

MEKELLE UNIVERSITY
COLLEGE OF BUSINESS AND ECONOMICS
DEPARTMENT OF MANAGEMENT

**ASSESSMENT OF INDIGENOUS CONFLICT RESOLUTION SYSTEMS AND
PRACTICES: IMPLICATIONS FOR SOCIO-ECONOMIC DEVELOPMENT:**

(A SURVEY OF SIMADA WOREDA, AMHARA REGION, ETHIOPIA)

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**A THESIS SUBMITTED TO THE DEPARTMENT OF MANAGMENT IN PARTIAL
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Assessment of Indigenous Conflict Resolution Systems and Practices:
Implication for Socio-Economic Development:

(A Survey of Simada Woreda, Amhara Region, Ethiopia)

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Declaration

The thesis entitled **“Assessment of Indigenous Conflict Resolution Systems and Practices: Implication for Socio-Economic Development: A Survey of Simada Woreda, Amhara Region, Ethiopia”** is my original work and has not been presented for a degree, diploma or fellowship to any other university and that all the sources of materials used for the thesis have been dully acknowledged.

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Certification

This is to certify that this thesis entitled “**Assessment of Indigenous Conflict Resolution Systems and Practices: Implication for Socio-Economic Development: A Survey of Simada Woreda, Amhara Region, Ethiopia**” Submitted in partial fulfillment of the requirement for the award of the degree of MA, in Development studies of the college of Business and Economics, Mekelle University, through the Department of Management, done by Mr. Bamlak Yideg, ID, No, CBE/PR044/04 is carried out by him under our guidance..

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List of Abbreviations and Acronyms

ADR.....	Alternative Dispute Resolution
CSA.....	Central Statics Agency
CR	Conflict Resolution
EACC.....	Ethiopian Arbitration and Conciliation Center
FDRE.....	Federal Democratic Republic of Ethiopia
FGD.....	Focus Group Discussions
GPS.....	Global Positioning Satellite System
ICR	Indigenous Conflict Resolution
IK.....	Indigenous Knowledge
Nd	No date
NGOs	Non-Governmental Organizations
NURC.....	National Unity Reconciliation Commission
OSSREA	Organization for Social Science Research in Eastern and Southern Africa
SPSS	Statistical Package for Social Science
UN.....	United Nations
UNDP.....	United Nations Development Program
UNESCO	United Nations Educational Social and Cultural Organization
USA.....	United States of America
USAID.....	United States Agency for International Development

Glossary

Gadaa: Oromo traditional administrative institution.

Giligil: conforms to a kind of amicable process of dispute resolution.

Indigenous: originating or occurring naturally in a particular place, native.

Irq: The term Irq is the Amharic translation of the term “conciliation”.

Kolla: lowland or a tropical type of zone.

Mahber: is a kind of association which has religious ground; St. Michael and St. Marry for men and women.

Shinglina: This literally means elderliness, denotes dispute solution by elderly persons.

Tella bet: a house in which people drinking locally prepared beverage.

Wina degua: neither highland nor lowland.

Woreda: it is an administrative division of Ethiopia (managed by a local government), equivalent to a district.

Yezemed danginet/ Yebetzedemed danginet: solving disputes by blood or consanguinity relatives.

Abstract

Unless conflict is managed properly, it results in political, social and economical destruction of human beings. The cost of conflict depends on the type of conflict resolution system that individuals used to settle disagreements. The main objective of this study was assessing indigenous conflict resolution systems and practices and their implication for socio-economic development of the rural people in the study area. Specifically, the study identified the common types of conflict; the common causes of conflict; explored the economic advantage of indigenous conflict resolution system and restoring the social relationship of residents in the study area. Finally the study identified the challenges that indigenous conflict resolution system facing and the weakness that indigenous conflict resolution have. The study was conducted by using a sample of 176 household respondents who have ever experienced disputes. The household respondents selected using snowball sampling technique. Moreover, focus group discussions and interview were also employed to collect qualitative data. The study finds that 127 household respondents are involved in to land and land related conflict and land conflicts are increasing from time to time. The main causes of land conflicts are poor demarcation of boarder, inheritance problem and shortage of land and others. The study further explored the advantage of indigenous conflict resolution systems and practices to economic development. The household respondents who have used indigenous method of conflict resolution system helped them to save their money and time. Because of using this indigenous conflict resolution system, they have been restoring their relationship and inviting their conflict party and support each other. Furthermore, the study finds that to capacitate the ability of local elders the woreda government support is only confined to providing training and the process of selecting trainee is filed by corrupt practices. Lack of office for local elders also another challenge for the task of these local elders to perform their activity. Moreover, the practice of illegal gun trade challenges the daily life of the residents in the study area. The geographical location of the woreda surrounded by two major rivers; Abay/Nile and Beshilo Rivers which borders the study area with Goncha Sisso Enese and Saint Woreda respectively make the situation worst because it is difficult for security forces to control the area. This results in the loss of life of innocent peoples and security forces especially during market day. In addition, the Federal and regional governments release the prisoners following the coming of New Year before finishing their punishment and this is believed to aggravate the problem in which the victim side often takes revenge because of dissatisfaction with the decision of the government. There are different mechanisms that help to minimize the above problems. To minimize the problem of land and land related problems, the woreda land administration desk should immediately enter in to new demarcation process. It shall use the modern and scientific international land cadastre system by using GPS/ satellite navigation system in order to demarcate appropriately and reduce the complains like other woredas in the region. To minimize the problem of illegal gun trade, the woreda police office and woreda militia desk should work cooperatively with the adjacent woredas of Goncha Sisso Enese and Saint.

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

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CHAPTER ONE: INTRODUCTION

This chapter deals with introduction part of the thesis that involves background of the study, statement of the problem, Research question (general and specific research questions), objectives of the study (general and specific objectives), Significance of the Study, scope and limitation of the paper and its organization.

1.1. Background of the Study

According to Robin (1996) conflict is the process that starts when one party perceives that the other party harmfully affected something the first party cares about. When confrontation begins, it can be understood as “engagement in a fight or confrontation between two or more parties aspiring towards incompatible or competitive means or ends” (University for Peace, 2005). It is a Situation in which two or more parties try hard to acquire the same scarce resources at the same time (Mikael and Swanstrom, 2005). Similar with the above idea Helvard (2011) described that conflicts are part of everyday life; they form in our close relations, at a group level and on global level. It has manifested in diverse formats for a long period of time (Slabbert, 2004). Though it is almost impossible to avoid conflict in human relations, to reduce its negative consequences people tend to solve conflicts, which we call it conflict resolution.

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

Indigenous conflict resolution mechanism is a social capital that implies the “ability of social norms and customs to grasp members of a group together by effectively setting and making possible the terms of their relationship, sustainability facilitates collective action for achieving mutually beneficial ends” (Fred, 2005). Indigenous conflict resolution mechanisms

focus on the values of empathy, sharing and cooperation in dealing with common problems which underline the spirit of humanity (Murithi, 2006).

This conflict resolution mechanism is important in re-establishing the social capital that is damaged as a result of the conflict. In addition to the above idea, indigenous conflict resolution is become speedy and cost effective (Fred, 2005). Providing that, Annette (2009) elaborates indigenous conflict resolution is important by solving the issue while saving the relationship and minimizes revenge killings. This is very important particularly for poor, women and other marginalized people who have no capacity to cover the cost of justice system through court (Ibid).

The process, method and applicability of indigenous conflict resolution mechanisms are varying considerably from community to community, from region to region, from society to society (Volker, 2007). This indigenous conflict resolution plays a very significant role in the day-to-day lives of many ethnic groups and tribes particularly for the poor and marginalized societies (Meron, 2010). Local leaders and elderly people have used traditional laws to ensure conflict does not curve into uncontrolled violence and disrupt civic life. Locally trusted elderly people enjoy socially eminent status and authority granted by customs. While passing decisions they are based on high level of social consensus and legitimacy. Because the process is soft and based on the willingness of conflicting parties, the relationship between individuals, among families and kinship become strong (ibid). Indigenous conflict resolution system allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship. But solving conflicts or disagreements through formal process by using courts disputants rarely want to work together and cooperatively (Volker, 2007).

Comparing with that of formal conflict resolution process, indigenous conflict resolution mechanism takes less time to dispose a single case (Haftom, 2011). Especially in settling conflicts related with rural agricultural land which is common in the highlanders of Amhara region, it will remain unused if the dispute takes a prolonged time (ibid). Even if it is going be ploughed by neither of the litigants due to the problems of execution no one can be the beneficiary up until the decision is rendered. Indigenous conflict resolution mechanisms are

part of a well-structured, time-proven social system geared towards reconciliation, maintenance and improvement of social relationships. The methods, processes and regulations are deeply rooted in the customs and traditions of the people (Kwaku and Rankopo, 2010).

1.2. Statement of the Problem

According to Dejene (2002) societies in different part of the world apply indigenous laws in their administration of justice to solve socio-economic and political problems. In the process of solving social and economic problems through indigenous method, conflicting parties are all willing to accept and abide by their traditional cultures; ignoring these traditions would amount to exclusion from the societal norms and neglecting by the society. The mechanisms are indigenous ingredients that would be tolerated in any societal interactions. In each ethnic community, the traditional principles are followed, and considered as indigenous initiatives. Elders play a central role in these mechanisms, reconciling the conflicting groups according to the norms and forms prevalent in their respective areas (OSSREA, n.d.).

In applying indigenous conflict resolution mechanism to solve conflicts, traditional customs and practices are seriously respected and carefully practiced. Ordinary people in villages still trust the advice of elders in resolving local conflicts for two obvious reasons (Chandra, 2008). First, their advices are politically neutral with social sensitivity and second they are less expensive in nature and can provide direct decision. Several conflict management activities carried out at the local level are based on values and customs, which play a crucial role in binding people together for collective action and holding wrongdoer accountable to their actions. Indigenous conflict resolution method plays an important role as it emphasis on the role of parties themselves to reach at mutually satisfactory resolutions and it plays crucial role to restore the relationship of the victim and the offender and maintain social fabric (Melissa, 2011).

There are many unbearable cost to solve conflicts while using the formal conflict resolution mechanism like; court charge, filling cost, expenditure for lawyers, and other costs (Dejene, 2002). Contrary to the above idea, indigenous conflict resolution mechanism consumes lower

cost and the process takes greater speed, the reason for this is solving conflicts through this mechanism normally requires the permission, and commitment of the parties involved in the process (Bendeman, 2007). The use of indigenous dispute resolution methods outside of the formal criminal justice system is important in maintaining close and continuing relationships in every community (Julie, 2007). It has been practiced for a long period of time even today, particularly in many developing countries, indigenous conflict resolution process dealing with victims and criminal offenders are widely practiced and deep rooted with different degrees among the different ethnic groups. A study by Julie (2007), elaborates that, in many countries particularly in Africa formal justice system is inefficient and because of this it takes the second place to informal systems in many parts of the continent.

Using formal institution to settle disputes especially for rural peoples is very difficult because these rural people expending more time in these justice system and administrative institutions that led them to economic disaster (Fekadu, 2009). This formal justice system is not only affecting their income but also deteriorates the social relationship of the rural society. In addition to this, the decision render by court system does not consider the background of conflicting parties. Therefore, the kinship relation becomes hostile and relatives' relationship is highly affected by it and encountered by tension.

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

There are different indigenous conflict resolution methods applying in the study area. This includes Shimglina, Giligil, Yezemed dangninet, and Irq which all are viable to minimize the cost of the justice system and consolidates social relationship for many people (Fekadu, 2009). Despite the importance of the mechanisms to avoid conflict and to consolidate social relationship, indigenous approaches to conflict resolution have not been adequately addressed by scholarly research and political practice (ibid). For the most part they are

widely ignored, although empirical evidence from relatively successful cases of conflict transformation demonstrates their practical relevance (Julie, 2007). People are depending on indigenous conflict resolution mechanism to solve conflict. But the process and its advantage for socio economic development did not assess by research. Therefore, the researcher assessed common causes and the role of indigenous conflict resolution mechanism for socio-economic development and weaknesses in the study area.

1.3. Research Questions

1.3.1. Main Research Questions

The Main research question that answered in this study is; what is the role of indigenous conflict resolution for ensuring socio-economic development in the study area?

1.3.2. Specific Research Questions

This study tried to answer the following specific research questions:

- What are the common types and causes of conflict in the study area?
- What is the economic contribution of Indigenous Conflict Resolution in the study area?
- What is the contribution of Indigenous Conflict Resolution to social cohesion and sustainable resolution?
- What are the challenges and weaknesses of Indigenous Conflict Resolution in the study area?

1.4. Objectives of the Study

The Objective of the study constitutes the following general and specific objectives.

1.4.1. General Objective

The general objective of this study is assessing the role of indigenous conflict resolution for socio-economic development for rural people in the study area.

1.4.2. Specific Objectives

- Identify the common types and causes of conflict in the study area.
- Examine whether indigenous conflict resolution is merit full or not in terms of economy.
- Inspect the effect of indigenous conflict resolution systems interms of social relationship.
- Examine the challenges and weaknesses of Indigenous Conflict Resolution mechanisms in the study area.

1.5. Scope and Limitation of the Study

1.5.1. Scope of the study

This study specifically focuses on analyzing the types, causes of conflict in the study area, the role of indigenous conflict resolution systems for socio-economic development and its weaknesses. The specific study area is Simada woreda of South Gondar in the national regional state of Amhara. Accordingly, any of the analysis and the findings of the study are specific to the study area.

Thus, because of the study limited to Simada woreda only, findings of this study could not represent or correspond to other areas/woredas of the region. Furthermore, the study did not analyze the types, causes and the role of indigenous conflict resolution system for socio-economic development and its weaknesses in the urban area.

1.5.2. Limitation of the study

The woreda court and Kebelle social courts of the study area have not modern data base to organize their data. As a result, there were problems to get appropriate secondary data from the concerned offices.

1.6 .Significance of the Study

A study on indigenous conflict resolution and its role for social and economic development is one important area of development research. Therefore, the study could render the following advantages to the study area and other areas with similar problems.

- Introduce better perspectives about the role of indigenous conflict resolution mechanisms for social and economic development.
- Inspire further research activities over crucial factors focused on the study in relation to indigenous conflict resolution in other areas.

Moreover, the findings/outcomes of this research may inform and assist the various government agencies and NGOs that are presently working to promote development activities and projects in rural areas and enable them to consider the advantage of indigenous conflict resolution.

1.7. Organization of the Paper

The paper organized in to five chapters. Chapter one introduces the study by describing the background, statement of the problem, objectives and significance of the study. The second chapter covers literature review dealing with definition and concepts of conflict, common types and causes of conflict, socio-economic advantage and weaknesses of indigenous conflict resolution. The third chapter incorporates indigenous conflict resolution system in Ethiopia. The fourth chapter includes methodology of the study including description of the study area, research design, and sources of data, data collection and data analysis. The fifth chapter incorporates the results and discussion of the study. The last chapter includes conclusions and recommendation of the study.

1.8. Rationale for the Study

In view of the fact that conflicts have led to grave consequences like deaths, starvation, poverty, social unrest and unquantifiable losses among the citizens of different nations (Olabode and Ajibade, 2010). As the researcher observed, many people involved in to conflict and spend their time in woreda court and Kebelle social courts and they become vulnerable to social and economic crises.

Development cannot sustain without peace and security and organization of the people. Rural people lose vital economic and social advantages more than the benefits they get from the judicial decision when they expend their time in the court. Moreover, nobody is sure to win since in judicial decision there is winner and loser. This crisis is not only affecting the personal income but also slow down the entire development of the country. According to woreda court desk, there are different types of conflicts in the study area more than other woredas in south Gondar Zonal administration. Following this conflict, many people wasting their time in formal conflict resolution institutions and this system affects the income of the conflicting parties and their social relationship. Therefore, an effort to address the role of indigenous conflict resolution systems for socio economic development is fundamental to generate development.

CHAPTER TWO: REVIEW OF RELATED LECTRATURE

The main purpose of this study is to assess indigenous conflict resolution systems and practices and its implication for socio-economic development. Therefore, to strength this, the researcher discusses related theoretical frame work, literatures as well as empirical studies. Accordingly, the concepts and causes of conflict, socio-economic advantage of indigenous conflict resolution, the challenges and weakness of indigenous conflict resolution and finally the system of indigenous conflict resolution system in Ethiopia assessed by the researcher.

2.1. Concepts and Types of Conflict

2.1.1. Concepts and Definition of Conflict

According to NURC (2008) conflict means an inverse relationship or a disagreement between two or more Persons, between groups, regions or even nation originating from different insights and interests. Conflict is not a new social phenomenon in the history of human being. Conflict always exists as long as human beings live together and it is an unpreventable human practice. According to Imobighe (2003) conflict can be defined as a condition of disagreement in an interaction process and usually occurs because of clash of interest between the parties involved. Clash of interest could occur because either they are pursuing their incompatible goals to pursue their chosen goal. On the other hand Conflict can be understood as “engagement in a fight or confrontation between two or more parties aspiring towards incompatible or competitive means or ends” (University for Peace, 2005). Similar with the above ideas, conflict is a Situation in which two or more parties try hard to acquire the same scarce resources at the same time (Mikael and Swanstrom, 2005).

Nathan (2007) on similar context defines conflict as a consequence of major transformation of popular pressure for essential political or economic change. Furthermore Spangler(2003) stated that conflict tend to arise over non-negotiable issues such as fundamental human needs, intolerable moral difference or high stakes distributional issues regarding essential resources such as water or land.

2.1.2. Common Types of Conflict

Disputes between individuals or groups about the distribution of scarce resources, about values, or about the access to power that allows influence over the two, are both inevitable and necessary. They are inevitable, because human beings are interdependent creatures and because it is impossible to meet the needs and desires of all people at the same time. There are different types of conflict in different areas and it depends on the economic, socio-cultural and political activity of a given society.

Blood Revenge/ Feud

Blood revenge is a very serious act that involves the killing the former killer and his kin by the family of the victim. Blood revenge is primarily a tradition for many people in the world, and its connection to honor is illustrated by the fact that failure to respond is deemed a sign of moral weakness, and may imply whole kinship groups being seen as lacking in moral character. If the victim side negotiating for financial compensation with the perpetrator's family can be interpreted as weakness and as indicating that the group is not strong enough to defend its honor (Country of Origin Information Center, 2011).

A decision in the governmental judicial system does not necessarily exclude the risk of violent retaliation. The victim's family can still be expected to kill the murderer when he is released (unless there is a settlement to end the feud locally). A local community will not consider a revenge killing legitimized by tradition to be a criminal act. If the death is the result of an accident and is involuntary, the victim's family may be entitled to compensation, but not blood revenge (ibid).

Blood revenge closely linked to honor. A killing that provokes revenge has in one way or another dishonored the kin group/clan/tribe. Within the victim's kin group there is a limited, collective responsibility to take revenge and contribute to restoring honor. The person taking revenge should be a close relative of the victim. Killings connected to political conflicts/battles do not legitimize blood revenge, nor do killings and attacks against family members by political opponents or in connection with a political or military conflict constitute a collective responsibility within the kin group to avenge these acts. The revenge

will therefore be directed at the perpetrator, and the conflict is concluded when the perpetrator is killed (Strand 2007, p. 3).

Land

Disagreement over the inheritance of land among members of family leads conflict and sometimes members were killed each other. The importance of land issues is found in cases brought to the courts as well, and in many countries more than sixty percent of the cases in court are the issue of land and land related problem (Noah, 2010).

Theft

Theft is the dishonest taking of property belonging to another person with the intention of depriving the owner permanently of it. In other word, the crime of theft is the taking of the property of another person without their consent. In order for theft to occur, the thief must have the intent to permanently deprive the owner of the property taken. There are different levels of theft, such as grand theft or petty theft, which usually are linked to the value of the property stolen (International Legal Foundation, 2004).

2.2. Main causes of conflict

Economic cause: One of the basic and long-term causes of conflict has been the shattering of economic achievement. The combination of many things like debt, poor flows of capital towards a given nation from abroad and inefficient aid for different programmes often leads to conflict (Adeleye, 2012). According to Frances (2002) four economic suggestions propagated to explain conflict based on factors related to collection or group inspiration, private interest, failure of the theory of social contract, and degraded environment (Adeleye, 2012).

Group inspiration or collective interest: The existence of intra state conflicts consists of fighting between groups, group interests, resentments, and ambitions provide motivation for conflict. Societies may divide alongside cultural or religious lines, by topography, or by class. Grievances stimulated by group dissimilarities would result flat inequalities and

become a major cause of conflict. These group differences have many dimensions like economic, political, and social. In addition to these, relatively privileged groups may also be motivated to fight to protect their privileges against attack from relatively deprived groups (Stewart, 2002).

Private interest or motivation: This hypothesis elaborates that individual's costs as well as benefits which can motivate people to fight. Where alternative chances are less and less because of limited incomes and poor employment, the occurrence and extent of wars are likely to be greater (Adeleye, 2012).

Failure of the social contract: This theory dictates that, social stability and peace is based on the contract between the people and the government. People accept the existence of state in return the state delivers services and provides reasonable economic conditions for citizens. With economic stagnation or decline and failure of state to provide services, the contracts will break down, and violence will occur (Stewart, 2002).

Green war hypothesis: These points to deterioration of environment would results poverty and leads conflict. For example, the alarming increase of population pressure and the decline in agricultural productivity may lead to land disputes. Shortage of water also aggravates conflict (Stewart, 2002).

Political corruption: Political corruption becomes the root cause of many conflicts the World today especially for developing countries. The point here is that Politician's use the resource of the nation for personal interest and this results the mass worsens its poverty situation. Because of this reason, this corrupt practice leads serious shortage basic needs to provide for the people. Corruption results horrific things for the mass such as; it generates social unrest; restrains economic development, and hinders the establishment of government and strong financial institutions that needed for stability and growth (Arthur, 2009).

Language barriers: Many countries have heterogeneous societies. The diversity of languages often poses communication difficulties as they cannot be used equally. The preference of one or some of them has often bred ill feelings on the others thus breeding mistrust and conflict (Livingstone, nd).

Ethnicity The other major cause of conflict has been ethnicity. The creation of new states immediately after independence was accompanied urgent calls for nation-building by the new leaders particularly in Africa. There have been a number of pro-self-rule movements causing attempts to create self determination like the case of Katanga ethnic group in Zaire, the movement of Biafra ethnic group in Nigeria, the case of Sudan and Somalia ethnic groups (Adeleye, 2012). Use of foreign troops to avoid such cases tends to exacerbate the cruelties and abuse of human rights inflicted on the civilian population, for these troops feel little likeness with populations they are sent to control. Ethnic fragmentation aggravated the possibilities of conflict as ethnic groups struggled for the nation's poor and underdeveloped resources. This situation further exploited by greedy politicians who used the circumstance for their own selfish ends. In the same way the politicians of religious factions expanded the domain of conflict and further undermined the building of a peaceful national consensus (Livingstone, nd).

In similar context Arthur (2009) explained that, manmade political borders and colonial discrimination set the conditions for ethnic rivalry in much of developing countries. Surprisingly Poor governance makes matters worse. In the absence of national identity, people may identify with their ethnic group. This often happens when the government fails to address concerns like the case of security, property rights, poverty and famine.

Power: Power is the ability or capacity to perform something or to control and influence others. It determines who passes judgment and what judgment are prepared (Jacob, n.d.). Politicians who hold a lot of power compared with the people they choose or the people who work for them and buy their products would lead to anarchy. Power is not only having military strength. It can also include having capital and wealth, ability to make decisions. The state of 'powerlessness' occurs when people failed to think they have power, when they failed to use their power or failed to exercise their power effectively, or when others do not accept or recognize their power. Many people unable to develop confidence to influence state of affairs which they believe are out of their control. Supporting people to gain a sense of self-worth and self-confidence is the first vital step in the process of empowerment. Conflict increased when the balance of power between different group's changes or power gap increased. Perhaps another group wants to remove those in power but the other side fighting

in order to improve the existing situation. It is important to note that the way in which power is used varies. In a case of conflict power is important either to stimulate conflict or to assist peace building process (ibid).

Persecution: It implies violations of human rights, mass movements of refugees, poverty or instability caused by the mismanagement or weak competence of the government, including evident and perceived levels of corruption by the government beyond any acceptable limits of traditional toleration (Adeleye, 2012).

Inter-state borders: Interstate conflict is Common for many countries following the unsatisfactory nature of their borders. Many colonized in different parts of the world and their borders were inborn from colonial times, and were the result of negotiations and treaties between the colonial powers themselves without considering the background of colonized nations. At independence, the governments from independent nations shied away from making new boarders but this was difficult as they did not all reach independence at the same time (ibid).

The existing state structures and boarder do not satisfy variously the desires of various societies in terms of sovereignty, equal opportunity and the right to self-determination of different nationalities of the contemporary states. Thus, many nations has been involved in a continuous guerrilla war and armed conflict which aggravates both internal and inter-state conflicts (Adeleye, 2012).

The Mechanisms to solve Conflict: Besides direct and indirect causes, certain mechanisms and dynamics also increase the occurrence and nature of conflict. This includes social cohesion, local factors, and the peace building triangle (Arthur, 2009).

Social Cohesion: it implies “fundamental force” necessary for development. This force is what enabled some heterogeneous countries with multiple cultures and ethnic groups to unify around a national identity and organized groups build effective systems needed for stability and security. For example, who as a group are very influential in development, are reluctant to consider that social aspects of a society can override the implementation of sound administration and economic policies as the driving force.

Local Factors: referring to levels such as the individual, family, and community. Such local factor makes the society to involve in to disputes over land, resources, and power.

Peace building triangle: a triangle represents the dynamic interaction among three variables essential for lasting peace building success. These are; the degree of hostility remaining local capacities for conflict resolution international assistance (Stewart, 2002).

Each of the three points represents a variable while the relationship among the variables creates the dynamic. The area within the triangle represents the capacity for peace building; the greater the area and the greater the capacity for peace.

2.3. Indigenous Conflict Resolution Systems

Volker (2007) defined the term “indigenous” as a practice that have developed separately in the context of traditional societal structures in particular place and have been practiced in that context over a substantial period of time. Having this definition indigenous conflict resolution means local communities settle disputes in the absence of state or formal justice system. It depends on a common cultural and ethical code that produces binding rules on its members (Barfield et al, 2004). Communities use this system to resolve disputes, evaluate actions for admire or blame, and to impose sanctions against violators of locally accepted norms and values. Addressing the deep rooted structural causes of violent conflict in a comprehensive manner is considered to be the key approach to peace construction (UN, 2010).

As long as people live in the form of group or society, there are conflicts arising from differences of interests, prejudice, needs and ambitions. Therefore, indigenous conflict resolution approach adopted to prevent or resolve such difference of interests determines its resolution. In other words, when a conflict happens, the crucial point should be the effective adoption of the necessary principle of the resolution. Indigenous mechanisms are grass root approaches to solve conflicts by the society. The most important elements involving in this mechanism include the tradition of forgiveness, respect for elders because of their symbolic authority to enforce decisions and transfer of resource as compensation (Zartman, 2000).

Indigenous conflict resolution typically incorporates consensus-building based on open discussions to exchange information and to simplify concerns. Individuals or groups who are involved to the conflict become more likely to accept guidance from these mediators than from other sources because an elder's decision does not entail any loss of face and the decision also highly supported by the society (USAID, 2005). Indigenous conflict resolution mechanisms use local actors and traditional community-based judicial and legal decision-making mechanisms to manage and resolve conflicts among individuals and within or between societies. Indigenous conflict resolution system implies that local instruments that aim to resolve conflicts without resorting to state-run judicial systems, police, or other external structures. Local or indigenous conflict resolution mechanisms can lead to ad hoc practical agreements which keep broader societal relations constructive, creating conducive environments where nomads be able to graze together, peoples whether in rural or urban area live together, and individuals who are involved in trade activity can deal together even if military men remain un-reconciled (Lowry, 1995).

2.4. The Process of Indigenous Conflict Resolution Systems

Indigenous conflict resolution is one of the most prominent methods of conflict resolution in many countries especially in developing nations. A study conducted by Eshetu and Getu (2009) describes that indigenous conflict resolution process is qualitatively distinct from judicial process. It is a process where conflicts are managed with the assistance of a neutral third party and the neutral third party is depend generally on parties own choice. After choosing the neutral third parties based on the willingness of the conflicting parties, conflict parties have starting to discuss on the issue that leads them to involved in to conflict (Volker, 2007). After discussing on different issues, facts have to be established and the truth has to be exposed. Once a consensus regarding the facts and the truth has been achieved, perpetrators can declare their illegal behaviors say sorry and ask for forgiveness, and victims can understand and accept the apologies and forgive.

Over and over this processes lead to the exchange of material and goods as compensation, be it "blood money (paid in compensation to the family of someone who has been killed)" or other payments; depending on the culture and norms of particular society and these might be

cattle, goats, pigs (Volker, 2007). The advantage of this exchange lies in the makeover of exchanging things with others for mutual benefit. Compensation obtains the place of violence or violence is replaced by compensation, conflicts are settled by compensation of a symbolically comparable amount, which then is acknowledged to have restored order to the community. That acknowledgment has two-pronged acceptance by the distressed party depends on acceptance that is punishment by the attacker (Zartman, 2000). The conflicting parties frankly engage in discussions on conflict extinction and in the search for a solution that would bring mutual benefit. During the process to solve the conflict, a third party can be invited to lead the process; in any case the process to solve the dispute is public, and the participation of individuals or groups in the process and the approval of its results is voluntary.

The process to settle conflict through indigenous means is lead by traditional kings, chiefs, priests, sheikhs' healers, big men, elders (being a social elder, not a biological category) (Volker, 2007). These authorities are highly honored for their knowledge of custom, tradition, the history of the communities and the relationships of the conflicting parties. They are rich in experiences of conflict resolution, their skills in interpreting symbols of reconciliation and their ability as orators and their social capital as leaders of the communities authorize them to negotiate a resolution to the conflict that is acceptable to all the society. Since conflict solution is depending up on voluntary consent and agreement, everybody has to be in agreement to a solution, including god and the spirits of the ancestors to say in other words, indigenous conflict transformation is consensus-based (Zartman, 2000). When conflict resolved and results have been attaining, they are preserved in highly ritual forms. Celebrating ceremonies are of great symbolic and practical importance to strengthen the social the relationship of the community (Eshetu and Getu, 2009). There are different types of activities that included under the celebrating of the ceremony such as exchanging of assets, prayers and sacrificing to god of the spirits of their ancestors and habitual activities such as breaking spear and arrows, drinking and eating jointly, playing and dancing mutually or consuming certain drugs (Volker, 2007).

2.5. Socio-Economic Advantage of Indigenous Conflict Resolution Systems

The main purpose of practicing indigenous conflict resolution mechanism is to restore peace and social synchronization within the community by make sure that disputants and their respective followers are reconciled (Elechi, 2004). Birgit (2001) similarly elaborates that indigenous conflict resolution is important to ensure the full incorporation of parties into their societies again, and to take on the atmosphere of working cooperatively.

Restoring social relationship: Indigenous conflict resolution system cultivates the relationship of conflicting parties towards the future. This conflict resolution method is necessary for the re-establishment social relationship or bringing together of the society in general and conflicting parties in particular (Volker, 2007). The main objective that many people use indigenous mechanism of conflict resolution is not to punish the wrong doer or crime taker rather it helps to restore good relations ship of the conflicting parties or the ultimate aim of indigenous conflict resolution is the re-establishment of relationships. Indigenous conflict resolution system allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship. But solving conflicts or disagreements through formal process by using courts disputants rarely want to work together and cooperatively. In indigenous conflict resolution process, the conflicting parties could rather help to learn information that will permit them to work more efficiently to their future life. Indigenous conflict resolution can provide us procedures that can resolve disagreements successfully without harmfulling relationships. The method used for a conflict at hand can make available a frame work to deal with predictable conflicts. Additionally, this conflict resolution method could help to take benefit of the resolution in the past and to learn from experience or skill (ibid).

Minimizing cost: The other advantages of indigenous method of conflict resolution are to decrease the cost and time involved in solving conflict. Formal conflict resolution systems are expensive, sometimes the cost may goes even the amount of making the victory of a party irrelevant or beyond the amount of decision .There are many expenditures while using the formal conflict resolution mechanism like; court charge, filling cost, expenditure for lawyers, and other costs. Additionally indigenous mechanism consumes lower cost and the process

takes greater speed, the reason for this is solving conflicts through this mechanism normally requires the permission, and commitment of the parties involved in the process (Bendeman, 2007). Contrary to the above idea, conflict resolution through formal legal services is seen as costly, unreachable, slow and not consistent in delivering law (Loode, n.d.).

Free from political influence: Indigenous conflict resolution offers independent, unbiased, fair and efficient access to justice (Helgesen, V., 2008). Local elders who lead the process of resolving conflict through indigenous mechanism are impartial and free from government control. Indigenous conflict resolution is culture specific and reliable with tried and experienced methods that have restored social relations in the past.

Indigenous conflict resolution system advances a greater wisdom of unity by permitting many community members to witness and to participate in the process of making decisions. It often generates community focused results that impact positively on the entire social relationship. The agreement reached between individuals, groups, and societies is normally indisputable and has to be put in to practice for the purpose of satisfying the entire community. Agreement is often achieved to a very high degree. The possibility of committing harmful practices or keeping away from the process is narrow since it is mostly an intra community practice (ibid).

The major advantage of indigenous conflict resolution is that it originates from the community itself and this also simple and easy to realize (Srivastava, N., 2004). Indigenous conflict resolution is less complex; it is fast and less costly than formal courts of law. Any disagreement that takes more than a year to resolve in a formal justice system is resolved in relatively much less time by indigenous or local institutions (Helgesen, V., 2008). In addition to the above idea, indigenous communities or many people who have been far from the center a given nation have little experience to contemporary or formal systems of conflict resolution. In reveres to this, people are well conscious of their own indigenous laws and principles of conflict resolution; therefore it is simple for these societies to come up to their indigenous institutions for the management of justice (Srivastava, 2004). Besides, solutions are provided to the society without affecting the needs of these societies and the injured party and the capacity of the accused to resist justice.

2.6. Challenges and Weaknesses of Indigenous Conflict Resolution Systems

Even though indigenous conflict resolution has its own socio economic advantage for individuals, groups, societies and communities, it has facing many challenges from different directions. The main challenges that affect indigenous conflict resolution method are lack of clear legal mandates, limited financial support from different national and international governments and limited capacity for oversight of system performance can all put in danger the effectiveness of the method to improve access to justice for the society. Especially these issues are visible in developing countries (Michel, 2010). In similar manner Ewa (2006) described that justice sector reform is a quickly expanding in different areas through the fund of different international organizations, however informal justice systems still largely abandoned by UNDP and most multi lateral and bi lateral development backing organizations. According to Ewa (2006) this is surprising as the poor and other marginalized or disadvantaged people are irregular users of the formal justice system and UNDP's specific role lies in guarantee access to justice for those who are poor and disadvantaged marginalized groups. UNDP's support to the formal justice sector has almost two folded over the past six years, from the report of 53 countries programming on human rights or the justice sector in 2000 to 95 in 2005. Inversely support to informal justice systems has increased a little, remains minimal in contrast to formal justice systems; in 2005, 80 countries reported support to the formal justice system, but only seven countries reported support to informal justice systems and eight reported support to some type of alternative dispute resolution (ibid).

Indigenous conflict resolution has also its own weaknesses. It does not essentially put an end to hostility in the long term. An everlasting pacification of the conflicting parties as it is given in the circumstance of the formal system with its monopoly over the lawful use of violence is not practicable in the indigenous conflict resolution (Volker, 2007).

Indigenous approaches to conflict resolution may disagree with universal principles of human rights and democracy. If committees of local elders for example settling disputes among or between conflict parties and the members of these committee actually consist of old men only, this method of conflict resolution rule is difficult by modern democratic principles, members of the society including the young and the women who are expelled

from decision making processes become the subjects of these decisions passed by these elders. In many developing countries women's are victims of indigenous conflict resolution processes because the process of conflict resolution under this method is dominated by males. Exchanging of women between conflict parties or gift of girls as payment or compensation agreed by local leaders to solve the conflict is becomes unsupportable practice by human right principles (Volker, 2007). In addition to the above idea indigenous approaches to conflict resolution have a limited area of applicability. There practical application is restricted to the relatively small community situation; even it may also applicable only to small group of family, clan, village or neighboring communities.

Indigenous approaches to conflict resolution and their end result sometimes open to abuse. Predisposed approaches on the part of elders, chiefs and other participants are sometimes simply motivated by personal greed these days are often legitimized with reference to custom. With particular reference on developing countries the significance and practical implementation of indigenous strategies have been very much disenabled by the politicization, corruption and abuse of traditional structures, especially traditional leadership, which have progressively affects negatively conflict management built around them in the eyes of many and minimized confidence in their efficiency (Volker, 2007). To put the problem in more general terms: wherever indigenous conflict resolution and other traditional practices of conflict resolution in different parts of the world have been harshly destabilized by the impact of the modernizing powers of capitalism such as the alarming expansion of urbanization, privatization and other contemporary practices. Therefore, it will be hard or even impossible to implement indigenous approaches to conflict resolution in these areas where modernization become expanding dramatically (ibid).

CHAPTER THREE: INDIGENOUS CONFLICT RESOLUTION SYSTEMS IN ETHIOPIA

3.1. Legal and Policy Framework for ICRS in Ethiopia

Adhering constitutional values is becoming a standard to determine the stage of development of a certain nation. Constitution legalizes most important activities of the state. For example, it recognizes innate rights of citizens with their duties, and also establishes government agencies together with its responsibilities. One of the pillar rights of citizens which are recognized by Ethiopian constitution, as it happens in all the constitutions of other nations of the world, is access to justice. Article 37 of the FDRE constitution says: Everyone has the right to bring a justifiable matter to and to obtain a decision or judgment by, a court of law or any other competent body with judicial power (Eshetu and Getu, 2009).

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

3.2. Indigenous Conflict Resolution Systems in Oromiya Regional State

Resources are the major sources of conflicts between individuals, neighbors' clans and ethnic groups in different parts of Ethiopia (Desalegn et al, 2005). Especially water resource in the lowland areas of the country become the dominant cause of conflict. Simultaneously there are also different type's mechanisms to settle these conflicts in the country.

There are different types of traditional institutions in the country that have their own customary methods to settle conflicts. In this regard, the *Gadaa* system of conflict resolution

is one that deserves attention. This institution is well respected by the Oromo society at large in the country. If this indigenous knowledge can be controlled, then it is thought that it can be a means through which sustainable development can be achieved (Watson, 2001). However, there exists a weak relationship between these statutory and customary institutions in the management of natural resources and conflict resolution. The *Gadaa* leaders play important roles in natural resources management. While the rules and regulations laid down by the *Gadaa* tradition must be respected by all councils of elders, any problem regarding resources use which could not be solved by these elders would be handled by the higher *Gadaa* leaders.

According to Watson (2001) the abbaa *Gadaa* is seen as the figurehead of the whole of Boran, and is often described as the President. As well as performing rituals, matters are referred to him and his council when a decision cannot be reached at a lower level. When conflict breaks out between ollas (the smallest unit of settlement consisting of 30 to 100 warraas-households) or araddaas (small group of ollas, usually two or three only, who may cooperate together on their grazing pattern), or maddaas (area surrounding one water source), then the abbaa *Gadaa* will rule on the case. If there is conflict between ethnic groups, then he will be called in to help make peace. As the abbaa *Gadaa* is responsible for dealing with matters of concern to the Boran, and as matters of concern are often related to access to the resources (water, land, and forests), the abbaa *Gadaa* is the highest level of institution of natural resources management in Borana.

Tadesse (2003) also present how the diverse local communities, both Oromo and non-Oromo, in the Borana zone of Oromia co-exist under the traditional negotiated systems of shared management of natural resources. Conflicts, although not unknown, tend to be relatively minor and rapidly resolved through the traditional conflict resolution mechanisms. Araaraa is nothing but the process of conflict management involving individual clans within and outside the community. It is basically handled by the council of elders in the community and thus associated with the *Gadaa* system and called Jaarsummaa in some localities. The term Jaarsa is the Oromo version of elder and thus Jaarsummaa is the process of reconciliation between conflicting individuals or groups by a group of Jaarsaas (elders). Similar to Jaarsummaa system, the qaalluu court proceedings are held in open field under a tree at qaalluu ritual center. But major qaalluus have also halls constructed for this purpose.

The major qaalluu have permanent judges of their courts known as Jaarsa yaboo or Jaarsa bokkuu.

Oromo people have four developed, widely used and effective indigenous mechanisms for the prevention and resolution of conflicts; these are Ilafi Ilamee mechanism (negotiation or compromising mechanisms), Jarsumma mechanism (reconciliation administered by the community elders); Gada system mechanisms (judicial, administrative and political mechanisms) and Waqefanna system mechanism (religious adjudication).

These indigenous mechanisms have been used for the prevention and resolution of; Conflicts with the central government of Ethiopia; Conflicts with the peoples living in their neighborhoods and Conflicts within themselves. These Oromo indigenous mechanisms are popular and they are widely used in almost all Oromo Land, now called Oromia, and they have different advantages including, but not limited to, the following: they quickly respond to crisis; they contribute to reduce regular court caseloads; they contribute to saving of public money; given the shortage of judges who work in the regular courts and budget constraints, they are complementary to the modern government structures and are not substitutes or competitors as some government officials think and worry about them; they give access to many people who do not find the modern system of conflict resolution comfortable, affordable or suited to their need, disputants are satisfied with their operations and view their outcomes as fair because these mechanisms give a chance to the parties to actively participate in handling their affairs.

Therefore, these indigenous mechanisms for the prevention and resolution of conflict will continue to operate parallel with modern government structures as they have been doing for years. Thus, it would be better if governments in the Horn of Africa officially recognize, revitalize and empower these mechanisms and use them as alternative for conflict prevention, mitigation, and resolution (Assefa, 2012).

3.3. Indigenous Conflict Resolution Systems in Afar regional State

Afar elders strongly underscore that all Afars are governed by the same custom (*Ada*) irrespective of their clan affiliation, area of residence or changes in national politics. The

Afar people have a strong sense of respect to the legendary traditional rules and guidelines that descended to them from their predecessors (Kelemework, 2011).

The Afar believes that all disputes within their ethnic group should be settled peacefully and according to the long standing customary laws (*Mad'aa*). *Mad'aa* consists of specified guidelines and rules on how to handle dispute cases. This is a tradition followed from the time of Hamadu Sirat, whom informants identified as their apical ancestor and the father of all Afar in the area.

According to Afar customary law, the amount of compensation depends on the type of the offence and its context. In case of a minor wound, there are special steps to follow before reconciliation can be achieved through the involvement of clan leaders. A wound is considered minor by a traditional healer if the bones are not exposed. In such a case, the person who caused the injury has to give the wounded a goat in order to “wash his blood.” Then after a day or two he again offers another to “heal the wound”. This payment is called *Maldino*. Finally, there will be a compensation payment (*Morrusso*) ranging from 12 Birr to a camel depending on the seriousness of the injury (ibid).

The fine and compensation payment related to bodily injury depend on which part of the body was harmed. In finger injuries, for example, the Afar considers damage caused to the little finger, pointing finger, and ring finger as serious. This is because the first is considered the most peaceful, the second viewed as important for indicating locations, and the third regarded essential for marriage. The front and back parts of the body are also never given the same value. For example, a damage caused to the forehead is considered grave because it is easily exposed to onlookers whereby the victim may be liable to constant humiliation.

Inter clan conflict resolution

In any dispute, an Afar has two main options for resolution of violent conflict: resort to the modern system of state courts or recourse to the indigenous Afar institutions of conflict resolution that work on the basis of customary laws. Most Afar seem to opt for the latter option. Most cases of intra-Afar conflicts are resolved outside courts. The Afar People generally tend to channel disputes to local mediation where conflicts are addressed in a less

rigid manner, compared to the modern court where adjudication is based on largely standardized and uncontested rules (Kelemework, 2011). Resolutions by local mediators may take the form of negotiation or arbitration and are generally reached with reference to Afar norms and values and proceedings of mediation may, in principle, be subject to manipulation by the different parties, including the arbitrators. Generally, however, such manipulation seems severely constrained by the elaborate and meticulous provisions of Afar customary law (*Ma'ada*) at the inter-clan level.

In cases of inter-clan homicide, the judges (*Mekabon*) summon the leaders of the concerned clans as soon as the identities of both the murderer and the deceased are identified. The judges (*Mekabon*) are often drawn from clans other than those involved in the conflict. Traditionally, the *Mekabons* are composed of leaders of the *Damohita* and *Seka* Clans. As the meeting is convened, a cow or camel is sacrificed. This is said to be an important step and a pre-condition for the commencement of the conflict resolution procedures. The Afar claims that the victim would not be buried before sacrificing an animal (*Waidal*).

Generally the Afar case clearly demonstrates how modern and indigenous mechanism can operate complementarily and coexist peacefully. Where economic social and political interdependence among kinship groups is a norm, one cannot ignore local conflict processing institutions in complete reliance on modern litigation. The focus of all conflict resolution efforts must be reconciliation in a way that guarantees sustainable peaceful community relations in the post conflict period. More enduring outcomes can be achieved through an effective integration of the formal and formal machineries and an adequate recognition of the latter. The areas of state assistance and cooperation (including possible capacity building endeavors) can further be meticulously sorted out following an assessment of local people's priorities through dialogue and mutual understanding between the formal and informal sectors.

3.4. Indigenous Conflict Resolution Systems in Amhara Regional State

The Ethiopian government has been undertaking decentralization of public services since 1991. Similarly with other public services the formal justice system has become both

inaccessible and dysfunctional at the local level in many parts of the country (Tihut, 2010). To fill this institutional gap, indigenous systems of conflict resolution at local level have been widely encouraged. Indigenous conflict resolution is a general name to the process of resolving disputes harmoniously with no or less adjudicative nature is a common phenomenon in Ethiopian societies known by the most common Amharic term *shimagille* which literally mean elders (Eshetu and Getu, 2009). The *Shimageles'* are known by different names in different societies and the process to settle conflict will be seen is also different in different areas of the country.

In many of the Amhara region, the main indigenous conflict resolution mechanism is the *Shimgelina*. In essence an 'council of elders' the *Shimgelina* is a collection of five *Shimageles* (elders) who are appointed by the disputing parties themselves based on their choice. According to Tihut (2010), many people in Amhara region use indigenous system of conflict resolution because it is preferable due to its accessibility, low cost, and trust. To make the system more acceptable by the society it is paramount, but not mandatory, for at least one of the five *Shimageles* to be a priest and for the priest to serve as chair man. If not, one of the other sitting elders serves as chair man of conflict resolution process. The chair man is in charge of making sure that both conflicting parties receive a fair hearing. After the process completed and bears something good, former conflicting parties contribute something like preparing of food and other local beverage or providing two Ethiopian *Birr* as an expression of gratitude and invite the *Shimageles* and relatives of the conflicting parties to celebrate the end result of the conflict resolution (Tihut, 2010). Local Elders declare that the law applied by the *Shimageles* or council of elders is part of the *Fetha Negest*, which served up as the structure of the Country prior to the establishment of modern civil code (ibid).

As one of the earliest institutions in Ethiopia, *Shimgelina* is encouraged by the government as a feasible part of Ethiopia's pluralist system, and from the first civic codes forward, a major role has been extended to the *Shimgelina* in resolving disputes. These elders are likely to evaluate the evidence of the conflicting parties and formulate their decisions based on existing norms and values of the society and to handle their cases. To settle conflicts at local level *Shimageles* often rely on different networks and other manses of information to accomplish their decisions. From the networks that most commonly revealed is the *Mahber*, a

religious association that involves the men and women gathering once a month to honor a saint or an angel of significance to the community like St. Gabriel, St. Michael, St. Marry and the like. The other much less formal but very important custom gathering of men at local bars commonly known as *tella bet* (Tihut, 2010).

3.5. Common Characteristics of Indigenous Conflict Resolution Systems in Ethiopia

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

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

his relatives, who might help him financially if he is required to compensate the victim or the creditor (Eshetu and Getu, 2009).

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

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

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

Subject matter of dispute presented before Shimageles - It is also usual to see serious criminal matters like homicide and offences against property like robbery being referred to the hands of Shimageles. The payment of blood money by the murderer and his relatives to the families of the victim is a common form of remedy for such a case in most parts of Ethiopian localities far away from big cities. And some witnesses the effectiveness of the method in creating sustainable peace and harmony in the relations of the relations of both parties by avoiding retaliation among them.

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

CHAPTER FOUR: RESEARCH METHODOLOGY

This chapter gives much focus to the research methodologies employed in the study. This chapter focuses on the reasons for site selection, research strategy and design, target population and sampling, data types and sources, data collection instruments, data Processing and Analysis.

4.1. Site Selection and Description of the Study Area

4.1.1. Site Selection

The study had been conducted in Simada Woreda, among the eleven woredas of the South Gondar zone of Amahara regional state. The researcher selected the study area because of the experience that the researcher have. There are different causes for dispute in the study area like land, marriage related and theft. Similarly there are also many situations which aggravate this disagreement among individuals. From these situations, the practice of illegal gun trade affects the daily life of the residents in the study. This means the study area surrounded by Nile and Beshilo River become difficult for security forces to follow up each activity. There are also indigenous conflict resolution mechanisms which are viable for restoration of peace. For this reason the researcher selected the study area to identify common types of conflicts, their causes and the role of indigenous conflict resolution systems in the study area.

4.1.2. Description of the Study Area

Location and Physiographic

The study area Simada is part of South Gondar Zone found in one of the nine regional states of Amhara region, which is situated 774 km north of the capital city of Addis Ababa and 209 km southeast of Bahir Dar. The topographic elevation ranges from 1196 meter above sea level to 3525m. It is bordered on the southeast by the Beshilo River which separates it from the South Wollo Zone, on the southwest by the Abay (Nile) which separates it from the East Gojjam, on the northwest by Este, and on the east by Tach Gayint. Part of this district's

boundary with Este is defined by the Wanka, a tributary of the Nile. The major town of Simada is called Wogeda (Meseret, 2012).

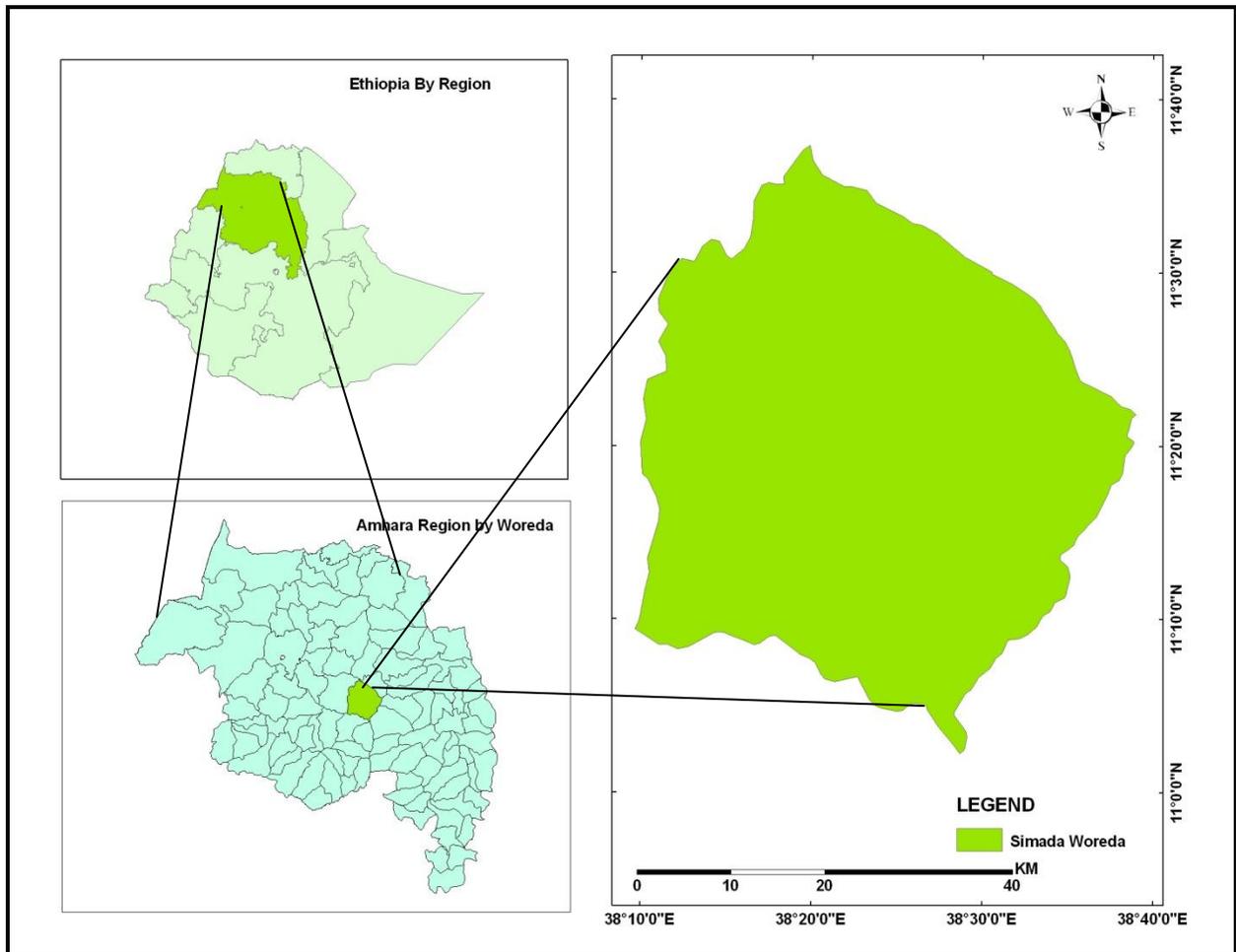
Climate

The district has three climatic zones: 40% Woynadega (intermediate elevation), 10% dega (high land) and 50% kola (low land). The urban center where 5% of the population lives in the district is located in the Woynadega zone. The climate is monsoonal and varies with elevation. The primary wet season extends from April through October; among these, July and August are the wettest months. The mean annual rainfall is 900-1100mm and the mean annual temperature is 23oC (Meseret, 2012).

Population

According to the Central Statistical Agency (CSA) (2007), the district has an estimated total population of 228,271, an increase of 22% from the 1994 Census. This is an average of 4.2 persons per household. The population density of 102 persons per square kilometer is less than the zonal average of 145 people per km².

Figure 4.1: Location of the Study Area



Source MU GIS Lab, 2013

4.2. Research Strategy and Design

4.2.1. Research Strategy

In this study a combination of approaches, qualitative and quantitative, was employed. The quantitative approach was used to understand the perception and outlook of household heads about the situation of conflict in their local area using semi-structured questionnaire. The qualitative approach was employed to grasp the attitude of respondents regarding the common types, causes of conflict and the role of indigenous conflict resolution systems and practices for socio economic development, because using different research strategies in the

same study to collect data is advantageous to ensure validity and reliability of the findings and to control possible data bias. These days mixed method is considered as a tool to triangulate the result of single approach through multiple methods (Johnston, 2010). Therefore, the researcher adopted mixed method in order to make the study more reliable through triangulation.

4.2.2. Research Design

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

4.3. Data Type and Source

For this study both quantitative and qualitative type of data were employed. The quantitative type of data employed to gather information related with common types and main causes of conflict in the study area and the socio-economic advantage of indigenous conflict resolution systems and practices in the form of semi-structured questionnaire. The qualitative type of data also employed to get reliable information to support the quantitative data regarding the specific objectives of the study through focus group discussion and interview. With regard to data sources, both primary and secondary sources of data were employed.

4.3.1 Primary Data Sources

In this research basically, primary data source employed to gather first-hand information to achieve the objectives of the research. The sources of primary data were household heads, local elders, and religious leaders from Christian and Muslim religion, police force, individuals from Kebelle social court.

4.3.2. Secondary Data Sources

In the secondary data, there were detail reviews of the woreda court files. Especial emphasis was given to documents in which conflicts settled through indigenous conflict resolution system and accepted as a binding rule by woreda court in the study area. Additionally documents and reports related to the common types and causes of conflict in the study area and the practice of indigenous conflict resolution system which available from Kebele social court and in the woreda court office were also reviewed.

4.4. Target population and Sampling

The study area consists of 39 Kebeles with its total population of 228,271. The researcher selected three (3) out of 39 Kebeles through lottery method. This is because the process of settling conflict through indigenous method is exercised almost in a similar manner across the study area, and thus taking these Kebeles through such method does not create difference. Therefore, the target populations of the study are residents of Simada woreda.

4.4.1. Sampling Design and sample frame

Household is the unit of analysis in this study, in which, household heads were contacted to fill up the questionnaire. The study conducted by using snow ball sampling technique. Snowball sampling is a non-probability sampling technique that is used by researchers to identify potential subjects in studies where subjects are hard to locate. In snowball sampling method, members of these populations have not all been previously identified and are more difficult to locate or contact than known populations (Sara, 2009). To select the household respondents through snowball sampling technique, the first step was identifying a group of individuals who are known members of the population to create a “seed”. From 64 household heads who have used indigenous conflict resolution systems and registered in Kebele social courts; the researcher have taken 15 (five from each Kebele) village residents by using simple random sampling technique. Thus, the lists of household respondents are the sample frame of the study.

4.4.2. Sampling Procedures

The researcher selects three Kebeles from 39 Kebeles. These Kebeles are Sholla, Guder and Bisach with 1173, 1167 and 1186 household heads respectively. The researcher believes that taking these Kebeles could support to carry out the objectives of the study. Two villages selected using lottery method from each Kebele and each village represents almost equal proportion of household respondents. Totally there are 3526 household heads in all the three Kebeles. To select the household respondents, the first step involved identifying a group of individuals who are known members of the population to create a “seed” and 15 (five from each Kebele) village residents have drawn from Kebele social courts that have solved their conflict through indigenous conflict resolution mechanism previously.

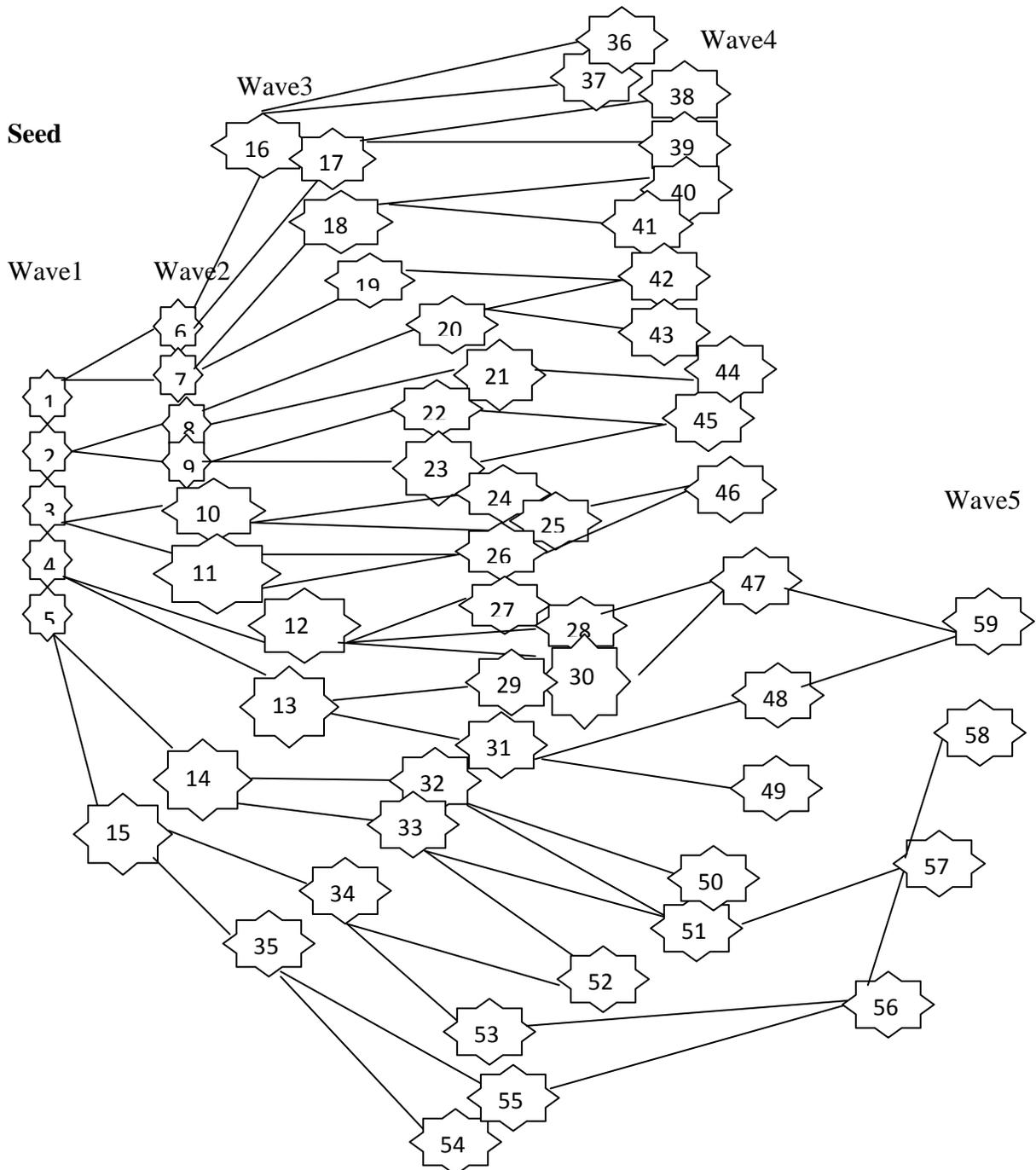


Figure 4.2: Snowball Sampling Technique through Diagram

Source: Adapted from Johnston, 2010

The above diagram shows the process in which the researcher identified each household respondent to fill questionnaires in the study area. The diagram also shows 59 households identified in one Kebele through snow ball sampling technique and similar procedure also followed for the rest of two Kebelles.

4.4.3. Sample Size Determination

The sample size of the study is determined based on Kothari's formula as follow (Kothari, 2004):

$$n = \frac{z^2 \cdot p \cdot q \cdot N}{e^2 (N-1) + z^2 \cdot p \cdot q}$$

Where:

N= size of population

p = sample proportion of successes

n = size of sample

q = 1 – p

z = the value of the standard variety at a given confidence level

e = acceptable error (the precision)

Thus, N= 1623 p= 0.02 z= 2.005 e= 0.02

Therefore, $n = \frac{(2.005)^2 (0.02) (1 - 0.02) (1623)}{(0.02)^2 (1623 - 1) + (2.005)^2 (0.02) (1 - 0.02)}$

$$(0.02)^2 (1623 - 1) + (2.005)^2 (0.02) (1 - 0.02)$$

$$n = \frac{(4.020025) (0.02) (0.98) (1623)}{(0.0004) (1622) + (4.020025) (0.02) (0.98)}$$

$$(0.0004) (1622) + (4.020025) (0.02) (0.98)$$

$$n = \frac{127.88023}{0.7275925}$$

$$= 175.7501 = \underline{176}$$

The researcher convinced by the appropriateness of this formula because, the formula used when the size of the respondent is well determined and 2% of precision or acceptable error.

Here, Kothari formula, the confidence level is 98% which is acceptable in social science research.

4.5. Data Collection Instruments and Field Work

4.5.1. Data Collection Instruments

i) Questionnaire: this method covered three Kebelles by taking six villages that consists a total of 1623 household heads. The first step to collect data through this method was drawing the list of residents who have used indigenous conflict resolution system from Kebele social court and distributing questionnaire for these household heads. Then, the second step was asking the first respondent to tell other respondents who have used indigenous conflict resolution system. The process of data collection completed when the researcher got 176 household heads and distributed 176 questionnaires. To collect data, semi structure questionnaire was developed in English language and translated in to Amharigna because Amharic language is the only means of communication for residents in the study area.

ii) Focus Group Discussion/FGD: Three focus group discussions were organized in the six villages. The number of participants in each focus group was ranges from 5 to 8 persons. The participants were local elders, religious leaders from both Christian and Muslim, house hold heads who settled their conflict through indigenous method, three Kebele leaders, and Kebele social court workers were included under focus group discussion. The participants were selected through judgmental method.

iii) Interview: The interview was applied with selected individuals like local social courts, local elders, religious leaders, house hold heads who have settled their conflict through indigenous method and woreda court judges. The participants were selected through judgmental method.

4.5.2. Data Collection Administration/Field Work

Relevant information related to the types, common causes of conflict and the role of indigenous conflict resolution mechanism for socio economic development to rural peoples

gathered from different stakeholders through questioner, focus group discussions, and interviews. Background information for discussions on conceptual issues, related ideas about the role of indigenous conflict resolution method for socio economic development and reports by a woreda desk and court document analysis were gathered from secondary sources in order to consolidate first hand information. To do this, the researcher has employed three enumerators with training of 1 day to capacitate them about data collection properly.

4.6. Data Processing and Analysis

The information that was collected from data sources were organized and statistical computations conducted to explore the inherent relationships among the different variables. The qualitative data obtained through interview and focus group discussions were described qualitatively in sentence form. Responses from questioner fed into a computer and analyzed using SPSS software. Finally, the results were summarized into tables so that the analysis and meaningful interpretation of results made to draw conclusions and implications.

CHAPTER FIVE: RESULTS AND DISCUSSIONS

5.1. Introduction

This chapter analyzes and discusses the major findings of the research based on the data collected using questionnaire, interview and focus group discussions in the study area. During data collection the researcher used three enumerators to collect data through questionnaire, and there was no as such serious problem that the researcher faced. Sometimes there was a problem of reluctance from some household respondents because of lack of awareness about the issue. But after making the issue clear, respondents became Volunteer and work cooperatively with data collectors. All household respondents are disputants who have used indigenous conflict resolution and selected through snowball sampling technique. All questionnaires distributed and filled by enumerators by asking the household respondents. Because of this, there is hundred (100 response) response rate. The analysis conducted by following the procedures of specific objectives as indicted below.

Here, in the first place general respondents' characteristics using age, educational status and their household type were presented as an introductory part. Next to this, the common types of conflict in the study area were analyzed by considering the household respondents age. The next step was analyzed the common causes of conflict by considering the economic and social activities of the residents especially on land and land related problems.

The study further analyzed the role of indigenous conflict resolution system for economic development of the community by considering the role of these conflict resolution systems with saving of money and time for disputants during resolving their conflict. The paper also analyzed the role of indigenous conflict resolution system for restoring social relationship of the community in the study area. Finally, the paper gives emphasis on the challenges and weakness of indigenous conflict resolution in the study area.

The total numbers of household respondents used for this study were 176. The data gained from 176 household respondents analyzed using simple quantitative analysis techniques such as percentage and frequency distributions to show the common types as well as causes of conflict and the role of indigenous conflict resolution system for socio-economic

development. In addition, the data collected through interview and focus group discussions were analyzed descriptively.

5.2. Demographic Characteristics of Respondents

Human beings involvement in to conflict is natural and inevitable. But the involvement in to conflict depends on the environment in which individuals are living. The areas in which education highly expanded, the societies have great chance to be literate and this educational opportunity have great contribution to minimize the involvement of individuals in to conflict than illiterate individuals (Smith, 2011).

Table 5.1 below indicates that more than half of the household respondents are illiterate. There are only few household respondents accomplished grade 8 and have certificate and diploma. The household respondents have different educational background and this has direct relationship with that of conflict involvement.

Education has the potential to prevent conflict and helps to bring peace in a given society. The more people educate less involve in to conflict and the less people educate more likely to involve in to conflict, but education sometimes aggravates conflict especially in political areas (Smith, 2011).

The finding of Smith is similar with that of the study area. The more people educate less to involve in to conflict. The illiterate household respondents are highly involved in conflict which is 101 (57.4 percent) than grade 1 up to 4 and 5 up to 8 household respondents. But education does not aggravate conflict in the study area against the finding of Smith. Therefore, education has a great contribution to manage and control local conflicts.

Table 5.1: Household Type * Age * Educational Status Cross tabulation

Educational status			Age					Total
			Cases	25-35	36-45	46-55	56-65	
Illiterate	Household type	Male headed	Fr 8 Prt88.9	Fr 32 Prt 66.7	Fr 19 Prt70.4	Fr 1 Prt100	Fr 13 Prt81	Fr 73 Prt72.3
		Female headed	Fr 1 Prt1.1	Fr 16 Prt 33.3	Fr 8 Prt29.6	Fr 0 Prt-	Fr 3 Prt19	Fr 28 Prt27.7
	Total	Fr 9 Prt100	Fr 48 Prt100	Fr 27 Prt100	Fr 1 Prt100	Fr 16 Prt100	Fr 101 Prt100	
1-4 grade	Household type	Male headed	Fr 4 Prt100	Fr 12 Prt70.6	Fr 7 Prt77.8	Fr 3 Prt75	Fr 6 Prt86	Fr 32 Prt78
		Female headed	Fr 0 Prt-	Fr 5 Prt29.4	Fr 2 Prt22.2	Fr 1 Prt25	Fr 1 Prt14	Fr 9 Prt22
	Total	Fr 4 Prt100	Fr 17 Prt100	Fr 9 Prt100	Fr 4 Prt100	Fr 7 Prt100	Fr 41 Prt100	
5-8 grade	Household type	Male headed	Fr 7 Prt100	Fr 9 Prt100	Fr 4 Prt67	Fr 2 Prt67	Fr 1 Prt100	Fr 23 Prt89
		Female headed	Fr 0 Prt -	Fr 0 Prt-	Fr 2 Prt33	Fr 1 Prt33	Fr 0 Prt-	Fr 3 Prt11
	Total	Fr 7 Prt100	Fr 9 Prt100	Fr 6 Prt100	Fr 3 Prt100	Fr 1 Prt100	Fr 26 Prt100	
Certificate	Household type	Male headed	Fr 1 Prt100	Fr 2 Prt100	Fr 1 Prt100	-	-	Fr 4 Prt100
		Total	Fr 1 Prt100	Fr 2 Prt100	Fr 1 Prt100			Fr 4 Prt100
Diploma	Household type	Male headed	Fr 2 Prt100	Fr 1 Prt100	-	-	Fr 1 Prt100	Fr 4 Prt100
		Total	Fr 2 Prt100	Fr 1 Prt100	-		Fr 1 Prt100	Fr 4 Prt100
Total			Fr 23 Prt 13.5	Fr77 Prt43.8	Fr 43 Prt24	Fr8 Prt 4.5	Fr25 Prt14.2	Fr 176 Prt100

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

Table 5.1 above also shows a large number of household respondents are in the age of 36-45. The age of 36-45 are highly involved in to conflict 77 (43.8 percent). Next to this, the age of 46-55 also involved in to conflict 43 (24.4 percent). Thus, adults (36-55 years) are more likely to be involved to disputes than youngsters (25-35 years) and elders (above 55 years) in the study area.

Furthermore, table 5.1 shows that male headed disputants are far in percentage than the female headed households. The data gained from the focus group participants indicates that, most of the time the male headed households are in conflict three folded higher than the female headed households. From the total household disputants 136 (77.3 percent) of them are male headed respondents who have involved in to conflict. Furthermore, the focus group participants said that female headed households in the study area feel inferiority as they are incapable to take their disputes to the woreda court or to the local level and to win. Therefore, male headed households are involved in to conflict in study area than female headed households.

5.3. Common Types and Causes of Conflict

Conflict is natural and cannot avoid but possible to minimize it. The type of Conflict is varying from place to place, from society to society and it is also different based on the type of socio-economic activity of a given society. The cause of conflict in one area may not become a cause for other area. But there are common issues that become causes of conflict elsewhere. This includes political, social and economic issues.

Table 5.2: Age Cross Tabulated by Common Types and Causes of Conflict; Classified by Age of Sample Respondents

Variables		Age						
		Cases	25-35	36-45	46-55	56-65	66 and above	Total
Common Types and causes of conflict	Land conflict	Fr	16	56	33	4	18	127
		Prt	9	32	19	2.26	10	72
	Blood revenge	Fr	2	1	1	1	0	5
		Prt	1.13	.56	.56	.56	-	2.8
	Theft	Fr	3	3	2	0	1	9
		Prt	1.7	1.7	1.13	-	.56	5.1
	Property claim	Fr	1	9	5	1	0	16
		Prt	.56	5.1	2.84	.56	-	9
	Marriage related	Fr	0	3	0	0	3	6
		Prt	-	1.7	-	-	1.7	3.4
	Land and theft	Fr	1	0	0	0	0	1
		Prt	.56	-	-	-	-	.56
Theft and Property claim	Fr	0	5	2	2	3	12	
	Prt	-	2.84	1.13	1.13	1.7	6.8	
Total	Fr	23	77	43	8	25	176	
	Pr	13	43.7	24.43	4.54	14.2	100.0	

Source: Filed Survey, 2013 NB: Fr. = Frequency Prt. = Percentage

Table 5.2 above gives detail explanation about the common types and causes of conflict in the study area. The common types and causes of conflict based on household respondents are land and land related issues which accounts 127 (72 percent).

The data gained from the focus group discussion participants indicates that, there are different reasons for the existence of land conflict in the study area. From these common reasons of land conflict, many people do not have land especially grazing land for their

cattle. Because of shortage of grazing land, many people get in to conflict to protect his/her land to be taken by another body. Inheritances, ownership of land and boarder conflict are the dominant causes for land conflict in the study area. This finding is similar with that of Deschamps and Roe argued below in which inheritance is the main cause for the existence of land conflict.

Deschamps and Roe (2009) indicate that land is the main cause of conflict for many people in least developed countries. According to these authors, the main cause of dispute for rural peoples in developing countries is the occupation of land by one party from another or ownership of land. The next most frequent category of disputes is those over inheritance (the generational transfer of land).

Focus group participants also explained that illegal gun trading highly affects the daily life of residents in the study area. According to the focus group discussion participants, following this illegal gun trade, many people lost their life in market areas including police forces. The stealing of church property becomes another common problem. What makes the issue very complex is that when the crime takers taken to court and after a few days they easily released by the decision of the woreda court without any sanction. Therefore, land and divorce related problems are the main causes of conflict in the study area.

According to table 5.2 above, adults were more involved in to land conflict than youngsters and elders. From the total household respondents 89 (51%) of them are at the age of 36-55 and involved in to land conflict.

The qualitative data confirmed that, even though land and land related problems are the main causes for conflict in the study area, indigenous conflict resolution system plays a pivotal role to minimize these problems. Local elders play an important role to minimize the problem of land inheritance by making the member families to share the land from their family. But the participants further confirmed that land problem is the greatest problem which results decreasing social relationship of the community.

5.5. Economic Advantage of Indigenous Conflict Resolution Mechanism

Conflict is an inevitable phenomenon since human beings exist on earth. The cost of conflict is also varied on the systems that the conflicting parties used to settle their dispute.

Table 5.4: Individual's Involvement in to Conflict and Means of Dispute Settlement

Variables	Cases	Fr	Per
How many times did you Involved in to conflict?	One time	59	33.5
	Two times	57	32.4
	Three times	45	25.6
	Four and more than	15	8.5
	Total	176	100.0
Try to Settle Conflict using indigenous conflict resolution system before court	Yes	161	91.5
	No	15	8.5
	Total	176	100.0
Way of Settle Dispute In the Local Area.	Local mediators	105	65.2
	Negotiation	3	1.9
	Religious leaders	21	13
	Both local mediators and religious leaders	6	3.8
	All in different time	26	16.1
	Total	161	100.0
	How many times you have used Indigenous conflict resolution system	One time	34
Two times		69	39.2
Three time		48	27.3
Four and more than		23	13.1
I cannot decide		2	1.1
Total		176	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

As shown in table 5.4 above, from the total 176 household respondents engaged in to conflict, 59 (33.5 percent) of them involved in to conflict only one time. On the other hand other household respondents involved in to conflict two times and three times which accounts 57 (32.4 percent) and 45 (25.6 percent) respectively.

The table also shows, from the total household respondents engaged in to conflicts, 161 (91.5 percent) of them tried to settle their conflict through indigenous conflict resolution mechanism. From the total 161 household respondents tried to address their disputes in indigenous mechanism, 105 (65.2 percent) of them solved their disputes through local conflict mediators. From the total 161 (91.5 percent) household respondents who tried to settle their dispute in the local area. The rest used different type's local conflict resolution system in different time. Many of the household respondents used local conflict resolution systems more than one time.

The poor and much marginalized or disadvantaged people are irregular users of the formal justice system and they give much emphasis on indigenous conflict resolution methods because it is an important means of conflict resolution to save time, money and most importantly not to demolish their social relationship. These poor and marginalized people using different type's indigenous conflict resolution methods and it depends on the specific culture of the society. Especially in developing countries some uses local elders, others religious leaders and still others use both in different times (Ewa, 2006).

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

The economic crises like money and time wastage are common in conflict resolution. The social crises like the breakdown of social capital and disintegration of social relationships between or among individuals. The table below shows the comparative analysis of the

economic cost of indigenous conflict resolution mechanism with that of the formal or court system.

Table 5.5: Economic Advantage of Indigenous Conflict Resolution Mechanism

Variables	Cases	Fr	Percent
Cost of Indigenous Conflict Resolution System	High	8	4.5
	Low	143	81.2
	Not known	25	14.2
	Total	176	100.0
Cost of Taking the Issue in to Court	High	132	75.0
	Low	12	6.8
	Not known	32	18.2
	Total	176	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

According to table 5.5 above, indigenous conflict resolution is more advantageous for rural people to minimize the cost of conflict resolution system. More than 143 (81.2 percent) of house hold respondents said that the cost of indigenous conflict resolution system become low.

Indigenous mechanism of conflict resolution consumes lower cost and the process takes greater speed, the reason for this is solving conflicts through this mechanism normally requires the permission, and commitment of the parties involved in the process. Implementing this approach does not require sophisticated party structures or expensive campaigns; it provides a low-cost, empowering means of resolving conflicts within a relatively short time frame (Bendeman, 2007). As the decision is reached by the parties to the dispute instead of being imposed on them, there is a great satisfaction with the dispute resolution process and outcome, and consequently, greater compliance with the result. The process is less challenging than formal conflict resolution system and so reduces the likelihood of win or loss mentality and provides a frame work for the future dispute between the parties. As opposed to formal conflict resolution system, indigenous conflict resolution

process is faster, cheaper and less formalized both in terms of process and in tailoring results (Eshetu and Getu, 2009).

Formal conflict resolution systems are expensive; sometimes the cost may go even the amount of making the victory of a party irrelevant or beyond the amount of decision. Conflict resolution through formal legal services is seen as costly, unreachable, slow and not consistent in delivering law (Loode, n.d.). The most common complaint about formal conflict resolution systems or courts is the prolonged nature of their procedures, and the associated belief that taking a very long period of time as many people put it, is the result of either a defendant's bribe or a deliberate tactic by judges to provoke the plaintiff to bribe them just to get the case heard (Leonardi, 2010). Judges explain that the very nature of a first-class magistrate court requires it to hear the case over a number of sessions to bring witnesses or other evidence. But for most ordinary people, the inevitable delays and repeated sessions required for some cases in the judge's courts are straightforward proof of the judiciary's corruption. Most seriously, delays in the judicial system or police investigations are blamed for revenge (ibid).

From the total household respondents 132 (75 percent) said that using formal or court system of conflict resolution system leads to economic crises and time wastage than indigenous conflict resolution mechanism.

The data obtained from focus group discussion and interview also assured that using indigenous conflict resolution mechanism has many advantages in relation with saving of money and time. It takes short period of time to solve conflicts and disputants can solve their conflict in their local area. It decreases the cost and time involved in solving conflict like material cost, transportation cost, time and other costs. But using formal or court system takes a very long period of time to solve a single case and leads to economic crises like; court charge, filling cost, and expenditure for lawyers, and other costs. Therefore, indigenous conflict resolution system is more advantageous or merit full interms of saving money and time.

Table 5.6: Cases Taken to Court before Using Indigenous Conflict Resolution Mechanism

Variables	Cases	Fr	Percent
Used formal or Court system to Resolve conflict	Yes	110	62.5
	No	66	37.5
Total		176	100.0
How many times per year?	1-4 times	70	63.63
	5-7 times	25	22.73
	I cannot decide	15	13.64
Total		110	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

Table 5.6 above indicates that from the total 176 house hold respondents, 110 (62.5 percent) of them went to court before using indigenous method of conflict resolution. But after arrived in the court, the court administrators forced the disputants to go back and to settle their dispute through indigenous conflict resolution system. The data gained from focus group discussion and interviewee also supported the above idea. The focus group participants said that the woreda court sent back many disputants to use indigenous conflict resolution methods to save their money and time and most importantly not to disrupt their social relationship. The decision of local elders also sent to the woreda court and accepted as a binding decision. This indicates that how much indigenous conflict resolution mechanism important to save time and income of the disputants in the study area.

5.6. Social Advantage of Indigenous Conflict Resolution System

Conflict is not only affecting the economic cost of the community but also it affects the social relationship. The impact of conflict on social relationship of the society depends on the type of conflict resolution system.

Table 5.7: Termination of social interaction and physical harm because of Conflict

Variables	Cases	Fr	Percent
Does conflict terminate	Yes	145	82.4
Social relationship in your area?	No	31	17.6
	Total	176	100.0
Conflict involve	Yes	140	79.5
Physical harm	No	36	20.5
	Total	176	100.0
How many times per year	1-3 times	93	66.43
	4-6 times	34	24.3
	7-10 times	7	5
	More than ten	6	4.28
	Total	140	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency

Prt. = Percentage

Table 5.7 above, gives detail information about social termination and occurrence of physically harm and crime as a result of conflict. Overall, majority of household respondents agree that dispute because of different reasons leads termination of the social interaction of the community. Moreover, 140 (79.5 percent) of household respondents agree that conflict accompanied by physical harm and crime and this happens one-three times per year 93 (66.43 percent). Furthermore, the interview and all village focus group discussion participants explain that as a result of conflict, disputants miss a lot of advantages which are benefits from social interaction. But these focus group participants further explain that even though conflict terminates and affects social relationship of individuals, there are different social organizations which restore the relationship of the community. From these organizations Idir and, labor organizations like Mekenajo, religious association like Mahber, Zikir, Senbete etc have been mentioned. More than this, the contribution of local conflict mediators becomes the most significant one to restoring and consolidating the relationship of the community in the study area.

Table 5.8: Advantage of Indigenous Conflict Resolution Mechanism to Consolidate Social Relationship

Variables	Cases	Fr	Percent
Relationship with the community	Very strong	76	43.2
	Strong	65	36.9
	Weak	17	9.7
	very weak	18	10.2
	Total	176	100.0
Advantage of Indigenous Conflict resolution for social relations	Increase social harmony	3	1.7
	Address common problems of the community	6	3.4
	Increase tolerance and support	5	2.8
	All	162	92.0
	Total	176	100.0
Contribution of local Elders to strength Social relationship	Very high	47	26.7
	High	79	44.9
	Low	26	14.8
	Poor	15	8.5
	Very poor	9	5.1
	Total	176	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency

Prt. = Percentage

As table 5.8 above presents, from all household respondents 76 (43.2 percent) of them have very strong relationship with the community. Whereas the rest of household respondents said that they have weak and very weak relationship with the community.

The table also shows indigenous conflict resolution system plays great role to consolidate social relationship. From all household respondents 162 (92 percent) said indigenous conflict resolution system is very important means of conflict resolution.

The local elders have strong potential and ability to advise the local people in general and conflicting individuals in particular. Table 5.8 also shows that 79 (44.9 percent) of household respondents assured that local elders have great role in consolidating social relationship of the community in their local area there are few number of household respondents who are going to criticize the role of local elders to consolidate social relationship but insignificant.

Indigenous conflict resolution system cultivates the relationship of conflicting parties towards the future. This conflict resolution method is necessary for the re-establishment of social relationship or bringing together of the society in general and conflicting parties in particular. Indigenous conflict resolution system allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship (Volker, 2007).

Indigenous conflict resolution mechanism can provide us procedures that can resolve disagreements successfully without harming relationships. In indigenous conflict resolution process, the conflicting parties could rather help to learn information that will permit them to work more efficiently to their future life (Volker, 2007). Indigenous conflict resolution can provide us procedures that can resolve disagreements successfully without harming relationships. The method used for a conflict at hand can make available a frame work to deal with predictable conflicts. Additionally, this conflict resolution method could help to take benefit of the resolution in the past and to learn from experience or skill. The ultimate aim of conflict transformation is the restoration of relationships.

The data gained from the focus group discussions also supports the data gained from survey method. The focus group discussion participants agreed that local elders have playing great role in providing advice for the community to minimize local conflicts. Interviewee also said that we are always advice the conflicting parties to solve their conflict through local elders. Because the decision passed by court or formal conflict resolution systems is not good for social relationship rather it leads revenge. This idea is directly related with that of Volker's argument in which indigenous conflict resolution system and the local elders play prominent role in consolidating the relationship of the society. Generally the data gained from household respondents, focus group discussion and interview indicates that local elders have

great capacity and ability in peace building process and consolidating social relationship of the society by increasing social harmony, addressing common problems of the society and increase support each other and tolerance in the study area.

Table 5.9: Individuals’ Relationship and Involvement in to Social Activities after Using Indigenous Conflict Resolution Method

Variables	Cases	Fr	Percent
Relationship with the Community	Yes	159	90.3
	No	17	9.7
	Total	176	100.0
Inviting your Conflicting party in	Yes	119	67.7
	No	57	32.3
	Total	176	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency

Prt. = Percentage

Table 5.9 above shows that from the total household respondent’s 159 (90.3 percent) of them has good relationship with the community. After using indigenous conflict resolution method, individuals have restored their relationship with the community and their conflicting party. From the whole house hold respondents 119 (67.7 percent) of household respondents invite their conflicting party in different religious ceremonies and other social interactions. This indicates that indigenous conflict resolution has great contribution to restore the relationship of the community. Some household respondents 57 (32.3) did not invite their conflicting party in any religious ceremony or in any social activity.

The data gained from focus group participants support the above finding. The participants said that many house hold respondents in their local area using indigenous method of conflict resolution and this helps them to restore their relationship. According the focus group discussion participants, sometimes there is a problem from some individuals to invite their former conflict party because some said that the conflicting party is far from their locality and some others said that they have no good relationship even though they settled their

conflict through indigenous conflict resolution. Therefore, individuals who have used indigenous conflict resolution mechanism have the chance to consolidate their relationship to the community in general and their enemy in particular since the ultimate matter is restoring good relations.

Table 5.10: Conflict and Missing of Social Interaction

Variables	Cases	Fr	Percent
Missing of social interaction	Yes	110	62.5
Because of conflict	No	66	37.5
	Total	176	100.0
How many times missed	Always	-	-
	Usually	16	14.8
	Sometimes	30	27.2
	Rarely	64	58
	Total	110	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

Table 5.10 above indicates that, 110 (62.5 percent) of household respondents missed the social interactions when they involved in to conflict. Household respondents who missed social interaction because of conflict faced rarely 64 (58 percent). It indicates that a local conflict in the study area does not affect the social interaction of the society in serious manner rather it affects the interaction of the society rarely.

Table 5.11: Consequence of Missing Social Interaction Because of Local Conflict

Variables	Cases	Fr	Percent
	No support from the community	3	1.7
Consequence of missing	Neglect by and from the community	1	.6
Social interaction	Stop interaction	4	2.3
	All	168	95.5
	Total	176	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

Table 5.11 above indicates that local conflict finally create missing of social interaction and demolishes the relationship of the community. From all houses hold respondents, almost all 168 (95.5 percent) of respondents said that following the existence of conflict in their local area many people faced social crises. According to focus group discussion participants, there are different types of problems that individuals faced following conflict like missing the social interaction and this missing social interaction finally creates the absence of support from the community, neglect by and from the society and stop the overall social interaction.

5.7. Challenges and Weaknesses of Indigenous Conflict Resolution

Mechanism

Even though indigenous conflict resolution has its own socio economic advantage for individuals, groups, societies and communities, it has facing many challenges from different directions. To alleviate these problems, this indigenous conflict resolution system needs support from different governmental and non-governmental organizations. The table below shows the involvement of local government to support indigenous conflict resolution system in the study area.

Table 5.12: Local Government Involvement to Support Indigenous Conflict Resolution System

Variables	Cases	Fr	Percent
Indigenous conflict resolution	Yes	98	55.7
Method support by government	No	25	14.2
	I don't know	53	30.11
	Total	176	100.0
Types of support	Financial	1	1.02
	Material	-	-
	Training for elders	97	98.98
	All	-	-
	Total	98	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

Table 5.12 above indicates that the local government or the woreda government involved in supporting indigenous conflict resolution mechanism in the study area. From the total household respondents 98 (55.7 percent) of them agreed that the government provided support for the local elders. The household respondents who said the government supports indigenous conflict resolution mechanism in the study area but the involvement is only limited to training of the local elders 97 (98.98 percent). This indicates that the government failed to provide financial and material support to consolidate indigenous conflict resolution mechanism in the study area.

The poor and many marginalized or disadvantaged people are irregular users of the formal justice system and UNDP's specific role lies in guarantee access to justice for those poor and disadvantaged or marginalized groups. UNDP's support to the formal justice sector has almost two folded over the past six years, from the report of 53 countries programming on human rights or the justice sector in 2000 and 95 in 2005. Inversely, support to informal justice systems has increased little, remains minimal in contrast to formal justice systems; in 2005, 80 countries reported support to the formal justice system, but only seven countries reported support to informal justice systems and eight reported support to some type of

alternative dispute resolution (Ewa, 2006). The above idea shows that how much indigenous conflict resolution system is important for marginalized and poor people to have access to justice more than anything. But governments in different countries and different organizations failed to support and provide the necessary help to indigenous conflict resolution system as it happened in the study area.

The other challenges that affect indigenous conflict resolution method are lack of clear legal mandates, limited financial support from different national and international governments and limited capacity for oversight of system performance can all put in danger the effectiveness of the method to improve access to justice for the society. Especially these issues are visible in developing countries (Michel, 2010).

The focus group participants said that sometimes the woreda government provides training but when the government tried to give training for local elders, the process of selecting the participants was unfair. The Kebele administrator selects his close friends and others who have kinship with him sent to the training area. This situation created that locally accepted leaders could not develop their capacity. The other challenge raised by group discussion participants was sometimes the decision of local elders does not accept as a binding rule by the government. This means after decision passed by local elders on conflict parties, the government continued to punish the disputants by neglecting the decision of the elders. Therefore, the above finding indicates that the government does not provide the right support to consolidate indigenous conflict resolution mechanism in the study area.

Table 5.13: Decision Making Process in Indigenous Conflict Resolution System

Variables	Cases	Fr	Percent
Monopoly of decision making	strongly agree	4	2.3
By local elders	Agree	75	42.6
	Not sure	18	10.2
	Disagree	51	29.0
	Strongly disagree	28	15.9
	Total	176	100.0
Participation of youths during	strongly agree	7	4.0
Decision making process	Agree	78	44.3
	Not sure	37	21.0
	Disagree	44	25.0
	Strongly disagree	10	5.7
	Total	176	100.0
Participation of women's during	Strongly agree	1	.6
	Agree	26	14.8
	Not sure	37	21.0
	Disagree	89	50.6
	Strongly agree	23	13.1
Total	176	100.0	

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

Table 5.13 above shows that, from the total house hold respondents, 75 (42.6 percent) of them replied that the decision making process in indigenous conflict resolution system is dominated by local elders. But 51 (29 percent) of household respondents disagree with the idea that local elders dominated the decision making process.

The committee of local elders settling disputes among or between conflict parties and the members of these committee actually consist of old men only, this method of conflict resolution rule is difficult by modern democratic principles, members of the society including

the young and the women who are expelled from decision making processes become the subjects of these decisions passed by these elders. In many developing countries women's are victims of indigenous conflict resolution processes because the process of conflict resolution under this method is dominated by males. Exchanging of women between conflict parties or gift of girls as payment or compensation agreed by local leaders to solve the conflict is becomes unsupportable practice by human right principles (Volker, 2007).

From table 5.13 youths are participants of the decision making process in indigenous conflict resolution process unlike the above finding. From the total household respondents 78 (44.3 percent) of them agreed that youths are actively participated in the decision making process. But women's are not participate in the decision making process and it makes similar with Volker's finding that women's are expelled from decision making process. But it does not mean that women's have nothing contributed for peace building process.

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

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

Table 5.14: Indigenous Conflict Resolution System, Traditional Structure and Universal Human Right Principles

Variables	Cases	Fr	Percent
Indigenous conflict resolution	strongly agree	5	2.8
System abuses traditional structures	Agree	22	12.5
	Not sure	42	24
	Disagree	76	43.2
	Strongly disagree	31	17.5
	Total	176	100.0
Affects universal human right Principles	Strongly agree	2	1.1
	Agree	60	34.1
	Not sure	41	23.3
	Disagree	49	27.8
	Strongly agree	24	13.6
	Total	176	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

Indigenous approaches to conflict resolution may abuse traditional structures and disagree with universal principles of human rights and democracy. These problematic features of traditional approaches may themselves lead to conflicts. In relation to human right principles youths and women may directly affect by the decision of elders without participating in the process. Of course, the severity of this problem depends on the specific circumstances in the given community: In communities where young men and women also have a say in community affairs or where custom is adaptable, the situation is more relaxed than in rigidly circumstances (Ewa, 2006).

Table 5.14 above shows that indigenous conflict resolution does not disturb traditional structures in the study area. From the total household respondents 76 (43.2 percent) of them agreed that the system does not contradict with the existing traditional structure in the study area. Others 42 (24 percent) said that they are not sure whether indigenous conflict resolution

system affects traditional structure or not. On the other hand, from the total household respondents 60 (34 percent) of them said indigenous conflict resolution system abuses human right principles. But 49 (27.8 percent) of disagree or contradict with the above idea.

All focus group participants said that indigenous conflict resolution system does not contradict with the cultures and traditional practices of the society. Furthermore, they said the process of decision making process directly linked with that of traditional practices of the study area. Sometimes there is a problem of giving chance for women's to participate in the decision making process, but before indigenous conflict resolution process taken place, they always discuss with their husband what type of decision should he accept from the local elders. Therefore, indigenous conflict resolution system in the study area does not contradict with traditional structure. Though, this indigenous conflict resolution system has some problem in relation with women's participation, it does not contradict with universal human right principles.

Table 5.15: Corruption and Indigenous Conflict Resolution Systems

Variables	Cases	Fr	Percent
Indigenous conflict resolution	strongly agree	6	3.4
Is exposed to corrupt practices	Agree	24	13.6
	Not sure	50	28.4
	Disagree	74	42.0
	Strongly disagree	22	12.5
	Total	176	100.0

Source: Filed Survey, 2013

NB: Fr. = Frequency Prt. = Percentage

Individual interests on the part of elders, chiefs and other participants are sometimes simply motivated by personal greed these days are often legitimized with reference to custom. With particular reference on developing countries, the significance and practical implementation of indigenous strategies have been very much disenabled by the politicization, corruption especially traditional leadership, which have progressively affects negatively conflict

management built around them in the eyes of many and minimized confidence in their efficiency (Volker, 2007).

Contrary to the above finding, table 5.15 above indicates that from the total house hold respondents 74 (42 percent) of them did not support the idea that indigenous conflict resolution system is exposed to corrupt practices. Focus group participants also assured that there are no corrupt practices by elders during decision making process; rather the elder's are really working to end hostility and conflict in their local area. Therefore, there is no corruption while solving conflict using indigenous conflict resolution mechanism in the local area.

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

But the data from woreda court administrators and focus group participants indicates that modern practices and globalization did not affect the process of indigenous conflict resolution system. Modernizations like capitalism, urbanization and privatization have no direct link with indigenous conflict resolution in the study area. Sometimes urbanization in different part of the district caused many people to involve in conflict. Farmers are sailing their farm land for city dwellers and this situation created obstacle for land administrators. The other challenge raised by group participants was that the system followed by FDRE government in which releasing of the crime takers especially individuals who are guilty and punished by federal and regional courts. Following the coming of New Year according to Ethiopian calendar many Ethiopian prisoners are sent off from jail each year before completed their sanction passed by the government. After arriving in their local area, the victim party often revenge the death of his kin because the victim side did not satisfied with

the decision of the government. This situation becomes the new challenge for the residents of Woreda which starts a few years ago.

CHAPTER SIX: CONCLUSION AND RECOMMENDATION

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

6.1. Conclusion

Conflict becomes the day to day challenge for many residents in the study area. The source of conflict may vary from individual to individual and from local to local, but there are common causes of conflict that continuously visible in the study area. Since majority of the household respondents living in the rural area, agriculture becomes the dominant source of income almost for all residents. Thus, access to land is important for every household. Because of this, land is the main source of conflict for many households in the study area. The interest of land for many households increases from time to time and similarly conflict on land increase in alarming rate. More than 80 percent of the conflict in the study area is caused by land (woreda court desk). The main sources of land conflict in the study area are directly related with high demand for land, poor border demarcation and disagreement over the inheritance of land among members of family. In addition to land and land related conflicts, divorce and marriage related problems are also the main causes of conflict in the study area.

Residents of the study area are using different types of indigenous conflict resolution methods. *Shimglina*; commonly practiced method of indigenous conflict resolution which many people used to settle their conflict. This indicates that conflict resolution via local conflict mediators is preferable than using formal one or court system in the study area. There are different reasons that forced the residents to use indigenous conflict resolution mechanism. First, the cost of indigenous conflict resolution system like material cost, transportation cost, time and other costs become low. Second, the process of indigenous conflict resolution system takes greater speed. Thirdly, implementing this approach does not require sophisticated party structures or expensive campaigns; but formal conflict resolution

systems are expensive. Finally indigenous conflict resolution system is very important means of conflict resolution by increasing social harmony, addressing common problems of the society and increase support of each other and tolerance.

This conflict resolution method is necessary for the re-establishment of social relationship or bringing together of the society in general and conflicting parties in particular. After using indigenous conflict resolution mechanism, many households invite their conflicting party in different religious ceremonies and other social interactions because indigenous conflict resolution mechanism has great contribution in restoring the relationship of the community.

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

During decision making process, the local elders forced the conflict parties to come and discuss their problem; this considered as the domination of decision making process on the eyes of residents. During decision making process youths are actively participated in the decision making process. But women's are not participate in the decision making process but it does not mean that women's nothing contributed for peace building process. Indigenous conflict resolution system in the study area become one of the manifestations of culture and the practice does not contradict with that of the existing traditional structure of the society.

There are many challenges that indigenous conflict resolution mechanism facing today. First, many crime takers related with blood revenge release by the federal government following the coming of New Year before completing the punishment imposed by courts. This situation annoyed the victim side and going to revenge the decision of the government by killing their conflict party. Secondly, the practice of illegal gun trade in the study area and weak control of the government on this situation become danger for the life of residents.

6.2. Recommendation

Based on the results of this study, the following recommendations are made:

To minimize land and land related problems, the desk of the woreda land administration together with the regional government shall immediately enter in to new demarcation process. Though, it is too costly, it shall use the modern and scientific international land cadastre system by using GPS/ satellite navigation system in order to demarcate appropriately and reduce the complains. This practice started in other woredas of Amhara region but never used in the study area. Then after, the torn out white paper certificate that has been issued shall be replaced by new indissoluble and well-designed certificate in that way. Lastly the results need be computerized in order to know the exact location, boarder and owner of the land.

Local elders play an important role to settle disputes and building peace. But there are many problems that challenge these elders to perform the right activity. Thus, it is better if the government provide the right training for the right elders. To minimize the problem of office or shelter for local elders, the local or Kebele administrators shall cooperate and build house by using local people and local materials and the woreda government shall arrange this situation. For modern documentation storage system, it is better that the woreda government giving training by selecting individuals from each Kebele how to documenting files and other related activities.

Sometimes there is problem of ignoring the decision of local elders but not always by the woreda court desk. Once the conflict solved using indigenous conflict resolution system, but the woreda prosecutors continuing their accusation by neglecting the decision of local elders and finally this situation aggravates the conflict. It is better if the woreda court create strong relation with famous local elders and accepting the decision local elders as a binding rule.

The result shows that the practice of illegal gun trade severely affects the lives of residents in the study area. To minimize this problem, the woreda police office and woreda militia desk work cooperatively with the above adjacent woredas.

The Federal and regional governments release the guilty following some occasions like the coming of New Year before completing their sanction imposed by the federal or regional courts. To alleviate this problem the government shall not release these crime takers before completing their sanction imposed by the courts. When the government going to release these guilty individuals, the government shall use settlement program and forced these individuals to settle in new area in order to separate the two sides to minimize blood revenge.

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Appendices
Appendix I
Mekelle University
College of Business and Economics
Department of Management
Post Graduate Program in Development Studies
Household Survey Questionnaire to Be Filled by Household Heads

Introduction:

This questionnaire is prepared by a post graduate student (development studies) in Mekelle University for partial fulfillment of master degree. The aim of this questionnaire is to collect data about “The role of indigenous conflict resolution for socioeconomic development: In Case of Simada Woreda, Amhara, Ethiopia”. The information you provide is believed to have a great value for the success of this research. I confirm you that all data will be used for academic purpose and will be analyzed anonymously and you are not exposed to any harm because of the information you give. I highly appreciate in advance to your kind cooperation in providing the necessary information.

Thank you!!

General instruction:

Please put (√) that is appropriately represents your response in the multiple choice questions.

2. To the open-ended questions, please write your response on the space provided.

Section I: General questions

1. Age of the respondent _____ years

2. Education status

1. Illiterate

5. Preparatory

2. 1-4 grade

6. Certificate

3. 5-8 grade

7. Diploma

4. 9-10 grade

8. Degree & above

3. Family type

1. Male headed

2. Female headed

Section II: common types and causes of conflict

4. What are the types and causes of conflict in your area?

- 1. Farm land
- 2. Grazing land
- 3. Theft
- 4. Marriage and engagement dispute
- 5. Religious issues
- 6. Murder
- 7. Property claim
- 8. Rape and abduction

Others

5. How many times did you face conflict?

- 1. Only once
- 2. Two times
- 3. Three times
- 4. Four and more than

6. What type of measures you have taken to minimize conflict?

- 1. Forceful measure
- 2. Taken the case to court
- 3. Solving using local elders
- 4. Other specify _____

7. If your answer for Question number 7 is “solving using local elders”, how do you evaluate the Process of conflict resolution through indigenous mechanism interms of time?

- 1. Very fast
- 2. Fast
- 3. slow
- 4. Very slow

If you have other idea, please state here

8. How do you express the trend of conflict situation in your area?

- 1. Increasing
- 2. Decreasing
- 3. No change
- 4. Other, specify _____

9. When you are in conflict with somebody, what do you do to solve the conflict?

- 1. Call to local police force
- 2. Take the issue to local social court
- 3. Take the issue to Woreda court
- 4. Take it to religious leaders
- 5. Take it to local elders

If any other mechanism that you have used, please specify it

10. If your answer for question number 10 is “Take the issue to Woreda court”, what Situations forced you to use formal mechanism to solve the conflict?

11. What were the benefits that you have got solving conflict by using indigenous conflict resolution mechanism?

12. Have you ever used formal conflict resolution mechanism to solve conflicts?

1. Yes 2. No

13. How do you measure the execution of your case in the court interms of time?

1. The first time _____ (days)
2. The second time _____ (days)
3. The third time _____ (days)
4. The fourth time _____ (days)
5. If more than four times please state here _____

14. What were the problems that you have faced while solving the conflict through formal system or court?

Section IV: Economic advantage of indigenous conflict resolution mechanism

15. Did you try to settle your dispute in the local area before you come to the woreda court?

1. Yes 2. No

16. If your answer for question number 16 is yes, how do you settle your dispute in your local area? Through:

1. Local conflict mediators
2. Negotiation
3. Religious leaders
4. All in different time
5. Other specify _____

17. When you settle the dispute in the local area, what are the benefits? In term of:

1. Time _____

2. Money _____

3. Other expenditures _____

18. How many times you have used indigenous conflict resolution mechanism?

1. Only one time

3. Three times

2. Two times

4. More than three times

19. What are the economic advantages of indigenous conflict resolution mechanisms in terms of money?

20. What are the advantages of indigenous conflict resolution mechanism interms of time?

21. Indicate the cost of indigenous conflict resolution using the following indicators

Cost of indigenous conflict resolution	Rating	
	High	Low
Living cost		
Material cost		
Transport cost		
Time		
Compensation		

If there is other costs please state them

22. Have you ever come to court because of conflict?

1. Yes

2. No

23. If your answer for question number 23 is yes, how many times per year? _____ (times)

24. Indicate the costs of conflict when one of your cases comes to the court.

1. Cost for legal counselor _____ (birr)

- 2. Living cost _____ (birr)
- 3. Material cost _____ (birr)
- 4. Transport cost _____ (birr)
- 5. Time wastage _____ (hours or days)

If there is other costs please state them

25. Indicate the cost of court system or formal conflict resolution using the following indicators

Cost of court or formal conflict resolution system	Rating	
	High	Low
Court charge		
Cost for lawyers		
Living cost		
Material cost		
Transport cost		
Time		

If there are other costs state here

Section V: Social advantage of indigenous conflict resolution mechanism

26. Does conflict terminate the social interaction of the society in your area?

1. Yes

2. No

27. Does conflict involve physically harm and grow up to crime in your area?

1. Yes

2. No

28. If your answer for question number 28 is yes, how many times it happen per year?

1. One –Three times 3. Seven – Ten tomes
2. Four – Six times 4. More than ten times

29. What are the common informal social organizations and associations of this village?

1. Idir _____
2. Equb _____
3. Mahber _____
4. Religious association _____
5. If there are others state them _____

30. What type of relationship do you have between you and the community?

1. Equb 7. Zikir 8. Mekenajo
2. Religious 5. Idir 9. All
3. Administration 6. Mahber

If any other relationship state them

31. How do you evaluate your relations with the community?

1. Very strong 3. Weak
2. Strong 4. Very weak

32. What are the advantages of participating in social activities like Equb, Idir, Zikir and others?

1. Increase social harmony/social capital
2. Address the common problems of the community in cooperation
3. Increase the tolerance and support each other
4. All
5. Other specify _____

33. Do you have strong social interactions with the community?

1. Yes 2. No

34. If your answer for question number 34 is no, why? Because:

35. Did you invite your conflicting party (adversary) in any religious festivity or any social activity?

1. Yes

2. No

36. If your answer for question number 36 is no, why?

37. Have you ever missed the social interactions because of conflict?

1. Yes

2. No

38. If your answer for question number 38 is yes, how many times?

1. Always

3. Sometimes

2. Usually

4. Rarely

39. What are the consequences when you miss the social activities?

1. There is no support from the community

2. Neglect from the society

3. Stop the interactions

4. All

5. Other specify _____

40. Did you settle your dispute via local conflict mediators before you come to the woreda court?

1. Yes

2. No

41. If your answer for question number 41 is yes, how do you evaluate its contribution of local elders for _____ consolidating social network between disputants?

1. Very good

3. Fair

2. Good

4. Poor

5. Very poor

Section VI: challenges and weaknesses of Indigenous Conflict resolution mechanisms in the study area

42. Is indigenous conflict resolution mechanisms in your area supported by the government and other non-governmental organizations?

1. Yes

1. No

Appendix II

Questions for the Village Focus Group Discussion

1. What are the main causes of conflicts in the village? Why individuals inter to dispute or conflict in your village?
2. How do you evaluate the process of indigenous conflict resolution mechanism?
3. How do you evaluate the participation of youths and women's in your village during conflict resolution process?
4. How do you evaluate the effectiveness of indigenous conflict resolution? Is the result of indigenous conflict resolution sustainable?
5. How do you evaluate the efficiency of indigenous conflict resolution?
6. How do you evaluate the relationship between indigenous conflict resolution and social relationship?
7. What are the challenges and weaknesses of indigenous conflict resolution mechanism in your area?

Appendix III

Questions for Interview

1. What are the sources of conflict in your area and what conflict prevention mechanisms are practiced to settle the conflicts?
2. Does the indigenous conflict resolution mechanism consider the gender composition?
3. What is the preference of the people between court and indigenous conflict resolution mechanism? Why?
4. What is the contribution of indigenous conflict resolution mechanism in enhancing Justice?
5. How do evaluate the contribution of indigenous conflict resolution to consolidate social relationship?
6. Are there any supporting courses e.g. training given/provided to the local elders?
7. How do you see the effectiveness of the indigenous conflict resolution mechanism in comparison to the formal court system?
 - Cost
 - Time
 - Binding
8. What do you think about the support of the government for the sustainability of indigenous conflict resolution mechanism?
9. What are the stages or procedures held by the indigenous conflict resolution mechanism?
10. What are the enforcement mechanisms for the decisions passed by local elders?
11. What are the challenges and obstacles for the effectiveness of indigenous conflict resolution mechanisms?
12. What are the weaknesses of indigenous conflict resolution mechanisms?
13. How do you evaluate the current status of indigenous conflict resolution mechanisms in your village?
14. Are there youth and women participants in the process of conflict resolution through indigenous conflict resolution mechanism?

Appendix IV

መቐለ ዩኒቨርሲቲ

የቢዝነስና ኢኮኖሚክስ ኮሌጅ

የማናጅመንት ት/ክፍል

የዲቪዥን መንገድ ስተዲሰ ድህረምረቃ ፕሮግራም

መግቢያ:- ይህ መጠይቅ በመቐለ ዩኒቨርሲቲ በዲቪዥን መንገድ ስተዲሰ ት/ክፍል ለማስተርስ ድግሪ ማሟያ የተዘጋጀ ነው። የመጠይቅ ዋና ዓላማ ባህላዊ የግጭት አፈታት ዘዴ በደቡብ ጎንደር ዞን ሰማዳ ወረዳ ለኢኮኖሚያዊና ማህበራዊ እንድምታ ያለውን አስተዋጾ ለማጥናት እንዲያስችል ከህብረተሰቡ መረጃ ለመሰብሰብ የተዘጋጀ ነው። እርስዎ ለነዚህ ጥያቄዎች የሚሰጡት ትክክለኛ ምላሽ ለጥናቱ ከፍተኛ ጠቀሜታ አላቸው። የሚሰጧቸው ምላሽ ሁሉ ማስጠንቀቂያ በሚገባ የሚጠብቁ ናቸው። በዚህ መጠይቅ ላይ ስምዎን ማስፈር አይጠበቅብዎትም። ለመጠይቁ ለሚሰጡት ትክክለኛ መረጃ በሙሉ በቅድሚያ ክልብ አመሰግናለሁ።

- መመሪያ
1. አማራጮች በቀረቡበት ጥያቄ አንተን(ችን) በሚመለከት ጉዳይ ላይ የ"✓"ን ምልክት በመጻፍ አመልክት/ች/።
 2. ዝርዝር መልስ ለሚያስፈልጋቸው ጥያቄዎች በቀረበው ክፍት ቦታ ላይ መልሱን ያስቀምጡ።

ክፍል አንድ:- አጠቃላይ የግለሰብ መረጃ

1. ዕድሜ _____ ዓመት
2. የትምህርት ደረጃ

1. ያልተማረ <input type="checkbox"/>	5. መስናዶ <input type="checkbox"/>
2. 1-4 ክፍል <input type="checkbox"/>	6. ሰርትፊኬት <input type="checkbox"/>
3. 5-8 ክፍል <input type="checkbox"/>	7. ድፕሎማ <input type="checkbox"/>
4. 9-10 ክፍል <input type="checkbox"/>	8. ድግሪና ከዚያ በላይ <input type="checkbox"/>
3. የቤተሰብ ሁኔታ

1. ወንድ አስተዳዳሪ <input type="checkbox"/>	2. ሴት አስተዳዳሪ <input type="checkbox"/>
--	---------------------------------------

ክፍል ሁለት:- የግጭት አይነቶችና የግጭት መነሻ ዋናዎች ምክንያቶች

4. ከሰው ጋር ተቃዋሚ/ተጣልተው ያወቃሉ?

1. አዎ <input type="checkbox"/>	2. የለም <input type="checkbox"/>
--------------------------------	---------------------------------

5. ለጥያቄ ቁጥር 4 መልስዎ “አዎ” ከሆነ የግጭቱ ምክንያቶች ምንምን ናቸው
- | | |
|--|--|
| 1. የእርሻ መሬት <input type="checkbox"/> | 5. ሀይማኖታዊ ጉዳይ <input type="checkbox"/> |
| 2. የግጦሽ መሬት <input type="checkbox"/> | 6. ግድያ <input type="checkbox"/> |
| 3. ስርቆት <input type="checkbox"/> | 7. የገንዘብ ይገባኛል <input type="checkbox"/> |
| 4. ከጋብቻ ጋር የተያያዘ መድፈር <input type="checkbox"/> | 8. ጠለፋ እና አስገድዶ <input type="checkbox"/> |

ሌሎች ምክንያቶች ካሉ _____

6. ስንት ጊዜ ግጭት/ጠብ አጋጥምዎት ያዉቃሉ?
- | | |
|------------------------------------|--|
| 1. አንድ ጊዜ <input type="checkbox"/> | 3. ሶስት ጊዜ <input type="checkbox"/> |
| 2. ሁለት ጊዜ <input type="checkbox"/> | 4. አራት እና ከዚያ በላይ <input type="checkbox"/> |
7. ግጭቱን ወይም ጠቡን ለመቀነስ ምን ዓይነት እርምጃ ወስደዋል?
- | | |
|--|--|
| 1. በሃይል መከላከል <input type="checkbox"/> | 3. የአከባቢ ሽማግሌዎች <input type="checkbox"/> |
| ተጠቅሚያለው | |
| 2. ጉዳዩን ወደ ፍርድቤት መወሰድ <input type="checkbox"/> | 4. ሌላ ካለ _____ |
8. ለጥያቄ ቁጥር “7” መልስዎ “የአከባቢ ሽማግሌዎችን ተጠቅሚያለው ከሆነ” በህላዊ የግጭት አፈታት ዘዴ ሂደቱን እንዴት ታይዋለህ/ሽ/?
- | | |
|--|---------------------------------------|
| 1. በጣም ፈጣን ነው <input type="checkbox"/> | 3. ዘገምተኛ <input type="checkbox"/> |
| 2. ፈጣን <input type="checkbox"/> | 4. በጣም ዘገምተኛ <input type="checkbox"/> |

ሌላ ተጨማሪ ሀሳብ ካለዎት _____

9. በአከባቢዎ ያለውን የግጭት/ ጠብ ሁኔታ እንዴት ይገልፁታል?
- | | |
|--------------------------------------|---------------------------------------|
| 1. እየጨመረ ነው <input type="checkbox"/> | 3. ለዉጥ አይታይም <input type="checkbox"/> |
| 2. እየቀነሰ ነው <input type="checkbox"/> | 4. ሌላ ሀሳብ ካለዎት _____ |
10. ከአንድ ሰው ጋር ወደ ግጭት ስትገባ/ስትገቢ ግጭቱን ለማብረድ ምን ታደርጋለህ/ታደርጊያለሽ?
- | |
|--|
| 1. ፖሊስ እጠራለው <input type="checkbox"/> |
| 2. ጉዳዩን በአከባቢዉ ወደሚገኘው ማህበራዊ ፍርድቤት እወስደዋለው <input type="checkbox"/> |
| 3. ወደ ወረዳ ፍርድቤት እሄዳለው <input type="checkbox"/> |
| 4. ወደ ሃይማኖት መሪዎች እሄዳለው <input type="checkbox"/> |
| 5. ወደ ሀገር ሽማግሌዎች እሄዳለው <input type="checkbox"/> |

ሌላ ተጨማሪ ሀሳብ ካለዎት _____

11. ለጥያቄ ቁጥር “10” መልስዎ “ ጉዳዩን ወደ ወረዳ ፍርድቤት እወስዳለሁ ከሆነ” ያለዎት ምክንያት ምንድ ነው? _____
12. ጉዳዩን በህላዊ ግጭት አፈታት ዘዴ በማስወገድዎ ያገኙት ጥቅም ምንድ ነው? _____

13. ዘመናዊ የግጭት አፈታት ዘዴ/ፍርድ ቤት ተጠቅመው ያወቃሉ?

- 1. አዎ
- 2. የለም

14. የእርስዎ ጉዳይ በፍርድ ቤት ሲታይልዎት የወሳኔ አሰጣጡን ሂደት ፍጥነቱን እንዴት ይገልጹታል?

- 1. በመጀመርያው ጊዜ _____ (ቀናት)
- 2. በሁለተኛው ጊዜ _____ (ቀናት)
- 3. በሶስተኛው ጊዜ _____ (ቀናት)
- 4. በአራተኛው ጊዜ _____ (ቀናት)
- 5. አምስትና ከዚያ በላይ ከሆኑ ከዚህ ይግለጹ _____

15. ጉዳዩን ወደ ፍርድቤት ሲወሰዱ ምንምን ችግሮች አጋጥመዎት?

ክፍል አራት /4/- ባህላዊ የግጭት አፈታት ዘዴ ለኢኮኖሚ ያለውን ሚና/አንድምታ ለማጥናት

16. ጉዳዩን ወደ ፍርድ ቤት ከመወሰድዎ በፊት በአካባቢዎ የሚገኙ ሽማግሌዎችን በመጠቀም ግጭቱን ለመፍታት ሞክረው ያወቃሉ?

- 1. አዎ
- 2. የለም

17. ለጥያቄ ቁጥር 16 መልስዎ “አዎ” ከሆነ ምንን በመጠቀም ነው ግጭቱን የፈቱት?

- 1. በአካባቢው ግጭትን በሚያስወግዱ ሰዎች
- 2. ከጠበኛዩ ጋር በመወያየት
- 3. በሀይማኖት መሪዎች
- 4. ሁሉንም በተለያዩ ሰአት
- 5. ሌላ ካለዎት _____

18. ግጭትን/ጠብን በባህላዊ መንገድ ሲያስወግዱ ያገኙት ጥቅም ምን ምን ናቸው?

- 1. ከጊዜ አንፃር _____
- 2. ከገንዘብ አንፃር _____
- 3. ሌላ ሀሳብ ካለዎት _____

19. ባህላዊ የግጭት አፍታት ዘዴን ስንት ጊዜ ተጠቅመው ያወቃሉ?

- 1. አንድ ጊዜ
- 2. ሁለት ጊዜ
- 3. ሰባት ጊዜ
- 4. ከሶስት ጊዜ በላይ

20. ባህላዊ ግጭት አፈታት ዘዴ ከገንዘብ ጋር በተያያዘ ምን ዓይነት ጠቀሜታ አለው?

21. ባህላዊ የግጭት አፍታት ዘዴ ከጊዜ አንፃር ምን ዓይነት ጠቀሜታ አለው?

27. በግጭት ምክንያት የፈረሰ ማህበራዊ ግንኙነት በአካባቢዎ አለ?

- 1. አዎ
- 2. የለም

28. በአካባቢዎ ከቀላል ግጭት ተነስቶ ወደ ከፋ ወንጀል የተቀየረ አለ?

- 1. አዎ
- 2. የለም

29. ለጥያቄ ቁጥር 28 መልስዎ “አዎ” ከሆነ በአመት ስንት ጊዜ ይከሰታል?

- 1. 1-3 ጊዜ
- 2. 4-6 ጊዜ
- 3. 7-10 ጊዜ
- 4. ከ 10 በላይ

30. በእርስዎና በአካባቢዎ ባለው ህብረተሰብ መካከል ምን ዓይነት ግንኙነት አለ?

- 1. እቁብ
- 2. ሀይማኖታዊ ግንኙነት
- 3. የአስተዳደር ግንኙነት
- 4. ዝክር
- 5. እድር
- 6. ማህበር
- 7. መቀናጃ
- 8. ሁሉም

ሌላ ሐሳብ ካለ _____

31. የእርስዎና የማህበረሰቡ ግንኙነት እንዴት ያዩታል/ይገመገሙታል?

- 1. በጣም ጠንካራ
- 2. ጠንካራ
- 3. ደካማ
- 4. በጣም ደካማ

32. በማህበራዊ ተቋማት ለምሳሌ ዕቁብ፣ ዕድር፣ ባሉት ላይ መሳተፍ ምን ጠቀሜታ አለው?

- 1. ማህበራዊ ግንኙነትን ያጠናክራል
- 2. የህብረተሰቡን ዋና ዋና ችግሮች ያቃልላል
- 3. መቻቻል እና መረዳዳትን ያጠናክራል
- 4. ሁሉም
- 5. ሌላ ሐሳብ ካለ እዚህ ይግለጹ _____

33. ከአካባቢዎ ማህበረሰብ ጋር ጠንካራ ግንኙነት አለዎት?

- 1. አዎ
- 2. የለም

34. ለጥያቄ ቁጥር 33 መልስዎ “የለም” ከሆነ ምክንያቱ ምንድን ነው?

35. የተጣሉትን ሰው/ግለሰብ/ በበዓል ወይም በሌላ ዝግጅት ጋብዘውት ያወቃሉ?

- 1. አዎ
- 2. የለም

36. ለጥያቄ ቁጥር 35 መልስዎ “የለም” ከሆነ ለምን?

37. በግጭት ወይም በጠብ ምክንያት ማህበራዊ ግንኙነትዎ ላይ ችግር አጋጥሞት ያወቃል?

- 1. አዎ
- 2. የለም

38. ለጥያቄ ቁጥር 37 መልስዎ “አዎ” ከሆነ ስንት ጊዜ አጋጥሞታል?

- 1. ሁል ጊዜ
- 2. አንዳንድ ጊዜ

2. ብዙ ጊዜ 4. በትንሹ
39. ከማህበረሰቡ መነጠል ምን ዓይነት ችግር ያመጣል ብለው ያስባሉ?

- 1. መረዳዳት አይኖርም
- 2. ከህብረተሰቡ ቸልተኝነት ያጋጥማል
- 3. ግንኙነት ያቆማል
- 4. ሁሉም
- 5. ሌላ ሃሳብ ካለ _____

40. ባህላዊ የግጭት አፈታት ዘዴ ለማህበራዊ ግንኙነት ያለውን አስተዋጽኦ በእርስዎ አከባቢ እንዴት ይግልፁታል?

- 1. በጣም ጥሩ ነው 2. ጥሩ ነው 3. መካከለኛ
- 4. ደካማ ነው 5. በጣም ደካማ

ክፍል ስድስት/6/ የባህላዊ ግጭት አፈታት ዘዴ ተግዳራቶች እና ችግሮችን ስለማወቅ

41. በአከባቢዎ የባህላዊ ግጭት አፈታት ዘዴ በመንግስት ድጋፍ ይደረግለታል?

- 1. አዎ 2. የለም

42. ለጥያቄ ቁጥር 41 መልስዎ “አዎ” ከሆነ ምን ዓይነት ድጋፍ ይደረግለታል?

- 1. የገንዘብ ድጋፍ 3. ስልጠና ለአከባቢ ሽማግሌዎች ይሰጣል
- 2. የቁሳቁስ ድጋፍ 4. ሁሉም

ሌላ ሀሳብ ካለዎት እዚህ ይጻፉ _____

43. የባህላዊ የግጭት አፈታት ዘዴ የሚያጋጥሙት ችግሮች ምንምን ናቸው?

44. ባህላዊ የግጭት አፈታት ዘዴ ድክመቶች አሉበት ብለው ያምናሉ?

- 1. አዎ 2. የለም

45. ለጥያቄ ቁጥር 44 መልስዎ “አዎ” ከሆነ ድክመቶቹ ምንድን ናቸው ብለው ያምናሉ?

46. በአከባቢዎ ያሉትን ግጭት ፈች ሽማግሌዎችን ግጭት የመፍታት ብቃታቸውን እንዴት ያዩታል?

- 1. በጣም ጥሩ 3. ደካማ
- 2. ጥሩ 4. በጣም ደካማ

47. የሚከተሉትን ሀሳቦች በጥንቃቄ ካነበቡ በኋላ የ “✓” ምልክት በማድረግ መልስዎን ያመልክቱ።

ባህላዊ የግጭት አፈታት ዘዴ ያሉበት ደካማ ኅኖች	መጠን				
	በጣም አልስማማም (5)	አልስማማም (4)	አላውቀውም (3)	እስማማለሁ (2)	በጣም እስማማለሁ (1)
ዘለቄታዊ ሰላም ያመጣል					
የውሳኔ አሰጣጡ በሽማግሌዎች ብቻ የተመሰረተ ነው					
ወጣቶች በግጭት አፈታቱ ሂደት ይሳተፋሉ					
ሴቶች በግጭት አፈታት ሂደቱ ይሳተፋሉ					
ሰብዓዊ መብትን ይጥሳል					
ሽማግሌዎች የራሳቸውን ጥቅም ያስቀድማሉ					
ባህላዊ እሴቶችን ይጥሳል					
ሙስና /ጉባ/ አለበት					

አመሰግናለሁ!!