



**HAWASS UNIVERSITY
COLLEGE OF LAW AND GOVERNANCE
SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES
MA in PEACE AND CONFLICT STUDIES**

**THE ROLE OF INDIGENOUS CONFLICT RESOLUTION FOR SOCIO
ECONOMIC DEVELOPMENT: THE CASES OF AABO WONSHO TRADITIONAL
INSTITUTION IN WONSHO DISTRICT, SIDAAMA REGION, ETHIOPIA**

**BY
MISRAK BEKELE**

HAWASSA UNIVERSITY, HAWASSA, ETHIOPIA

OCTOBER, 2023

**THE ROLE OF INDIGENOUS CONFLICT RESOLUTION FOR SOCIO
ECONOMIC DEVELOPMENT: THE CASES OF AABO WONSHO TRADITIONAL
INSTITUTION IN WONSHO DISTRICT, SIDAAMA REGION, ETHIOPIA**

**BY
MISRAK BEKELE**

MAJOR ADVISOR: DR. DEBREWOK DEBEBE

CO-ADVISOR: INSTRUCTOR BISLAT DAMEN

**A THESIS SUBMITTED TO SCHOOL OF GOVERNANCE AND DEVELOPMENT
STUDIES**

**COLLEGE OF LAW AND GOVERNANCE, HAWASSA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE DEGREE OF
MASTERS OF PEACE AND CONFLICT STUDIES**

HAWASSA, ETHIOPIA

APRIL. 2023

Examiners' Approval Sheet

We, undersigned members of the Board of Examiners of the final open defense by Misrak Bekele have read and evaluated her thesis entitled the role of indigenous conflict resolution for socio economic development: the cases of Aabo wonsho traditional institution in wonsho district, sidaama region, Ethiopia “and examined the candidate. This is therefore, to certify that the thesis has been accepted in partial fulfillment of the requirements for the degree of M.A in Peace and Conflict Studies

Signed by the Examining Committee:

Name of Chairperson	Signature	Date
.....
Name of Major Advisor	Signature	Date
.....
Name of Co-Advisor	Signature	Date
.....
Name of Internal Examiner	Signature	Date
.....
Name of External Examiner	Signature	Date
.....
SGS Approval	Signature	Date
.....

DECLARATION

I hereby declare that the role of indigenous conflict resolution for socio economic development: the cases of Aabbo wonsho traditional institution in wonsho district, sidaama region, Ethiopia is my original work and has not been presented for a degree in any other university, and all sources of material used for this thesis have been duly acknowledged.

Acknowledgements

First of all, my everlasting thanks go to the Almighty God for this eternal love and kindness. This thesis has been possible with the help of many people. My special thanks go to my major advisors, Dr. Debrework Debebe and co-advisor instructor Bisrat Demene, for their indispensable support at all stages of my thesis. I deeply thank them for devoting their precious time to reading, commenting, and correcting my thesis.

I am also thankful to wonsho woreda tourism offices, leaders of Aabbo wonsho traditional institutions, and all households in the Bokkasso kebele who participated in this study for their immeasurable cooperation and participation during the course of data collection.

I thank my beloved friends who took their precious time to receive and comment on my thesis.

And I am thankful to my family for their endless support and encouragement.

Last but not least, I thank my classmates in Hawassa University's peace and conflict studies departments for their support and suggestions.

Acronyms

CSA: central statistics agency

E.C: Ethiopian Calendar

Etc.: extra

FDG: focused group discussion

GIS: geographic information system

KII: key informant interview

KI: key informants

TABLE OF CONTENTS

CONTENTS	PAGES
DECLARATION	ii
Acknowledgements	iii
Acronyms	iv
List of table.....	viii
List of figure	viii
Abstract	x
CHAPTER ONE.....	1
1. The Background of the Study	1
1.1 Introduction	1
1.2. Statement of the Problem	3
1.3. Objectives of the Study	4
1.3.2. Specific Objectives of the Study Was To;.....	4
1.4. Research Questions.....	4
1.5. Scope of the Study	4
1.5. Limitation of the Study	5
1.7. Significance of the Study	5
1. 8. Organization of the study	6
CHAPTER TWO	7
2. Review of Literature.....	7
2.1. The Concept of the Conflict	7
2.2. Causes of Conflict.....	8
2.2.1. Economic cause:.....	8
2.2.2. Land	8
2.2.4. Theft	9
2.3. Conflict resolution	9

2.3.1. Traditional methods of conflict resolution	10
2.4. Stockholders of Conflict Resolution.....	11
2.4. Conflict Theory Framework: Causes and Functions of Conflict Resolution	12
2.5. Socioeconomic Implications of indigenous Institution of Conflict Resolution	16
2.6. African Indigenous Institution of Conflict Resolution	17
2.7. Indigenous Institution of Conflict Resolution in Ethiopia	18
2.8. Indigenous Institutions of Conflict Resolution in Sidaama People	19
2.9. Aabbo Wonsoho Traditional Institution:	21
CHAPTER THREE.....	23
3. Methodology of the study.....	23
3. 1. Description of the study area.....	23
3.1.1. Location of the Study Area	23
3.1.2. Population of the study area.....	24
3.1.3. Religion and ethnicity.....	24
3.2. Research design and research approach.....	24
3.2.1. Research design.....	24
3.2.2. Research approach.....	24
3.3. Types and sources of data	24
3.4. Target population, sampling and sample	25
3.4.1. Target population and unit of analysis	25
3. 4.2. Sampling process and procedures	26
3.5. Sample Size determination.....	28
3.6. Methods of data analysis	28
3.7. Ethical Consideration.....	29
CHAPTER FOUR.....	30
4. Analysis, Interpretation and Discussion of the Data.....	30
4.1. Demographic characteristics of the respondent's.....	30

4.2. Common causes of the conflict in the study area	34
4.3. The Major Stockholders' of Aabbo Wonsho indigenous methods of conflict resolution	41
4.4. Socio Economic Implication of Aabbo Wonsho indigenous Method of Conflict Resolution in the Study Area	45
CHAPTER FIVE CONCLUSIONS AND RECOMMENDATION	53
5.1. Conclusion.....	53
5.2. Recommendation	55
Reference	i
APPENDIX I	v
APPENDIX II.....	xi
Appendix III	xvi
APPENDEX IV	xvii
Glossary of Local Terms	xviii

List of table

Table 4.1 sex composition of the respondents	30
Table 4.2: Age composition of the respondents	31
Table 4.3: family types of the respondents	34
Table 4.5., Causes of conflict in the study area	35
Table 4.6., frequency of conflict in the study area	37
Table 4.8., Indigenous conflict resolution institution in the study area.....	40
Table 4.9., Major stockholders in Aabbo wonsho indigenous methods of conflict resolution	42
Table 4.10., social l relationships of respondents with community in the study area	45
Table 4.11., social Implication of Aabbo Wonsho indigenous methods of Conflict Resolution in the study area	46
Table 4.12., Cost of Aabbo wonsho traditional methods of conflict resolution	48
Table 4.15., Role of local government to supporting Aabbo Wonsho indigenous method of conflict resolution in the Study Area	51

List of figure

Figure 3.2., Sampling process and producers	27
Figure 4.1: marital status of the respondent	31
Figure 4.2: Educational status of the respondents	32
Figure 4.3: Religious status of the respondents	33

Abstract

Conflict is the part of human history and indispensable trait of human beings but the ways they are solved differ from place to place. This study was aimed to assess the role of indigenous conflict resolution for socio economic development: the cases of Aabbo wonsho traditional institution in wonsho district, sidaama region, Ethiopia To conduct this stud the researcher was using mixed research approaches and both primary and secondary data sources were used to collect data. 166 randomly selected households was also participated for questionnaire, the data which was collected from different data sources was also analysed by using both qualitative and quantitative data analysing methods. Findings of this study were concerned with the common causes of conflict in the study area: it also reveals as five common causes, the most common causes of conflict in the study area were marriage-related, land related issues. According to this study, there were six level of stockholder for conflict resolution in the Aabbo wonsho traditional institution, from these, Gaana has the highest power of conflict resolution and it also followed by Woma, Karicha, Gaadela, Qaddo and Immami. Beside this, the study also highlighted the importance of youth decision-making and women's indirect role in conflict resolution. The study explores the Aabbo wonsho indigenous conflict resolution mechanism, highlighting its socio-economic implications, including restoring societal harmony, addressing community problems, increasing tolerance, Aabbo wonsho traditional institutions promote equal treatment without distinction between rich and poor, fostering a sense of hard work, cooperation, and wealth competence among their youth. In the past indigenous institutions was highly respected and very effective with in society, but now a day this types of institution facing serious problem. Most of the time, the governments attention was very low on effectiveness to promoting traditional methods of conflict resolution in the study area. The researcher recommends conservation efforts from local communities, government bodies, educated individuals, and youths.

Keywords: *indigenous conflict resolution, implication of socio economic development*

CHAPTER ONE

1. The Background of the Study

1.1 Introduction

The word "conflict" has no one definition. This is because it seems to be a fundamental element of human performance in living activities. Various academics have made the same attempts to define the concept. Conflict, as according Quicy Wright (1990:19), conflict is opposition between social entities that are independently striving for goals for which there are insufficient resources to meet everyone's needs. As a result, Conflict occurs between people in all kinds of human relationships and in all social settings. However, the manner in which conflict is handled determines whether it is constructive or destructive (Deutsch & Coleman, 2000).

Conflict resolution is a practice that is essential for the daily coexistence of human societies, which are constantly looking for conflict resolution procedures (Pankhurst and Getachew, 2008). Conflict resolution theories stress that if the parties can work together to research, analyze, challenge, and reframe their position and interests, and then conflict can be resolved (Bloomfield and Reilly, 1998).

There are two basic approaches for resolving conflicts in the world, formal and informal. The formal one can be carried out in court through litigation with official recognition of the government and tends to be more closely investigated and monitored to see if there is any evidence of impartiality, ingrained injustices, or a lack of due process. The informal method, also known as the indigenous way of conflict resolution, is a hard set of traditions that precedes the use of third-party arbitration and mediation in almost all communities around MacFarlane (2007).

According to Kennedy (2011), the role of indigenous based institutions and culture in conflict prevention and resolution as well as peace building is becoming increasingly prominent in most of the world. Different society in the world has their mechanism to resolve conflict.

Like other parts of the world, the Existence of traditional conflict resolution mechanisms such as negotiation, reconciliation, mediation and others is evidence that these concepts are not new in Africa. Before the advent of colonialism, the communities living in Africa had their own conflict resolution mechanisms. Those mechanisms were geared toward fostering peaceful co-existence among the Africans (Educational Research, 2001, pp. 23-24).

Ethiopia is a country in which various ethnic groups live together for long period of time. As multicultural society, there are various social groups that live together in harmony, cooperation and same times in the conflict. On the circumstance when conflict arises within or between social groups, there are various types of conflict resolution methods and institutions where applied in the different parts of the country and among different section of the population (ibid).

Likewise, Sidama people give great importance to the truth from an early age. These realities also govern and guide those people. The truth is also regarded as God by the inhabitants. Drought, poverty, conflict, and other issues that affect everyone from a family to the entire world can be resolved by praying to God as a "kollishsho magano hoolinke!" with each tribe. These also benefit societies in positive ways, and moreover, they bring peace and settle disputes. Beyond this, the Sidama people also had a number of traditional places (sites) where people could go to seek God's assistance and find solutions to their political and socio-economic concerns (ibid).

According to Markos (2014) and Abebe (2016), The Sidama people`s traditional judiciary system is highly surprising. For meeting more time elders uses ancestors burial arias due to these places were believe as safe and respected; in order to truth never gets dried up. At some places ancestor burial areas and meeting places are separated.

Aabbo Wonsho, traditional institution was located in Wonsho Woreda in Sidaama region and it is also the place of ancestor`s burial arias of Hollo Garbicho clan of Sidama people and it is also highly respected beyond the community. In addition to this, Based on revelations purportedly derived from the ancestors' or forebears' spirits, religious leaders also give advice and guidance of the leadership based on the revelations that are allegedly drawn from the spirit of the forefathers or ancestors. Therefore, the general purpose of this study was to assess on indigenous method of conflict resolution and its implication on socio economic aspects in causes of Aabbo Wonsho in Wonsho Woreda, Sidaama Region.

1.2. Statement of the Problem

Diverse societies in the world have their respective indigenous conflict resolution institutions. They use their traditional mechanisms to deal with conflict which are both inter-ethnic and intra-ethnic in nature. In this regards, researches have been done by different researchers. Societies in different part of the world apply indigenous laws in their administration of justice to solve socio-economic and political problems Dejene (2002).

Even though, use of indigenous dispute resolution methods outside of the formal criminal justice system is important in maintaining close and continuing relationships in every community (Julie, 2007). The establishment of a centralized court and police system diminished the power and applicability of the traditional system of arbitration and maintenance of security (Bahru 2002:25, sited in Wondwosen (2015).

According to above researchers the previous researcher gets the great information about the advantages' and the challenges which affects the traditional mechanism of conflict resolution in the world, beside this, Ethiopia is also a country in which various ethnic groups live together for long period of time. As conflict is inevitable, these ethnic groups have experienced conflicts of various types at different times. Each ethnic group has its own mechanisms for solving conflicts (Abebe 2016).

According to , Markos Tekile (2014) and Abebe (2016) in their study indicated that ,In Sidama society indigenous institution have long history about their origins, roles, types and level, other related issues. Sidama has independent social indigenous institutions that reflect a unique culture that are at work in Sidama society to resolve conflict in indigenous mechanisms. Even though those studies recognized the different level of indigenous institutions and their roles to in handling/ settling conflicts in the Sidama society, however the detail study of the traditional institution of Aabbo wonsho is needs further study. In addition, the point that the above researchers did not touch the previous researcher was also tried to address in this study.

These missing gapes includes; firstly, they did not clearly identify the dominant causes of conflict existed in the sidama region in generally and wonsho woreda in particularly, secondly they did not also show the major stock holders of conflict resolution in the

institution, finally, they also not clearly examine the implication of Aabbo wonsho traditional mechanism of conflict resolution on socio economic aspects in the study area.

Therefore, this study was intended to explore the issues dealing with the dominant causes of the conflict, the major stakeholders in the Aabbo wonho indigenous method of conflict resolution, and the implications of Aabbo wonsho indigenous methods of conflict resolution on socioeconomic aspects in the study area. In general, the major purpose of this study was to assess indigenous methods of conflict resolution and their implication on socioeconomic aspects in cases of Aabbo wonsho traditional institutions in wonsho district, Sidaama region.

1.3. Objectives of the Study

The Objective of the study was constituted the following general and specific objectives.

1.3.1. General Objectives of the study

- ✚ To assess on indigenous method of conflict resolution and its implication on socio economic aspects the cases of Aabbo wonsho traditional institution in the study area.

1.3.2. Specific Objectives of the Study Was To;

- ✚ Identify the common causes of conflict in the study area
- ✚ Distinguish the major stakeholders in conflict resolution in Aabbo Wonsho indigenous methods of conflict resolution.
- ✚ Evaluate the socioeconomic implications of the Aabbo wonsho indigenous method of conflict resolution in the study area.

1.4. Research Questions

1 This study was includes the following research questions:

- ✚ What are the common causes of conflict in the study area?
- ✚ Who are the major stockholders of conflict resolution in Aabbo Wonsho indigenous methods of conflict resolution?
- ✚ What is socio economic implication of Aabbo Wonsho indigenous methods of conflict resolution in the study area?

1.5. Scope of the Study

The indigenous methods conflict resolution and its implication on socio economic aspects of Aabbo Wonsho traditional institutions were the focus of the study. Although the Sidama

people had a number of traditional institutions for resolving conflicts, this study was only focused on the Aabbo Wonsho indigenous methods of conflict resolution and their implications for socioeconomic aspects. The methodology of the study has employed a mixed research approach to meet the stated objectives of the study. Beyond this, a total of 166 household respondents participated in the study, along with 12 key informants, and focused group desiccation was also held within two groups. And each group has six participants. The time when the research was conducted was 2023.

1.5. Limitation of the Study

Shortage of time, finance, and other constraints bear limitations on the geographical coverage and extent of the study. Even though there are ancestral groups and fourteen clans in Sidama society, and each clan has its own place (sites), ways of conflict resolution, and socioeconomic implications for the community, this study was limited to Aabbo wonsho traditional institutions only. In addition to these, researchers lacked access to written records concerning the Aabbo wonsho traditional institution for gathering and analyzing data. There was insufficient documentation, and accessing secondary data sources inside the Aabbo Wonsho traditional institution was extremely challenging. Even though the process of gathering secondary data was difficult for the researcher, the study was carried out by using very experienced informants or elders in the study area.

1.7. Significance of the Study

- First, the results of this study will be the source of written documents about Aabbo wonsho traditional institutions, and they will also help in providing clear, legitimate, and preliminary information to the government and non-governmental bodies on the functions of traditional institutions of conflict resolution.
- Secondly, it will also have great implications in terms of academic purpose as a reference for future researchers. The data acquired will be used as a reference by the public organization and any other interested parties who are promoting indigenous values among the people.
- Thirdly, it gives detailed information about the function of these indigenous institutions in conflict resolution in general and the implications for socio-economic issues in conflict resolution in particular.

- Finally, study's findings are also expected to provide policymakers and development partners (both governmental and nongovernmental organizations) with an established and reliable base.

1. 8. Organization of the study

The paper was organized into five chapters. The first chapter was about the introduction and included the background of the study, a statement of the problem, the research question and research objectives, the significance of the study, the scope of the study, and the limitations of the study. The second chapter is about a review of related literature. The third chapter is also about research materials and methods and includes a description of the study area, sources, and types of techniques. The fourth chapter includes the data presentation, analysis, and interpretation parts, whereas the final chapter five is about conclusions and recommendations for what was explained in the study.

CHAPTER TWO

2. Review of Literature

This chapter included a review of related literature. The topics covered in this chapter included the concepts of conflict, common causes of conflict, conflict resolution, actors in the conflict resolution process, indigenous conflict resolution mechanisms, and the function of indigenous institutions in conflict resolution, Global perspectives on indigenous institutions in conflict resolution, indigenous institutions of conflict resolution in Africa, indigenous institutions of conflict resolution in Ethiopia, and Sidaama indigenous institutions.

2.1. The Concept of the Conflict

The term "conflict," according to Christopher E. Miller and Mary E. King (eds.), 2005, has its roots in the Latin word "conflictus," which means "to clash or engage in a struggle," thus denoting a confrontation between one or more parties aspiring towards incompatible or competitive methods or aims. According to Webster's Dictionary, "conflict" is defined as "a battle, contest, or opposing forces existing between primal desires and moral, religious, or ethical ideas," indicating usage to refer to relationships between people, ideas, feelings, etc. This original meaning appears to have been preserved in the literal meaning of the term. Yet, the term's usage across cultures, professions, languages, situations, and time suggests a more varied understanding. The term has a more formal definition in social science, in which it denotes as "... an antagonistic relationship or a conflict between two or more persons, between groups, regions, or even nations, based on different perceptions and interests." Conflict of interest may arise if they are both working for the same goal at the same time, or if their goals are incompatible. On the other hand, conflict can be defined as a struggle or conflict between two or more parties who are pursuing opposing or rival aims (universality for peace, 2005). Similar to the previously mentioned concepts, conflict occurs when two or more parties make a concerted effort to get the same scarce resources at the same time (Mikael and Swanstorm, 2005). Furthermore, according to Spangler (2003), disputes frequently result from non-negotiable problems such basic human needs, intolerable moral disagreements, or high-stakes distributional disputes over resources like water and land.

2.2. Causes of Conflict

The causes of conflict are factors contributing to people's grievances. Though specific event may be the most immediate cause, violent conflict can rarely be attributed to a single cause. Typically, there are multiple causes rooted in economic, social and political structures that evolve through the course of the conflict NZAID (2008).

2.2.1. Economic cause:

One of the basic and long-term causes of conflict has been the shattering of economic achievement. The combination of many things like debt, poor flows of capital towards a given nation from abroad and inefficient aid for different programmers often leads to conflict (Adeleye, 2012).

2.2.2. Land

Land is on which human beings settle and make it base for their life. Further, it has economic and political value. Land issues readily lend themselves to conflict. Land is an important economic asset and source of livelihoods; it is also closely linked to community, identity history and culture. Communities, therefore, can ready mobilize around land issues, making land a central object of conflict. As some researcher like (Karol B. 2017) stated the following can be common warning signs of land conflict between communities.

Population Increase: As towns and villages grow, people begin to complete over increasingly scarce land and resources. This can cause younger generations to worry about their future and families to fight over inheritance claims. In this globalization world it is fact that there are rapid changes. Different infrastructures have been built following this, people built their houses where there are enough interests. The villages and towns are well developed. These all may not smoothly ensue without any conflict.

Migration into the Area: Some communities may expand into new areas in search of farmland, forests, pastures or water. Authorities may also ask people to relocate to make way for new infrastructure. Such migration can drive up land value, put pressure on resources and create tensions between ethnic groups. People of the rural areas of different countries have been migrating swiftly from one place to the other to handle the land which is full of resources this also can't be ensure with no conflict. Trying to expand the land of other or migrating to the land which owed by others before may lead to conflict. So, it is a sign that migrating is the sign of conflict.

Increase in Land Value: where ownership is unclear, increases in land or resource value can cause conflict. Officials and community leaders may be tempted to profit unfairly from such increases, and the discovery of valuable minerals can trigger a rush to lay claim to land.

Previous Land Transfers: Transfers may mean that communities lose homes, livelihoods and access to important resources or sacred sites. They may be unable to expand and provide land for their children. This can lead to subdivision of land into increasingly small parcels.

Unreliable Land Information: land records may be out of date, inaccessible or missing, and boundaries can be increasingly mapped. Community understanding of borders may also not align with the official government position.

2.2.4. Theft

Theft is the dishonest taking of property belonging to another person to deprive the owner permanently of it. In another word, the crime of theft is the taking of the property of another person without their consent. For a theft to occur, the thief must have the intent to permanently deprive the owner of the property taken. There are different levels of theft, such as grand theft or petty theft, which usually are linked to the value of the property stolen (International Legal Foundation, 2004). In a modern society theft has been changed into technological. Individuals and/or groups are involved in operating with a recognition given officially from state government or country to steal secrets of others 'new technology, economy and political issues. In the competition world the developed and powerful countries are competing each other in modern technology. Due to this conflicts arise between the countries which are hesitated in theft and the victims.

2.3. Conflict resolution

Conflict resolution has traditionally referred to measures attempting to resolve the underlying incompatibilities of a conflict, including attempts to get the parties to mutually accept each other's existence (Niklas and Mikael, 2005). It also refers to the resolution of the underlying incompatibilities in a conflict and mutual acceptance of each party's existence (Niklas and Mikael (2005; 25).

For the smooth functioning of social life, the conflict has to be resolved. For that, various methods need to be in place to resolve the existing conflicts. With this regard, all social activities come across to tackle the existing conflicting situation. Here one thing in mind is that in a conflicting situation unless the conflicting parties find mutual solution conflict cannot get to an end (Cosser, 1956).

On the other hand, scholars agree that every society has different techniques for conflict resolution. (Gulliver, 1979) categorization of the techniques for conflict resolution lies in two, the violent and the peaceful. The violent mechanism includes war, self-help and duel, whereas the peaceful mechanism includes avoidance, burying the dispute in the symbolic process, negotiation, mediation, arbitration and adjudication.

2.3.1. Traditional methods of conflict resolution

The adjective traditional may be connoted in a negative way as backward looking primitive or not modern. But, for the conceptualization of tradition in the spirit of this study, it is highly important to cite Calhoun (2004: 241, mengistu 2026), *“Tradition is better grasped as a mode of reproduction of culture and social practices that depends on understandings produced and reproduced in practical experience and interpersonal relations, rather than rendered entirely abstract, as a set of rules or more formal textual communication. So tradition is not simply a set of contents, but a mode of reproduction of such contents. It works for people when it successfully organizes projects in their lives”*.

The actual place of tradition in traditional conflict resolution activities are then the reproduction of the rituals and social practices of conflict resolution proceedings and the interpersonal and practical experience, which transferred from generation to generation. Moreover, the existing body of literature confirms that the nature and causes of conflicts and the mechanisms for resolving them are deeply rooted in the culture and history of every society (Ben-Mensah, 2004 cited in Mengistu 2016). Thus, it is desirable to assess conflicts in terms of the culture, history and tradition of a given society.

Especially the prevention, management and resolution of conflicts need to be understood in context in the culture and tradition of a given society so that it would be effective and long lasting. Indigenous conflict resolution is one of the most prominent methods of conflict resolution in many countries especially in developing nations. A study conducted by Eshetu and Getu (2009) describes that indigenous conflict resolution process is qualitatively distinct from judicial process. It is a process where conflicts are managed with the assistance of a neutral third party and the neutral third party is depend generally on parties own choice.

After choosing the neutral third parties based on the willingness of the conflicting parties, conflict parties have starting to discuss on the issue that leads them to involved in to conflict (Volker, 2007). After discussing on different issues, facts have to be established and the truth

has to be exposed. The conflicting parties frankly engage in discussions on conflict extinction and in the search for a solution that would bring mutual benefit. During the process to solve the conflict, a third party can be invited to lead the process; in any case the process to solve the dispute is public, and the participation of individuals or groups in the process and the approval of its results is voluntary. The process to settle conflict through indigenous means is led by traditional kings, chiefs, priests, sheikhs' healers, big men, elders (being a social elder, not a biological category) (Volker, 2007).

Since conflict solution is depending up on voluntary consent and agreement, everybody has to be in agreement to a solution, including god and the spirits of the ancestors to say in other words, indigenous conflict transformation is consensus-based (Zartman, 2000). When conflict resolved and results have been attaining, they are preserved in highly ritual forms. The ritual applied and the institution used in traditional conflict and resolution activities address holistically the structural and triggering causes of the conflicts and it also try to limit and contain the conflict and finally to solve it . Traditional conflict resolution is conceptualized in this study as those traditional mechanisms embedded in the traditional institutions of the Aabbo wonsho in wonsho district, sidama region and used for solving conflicts.

2.4. Stockholders of Conflict Resolution

Any participants in or those who are impacted by the processes are considered actors in the conflict resolution. There are various stockholders involved in conflict resolution, and each has varied objectives, interests, roles, and abilities (Norwegian Church Aid, 2012 and sited in Kebede 2020). As a result, both internal and external players can play a role in conflict resolution in various civilizations and nations.

Several parties are involved in the dispute resolution process using conflict resolution tools. According to Alula and Getachew (2008), lineage is involved in dispute settlement in various Ethiopian regions. The majority of Ethiopia's mechanisms for settling conflicts are accessible to anyone who is interested. Three sorts of actors can be distinguished among those who took part in conflict resolution. They are the disputing parties (plaintiff and defendant), the elder who settles disputes, and the mass of people. Everyone who is interested or who supports the disputants makes up the crowd. These participants in the process of dispute resolution each have a duty and a right (Mellers, 2008, Daniel, 2016, Ambaye 2008).

According to Tarekegn (2008), elders are valued and recognized in many societies for their understanding of local norms, moral standards, and wisdom. They can also evaluate disputes, offer advice to disputants, and use character resolution techniques to settle disputes. Conflict resolvers who possess the aforementioned traits are good at keeping the peace and resolving disputes.

According to Rabar, B. & Karimi, M. (Eds) op.cit, p.96, For instance, among the Pokot and the Marakwet, women act as reference resource people but cannot challenge or influence decisions adopted by the male-dominated council of elders, the *Kokwo*. Among the Samburu, women are supposed to merely convey their suggestions through their male relatives. Such information may or may not be conveyed at all to the council of elders. But Women have the capacity to negotiate and bring about peace, either directly or through creation of peace networks, among warring communities. While discussing the contributions of Ethiopian women, the first official wife of Emperor Minilik (1877–1913), Bafena, and the second official wife, Empress Taitu, come to mind. Both women achieved great things and took on excellent leadership responsibilities. For instance, Taitu was the Emperor's chief advisor and possessed tremendous influence in the world of diplomacy. Due to her patriotism and dogged pursuit of Ethiopia's independence, she occupies a significant place in history (Meaza, 2009 cited in Endale, 2014 and Eyayu 2020).

In the system of native conflict resolution mechanisms among the Issa and Gurgura communities of Somalia, women play dual roles in times of conflict, according to Bamlaku et al. (2010; mentioned in Eyayu 2020). They have the skills to promote conflict as well as to stabilize situations and look for peace. They participate in the creation of social capital through relatives and marriage. Through marriages that united and linked two separate and remote clans, women have always stood at the center of unification.

2.4. Conflict Theory Framework: Causes and Functions of Conflict

Resolution

According to Kurtines and Silverman (1999), published in Kawulich (2009) and Kebede 2020, theory includes an explaining declaration that is used to effectively describe and clarify the relationships among variables, how they function, and the processes involved. Researchers continue to argue that a theory's ability to recommend products in its capacity to help the researcher find and connect disparate facts that may appear to be irrelevant.

In this section of the thesis, the ideas that serve as the theoretical foundation for examining the causes, factors, and functions of conflict resolution from various theoretical angles are discussed. It is essential to understand the numerous sources of conflict in order to establish the link between it and its resolution process.

It is essential to adopt and establish a system to resolve the conflict that effectively understands the underlying variables that cause conflict to begin. It's a common belief that recognizing the issue gives you the opportunity to start resolving the conflict. In this case, the first step in resolving a problem is to comprehend its underlying causes.

Scholars have made an effort to establish frameworks for the understanding of conflict, particularly the sources of conflict, the conditions under which conflicts arise, and occasionally the conditions for conflict resolution. The various conflict theories that outline conflict's causes include the following. One of the first conflict theorists, Daniel Katz (1965), developed a typology that separates three primary origins of conflict: economic, value-based, and power-based. Conflict in the economy arises from opposing interests in obtaining limited resources. Conflict over values arises when people's ideas, preferences, ideals, and actions are incompatible. There is frequently a significant value component in international warfare, when each side argues for its own moral superiority and excellence of its economic-political system and manner of life. When two parties are trying to maintain or increase their influence in a relationship or social situation, power struggles result. Furthermore, structural functionalism, according to Nader (1968), highlights both the fundamental roots and the structural purposes of conflict. According to structural functionalists, society is an equilibrium system whose constituent elements each contribute to maintaining the whole. Conflicts therefore contribute to maintaining the current social structure as part of social life. Excellence of its way of life and political-economic structure. Organizations should employ structural procedures to settle disputes, according to the writers of this theory (Lewellen, 1983).

The other theory explaining the sources of conflict is interaction. Interaction is the second hypothesis addressing the causes of conflict. The primary causes of conflict in a given society are interactions. For instance, Cohen (1974) argues that the very character of groups will promote contact and consequently conflict. Conflict resulted from the distribution of authority and scarce resources that may not have been fair when the society was organized in one place. Schulenburg (1996) cited in Kebede (2020), among other experts, states that

aggressive conduct is inherited by all human beings naturally and that conflict is consequently brought about by intrinsic behavior. Social learning theorists challenged this hypothesis by arguing that violent conduct is not inherited biologically but rather is acquired through socialization. Moreover, they isolate themselves. Also, they emphasized that conflict in Yewubneh is caused by rivalry for resources, ecological issues, and cultural reasons (Eitzen and Zinn, 1991). (2016).

The achievement of individual or collective goals was cited as the basis of conflict by the Human Needs theory, another theoretical school that attempted to explain its origins. This idea is predicated on the premise that basic human wants must be satisfied in order to sustain a stable society (Yewubneh, 2016) cited in kebede (2020). In support, Burton (1990) asserts that people involved in conflict persistently struggle inside the institutions that they belong to habitats to serve fundamental and universal requirements including security, identification, recognition, and development at all social levels. He asserts that institutions work harder and harder to exert the kind of control over their surroundings that is required to meet these objectives. This shows that a lack of resources can lead to conflict. Yewubneh (2016) further reveals that the materialistic idea of conflict as a source emphasizes that economic reasons are the deciding elements in all conflicts. According to Collier (2000), reported in Yewubneh (2016), cited in kebede (2020), conflict can also be caused by a lack of access to outside economic resources, a low level of income, and insufficient resources. The conflicts are primarily between socioeconomic classes that are vying for control of the producing means (land, factories, etc.).

Conversely, collaborative negotiation, often known as "issue solving" or "Win-win" negotiation, aims to assist all parties in resolving their differences. This is so that future relationships can be managed by the negotiators. The goal of this approach is to discover answers that satisfy everyone's interests, not to regret anyone. In order to use this strategy, everyone must sacrifice something and share the pain of loss Abebe Demewoz,(2016). In his view, negotiating is not always successful, and it can sometimes be problematic to begin a discussion about it because it might be seen as an indication of weakness.

Other peaceful conflict resolution strategies are used if negotiating is not possible. They consist of arbitration, litigation, and mediation. Schellenberg (1996) cited in Abebe (2016) claims that mediation is a voluntary procedure for resolving disputes or conflicts in which a mediator is involved. They consist of arbitration, litigation, and mediation.

Arbitration is described as a standard strategy for resolving disputes outside of court by Singer (1990:27–29), who is mentioned by Abebe (2016). He asserts that the majority of arbitrations are voluntary, meaning that both parties voluntarily agree to have their issue arbitrated and that both parties voluntarily agree on the arbitrator's appointment and the formulation of the rules governing the arbitration. Kestner & Ray (2002), in a modest departure from its forerunners, define arbitration as the submission of a disagreement or conflict to a third party for decision-making. They assert that the conflicting parties present the arbitrator, a neutral third party, with their perspectives and positions. Based on the evidence presented, the arbitrator renders a ruling. Typically, the arbitration award can be According to several experts, the arbitration program's rules are binding and its evidence and procedural requirements are more lax than those of the court.

Another method of resolving disputes is through litigation, which is the presentation of legal arguments in court. Gulliver (1979), referenced in Abebe 2016), outlines how legal disputes are resolved through the civil justice and judicial systems. He claims that the opposing groups give up their own control over the outcome, whether voluntarily or compulsorily. The courts appear to be the sole domain of the wealthy, the patient, and the hearty, according to Singer (1990), who claims that lengthy, complex procedures are expensive and time-consuming. Furthermore, he discusses the repercussions of disputing a matter in court as well as how courts place a strong emphasis on Defining right and wrong and picking winners and losers inevitably shatters practically any previous connections between the parties. most of the nation's disputes are a communal duty, indigenous institutions can either assist in resolving them or play a key part in the community's well-being, stability, and security (Trisit, 2004, p. 48; Mohammed; Habtamu; Ahmed, 2017 and sited in Dr. Esra 2020).

Several institutions impose sanctions to promote peace among certain communities. According to Otterbein (1994), citing Dillon (1980), kebede (2020), the separation and murder of Meta of Western Cameroon villagers, kinsmen, and friends by their fellows prevented them from committing wrongdoings. In order to bring peace to some communities, sanctions are necessary, according to Radcliffe-Brown (1964), which was quoted by Augsburger (1992).

This research therefore, an effort to address different causes of conflict in the study area, the major stock holders of conflict resolution in the institution, and socio economic implications of the traditional mechanism of the conflict resolution in the Aabbo Wonsho traditional

institution of the conflict resolution in wonsho, district sidama region within the context of the existing theoretical framework.

2.5. Socioeconomic Implications of indigenous Institution of Conflict

Resolution

Besides to its role in managing conflict, traditional institution of conflict resolution can play a great role in sphere of social, economic, cultural and politics. According to Abebe (2016), **socially** implication of the traditional institution was it considered as primary agent of socialization in which it is a lifelong process that people learn the attitude, values and behaviors appropriate for members of a particular culture. It also has social role in the society in which, people learn his/her responsibilities, how to be socially well-being, how to adhere values, norms, behaviors and habits, these and other role can be played by the institution. **Economically:** traditional institution also played great roles. It is the base for individual member to create sense of cooperation, sense of willingness, to become economically well-being. Old member of institution provided advice and training for their young, creating sense of working hard, cooperation and being competent in terms of wealth. According to Birgit (2001), similarly elaborates that indigenous conflict resolution is important to ensure the full incorporation of parties into their societies again, and to take on the atmosphere of working cooperatively.

The main objective that many people use indigenous mechanism of conflict resolution is not to punish the wrong doer or crime taker rather it helps to restore good relationship of the conflicting parties or the ultimate aim of indigenous conflict resolution is the re-establishment of relationships. Indigenous conflict resolution system allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship. But solving conflicts or disagreements through formal process by using courts disputants rarely want to work together and cooperatively. In indigenous conflict resolution process, the conflicting parties could rather help to learn information that will permit them to work more efficiently to their future life (Volker, 2007). Minimizing cost is also the other advantages of indigenous method of conflict resolution are to decrease the cost and time involved in solving conflict. Formal conflict resolution systems are expensive, sometimes the cost may go even the amount of making the victory of a party irrelevant or beyond the amount of decision. There are many expenditures while using the formal conflict resolution

mechanism like; court charge, filing cost, expenditure for lawyers, and other costs cited in (ibid).

2.6. African Indigenous Institution of Conflict Resolution

Africa is a continent which has blindly and wrongly been, and still is continuing to be, considered horribly as a “dark “and hopeless” place with connotatively “primitive” societies(Abebe D. 2016).Primitive in this sense obviously implies to mean uncivilized. However, this is not only a mere mistake but it is also an ethnocentric biased view. Such an unbalanced judgment emanates from the point of view which believes that there is only one perfect, absolute and standard culture, norm or value. As to the notion of absolutism, cultures and/or world outlooks other than the perceived standard one are inferior, savage and barbaric. Proponents of this notion do not recognize, or are reluctant to accept the very idea /principle of cultural relativism. The whole concept of cultural relativism is such that every society has their own norms and values peculiar to them(Abebe D. 2016).It is all about the proposition which advocates that any society needs to be judged in its own term. Accordingly, right or wrong and good or bad depends on one’s own cultural measurements. This view does not put all cultures in to the same basket and measure them with similar standards. All in all, it denounces the assertion that reiterates the principle’ one size fits all’. To this end, African societies unanimously have their own cultures of civilizations. (Abebe D. 2016).It is believed that Africa is the cradle of mankind. As it might also be witnessed in many archaeological excavations, there is now a day’s a tendency to believe that the first men had probably lived in Africa. Indeed, Africans, at least like any other people elsewhere, certainly have for long time developed their own unique system of administration and governance. As part of their strong and viable system, they had also and still remained to have; effective and practically workable conflict resolution mechanisms which sustained and solidified them together thin their respective communities. Francis (2006) also has to say in this relation that: According to archaeological evidence, Africa is the cradle of humanity. It therefore stands to reason that Africa had, from time immemorial, evolved its own mechanisms and institutions for managing and resolving disputes and conflicts in ways that preserved the fabric of society and encouraged peaceful co-existence. The argument is that the concept and practice of peace and conflict resolution is not new in Africa, but rather it is the institutionalization of peace and conflict studies at African Universities and schools and civil society organizations, that is the new phenomenon (Francis, 2006).This is particularly true of Africa before colonialism

ravaged it along with the destruction and erosion of its norms and precious inner most values all over the continent. Western colonizers have not only exploited the African rich natural and human resources but they have also corrupted and poisoned its long time and deep-rooted systems of self-governance. It is a common knowledge that Africa had existed with its unique civilization and thereby philosophy long before the intrusion of colonialism to generally disrupt the indigenous knowledge systems. In spite of the fact that traditional societies in Africa are reputed to settle conflicts long lastingly and for that matter to handle their administrative cases in their own, the European colonial powers rhetorically justify colonialism to have a civilizing mission. In fact, colonialism did not only downgrade the traditional methods of peacemaking but it also had virtually destroyed the democratic institutions in many African societies (Bahru, 2002). Colonizers did this as part of their purpose to homogenize the world in such away. In doing so, they replaced the African customary practices and institutions which for centuries had upheld the society's by their own imported customs of rule. It is because this would ultimately serve their colonial interests. Fred-Mensah (2000) has rightly pointed out how colonialism had influenced the local systems as shown among the Bum people. The Prescriptive process on the other hand, is based on transferring conflict resolution techniques from one setting to another, the transfer of Western methods to non-Western conflict environment (Francis, 2006). There is, therefore, a need to promptly revitalize the African traditional conflict resolution institutions so that conflicts for a long-term be resolved (Abebe D. 2016).

2.7. Indigenous Institution of Conflict Resolution in Ethiopia

Ethiopia is a country of diversity harboring varieties of languages, different religions and faiths as well as quite many nations and nationalities with their own philosophical perspectives and unique cultural practices. History also tells us that Ethiopia is as ancient as 3000 years back. It is, therefore, definitely true that it had experienced strong and cohesive systems of administration with its world top leading civilization, namely Axumite civilization. Indeed, to add one more indigenous institution of Ethiopia, there is also another such similar multipurpose institution of the Kambata, South nations, nationalities and peoples region. This indigenous institution as to Yacob Arsano (2002) is known as seera. Seera is everything to the kambata society. It is everything such that it serves as a basis for the political administration, social interaction and means of conflict resolution within the territory of the society Yacob, (2002) explains it more comprehensively as, „Seera“. According to him

“Seera” refers to the code of conduct practiced and internalized among the Kambata. Relations between individuals, tribe and territorial units are regulated by „Seera“. Seera administration aims at pacification, conciliation, correction and reintegration (Ibid). Elders in this regard, according to the rule of seera, are considered to have the most esteemed and graceful status. Gada is also the most known political, social and judicial traditional institution widely practiced among the Oromo people. Much is said and written in different sources about the democratic nature of the Gada system. Hamdesa ,(2000) and Assefa, (2005) also have written that it is an effective institutional system to manage any source of conflicts among the Oromo so that harmony, peaceful co-existence and smooth relations would be maintained in the society. As to Hamdesa (2000), there are thirteen steps on the way to the whole process of conflict resolution through the use of the Gada system to finally arrive at reconciliation. There are also many other traditional conflict resolution institutions in each and every nations, nationalities and ethnic groups of Ethiopia. These, among others, may include, to list at least some, as Gereb in Wajerat (Tigray) and Mablo in Ab.ala of Afar (Kelemework, 2000); Abagar in Southern Wollo (Netsanet, 2006), Michu in Metekel (Tsega, 2002), Awassia in Walyta (Mellesse 2008), Afocha in Harar (Biruk and Jira, 2008), Jarsumma and HaffiHamee in Oromo (Assefa, 2005), Guma in Waliso Oromo (Dejene, 2007 and cited in Kebede, 2020) and so on and so forth.

2.8. Indigenous Institutions of Conflict Resolution in Sidaama People

According to (Markos, et al., 2011), There is different levels of indigenous conflict resolution institutions in Sidama society. These variations are due to the following reasons:

(A) Variation in kin reckoning system: It indicates that differences of institution level occurred because of kin differences and system of reckoning. Therefore, Based on this differences different villages (neighbors) and those who have the same real ancestor established their own institution.

(B).Geographic and topographic factors: It indicated that because of geographical proximity those individuals who reckon same kin can form and become members of institution with the people who vary from his/her kin. Generally speaking, Sidama society possesses four types of indigenous/traditional/ conflict resolution institutions. The basic criteria for the classification are due to their geographical proximity and kinship variation. Therefore, the following are indigenous conflict resolution mechanism institutions in Sidama

society “Woma” (Hamlet level institution), “Gaanna” (Sub-clan institution), “Karichcha” (Clan level institution) and “Garo” (General assemblies of clan level institution).

“Woma” (Hamlet level institution) this institution is organized from the lowest level of society, this is the sum total of certain families who are frequently interacted with one another and are highly related by kinship system. Their kinship type is mainly consanguineal or blood relation. They have many things in common and their ancestor or older members form organized group to lead their members. When we compare “Woma” institution with other indigenous/traditional/ institutions, it is least organized, formalized and institutionalized (Markos, et al., 2011).

“Gaanna” (Sub-clan institution); this institution is a little bit wider, more complex, better organized than “Woma” institution. The sum total of “Woma” organization forms the “Gaanna” institution. This institution shared at least same mythical ancestor and the relation between the members more or less blood based. It is also possible to have a member through affinity (marriage) relation in this organization. “Gaanna” is the principal or chief executive for sub-clan institution. The basic requirement to be principal in this institution is seniority of age, other talent such as ability of communication and ability in solving conflict, patience, unbiased etc.

“Karichcha” (Clan level institution); “Karichcha” institution is wider in scope, more complex in organization, highly institutionalized, and well formalized. The collection of “Gaanna” institution formed wider clans’ level institution. Like that of “Gaanna” Karichcha institution shared same mythical ancestor. The only difference is distance or remoteness of common ancestor. It is possible to form and bring member of Karichcha institution through marriage ties as well as blood ties. The chief executive for “Karichcha” institution is “Qara Karichcha”. Sidama society has eight Karichcha institutions. The place where “Karichcha” usually held assemblies to see the case called “Ayidda ahara” or House of Lords. The basic responsibility for Karichcha institution is: Religious and administrative matters are dealt with, Issue of murder, any conflict which resulted to death. Others matter which are difficult for lower levels institutional are discussed by Karichcha institution. (Markos, et al, 2011).

“Garo” tribe based institution “Garo” institution is highest Supreme Court; highly organized, institutionalized and well formalized. This institution shared one tribe ancestor. , all Sidama society has one “Garo” institution. Marriage relation and blood ties don’t make the matter but being Sidama is only requirement to belong to this institution. The chief executive for “Garo” institution is “Moote” which means lord who lead the institution.

The principal criteria to be “moote” in the institution are being member in senior clan in Sidama society. It is Hallo clan among which seniority is given and headed by “Aabbo” virtue of wisdom, orator quality, social status or position, prestige in terms of power are also criteria. Unlike other, the position of Garo is inherited based on clan. It is exclusively given for “Hallo” clan among the others the place where “Garo” usually held assemblies to see the case is called “Wonsho”. The basic duties and responsibilities for Garo are receiving appeals from dissatisfied claimants by lower institutions, pray GOD their forefather sprites on issues concerning weather conditions of the time, peace, drought, epidemic etc. and Murder case is also the highest matter to be discussed there (Markos, et al., 2011).

2.9. Aabbo Wonsho Traditional Institution:

The Sidama people had a number of traditional places (sites) where people could go to seek God's assistance and find solutions to their political and socio-economic concerns. For instance, there were places ancestor burial areas that Sidama people used to solve their political, social, and economic problems within each clan group, such as Beera in Dalle woreda, Beera cale kebele of Aleta's clan, Xumano of Faqisha clans, Bunamo for Haweela, Gadira in Shabadino Woreda, Burxe in Bansa for Qeweena, Shishsho for Haddichcho clan Manicho of Malga clan, Wonkano in Gorchee Woreda, Garamba in Harbegona Woreda, and Aabbo wonsho in wonsho woreda, are the ideal places to visit cultural justice of the Sidama people (Sidama Region Tourism office , 2023).

Aabbo wonsho is one of the centers of traditional institutions in this region. The site is located in the Sidama regional states, whose district is in Wonsho, "Bookasso" kebele. This location also occupies 96 hectares of Wonsho woreda's entire land area, is the oldest settlement, and was founded more than 17 generations ago. Aabbo (Akaakko), the father of the Hollo-Garbicho clan among the Sidama people, founded this location (Zerihun ,2014).

Hollo Garbicho clan groups in the Sidama people originated from "Ashshame", who was also called "Akaako," and he was also from Bushee ancestors in the Sidama people. Ashshame was father of the Hollo and Garbicho clans, and according to the members of these clan groups, he was also known as Aabbo. This name is also respected in the community. Hollo Garbicho clans can be classified into 14 subclans (Gare), which also indicates that nine of them are from Hollo and five of them are also from Garbicho subclans. Hanaafa, Gudaare, Gudicho, Shontore, Gosaluwa, Iddossa, Alishshee, Abbado, Cimo, and Tamaamo were from Hollo and Garbe, Idiwo, Disho, Hulisa, and Dangashe were from Garbicho. Each sub-clan

also has its own responsibilities around the Aabbo Wonsho traditional institution in the study area (ibid).

Aabbo wonsho traditional institution was the focal point of the traditional belief and conflict resolution was two sides of the same coin in the institution through (Kebede, 2020). Conflict resolution was focused on managing the relationship in the public sphere between groups and individuals, traditional belief or religion was focused on the link between the people and the creator (kaalika). Based on revelations purportedly derived from the ancestors' or forebears' spirits, religious leaders also give advice and guidance of the leadership based on the revelations that are allegedly drawn from the spirit of the forefathers or ancestors. By invoking *Kaalikas* wisdom and will, traditional religion initiates and guides the traditional leadership (ibid).

Therefore this study was focused on the assessment on indigenous methods of conflict resolution and it's implication on socio economic aspects in the cases of: Aabbo Wonsho traditional institution in Wonsho district, Sidama region.

CHAPTER THREE

3. Methodology of the study

3. 1. Description of the study area

3.1.1. Location of the Study Area

The study was carried out in Aabbo Wonsho traditional institutions. It was located on the outskirts of Bokasso town, which is the capital of Wonsho Woreda in the Central Zones of Sidama Regional States, Ethiopia. It is about 12 km to the east of Yirgalem town and 329 km from Addis Ababa. Besides this, the altitudinal range is from 1978 m (west end, lower) to 2149 m (east or upper end) above sea level. The area is also protected as a traditional institution of the Sidama people to solve social, economic, and political problems of the community (Wonsho Woreda administration office, 2023). In addition to this, the above figure also shows the absolute location of the study area.

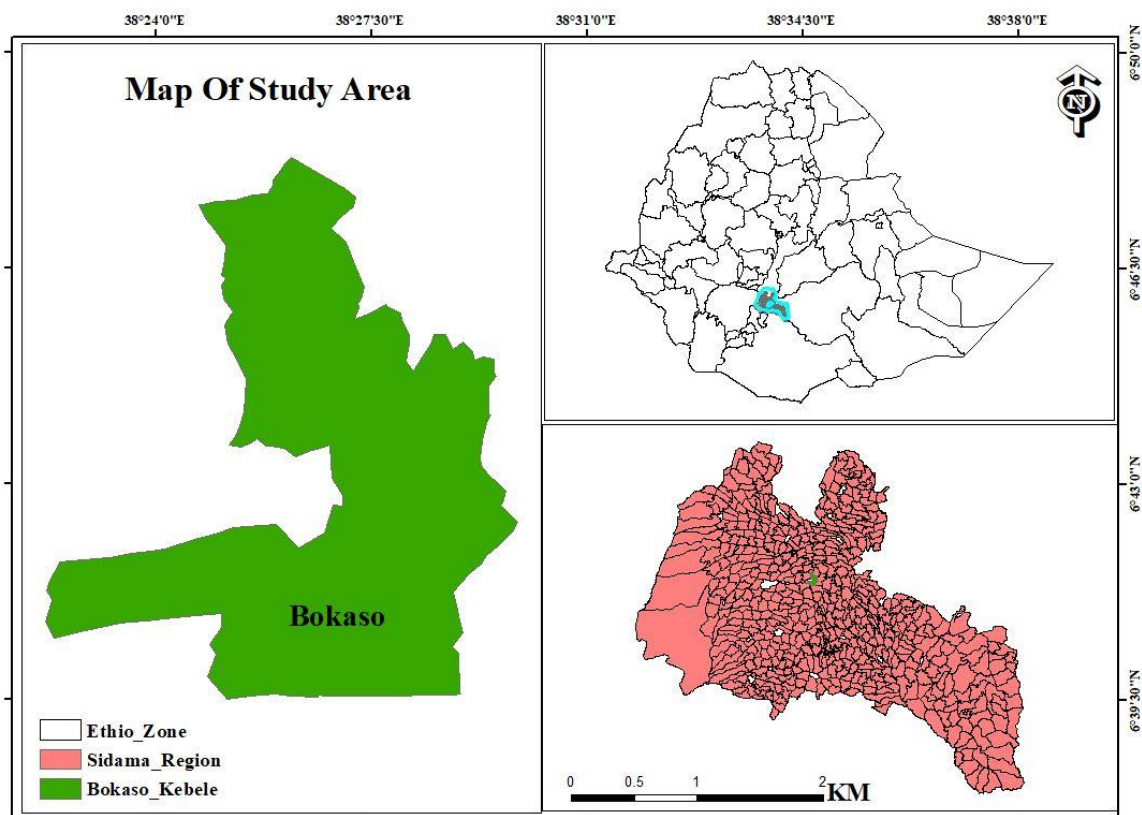


Figure: 3. 1. Location maps of the study area source ARC map (2023).

3.1.2. Population of the study area

Based on the 2007 Census conducted by the CSA, wonsho woreda has a total population of 89,662, of whom 45,562 are men and 44,100 women; 2,039 or 2.27% of its population are urban dwellers.

3.1.3. Religion and ethnicity

The majority of the inhabitants were Protestants, with 70.47% of the population reporting that belief, 12.17% observed traditional religions, 8.84% were Muslim, 1.93% were Catholic, and 1.42% practiced Ethiopian Orthodox Christianity CSA, (2007). According to ethnicity Sidaama ethnicity cover largest parties of population (94%) of total population, the remaining 6% covered all other ethnic groups.

3.2. Research design and research approach

3.2.1. Research design

To answer the research question of this study, the researcher employed cross-sectional survey studies. According to Marczyk and De Matteo et al (2005) the survey study is preferable to conduct research employing large numbers of people or respondents questions about their attitudes and opinions towards the specific issue, events or phenomena. Triangulation has been employed for it helps to increase the reliability of the results by comparing the data obtained from one source with the other sources. On the other hand Biber (2010) described triangulation as using mixed methods, which is used to enhance the credibility of the research findings.

3.2.2. Research approach

For this study mixed research approaches was involved. Mixed research is an approach to inquiry that combines or associates both qualitative and quantitative forms. Thus, it is more than simply collecting and analyzing both kinds of data; it also involves the use of both approaches in tandem so that the overall strength of a study is greater than either qualitative or quantitative research (Creswell & Plano Clark, 2007).

3.3. Types and sources of data

In order to achieve the intended objective of the study, different kinds of data were collect from concerned parties, the study was employed both primary and secondary sources. The primary sources included informants such elders, disputes, court officials (judges), youth, and

local authorities (local administrators). With regards to the secondary sources, it includes both published and unpublished materials such as books, magazines, journals, published and unpublished reports from government and nongovernmental Organizations

Questionnaires

With regarding to questionnaires, both open and close ended questions were used to grasp information about the specific objectives of the study, The questionnaire was first prepared in English language and later it was translated in to “Sidaamu Afoo” for making it easily understandable to the respondent. After preparation of the questionnaires, randomly distribute as pretest in order to correct unclear and misleading questions.

Key Informants Interview

Key informant interview was conducted to collect qualitative data. The purpose of key informant interview is to learn about people’s view on the topic under study, to learn their judgments and to understand their perceptions and experiences (Kikwawila, 1994). Therefore, in order to get relevant data on past events and circumstances and even on the current reality, the researcher conducted key informant interview with few knowledgeable individuals. For the purpose of this study, the researcher used 12 key informant respondents, six cultural leaders indigenous institution, two from court officials, (judges) two from woreda and zonal cultural and tourism bureau and two from who used these indigenous institutions to resolve his problem.

Focus Group Discussions

According to Jayasekera (2012) depending on the objectives of the study and the interest of the researchers, the number of participants in FGD can range from 4 to 10. According to this study, one groups was contains 6 individuals. Total two groups were formed from the selected Kebele. The participants of FGDs were selected purposive criteria were used to select participants in FGDs. This are: experience and participation in conflict resolution process, leadership ability and known in community as an elder and their willingness to participate in the group and their ability to give consent.

3.4. Target population, sampling and sample

3.4.1. Target population and unit of analysis

Target population: this study was conducted in sidaama region wonsho woreda. the study area was also consists 18 kebeles, from these similar cases the researcher also selects

Bookkasso kebele by using non probable sampling method or purposive sampling methods, and because of Abbo wonsho traditional institution was located in this kebele. Therefore, the target population of this study was residents of Bookkasso kebele.

Unit of analysis: household is unity of analysis this stud. Household heads were contacted to fill up the questioners.

3. 4.2. Sampling process and procedures

This study was conducted in Sidaama regional state with special focus of wonsho woreda. The selection of study site, in formants, households for interview was generally purposive. There were limited elements of randomness in recruiting household for the questioner's survey. The overall sampling procedures and size of sample may be visualized as seen in above figure 3.2

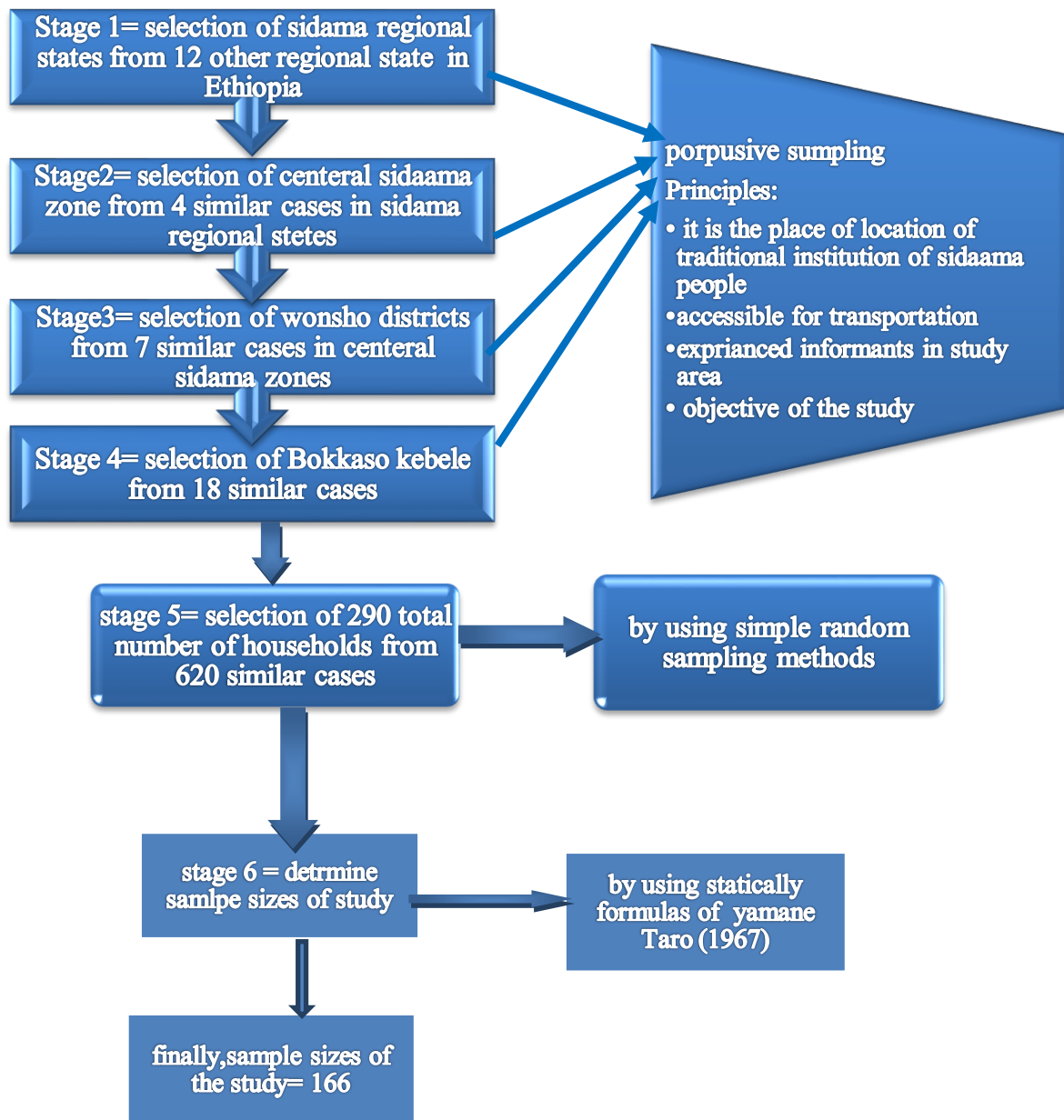


Figure 3.2., Sampling process and producers

The study was employed both probability and non-probability sampling technique. From probability sampling technique, simple random sampling technique was employed in this study, With this technique or (simple random sampling) specific respondent was selected for the survey questionnaire, from non-probability sampling, a purposive sampling technique was employed to select sites and respondent participants for qualitative part of the study.

3.5. Sample Size determination

The sample size for survey with large population was calculated by using the statically formula to estimate the target group from the entire population of study area. The researcher was used simple random sampling method to avoid bias among the total households given equal chance for all respondents to be selected. Targeted population of this study was 290 households and by using Yamane Taro (1967), a sample size determination formula,

$$n = N / (1 + N(e)^2)$$

n = Desired sample size

N = Target population of the study area (290)

A = Depends on 95% desired significance level

P = Expected proportion (the probability to be selected 0.5)

e = Margin of error (5%)

According to this study, sample size estimated as follow from the data given below.

$$N = 290$$

$$e = 0.05$$

$$n = N / (1 + N(e)^2) = 290 / (1 + 290(0.05)^2) = 166$$

3.6. Methods of data analysis

The research analyzed and interpretation the raw data collected through data collection instruments to achieve the stated objectives. The data that were collected from different sources was analyzed by using qualitatively and quantitative data analyzing methods. Before actually analysis of data, the collected data were sore and categorized in according to their sources and type. The data were collected through focused group desiccation and key informants were analyzed qualitatively. Speech transcription and comprehension of speech techniques were applied. Quantitative data was also analyzed by using descriptive statistics such as mean, percentages and frequency counts. For this SPSS (statistical package for social studies) recent version was used.

3.7. Ethical Consideration

It is clear that ethical consideration is just as important as other factors in the procedure for carrying out research because it has a big impact on the study's effectiveness. Therefore in aspect; a researcher must take into account the local community at large ethical principles, where the research was done. As a result, significant consideration is given to the social and cultural norms of the host group on whom the research was conducted. This viewpoint is dependent upon certain crucial actions.

The study sought out my personal biases while preparing the report and avoided using extraneous terms that would discourage the participants in the study. As anonymity and privacy were protected, it was impossible to determine what was said by whom. Participants' interests were given full consideration throughout the procedure, and nothing injured them either, socially, or personally. Throughout the course of the study, all ethical considerations were correctly upheld and the partnership between the researcher and the participants was built on a foundation of mutual understanding.

CHAPTER FOUR

4. Analysis, Interpretation and Discussion of the Data

In this part of the thesis, a central analysis, presentation, and discussion of data would be made based on the qualitative and quantitative data obtained from questioners, key informant interviews, focused group discussions, case studies, and observations, as well as available secondary sources, while, for the most part, this study also gave due attention to sample households engaged in this study. The chapter has been organized into four broad sections, and each section has been further classified into different sub-sections.

4.1. Demographic characteristics of the respondent's

This section of the study has focused on the analysis, presentation, and discussion of key demographic characteristics' that are in line with the title. More specifically, in the following sub-sections and divisions, the researcher gave strong attention to the analysis and presentation of such demographic variables as gender (sex), age, marital status, and education levels of sample respondents, along with their religion and family type.

Table 4.1 sex composition of the respondents

Sex	frequency	percentages
Male	105	63
Female	61	37
Total	166	100

Source: own survey (2023).

According to the result indicated in the above table 4.1, the majority of the respondents (105, or 63%) are males, and the remaining 61(37%) are females.

Table 4.2: Age composition of the respondents

	Frequency	percentage	
	20-30	17	10
	31-40	55	33
Age in year's	41-50	68	41
	51-60	26	16
Total	166	100	

Source: own survey (2023).

Regarding the age group, 17 (10%) of the respondents were found between the age groups of 20 and 30. The age group between 31 and 40 constituted 55 (33%); moreover, 68 (41%) of them were between 41 and 50 years old, and 26(16%) were between 50 and 60 years old. Since the sample selection was random, the researcher did not consider age as selection criteria, so there were no respondents aged 61 and above. This clearly shows that the majority of the respondents were adults (41–50 years old). This fact helped a lot in obtaining the intended information as desired.

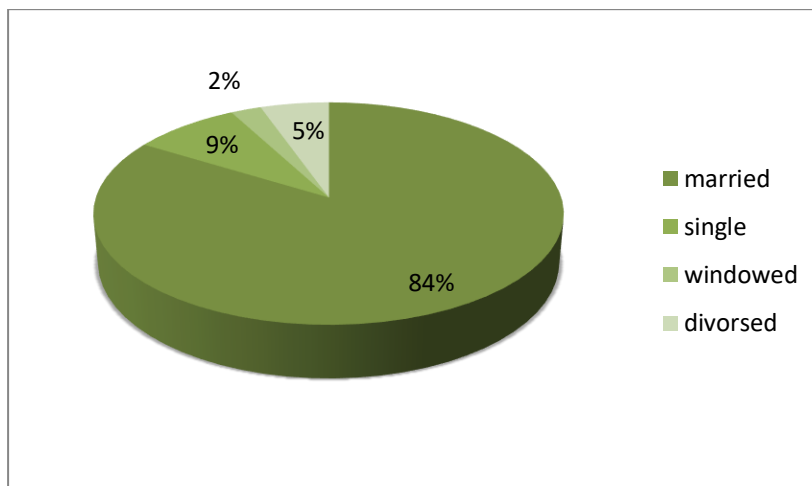


Figure 4.1: marital status of the respondent

Source own survey (2023)

Marital status is the other correlate that reflects the well-being of households. In this study, the married household takes the largest share, which is 139 (84%) of the samples. On the

other hand, 14 (9%) of the respondents were single, 9(5%) of them were, divorced and only 4(2%) of respondents were found to be widowed.

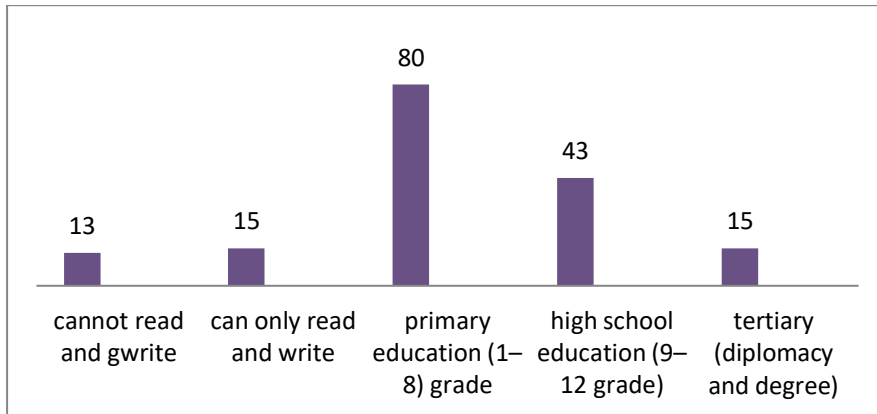


Figure 4.2: Educational status of the respondents

Source: own survey (2023)

As indicated in figure 4.2, 13 (8%) of the respondents cannot read and write, 15 (10%) of the respondents can only read and write, 80(41%) of the sample households heads attended primary education (1–8) grade, 43 (26% of the sample population) attended high school education (9–12 grade), 15 (10%) of them also attended tertiary (diplomacy and degree) education. This also clearly shows that the majority of the respondents attended primary education (1–8).

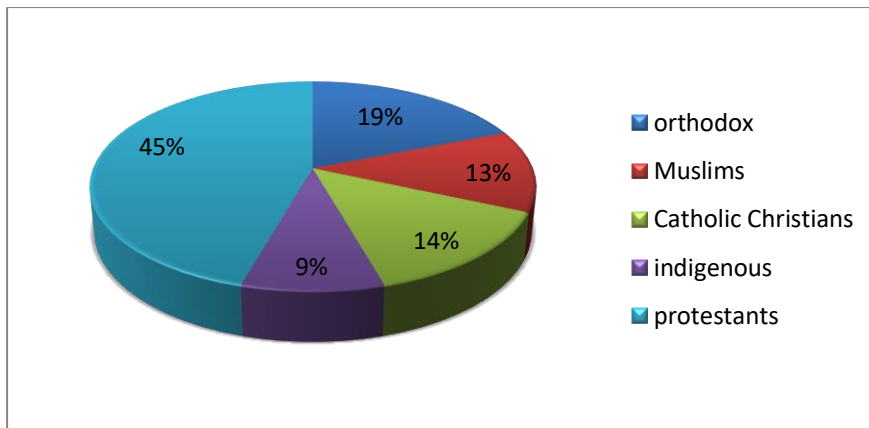


Figure 4.3: Religious status of the respondents

Source: own survey (2023)

According to this picture, 80(45%) of the respondents were protestants, 30(19%) of them were also followers of the orthodox religion, 22 (14% of the sample respondents) were Catholic Christians, 20(13% of the sample population) also belonged to Muslims, and the remaining a few of the respondents, 14 (9%), were found to be traditional (indigenous) religious followers.

According to Seyum (1997), as stated in Markos (2016), the traditional Sidama professes indigenous religion anchored in the belief that the creator manifests itself through different rituals and processions. The majority of the Sidama practice their traditional religion, and it was only in the 1960s that it was undermined following the coming of European missionaries to Sidama land. Similar to these findings, this study also indicates that the majority of the respondents in the study area were followers of the protestant religion. And it also indicates that the traditional (indigenous) religions of native societies were also eroded by those of western religion.

Table 4.3: family types of the respondents

		frequency	percentage
Family type	Male headed	107	64.5
	Female headed	45	27
	Undetermined	14	8.5
Totally		166	100

Source: own survey (2023).

As indicated in Table 4.3, 107 (64.5% of the household respondents) were headed by men, 45 (27%) of them were also headed by women, and the remaining 14 (8.5%) of the respondents were undetermined and stated their own status instead of their families. The respondents were single. This table also indicated that the major respondents in this study were male-headed respondents.

4.2. Common causes of the conflict in the study area

According to the above parts of the theses, the researchers tried to identify the demographic characteristics of the respondents in the study area. This part of the study also includes that, common causes of the conflict in the study area. Conflict is inevitable in human existence, but it is possible to minimize it if the causes of the conflict between conflicting parties are determined. This is also one of the reasons conflict resolution theories stress that if the parties can work together to research, analyze, challenge, and reframe their position and interests, then conflict can be resolved (Bloomfield and Reilly, 1998). Understanding the contemporary causes of conflict in the study area remains crucial in trying to describe and analyze the role of the indigenous mechanism of conflict resolution. In order to understand the causes of conflict in study area, a brief discussion and analysis of the causes of conflict are presented in the sub-section below:

Table 4.4., Occurrence of conflict in the study area

		frequency	percentage
Have you ever			
experienced	Yes	166	100
Conflict in your area?	No	0	-
Total		166	100

Source: own survey (2023)

As indicated in Table 4.4, all respondents have replied that they have experienced conflict in one or more ways. So conflict is common in every society. Conflict seems to be present in all human relations and in all societies (Moore, 1996). From the beginning of recorded history, we have evidence of disputes between different groups.

Table 4.5., Causes of conflict in the study area

		Frequency	percentages
What are causes	farm land	52	31
Of Conflict	marriage related	55	33
In your area?	Theft	30	18
	Property claim	16	10
	Refusal to pay a debt	12	8
Totally		166	100

Source: own survey (2023).

As indicated in Table 4.5, among the suggested causes, all respondents have concentrated on five causes of conflict in the study area. Accordingly, farmlands were the cause of conflict for 52(31%) respondents; 55 (33%) responded that marriage-related issues were the cause of conflict in the study area; 16 (10%) replied that property claims were the cause; 30 (18%)

raised theft as a cause; and the remaining 12 (8%) responded that refusal to pay a debt were also causes of conflict in the study area. Based on the respondents' ideas, land and marriage related issues are major conflicts in the study area.

Marriage-related It was also called (Adhamete Gibbo) by locals. Information that was obtained from KII with legal court officials in the study area also informed us that marriage-related conflict in the study area was the worst case of conflict. It also happening from different angles; conflict that happens from the practice of polygamous marriages and unplanned pregnancies before marriage are the major common marriage-related conflicts in the study area. In addition to this, he also concluded as if conflicts in marriages properly managed, it also can help couples learn from each other and improve their relationships, but if it is not managed properly, conflicts in marriages may produce various personal, familial, physical, and psychological consequences, including depression and eating disorders.

As Karol B. 2017, Land issues readily lend community in to conflict. Land is an important economic asset and source of livelihoods; it is also closely linked to community, identity, political issues and culture. Communities, therefore, can ready mobilize around land issues, making land a central object of conflict.

According to FGD in the study area, land *can be classified in to two; communal land and private land according to perception of sidama people in generally and particularly in the study area. Communal land is defined as land which is used for common, use by all members of the clan, sub clan and lineage. Respondents of the study area also informed that, Such communal lands includes Gudumaale (the place of different cultural ceremony were held like Fichee Chanbalaalla), Budu Basse (site of traditional institution which is served as the place of traditional religion and conflict resolution can be held and it is also the place of indigenous governance system can be made), Dikkote Duuna (marketing place), and grazing land. Beyond this, Communal lands in the study area have its own laws and procedures which are already set by the clan members. Such as common ownership rights for all members, boundary demarcation by members based on common agreement and etc. However same times this land become target for land disputes. Such as conflict between local settlers in the computation to have accesses, among community and religious institution as well as local governments. According to FGD, individual owned land or private lands are not free from causes of conflict in the study area. Hence the conflict may be among the family over*

the question of inheritance, boundary disputes between neighbouring individuals and etc. Similarly to above ideas of Karol, Communities in the study area was also can ready mobilize around land issues, making land a central object of conflict. In general according to data obtained from Both household respondents, KII and FGD in the study area indicated that the major causes of conflict was marriage related and land based conflicts.

Table 4.6., frequency of conflict in the study area

		frequency	percentages
How many times	only one times	14	8.4
you face conflict	two times	23	14
In the past five years?	Three times	30	18
	Four times	99	59.6
	And above		
Total		166	100

Source: own survey (2023)

Among the 166 respondents, 14 (8.4%) have faced conflict only once, 23 (14%) have faced conflict two times, 30 (18%) have faced conflict three times, and 99 (59.6% have faced conflict four times or more in the past two years. According to this, the majority of the respondents in the study have faced conflict four times or more within five years.

Table 4.7., Trends of the conflict in the study area

		frequency	percentages
How do you do	increasing	58	35
expresses the trends	decreasing	82	49.3
of conflict in your	no change	26	15.7
Area in the past			
Five years?			
Total		166	100

Source: own survey (2023)

Among the 166 respondents, 58(35%) was replied as conflict increasing, 82 (49.3%) replied as decreasing and 26(15.7%) also replied as no change. According to this, the majority of the respondents in the study were replied as trends of conflict in the study area were decreasing.

KII and FGD conducted in the study area also support the above results. *Most of them notice that, five years ago, conflict was the dominant situation in the general Sidama region and particularly in the study area Special 2011E.C. which is related to Sidama people's struggle for self-administration. Due to this reason, there were conflicts between natives' and non-native people and also with government bodies'. However, the information obtained from KII and FGD confirmed that special inter-ethnic conflict in the study area was decreasing, and the integrated work of government and traditional institutions was mentioned as a reason for these trends. On the other hand, they did not observe any change in the trends of other conflict types in the study area, which means there was no knowledge of other causes and types of conflict in the study area.* This result also shows that conflict is an inevitable phenomenon between individuals and groups, but it is possible to minimize it by using different approaches to conflict resolution.

Table: 4.7. The hierarchy of local communities resolving conflict in the study area

	Frequency	percentages
How did communities in your area solve Their conflict?	By traditional Methods of conflict resolution	78 47
	By using modern court systems	38 22.9
	By using integration Of modern and traditional conflict resolution methods	50 30.1
Total	166	100

Source: own survey (2023)

From 166 respondents, 50(30.1%) respondents ‘were uses integration of modern court system and traditional methods of conflict resolution, 78 (47%) of them were also replied as traditional methods of the conflict resolution and the remaining were 38 (22.9%) also uses modern Conflict resolution methods in the study area. This indicated that, majority of respondents in the study area uses traditional methods of conflict resolution in the study area.

Regarding the hierarchy of local communities resolving conflict, data obtained from interviews and open ended questions, most responses were similar.

Communities in the study area have their own indigenous (traditional) methods of resolving disputes, and these techniques have their own set of rules and regulations called Affiini (the norm to let others know the issue at hand, event, or action before reacting on it in Sidama Language). It is also considered an application letter, according to communities. With these Affiini, locals can present their complaints to a

local institution for dispute resolution. Beyond this abundance of truth (Halaale) in the area, according to the people, was another reason for the respect accorded to these institutions.

When conflict can be raised between two or more phases, the first phase is mediation. The fighting individuals are mediated by neutral local people. After fighting is ceased, local elders settle down and ask the causes and reasons for conflict to identify the criminals and victims. Using the local culture (Bude) and their natural knowledge, they are criminals. In this manner, every conflict-resolving body follows the rule of Halaale. After doing this, they will negotiate with each other, and if someone among the conflicting bodies is injured or killed, they will force those sides to compensate him either by paying money or by giving them some kind of asset. Finally, conflicts will be solved in the form of a win-win strategy, and locally, it is called Araara.

If there are disagreements at this level, additional elders will be assigned from both sides, and the issue will be addressed deeply. If it is not fixed in that way, the issue will be forwarded to the Aabbo Wonsho indigenous institution of conflict resolution. Additionally, if it is impossible through this and fails to be negotiated, a person who refuses to be negotiated will be segregated from any social interaction, and imposition will be laid upon him (Seera). When the issue is not fixed this way, it will be addressed to the local government. Even if the court has sentenced a decision upon conflicting parties to live together, the local negation is mandatory.

Table 4.8., Indigenous conflict resolution institution in the study area

		Frequency	percentage
What are indigenous conflict resolution institutions existed in your area?	Ollaa	17	10
	Songo	26	15
	Garo	48	31
	Gaanna	69	40
	Luwa	6	4
Total		166	100

Source: own survey (2023)

According to table 4.8, 17 (10%) of respondents replied Ollaa, 26 (15%) replied Songo, 42 (31%), replied Garo, 64 (40%), replied Gaanna, and 6 (4%) replied Luwa as their conflict resolution institutions. Based on respondent's views, Gaanna and Garo were the major dominant indigenous conflict resolution institutions in the study area.

As reported from the discussion and interview with FGD, there were Gaanna and Garo-level indigenous institutions in the study area. According to Sidaama people, Gaanna was a sub-clan-level institution, and the place where Gaanna usually holds assemblies is called Hara, or house of discussion. Beyond this, Aabbo Wonsho indigenous institutions served as a house of discussion for Gaanna in the study area.

According to Abebe (2016), Garo is the highest level of conflict resolution institution among the Sidaama people. The chief executive for Garo, who leads the institution, is entitled Moote, which means lord. Even though Garo was highest level of conflict resolution in sidaama people, however according to Aabbo wonsho traditional institution Gaanna has highest supreme power to solve conflict and to make other cultural activities.

4.3. The Major Stockholders' of Aabbo Wonsho indigenous methods of conflict resolution

The researcher already tried to explain the major causes of the conflict in the study area in the above section of the study. Aside from this, there were formal and informal institutions of conflict resolution in the study area, according to FGD Aabbo wonsho traditional institution were the most widely practiced institutions in order to bring peace and order between individuals or among groups. This section of the study also indicated that the major stockholders of conflict resolution in the Aabbo Wonsho indigenous methods of conflict resolution.

Table 4.9., Major stockholders in Aabbo wonsho indigenous methods of conflict resolution

		Frequency	Percentages
Who were the major	committee of		
stockholders	local Institutions	121	73
In Aabbo wonsho	Women’s	20	12
indigenous methods	Youth’s	25	15
Of conflict resolution?			
Totally		166	100

Source: own survey (2023)

Table 4.7., It was shown that, among the entire group of respondents, 121 (73%) said that traditional institution leaders can play important roles in conflict resolution in the study area, respondents, 20 (12%) said that women can also play important roles in conflict resolution, while 25 (15%) stated that “youths can play a role in the resolution of disputes in Aabbo Wonsho traditional institutions. This information also indicated that Aabbo Wonsho institutions’ leaders, in general, were regarded by the majority of respondents as being the primary players in dispute resolution in the study area.

Indigenous conflict resolution mechanism involves varies actors in the conflict resolution process. According to Alula and Getachew (2008), in many parts of Ethiopia, the lineage system often involves in dispute resolution. In their study of conflict resolution mechanisms of Afar, Gamo and Borena, observed that the clan members or the head of clan are often involve in conflict resolution. Similar to this , As KII was mentioned in the study area, there are six (6) various tiers of power division or leaders around the institutions, including Gaanna, Woma, Karricha, Garo, Gaadela, and Imaami.

However, the institution's top official was Gaanna. Despite being continuously represented by similar sub clans, As a result, at least one ancestor bore the power of Gaanna. The person who came to the power Of Gaanna must to be the member of Abbado sub-clan of Hollo clan

groups. But the age of any individuals was doesn't matter to be elected nevertheless, if there is a son who meets the requirements for the position by diligently adhering to his father's instructions and is well-liked by the community, he can be members of elder's council. For instance after died of Gaana ki`e who was Gaana of Aabbo wonsho traditional institution for (40) years, his son (Getu ki`e)was also represented as tenth Gaana in the Aabbo Wonsho traditional institution during the research time (2023). He was also twenty six (26) years old and from Abbado sub clans.

As FGD in the study area, The basic task or responsibilities for "Gaanna" are the following: Seeing or receiving the appeals: It comes from the members of "Woma" this is because, if the case is not possessed or completed at "Woma" the chief head of institution send both conflicting party to the "Gaanna" to be seen for further decision. Case of theft and borrowed money: especially when somebody borrows money and refused to replay. So, "Gaanna" are responsible to see such a case. These and any kind of difficulty which is above to the capacity of "Woma" is finalized by "Gaanna" institution. .

Woma was also the second level power division in the Aabbo Wonsho institution in the study area. According to Hollo Garbicho community it also considered as Ashame (Aabbo) was gives the responsibility of Womme for all sub clans of the Hollo Garbicho clan groups and the power of the Womma was also rotating around each sub clans starting from early time. At present time the power of Woma was in hands of Shontore sub clans of Hollo clan members. Beyond this Womma also have the responsibilities of a cultural and religious leader and usually performs Kakkalo (sacrifices) and solving conflict

Kaarricha was also the third power division in the Aabbo Wonsho traditional institution and the power of the Karricha was also in hands of Hanaafa from Garibicho clan and the responsibility of the Karricha was also traditional religion leader who is appointed to be fully committed and devoted to the responsibility of providing spiritual service to the community only. My KII also informed as, both Woma and kaarricha have equal status while dealing with religious matters of the community in the institution.

Gaadala and Qaddo was also another power division in the Aabbo wonsho traditional institution. There were two Gadalas in the Aabbo wonsho institution, one Gaadala from Hollo and another Gaadala from Garbicho and Garbocho`s Gadala also from Ciimo sub clans of Garbicho clan groups. Gaadala has the responsibilities of transferring seeds or protecting tree

to generation to generation around institution and this level of power is also considered as minister of agriculture.

Beyond this, KII from woreda's tourism office was informed as, there was 96 hectars of land which was covered by tree. Aabbo Beliefs and Conflict Resolution Place is the best place in the wonsho and Surroundings tourist route. In addition to the cultural attractions old aged indigenous trees such as *Syzygium genienth* and pod carps and wild animals like ape, Gureza, and many birds are found in the area. It's advisable for tourists to visit during the dry season. This also was indicated that how the power of Gaadalla strong to conserve natural resources in the study area.

According to Bamilak (2013), the committee of local elders settling disputes among or between conflicting parties and the member of that committee consists of old men only. This method of conflict resolution role is difficult to modern democratic principles. Member of society includes the young and the women who are expelled from decision making process become the subject of these decisions passed by the elders. However according to Aabbo wonsho traditional institution this assumption is not acceptable because of during research time, the highest power leader (Gaanna) of this institution also was 26 years old. This also indicated as there was chance to youths to make decision around Abbo wonsho traditional institution.

In many developing countries woman are victims of indigenous conflict resolution mechanisms because the process of conflict resolution under these methods is dominated by male. Exchanging of women between conflict parties or gift of girls as payment compensation agreed by local elders to solve conflict is becomes unsupportable practice by human right principles (Volker, 2007).

According to information obtained from Focused group discussion, even though the direct role of women around institution to conflict resolution was a little, women have an indirect but important role in conflict resolution process of Aabbo institution. Women must be respected as they have pivotal role in Aabbo traditional conflict resolution process; and further argue that they should involve peace promotion and peacemaking in community. This finding also insure that , there is no Exchanging of women between conflict parties or gift of girls as payment compensation agreed to solve conflict and This finding also contradict with that of Volker's finding.

4.4. Socio Economic Implication of Aabbo Wonsho indigenous Method of Conflict Resolution in the Study Area

Conflict can be affects the social relationship and economic cost of the community. The impact of conflict on social relationship and economic impacts of the society depends on the type of conflict resolution system. For instance, according to (Deutsch & Coleman, 2000), Conflict by itself is neither good nor bad. However, the manner in which conflict is handled determines whether it is constructive or destructive. Traditional institution of conflict resolution has so many implications to conflict resolution. Beside this, it also implies to socio economic aspects. The main objective many people use indigenous mechanism of conflict resolution is not to punish the wrong doer or crime taker rather it helps to restore good relations ship of the conflicting parties or the ultimate aim of indigenous conflict resolution is re-establishment of relationships. In generally, this parts of the study is also includes socio economic implication of the traditional institution of conflict resolution in the study area.

Table 4.10., social l relationships of respondents with community in the study area

	Rating	frequency	percentage
How was your	very strong	82	49.4
Relationship	Strong	53	31.9
With community	Weak	24	14.5
in your area?	Very weak	7	4.2
Total		166	100

Source: own survey (2023).

According to table 4.10., above, from all respondents of households, 82 (49.4%) of respondents have very strong relationships, 53 (31.9%) of them were also have strong relationship and the remaining 24 (14.5%) and 7 (4.2%) of the respondents have weak and very weak relationships respectively. In general, According to this the majority of respondents in the study area have strong community relations.

Table 4.11., social Implication of Aabbo Wonsho indigenous methods of Conflict Resolution in the study area

		frequency	percentages
What is social implication	Only Increase social	19	11.4
Of Aabbo wonsho	Relation of community		
Indigenous Methods			
Conflict resolution	Only Address common	8	4.6
In the study area?	Problems of community		
	Only Increase Tolerance	10	6
	And support		
	All	130	78
Total		166	100

Source: own survey (2023).

Table 4.11., 130 (78%) respondents replied as indigenous methods of conflict resolution has social implication on It increase Social harmony, address common problems of community, increase tolerance and support among communities in the study area.

Conflict is viewed traditionally as an undesired disruption of interpersonal interactions within the community (Faure 2000, 163). Consequently, of traditional dispute resolution is to bring back societal harmony and order. Prospective conflict parties' cooperation needs to be guaranteed. Beyond this according to Department of Justice and Constitutional Development, (2008, as sited in Kebede, 2020) also mentioned that, reasoned that traditional institutions play two important roles: a proactive role to promote social cohesion, peace, harmony, co-existence; and a reactive role in resolving disputes which have already occurred. However, bringing strong relationships between disputants was not so simple; it also takes the great roles of the indigenous societies and institution.

According to FGD in the study area, implication of the Aabo wonsho indigenous methods of conflict resolution to increase tolerance and support in the study area, there are different informal social organizations that serve as a community cooperation in times of death, accident and other ceremonies in generally for Sidaama people and particularly, in the study area. Such organizations includes: Jirte (Olla), Dee, and Kotta.

This is mainly because some tasks are very difficult for individual households to perform by themselves thereby necessitating neighborhoods and communities to join hands in order to accomplish impending tasks. Beside this, it is also as a forum that enables members of the community to have more interactions and socialize and also serves for sharing of skills and knowledge. According to local leader KII, This organization also has the great implication in terms of cost minimization and supporting disable peoples. For instance, each members of this institution have to bring their food and material for themselves during problems time and there is no any coast which is related with man power, material and consumption.

In generally FGD from local elders and community informed that, the person who missed from this institution is considered as " xea" by local language, meaning the person who not full fill the roles and regulation of the indigenous institutions and these person is also neglected from the Community memberships according to local Seera (rule and regulation of indigenous institution) in the study area.

According to FGD from local communities, same times conflict in the study area also terminates social interaction between disputants, missing of social interaction can be also leads to no supports from the community, consequences of missing neglect by and from the community and stop instruction. Beyond this, as FGD in the study area, Abbo wonsho traditional institutions also have great implications for the strength of social relationships among communities by resolving conflict between conflicting parties by using traditional ways of conflict resolution. For instance according to KII with leader of local institutions, also support the above ideas there were meeting's within one week in Aabbo wonsho's institution. This meeting was about promoting social organizations. If there was any problems among any individual they can solve with in short period of time because of according to this institution human beings is nothing without social organization.

In general, this also showed as local institutions could perform important roles in developing social supports and tolerance by mediating disputes between disputing parties and praying for God to strengthen social relationship between communities in the study area. This also has the great implication on economies of the society by creating system which allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship.

Table 4.12., Cost of Aabbo wonsho traditional methods of conflict resolution

			Frequency	percentage
How was Cost of Aabbo	Transport cost	High	24	14.5
		Low	47	28.3
		Undetermined	95	57.2
			Total	166
wonsho methods	Corruption	High	0	0
		Low	166	100
		Undetermined	0	-
			Total	166
Of Conflict	Costs For lawyers	High	24	15
		Low	142	85
		Undetermined	0	-
			Total	166
			Total	100

Source own survey: (2023)

According to table 4.12.1, 24(14.5%) of respondents were replied as, the cost transportation was high, 47 (28.3%) of them was replied as low and the remaining 95(57.2%) was replied as

the cost of transportation in the study area is undetermined. This also indicated that, the majority of respondents in the study area responded as the cost of transportation in the study area was undetermined.

In addition to this, KII from Aabbo Wonsho leaders of indigenous institution, transportation cost is not constant because there were different disputants who came from different regions of the Ethiopian country. This cost is also determined by the fairness or nearness of the location of the sites from the disputant's initial point or place. Beside of this, As KII from disputants, He was come from Addis Ababa to bring his cases to Aabbo wonsho indigenous methods of conflict resolution. He was also observing this place many times and even if the cost of transportation was high, I believe that there was the great truth around this institution and I have to need this truth to solve my problem. This also indicate that, even though the cost of transportation varied from place to place there was many customers who was came from different region of the country to search the truth in the study area.

As shown table 4.12.2., 166(100%) of respondents in the study area also responded that, the cost of corruption in Aabbo wonsho indigenous methods of conflict resolution was low. This also shows as the cost corruption in indigenous method of conflict resolution in the study area was low.

According to information obtained from FGD in the study area, conflict resolvers in the Aabbo wonsho indigenous institution, also provide spiritual suggestions and guidance based on messages believed to have been received from the spirits of the ancestors or elders. Traditional elders start and direct the traditional leadership by depending upon Kaalika's (God's) wisdom and purpose. According to them, God was also considered as truth. They also lead and governed by truth or by their God. As KII informed from local elders, there was thoughts which used to express how truth was respected by locals, *Mitu halaale gudanno*, *Mito halaalu gudanno*. This means if any individual can do truth, he was finish truth and if any individual cannot do truth he was finished by truth. This also indicated as Taking of corruption (muishsha) from disputants was also considered as sin; it also created a great contradiction with God and led to the destruction of the lives of future generations. Due to this, the elders also gave free services to any individual without discrimination.

In addition to this, as the researcher tried to explain in 4.3, in parts of this study, there were six levels of power division in Aabbo wonsho indigenous methods of conflict resolution. Information obtained from KII in the study area was also mentioned as to whether any

individual could bring their cases to Woma, Karricha, Garo, Gaadela, and Imaami. Finally, they also make decisions together, and at the end, they are also approved by Gaanna, the highest leader of the institution. In general, it also indicated that there was a lot of transparency between leaders to minimize the cost of corruption in the study area.

According to table 4.12.3, according to over all respondents 24(15%) of them also responded as, cost of lawyers was high and 142(85%) of total respondents were also replied that, the cost lawyers of the indigenous methods of conflict resolution in the study area was low

As information obtained from informants in the study area, if any disputants bring their cases around local institution there is no any kinds of payments or costs which given to the conflict resolver (lawyers). This means institutions give free serves for their customers during dispute resolution. , as informants in the study area, if any bodies solve their problems around the institution, they give purification for the Aabbo by their initiation what they were like to give. But this is not the obligation of the any individuals.

As written document by (Bendeman, 2007 and cited by Bamlak Yideg, 2013), One of the most important implications of the traditional institution of the conflict resolution was to decrease the cost and time involved in solving conflict. Formal conflict resolution systems are expensive; sometimes the cost may go even the amount of making the victory of a party irrelevant or beyond the amount of decision. Beyond cost minimization indigenous methods of conflict resolution in the study area has another implication related with time. According to KII with local elders, he also informed as,

conflict which is related with land, family or marriage related conflict are not take long period of time because of this is one of the most important rules of the Aabbo wonsho traditional institutions. Beyond this there was one of the most important assumptions which were: if land based conflict takes long period of time to solve it also decrease product and productivity per a year due to this reason solving this kinds of conflict gives the great attention around Aabbo wonsho indigenous methods of conflict resolution in study area. In addition to this, Aabbo wonsho indigenous institution were it is the base for individual member to create sense of cooperation, sense of willingness, to become economically well-being. Member of institution leaders provided advice and training for their young, creating sense of working hard, cooperation and being competent in terms of wealth.

This is also indicated as how they do for reduction of poverty and economic development in the study area.

Table 4.15., Role of local government to supporting Aabbo Wonsoho indigenous method of conflict resolution in the Study Area

		Frequency	percentages
Indigenous conflict resolution methods supported by governments	Yes	63	38.5
	No	51	30.5
	I don't know	52	31
	Total	166	100
Types of support	Financial	3	5
	Material	0	-
	Training for elders	60	95
	All	0	-
Total		166	100

Source: own survey (2023)

Table 4.15.1, Indicated that the role of local, regional and federal governments support Aabbo Wonsoho indigenous methods of conflict resolution in the study area. It was Shows that the majority of respondents, 63 (40.5%) of them agreed that government provide supports to local institution, the household respondents who said government supports indigenous conflict resolution institution in the study area but the involvements is only limited training of local elders (95%). This indicated that the governments failed to provide financial and material supports to consolidate indigenous methods of conflict resolution in the study area.

Indigenous institutions were the centers of peace and security. Beside conflict resolution, they were also served as schools to gain the value, norms, and beliefs of society. In addition to

this, poor and many marginalized or disadvantages peoples are irregularly users of formal justices system (Ewa, 2006). This above idea shows that how much indigenous method supports poor or marginalized people to have access to justices more than any things. But governments in different countries and different organizations failed to support and provide the necessary helps to indigenous conflict resolution systems as it happened in study area.

Beyond this, according to Abebe (2016), in the past, such institutions were also very effective and respected religiously or culturally within society. But nowadays, indigenous institutions are facing different problems. According to Gezahegn (2022), the key challenge of dispute resolution by elders or any form of traditional justice system is the negative attitude that they have received from the *modernized* young people. The other challenge that facing indigenous methods of conflict resolution area lack of clear legal mandates, limited financial supports from different national and international governments and limited capacity for oversight of system performance can all put danger the effectiveness to improve access of justice for society. Especial this issue is common in developing country (Michael, 2010, cited in Bamalak, 2013).

The focused group participant said that, *same times the woreda government providing training but when the government tried to give training for local elders; the process of selecting the participants was unfair. The kebele administrators were selecting his close friends and others who have political relationships with him. Beside this during celebration of fiche chanbalaalla, same government body come to our institution and they also take photograph with elders but they haven't give any financial or material supports for our institution. In addition to this he also mentioned that, the institution was give free service for any individual without discrimination. This also has the great roles to consume economies of any individuals who bring their cases to our institutions, Beyond this, there was also lack of infrastructure such as electric city, clean water, and related problems. This problem also has negative impacts on our customer's satisfaction with environmental safety.* Therefore, the above finding indicated that the government does not provide the right supports to consolidate indigenous mechanisms of conflict resolution in the study area.

CHAPTER FIVE CONCLUSIONS AND RECOMMENDATION

5.1. Conclusion

This study was assessed on indigenous methods of conflict resolutions and its implication on socio economic aspects: in case of Aabbo Wonsho traditional institution Wonsho Woreda, Sidama region. Beside of this it also includes three major findings such as, the major cause of conflict in study area, the major stakeholders of conflict resolution in Aabbo wonsho traditional institution and socio economic implication of Aabbo Wonsho indigenous methods of conflict resolution. Therefore, According to data obtained from different source such as, KII, FGD, House hold respondents, and by referring different written documents, the researcher was made the following major findings conclusions based on the objectives of the study.

Conflict is part of our life; with conflict we can attain our interest. In this study respondents have replied that they have experienced Conflict in one or more ways. So, conflict is common in every society. In addition to this conflict can be activated in the study area by different cause, Such as, land based Conflict, conflict between married couples , theft and refusal to pay a debit are the common causes of conflict in the study area. But the major causes of conflict in study area were marriage related and land based conflict.

Indigenous conflict resolution mechanism involves varies actors in the conflict resolution process. According to Alula and Getachew (2008), in many parts of Ethiopia, the lineage system often involves in dispute resolution. Similarly, this finding also indicates, in Aabbo wonsho traditional institution committees of the traditional institution was takes the primary roles of conflict resolution and there is also six level of power division in this institution and each individuals also have their different power and responsibility. Beyond this the election of members of committee in this institution is also depend on lineage system. As this study indicated, Gaanna has the highest authority in the Aabbo wonsho traditional institution; beside this the age of any individual does not matter to be elected. But any person who elected as Gaanna must be from Abbado sub clans of Hollo. This also indicated as the system of election was depending on its lineage. Woma, Qaricha, Gaadela , Qaddo and immami are also another power division in the Aabbo wonsho tradional institution and the election of them is also depends on their sub clans.

According to this finding, youths also has direct role to solve conflict in the institution as this result indicates, the Gaanna of Abbo wonsho traditional institution during research time was youths, he was also 26 years old. This also indicates that how much the youth involve in decision making process in the institution.

In addition to this, in many developing countries woman are victims of indigenous conflict resolution mechanisms because the process of conflict resolution under these methods is dominated by male. Exchanging of women between conflict parties or gift of girls as payment compensation agreed by local elders to solve conflict is becomes unsupportable practice by human right principles (Volker, 2007). According to the information acquired from respondents in the study area, women have an indirect but important role in conflict resolution process of in study area, For instance women must be respected as they have pivotal role in Aabbo traditional conflict resolution process; and further argue that they should involve peace promotion and peacemaking in community, This finding also contradict with that of Volker's finding.

According to this study, the data obtained from different source indicates that, the Aabbo Wonscho traditional methods of conflict resolution have the great socio economic implication to the local community. Socially, it has the major implication such as, bring back societal harmony, address common Problem of Community, and increase Tolerance, promoting different social organizations such as Jirte, Deye and Support. Beyond this it also has economic implication such as; as respondent's response, traditional method of conflict resolution in the study area was coast and time effective, and it was also the base for individual member to create sense of cooperation, sense of willingness, to become economically wellbeing. Member of institution leaders provided advice and training for their young, creating sense of working hard, cooperation and being competent in terms of wealth.

Indigenous institutions were the centre of peace and security. Beside conflict resolution, they were also served as schools to gain the value, norms and beliefs of society. In the past indigenous institutions was highly respected and very effective with in society, but now a day this types of institution facing serious problem generally in sidaama and as researcher observed particularly in the study area. Finally this finding also indicated that most of the time the governments attention was very low on effectiveness to promoting traditional methods of conflict resolution in the study area

5.2. Recommendation

Based on the finding of this study the researcher recommended the following suggestion:

According to this findings the five common causes of conflict in the study area but the major causes of conflict in the study area, Marriage related Conflicts that are properly managed can help couples learn from each other and improve their relationships but if it not managed properly, Conflicts in marriages may produce various personal, familial, physical, psychological consequences, depression and eating disorders beside of this, Land conflict situations usually have significant detrimental impacts on the growth of the economy, society, environment, and physical space. To minimize these causes of conflict in the study area, formal courts and traditional institution must have to do together beside of this, the government bodies also have to necessary to enhance the capacity of local peacemakers through training and experience sharing tour and workshops.

Of course Aabbo wonsho traditional institution is institutions where many people get equal treatment instead of equal judgment without distinguishing rich and poor, man and women. In the past indigenous institutions was highly respected and very effective with in society, but now a day this types of institution facing serious problem. Most of the time, the governments attention was very low on effectiveness to promoting traditional methods of conflict resolution in the study area.

The government bodies must be have to know that these indigenous mechanism will assist the regular court system to reduce court cases loads and contribute to saving public money. In general indigenous methods of conflict resolution must be empowerment, be given official recognition and make policies that encourage the indigenous mechanism should be advocated.

Beside this, educated person also have to initiate traditional institution in specially Sidama people and particularly in the study area by providing different written documents which indicates about indigenous methods of conflict resolution and related cultural issues to transfer indigenous knowledge generation to generation.

Reference

- Abebe Demewoz Mengesha: The Role of Sidama Indigenous Institutions in Conflict Resolution: In the Case of Dalle Woreda, Southern Ethiopia (2016).
- Abera Jembere (2000), Legal History of Ethiopia. Hamburg and London: Lit Verlag
- Allan (2007). "Chapter7, Conflict and Critical Theories, Part I: Conflict Theory: Lewis Coser (1913-2003), Ralf Dahrendorf (1929), and Randall Collins (1941). Burton (1990). Conflict: Human needs Theory: Macmillan Press.
- Alaga, E., *Challenges for women in peace building in West Africa*, (Africa Institute of South Africa (AISA), 2010)
- Amos Gitonga (2017), Influence of conflict resolution strategies on social economic development among pastoralist communities in kenya a case of isiolo county.
- Ambaye Ogato (2008). Traditional conflict resolution Mechanism: The Case of Sidama. In: Tarekegn and Hannah (eds.), *Making Peace in Ethiopia: Five Cases of Traditional Mechanisms for Conflict Resolution*. Addis Ababa: Peace and Development Committee.
- Augsburger (1992). *Conflict Mediation across cultures: Pathways and Patterns*. London: Westminster John Knox press.
- Assefa (2005). "Indigenous Mechanisms for Prevention and Resolution of Conflict: The Experience of the Oromo". In *Proceedings of Second National Workshop of Ethiopian Chapter of OSSREA*. Addis Ababa. Pp,50-70
- Bahiru Z. (2002). *A History of Modern Ethiopia, 1855-1974*. London: James Currey.
- Bamilak, y. (2013). *Assessment of Indigenous Conflict Resolution Systems and Practices: Implication for Socio-Economic Development: (A Survey of Simada Woreda, Amhara Region, Ethiopia)*.
- Bendeman, H. (2007) *Alternative Dispute Resolution (ADR) in the Workplace: The South African Experience*. *African Journal on Conflict Resolution* Volume 7, Number 1.
- Burton (1990). *Conflict: Human needs Theory*: Macmillan Press.
- Census 2007 Tables: Southern Nations, Nationalities, and Peoples' Region, Tables 2.1, and 3.4.

Collier (2000). *Doing Well Out of War* in Greed and Grievance: Economic Agendas in Civil Wars, Mats Berdal and David Malone (eds.), Boulder, CO: Lynne Rienner.

Christopher E. Miller and Mary E. King (Ed.), *A Glossary of Terms and Concepts in Peace and Conflict Studies*, 2nd Edition, University for Peace, 2005

Reconciliation Commission, *Training Manual on Conflict Management*, European Union, Rwanda, Kigali, 2006, p. 10

Christopher E. Miller and Mary E. King (Ed.), *A Glossary of Terms and Concepts in Peace and Conflict Studies*, 2nd Edition, University for Peace, 2005

Creswell J.W (2007), *Research design; qualitative, quantitative and mixed methods approaches*, London, SAGA publication.

Cohen (1974). *Two Dimensional Man: an Essay on the Anthropology of*

Power Symbolism in Jacoby, T. (2008). *Understanding Conflict and Violence: theoretical and Interdisciplinary Approaches*. London: Routledge

Coser, Lewis A. 1968. *"Conflict, Social Aspect"* In *international Encyclopedia of the Social Science*. V.3. the Macmilian Company and Free press.

Dawson, c (2009). *Introduction to research methodology; a practical guide for any one under taking a research project fourth edition*. United kingdom; beg broken.

Deutsch & Coleman (2000). *The handbook of conflict resolution: Theory and practice*. San Francisco, John Wiley and Sons, Inc.

Elechi, O. (2004). *Human rights and the African indigenous justice system*. A Paper for Presentation at the 18th International Conference of the International Society for the Reform of Criminal Law, University of Wisconsin, Quebec, Canada.

Eshetu, T. and Getu, M. (2009). *Alternative Dispute Resolution: Justice and Legal System* Research Institute, Addis Ababa, Ethiopia.

Economic and social impacts of conflict: A cross-country analysis Thai-Ha Le a, b, Manh-Tien Bui c, Gazi Salah Uddin *Economic Modelling* 115 (2022) 105980 journal homepage

Ethiopian National Meteorology Agency (ENMA) (2008) Meteorological Data. Addis Ababa, Ethiopia, 150. [Citation Time(s) CSA, (2007)

Eitzen and Zinn (1991). In Conflict and Order. Boston: Allyn and Bacon

Faure, Guy Oliver 2000. Traditional Conflict Management in Africa and China, in: I. William Zartman (ed.)

Fonmanu, KR, L and Williamson, (2004) “Dispute resolution for customary lands”. Some lesson from Fiji, survey review, vol.37, No.289, pp.199-89.

Francis, L. (2006). An African Overview of Basic Best Conflict Prevention Management and Resolution, South Africa Peace and Conflict Studies, Pretoria University Law.

Fred-Mensah (2000). An indigenous basis of social capital in a West African Community”. 1K Notes, No. 86, November. World Bank.

Hamdesa (2000). “Process of Conflict Resolution in Oromo society”. In: Pankhurst and Getachew (eds.) grass root justice in Ethiopia: The contribution of customary dispute resolution: Center of French studies in Ethiopia, Addis Ababa.

Hoeffler, A., Reynal-Querol, M., 2003. Measuring the Costs of Conflict. World Bank, Washington, DC.

Gezahegn Gebretsadik (2022), Indigenous Conflict Resolution: Social Institutions and their Role in Peacebuilding in Ethiopia’s Gamo Community.

Ghetnet Metiku Woldegiorgis Socio-Legal Researcher Concept Paper on the Conflict Profile 2010 of Ethiopia October 2010

GST 2022 Fundamentals of Peace Studies and Conflict Resolution. Journal of Indigenous Social Development Volume 7, Issue 2 (2018)

Kebede Fokora (2020): The roles of indigenous institutions in conflict resolution and their implication for social cohesion: the case of sidama indigenous institutions

Kelemework T. (2000). Indigenous insinuation of conflict resolution the Ab’ala of Afar of northern Ethiopia. Unpublished MA thesis, University of Addis Ababa, Addis Ababa.

Kumar, R. “Research Methodology: A Step-by-Step Guide for Beginners.” Sage Publications: 3rd Ed. Pp-334.

Kawulich (2009). The Role of Theory in Research. In: Garner, Mark et. al. (Eds.). Teaching Research Methods in Social Sciences.Farnham: Ashgate Publishing Limited.

- Cohen (1974). *Two Dimensional Man: an Essay on the Anthropology of Power Symbolism in Complex Society*. London: Routledge and Keagan Paul.
- Macfarlane (2007). *Working Towards Restorative Justice in Ethiopia: Integrating Traditional Conflict Resolution Systems with the Formal Legal System*”, *Cardoza Journal of Conflict Resolution*, 8, 487–508.
- Markos Tekle State-Society RikeRelations and Traditional Modes of Governance in Ethiopia: A CaseStudy of Sidama , April 2014Addis Ababa.
- Mengistu Fiseha Abebe Traditional Conflict Management and Resolution Mechanisms: The case of Sheko People in Ethiopia. Addis Ababa University, 2016*
- Mwagiru, M. (1999). *Conceptualizing traditional conflict management mechanisms*. Paper presented at the All-Africa Conference on African Principles of Conflict Resolution and Reconciliation, Addis Ababa, Ethiopia.
- Nader, L. (1968). “Conflict: Anthropological Aspect.” In *International Encyclopedia of the Social Science: vol.3*, pp.230-241. New York: Macmillan Company and Free press.
- NZAID Conflict-Risk Assessment Guideline, approved by the Steering Group on 24 April 2008, An alternative categorization classifies causes of conflict into governance, economics, security and socio-cultural factors.
- Rabar, B. &Karimi, M. (Eds), *Indigenous Democracy: Traditional Conflict Resolution Mechanisms: The Case of Pokot, Turkana, Samburu and Marakwet communities*, op.cit, and p.96.
- Ron Fisher, Ph.D., *Sources of Conflict and Methods of Conflict Resolution*. International Peace and Conflict Resolution School of International Service The American University c. 1977, Rev. 1985, 2000.
- Sidama Zone Finance and Economic Development Sector (SZFEDS) (2007) *Socio-Economic Study*. Southern Nations Nationalities People Regional State, Ethiopia, 56.
- Silverman, D, (2000). *Doing qualitative research; a practical hand book CA; thousand oaks’*.
- Spangler (2003). *Conflict Settlement, Resolution, Management and Transformation: An Explanation* [Http//Www Beyond intractable.Org/Action/Author.Jsp](http://www.Beyondintractable.Org/Action/Author.Jsp).
- Schellenberg, J. (1996). *Conflict resolution: Theory. Research and practice*. New York: State University of New York press.

Singer (1990). *Settling Disputes: Conflict Resolution in Business, Families, and the Legal System*. London: West view press.

Tarekegn(2008). TMCR in Ethiopia: meaning, values, structures, procedures and outcome, in Tarekegn Adebo and Hannah Tsadik (eds.) *Making peace in Ethiopia: Five cases of Traditional mechanisms for conflict Resolution*. Peace and Development committee: Addis Ababa, Ethiopia.

Volker. Boege, (2007), *Traditional Approaches to Conflict Transformation. Potentials and Limits*. The Australian Centre for Peace and Conflict Studies Occasional Papers Series. University of Queensland, Australia.

Wardak, A. (2011). *Jirga - a traditional mechanism of conflict resolution in Afghanistan*. UK: University of Glam organ. Retrieved from

YacobArsano (2002). *Traditional capacity for conflict management: The case of the Borana of Southern Ethiopia*. Research Report in traditional institution for conflict resolutions and promotion of peace in the Great Lakes and the Horn of Africa Regions. Presented in Bujumbura, Burundi, 5-8 December 2001.

Yewubneh (2016). *Indigenous Conflict Resolution Mechanisms Among the Oyda People of Southern Ethiopia: An Exploratory Study*. Thesis, Addis Ababa University, College of Social Sciences, School of Graduate Studies.

Zartman, W.I. (2000). *Introduction: African Traditional Conflict Traditional Cures for Modern Conflicts*

APPENDIX I
HAWASSA UNIVERSITY
COLLEGE OF LAW AND GOVERNANCE
SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES
DEPARTMENT OF PEACE AND CONFLICT STUDIES

Research questionnaires on;

ASSESSMENT ON INDIGENOUS METHODS OF CONFLICT RESOLUTION AND ITS
IMPLICATION ON SOCIO ECONOMIC ASPECTS IN CASES OF AABBO WONSHO
TRADITIONAL INSTITUTION IN WONSHO DISTRICT, SIDAAMA REGION

Household questionnaires

Part I. General instruction;

1. Put a tick marks in front of the appropriate alternative (s) for multiple choice questions.
2. To the open-ended questions, please write your response on the space provided.

NB. You can choose more than one responses for multiple choice questions.

Name of the enumerator.....

Date of enumeration.....

Part I. Personal information

1. Sex of the respondent

A. Male

B. Female

2. Age of the respondent

A. < 20

B. 20- 30

C. 31- 40

D. 41- 50

E. 51- 60

F. > 60

3. Marital status of the respondent

A. Single B. Married C. Divorced D. Widowed

4. Educational status of the respondent

A. cannot read and write

B. Can only read and write

C. Primary education (Grade 1-8)

D. Secondary Education (Grade 9- 12)

5. Religion

A. Muslim B. Orthodox C. Protestant

D. Catholic E. Other (specify).....

6. Family type A. Male headed B. Female headed

Part II Questions about the specific objectives

1. Questionnaires on the causes of the conflict in the study area.

1. Have you experienced a conflict in the study area?

A. yes B. No

If your answer is “yes” for question number one (1), answer question number 2- 4?

2. What are the causes of the conflict in your area?

A. Farm land B. Religious issues

C. Grazing Land D. Murder

E. Theft F. Property claim

G. Marriage and engagement dispute H. Rape and abduction

I. Others (specify please).....

3. How many times did you face conflict?

- A. only once
- B. Two times
- C. Three times
- D. Four and more than

4. How do you express the trends of conflict situation in your area?

- A. Increasing
- B. Decreasing
- C. No change
- D. Others, specify

5. How did the local communities in your area solve the conflict?

- A. They use indigenous conflict resolution methods
- B. They use government –backed modern court systems
- C. They use integration of traditional and modern conflict resolution system.

6. If your answer was they use traditional conflict resolution methods, what are the indigenous conflict resolution institutions existed in your area?

- A. Garo
- B. Gaanna
- C. Luwa
- D. woma

2. Questionnaires on the Major Stock Holders of the Conflict Resolution in the Study Area.

7. How did the local communities in your area solve the conflict?

- A. They use traditional conflict resolution methods
- B. They use government- backed modern court systems
- C. They use integration of both traditional and modern conflict management method

8. If your answer for question number (7) is indigenous (traditional) Conflict resolution methods, is there traditional institution of conflict resolution in your area?

- A. Yes
- B. No

9. If your answer is “yes” for question number (7) , Which traditional institution for resolving disputes was found in your region? Please give a brief explanation of the local traditional institutions.....

10. Who was the major stockholder in the traditional institution of conflict resolution in your area?

- A. committees of indigenous institution
- B. Local elders
- C. Women’s
- D. Youth’s
- E. Court official’s
- f. Others (specify please).....

3. Questionnaire’s’ on socio economic implication of traditional institution in the study area.

11. What like your relationship with the community in your area?

- A. Very strong
- B. strong
- C. Weak
- D. Very weak

12. What is advantage of traditional institution of conflict resolution for social relation?

- A. Only increase Social relation
- B. Only address common Problem of Community
- C. Only increase Tolerance and support
- D. all

13. How do you evaluate cost of conflict resolution in the traditional institution in your area? Please! Put thick marks in provided space.

Transport cost	High <input type="checkbox"/>
	Medium <input type="checkbox"/>
	Low <input type="checkbox"/>
Cost of Compensation	High <input type="checkbox"/>
	Medium <input type="checkbox"/>

	Low
Costs For lawyers	High <input type="checkbox"/>
	Medium <input type="checkbox"/>
	Low <input type="checkbox"/>
Costs of Corruption	High <input type="checkbox"/>
	Medium <input type="checkbox"/>
	Low <input type="checkbox"/>

14. Is indigenous institution of conflict resolution in your area was supported by the government?

- A. Yes B. No

15. If your answer **yes** for question number 14 what are supports of government in your area?

- A. financial
 B. material
 C. Training for elders D. All

APPENDIX II
HAWAASSI UNIVERISTE
GASHOOTUNA LATISHU XIINXALLO

ROSU MINE

KEERUNNA GIBBOTE XIINXALLO ROSU GOLA

Aabo wonsho budu uurinsha gibbo tiratenna dagoomunna miinju aana uyitanno
horo Xiinxalate aana xa`mamaanote qinaabbino xa`muwa

Qixeesaancho: Misiraaqi Beqqele

Ayiraddu tene xiinxallo beeqqaano!

Su`maya, Misiraaqi Beqqele yaamameemma hawaassi univeriste gashootunna latishu xiinxallo rosi mine keerunna gibbo tirate rosi goli layinki digire rosaanchoti. Tene xa`mmo korkaati , aabbo wonsho budu uurinsha gibbo tirate, dagoomunna miinju aana uyitanno horo xiinxalate. Baalanti xa`mmo rosu xiinxallo aana calla hossanno. Uyitinanni qolo fojo xiinxalanchu widoonni agarantinote, hattono uyitinoonni qolo ayirignunni kawa ka`a higukinni amandantannote. Konni kaimini woroonni noo xa`muwara noo`ne egennoni wonshatenni kaa`lo assitinanni`e gede ayirignunni xa`miranni, qoltinanie qolona uyitinanie hedo xiinxallo`yara lowo geeshsha kaa`litannoeta kawaanni qole egensiisema.

Assitinannie kaa`lora balaxe galaxeemma!

DOOGA

Su`ma Boreessa Dihasiissanno.

Ayiraddu! Malaate uyinooni`ne` doorsh iima malaatise

I. Gafa mite, umu taje

1. Koo/ tee: A. Labbaaha B. Mayeta

2. Diro:

A. 20 Diri woro B. 20-30 C. 31-40

D. 51- 60 E. 60 Diri ale

3. Adhamete ikkito

A. Adhantinnote /adhinnoho B. Diadhantinnote (diadhinnoho) C. Adhinnohu reenote/
reetewote D. tidhantinnote (tidhamminnoho)

4. rosu ikkito

A. Boreessanna nabawa didandeemo\ma B. Boreesanna nabawa calla dandeemo\ma

C. Ummik deera 1-8 geesha gummuloomo\ma D. Layinki deera 9-12 geesha rosoomo\ma

E. Dipoloommanna /digre F. Digrete ale

5. Maatete giddo noohe qeecha

A. Anna B. Ama C. Lamenska dikkomo\ma

GAFALAME; TITIRSHU XIINXALLO HEDO LA`ANNO XA`MUWA

2.1 xiinxallote qooxesira kalaqantanno gibbo kaima/ koorala`nohunnishiqqinno xa`muwa;

1. Ollii`nera gibbo no? Dawaro “ee” ikkituro 2-3 geesha noo xa`muwa wonshe.

2. Olluu gibbora korcaatu maat?

A. Loosu baatto aana B. Moranchima C. Moranchima

D. Adhammete aana E. Wolu korcaati heeriro xawisi.....

3. Aleeni doortinni gibbo me`e higge ikkitinno?

A. Mitte higge B. Lame higge C. Sase higge D. Shoolunna hakuyi ale

4. Ollaaho noo gibbo ikkito hiisite xawisatto?

A. albiiditeni roore lexitanni no B. albiiditen roore ajjani no

C. baxinnori mitturi dino

D. Wole hedo heedhuhero xawisi

5. ki`ne qooxessira mannu gibbo hiittonni tidhanno?

A. Budunni gibbo tirate hayyo horonsirate

B. Yannitete yoote mine horonsirate

C. Budunni gibbo tirate hayyonna yannitete yoote mini ledo halamatenni

6. Aleenni noo xamora dawarone budunni gibbo trate hayyo ikkitionoro, qooxessinera afantanno budunni gibbo tirate uurinsha hiikuriiti?

A. Garo

C. Luwa

B. Gaanna

D. Woma

2.2. xiinxallote qooxesira noo budu uurinsha giddo gibbo tirate qeechi noonsa bissa la`annohuni shiqino xa`muwa;

7. ki`ne ollii gido gibbo tiranni uurinsha no?

A Ee no

B. dino

8. xa`mo “7 ” kiirro aana Ee no yitine dawaritinero, Ki`ne qooxesira noo uurinsha giddoni gibbo tirate qeechi noosihu ayiti?

A. Budu uurinsha masagaanno

B. Meentu

C. Wedellu

D. Nafari geeri

E. yoote minni ogeeye

F. Mootimmate bissa

G. Wolootuno haja la`ari nooro

xawise.....

9. qooxessi`nera noo gibbo tirate uurinsha gido meenttoho qeechu noonsa ?

A. Ee

B. Dino

10. Aleen “8” kiirro aana noo xa`mora dawaro`ne ee ikkitinnoro, eeggotena noonsa qeecha tittirshunni xawise!.....

2.3. xiinxallote qooxesira noo gibbo tirate uurinsha dagomuna miinju aana noose horo buuxate aana shiqinno xa`muwa;

11. Ki`ne heedhinnanni qooxwsira dagoomu ledo noohe xaadoshi maa lawanno?

- A. Lowo geesha kaajadoho B. Kaajadoho
 C. Laafaho D. Lowo geesha laafaho

12. ki`ne heedhinani qooxessira no budunni gibbo tirate hayyo dagoomitete xaadoshi aana horo noose yitine hedinanni?

- A. Ea hendeemo B. Dihendeemo c. dianfoommo

13. aleenni noo xa`mora dawaro`ne Ee ikkitinnoro, qooxesinera noo buddunni gibbo tirate hayyoti dagoomite heesho aana noose horo maati?

- A. dagoomitete xaadoshe halashsha callichote
 B. dagate qarra tira challichote
 C. dagoommitete miteenni he`nani gedenna kaa`lamanni gade calla assitano
 D. baalankare assitano.

14. qooxeesi`nera noo budunni budunni gibbo tiranni hayyo uurinsha, miinju aana horo uyitanno yitine hedinanni?

- A. Ee B. Dihedeemo

14. Aleeni 13 kiiro aana no xa`mora dawaro`ne ee ikkitinoro miinju aana uyitanno horo titirshunni xawisse.....

15. qooxeessi`nera no budunn gibbo tirate uurinsha baattoshu hayyo hiitonni keentinanni? Eegotena woroonni no sha`era qixaabino basera malaatise !

Transport baatoshe	Lowote	<input type="checkbox"/>
	Mereerimate	<input type="checkbox"/>
	Shiimate	<input type="checkbox"/>
Cost of Compensation	Lowote	<input type="checkbox"/>
	mereerimate	<input type="checkbox"/>
	Shiimate	<input type="checkbox"/>

Appendix III
QUESTIONS FOR FOCUSED GROUP DISCUSSION

1. What are the main causes of the conflict in your area?
2. Why do individuals engage in disputes or conflict in your area?
3. How do you evaluate trends in conflict situations in your area?
4. How do you evaluate the local communities in your area solve the conflict by using traditional institutions? Is the traditional institution functional to solve the conflict in your area?
5. What are common informal social organizations which are associated with the study area?
6. How do you evaluate the role of government in terms of encouraging local institutions in the study area? Is the government playing a great role in encouraging local institutions in your area? If there are any roles of the government please mention them.

APPENDEIX IV
INTERVIEW FOR KEY INFORMANTS

1. Key Informant Interview to Traditional institutions' leaders or elders.

1. What are the general functions of your institutions?
2. What are the specific functions which were related with conflict resolution?
3. What is the major cause of conflict in your area, and what is conflict prevention Mechanisms in your institution?
4. Who are the major stock holders of the conflict resolution in your institutions?
6. Do women and youth have any roles to conflict resolution around your institution?
7. How you are evaluate the socio economic implication of your institutions method of conflict resolution?
8. Does your institution have socio economic implication?
9. What is the role of your institution to keep social relationships of community?
10. How can you evaluate the role of government in terms of encouraging your institutions? Is the government playing any role in encouraging your institutions? If there was any roles of the government please! Mention it.....

Glossary of Local Terms

Aabbo: the father of hollo garbicho clans of sidaama people

Adhamme: marriage by sidama language

Adammete gibbo: marriage related conflict by sidaama language

Affino: the norm to let others to know the issue at hand, event or actions before reacting on it in Sidama Language

Akaakko: ground father of hollo garbicho clan in sidaama people

Araarsa: reconciliation by sidaama people

Sidama Gana: religious and ritual leader in

Ayanto: astrologist and the man in charge of Sidama calendar

Ayide: kin in Sidama language

Battote: land by sidama language

Battote Gibbo: land based conflict by sidaama language

Beera : the place of religious and songo site in Alata clan of Sidama

Bunamo: the place of religious and songo site in Haweela clan of Sidama

Chambalala: feasts and rituals that include dances, plays and food sharing during fichche

Celebrations in Sidama

Dee: social norm for sharing the burden of production and construction in Sidama

Dikko: market by sidaama language

Dikkote: duuna the place of market by sidaama language

Fichche: New Year celebration of the Sidama (feast and ritual)

Gibbo: conflict by sidaama language

Halaale: principle of ultimate truth and justice in the Sidama language

Hayyicha: wise and intelligent person in the Sidama language

Hollo garbicho : clan groups of sidaama people

Jirte: social sub-constitution governing community cooperation during death and other occasions in Sidama

Kakalo: sacrifice made during rituals in Sidama

Kaaliqqa: Creator or God by sidaama language

Kaaliqa huuca; Praying to God

Kakalo shiqisha bringing of purification to God

Kebele: lowest/grassroots administrative unit in Amharic

Liqoo: debt by sidama language

Liqoo qola hooga: refusal to pay debt by sidaama language

Magano: God in Sidama language

Moote: clan leader in Sidama

Moora: theft by sidaama language

Mooru gibbo: theft related conflict by sidaama language

Murricha: the leader of social organization in sidama

Minu imaane : sermon during house building in sidaama

Olla: neighborhood in Sidama language

Qaricha: ritual performer in Wonscho religious site in Sidama

Qachcha: village by sidaama language

Randicho: respected elder sister who is central in rituals and feasts in Sidama

Seera: sanction, ostracism and punishment in Sidama

Seera: law or wisdom this organization was serves as to house building or renews of old house in sidaama

Weeddo: cultural songs in sidaama people

Woma: Head Priest of Sidama traditional religion in Sidama

Woreda: district administration in Amharic

Wonsoho religious and songo site in Sidama

Xumano: religious and songo site in Sidama