

**THE ROLE OF INDIGENOUS CONFLICT RESOLUTION MECHANISM  
TO SETTLE THE INTER ETHNIC CONFLICT BETWEEN SIDAMA AND  
GUJI-OROMO IN WONDO GENET WOREDA**



**HAWASSA UNIVERSITY**

**COLLEGE OF LAW AND GOVERNANCE AND SCHOOL OF  
GOVERNANCE AND DEVELOPMENT STUDIES**

**DEPARTMENT OF PEACE AND CONFLICT STUDIES**

**M.A THESIS**

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**MAY, 2024**

**HAWASSA, ETHIOPIA**

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HAWASSA, ETHIOPIA**

## **DECLARATION**

(The role of indigenous conflict resolution mechanism to settle inter-ethnic conflict between Sidama and Guji Oromo in Wondo genet woreda) I declare that it is my original work and all official sources.

Name : Dinknesh Walana Dora

Signature \_\_\_\_\_

Date \_\_\_\_\_

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## **ACRONYM**

CSA	Central statistics authority
DRC	Democratic Republic of the Congo
FGD	Focus Group Discussion
FDRE	Federal democratic Republic of Ethiopia
KII	Key Informant Interview
SNNPR	Southern Nation Nationalities of People Region
WG	Wondo Genet
LPC	Local peace committee
SALW	Small arms and weapons

## **GLOSSARY OF LOCAL TERMS**

<b>Local Term</b>	<b>English Translation</b>
Cimeessa	Leaders in Sidama
Aba Gada	Father of Gada
Jarsumma	Elders
Halaale	Ultimate truth and just in Sidama
Bonkoni	social ostracized
Seera	Social Sanction/ punishment in Sidama
Weese	Enset/ false banana
Fiica	Indigenous conflict resolution mechanism in Sidama
Gondoro	Indigenous conflict resolution mechanism in Oromo

## ***Abstract***

*Conflicts disturb socio-economic and political society. Therefore, the ethnic conflict between Sidama and Guji-Oromo in Wondo genet Woreda is the most important issue of this study. The purpose of this study was to investigate the role of indigenous conflict resolution mechanism to settle inter-ethnic conflict between Sidama and Guji Oromo. Qualitative research method was used to achieve the objectives stated in the study. The researcher employed primary and secondary sources. Primary data was collected from key informant interviews and focus group discussions, while secondary data was collected from published and unpublished literature. The researcher used the non-probability sampling technique. A total of 40 informants participated in the research. The study shows that the main causes of the conflict between Sidama and Guji-Oromo are political and economic causes. The findings of this study show that indigenous conflict resolution methods continue to be used as important conflict resolution methods in the study areas. Therefore, the fiica and Gondoro were the common indigenous way of conflict resolution mechanisms in ethnic group of Sidama and Guji-Oromo communities' respectively.*

*However, the reconciliation was not successful and did not lead to lasting peace in the working area due to the confusion of political and economic agendas. The study also shows the involvement of various actors in the indigenous conflict resolution mechanism to settle inter-ethnic conflict between Sidama and Guji Oromo in the study area within their limits. The study also explained that role of different actors who requires understanding their roles, and limits their capabilities in the specific context of inter-ethnic conflict between the Sidama and Guji Oromo. The number of players was reluctant to reflect their plans in the solution, and the problem that the leader of the local government and the elders who were influenced by some factors such as political interests were explained as a challenge. Finally, Local elders, religious leaders, cultural and tourism institutions and peace committee experts to resolve conflicts and achieve final peace; they must work together and educate the people and the new generation in the culture of the society for lasting peace in the two fraternal races.*

**Keywords:** *inter-Ethnic conflict, indigenous conflict resolution mechanism,*

# **CHAPTER ONE**

## **1. INTRODUCTION**

### **1.1 Background of the study**

In human history conflict is not new; it is an inevitable human phenomenon that will continue to exist throughout human existence (Francis, 2006: 12). In some countries, during the democratization process after the Cold War, racial violence and conflicts stemming from ethnic, religious and cultural distinctions emerged. However, the East-West conflict has now been replaced by ethnic conflict, one of the most important realities in the world. Many researchers have emphasized the political importance of ethnic conflicts in many countries, including developing countries worldwide (Asnake, 2009; Yasin, 2010). Today, ethnic vary greatly from country to country. In general, African countries are more diverse than other countries (Adam, Beken, 2012, p. 7). African countries in the Horn of Africa experienced chaos, violence and conflict. For example, many African countries have faced various ethnic problems (Asebe, 2007). These are Burundi, Democratic Republic of Congo, Rwanda, Ethiopia, South Sudan, Angola and Liberia. Consisting of many ethnic groups with their own unique histories, languages and traditions, Ethiopia is also part of the Horn of Africa. A long history of ethnic and cultural change and integration has played an important role in the country's population and cultural integration (Tache, 2008). Since the founding of modern Ethiopia in the early 19th century, peaceful assimilation and forced subjugation have been used to integrate different ethnic groups during different periods of economic and social development. There has been hostility between ethnic groups in Ethiopia (Yasin 2010 Merera, 2011).

Despite their differences, they have a common history that has existed for several centuries since after the fall of the Dergue, an ethnically based federation decided to govern the country's various linguistic structures. Since the Ethiopian People's Revolutionary Democratic Party (EPRDF) came to power in May 1991; there have been numerous inter-ethnic conflicts in different parts of Ethiopia. Among others, conflicts have occurred in recent years between Oromia and Somalia, Afar and Issa, Garre and Borana, Oromia and Gumuz, Guji and Gedeo, Anuak and Nuer, Sidama and Guji, and Kereyu and Afar (Habtamu, 2013).

As Teshome (2021) points out, it also calls for land and water claims, displacement of powers in some sectors, blurring of boundaries between groups, blood feuds, proliferation of small arms, and a sense of insecurity due to sectarianism, factionalism, and lack of power. Lack of Good governance is the main cause of conflict in Ethiopia. Efforts are being carried out to transform ethnic conflicts as well as inter-ethnic conflicts in various parts of Ethiopia.

A study by Amare (2013) examined ethnic change among the 1991 Ethiopian Ethnic federalism in Assosa Woreda in Benishangul Gumuz region. Oromo-Somali, Afar-Amhara, Oromo-Harari, Somali-Afar and Amhara Oromo conflicts (Wondwosen and Záhóřík, 2008: 67) are some of the examples that result in loss of life and displacement. Conflict between Sidama and Oromo in Wondo region has been a source of conflict since 1991. Although efforts have been made by the government (through parliament or House of Federation and regional states) and domestic institutions to resolve or reduce ethnic conflicts, many conflicts remain unresolved. The relationship between the two races is tense and the conflict is greater than ever. Particularly in the post-1991 period, conflict escalated, leading to displacement, loss of life, and property damage, including retaliation for such actions. Even if the level of power changes over time and place, conflicts and contradictions increase. In times of conflict, consequences are expected (Nyiri, 2014). Ethnic conflicts create obstacles to social and economic development such as health, education, employment, environment and health, poverty, human rights, gender equality and migration (Basit, 2018). Different societies around the world have unique ways of dealing with conflict. According to Pankrust and Getachew (2008), conflict resolution is important in people's daily lives. In Wondo Genet Woreda, Sidama Region, the role of the indigenous conflict resolution system in resolving ethnic conflicts is important in resolving community problems and promoting harmony. Indigenous conflict resolution mechanisms are rooted in local culture and traditions, making them more acceptable and effective in resolving conflicts. These processes often involve elders and leaders who are respected by the community, understand local traditions and values, and can help resolve conflicts and reach acceptable solutions (Alemu, 2017). By involving stakeholders in the resolution process and focusing on healing and forgiveness, local conflict resolution can help address the root causes of conflict and prevent future conflicts (Mulugeta, 2016). Thus, this study aims to explore the role of conflict resolution mechanism to settle inter-ethnic conflict between Sidama and Guji Oromo in Wondo-genet Woreda.

## **1.2. Statement of problem**

Conflict between individuals and groups with different opinions and interests is inevitable, and this is a normal part of life. According to Muhabie 2015, conflict is a terrible phenomenon that causes death, destruction of property and displacement. Conflicts between different ethnic groups have occurred all over the world, especially in Africa. Ethnic conflicts have had devastating consequences in Africa, including Rwanda, Burundi, Sudan, the Democratic Republic of Congo (DRC), and similar cases (Abdi, 2015). Ethiopia is one of the African countries most affected by civil wars, particularly following the reform of administrative structures along ethnic lines in the 1990s, followed by violence linked to established ethnic groups or mergers of independent movements, fighting between dominant groups and minority groups and competition for limited resources, especially near administrative borders (Brosche and Elfversson, 2012, 944). Ethnic conflicts have increased since 1991 (Fact Magazine, 2014) and have led to a process of denationalization (Muluneh, 2012). Displacement, death, and property damage are common as a result of ethnic proliferation (Guday, 2014; Truth, 2014; HRC, 2017). For example, Gedeo and Guji-Oromo conflict in 2016, (HRCO, 2017), conflict between Guji-Oromo and Sidama, Amhara and Afar. Indigenous conflict resolution methods in Ethiopia are based on the traditions, customs and practices of different ethnic groups that can play an important role in resolving violent conflicts (Abera, 2000). Many indigenous people rely on social institutions or self-help programs that play an important role in conflict resolution. Safety and security are still unknown and have weakened and disappeared in some areas due to political, social and economic problems at the workforce level. The government played an important role in resolving the conflict. However, the government cannot resolve such conflicts before they reach the level of violence. Government officials at both the regional and federal levels have begun to speak out and take action on conflict cases when conflict occurs, but are unable to do so (HRW, 2019). Studies by some researchers in the Sidama regional Government have also shown that different ethnic groups use their own methods of conflict resolution. Ambaye (2008: 32) describes the indigenous dispute resolution process of the Sidama people of the Wondo Genet Woreda. Similarly, Kifle (2009), in his research talking about the goal of building security in a multinational or ethnic community in the conflict in Sidama, Ethiopia, reveals the role of traditional methods in resolving conflicts in the region in resolving the Sidama conflict in Wondo Genet Woreda. A study was conducted by PR Brehanu (2012) and Daniel

(2015) describes the conflict between Guji-Oromo and Sidama. Therefore pr. Brehanu (2012) in his study titled “A Study on the Causes and Consequences of Ethnic Conflicts between Sidama and Guji-Oromo Communities in Wondogenet Woreda” revealed that the causes of conflict in the study area often arise from competition for border resources.

However, all these studies mainly focus on the causes and consequences as well roles of customary resolution of conflict and appear to focus on describing the problem and its causes rather than suggesting possible ways of resolving ethnic conflict by indigenous mechanism. Therefore, this study was intended to explore the role of indigenous conflict resolution mechanism to settle inter-ethnic conflict between Sidama and Guji Oromo in Wondo-genet woreda.

### **1.3 Objectives of the Study**

This study has the following general and specific objective

#### **1.3.1 General Objectives:**

The main objective of this study was to explore the role of indigenous conflict resolution mechanism to settle inter-ethnic conflict between Sidama and Guji Oromo in Wondo-genet woreda.

#### **1.3.2 The specific objectives**

1. To identify the causes of the inter-ethnic conflict between Sidama and Guji Oromo
2. To assess the involvement of various actors in the indigenous conflict resolution mechanism to settle inter-ethnic conflict between Sidama and Guji Oromo in the study area.
3. To assess the major challenges of practicing indigenous conflict resolution mechanism in resolving the inter-ethnic conflict between Sidama and Guji Oromo in study area.

### **1.4. Research question**

1. What are the causes of inter-ethnic conflict between Sidama and Guji-Oromo?
2. What are the roles and involvement of various actors in the indigenous conflict resolution mechanism to settle inter-ethnic conflict between Sidama and Guji Oromo?
3. What are the major challenges of practicing indigenous conflict resolution mechanism in resolving the inter-ethnic conflict between Sidama and Guji Oromo in study area?

### **1.5. Significance of the study**

Examining indigenous conflict resolution methods to resolve the ethnic conflict between Sidama and Guji Oromo in Wondo genet woreda is important for many reasons. First, it has contributed to the understanding the role of indigenous conflict resolution practices and methods used by Sidama and Guji Oromo communities to resolve ethnic conflicts in a simple and cost-effective manner. It provides a vision for new generations of both races to work to establish new social relations and promote the revitalization of indigenous peoples by resolving intergroup conflicts. Secondly, the research contributed to empowering local communities to recognize and value their local knowledge. This recognition could help build trust and cooperation between Sidama

and Guji Oromo and external actors, leading to lasting peace in the region. Third, it provides recommendations and gave possible directions for carrying out the necessary actions. The recommendations help policymakers, government officials, and citizens better understand the principles of good governance. Finally, this research is used as a secondary source for professionals and others who want to conduct scientific research.

### **1.6. Scope of the study**

This study deals with the inter-ethnic conflict between the Oromo and Sidama ethnic groups in Wondo genet woreda, emphasizing on the mechanisms of conflict resolution and more focuses on the role of indigenous inter-ethnic conflict resolution mechanisms in building and maintaining peaceful interactions between the two ethnic groups in study area. The study is delimited to selected Kebeles of Wondo genet woreda which found boundary between the two regional States of Oromia and Sidama to examine and deals only on the experience and practice of the existing relationship and identifying the crucial factors that challenge the promotion of better Communication system in conflict management and considering the reform needed to that end.

### **1.7. Limitation of the study**

The researcher was face several difficulties during data collection: the first limitation was difficulty in convincing the respondents to accept and engages in the study. Almost all interviewee respondents were reluctant to provide information by suspecting the researcher for their security. Even though there are limitations or difficulties during data collection, the researcher was try to solve the problem by giving awareness to the informants through ethical consideration of this research and by making negotiations with respondents by saying obtaining data is only for academic purposes. Another fundamental problem that the researcher may face is the security issue of the areas in general, to minimize such challenges the researcher was try to work with the communities of the area.

### **1.8. Organization of the study**

The study structured in to five chapters with specific topics and subtopics in each chapter. The first chapter includes the introduction of the research: background of the study, statement of the problem, objectives of the study, research questions, significance of the study, and limitation of the study, scope of the study Organization of the study and definition of key term. The second

chapter focuses on review of related literature: conceptual and theoretical frameworks of the study. The third chapter presents the research design and methodology. The fourth chapter focuses on, data analysis, and discussion. The last and fifth chapter deals with the conclusion and recommendation of the study.

## **1.9 Definition of key term**

**Ethnic conflict:** Is a form of conflict in which there is an ethnic dimension and disagreement between one and more.

**Conflict resolution mechanism:** The method and processes used by communities or Culture to address or resolve conflicts.

**Local Elders:** Are mediators in resolving disputes between individuals or groups within the community.

**Religious Leader:** Are individuals who hold positions of authority with in a religious organization or community.

**Conflict Actors:** Are individuals, groups, or organizations that are involved in a conflict or violence, either as active participant as influential parties.

**Indigenous conflict resolution:** Are traditional conflict resolution methods and practices that indigenous communities use to resolve conflict in with in society.

## CHAPTER TWO

### 2. LITERATURE REVIEW

This unit of research examines the concept of conflict, ethnic conflict, and ethnic attitudes as they are resolved. In this chapter, the method of resolving indigenous conflicts in Africa and Ethiopia, the aim is to explain and apply this concept in a specific way, especially the discussion; the method of resolving indigenous conflicts clearly expresses itself in the consciousness of Wondo Genet Woreda. For this purpose, the first conflict is defined and the problem of perception is revealed. Then, the fundamental problem of indigenous ethnic tension as a defined concept is discussed in detail.

#### 2.1. Review of Conceptual Literatures

##### 2.1.1. Concept of Conflict

The term “conflict” refers to conflict between one or more parties pursuing incompatible or competing goals. It is derived from the Latin word 'to determine', which means 'to attack together' or to gather or engage in battle (Schmid, 2021). The concept of race and racial conflict is very broad and controversial in social science research. Every scholar explains the word because it seems to suit the purpose. The claim here is that there are thousands of interpretations and that our understanding of racial conflict must be broad and nuanced. Due to the many practical and practical factors involved in solving the problem. Stavenhagen, 2016, cited in Gameda and Melese (2018) explores ways to distinguish between ethnic conflicts and other conflicts. To say the conflict is “ethnic,” you need to include organized political parties, mass protests, campaigns, and civil wars to clearly distinguish their members. This definition seems to emphasize the number of participants, the nature of the fighting, and the power dynamics between rival groups as a persistent feature of ethnic conflict. Incompatibility of interests, goals, values, needs, expectations, and/or social norms (or ideologies) can be used to define conflict. In particular, ideological conflicts can influence brutality (see Berger & Luckman, 1966).

“Conflict, rivalry, or destructive opposition or conflict or practice (of opinion, interest, and opinion)” is a definition taken from the Merriam-Webster dictionary. Coser (1956) defined conflict as: “A struggle over values and demands for scarcity, power, and resources in which the opposing party aims to attack, harass, or eliminate the opponent. McEnery (1985) proposed a new definition of conflict: “the interaction between two or more dynamic systems. Whether

conflict is good or bad depends on how value interactions tend to destroy or innovate. According to Galtung (1965), a system has a course of action when there are two or more conflicting states. For an actor, conflict is called dilemma, *l' shyness de choix*, or conflict between individuals consisting of conflicting motives based on thought or behavior (path/approach, avoidance/avoidance, and approach/avoidance of conflict). Hinde, 1966 A distinctions needs to be made between conflict, conflict behavior, and conflict behavior, which can be represented as a triangle. One way to resolve a conflict is to eliminate or discredit one or more parties involved in the conflict. This can be done without causing damage or destruction. The latter is what we call violence. "So we can distinguish between damage and chaos, but in fact it is a continuation rather than a rupture. Two of the best-known theories of conflict apply: Conflict behavior is destructive (due to stress-violence) and destructive behavior is permanent" (Galtung, 1965). According to the National Unity and Reconciliation Committee (2008), conflict is defined as a bad relationship or disagreement between two or more people, resulting from different perceptions and interests between groups, regions and countries. Conflict is not a new social phenomenon in human history. In a study by Imobighe (2003), this situation was defined as a matter of disagreement in the interaction process, often arising from conflicts of interest between the parties involved. A conflict of interest may arise because both pursue their own goals that are incompatible with their chosen goals. Conflict, on the other hand, can be understood as involvement in war or conflict between two or more parties who desire incompatible or rival means or ends (Bariş University, 2005).

Similar to the above concepts, conflict is a situation in which two or more parties simultaneously try their best to obtain a limited amount of resources (Mikael and Swanstrom, 2005). Nathan (2022) similarly defines conflict as a radical change in public pressure for major political or economic changes. Spangler (2003) also noted that conflicts often arise from controversial issues such as basic human needs, behavioral differences, or more divisive issues regarding water resources such as water or land. In social science research, it is best to start with social science concepts such as conflict, conflict prevention, conflict resolution, and conflict resolution and a clear definition of these terms. The concept of scientific terminology begins with the correct definition of the meaning of the term in the context of the intended research. Many scholars have expressed their views on the spread of conflict in any society. For some, conflict provides positive benefits by allowing people to think of new ways to solve their social, economic, and

political problems and improve their lives (Coser, 1967). There is no society without conflict, and there is a theoretical relationship between conflict and development in society (Coser, 1967), which has not been well defined and considered by scholars in various ways. It is defined as the result of a conflict of interest involving limited resources. It is defined as something that results from conflicting interests, including limited resources, different goals, and frustrations (Niklas and Mikael, 2005). The power of vulnerability-aggression is a topic that focuses on social-psychological issues. The word conflict can be defined as a conflict, competition or interference between incompatible forces or personalities, ideas, interests and wills (Gove, 1976: 476). For political scientists, the term conflict is defined as the meeting or opposition of interests, principles, ideas, policies or programs that characterize many interactions in politics or between politicians (Plano, 1973: 77). Political conflicts can take many forms, from verbal disagreements to fighting conflicts. Some scholars define conflict as a struggle for values and power, power, and resources in which combatants strive to humiliate, injure, or eliminate their opponents (Kolbo, 1964: 123).

Conflicts also have the characteristics and appearance of being dynamic rather than static. The level of conflict dynamics changes over the course of conflict, and understanding these dynamics helps how, where and when to implement different conflict prevention and management measures and strategies (Niklas and Mikael, 2005). People struggle for control over property and domination. Individuals, groups, and families argued and competed over goods and limited resources, land, money, political power, and ideas. They even fight and want to eliminate and/or resolve conflicts. This competition inevitably leads to human but also social, political, economic and religious conflicts. Conflicts definitely have negative consequences if they are not managed and resolved appropriately (Assefa, 2005). It can also relate to fighting, war or conflict, chaos or disorder. Conflicts can be characterized by internal emotions in the mind of the individual and the relationships between or among different organizations such as family, city, state, culture or culture. It can be understood as the opposite of cooperation, harmony, harmony or peace (Sewanyana, 1997). Some scholars distinguish between two ways of thinking in conflict situations. For example, Niklas and Mikael (2005) distinguish between the concepts of indigenous and indigenous conflict: According to indigenous concepts, conflicts arise from conflicts with limited resources and different goals and concerns. In current theories of conflict

theory, we propose that conflicts should be defined not only in terms of violence (attitudes) or hatred (attitudes), but should also include incompatibility or difference in issues (Mikael 2005:7).

### **2.1.2. Concept of inter-ethnic conflict**

Conflict occurs when two or more actors pursue conflicting goals, whereas ethnic conflict occurs when two or more ethnic groups enter into occasional relationships (Cordell, Wolff, 2011). In Africa, the ethnic conflict between Nuer and Dinka in South Sudan and the conflict between Hutus and Tutsis in Rwanda are among the most ethnic conflicts on the African continent (Mamdani, 2009). When they come to Ethiopia, ethnic conflicts arise from many ethnic groups in Ethiopia (Beken, 2007). Before 1991, conflicts arose over the government's monopoly on power and economic resources (Alem, 2004). The adoption of ethnic federations after 1991 made these conflicts even more difficult (Assefa, 2003). For example, in recent years, conflicts have occurred on the borders of Oromia and Somalia, Afar and Issa, Garre and Borena, Oromia and Gumuz, Guji and Gedeo (Habtamu, 2013). As a result, the post-1991 regime in Ethiopia was less successful than expected in resolving ethnic conflicts. Similarly, Afar and neighboring tribes also face conflicts for various reasons (Bekele, 2010; Abrha, 2012 and Getachew, 2000). In particular, revenge, drought, SALW, competition for natural resources, border conflicts, raids and looting are the main causes of Afar-Amhara conflict (Tewodros, 2017, Asmare, 2020). The main actors of the conflict are political parties, armed groups, elders, clan leaders, tribes and state institutions of both communities (Tadesse and Yonas, 2005). The above research on the Afar-Amhara conflict has generally focused on the causes of the conflict and the actors of the conflict. Therefore, the processes, limitations, and potential of LPCs for conflict resolution have not been examined.

## **2.2. Theories of Conflict**

### **2.2.1. Human Needs Theory**

The main idea of the concept of human needs is that people have the needs they want, and the rejection or frustration of these needs by other groups or individuals can affect them immediately or later, leading to conflicts (Bettle and Rosati, (2021) decisions and decisions. This problem makes schools reluctant to meet people's needs. Coercion and punishment cannot prevent an individual or group from meeting their needs. Denial of this ontological status of man means the

end of human fulfillment. Basic needs are ontological, while interests are temporary and humanly determined (Walsh, 2015). Conflicts may arise from the need for identity, recognition, cultural security and other human values, family values, and a sense of fulfillment (markers 2003 Denansh, 2011). The unmet needs of individuals and groups related to race and identity are maladaptive needs that, unless met, arise outside the legal framework of the family.

Conflicts involving needs and values can easily turn into deep conflicts. For example, people cannot be forced to accept laws governing these principles; the source of today's conflict is the desperate need for recognition, identity and security of members of socially and politically weak groups (Jeong, 2000: 70 and 2008: 52).

Similarly, Avruch, K. (2013) argued that the basis of long-term conflicts lies in the denial of people's basic needs such as identity and security. He defined the "general context" of the conflict as "that identity group, whether based on a common race, race, religion, culture or other characteristics, that will play a significant role and confirm its identity in society." Their identity is lost when they are denied physical and economic security, political participation, and recognition by other groups, and above all, they will do anything to regain the land. The nature of the state is at stake in conflicts over identity, minorities, or challenges to state structure (Maall, 2004). Identity, security and collective needs, as well as their associated fears and anxieties, are often the main causes of intergroup conflict and intersocietal conflict (Walsh, D. 2015).

### **2.2.2. Problem Solving Theory**

Was developed by John Burton in 1974. Problem-solving skills address the needs of people who need conflict. Burton stated that the source of conflict is human needs such as the need for identity, recognition, security of the identity group and other human values, society, etc. Danansh (2011) He says that the problems that people need can be solved by completely reforming society. People cannot live in peace without their needs being met. It is impossible to intimidate them, bribe them, or persuade them to leave. Although it may seem impossible to present a negative concept of conflict resolution, the concept of non-negotiation is not. There are several ways to meet people's needs, but they are not limited. Identity and security needs are important. Meeting the needs of one party should not hinder the other parties, Burton said. He said the right institutions in society can meet the needs of all parties, thus leading to lasting peace. In the

ongoing conflict over the distribution of wealth, responsibilities and rights are inevitable in human relations. Sometimes agreements and contracts can be made. This usually occurs if the equipment is different. In these cases, domestic solution methods such as power bargaining, negotiation, mediation and arbitration may be appropriate. The organization must recognize the failure of the energy system and come up with other ideas to meet people's needs. By choosing the basic needs that are missing, warring parties can define conflict in ways that make it easier to work together and solve problems that were not possible before. But in other cases, compromise seems impossible. In this case, values and goals are concrete things like group identity and personal recognition. Researchers have singled out human needs for conflict resolution and problem solving in order to learn and understand human conflict resolution and how to solve human problems. Therefore, researchers prefer these theories because they are consistent and based on the causes and consequences of conflict within the research and within the researcher.

## **2.3 Theory of Ethnicity**

As noted, there are a variety of perspectives on ethnicity in the social science literature. According to Christophe, the most prominent theories in the national debate fall into three schools: primitivism, constructivist, and instrumentalist. This is discussed below as follows:

### **2.3.1 Primordialism**

Early scientists therefore believed that race was a natural, innate identity for a group or culture based on deeply ingrained factors such as blood and common ancestry. This method addresses the relationship between blood, language, religion and culture as expressed in the definition of race. Primitivists believe that the individual consists of deep history, collective culture, language, religion, and psychology, as well as some biological factors (Barth, 1969; Van den Kataria, (2018); Coakley, (2012)).

According to early followers, ethnic conflicts arise from common and persistent factors, often used as the basis of ethnicity and the pursuit of a common goal. It is accepted that the characteristics of ethnic groups are deep-rooted, innate and unchangeable. According to this theory, people enter into conflict because of the loyalties that sustain them and therefore sacrifice their lives for the common good of the entire group. The racial conflict here is based on recognizing 'us' and 'them', which is the basis of race (Hale, 2004: 460; Nyamwasa: 2003: 14). Ethnicity is an identity, something inherited from ancestors. Van den Kataria, (2018). For

example, he understands race biologically and genetically. Therefore, ethnicity is static and ethnic identity is determined by common ancestry (Isajiw, 1993; Williams, 2015). This approach is based on the individual heritage and commitment that a person acquires from birth, which remains an important factor shaping his identity throughout his life and cannot be changed (Isajiw, 1993: 2). The biggest criticism of this approach is that it assumes that racial divisions are predictable, stable, and natural. The primary focus is on racial inequality and race relations. In particular, it does not explain conflicts arising from visible and practical discrimination in the distribution of power and resources (Hutchinson and Smith, 1996: 8; Smith, 1994). In this theory, fundamentalism looks at race from an abstract perspective and argues that race cannot be resolved. However, ethnicity has never changed because new features such as culture, tradition, language and history constantly emerge (Poluha, 1998: 33). Moreover, this theory, which claims that there is a 'natural relationship' within a particular race and that ethnic conflict is inevitable, does not take into account the social, economic and political consequences of ethnic conflict (Williams, 2015: 147).

### **2.3.2. Constructivism**

Constructivists, on the other hand, see society as a form of self-reconstruction. To them, race is power and social and racial consequences are social determinants (Sisay, 2007; Yang, 2000). The main idea of this method is that society is created in everyday life. Identity is not something people have, but something that is socially and historically created (Isajiw, 1999). Constructivist dimensions view race as something constructed through various processes such as migration, conquest, and colonization (Williams, 2015: 147). This theory states that the structural structure based on race creates conflict without the influence of individual actors (Yang, 2000). Because race is a social process and commodity rather than a specific culture, it can be constructed, constructed, and reconstructed (Wimmer, 2008; Williams, 2015). Unlike its predecessor, the race is not something given from birth, but a race chosen by the individual player. Therefore, the content and form of race change as people cross borders, but racial boundaries remain (Barth, 1969:9). In this context, modern projects and policies supported by the state are considered one of the main factors contributing to the formation of ethnic groups that lack common sense (Hale, 2004; Nyamwasa, 2003: 14). Moreover, constructive ideas that contribute to the political community and the role of what Young (2003) calls 'cultural entrepreneurs' are crucial in ethnic

politics. During such activities, a skill emerged that characterizes groups and types of groups. Moreover, structural indicators suggest an unusual level of racial mobilization in the political sphere. It follows that not all species exhibit the same campaigning behavior, for example when they are led by elites. Despite these strengths, constructive thinking is flawed. It ignores the role of early 'relationships' in the construction of a particular ethnic identity. Additionally, the racial tradition, like the first theory, does not adequately address the economic and political influences that dominate the construction of identity (Hale, 2004; Yang, 2000).

### **2.3.3. Instrumentalism**

The instrumentalist school unlike the primordial and the constructionist schools, views ethnicity as an instrument or strategically tool for gaining resources. This model suggests that individuals become and stay ethnic when their ethnicity yields significant returns for them (Brass, 1991; Hale, 2004; Smith, 1994; Yang, 2000). Unlike to the above to two theories, instrumentalism is not about, as Hale (2004:462) put it, 'ancientness or contractedness', but rather this theory is all about 'how strongly individuals are tied to the ethnic identities.' The central theme in instrumentalism theory is that ethnic membership or identification is based on rewards or cost benefit analysis. People change or modify their race based on the benefits it brings. Ethnicity "exists and continues to exist because it is useful" (Yang, 2000: 39). Proponents argue that modern state elites use and exploit identities to achieve their goals and maintain power. It is that creates flexible, adaptable and useful compositions according to personal interests (Sisay, 2007; Muhabie, 2015). According to this theory, races can be exploited by elites who use their races for their own personal gain. Ethnicity is used by elites as a weapon in the struggle for political power. This theory shows how ethnic groups can be politicized by elites, not for any group, for the benefit of the elites themselves (Nyamwasa, 2003: 14). Instrumental theory suggests that identity is a social, political, and cultural construct that can be used to compete for resources or as a source of conflict. According to this perspective, ethnic conflicts are the result of ethnic mobilization of individuals or groups of people for political and economic gain (Brass, 1991; Smith, 1994; Eller and Coughlan, 1996; Hutchison and Smith, 1996; Berman, 1998; Asnake, 1996; Instrumentalists ' They do not view s identity as rigid, but rather as fluid and structured (Hechter, 1996; Horowitz, 2001). Their theory views ethnic conflict as inherently political, requiring only 'belief' in natural origin and not in genetics and cultural rather than political and

territorial inflections. It focuses on inflections (Carment, 1993: 138-139). This approach differs from primitivism, in which discourse is seen as something constructed in life rather than natural. Tools have been criticized for failing to demonstrate that identity 'cannot be voluntarily affirmed by individuals but is embedded and controlled by the wider community' Taras, R., & Ganguly, R. (2006). The effect of instrumentalism, although it has few types, is that it focuses mostly on the rational preferences of individuals. Individuals do not have much choice in choosing their ethnicity, as it is not possible for one to identify with other ethnicities, as identity is valid and must be recognized by others. Moreover, the choice of genre is not due to practical or political reasons. For example, people choose races for their psychological qualities (such as love and connection with others). Selection of species may be based on profit.

They failed to identify the initial elements as a strategy of racial control in response to the oppression and oppression of the dominant group. Finally, racism is about the 'us' and 'them' group mentality that destroys unity, sympathy and compassion between people. This opened the door for political entrepreneurs to initiate inter-ethnic conflicts. Therefore, an integrated approach was used in this study due to the unique constraints encountered in the three areas shown above. The integrated approach presented here is based on the work of Yang (2000: 39). Yang discusses the three major theories of race—primitivism, constructivism, and instrumentalism—noting their strengths and weaknesses and arguing that a unified approach is necessary to better understand race. Therefore, the first premise of the combined approach is that ethnicity is a given and natural part of culture, as there are some undeniable basic elements such as religion, region, language, physical appearance, material culture, lifestyle and history. Second, types were built. The construction of genres according to this method is carried out by various methods: rules for distinguishing types, social and structural issues. Race is a function of society, where social norms and rules governing class (such as ancestry, physical appearance, or social class), whether written or unwritten, define race. The rules of caste classification in society are also not the same; they varied from society to society. Therefore, a person could be placed in different segments in different societies. Social factors (such as immigration) can also create new races and identities, but can also change the race or identity of people and groups. Foreigners can change their religion (such as conversion). Finally, standards can be improved and national awareness increased. For example, a government policy of recognition or exclusion may support the identity of that group. Third, ethnicity is something where people choose their

ethnicity based on calculations such as utility. Therefore, a person's interests influence the type of person he chooses to some extent.

## **2.4 Inter-Ethnic Conflicts in Ethiopia**

Ethiopia is a country in which diverse ethnic groups live together for long period of time. Each group has its own method to solve the problem. Sidama and Guji Oromo are home to many multilingual and multiethnic communities that have their own ways of solving their problems. The Sidama and Oromo community is one of the communities of the Sidama and Oromo state that has a special traditional culture. These activities include a conflict resolution process that helps people create unity and harmony. It fills a gap in the country's strategic planning. In society, indigenous methods of conflict resolution go by many names, but they share a common goal: resolving interpersonal conflicts, especially interpersonal and intra-family conflicts, through mediation, compromise, and resolution. Both varieties are the most popular and use indigenous methods and local management. Therefore, this study aims to find out how indigenous conflicts between the two communities can be resolved. Ethnic conflicts were intense and still problematic in Ethiopia (Abbinik, 2011; Anteneh, 2013).

Researchers suggest ways to resolve indigenous conflicts, for example in ethnic conflicts despite differences and actors. There have been many ethnic conflicts in the country in different periods (Abdi 2015). These conflicts are historical, political, economic, social and cultural. Ethnic conflict in Ethiopia dates back to the founding of the modern Ethiopian state in the early 19th century; this state includes various ethnic groups that have achieved different levels of social and economic development through forced subjugation and peaceful assimilation (Markakis), 2003; Merera, 2011; After the collapse of the Dergue, an ethnic federation decided to manage the linguistic diversity of the country. Since the Ethiopian Revolutionary Democratic Front (EPRDF) came to power in May 1991; there have been numerous inter-ethnic conflicts in different parts of Ethiopia. In recent years, border conflicts have occurred between Oromia and Somalia, Afar and Issa, Garre and Borena, Oromia and Gumuz, Guji and Gedeo, Anuak and Nuer, Sidama and Guji, and Kereyu and Afar.

(Habtamu, 2013) and Teshome (2021) stated that there is exclusion from power, claims and defense of land and water in some sectors, non-recognition of borders and blood feuds,

proliferation of small arms, feeling of insecurity among some groups, control by a certain group and lack of goodwill. The main cause of conflicts in Ethiopia is governance. Post-1991 political changes revealed ethnic conflicts over grazing, water and other resources. This violent conflict claimed the lives of thousands of people and contributed to the destruction of public property (ibid.). After 1991, Ethiopia's politics was shaped by ethnic politics. In addition to establishing a top-down identity, elites also use ethnic maps during elections and other political campaigns. In fact, most political parties in Ethiopia are not organized at the national level and in the public sphere, but are based on ethnic minorities. This being the case, caste politics is on the rise and elites are using this 'gold mine' for their own benefit. Therefore, in this history, the manipulation of elites becomes increasingly visible (Asnake, 2009; Berhanu, 2007; Vaughan, 2003).

The Ethiopian plains are a potential conflict zone because all herders have small and light weapons (Bekele, 2010; Teshome, 2010; Abdi, 2015; Atsibha, 2014). The proliferation of small arms and light weapons and the deliberate arming of civilians without regard for the safety of others pose a major threat to peace and are the cause of conflict in many rural areas of Ethiopia (Teshome, 2021). Currently, herdsmen are the primary source of illegal weapons from local areas in the Horn of Africa and neighboring countries (Kenya, Somalia, Sudan, Djibouti and Eritrea) (Bekele, 2010).

The availability and easy distribution of small arms and light weapons among these communities has fueled violent conflict and community destruction between herders and other groups seeking to control resources and power (Abraha, 2010; Atsibha, 2014). Research is being conducted on the transformation of ethnic conflict as well as inter-ethnic conflicts in various parts of Ethiopia.

## **2.5. Causes of Ethnic Conflict in Ethiopia**

Conflict has no single meaning; Different people, organizations, and scientists think differently about this topic depending on their experiences and interests. Knowing and understanding the causes of conflict is not possible without the cultural, historical, political and economic goals of the different parties involved in the conflict (Marsh, 2020).

There are various reasons or sources for this. Conflict is related to competition, although sometimes competition breeds hatred. Approximately scientists also put forward different opinions about the cause of the conflict. For example, Cohen (1988) identifies interaction as the

main cause of conflict in a particular society. It is the type of society that will encourage economic and social interaction and therefore create conflict. When a society is organized in one place, limited resources and power cannot be distributed equally among all members, which can lead to conflict. In addition, Luthans (2005) identified conflicting goals, ethnic integration, economic complementarity, and access to resources. Others such as Dunmore (2003) have argued that cross-border or expanding land migration is the main cause of traditional ethnic conflict. Because land is a non-tradable and limited means of production. Emmy (2005) also argued that competition for scarce resources is a source of social, economic and political conflicts in many African countries. For example, in the economic model, the main causes of ethnic conflicts and economic problems arise from competition for access to scarce resources (Fisher, 2006).

Each party wants to share a percentage of its value. When value conflict play a role in cultural practices, myths and symbols, the preferences, values and practices that people believe in (Fisher, 2006). He said power conflicts arise when each party wants to maintain or reduce its dominant role in social relations. In many ethnic groups in Nigeria, Kenya and Ethiopia, people struggle intensely for property, rights, jobs, education, language, social welfare and better healthcare (Taras and Ganguly,(2006).

Ethnic conflict is a sign of a weak country, the model said. Countries easily become biased towards supporting the religion, language, and behavior of a particular race, while others fear that they will take away their language, culture, and educational opportunities. Understanding and determining the causes and forces of conflict is important in peace building strategies (Atare, F. (2024). Ethiopia's history was marked by ethnic conflicts. In recent history, the country has faced conflicting social, political and economic problems (Asnake, 2004).

Similarly, Merera (2000) describes the history of the Ethiopian state as a history of conflict with different dimensions based on class, ethnicity, religion and region. He explained that the establishment of the Ethiopian government was also the result of this effort. However, there are many reasons for ethnic conflict in Ethiopia. These are historical, political, economic, social and cultural.

A. **Historical reasons:** The name Ethiopia means different things to different people (Tibebu, 1995). Ethiopia is one of the oldest Christian polities in Africa, with a three-thousand-year history. It was a sense of pride and identity for its people, underpinned by the idea of gradual

evolution. According to some followers of Emperor Menelik, it is a country that has had a constitution and laws since the 13th century. This group believes that the king's extraordinary birth in created the modern nation of Ethiopia. The group's evolutionary views therefore conflicted with the strategic thinking of the Ethiopian government. On the contrary, anti-imperialists believed that Ethiopia was founded on the power of imperial powers to control territory, territory, and people by force. The aim of the monarchy was to maintain the rule of the northern ruling elites and suppress the culture, language, and religion of the southern tribes. This meant building a nation that would separate other races. In conclusion, the cause of ethnic conflict in Ethiopia was attempts at monopolization of power and exploitation of economic resources by dominant groups (Assefa, 2003).

As a result of this mass, the country opposed the government's state-building project and caused conflicts. During the rebellion against the central government of Emperor Haile Selassie in 1943 (commonly known as the Weyane Rebellion), one of the next steps the government took after suppressing the rebellion with the help of the British was to ban the Tigray uprising. . In 1966 leaders of the Matcha-Tulema Association were ordered by the government to stop using Oromia during their meetings – if they did not comply they were prosecuted and even sentenced to death (Markakis, 1998: Clapham, 1994). This leads to the 'ethnic problem'. The emperor's side, the Derg, was not unique except that some of them were known by the name of the nation (Merera, 1999). The Ethiopian people are facing serious challenges due to the short-term patriotism of the military regime.

**B. Cultural Factors:** Members of each tribe have unique characteristics such as language, religion, and other cultural practices. Because these people from different ethnic groups can be easily recognized and they often fight when they meet (Mohammadzadeh, 2016). Therefore, cultural problems that cause racial conflict; Intergroup histories, stereotypes, and language problems are unequal educational opportunities that lead to religious discrimination and racial conflict.

**C. Economic reasons:** Emphasized privilege as the main cause of ethnic conflict (Yusuf, 2019). Denial of productivity, income, and other social benefits can lead to violence and depression. According to Aalen (2002), the main reason for the increase in conflicts is conflicts arising from ownership or use of land, pasture or water resources and access to public resources such as money, work and investment. Ethnic conflicts are rooted in economic interests when borders are

formed that allow land sharing between different countries and hinder freedom of movement within the country (Ahmed, 2011). Local political elites then change environmental policies and enact their own rules and regulations for economic gain. Individual competition is another important economic factor causing racial conflict. Young people are stepping outside their genre to get the tools they need: government jobs, corporations, private companies, or to build their future wealth.

**D. Political factors:** Focusing on the country's ethnicity fuels ethnic conflict i.e. the use of grain in political struggle, the number and size of races (Weber, 2010). The issues identified in political discourse have economic origins and cultural issues, and the role of race in the political system is emphasized. The elite mobilize members to gain decision-making power and economic benefits (Ahmed, 2011). In the economic sphere, when competition for resources becomes political rather than economic, ethnicity becomes a good basis for political mobilization and provides ample scope for new local elites to compete on the basis of ethnicity. In such situations, elites often raise the issue of the number and size of their own race. Census results are therefore the focus of contestation in race (Weber: Hiers: Flesken, 2016). Countries with small and large ethnicities are expected to be big ahead of outside groups to win majorities in elections; they are better represented at national, regional and other levels. In Ethiopia, there are differences between regional governments due to poverty; this means that the provision of basic services and social budgets depends on the number of ethnic groups. However, falsification of statistics or manipulation of statistics by statisticians and politicians increases ethnic tensions (Ahmed, 2021).

## **2.6. Empirical Review of literature**

### **2.6.1 African Indigenous conflict management and resolution mechanisms**

Indigenous conflict resolution methods in Africa the African Union is an established mechanism for conflict resolution and peace; peace education, peace building, conflict monitoring and conflict prevention (Ademowo, 2017).

Indigenous African methods of conflict resolution existed before and during the colonial period and in modern (post-independence) Africa. According to Ayindo and Jenner (2008), conflict resolution laws and techniques in African countries are closely linked to the entire moral and ethical system of African religions. It is difficult to separate the 'laws' into African customs and

traditions, taboos, prostitution, humble crafts, trials and expectations of sharing, harmony, play and generally good companionship. It is also difficult to separate conflict resolution from family, generation, clan and various societies (Ayindo and Jenner, 2008: 5).

African law and ethics are therefore inseparable. Punishment or coercion usually takes the form of coercion. Judges in all cases try to prevent violence in relationships and ensure that the parties live well together in the future. The social learning process provides a unique social context to all parties and communities. A large part of the judicial process involves hearing from those who have the duty to adjudicate between the plaintiff and the defendant. It is usually done at length, sometimes with details unrelated to the case (Ayindo and Jenner, 2008).

## **2.6 2 Indigenous conflict resolution methods in southern Africa Ubuntu**

As mentioned above, in Southern Africa (South Africa, Zimbabwe, Botswana, Swaziland, Lesotho, Mozambique, Zambia and Namibia etc.) there is an emphasis on the sanctity of human life. In most of these countries, family, relationships, and well-being are valued above all else. Ways to live in peace include mixed marriages (in Swaziland the king marries all races); offering hospitality to strangers (in Namibia they even give their women to visiting guests); and the initiation and many other initiation ceremonies. In this section we will just look at the traditions of grace and courage:

**A. Ubuntu /unhu Traditions Masina (2000: 170)** says that Ubuntu means 'common humanity' or 'the art or virtue of being human'. And the broader community, that is, elders, presidents, and leaders by, solve problems in a way that all members agree on (Masina, 2000, as cited in Jabs, 2014). Andrew Jabs (2014) argues that freedom as a way of life is both a conflict prevention mechanism and a conflict resolution mechanism. Violation of freedom has various penalties, from fines to solitary confinement. However, these punishments are not necessary because family and relationships are learned and transmitted from the birth of the child, so compassion is not more than. When conflicts arise, they are quickly resolved through compassion with the belief that one can overcome them and move on to others. This idea is clearly seen in the Nguni proverb "I am because we are" (Masina, 2000: 170). Freedom emphasizes cooperative problem solving by allowing people to work with the larger community, elders, leaders and leaders to solve problems in a way that all members agree on (Jabs, 2014).

### 2.6.3. Indigenous methods of conflict resolution in Rwanda

According to Anastase (2015), Rwanda in sub-Saharan Africa offers many lessons in resolving indigenous conflicts. Some of the indigenous methods of conflict resolution found in Rwanda include the Gacaca court, camp, and mediation traditions of Abun I.

**Gacaca:** When there are true identities supported by colonizers. It is clear that before the genocide and the 1959 revolution (which marked the birth of the Hamitic-Rwandan hypothesis), Rwanda's identity belonged to the first families (ibid.). Rwandans all belonged to Rwanda's 18 traditional families, and none were exclusively Hutu or Tutsi. They may now be called Hutu, Tutsi or Twa depending on their social status or proximity to royal and ruling families. However, Hutu and Tutsi became an identity (environment). Before the arrival of Europeans, Gacaca was the first local court (Mutisi, 2011). Gacaca was governed by honest people who came together and resolved any conflict or disagreement in the society (Ayindo and Jenner, 2008). Gacaca courts had the authority to resolve everyday disputes of a civil nature, such as divorce, land, libel or slander, and other forms of violence. Gacaca courts continued to exist during the colonial period. However, common law courts are given more power. The 1996 law and constitution required Gacaca courts to try genocide suspects. Gacaca literally means 'a green and relaxing holiday in the Rwandan home', where relatives or neighbors gather to discuss issues that concern them or their families (Karbo and Mutisi, 2008).

Gacaca were indigenous councils and courts composed of men or elders to resolve disputes, administer justice, promote reconciliation, and strengthen unity. Gacaca, the community and its partners give strength and rights to the unity of Rwandans and strengthen unity and cooperation. Gacaca members were polite; this means that someone is honest, leads by example, and follows social and cultural norms (Anastase, 2015).

Today, Gacaca has a very different form, although it is inspired by traditions. In the past, Gacaca resolved civil disputes within the framework of good relations, but today Rwandan society is still divided (Anastase, 2015). Gacaca's overall strategy can be summarized as follows: disclosure of

the truth to stakeholders; to fight for justice and combat impunity; joint risk management; and find a way to reach an agreement through mediation. Truth, justice and reconciliation are part of this process. The problem is that justice, peace and reconciliation may not always be compatible, but in times of war both are necessary. The main purpose of Gacaca is reconciliation (Karbo and Mutisi, 2008). Discussing the tenth anniversary celebrations of the 2004 genocide, President Paul Kagame said that Gacaca "aims to bring together the needs for justice and reconciliation so that the process of healing through the process of purification can be strengthened by atonement."

#### **2.6.4. Indigenous methods of conflict resolution in Kenya**

In pre-colonial Kenya, disputes could be resolved through councils of elders composed of elderly men and women. Moreover, those who disagree can be helped to make peace with their elders and close relatives, and they are advised to get along well with each other. Indigenous methods of conflict resolution therefore focus on promoting peaceful coexistence among Kenyans. The importance of customary dispute resolution in Kenya is enshrined in Article 159 of the 2010 Constitution of Kenya.

**A. Dispute resolution through Councils of Elders:** Councils of Elders are a common form of dispute resolution in many parts of Kenya. It is often the first point of contact when conflicts arise in society. In Pokot and Marakwet, the council of elders is called kokwo and is the main body that resolves disputes with political and social groups. The name of the council of elders in Gikuyu is Kiama. It consists of respected elders and sages who know the history and history of people. Typically, a consensus process is used where decisions are made based on consensus rather than a winner-takes-all approach. Settlement results are considered reliable because the parties are independent of the process. Therefore, the decisions of elders are effective, permanent and lasting. The compromise agreement is announced to all citizens and is considered a civil agreement. This is done to provide information for proper resolution of the dispute resolution process. To implement the agreement, both parties and others follow it to ensure compliance with the agreement. The councils of elders of opposition parties often meet separately to discuss how they can join the opposition party. Messenger of Peace is often sung to indicate that the enemy brings a message of reconciliation. Participants in the conflict are prohibited from attacking or killing these messengers who are considered off-limits. After both parties agree on a date and location, usually under a consensus or consensus tree, group leaders

meet to discuss. Such meetings often result in peace agreements and coexistence agreements. When they come to such a meeting, both groups bring food and drink. The holy animal and the spotless animal are then killed by the sinner to divide them. Figuratively speaking, there are indigenous peoples in society who are often used during peace negotiations.

## **2.7. Indigenous Conflict Resolution Mechanism in Ethiopia**

On the African continent, Ethiopia is a community of countries consisting of different ethnic groups living in harmony, cooperation and sometimes conflict. Almost all countries have developed and used their own conflict resolution methods. Different ethnic groups such as Amhara, Oromo, Afar, Amhara, Somali, Benishangul-Gumuz, Hareri, Tigray, Sidama, Wolayta, Gamo and others have developed their own indigenous ways of resolving disputes with some special features. It is characterized by customs, traditions, beliefs, rules and regulations that are discussed and accepted in different societies to live in harmony. Others have developed their own methods of conflict resolution. Abera (2000) talks about the use of indigenous methods of conflict resolution in Ethiopia, based on indigenous cultures, customs and traditions of different ethnic groups, which can play an important role in resolving violent conflicts.

### **A GADA System:**

The Gada system is an indigenous system used by the Oromia people of Ethiopia to manage social, economic, political and religious aspects of society, especially in the areas of property management. Gada is a social system based on male age groups that change every eight years to fulfill economic, social, political and military roles (Assefa, 2006). He divides men in society into 5 main groups; each group plays a role in protecting herds, water, land, and peace. People over the age of 48 are considered YUBBA. They are considered mature and wise and are responsible for taking responsibility for giving advice. Every boy under the age of 9 has a symbolic role as an intermediary between God and man. There is also ABBAA leader Gadaa Gada. He was called upon to resolve social disputes. Disputes resolved in this way often involve agreements regarding access to and use of water resources ( Bedada, 2021).

### **B Michu and Luba system of Western Ethiopia:**

The Gumuz people dominate the Metekel region of Western Ethiopia, near the border with Sudan. Amhara and Oromo neighbors in this remote region have moved to Metekel in recent

years, leading to disputes over land and ownership. Therefore, a system known as Michu, or friendship, was established to resolve ethnic conflicts and create an environment of tolerance and coexistence. Opposition parties turn to Michu when serious problems arise. Michu has a traffic volume of vehicles and is used by everyone in the region. The tribes living in Metekel prefer to take their disputes to the Michu system rather than to the state court. Michu plays an important role in preventing conflicts in the region to this day (Tsega, 2002).

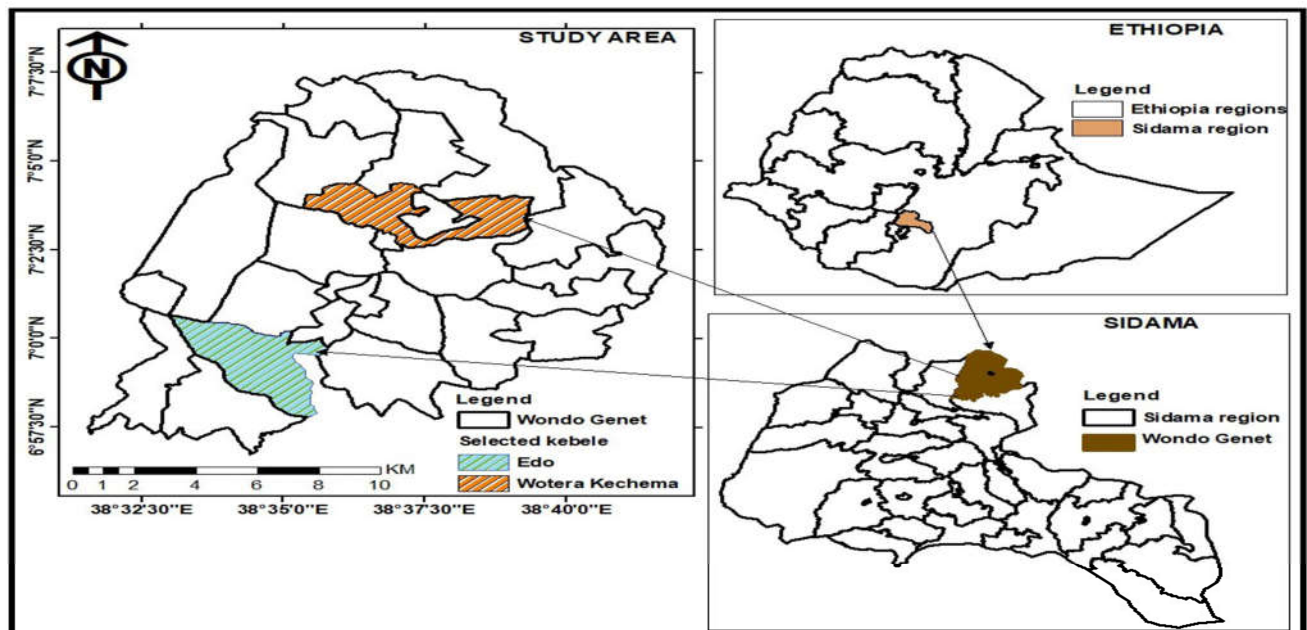
Michu conflict resolution method uses rituals to resolve conflicts. At the end of the ceremony, local entertainment is held after the slaughter of a bull or goat and a bird. Gumuz is often fond of birds, and it is considered a sign of friendship for parties to kill birds. After the songs are over, Aboriginal hugs and spirit invocations continue. At the end of the ceremony, family elders and heads held hands as a symbol of peace and future cooperation. Neighboring Oromo developed a similar concept known as Luba Basa, meaning salvation. When Oromo's migrated to areas occupied by other ethnic groups, they created Luba Basa as a system to resolve indigenous disputes. Oromo viewed non-Oromo groups and treated them as inferiors, sometimes harshly, until they joined the Luba Basa institution (Tsega, 2004).

## CHAPTER THREE

### 3. RESEARCH METHEDODOLOGY

#### 3.1. Description of the study area

Wondo Genet is one of the Woredas located in the Sidama Regional State located in the great rift valley of Ethiopia that extends between  $6^{\circ} 59''\text{N}$ -  $7^{\circ} 06'' \text{N}$  and  $38^{\circ} 37''$ -  $38^{\circ} 43'' \text{E}$ , 1720-2620 m a.s.l, about 272 km south of the capital city, Addis Ababa, and about 24 km east of Hawassa Town (WGWA, 2009). Wondo Genet Woreda is borders Malga Woreda to the south, Hawassa city and sub-city to the west and Oromia Regional State to the north and east. The woreda has 13 Kebeles (the lowest administrative unit in the government structure of Ethiopia). According to people living the CSA's 2007 census, there are 155,715 in this woreda, with 79,664 men and 76051 women. Of these, 23125 people, or 14.85% of the total, live in urban areas. Protestants made up the bulk of the population, with 83.26% of its total population, 7.4% were, Muslim, 6.69% were practiced Ethiopian orthodox Christianity, and 1.68% was catholic. The administrative map and location map of the woreda are presented in Figure1 below. **Fig. 1Map\*** showing the study centers and the surrounds, Wondo Genet Woreda, Sidama Region, Ethiopia.



**Figure 1** Administrative map of Wondo Genet Woreda  
Source: GIS

### **3.2 Research Approach**

Qualitative research approaches were used in the research. To achieve the purpose of this study, qualitative research methods were used as they were necessary for this study due to the purpose and nature of the research problem being solved. According to Creswell (2014), qualitative research is about understanding what people or groups mean about social or human issues. Qualitative research does not involve counting and working with the number; it is based on more information expressed through descriptive words, stories, thoughts and feelings. Qualitative research describes people's attitudes, behaviors, and experiences through interviews or focus groups. Therefore, the study attempted to elucidate reliable and important information about the value, opinion and experience of the social and cultural community through interviews focus group discussion on the Guji-Oromo and Sidama groups in resolving indigenous conflicts in Wondo Genet woreda.

### **3.3 Research Design**

Qualitative research design was used in studies. Research design is very useful when researchers want to better understand something or create hypotheses to investigate, as the use of research design is effective in studying indigenous conflict resolution of ethnic conflicts between Sidama and Guji-Oromo in Wondo genet Woreda. It is also valuable in situations where it is not feasible or ethical to conduct experimental research (Creswell, 2014). The research design was appropriate for this study; a research design is designed to describe the characteristics of the population or phenomenon under study. The goal is not to establish relationships and impacts, but to provide a more detailed and accurate picture of the research (Creswell, J.D, 2017). Additionally, a survey design was used that allowed researchers to collect detailed information through focus group discussions and key data interviews.

### **3.4. Sampling Techniques and Sample Size**

#### **3.4.1 Study Population**

The study Population refers to the group of individual or subjects that are the focus of a research study. It is the specific group peoples or entities that the researcher wants to gather information from in order to address their research objectives. According to Kruger and Welman (2012) A target population is the population to which the researcher would like to generalize his or her results. The study population for this study might include individual or groups who have experienced conflict and have utilized Indigenous conflict resolution mechanism to resolve them such as elders of both ethnic group, community leaders, religious leader, and Indigenous authorities including members of specific communities or cultures where Indigenous conflict resolution methods are commonly used, as well as individuals who have sought out these methods or resolving methods. The study population might also include expert or practitioners in Indigenous conflict resolution mechanism who can provide insight into the effectiveness to these methods. Based on this the researcher focuses on two Kebeles as targeted population from existing 13 Kebeles in woreda. The researcher must acquire information from those working with the phenomenon under study because it enhances the validity of their interpretations by drawing the experiences of those most involved in the research setting. Hence, the target populations of the study were residents of the Wondo genet woreda specifically in kechema wotera and eddo Kebeles in which the conflict tension occurred frequently.

#### **3.4.2 Sampling techniques**

The researcher was used purposive sampling method. This is because in qualitative research, purposive sampling method is essential to identify knowledgeable informants for interviews. The researcher chooses purposive sampling procedure based on the nature of the problem to be study and the type of data he was require (Creswell, 2017). Collecting and analyzing data mainly as regarding experiences, perceptions, and views of people who had been involved in or affected by the conflict. Kebeles was purposively selected in woreda on the basis of their hosting the conflict at the boarders between Oromia and Sidama region in Wondo genet woreda respectively.

Out of existing thirteen Kebeles two of them were already there in Wondo Genet Woreda were dealing with conflicts arising from various sources, including disputes and tensions centered on resources. The Kebeles are wotera kechema and Eddo, and the researchers were purposefully

chosen those Kebeles from which conflict symptoms have been observed in each of them. Purposive sampling is predicated on the researcher's familiarity with the field of study and key opinion leaders in it. To guarantee that some social class or grouping including ethnic, occupational, and other groups is represented in the study, they were being identified in a purposeful manner. However, the purposive sampling methods were used to identify important respondents, particularly to determine people's perceptions regarding ethnic conflict and resolution mechanisms within the groupings Yewubneh (2016). The key informants were be chosen by a purposeful sampling procedure from each Kebeles. During the first interview phase, two Kebeles were being selected from existing thirteen Kebeles in the woreda. In turn, respondents for interviews in the chosen Kebeles were be categorized into the lowest administrative units, and they were be purposefully chosen based on the seriousness of ongoing disputes. Gada leaders of Oromo, and their equivalent Indigenous local Cimeessa leaders of Sidama, as well as local peace committees, was be the primary informants in order to gather a chain of information. A representative from the relevant government bureau of culture and tourism at woreda level has been engaged as sample informants.

### **3.4.3. Sample Size**

A sample is a part of the accessible target population that has been procedurally selected to represent it (Oso and Onen, 2005). In order to assess the Indigenous conflict resolution mechanism of the inter-ethnic conflict between Guji-Oromo and Sidama in Wondo genet woreda the researcher was select two Kebeles from thirteen Kebeles purposively; the Kebeles are Wotera Kechema and Eddo. The reason behind the researcher was choose these Kebeles from the rest Kebeles is that, those Kebeles are known in frequent ethnic conflict tension and fright. The researcher was use non-probability sampling especially purposive sampling to select the respondent of the study. Accordingly, the researcher selected 12 Key Informant Interviews as sample like Abba Gada, Cimeessa; religious leaders (from orthodox, protestant and Muslims), and peace committees purposively. The focus group discussion participants were is selected purposively based on their age and awareness about their environment from elders, religious leaders, and culture and tourism office. 28 individuals as sample who were participate in four focus group discussions from both ethnic groups and each group contain 7 members within ensuring that discussions are in line with the research questions of the study from both ethnic

groups. The Researcher also chooses the interviewee from the focus group discussion participants based on the participants who have detailed and ample information about the study objectives. Therefore the total numbers of respondents is 40. The researcher believes that these all above concerned body and elders in study area have their own contribution on Indigenous conflict resolution mechanism of the inter-ethnic conflict between Guji-Oromo and Sidama in Wondo genet woreda.

### **3.5. Source of data**

The researcher was use two sources of data collection: primary and secondary sources. Primary sources of data include key informants and participants of focus group discussions (FGDs). Key informants include religious leaders, community elders; Secondary sources include the relevant documents of both published and unpublished related with peace-building and conflict prevention, resolution and management.

### **3.6. Methods of data collection**

The method of data collection refers to the process or technique used to gather information. There is various method of data collection and the choice of method depends on types of data being collected and research objectives. Some common method of data collection includes key informant interview and focus group discussion (FGD). The focus group discussions and key informant interview was conduct in three languages such as, Afan Oromo, Sidaamu afoo and Amharic. English language was not be used in the field. The researcher has prepared the English version questions, to make clear for the reader what types of questions was used in the field.

#### **3.6.1. Key Informant Interviews**

Data collection for this study was mainly through interviews with the selected interviewees. This method is quite important whereby the well informed members of the community being studied provided the researcher with rich and detailed information on the subject of inquiry In this study, the more of semi-structured interview, was needed because it combines both features of structured (close ended) and unstructured (open ended) interviews. For instance; the viable interviews were held with elders of the communities, 4 Abba Gada; 4 cimeessa; 3 religious leaders from orthodox, protestant and Muslims and 1 peace committees as well as scholars who have knowledge of the study areas. Furthermore, for the purpose of collecting this information,

interview guides was designed and employed to track the interview session. Twelve (12) members of respondent from both Sidama and Guji-Oromo will be participated as informants in key informant interview.

### **3.6.2. Focus Group Discussions**

focus group discussions (FGDs) is one of the main data collection instruments which the researcher wishes to gain understanding on shared views, perceptions, and opinions on current issues. It is a way, participants' responses can be explored in a real-time setting, dynamics within group behaviors can be observed and put into perspective, and responses can be clarified. In this study, selection of participants like key informant interviewees were purposeful, diverse, and representative of the communities to be study. This means both the Guji-Oromo and Sidama ethnic groups was represented, because, the participants of the two ethnic groups were involved in the conflict resolution process. Focus group discussions were hold at the Kebeles level, which are located at the border areas between the two regions. As Creswell (2009) stated, the focus group discussion size is six to eight in each group. Therefore, the number of participant in each focus group discussion is six to eight persons. Based on this, the researcher has used four focus groups discussion with seven participants in each group. The elders of four Aba Gadas, four cimeessa leaders, 12 from religious leaders (3 Orthodox, 6 Protestant and 3Muslims,) and eight cultural and tourism bureau experts selected from both Sidama and Guji-Oromo in Wondo genet worda. Totally twenty eight individuals were participated in focus group discussions based on the objective of the study.

### **3.6.3. Document review**

The researcher was used different types of published and unpublished documents were analyzed about the Indigenous conflict resolution mechanisms in the study area. These documents were obtained from the worda bureau of culture and tourism and also published and unpublished documents such as book, journals and thesis. The information obtained from document analysis was employed to make triangulation with the data obtained from the Key informant interview and Focus Group Discussion.

### **3.7. Methods of data analysis**

The data was analyzed using qualitative method. The analysis of data was based on the responses that collected through key interview and Focus group discussion document analyses, in addition to these concerning with the analysis of qualitative Data, the research was based on the theoretical and methodological principles of subjective Interpretations. To this effect, content analysis technique was employ to analyze the qualitative data through thematic analysis.

### **3.8. Ethical consideration**

Participants should clearly inform about the purpose of these study. That is, information was solicited from informants voluntarily based on their informed consent. They voluntarily decided whether to participate in the research or not. If they wish, informants were described anonymously in the analysis and writing up of the research and every care has been taken not to hurt the privacy and confidentiality of participants. Informants participated in the study without their identity were be revealed. Their names are kept anonymously for safety reasons, when they demanded so. Because of the sensitivity of the subject that the study dealt, I obliged to withhold the names of informants.

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

This chapter deal with data, analysis and discuss the causes of conflict that occurred in study area, the limits of actors who involved in the Indigenous conflict resolution mechanism in the study area also the study of the area, and the challenges faced by the Indigenous conflict resolution mechanism in the study area. The data was collected from primary source from key informant and focus group discussions, and secondary sources from document review. For the purpose of anonymity, clear codes were given by the researcher. The code refers to the key informant who participated in key informant interview such as: KI1 KI2, KI3, KI4, KI5, KI6, KI7, KI8, KI9, KI10, KI11, and KI12. Whereas the FGD participants, an attempts to give simple code to make it easily understandable are follow FGDA1, FGDA2, FGDA3, FGDA4, FGDA5, FGDA6, FGDA7 and FGDV1, FGDV2, FGDV3, FGDV4, FGDV5, FGDV6, FGDV7. These code refers to group one and group two respectively. And for the rest FGDW1, FGDW2, FGDW3, FGDW4, FGDW5, FGDW6, FGDW7, and FGDI1, FGDI2, FGDI3, FGDI4, FGDI5, FGDI6, FGDI7 are third and fourth group respectively.

#### **4.1. Pre-conflict Relationships between Sidama and Guji-Oromo**

Sidama and Guji Oromo of the Wondo tribe are people who share social and cultural traditions, cross-border lands, common ancestors, roots and lineages. These two ethnic groups have a long history of contact and both speak the language of the Cushitic family and there is a strong relationship between the two ethnic groups. Both Sidama and Guji Oromo people share various cultural, social and political aspects such as traditional indigenous customs, similar ancestry, common history and equal system of governance, and both have worked together in good times and bad. They also participated in various social institutions and activities such as funerals, weddings and marriage ceremonies. Their relationship is strong and they even go so far as to wish them good luck in maintaining the rituals and holy days of the year (Prof Brehanu 2012). As elders respondent from Sidama side, when Sidama slaughtered animals, they used to bless Guji-Oromo saying “Eli-Gujira” meaning “Oh God! Give good things to Guji people”. Guji Oromo also used to say the same to Sidama people living in the area (KI10, FGDI1, 2024).Historically, the two races had lived in complete peace and harmony for countless years.

They did not think that they were different races because they both shared the same ancestral origin, mountainous terrain, environment, economic system, lifestyle and language and were related through marriage.

**A. Economic relation;** Economic interdependence between two groups is most important form of harmonious interaction. According to respondents both Sidama and Guji inhabited south east of Shashamane town, their main source of livelihood is the agriculture, the Wondo genet environment is agriculturally fertile where irrigation farming dominates in flat and undulating area the dominant types of agriculture small holder perennial crop farming major crop include, enset and chat. Another respondent, the Sidama and Guji people have mutually dependent in term of exchange product. A pastoral community, the Guji supplied livestock product and as well as Sidama supply agricultural products. Another respondent from FGDA1, In exchange for crop products, particularly Weese (enset/false banana).The study informant from Sidama and Guji Oromo stated that; the Guji have had along peaceful and brotherhood, cooperation, and friendly relationship with the Sidama who may considered “distinct” on the basis of such criteria. It was also said paradoxical that the Guji and Sidama fought in alliance against the other ethnic groups in the area. Guji and Sidama share closer linguistic affinities and other cultural, economic and social practices. Unfortunately, politicians and local government leaders pushed the community to stand against the other one.

**B. Cultural Relation;** Sidama and Guji Oromo have strong cultural relations and connections. As one Cushitic genealogy they share similar customary conflict resolution institutions. Cultural interdependence of Sidama and Guji Oromo also played a significant role in holding the groups together (FGDW3, 2024). Informant from both side agree; The Sidama and Guji Oromo in Wondo genet have had long peaceful cooperation, interdependence, brotherhood and friendly relationships. According to the result of interview from religion leaders of the study shows that more people from both side that mean Sidama and Oromo are protestant religion followers because of this they have close social relationship especially during different conference congregation of religion. During the group discussion of this study area one of Gudumale elders said that during the past time Guji-Oromo and a Sidama of study area scarifies together for their ancestors and also they share every cultural ceremony together (FGDI6, 2024).

**C. Marriage;** marriage has been a social institution that has contributed to Guji Oromo and Sidama harmonious relations until recent times. Key informants claim that, they have used bilateral intermarriage relations between the two groups. The marriage relation exists between the Guji Oromo and the Sidama peoples are mixed. The Sidama men marry to the Guji women and the Guji men marry to the Sidama women depend on the agreement between the two couples of their families and there is no Indigenous laws that prohibit inter marriage. Economical level of the individual who marry is not considered in both ethnic groups and they have intermarriage relationship. Even their children will adopt the different culture and social value of their two families. Marriage relations may have been created a great contribution to Guji and Sidama harmonious relationships (KI3, 2024).

#### **4.2 Back ground of the conflict between Sidama and Guji-Oromo in study area**

Ethiopian people's Revolutionary Democratic front (EPRDF) came to power in 1991, ethnic based administrative system, the former Wondo genet, had been divided into two administrative provinces known as Wondo Kela and Wondo Wosha which become in to one woreda, under in Sidama zone in SNNPRS, now at Sidama regional states. As a respondent, this was done by considering Wondo genet as ethnically uniform. Another respondent, previously, Wondo Kela including Kebele peasant associations like Kela, Borja, Eddo, Basha, and Busa on the other hand had been part of the former Sidama province under the authority of hawassa Zuria woreda ( and Wondo Wosha, which include four peasant associations, such as Shasha Kekele, Gotu Onoma, Wosha Soyama and wotera kechema, located at the south of Shashamane, was administered under the Shoa provinces of Shashamane woreda (current west Arsi zone) As Costantinos, 1999:4), the following alteration in government administrative structures, the Guji expressed their dissatisfaction claiming that they are dominated by the Sidama in the number of economic, political and social arenas. Among their accusations, the Guji delineated that they have been facing different form of discriminatory practice and continuing uneven distribution of resources, political power, health service and inadequate education (FGDI5, 2024). Due to the aforementioned dissatisfactions among the Guji, brutal conflicts exploded between them and the Sidama where many civilian lives were lost, people displaced from their home and property damaged (FGDA2, 2024). The first conflict was started in May 2007G.C, when a small clash between member of two families in both ethnic at a place called Shumulantu, served as the beginning of a

broader ethnic based conflict which instantly expanded to other close Kebeles and this conflict brought the injury of some individuals, displacement of others and destroyed a lot of property. According to (KI10, 2024) and (FGDW1, 2024), The conflict continuous next year in April 2008, this is quite serious and intense clashes broke out across all Kebeles of the woreda, this led to the loss of many lives, injuries, displacements and millions of worth of property damage.

According the explanation of respondent in study area, the third conflict took place in 2010 at Eddo Kebele. i.e. subsequent to referendum held and it lasted for a couple of a days in ethnically mixed peasant Kebeles of Wondo genet but, it did not help to reduce their disputes and this results very sever strife where many people lost their lives, hundreds of others were displaced and enormous amount of property was damaging year to year.

### **4.3 The causes of conflict in Wondo genet woreda**

According to key informants, conflicts between individuals, between groups, and between states cannot be prevented always and everywhere and occur in people's daily lives (KI3, 2024). In addition to this (FGDA7, 2024), states that the concept of conflict varies from society to society depending on values, customs, traditions, history and location, economic and political factors (FGDA7, 2024). Another source of conflict is that reporting is a common phenomenon in individual activities and the causes may differ from organization to organization. This analysis is supported by (Fisher 2000), he explain conflict is defined as the incompatibility of goals or interests between two or more parties in a relationship combined with attempts to control each other and antagonistic feelings towards each other. According to (FGDI2, 2024), explanation the conflict between people about another issue, and this idea is also supported by other participants from cultural and tourism agencies explained about inter-ethnic conflict, its disagreement between two or more ethnic group and it occur between different ethnic group and community with in particular region or country (KI5, 2024). Although the causes of conflicts may be different interests, they may be economic, cultural, border, identity, religious and personal conflicts arising from different races and leading to ethnic conflicts. Conflicts arise from different reasons: In some societies, economic factors are the main source of conflict, while in other countries socio-cultural, historical, political and religious factors predominate. Ethnic elites write history to serve the social, economic and political purposes of their ethnic group by giving new meaning to events. By misrepresent history, elites, and alliances and

shared ideals; they highlighted long-standing conflicts and injustices and broke the bonds that unite Ethiopians (Tewodros, 2014). As key informants' there are no historical and cultural causes of conflict in study area. But the major political and Economic causes of conflict were discussed in the study area of Wondo genet woreda.

### **4.3.1 Political cause**

According to the FGD, the cause of the conflict was related to a 1993 government decision that gave the Wondogenet Guji-dominated Kebeles division control over the hawassa region, which Guji rejected. According to another participant, Guji said that they are dominated by Sidama and are not equal in assessing public goods and services and political leadership. Conflict between the two groups led to a small-scale conflict between approximately people, which began to escalate into gang violence in the area. According to the report of important elders, the violent encounter between Sidama and Guji Oromo in Wondo region took place in April 2008. According to Prof Brehanu (2012), in his article the creation of Wondo genet as a separate administrative district under the Sidama zone with the serious repercussion in terms of loss of life, injuries and displacement of persons as well as destruction of properties in the area.

As the interviewees confirmed, the conflicts that arise in the region are not clearly caused by ethnic differences, but by the hidden interests of political entrepreneurs. According to the research area (KI7, 2024), there is a political reason why the conflict between Sidama and Guji Oromo especially affects Edo and Kechema Kebeles of Wondo genet woreda. This idea is supported by FGD4, which states that the conflict between Sidama and Guji involved elite groups of both peoples who wanted to gain political power and be responsible for establishing collaborators through the introduction of ethnic prejudices and attitudes between the two. It causes a serious conflict between two people. This idea is supported by Bekalu (2017). According to him, the way in which politics based on ethnicity creates strong divisions in culture and ethnicity is the achievement of peaceful coexistence of people. As confirmed by the interviewees, there are also some groups supported by terrorists to destabilize the region for political use. According to (KI10, 2024), the main political cause of the two Kebeles is the result of the 2010 referendum that caused widespread violence, especially in the ethnically mixed village, and the referendum that Sidama won and took control of the region. However, after the referendum, some Guji Oromo's did not accept the referendum result and encouraged conflict

between Sidama and Guji Oromo in the study area. The violence that continued for three years after the referendum had serious consequences for both groups; displacement and negative impact on the economic and social well-being of the population, retrogressive conflict and insecurity, damage to property. This analysis was supported by (Abel, 2011). Other informants from culture and tourism office states that, after the referendum, previously collectively used social infrastructures, government institution in the frontier areas between the Wondo genet district of Sidama zone and the newly created Wondo district of west Arsi zone emerged us a new other source of disputes. Regardless of the claims and counter-claims over some public resources, the situation in the Wondo area is rather different today in comparison to conflict, mistrust and tensions in the year from 2007 to 2016.

#### **4.3.2. Economical cause**

As John Mar kakis, sited in Tsegaye Regassa (2010:59) shows that the main cause of ethnic conflict is competition between groups for resources and power. Economic reasons can be the cause of ethnic conflicts, as they often exacerbate existing conflicts and problems arising from society. Economic reasons cause conflict between two groups/societies. Wondo genet woreda has rich resources, agriculture and natural resources. The main resource in this region is fertile land suitable for the production of cereal crops and many seasons. Woreda is one of the most productive areas of inset (false banana) and chat. There are several Kebele in Woreda, some of them Eddo and Wotera Kechema have very good lands in general, while Wosha Soyama and Shasha Kekele are equal and Gotu Onoma the last is the smallest. Due to the climatic conditions and the quality of agricultural activities, the attractive natural resources and industrial and industrial investments in the region cause competition between the two races, this leads to serious conflicts. Resources are the major sources of conflicts between individuals, neighbors ‘clans and ethnic groups in different parts of Ethiopia (Desalegn et al, 2005). According to (FGDI2, 2024), economic reasons arise as the study area causes ethnic conflicts between Sidama and Guji Oromo, especially between Eddo and Wotera Kechema Kebele, and the area is a business center such as chat market, factory, industry and a tourism site dominated by Sidama's people. As KI3, some people want to control and participate in economic activities through conflict because they organize illegal groups where study area, such as Eddo and Wotera Kechema in Sidama region states. The referendum was held in 2010/2003 and 13 Kebeles were decided, 9 in Sidama and 4 in Guji Oromo; As a result Eddo and Wotera Kechema Kebele were

placed under Sidama. However, Guji-Oromo claims that, infrastructure facilities and public institutions were approved by referendum to fall under the jurisdiction of Sidama region. And these issues are according to KI6 informants as among the most common sources of conflict. The facilities and government institutions participating in the competition are: eddo secondary school, eddo health center, Wondo School in Gutto Kebele, ELFORA meat processing plant in Busa Kebele. Another elderly person giving information about Guji Oromo from Eddo Kebele says that there is more economic inequality than other Kebeles, we are deprived of economic opportunities, wealth or access to social services and this can lead to hatred and cause ethnic conflict (KI11, 2024). According to KI9 and FGDW2, an external player with economic interests on both sides is the cause of the ethnic conflict and escalates the conflict to serve their own interests. These actors exploit ethnic divisions to advance their economic agendas, leading to conflict and unrest. Those familiar with the Culture and Tourism Bureau agree that the existence of two races makes it difficult to coordinate police activities and ensure strong regional autonomy, increase negotiations to make decisions, and resolve conflicts in the long term and peace building (KI3, 2024).

#### **4.4. The Indigenous Conflict Resolution Mechanism between Sidama and Guji-Oromo in study areas**

According to Tarekegn (2008), indigenous methods of conflict resolution utilize indigenous donors, institutions, and decision-making processes to resolve conflicts between communities. Therefore, key participants believe that indigenous methods of resolving conflicts are culture-based and vary across societies. Therefore, it is important to ensure peace between the two main ethnic groups in the region i.e. Sidama and Guji Oromo. According to Awash (2005), all different tribes in Ethiopia have indigenous institutions and methods of conflict resolution and use indigenous methods to resolve inter-ethnic conflicts. According to (FGDW3, 2024), the indigenous dispute resolution system in Sidama is called cimeessa (Traditional elders). The term is also used to refer to an elder who participates in the program and there are two levels of cimeessa, the first is the chemessa at the village level and resolves any minor disputes that arise between individuals, households or groups. The second and higher level of chimessa is called gudumaale chimeessa and this usually solves a serious problem such as setting fire to a house to kill group members and others. The respondent from Guji elders, states that there are several levels to resolving conflicts among Guji-Oromo indigenous people like Sidama. At the lower level Jarsumma village is used to resolve disputes arising from minor issues between the same household, neighbors or communities (KI8, 2024). Every village has a competent elder who is responsible for resolving disputes in the village. They are chosen to know the norms of society (addaa), their intelligence, morality and age. According to respondent among the Guji of Wondo genet, conflicts that cause serious or perceived damage are viewed by the high-ranking jarsumma council, which includes the gada (gada's father) and clan leaders. There are people responsible for resolving all inter-group and inter-ethnic conflicts in their communities (FGDA3, 2024). The above view is supported by (Wondimu, 2008) that most conflicts in Ethiopia can be easily resolved at the local level through non-participatory community methods. Ethnic conflicts are characterized by their destructive nature. According to FGDA2: When a conflict occurs between two ethnic groups i.e. there were killing on both sides for the sake of political or economic interests of Sidama and Guji Oromo. The elders of Sidama and Guji (Gudumale cimeessa and abaa Gada) first met to discuss the problem, and then talked about how to resolve the dispute in a unique and reasonable way according to the path of both Fiica and Gondoro. (KI2, 2024) states

that Gondoro and fiica is a way to resolve indigenous conflicts in Guji Oromo and is given due respect by both parties.

### **A. Fiica**

The traditional 'fiica' dispute resolution system plays an important role in resolving indigenous conflicts, especially in cases of murder. Murder is a serious crime in Sidama and Guji Oromo culture. Dezo (2021) notes that many murder in Ethiopia are considered serious crimes. According to the elders, thanks to the fiica process for resolving indigenous disputes, revenge between the parties is prevented. According to the source, although case involved such intentional or unintentional murder during the conflict, the old man who entered Guji, Sidama and other neighboring communities used common conflict resolution methods to restore social life to Stabilization and consolidation among people and communities (KI7, 2024). Notably, in 2011, the federal and both regional states organized elders in Wondo Genet woreda from Sidama and Guji, as well as elders from other “neutral” areas such as Halaba and Arsi, to reconcile conflicting groups. Therefore, according to respondent the twelve elders interested in conflict resolution and reconciliation was selected from each community (FGDW6, 2024). According to key informants, Sidama and Guji, elders' committee met and discussed how to resolve the dispute amicably. Finally, they pledged not to support or defend racist treatment in conflict resolution and reconciliation. Before the conflict resolution process began, the two elders (especially the Guji, who made up the majority of the prisoners) also demanded the release of their tribesmen who had been imprisoned since the beginning of the war in 2007 (KI9, KI5, 2024). According to key informants, many people from both groups were imprisoned during the conflict; of these, people were sentenced to imprisonment from seven to eighteen years, and some were sentenced to life imprisonment. According to (FGDA3, 2024), the elders of Sidama and Guji entered into the conflict resolution process and presented their appeal to the former SNNPRS and now, Sidama regional state and federal government for the discharge of those people under custody. The latest appeal, approved by the government, also covers all detainees released from prison to hear their decisions through customary authorities.

The person interviewed by the religious leaders also said that this proposal was made mainly to prevent possible problems that may arise after reconciliation between the two groups and to eliminate conflicts that could affect everyone. Elder Sidama from Wotera Kechema also said,

“With this method, we have brought lasting peace to our region (FGDA5). The acceptance of our request also benefited those who were imprisoned without any evidence and even received prison sentences and given jail sentences despite their absence because, of the power of our elders.” Therefore, after all the above lessons, elders began consulting to resolve the conflict and achieve lasting peace and coexistence in Woreda. These elders are incorporated into the Wondo genet and neighboring communities using the traditional ficha system to disperse and unite the two groups. According to (FGDW3, 2024) as per ficha, the dispute resolution process began with person who committed the crime and provide to be guilty by a court. According to KI3, Each criminal man slaughtered a sheep and took out the lung while the sheep is struggling to breathe and smoothly wipe up both of his eyes with it. After this purification process, the families of the victims and the victims of the two tribes came together to show their unity and held a grand ceremony where both members participated in Party. According to KI3, the final stage was announced by the elders. If either group tried to kill each other again, they would be separated and rejected and disowned by society. According to (FGDA6, 2024), anyone who does not comply with the rules is punished with social isolation called 'bonkoni'. This social punishment was administered according to the oral law of Seera, which is also common among Sidama and Oromo. Officials from both sides agreed that the traditional conflict resolution system was more successful in bringing the two groups together and achieving reconciliation between the victims.

The following case related to homicide in human conflict resolved by community elders after the case reported to police officers. The cases obtained from document analysis from woreda police office, and expressed by the key informants of (KI5, 2024).

***Case: 1. homicide in human conflict***

*Ato Gangeso from Eddo Kebele was killed as a result of a human conflict between Sidama and Guji-Oromo in an area about 15 kilometers away from Hawassa to Dilla highway. After the murder, the murderer was put in prison. While the case was going through the legal process, the suspect's family members and concerned elders went to Wondo genet Basha to apply for Gudumaale Council to resolve the case. The Gudumaale Council met on 10 July 2023 to discuss the issue. The victim's family arrived late and the process started at 2 p.m. There are about twenty elders, including Gudumaale councilors, both parties, the victim's families and the suspect's relatives and elders. However, the men on the suspect's side were not allowed to sit*

*with the victim's family in Gudumaale (because they had not yet reconciled). They are located about 100 meters from Gudumaale. They gave their opinions and, if necessary, the messenger. The hearing started after one of the Gudumaale councilors announced the matter to all the participants. He also said that both participants were present. Later, an old man (from the victim's village) explained the nature of the murder. The place, time, wound, etc., that caused his death. He was not taken as a witness. There were no witnesses in the case. He shared with authorities only the information he gathered from other men who were nearby at the time of the murder. Then the council member started speaking. He mentioned that similar cases have been seen in the past. He concluded his words by saying that the murder was not intentional; We Sidama and Guji-Oromo people are in brotherhood, no one deliberately kills his brother. The speaker was a relative of the victim. He further said: "It is true that someone not deliberately killed this man even though the human conflict was between the victim and the victim's relatives; As mentioned above, according to the Gudumaale law, the case of murder is found in two ways; whether it is Tyda (intentional murder) or Kege (unintentional murder). Murder compensation (penalty) typically includes: 1) compensation for the victim's medication, funeral, etc. Payment of family expenses such as 2) Gumma is blood money and 3) Redemption money. If the murder case is deemed voluntary, the victim's family will decide whether wants Gumma (blood money). If they want it and are willing to accept it, it will be beneficial. If this is not the case, only the first and third points above apply. Moticha gave a summary of all the conversations and finally stated that the murder was not intentional. Later, one of the elders of 'Gudumaale' took the two families of the victims outside Gudumaale and asked them to ask for Gumma. They returned and the chief informed the attendees that they refused to take Gumma's money. This is because there is a strong belief among the public that accepting Gumma money for unintentional murder will result in similar cases for the community in the future. The next step was to increase the money the victim's family spent on medicine, transportation of the body, and funeral. As a result, it reached 2 thousand, and the relatives of the suspect immediately paid the money. It is not uncommon for a written form of Gudumaale statement to be prepared and signed by all the elders and relatives of the victim. This was because the suspect's relatives had to submit documents to the court after the case was decided. According to Gudumaale law, reconciliation must take place at a place chosen by the victims' families. The defendant must bring a black sheep, four native blankets (Gabi) and 100 birr. The sheep will be killed by the suspect himself,*

*who will immediately remove its lungs (before the sheep dies). Then he brushes his eyes and the eyes of the victim's relatives with the lung. Then both parties go to the victim's (the victim's brother or father) family home and spend the night there together. From now on, two families are considered one family.*

#### **4.5. The roles and involvement of various actors in the indigenous conflict resolution mechanism to settle inter-ethnic conflict in study area.**

Indigenous conflict resolution mechanisms culturally deep rooted in the societies, it is essential to review them briefly among the two major ethnic groups in the area. According to key informant from both sides, there are along established Indigenous conflict resolution methods in Sidama and Guji Oromo in study area. Among the Sidama is chimesa (by Indigenous elder) and Guji Oromo is jarsumma, it derived from jarsa (elders)...KI12

The key informant from culture and tourism, the Indigenous conflict resolution mechanism between Sidama and Guji Oromo conflict, typically involves a range of actors who play different roles in the process. Some of the key actor involved in this Indigenous conflict resolution mechanism includes:

**A. Elders and Indigenous leaders** from both communities play central role in resolving conflicts through mediation, negotiation, and consensus building. According to FGD participant from both parties, they are a vital role to resolve the conflict between the Sidama and Guji Oromo in study area, and they play crucial role in preserving harmony and solidarity of the society through settlements of disagreement that arise within /out sides of the society. Another respondent from KI3, the community elders emphasize the interests of conflicting parties in their decision making process. One informants, discusses the qualities of elders in the study area and expected skill to peace and the role they play in maintaining peace is as follows:

*"We elder kept our own Indigenous resolution mechanisms to sustain peace in place and these values and norms were not disrupted. These have ultimately enabled us to reconcile our people and have nurtured mutual trust and dialogue for long period. We have shown our efforts to long lasting peace of the country as well as our area by confronting the challenges we face for a decade."*

KI5, Community members also play a crucial role in the conflict resolution process by providing support to the elders and Indigenous leaders, participating in peace building initiatives, and adhering to the decisions made by mediators.

**B. Religious leaders Role:** from both communities also involved in the conflict resolution mechanism, offering spiritual guidance and support to those involved in conflict. According to FGDA5, at community level, religion leader have become key figures in supporting and participating in the local peace committees and religious leaders are visible as other actors in resolving conflict. Another informant from both sides, the society considers the religions leaders as those who can act on behalf of the will of God and who could argue for truth. Since they are God's envoys and are well-respected, trusted members of society, nobody expects them to say anything false. The heads of all the religious organizations in the community about the disadvantage of conflict that means they thought the followers as conflict was bad and that killing or wishing to kill a person and take the property of others persons were strictly forbidden in the eye of God and this isolates them from heaven (FGDI4). According to Horowitz (2007), the mediator must be trusted to the parties to the conflict, and for this he must be an honest, respectable person who shows the desire and determination to help the parties to the conflict.

However, the actors or mediator have limits on their conflict resolution mechanism in study area especially in Eddo Kebele. As explanation of religious leader, the actors limit on conflict resolution process were, they focus on short term gains rather than long term sustainable solution, these hampers the effectiveness of Indigenous conflict resolution mechanism and may protracted or unresolved conflict. The other key informant(KI), states that the lack of elders commitment on their appointment, as his explanation; when Gudumale cimeessa from Sidama side and Abaa Gada from Guji-Oromo joined together and discussed on issue of murder case or else, the absences of some elders from either of them unreasonably is the limits of them. According to KI7, some elders from both ethnic mix politics agenda with Indigenous conflict resolution method so, these stack the last peace among group because, politics can complicate the Indigenous conflict resolution processes led by elders, necessitating a nuanced approach to balance the interests of all parties of involved. According to respondent from culture and tourism office, the limits of elders to resolve conflict in study area is interference from external actors:

External influences, such as government officials or other stakeholders, may undermine the authority of elders and prevent them from reaching a mutually acceptable resolution. Another respondent states that, Aba Gadas, Cimeessa, the local elders, culture and tourism office as well as Sidama and Guji Oromo society are responsibility, to teach the significance of the Indigenous conflict resolution mechanism, about strengthen social relationship and peace building process and transfer for new generation. But local elders and religious leaders missed up teaching and promote about the role of Indigenous conflict resolution mechanism for young people. In addition to this, elder as actors should help conflicting parties by understanding issue which enhances negotiation and cooperation to bring solution for the dispute which found.

#### **4.6. Challenges faced by the Indigenous conflict resolution mechanism in resolving inter-ethnic conflict study area**

Although Indigenous conflict resolution has economic and social benefits for people, groups, societies and communities. However, it faced many different problems towards. This Indigenous conflict resolution program needs support to reduce these problems from various government and non-governmental organizations. According to (FGDI6, 2024), Lack of institutional support was one of challenge of Indigenous conflict resolution: Indigenous conflict resolution mechanisms may not receive adequate support from government authorities or institutions, limiting their capacity to effectively address complex inter-ethnic conflicts and promote lasting peace. This idea supported by(Michel, 2010), as he stated, main challenges affecting the conflict resolution process are its lack of clear instructions accepted, financial support from government organ and this can be dangerous implementation of the best way to promote social justice.

As key informant's explanation, there is problem with time frame of resolving conflict through Indigenous methods and can be lengthy process, which may escalate tension further between ethnic groups. According to (FGDA2, 2024), the challenges come from external Friends, relatives, or neighbors may give bad advice also hinders reconciliation when two disputant came too reconciled. The Ethiopian Constitution recognizes Indigenous law under Article 34, sub article 5, allowing citizens to apply religious or customary laws in cases of personal and marital disputes. However, this recognition is limited to family and personal matters, excluding their application to criminal matters, despite the fact that they are actually serving as legal defense for a variety of crimes (Alemie and Mandefro, 2016).

The absence of strong laws and policies related to the validity of Indigenous conflict resolution mechanisms and their relationship with the formal justice system, the possibility of application of their authority are discovered to be significant obstacles that require the government and decision-makers to act immediately. According to FGDv5 argue, the identification of evidence mechanism to identify the offender and victim is based on halaale (True way of life) and those of offenders and wrong doers like thieves do not keep up halaale because of the those criminals are pessimistic on their future hope and not well equipped by the Indigenous norms and value. Therefore, halaale of those cases would note manifested and reconciliation could be weak evidenced and difficult for elders. (KI9, 2024) respondent said that, the challenges of our area was interference from external actor such as political group, business interests, armed militias may exploit the conflict for their own agendas undermining the effort of Indigenous mediation and escalating tensions between the communities. Another key informant (KI12, 2024) Support the above key informant of (KI9, 2024) external pressure can create challenges for Indigenous conflict resolution mechanism in study area in several ways. One of the main challenges is influence external actors who may have their own agendas and interest in the region and disrupt the Indigenous power dynamics relationship between them. FGDW3 and interview from culture and tourism bureau, support the idea of (KI12, 2024) which is external pressure, can also exacerbate existing tensions between two communities by introducing new issue or grievances that were not previously part of the conflict. This can make it more difficult for Indigenous mechanism to address the root cause of the conflict find sustainable solutions. From (KI1, 2024) conclude, external pressure can complicate Indigenous conflict resolution mechanism between Sidama and Guji Oromo in both Kebeles by introducing new challenges, undermining Indigenous authority structures, and exacerbating existing tension.

FGD(elders from both side) states that; the effect of modernization, by which cultural value of the societies are blamed by the new generation, this is because, the new generation might not understanding and respecting indigenous cultural values, that followed by society low level of understanding their societal values, this idea lined with (Volker, 2007), As he stated, it was be hard or even impossible to implement indigenous approaches to conflict resolution in these areas where modernization become expanding dramatically. According to (FGDA1, 2024) participant from both side elders has great capacity or ability in resolving conflict and build social relationship of the people by increasing social harmony, addressing common problem of the

communities in the study area. But the federal and regional government did not support the local elders and Indigenous institutions.

#### **4.7 Sidama and Guji-Oromo relations: future prospects**

Lasting peace has not yet been achieved, especially in Sidama-Guji, which neighbors Kebeles such as Eddo and Wotera Kechema. Wondo genet there is occasional conflicts between the two groups living in this area of Sidama District of woreda. So, although the apparent conflict of Sidama-Guji has been resolved, the conflict is not yet resolved and therefore there is still conflict and mistrust between the 'conflict parties'. Currently there seems to be a majority of peaceful and normal relations between them. However, deeper studies show that the chances of peace and harmony in some conflict zones are uncertain in many respects following the ongoing conflict affecting the interaction between the two races. As a result, the prospects for peace and good relations between the two communities in the disputed areas are inconclusive and the resolution of the long-standing conflict still remains a challenge. The future direction of the Indigenous method of conflict resolution between the Sidama and Guji-Oromo clans in Wondo genet woreda is promising, as this method has proven effective in resolving conflicts in the past and promoting peace and harmony between "these two heads". One of the most important factors contributing to the future of Indigenous conflict resolution is the continued recognition and respect for the culture and traditions of both communities. As long as Sidama and Guji-Oromo communities' value and their Indigenous laws, mediation processes, and rituals, these methods will continue to be effective and meaningful in resolving conflicts. Overall, the future of the Indigenous method of conflict resolution between Sidama and Guji Oromo in Wondo genet looks bright as long as it is decided to preserve and develop this method as a useful tool to promote peace, reconciliation and cooperation in the community.

## CHAPTER FIVE

### 5. CONCLUSION AND RECOMMENDATION

#### 5.1 Conclusion

Indigenous conflict resolution mechanisms are Indigenous practices used to resolve inter-ethnic conflicts and maintain peace and stability in given communality. Sidama and Guji Oromo has their own Indigenous mechanisms system of resolution to control the day-to-day maintenances of peace and security of the society. Based on the data obtained from the key informant and the focus group discussant. The Sidama and Guji Oromo are people with share primordial characters, and experienced a long history of harmonious relations, with in inter-economic relation, close marriage relation, and cultural relation. However, following the 1991 change in the system of government and administration policy, the peaceful relations between this peoples deteriorated and completion emerged; eventually leading to repetitive conflicts. Based on the findings of the study the recurring of Sidama- Guji conflict were causes of political and economic causes. Political causes of conflict in the area was related to the government's decision in 1993 that gave part of Wondo genet Guji dominated Kebele to be administrated under by hawassa district, currently Sidama region and resentment the result of referendum which held in 2010, in particular triggered wide spread violence, and decision rejected by Guji-Oromo. Conflict in the area occurred not as ethnic diversification rather it is the hidden interest of political entrepreneur individual.

Economic cause of conflict in area was it is the center of business such as chat market, industrial factories and tourism site and some individuals want to control and participate in economic activities through conflict because of that they organize illegal groups at study area such as eddo and wotera kechema. The study shows that the homicide is serious crime between Sidama and Guji-Oromo. If the, case happened by unintentional or deliberately, the elder recruited from Guji, Sidama and other neighboring community made use of their communally shared customary conflict resolution process, in order to restore the social stability through the 'fiica'. The study show that the limits of actors involved in the Indigenous conflict resolution mechanism in the study area. Elders, religious leaders and community elders has vital role to resolve conflict. However, some actors have limits to resolve conflict to miss their responsibility. According to

finding, some actors also focus on short term gains rather than long term sustainable solution, and these hampers the effectiveness of Indigenous conflict resolution mechanism and may protracted or unresolved conflict. And also some elders from both ethnic, mix politics agenda with Indigenous conflict resolution method therefore, these hinder the last peace and complicate the Indigenous conflict resolution processes led by elders, necessitating a nuanced approach to balance the interests of all parties of involved. The challenges of the Indigenous conflict resolution mechanism facing in Sidama and Guji Oromo were external pressure can complicate Indigenous conflict resolution mechanism between Sidama and Guji Oromo in both Kebeles by introducing new challenges, undermining Indigenous authority structures, and exacerbating existing tension. Indigenous conflict resolution mechanisms may not receive adequate support from government authorities or institutions, limiting their capacity to effectively address complex inter-ethnic conflicts and promote lasting peace. the effect of modernization, by which cultural value of the societies are blamed by the new generation, this is because, the new generation might not understanding and respecting indigenous cultural values, that followed by society low level of understanding their societal values.

### 5.3. Recommendations

Based on the finding, to bring sustainable peace and harmonious relationship among the Sidama and Guji Oromo ethnic groups, the researcher attempted to forward the following recommendation:

- Government should take measure on actors who exploit ethnic divisions to advance their own political agenda that leads to conflict and instability.
- The federal government and Sidama regional state should carried out different measures like organizing peace conferences, and intervening during clashes and violent situations, and should work towards conflict prevention.
- The government should work with different local stakeholders, include Indigenous Sidama and Guji Oromo elders and local religious leaders, organized peace committee from two ethnic groups to bring last peace.
- The government should encourage the Indigenous conflict resolution mechanism within understanding value and significance of resolution method in the society.
- Both Sidama and Guji Oromo local elders should build trust between them in both societies, because there is a lot of acceptance and trust between the Sidama and Oromo elders during the reconciliation.
- Local elders, religious leaders, culture and tourism office experts should work cooperatively and they should teach the new generation about the Indigenous conflict resolution mechanism in terms of sustainability of peace in the two ethnic groups.

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

**Appendixes I: Interview Questions prepared for elders informant**

**Dear Informants:**

First of all, I would like to forward my greeting and express sincere gratitude and appreciation in advance for taking your time to respond to this interview schedule. My name is Dinknesh Walana, an academic staff from Dilla University, Department of civics and ethical studies. Currently I am doing MA thesis on *the Indigenous conflict resolution mechanism of the inter-ethnic conflict between Sidama and Guji-Oromo* in the case of Wondo genet woreda to bring local peace at Hawassa University. The purpose of this interview is to collect data regarding above mentioned tittle. Dear respondents, since you are one of stakeholders to this research work; I recognize that your experiences, knowledge and information is critical vital to the success of this study. Thus, you kindly requested to elaborate your view based on discussion guide, but not only restricted to it. The study will be conducted for academic purpose and any personal information you share with the researcher will be kept confidentiality.

**Thank you for your cooperation!**

1. What is conflict for you?
2. What are the main causes of the conflict between Sidama and Guji-Oromo?
3. Do you agree that the Indigenous conflict resolution method bring the last peace in the area?
4. Who has played the significant role in resolving conflict during violent conflict between Sidama and Guji- Oromo?

5. Would you mention the role of Indigenous institutions in resolving the conflict between Sidama and Guji-Oromo?
6. What kind of conflict resolution strategies are used for resolving conflict between Sidama and Guji Oromo?
7. What do you suggest the effective mechanism to resolve the conflict between the Sidama and Guji-Oromo?
8. What limits the conflict resolution leaders (elders) who involved in resolving conflict between two ethnic groups?
9. What are the challenges encountered in Indigenous conflict resolution mechanism between Sidama and Guji Oromo?

## **Appendix II Interview Question for Religious leaders and peace committee**

### **Dear Informants:**

First of all, I would like to forward my greeting and express sincere gratitude and appreciation in advance for taking your time to respond to this interview schedule. My name is Dinknesh Walana, an academic staff from Dilla University, Department of civics and ethical studies. Currently I am doing MA thesis on *the Indigenous conflict resolution mechanism of the inter-ethnic conflict between Sidama and Guji-Oromo* in the case of Wondo genet woreda to bring local peace at Hawassa University. The purpose of this interview is to collect data regarding above mentioned title. Dear respondents, since you are one of stakeholders to this research work; I recognize that your experiences, knowledge and information is critical vital to the success of this study. Thus, you kindly requested to elaborate your view based on discussion guide, but not only restricted to it. The study will be conducted for academic purpose and any personal information you share with the researcher will be kept confidentiality.

### **Thank you for your cooperation!**

1. What is conflict for you?
2. What are the main causes of the conflict between Sidama and Guji-Oromo?
3. What do you think as the aggravating factor that contributed for the recurrence of conflict between Sidama and Guji-Oromo?

4. What do you suggest the possible solution for resolving the conflict between Sidama and Guji-Oromo?
5. What is the role of religious institutions resolving conflict between Sidama and Guji Oromo?
6. How does religious institution promote peace before and after the conflict resolution?
7. What are challenges the religious institutions in resolving conflict between Sidama and Guji Oromo?
8. Do you agree that the indigenous conflict resolution method bring the last peace in area?

### **PART III Questions for focus group discussion**

#### **Dear Informants:**

First of all, I would like to forward my greeting and express sincere gratitude and appreciation in advance for taking your time to respond to this interview schedule. My name is Dinknesh Walana, an academic staff from Dilla University, Department of civics and ethical studies. Currently I am doing MA thesis on *the indigenous conflict resolution mechanism of the inter-ethnic conflict between Sidama and Guji-Oromo* in the case of Wondo genet woreda to bring local peace at Hawassa University. The purpose of this interview is to collect data regarding above mentioned title. Dear respondents, since you are one of stakeholders to this research work; I recognize that your experiences, knowledge and information is critical vital to the success of this study. Thus, you kindly requested to elaborate your view based on discussion guide, but not only restricted to it. The study will be conducted for academic purpose and any personal information you share with the researcher will be kept confidentiality.

#### **Thank you for your cooperation!**

1. How was the inter-ethnic relation between Sidama and Guji-Oromo before and after the conflict and you opinion about the general trend of the conflict?
2. What are the causes of conflict between two groups in the study area?
3. What factors fuel the conflict in the area?
4. Do you agree that the traditional conflict resolution method bring the last peace in area?
5. How does the indigenous institution manage and resolve conflict in the area? Please discuss and mention?

6. What could you suggest as solution in regarding to manage the conflict in the area?
7. What are the challenges of indigenous institutions face in resolving the conflict between Sidama and Guji Oromo?
8. What is the prospect of resolving the Sidama and Guji-Oromo conflict sustainably in the area?

**Table 1, Profiles of key informant's respondents**

No.	Codes	Sex	Age	Place of interview	Date of interview	Occupation
1	KI-1	M	50	WG	23/5/2016	Peace committee
2	KI-2	M	40	WG	23/5/2016	Abba gada
3	KI-3	M	38	WG	23/5/2016	Cimeessa
4	KI-4	F	36	WG	23/5/2016	Religious leader
5	KI-5	M	72	WG	23/5/2016	Abba gada
6	KI-6	M	69	WG	23/5/2016	Religious leader
7	KI-7	M	70	WG	23/5/2016	Cimeessa
8	KI-8	M	68	WG	23/5/2016	Abba gada
9	KI-9	M	55	WG	23/5/2016	Religious leader
10	KI-10	M	63	WG	23/5/2016	Cimeessa
11	KI-11	M	70	WG	23/5/2016	Abba gada
12	KI-12	M	50	WG	23/5/2016	Cimeessa

**Table 2 focused group discussion group one**

NO	Code	Sex	Age	Place of interview	Date of interview	Occupation
1	FGDA1	M	80	WG	23/5/2016	Elder/aba gada
2	FGDA2	M	65	WG	23/5/2016	Religious leader
3	FGDA3	M	70	WG	23/5/216	Elders/Gada
4	FGDA4	M	60	WG	23/5/2016	Peace committee
5	FGDA5	M	58	WG	23/5/2016	Religious leader
6	FGDA6	M	75	WG	23/5/2016	Elder/Cimeessa
7	FGDA7	M	45	WG	23/5/2016	Religious leader

**Table 3 Profiles of the respondents of Focus Group Discussion (FGD) Group two**

No	Code	Sex	Age	Place of interview	Date of interview	Occupation
1	FGDV1	M	65	WG	26/5/2016	Religious leader
2	FGDV2	M	70	WG	26/5/2016	Abba gada
3	FGDV3	M	55	WG	26/5/2016	Culture and tourism office
4	FGDV4	M	53	WG	26/5/2016	Culture and tourism
5	FGDV5	M	69	WG	26/5/2016	Elders /Abba gada
6	FGDV6	M	72	WG	26/5/2016	Elders/Cimeessa
7	FGDV7	M	58	WG	26/5/2016	Religious leader

**Table 4 Profiles of the respondents of Focus Group Discussion (FGD) Group three**

No	Code	Sex	Age	Pace of interview	Date of interview	Occupation
1	FGDW1	M	72	WG	30/5/2016	Religious leader
2	FGDW2	M	63	WG	30/5/2016	Peace committee
3	FGDW3	M	55	WG	30/5/2016	Culture and tourism
4	FGDW4	M	70	WG	30/5/2016	Abba gada
5	FGDW5	M	56	WG	30/5/2016	Religious leader
6	FGDW6	M	78	WG	30/5/2016	Cimeessa
7	FGDW7	M	60	WG	30/5/2016	Peace committee

Table 5 profiles of the respondents of focus Group Discussion (FGD) group four.

No	Code	Sex	Age	Place of interview	Date of interview	Occupation
1	FGDI1	M	75	WG	30/5/2016	Cimeessa
2	FGDI2	M	60	WG	30/5/2016	Religious leader
3	FGDI3	M	53	WG	30/5/2016	Abba gada
4	FGDI4	M	65	WG	30/5/2016	Peace committee
5	FGDI5	M	73	WG	30/5/2016	Culture and tourism office
6	FGDI6	M	70	WG	30/5/2016	Cimeessa
7	FGDI7	M	69	WG	30/5/2016	Abba gada

Picture1, Focus group discussion with Community elders, religious leaders, and culture and tourism at Wondo Genet woreda, On February, 26/2024.

