ Me-ABS.M.1SG matter-NOM-VOC mix-NOM pot- ABS-VOC boy-ABS

'I am the son of mixing a matter pot '

The above proverbs simply need to conflict and trigger somebody in Woalyta. In that situation the second parties answer for the proverb like:

'ta yohuwa bu:liyoo ba:ta: mentiya shucca: '

/ta johuwa bulijo ba:ta mentija fu:tʃa/

'I am a stone to break the matter pot '

The traditional context of performing proverb in the above is that if something problem with a internal organ a person not health enough. He should vomit out issues that make him unhealthy. Therefore, Wolayta people also express their internal feeling by using proverbs needs to conflict.

Generally in traditional Wolayta, proverbial Language use and its functions are evidently appreciable. These genres should document carefully now and then .even this part is not main results of the data collected it needs further documentation in the area of the roles of language triggering conflict among Wolyata.

4.2.1.2. The role of proverbs in resolving conflict

It is known that proverb is a genre which elicited through indigenous knowledgeable person that leading figures among the attendants of the meetings underline the key points in their speeches of reconciliation by using it. In traditional Wolayta proverbs are used to diffuse or to calm the conflicting situation. For example, the elders in the *gutaraa* began forwarding his view via a proverb and then elaborated that the two antagonistic or adversaries should tolerate each other. He fables:

"diidogappe daannage darees"

/di:dogape da:nage dare:s/

It is said, "Our hop to live together bestowed in tomorrow is greater than the past!"

Using this proverb, the elder asserts that the occurrence of such conflict is not strange situation, by the fact that there could be bad shadings up on good relationships in deferent social interactions. He also confirms that tolerance would be a remedy to resolve the conflict. Hence, the formation proverb can serve as a means of convincing the two opposing partners to discard the point of their disagreement.

Another informant also voiced a proverb insuring the importance of tolerance and mutual understanding to overcome disagreements. He utters a proverb saying:

'hachchiro xeloppa ,beni boora woyshsha shukidii miido wodiya qqoppa'

/hatfi:ro t'elopa beni bo:ra wojtfa fukidi mi:do wodija k'opa/

Which means, "Don't see the two days one, but remember the dish we shared in the past?"

According to my informant, it has been underlined that friendly relation can be weakened by conflicts, the two extremes during the time of intimacy in one end and separation or disagreement in the other should be handled and treated wisely. To express this:

"hachchi ixuwawu wursada c'ayooppa ,hachchi siiquwawu wursada odoppa !"

/hatfi ?it'uwau wursada tf'ajo:pa hatfi si:k'uwau wursada ?odopa/

Which is interpreted: 'don't heap ultimate insults for today's hatred, and don't speak out from the bottom of heart for two days love?'

This shows that, partners or members of a group should be aware that the two extremes could result in unexpected mishaps, which can endanger friendly relations. The other proverb forwarded regarding discordance is that: Proverb:

‘akeekenaa deeree adhiwodhana ‘

/ʔake:kena: de:re: ʔaDiwoDana /

Which means, “A discordant people may end up torn apart!”

Thus the proverb, suggests that, if there is no tolerance and mutual understanding among people, there would be exacerbation of disagreements and deterioration of relationships, i.e. it projects the undesirable consequence of conflict.

The importance of patience and tolerance could remarkably underpinned by the following proverb:

“Dandayay Darees “

/dandajai dare:s/ (inf.mengistu wolde)

Which means, “The people who tolerates cherish”

It indicates that people who agree with each other can develop their bond of relation and strengthen their kinship. It points out the significance of tolerance and consent, which can ensure the establishment and prevalence of smooth relationship among people. Furthermore, Wolayta elders advise their people not to retort in the same way to a person who does something bad or harmful to them. By rendering such advice in their proverbs:

“neeyoo iitidagaw iitateetan zaroppa “

/ne:joʔi:tidagaw ʔi:tate:tan zaropa/ (inf.Eyasu Samuel)

Which means, “don’t avenge your adversary!”

They also try to edify the people by nourishing good indigenous knowledge by showing that forgiveness values much in emboldening good relationship. In this regard, they utter a proverb:

‘baari tumapee agenaay asaaraa deʔeenaa ‘

/ba:ri tumape:ʔagena:iʔasa:ra: deʔe:na/

Which means, “The Man who can’t forgive end up living alone!”

The proverb suggests that one should respond in kind words to the harsh ones to avoid a disagreement, and bad social friction. They, also say:

“iita lootetan xoonaappatiin itaan xoonetoppa!”

/ʔi:ta lo:tetaan t ʔo:na:peʔati:n ʔita:n t ʔo:netopa/ (inf.E.S)

Which means, “Overcome the evil by good deeds, but not be won by evil?”

Thus he who sows good things will harvest better things in the later days, even by winning his opponent to his side. Besides, due emphasis is given to the importance of gentle answer to cool down angers. The proverb utter to show this is that:

“liko hasayai hankuwa zarbises ,pordola kali hankuwaa dentetes !”

/li:k ’o hasajai hank ’uwa zarbi:se:s po:rdola: k ’alai hank ’uwa: dentete:s /

Which means, “a gentle answer turns away anger, but a harsh word stirs up wrath!”

Hence, the antagonistic parties would become aware of expressing their idea in a civilized and ethical manner. However, the elders further, inform the consequence of vituperative words in the following proverb:-

“toora masuntaay paxxesishshin donnaa maalayzoy paxxeenaa!”

/to:ra masuntai pat ’e:sfin dona: ma:lazoi pat ’e:na:/

Which means, “Bad wound does heal but bad word doesn’t!”

The proverb points out the fact that one can recover from pain of a bad wound after a time, but the harm of bad words stays in one’s mind for a long period of time. Such proverbs are used to exhort the disagreeing persons and mitigate worsening situation of inter-personal conflict.

Hence, careful use of language or words can be taken as a solution to tackle the problem. Elders further express that, hurling insult escalates social distance and friction and show this view through the following proverbial language use:

“donaanni geelaay dorsaani simmeenaa!”

/dona:n ge:lai dorsa:n sime:na:/inf.A.D/

Which means, ‘a person with scoffing tongue doesn’t praise!’

Most of the time, scoffing tongue causes a disagreement or conflict; whereas praise is believed to be the antidote to it. In this context, the proverb holds the meaning that scolding, which comes from scoffing tongue, should be replaced by praising. Thus, the aforementioned proverb helps in the avoidance of scolding and utterance of praise in social interactions to prevent the occurrence of conflicts among the people.

Above all, the Wolayta people understand that, individuals sometimes stand against each other

due to minor cases. Proverbially, it is said :

“mitti baynaan chchuwi chchuwatena!

/miti bajina:n tʃʷuwi tʃʷuwatena/

This means, “No smoke if no wood!”

This shows that, there may be a certain causal ground for a conflict and it is understood that knowing the source a problem is half -way for the solution. There is a situation whereby individuals became greed and jealous and enter into dispute with each other on account of something in their control. In the context of resolving inter-personal disagreements, the elders express this idea through the following proverbial usage:

“ankuwaa sheeshay bawtawu bagidooni baxxetessi!”

/ ?ankuwa: ʃe:ʃai bawtawu ba gido:ni ba tʰete:si/

This means, “Hawks fight among themselves for something on the ground!”

In its literal sense, the proverb indicates that, hawks, which are brought down from the sky filled with greed and fight with each other on the ground for something adequate to all of them. The above proverb expresses indirectly that, most of the time people become greedy and quarrel with each other for something in their control and exorbitant in their environment. Here, the word "hawks" is used as an symbolic representation to depict greedy image. Furthermore, proverbial language serves as an instrument of reconciliation for those who are in conflict on the ownership of farmland. There is a proverb which expresses the unethicity of encroaching on the farmland of the other person:

“beni zawa shshodoppa ,awi bayinaa naatu gadiyaa kokaa sugoppa!”

/beni zawa ʃodopa ?awi bajina: na:tu gadija: koka: sugopa/

Which means,” don’t move an ancient boundary marker, and don’t encroach on the fields of a fatherless!”

In fact, there are a number of cases in which individuals were indulged in such conflicting

matters related to boundary encroachments .Therefore, the elders attempt to advise and persuade the disputing people by the fact that such greed-based -conflict is unwise practices. Thus, the credit side of symbiotic living is confirmed by the following proverb:

“dan77o shooruwa ,dako apala “

/dan?o fo:ruwa dako apala/

Which means, “ the neighbor to you equates a double-faced garment!”

This is to indicate that once living with his /her neighbor is inseparable and they are also interwoven in social fabrics, which can in ensure there hegemony upon disagreements.

As demonstrated above, the proverbial expressions, which are included in this section, contain ideas that reflect the social disorders created by inter-personal disagreements, and also the way of resolving the disputes. Therefore, they are used as instruments to reprehend the disputing parties. The proverbs really convey reconciling messages, and the elders employ them in the discussion of uprooting the cause of animosity.

“hauwan de7iya dabuuwappe mattan de7iyaa alaggayi keha”

/hahuwan de?ija dabu:wape matan de?ija: ?alagaji keha/

That means “the enemy living nearby is better than relatives living faraway”

In this the elder fables that even the neighbor become enemy he or she better than relatives faraway. The nearby neighbor always become intertwined each other in order to lead their social life.

This proverb help always at the decision stage during this the elders how far the issue is chronic they decide very simple decision not mistreating the two parties. If they utter this proverb the two antagonist parties understand the coming punishment what it like to be.

Here are anther proverb that illustrates during the mediation period the elders to show their social life and how they live further life together by saying the following proverb

‘ Daana dangarsai miitaw t’era mees baana dangarsai t’ap’uwara shodidi mees ‘

‘The living hippo eats the leave part of the tree; the migrant hippo eats with root parts’

Generally the Wolayta people mediate or arbitrate the conflicting issue using different approach and strategies with in this context uses one of very important and easily

understandable proverbial language use and indigenous traditional knowledge like :narration , folk tells transferring values of the community by advising the consequence of conflict from. And its managing system in specific time and place.

4.3. Common types and causes of conflict in the study area

The existing body of literature confirms the natures and causes of conflicts and the mechanisms for resolving them are deeply rooted in the culture and history of every society and are in many essential ways unique to them. Conflict is natural and cannot avoid but possible to minimize it. The type of conflict is varying from place to place, from society to society and it is also different based on the type of socio-economic activity of a given society. The cause of conflict in one area may not become a cause for other area. But there are common issues that become causes of conflict elsewhere. This includes political, social and economic issues.

Some respondents indicated that most of the time conflicts arise due to inheritance of widowed women inheriting wife of died brother , inheritance of land and propriety ,divorcing wife ,insult and boundary conflict between individuals .While a few of the respondents pointed out theft and adultery as the prevailing cases of conflict in the study area

According to the dominant responses of the study participants, the common types and causes of conflict based on household are inheritance, land and boarder related issues accounting for about 90% of the causes. The data gained from the focus group discussion participants indicates that, there are different reasons for the existence of land conflict in the study area. From these common reasons of land conflict, many people do not have land especially grazing land for their cattle. Because of shortage of grazing land, many people get in to conflict to protect his/her land to be taken by another body. Land ownership, and boarder conflict are the dominant causes for land conflict in the study area. This finding is similar to that of Deschamps and Roe argued below in which inheritance is the main cause of land conflict. Deschamps and Roe (2009) indicate that land is the main cause of conflict for many people in least developed countries. According to these author, the main cause of dispute for rural peoples in the least developed countries is the occupation of land by one party from another or ownership of land. The next most frequent category of disputes is those over inheritance (transfer of property).

Focus group participants also explained that stealing of property becomes another common problem. What makes the issue very complex is that when the crime takers taken to court after a few days, they quickly released by the woreda court's decision without any sanction. Another

reason raised by the FGD participants is that denial of borrowed money and divorce related problems are also currently becoming the main causes of conflict in the study area.

Although, conflict occurs in the community, the dominant elders strongly believe that major conflict types are recourse based, land and border issues and marital based conflicts are exercised and arise in the area. Another elder indicates that this kind of conflict is common in the area and resolved by elderly men rather than to transfer for further big issue.

4.2. Major types of ICR methods used in the study area.

Conflict resolution can be processed through either the courts, (western judiciary model), or the indigenous system through the customary process and it deals with settlement of conflicts that may exist.

Based on the participants' responses and conclusions arrived, the types of conflict resolution among the society of the study area are 'awaassiyaa' arbitrations; mediation and negotiation was implemented according to the level of the issue arise in the community. Therefore, the simple issue in community or society uses the mediation system of conflict resolution always takes place by disputants themselves in a very simple manner. The next and the informal indigenous ways of conflict resolution among the people is negotiation and the third and informal forms of conflict resolution among the community is arbitration this called 'awaassiyaa' this ways of conflict resolution takes place at special specific traditional meeting place called 'guttaraa' this arbitration process goes on with selected elders from the community.

4.4. Roles of Indigenous conflict resolution systems.

Traditionally, every Ethiopian ethnic group has a long-established, proven grassroots administrative and dispute resolution agency. Indigenous mediation is effective in dealing with interpersonal or social conflicts. This approach is at the grassroots level to resolve disputes over land, water, grazing rights, fishing rights, marriage issues, inheritance rights, murder, bride prices, theft, rape, and thieves, interracial and religious disputes has been used. Indigenous mediation is effective in dealing with mistrust and hostility that can be the regional root cause of conflict. Grassroots mediation relies on established traditions of regional conflict management mechanisms that are currently considered undeveloped (Zartman, 2000).

Local elders are the most respected part of society for a variety of reasons. Sometimes they are clan or community chiefs, religious or religious leaders, or local managers with official duties. In other cases,

they may be part of a society with wealth in that particular place. Shimagille can be a neutral intermediate. The criterion for a party to be a shimagille is not inherent in the nature customary dispute settlement (Eshetu and Getu, 2009).

When the researcher uses both primary and secondary data collection methods, respondents said that indigenous conflict resolution has its socio-economic benefits for individuals, groups, societies, and communities. Therefore several studies indicate that indigenous mechanisms of conflict resolution have several significances including the provision of restorative justice, family reintegration, rebuilding and strengthening social relationships, addressing the inadequacies of the formal legal system, and the provision of rehabilitation from the loss of a family member or a loved one. In addition, it also removes the guilt and guilt of the person who committed the murder. In general, the study pointed out that local communities favor indigenous conflict resolution mechanisms over courts for numerous reasons:

First, indigenous 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 is developed based on cultural concepts, values, and procedures that are easily understood and accepted by the community. As a result, local people feel sense of control and ownership over the processes involved in indigenous conflict resolution machines. Supporting this, one participant stated that “indigenous conflict resolution mechanisms are situated and preserved by the community which makes them effortlessly available for the indigenous society.”

Second, they are essential for reducing the interruption and cost of conflict. One interviewee described that “we older-elders are easily reachable to the local communities because we are located within the community which does not require any cost for transportation, housing and legal representation.”

Third, there are also essential mechanisms of overwhelming the obstacle of illiteracy and service rural residents in their locality making it easy to access righteousness. This implies courts are unreachable to the geographical populations because of illiteracy and physical barriers as courts are found far from the location of the local people. Indigenous conflict resolution mechanisms provide a great excellent 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 maintain law and order in the local communities. In addition, the decisions given by elders are to be accessible to the people and they understand the conflict dynamics in a better way which helps them to

offer resolutions that best suit local circumstances. Hence, indigenous conflict resolution mechanisms provide an alternative opportunity to access justice for those members of the community who are not well served by courts (Eshetu and Getu, 2009). Finally, it brings reconciliation by explaining the reintegration of fighting people into the normal.

According to the findings from the study participants, indigenous conflict resolution is more advantageous for rural people to minimize the cost of the conflict resolution system. Almost every member of the study participants agrees that the cost of indigenous conflict resolution system is low.

4.5. Participants and actors in the conflict resolution process

Almost all participants and FGD responded with a questionnaire; in Wolayta nation and the study area particularly, males are dominant in providing solutions for the conflict arise. They agree that females part have nothing to do with conflict resolution or participate conflict resolution. They become part of conflict resolution settings if they are participants in a conflict. Some of the respondents point out that female's facilitates the resolution process beyond the curtain by making coffee and other drink for accompanying the post conflict situation.

The majority of the respondents gave responses in such a way that the community elders or male, clan leaders and economically dominant peoples and skilled people take part in conflict resolution processes. However, some of the respondents indicated that any person who both parties have selected jointly can take part in conflict resolution process and arbitration processes.

The actors in conflict resolution are called *c'ima* /elders/ in Wolayta and levels of conflict resolution in each stage have their own roles and responsibilities. The elders resolve the disputes on predetermined set-up .The levels of actors are:

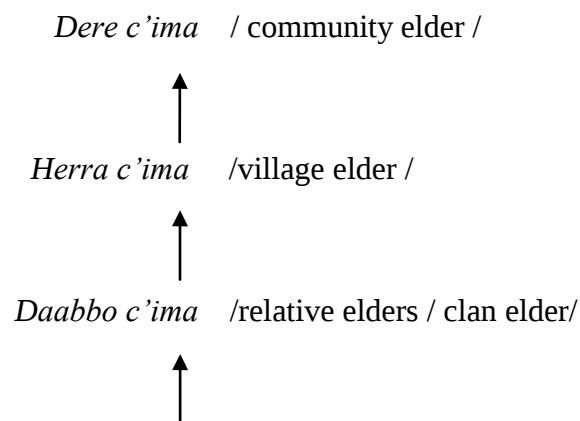




Plate 4.1. Local Elders of Tora offore Kebele

Source: Field observation, 2023

4.6. Conflict resolution pattern and process

Regarding the setting under which the resolution process was conducted, almost all respondents gave similar answers. They described that at the outset of the conflict resolution process. The selected elders were told that they were appointed to conduct conflict resolution and were in charge of attending the ceremonies at the time date and place /guttaraa/ specified by facilitators.

The selected facilitators arrange the venue either at public place or at the front of the selected neutral elders' house. The facilitators are responsible for arranging the setting of dispute settlement for specifying the time and date and preparing food and drinks for participants. As they responded. The setting arrangement can be around the table, on the floor, in the middle of big tree, around the circumference of big tree or in row or circle according to the issue raised in the community.

Most of respondents assert that some serious conflicts are rarely solved in a setting place called 'guttaraa'. According to respondents, at the start of the ceremony all appoints, two parties and activists have to come to the place where prearranged on the specified time and date. The mediators come and sit as arranged by facilitators and the two parties come to and sit far apart from each other. Then the mediators order the two parties to go to the front level of them and stand silent as the blessing and opening speech has to come to the end.

The focus group discussion participants explained that the majority of the local community uses local elders to solve disagreements. The locally accepted elders are the main actors to solve local conflict and the society also accepted these elders. This focus group discussion idea is similar with what (Ewa 2006) advocates that marginalized and poor people are the main users of indigenous conflict resolution systems. It indicates that conflict resolution via local conflict mediators is preferable to using formal one or court in the study area.

As the respondents confirmed, to another elder mediators stands and make honorable speech regarding to the invaluable roles of peace for the development of individuals, families, communities and the prosperities of the whole country. Conflict resolution through open discussion between the parties among Wolayta always the discussion focuses on customary law process of the community. And resolution based on the norms, experience, traditions or culture of the people.

The lowest level of conflict resolution is the *soo c'ima* /household/. However, disputes that are not resolved at this level may go to the *daabbo c'ima* /relative elders/. That means, comprising of elders from the extended clan families. This is the lowest level of the customary courts and emphasizes mediation process. The next level *heeraa c'ima* /village elders/. These different clan elders beginning formal dispute settlement like process and follow the procedures and the elders hear both civil and criminal cases from each party. If the issue is too complex to solve, village elders postpone to *dere c'ima* /community elders / and each level of elders illustrate the issue for the *dere c'ima* in *guttaraa*

In each leave of dispute settlement, the relatives of parties involved are free to attend and participate in the deliberations. Any aggrieved parties who are not satisfied with the outcome any levels may appeal all the way to the traditional customary court of appeal, the higher cultural institution in conflict resolution.

The highest dispute resolution is at the community level *dere c'ima* (community elder). These

community elders are more advanced and selected by their linguistic knowledge, culture, norm, experience of conflict resolution and age level from 45 and above. The linguistic knowledge determined by indigenous wisdom of uttering different folks for example, fable, narration, proverbs, e.t.c. Experience determined by participating different conflict resolution and having knowledge of community culture, norm and values.

Similarly, the primary concern of “guttaraa” (settlement place) of the Wolayta elders is resolution of inter-personal disagreements. When a disagreement exists between two persons or among members of a group, elders come together to a certain place, (usually under big trees) in the area. Then, they summon the people who are in conflict with each other to discuss the problem with them and present suggestions to settle the disagreement and create a peaceful relationship between them.

Similarly, Wolayta, elders shoulder the responsibility of resolving local disputes, correcting deviant behaviors, advising the young to learn the socio-cultural norms and conform to them. They also carry out these responsibilities by coming together in a village usually at weekend days in the place called ‘guttaraa’ meeting place. They call a misdemeanor person, disputing people and other attendants to the meeting place “regardless of sex” and admonish and teach them. The number of elders to participate in is not determined. It depends on the number of available elderly people in an area on a day of meeting. Sometimes two elders can hold such a meeting and other times six to eight elders can participate in a specific ‘guttaraa’. The elders forward their critical, advisory, appeasing and affirming views turn by turn. The most senior one begins discussions by blessing and introducing the agenda of their meeting and then the others continue deliberating on the case.

Cases usually deliberated on by local elders are instruments for resolving conflicts between households or among family members, between individuals; rebuking of someone who behaves strangely or violates the established norms, and teaching the youth and a stranger to be able to conform to the social and cultural realities of the Wolayta people. Thus, it should be noted that, the important role of proverbial language use would be socialization of people. That means, it is conducting, shaping, harmonizing and guiding the social and personal life of the people). Proverb performances on various occasions are mainly done by elderly people, who can utter wits and wisdom. In other words, their conversations are rich in proverbial sayings, which are more frequent on social and cultural occasions.

In public meeting places where most of conflicts are resolved, two or more elders may use or utter proverbs in a rapid succession in conversations, where by the speaker may not give elaborations or explanations of the meanings of proverbs. This is because; all participants in such conversations are elderly people, who are expected to be conversant with the linguistic and cultural information that requires understanding the meanings of the sayings.

However, elders may utter proverbs to the youngsters participating in the meeting. The purpose is informing, admonishing, encouraging, praising criticizing, advising him/her in order to culminate the point of conflict and try to probe the true cause of disagreement between two parties.. In this situation, the meaning and relevance of proverbs to a topic of discussion are usually made explicit. The meaning and function of the Wolayta proverbs can be analyzed in the contexts of such occasions.

Based on interviews with key informants and observations, in ‘*guttaraa*’ session it is possible to note that these occasions are embodiments of cultural and social contexts respectively, because of the fact that in the former case, cultural elements such as people's ways of life ,wearing style, norms, beliefs and other forms of traditional values are enumerated and praised, while , in the later context of the social and personal cases like ridiculing of abnormal behaviors and practices, reconciliation of people at variance, advising of the young to adapt themselves to Wolayta traditional ways of life etc. are considered. Therefore, the mediation types of conflict resolution play a great role among Wolyata community including the study site.



Plate 4.2: Religious Leaders of Koyo Sake Kebele

Source: Field Observation, 2023

4.7. Formal Courts Vs indigenous Conflict Resolution Mechanisms

According to the responses of the study participants, the majority of the community went to court before using the indigenous method of conflict resolution. However, after arriving at the formal court, the court administrators force the disputants to go back and to settle their dispute through the indigenous conflict resolution system. The data from focus group discussions and interviewee interviews supported the above idea. The focus group participants said that the woreda court sent back many disputants to use indigenous conflict resolution methods to save their money and time, most importantly, not disrupt their social relationships. The decision of local elders also sent to the woreda court and accepted as a binding decision. This indicates how important indigenous conflict resolution mechanism is to save time and income for the disputants in the study area.

Indigenous conflict resolution mechanism of consumes lower cost and the process takes greater speed, the reason for this is solving conflicts through this mechanism requires the permission, and commitment of the parties involved in the process. Implementing this approach does not require sophisticated party structures or expensive campaigns; it provides

a low-cost, empowering means of resolving conflicts within a relatively short time frame (Bendeman, 2007). As the decision is reached by the parties to the dispute instead of being imposed on them, there is a great satisfaction with the dispute resolution process and outcome and consequently, greater compliance with the result. The process is less challenging than a formal conflict resolution system, reducing the likelihood of win or loss mentality and providing a framework for the future disputes. As opposed to a formal conflict resolution system, indigenous conflict resolution process is faster, cheaper and less formalized function in terms of process and in tailoring results (Eshetu and Getu, 2009).

Formal conflict resolution systems are expensive; sometimes the cost may go even the amount of making the victory of a party irrelevant or beyond the amount of decision. Conflict resolution through formal legal services is seen as costly, unreachable, slow and inconsistent in delivering law. The most common complaint about standard conflict resolution systems or courts is the prolonged nature of their procedures, and the associated belief that taking a very long period as many people put it, is the result of either a defendant's bribe or a deliberate tactic by judges to provoke the plaintiff to bribe them just to get the case heard (Smith A, 2011). Judges explain that the very nature of a first-class magistrate court requires to listen to the case issues over several a number of sessions to bring witnesses or other evidence. But for most ordinary people, the inevitable delays and repeated sessions required for some cases in the judge's courts are straightforward proof of the judiciary's corruption. Most seriously, delays in the judicial system or police investigations are blamed for revenge.

Of the total respondents about 75 percent, said that using formal or court system of conflict resolution system leads to economic crises and time wastage than indigenous conflict resolution mechanisms. The data obtained from focus group discussions and interviews also assured that using indigenous conflict resolution mechanisms has many advantages in terms of saving of money and time. It takes short period to solve conflicts and disputants can solve their conflict in their local area. It decreases the cost and time involved in solving conflict like material costs, transportation cost, time and other costs. However, using a formal or court system takes a very long period to solve a single case and leads to economic crises like; court charges, filing costs, and expenditure for lawyers, and other costs. Therefore, indigenous conflict resolution system is more advantageous or useful in terms of saving money and time.

4.8. Challenges of indigenous conflict resolution mechanism

Even though, indigenous conflict resolution has its socio economic advantages for individuals, groups, societies and communities, it has faced many challenges from different directions. To alleviate these problems, this indigenous conflict resolution system needs support from other governmental and non-governmental organizations.

The main problem facing the indigenous conflict resolution system today is that indigenous conflict resolution and other traditional practices of conflict resolution in different parts of the world have been harshly destabilized by the impact of the modernizing powers of capitalism such as the alarming expansion of urbanization, privatization and other contemporary practices. Therefore, it will be hard or even impossible to implement indigenous approaches to conflict resolution in these areas where modernization is expanding dramatically (Ewa, 2006).

However, the data from Woreda court administration and focus group participants indicates that modern practices and globalization did not affect the indigenous conflict resolution system. Modernizations like capitalism, urbanization and privatization have no direct link with indigenous conflict resolution in the study area. Sometimes urbanization in different part of the district caused many people to involve in conflict. Farmers are selling their farmland for city dwellers and creating an obstacle for land administrators.

The other challenge raised by group participants was that the system followed the by FDRE government in which released of the crime takers, especially those guilty and punished by federal and regional courts. Following the coming of the New Year according to Ethiopian calendar, many Ethiopian prisoners are sent off from jail each year before the government passes their sanction. After arriving in their local area, the victim party often avenges the death of his kin because the victim side was not satisfied with the government's decision. This situation has become a new challenge for Woreda residents, starting a few years ago.

One of the elder men who participated in the interview said 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 dramatically downgraded and weakened in the formal justice system, making them to be unrecognized and unknown, as described 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 authorities no longer provide have good

enough reputation for elders and indigenous conflict decision mechanisms. The court and judges fail to give recognition for the aids of elders. The different maximum crucial endeavor is associated with the absence of a coverage course and inclusive legal guidelines that address the institutionalization and harmonization of indigenous conflict decision mechanisms inside the country's criminal system. There is a lack of a clean criminal framework that states the role, capabilities and criminal repute of indigenous conflict resolution mechanisms.

Even though the Ethiopian Constitution below Article thirty-four sub Article five acknowledges conventional regulation in which it lets in residents to apply spiritual or standard legal guidelines in instances of private and marital disputes, it limits them to personal and own circle of relatives subjects apart from their application to criminal matters that even though they are serving for many types of crimes in reality. In comparable way Ewa (2006) defined that justice zone reform is a speedy increasing in extraordinary regions via the fund of various worldwide organizations, but casual justice structures however, in large part isolated through UNDP and maximum multilateral and bilateral improvement backing

The interviewee respondents also stated that there is much less assist of authorities in indigenous conflict decision mechanism in the study area and the involvement is most effective constrained to local education. This shows that the authorities did not offer economic and material assist to consolidate indigenous conflict decision mechanism in the study area. In reality, governments in exclusive international locations and exclusive corporations did not assist and provide the necessary help to indigenous conflict resolution system as it happened in the study area.

Other challenges affecting indigenous conflict resolution methods are the lack of clear legal obligations, limited financial support from various national and international governments, and limited ability to monitor system performance. All of these can limit the effectiveness of ways to improve access to justice and endanger society. These problems are especially noticeable in developing countries. To mitigate these problems, this indigenous conflict resolution system requires the support of various government and non-governmental organizations. Local or Woreda governments have been less involved in supporting indigenous conflict resolution mechanisms in the study area.

The response of the study participants also indicates that the local government or the woreda government involved in supporting indigenous conflict resolution mechanism in the study

area. Majority of the respondents reflected that the government is not providing support for the local elders. The respondents who said the government supports indigenous conflict resolution mechanism in the study area but the involvement is only limited to training of the local elders. This indicates that the government failed to provide financial and material support to consolidate indigenous conflict resolution mechanisms in the study area.

The poor and many marginalized or disadvantaged people are irregular users of the formal justice system. UNDP's specific role is to guarantee access to justice for those poor and disadvantaged or marginalized groups. UNDP's support to the formal justice sector has almost two folded over the past six years, from the report of 53 countries programming on human rights or the justice sector in 2000 and 95 in 2005. Inversely, support for informal justice systems has increased little, and remains minimal in contrast to formal justice systems; in 2005, 80 countries reported support to the formal justice system, but only seven countries reported support to informal justice systems and eight reported support to some alternative dispute resolution (Ewa, 2006). The above idea shows indigenous conflict resolution system for marginalized and poor people to have access to justice more than anything. However, governments in different countries and different organizations failed to support and provide the necessary help to indigenous conflict resolution systems as it happened in the study area.

Therefore, as the ICRM is highly utilized by those type of people, its application over them is has got problem in the study area due to the perception of the elders and the community as a whole regarding the poor and marginalized groups. In another word, the decisions passed by the local elders are just obligatory for those group of people and they expected to accept the decision without any offense. Sometimes their right to appeal or give feedback is even under question mark. In contrary to this there is also another point of view that the decisions passed by the local elders may face problem to be accepted if the person and the local elders are from different religions. For example if the local elders are from orthodox religion and the decision passed by is from protestant or other religion, there is a high tendency of not accepting the decisions passed by the elders. Specially in the recent times, It is becoming common in different parts of the study area.

The other challenges that affect indigenous conflict resolution methods are lack of clear legal mandates, limited financial support from different national and international governments and limited capacity for oversight of system performance, which can all put in danger the

effectiveness of the method to improve access to justice for the society. These issues are especially visible in developing countries (Michel, 2010).

The focus group participants said that sometimes the woreda government provides training. Still the government tried to give training to local elders, the process of selecting the participants was unfair. The Kebele administrator sets his close friends and others who have a kinship with him sent to the training area. This situation created that locally accepted leaders could not develop their capacity. The other challenge raised by group discussion participants was that local elders' decision is not accept as a binding rule by the government. This means after the decision passed by local elders on conflict parties, the government continued to punish the disputants by neglecting the decision of the elders.



Plate 4.3: Local elders of Dawe Sake Kebele

Source: Field Observation, 2023

4.9. Weaknesses of indigenous conflict resolution mechanism.

The respondents, replied that the local elders dominate the decision-making process in indigenous conflict resolution system. The committee of local elders settling disputes among or between conflict parties and the members of these committee actually consist of old men

only, this method of conflict resolution rule is and complicated by modern democratic principles, members of the society including the young and the women who are expelled from decision making processes become the subjects of these decisions passed by these elders.

In many developing countries women are victims of indigenous conflict resolution processes because males dominate the process of conflict resolution under this method. Exchanging women between conflict parties or gift of girls as payment or compensation agreed by local leaders to solve conflict becomes an unsupportable practice by right principles (Volker, 2007). In the study area, youths participate in the decision making process in the indigenous conflict resolution process unlike the above finding. But women are not participating in the decision-making process, which is identical to Volker's finding that women's are removed from decision making process. But women it does not mean that women's have nothing contributed for peace-building process.

The idea gained from focus group participants and interviewees indicates that, during the decision making process the domination of local elders is high and sometimes the local elders forced the conflict parties to use indigenous conflict resolution system instead of formal or court system to solve the conflict and there are also some challenges from these elders on conflict parties to accept the decision of the local elders. Therefore, the household respondents considered it as the domination of local elders on the decision making process.

The focus group discussion further assures that women are able to influence their husbands, sons, brothers and fathers to stop fighting and settle their cases through indigenous conflict resolution making system and they have special skills and power to stop conflict. Even though, women does not directly participate in the decision making process, they play important roles for the sustainability of peace building and conflict resolution systems in the study area. There is no exchange of women or gift of girls between conflicts parties as a payment or compensation to stop or solve conflict in the study area and this finding contradict with that of Volker's finding.

Indigenous approaches to conflict resolution may abuse traditional structures and disagree with universal principles of human rights and democracy. These problematic features of traditional approaches may themselves lead to conflicts. In relation to human right principles youths and women may directly affect by the decision of elders without participating in the process. Of course, the severity of this problem depends on the specific circumstances in the given

community: In communities where young men and women also have a say in community affairs or where custom is adaptable, the situation is more relaxed than in rigidly circumstances (Ewa, 2006). However, majority of focus group participants said that indigenous conflict resolution system does not contradict with the cultures and traditional practices of the society. Furthermore, they said the process of decision making process directly linked with that of traditional practices of the study area. Sometimes there is a problem of giving chance for women's to participate in the decision making process, but before indigenous conflict resolution process taken place, they always discuss with their husband what type of decision should he accept from the local elders. Therefore, indigenous conflict resolution system in the study area does not contradict with traditional structure. Though, this indigenous conflict resolution system has some problem in relation with women's participation, it does not contradict with universal human right principles.

Individual interests on the part of elders, chiefs and other participants are sometimes simply motivated by personal greed these days are often legitimized with reference to custom. With particular reference on developing countries, the significance and practical implementation of indigenous strategies have been very much disenabled by the politicization, corruption especially traditional leadership, which have progressively affects negatively conflict management built around them in the eyes of many and minimized confidence in their efficiency (Volker, 2007). Contrary to the above finding, the respondents did not support the idea that indigenous conflict resolution system is exposed to corrupt practices. Focus group participants also assured that there are no corrupt practices by elders during decision making process; rather the elder's are really working to end hostility and conflict in their local area. Therefore, there is no corruption while solving conflict using indigenous conflict resolution mechanisms in the local area.

4.10. Post conflict issues in the study area

Sharing signifies the end of conflict and guarantees a better future: An important step without which settlement of dispute settlement cannot be binding. The foregoing arguments should not however imply that women are not in any way helpful in conflict management. It is claimed that women sometimes influence the decision making process behind the curtain. This is often revealed in domestic conversations at home where women shape the outcomes of conflict resolution by arguing pro or against specific personalities or groups. Women also influence

younger generations at the household level through informal peace education emphasizing on cultivation of the culture of tolerance and effective handling of conflict. Since women are the primary victims of violent conflict, it is in their best interest to teach successive generations how to prevent and resolve conflict in order to avoid possible displacement, loss of income and social crisis.



Plate 4.4: Interview with Local Elders, Koyo Sake Kebele

Source: Field Observation, 2023

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter delivers a summary, conclusion and recommendations based on the findings of the previous chapter. Accordingly the overall analysis is summarized and conclusions drawn from the study based on the findings. Lastly, research findings and recommendations are also forwarded by the researcher.

5.1. Conclusion

Conflict becomes the day to day challenge for many residents in the study area. The source of competition may vary from individual to individual and from local to local, but still common causes of conflict that continuously visible in the study area. Since most of the household respondents live in rural area, agriculture becomes the dominant source of income almost for all residents. Thus, access to land is important for every household.

As result, inheritance, land and boarder issues are the main source of conflict for many households in the study area. The interest of land for many households increases from time to time and similarly conflict on land increase in alarming rate. The main sources of land conflict in the study area are directly related with high demand for land, poor border demarcation and disagreement over the inheritance of land among members of family.

Residents of the study area use different indigenous conflict resolution methods. “Awassiya” is commonly practiced method of indigenous conflict resolution which many people used to settle their conflict. This indicates that conflict resolution via local conflict mediators is preferable than using formal one or court system in the study area.

Different reasons forced the residents to use indigenous conflict resolution mechanisms. First, the cost of indigenous conflict resolution systems like material cost, transportation cost, time and other costs become low. Second, the process of indigenous conflict resolution system takes greater speed. Thirdly, implementing this approach does not require sophisticated party structures or expensive campaigns; but formal conflict resolution systems are expensive. Finally indigenous conflict resolution system is a very important means of conflict resolution by increasing social harmony, addressing common problems of the society and increase support of each other and tolerance. This conflict resolution method is necessary for the reestablishment of

social relationship or bringing together of society in general and conflicting parties in particular. After using the indigenous conflict resolution mechanism, many households invite their conflicting party to different religious traditions and other social interactions because the indigenous conflict resolution mechanism has great contribution in restoring the relationship of the community. 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 providing 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 the decision making process, the local elders force the conflict parties to come and discuss their problem; this is considered as the domination of decision making process on the eyes of residents. During decision making process youths are actively participated in the decision making process. But women's are not participate in the decision making process but it does not mean that women's have nothing to contribute for peace building process. Indigenous conflict resolution system in the study area become one of the manifestations of culture and the practice does not contradict with that of the existing traditional structure of the society.

5.2. Recommendation

Based on the results of this study, the following recommendations are forwarded: To minimize land and land-related trails, the kebele and woreda social courts should work collaboratively on land administration issue with the regional government shall immediately enter in to new demarcation process. Though, it is too costly, it shall use the modern and scientific international land cadaster system by using GPS/ satellite navigation system in order to demarcate appropriately and reduce the complains. This practice started in some other parts of the country and never used in the study area. Then after, the torn out white paper certificate that has been issued shall be replaced by new indissoluble and well-designed certificate in that way. Lastly the result need to be computerized in order to know the exact location, border and owner of the land.

Local elders play an important role in settling disputes and building peace. However, there are many problems that challenge these elders to perform their tasks effectively. 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 Kebelle administrators shall cooperate and build houses by

employing local people and local materials. The woreda government shall arrange this situation. For modern documentation storage system, it is better that the Woreda government should give training by selecting individuals from each Kebele on ways of documenting files and other related activities.

Once the conflict was solved using the indigenous conflict resolution system, the woreda prosecutors continued their accusation by neglecting the decision of local elders and finally this situation aggravated the conflict. Therefore, it is better if the woreda court create local strong ties with prominent local elders and accepts and discusses local elders' as a binding rule.

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