



**KOTEBE METROPOLITAN UNIVERSITY**

**FACULTY OF SOCIAL SCIENCES**

**DEPARTMENT OF CIVICS AND ETHICAL STUDIES**

**THE ROLE OF INDIGENOUS CONFLICT RESOLUTION MECHANISMS  
IN MAINTAINING PEACE AND STABILITY: THE CASE OF MEHAL  
SAYINT *WOREDA*, SOUTH WOLLO ZONE, AMHARA NATIONAL  
REGIONAL STATE**

**MA THESIS**

**BY**

**MANDEFRO KASSAYE**

**SEPTEMBER, 2020**

**ADDIS ABABA, ETHIOPIA**

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**A THESIS SUBMITTED TO THE DEPARTMENT OF CIVICS AND  
ETHICAL STUDIES SCHOOL OF GRADUATE STUDIES, KOTEBE  
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REQUIREMENTS FOR THE DEGREE OF MASTER OF ART IN CIVICS  
AND ETHICAL STUDIES**

**SEPTEMBER, 2020**

**ADDIS ABABA, ETHIOPIA**

## DECLARATION

I, hereby declare that this MA thesis is my original work and has not been presented for a Degree in any other university, and all sources of the material used for this thesis have been dually acknowledged.

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This is to certify that the thesis entitled “**The Role of Indigenous Conflict Resolution Mechanisms in Maintaining Peace and Stability: The Case of Mahal Sayint Woreda, South Wollo Zone, Amhara National Regional State**” submitted in partial fulfilment of the requirements for Master of Art Degree in Civics and Ethical Studies, the Graduate Program of the School of Graduate studies, and has been carried out by **Mandefro Kassaye** under my supervision. Therefore, I recommend that the student has fulfilled the requirements and hence hereby can submit the thesis to the department for defence.

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## **DEDICATION**

I dedicate this thesis manuscript to my parents, and all other members of my family for their dedication in the success of my life. Without their tolerance, understanding, support and most of all love, the completion of the work would have been impossible.

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## **LIST OF ACRONYMS**

CR	Conflict Resolution
CSA	Central Stastical Agency
FGD	Focus Group Disscussion
HNT	Human Need Theory
ICR	Indigenous Conflict Resolution
ICRM	Indginous Conflict Resolution Mechanisms
KMU	Kotebe Metropolitan University
MA	Master of Art
MOE	Ministry of Education
MSWAO	Mehal Sayint Woreda Administration Office
NADRAC	National Alternative Dispute Resolution Advisory Council
NURC	National Unity Reconciliation Commission
SPSS	Statistical Package for Social Sceience
UNDESA	United Nations Department of Economic and Social Affairs
UNDP	United Nations Development Programme
USA	United States of America
USIP	United States Institute of Peace

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## ABSTRACT

*Ethiopia has been practicing various indigenous conflict resolution mechanisms for many centuries. The main purpose of this study was to assess the role of indigenous conflict resolution mechanisms in maintaining peace and stability in Mehal Sayint Woreda, South Wollo Zone Amhara National Regional State. Descriptive survey design with quantitative and qualitative approach was employed. Closed ended and open ended questionnaire, interview, FGD and document analysis were used to gather data. The gathered data were fed in to computer with SPSS software version 23 and Excel analyzed by using percentage, frequency, mean and then presented in tables quantitatively. The qualitative data were also analyzed thematically related to research objectives. The study was conducted by using a sample of 267 household respondents who have ever experienced conflicts. The household respondents selected by using simple random sampling technique. The finding of the study revealed that indigenous conflict resolution mechanism in Mehal Sayint Woreda plays a remarkable role in maintaining peace and stability and resolving different conflicts which arises between individuals and groups in the society. The study also came up with the major causes of conflict that exist in the study area. Accordingly, the major causes that drive people of the study area in to conflict are farm and land inheritance, excessive use of alcohol, blood revenge, corruption, insult, abduction, divorce and human right violation. As the finding indicates ensuring economic development, cost effectiveness, reducing time wastage and strengthening the relationship between conflicting parties found to be the role of indigenous conflict resolution mechanisms in the study area. Lack of support from governmental and non-governmental institution, low participation of women's and youths in decision making process, the problem of office or shelter for local elders and elders domination in decision making process are the main challenges that indigenous conflict resolution mechanisms faces to day in the study area. To minimize the problem of farm and inheritance land, local elders should play an important role by making the member families to share the land from their family. To minimize the problem of office or shelter for local elders, local and kebele administrators shall cooperate and build house by using local people and local materials.*

**Keywords:** *Conflict, Conflict Resolution, Indigenous Conflict Resolution Mechanisms, Peace and Stability, Mehal Sayint Woreda*

## CHAPTER ONE: INTRODUCTION

This part of the study included the background of the study, statement of the problem, objectives of the study, research questions, significance of the study, scope of the study, limitation of the study, organization of the study and operational definition of terms.

### 1.1. Background of the Study

No society in this world loves conflict. However, as long as people live together, work together and interact with each other, conflicts remain inevitable between sub groups or individuals in a group, or between different groups. Hence, conflict always exists as long as human beings live together and it is an inevitable part of human existence. Added to that, the presence of different goals, values, needs, and interests by individuals or groups and competition for the control of scarce resources make conflict inevitable and global phenomena (Francis, 2006).

Societies world-wide have long used indigenous conflict resolution mechanisms to maintain peace and stability and to resolve conflicts. In every community indigenous conflict resolution mechanisms often based on community customs, familial relationships or embedded in institutional practices run alongside the formal state sanctioned processes (Macfarlane, 2007).

In Africa people with different backgrounds, culture, class, age and other come in to conflict. The conflicting parties may be individuals, groups, families, clan's or ethnic group. In the same vein, in Africa many indigenous conflict resolution mechanisms have been developed and practiced by the society since ancient time. For instance, Rwandan *Gacaca* court which provided speedy solution to genocidal criminals in Rwanda and *Ajaweed* council that handled Darfur criminal and civil cases like: injuries, killings, theft or robbery and land aggression are the best example of effective indigenous conflict resolution mechanisms being practiced in Africa (Robin 1996).

In Ethiopia various indigenous conflict resolution mechanisms have been practiced for many centuries. These indigenous conflict resolution mechanisms are deeply rooted in different ethnic groups of Ethiopia. Besides, due to the multi-ethnic composition of the country, indigenous conflict resolution mechanisms of Ethiopia are different from ethnic group to ethnic group. As a result, they do not have uniform application all over the country (Endalew, 2013).

In the ancient days and most especially under the *Fetha Negast* (law of the kings), conflicts between individuals or communities were encouraged to be settled amicably at local level. Even today, these mechanisms are widely practiced among the various ethnic groups to settle various conflicts and many other problems. For instance, the institutions of *Gadaa* among the Oromo, the *Songos* (hierarchical levels of elder's councils) in Sidama, the *Abala* in Afar, *Abegar* (divine father) among the Amharas' in Northern Wollo, the *Shimagile* in Amhara region, Southern Wollo, *Nemo* in Shinanasha, the *Korefinie* among the Gamo are effective in conflict resolution (Gowok, 2014).

In Amhara National Regional State many people use indigenous conflict resolution mechanisms because it is preferable due to its accessibility, low cost, and trust. The main indigenous conflict resolution mechanism in the region is the *Shimgelina*. In essence the *Shimgelina* is a collection of five *Shimageles* (elders) who are appointed by the conflicting parties themselves based on their choice (Tihut 2010).

In Mehal Sayint *woreda* the main indigenous conflict resolution mechanisms include *Shimglina*, *Giligl*, *Yezemed dangninent* and *Irq*. Among these indigenous conflict resolution mechanisms, *Shimglina* holds the lions share in maintaining peace and stability and resolving different conflicts in the society (Mehal Sayint Woreda Security Office, 2020).

As a result, the present study was undertaken to assess the role of these indigenous conflict resolution mechanisms in maintaining peace and stability the case of Mehal Sayint *Woreda*.

## **1.2. Statement of the Problem**

It is generally known that in a society where the majority of the people is poor with widespread illiteracy, lack of access to justice and high cost and scarcity of lawyers, indigenous conflict resolution mechanisms stands out as the best mechanism of conflict resolution (Murithi, 2010).

Diverse societies in Ethiopia have their own respective indigenous conflict resolution mechanisms to maintain peace and stability. Likewise, in the process of maintaining peace and stability through indigenous conflict resolution mechanisms, conflicting parties are willing to accept and abide by their traditional cultures and ignoring these traditions would amount to exclusion from the societal norms and neglecting by the society that they live in (Dereje, 2002).

However, regardless of their wider popular acceptance throughout the country, indigenous conflict resolution mechanisms have been marginalized since the 1950s and 1960s when the imperial regime was engaged in the extensive codification and overhaul of the existing laws with the aim of unifying and modernizing the laws. In the enactments codified at that time, indigenous conflict resolution mechanisms related to family relations and interpretations of contracts were incorporated as long as these practices did not contradict the codes (Bahta, 2014).

In the ancient time, indigenous conflict resolution mechanisms are not properly organized and recognized by law. Furthermore, in Ethiopia, there is lack of proper attention given to protect, develop, and utilize indigenous conflict resolution mechanisms in the development process (Endalew, 2013).

Since recent years, indigenous conflict resolution mechanisms received growing attention as evidenced by an increase in research activities, publications, and policy interest as well as a growing attention given by the government, judiciary and the civil society (Gowok, 2008).

In this regard, in Ethiopia there are different researchers who conducted their own research regarding indigenous conflict resolution mechanisms and similar related topics at national, regional and *woreda* level. Among them are Gonfa (2014), Daniel (2016) and Yewubneh (2016) to mention a few.

Gonfa (2014), conducted his case study research on customary conflict resolution among the Haro limmu Oromo of Northwest Wallaga the case of *qaallu* institution and its role in resolving different conflicts in indigenous way. But this research did not reflect the role of *qaallu* institution in maintaining peace and stability among Haro limmu Oromo of Northwest Wallaga.

Daniel (2016), conducted his study on traditional disputes resolution institution among *Mareko* ethnic group of South Nation, Nationalities, and People's Regional State of Gurage zone. The research of Daniel reflects the existence of different beliefs, values and norms that *Maaga* institution uses in conflict resolution process.

His research further talks about the societal structures and their role in conflict resolution, but still this study did not show briefly about the role of *Maaga* in terms of maintaining peace and stability among the *Mareka* society.

Yewubneh (2016), conducted his research on indigenous conflict resolution mechanisms among the Oyada people of Southern Ethiopia. The finding of this study discusses about the importance of indigenous conflict resolution mechanisms in terms of resolving conflict. But, still this research did not manifest the role indigenous conflict resolution mechanisms in maintaining peace and stability among *Oyada* people.

To sum it up, all the above mentioned arguments forced the researcher to carry out this study in order to fill the above mentioned research gaps in terms of knowledge, methodology and perception regarding the role of indigenous conflict resolution mechanisms in maintaining peace and stability. Hence, this study was undertaken to assess the role of indigenous conflict resolution mechanisms in maintaining peace and stability.

As a result, this study aimed to come up with conclusions on the role of indigenous conflict resolution mechanisms in maintaining peace and stability the case of Mehal Sayint *Woreda*.

There are different reasons for selecting this *Woreda* to conduct this research work. The first reason was Mehal Sayint *Woreda* was relatively well known in using indigenous conflict resolution mechanism compared to other *Woredas* of South wollo zone. The second reason was that when there is a conflict resolving issues at zonal level, most elders were selected from this *woreda*. The third reason was that as Mehal Sayint is a new independent *Woreda* which was established in the year of 2006, there was no any research study which shows the role of indigenous conflict resolution mechanisms in maintaining peace and stability. Therefore, this study will contribute to fill this gap.

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

#### **1.3.1 General Objective of the Study**

The overall objective of this study was to assess the role of indigenous conflict resolution mechanisms in maintaining peace and stability in Mehal Sayint *Woreda*.

#### **1.3.2 Specific Objectives of the Study**

Specifically, this study was intended to achieve the following specific objectives.

- To identify the major causes of conflict that exist in Mehal Sayint *Woreda*.
- To assess the role of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*.
- To examine the relationship between indigenous conflict resolution mechanisms and the formal court system in Mehal Sayint *Woreda*.
- To identify the challenges of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*.

### **1.4 Research Questions**

This study was attempts to address the following research questions

1. What are the major causes of conflict that exist in Mehal Sayint *Woreda*?
2. What are the roles of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*?
3. How do indigenous conflict resolution mechanisms and formal court system work together in Mehal Sayint *Woreda*?
4. What are the challenges of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*?

### **1.5. Significances of the Study**

This study might be significant for a couple of reasons mentioned below.

- ❖ The finding of this study may provide valuable information for the local people of Mehal Sayint *woreda* by creating extra awareness about the role of indigenous conflict resolution mechanisms in maintaining peace and stability and solving locally occurring conflicts in simple, convincing and cost effective manner.
- ❖ This study may be used to fill the limited gap of literature source regarding indigenous conflict resolution mechanisms and its role in terms of maintaining peace and stability in the study area.
- ❖ It may serve as a stepping stone for future researchers and policy makers to conduct other in-depth research on related topics.

### **1.6 Scope of the Study**

The scope of this study was delimited both thematically and geographically. Thematically, it was delimited to the role of indigenous conflict resolution mechanisms in maintaining peace and stability; this is because the concept of indigenous conflict resolution mechanism is so vast and complex. Geographically, this study was delimited in Amhara National Regional State, South Wollo zone Mehal Sayint *Woreda*. In South Wollo zone, there are 15 *woredas*, but because of shortage of time, finance, and other constraints on the geographical coverage Mehal Sayint *Woreda* was selected to conduct this research.

### **1.7 Limitation of the Study**

Some minor problems were faced while conducting this study. Some of them were the late payment of the university grant award and sometimes there was a problem of reluctance from some household respondents because of lack of awareness about the issue. Those challenges were solved by gaining financial support from colleague's temporary and by making the issue clear, simple and understandable for respondents.

## 1.8 Organization of the Study

This study was organized in to five main parts. The first part deals with the background of the study, statements of the problem, objectives of the study, research questions, scope of the study, significance of the study, limitation of the study, organization of the study and operational definition of terms. The second part describes review of related literature while the third part indicates description of the study, the methods and techniques employed to achieve the stated objective. Part four presents and analyzes data. The last part deals with summary, conclusion and recommendation. References and appendixes were included too.

## 1.9 Operational Definition of Terms

The operational (contextual) words that are used in this study defined by the researcher are;

**Conflict** is a disagreement between two or more persons, between groups, religious and even nation originating from different insights and interests.

**Conflict Resolution** is the process of eliminating actual and potential violent conflict into peaceful processes for social development, human safety and political change.

**Elders** are groups of people who are considered as influential in a given society as well as capable of dealing with different types of conflicts and solving these conflicts by using their indigenous knowledge.

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

**Irq:** The term Irq is the Amharic translation of the term conciliation.

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

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

**Yezemed danginet/Yebetzedmed danginet:** solving conflict by blood or consanguinity relatives.

## **CHAPTER TWO: REVIEW OF RELATED LITERATURE**

The main purpose of this study is to assess the role of indigenous conflict resolution mechanisms in maintaining peace and stability. Therefore, to strength this, the researcher discusses related theoretical frame work, literatures as well as empirical studies. Accordingly, the concepts and causes of conflict, roles of indigenous conflict resolution mechanisms, challenges of indigenous conflict resolution mechanisms and finally the relationship between indigenous conflict resolution mechanisms and the formal court system assessed by the researcher.

### **2.1 The Concept of Conflict**

Different definitions and description on conflict are given by different authors depending on contexts they consider. The majority of writers describe conflicts with terms like civil war, civil strife, hostility, war and political instability. Abdalla Bujra for example defines conflict in Africa as a violent and armed confrontation and struggle between the state and one or more group and between and among two or more states (Bujra, 2002).

Added to that, Slabbert argues that conflict has to be seen as an inevitable feature of all social relations and that it is one of the most powerful positive factor for change and development. He also discussed that if conflicts are not properly handled they could easily turned in to violence and become serious obstacles for peace and stability as well as socio-economic development (Slabbert, 2004).

Similarly, Teshome Mekonen wrote that conflict is a natural phenomenon and occurs as a result of incompatible goals of human beings. He further explained that conflict can be driven by the unfulfilled needs and fears of the society expressed in different situations and forms (Teshome, 1998).

According to NURC (2008), conflict is an inverse relationship or a disagreement between two or more persons, between groups, religious and even nation originating from different insights and interests. Conflict is fact of life, inevitable and often creative. Fisher also point out that in our day to day interaction with others we either observed or pass through conflict which range from the very inter-personal quarrel, family and neighbors dispute, ethnic and inter-state conflict to the global war (Fisher, 2000).

He further explains that conflict can destroy existing relationships and bring disaster. Likewise, he also indicates conflict could create opportunities for new relationships and social change. Ihejirika (2001), in his definition addresses that what usually comes to peoples mind when they hear of conflict is war, fighting, misunderstanding, arguments, anarchy, stress, crisis and aggression.

## **2.2 Major Causes of Conflict**

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

**2. Political corruption:** Political corruption becomes the root cause of many conflicts in 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 of 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 (Burton, 1991).

**3. 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 (Frances, 2006).

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.

**4. Power:** Power is the ability or capacity to perform something or to control and influence others. 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 (Jacob, 2000).

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 (Arthur, 2009).

**5. 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).

**6. 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 (Jacob, 2000).

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 (Arthur, 2009).

## 2.3 Types of Conflict

**1. Relational conflict:** these conflict type come in to existence as a result of strong negative emotions, misperceptions or stereotypes, poor communication or repetitive negative behavior. This category of conflict that emanate from a strong negative behavior. Resolving relational conflict requires the safe and balanced expression of perspectives and acknowledgement of emotions (Collier, 2000).

**2. Data conflict:** Data conflict is a conflict which occurs because of the absence of proper information or misinterpretations of information. It is the result of miscommunication between people. This conflict refers to the conflicts that emanates from the lack of information differently or disagree on the importance of data. These kinds of conflict usually have a data solution (Deutsch and etal, 1991).

**3. Structural conflict:** structural conflicts is caused by external force such as limited natural resources or authorities, geographical constrain distance or approximately time's organizational changes, limited access of physical resources. In addition to authority, geographical proximity or distance, time and organizational change may serve as a cause for this kind conflict (Faleti, 2006).

**4. Value conflict:** value means belief in which peoples used it to differentiate “good” from “bad”, “right” from “wrong”, *just* from “*unjust*”. Value conflict is caused by perceived or actual incompact beliefs, systems, values, norms and etc. This type of conflict also includes cultural differences and region differences. This kind of differences are recognized as a risk factor with in the value conflict in the process of violent conflict. In fact, the presence of different values or beliefs does not necessarily lead people to conflict because peoples can live in harmony with one another having different value (Jacob, 2000).

**5. Interest conflict:** this category of conflict is the clash over perceived incompatible needs. Interest based conflict can resolved around: **Substantive issues** such as money physical resources time etc. **procedural issues:** the way the dispute is to be resolved. **Psychological issues:** such as perception of trust fairness respect etc. To resolve interest conflict the parties in conflict need to come to appoint of defining and expressing their individual interest so that all interest may be jointly addressed (Deutsch and etal, 1991).

## **2.4 Consequences of Conflict**

### **2.4.1 Positive Consequences of Conflict**

On the positive side conflict can provide an opportunity for creative, renewed energy, drama development and growth to individuals, groups and organization resulting in increased cohesion and trust. The positive consequence of conflict include:

**1. Conflict strengthens relationships and heightens morale:** those parties in conflict realize that their health relationships should be strong enough to withstanding the test of conflict and beneficiary if they are free form conflict. They can release their tension through discussion and problem solving (Robin, 1996).

**2. Conflict promotes awareness of self and another:** through conflict people learn what makes them angry frustrated and frightened and what is important to them. Knowing what we are willing to fight to tell as a lot about ourselves. Knowing what makes or colleague unhappy helps us to understand them (Deutsch and etal, 1991).

**3. Conflict encourage psychological development:** person become more accurate and realistic in their self- appraisal through conflict person take others perspectives and become less egocentric, conflict help person to believes that they are powerful and capable of controlling their own lives. They do not simply need to endure hostile and frustration but can act to improve their own live (Faleti, 2006).

**4. Awareness of individuals' position:** being able to identify who feels strongly about certain issues is important and might also enable us to understand how to deal with them in other situations (Deutsch and etal, 1991).

**5. Team Spirit:** when people work together to solve conflict and problems, there can be a bonding of the members. Their joint success creates a positive relationship (Volker, 2007).

### **2.4.2 Negative Consequences of Conflict**

Conflict negatively impacts on the communities, not only through the loss of human lives and livestock, but also by limiting freedom of movement, contributing to the ineffective use of existing water points and pasture and by aggravating land degradation. This often aggravates food shortages and increases dependency on food assistance (Faleti, 2006).

Basically, conflicts can have some or all of the following negative impacts. Human and livestock loss, deprivation of valuable pasture and water sources, limited access to food (including natural food such as wild fruits), traditional medicine, wood for fuel and drinking water, overgrazing and land degradation, spread of livestock disease, internally displaced persons, tension in schools and absenteeism, collapse of markets and isolation from trade opportunities, food insecurity and dependency on food aid. In general, the negative consequences of conflict include: loss of human life which is the most precious, population displacement, destruction of natural resources, unemployment, psychological cost like tension, anxiety, stress, disorder and the like (Volker, 2007).

### **2.5 The Concept of Conflict Resolution**

Conflict resolution refers to all process oriented activities that aim to address the underlying causes of direct, cultural, and structural violence. It is a situation where the conflicting parties enter into an agreement that solves their central incompatibilities; accept each other's continued existence as parties and cease all violent action against each other. As a result of this, it is more than the absence of war (Wallenstein, 2007).

The United States Institute of Peace (2011), defines conflict resolution as efforts to address the underlying causes of a conflict by finding common interests and overarching goals. Conflict resolution includes fostering positive attitudes and generating trust through reconciliation initiatives, and building or strengthening the institutions and processes through which the parties interact peacefully. Conflict resolution is all about addressing the sources of conflict and the restoration of former relationships between the disputants. During the conflict resolution, behaviors should not be violent, attitudes should not be hostile, and the structure of the conflicts should have been changed (Ramsbotham, 2005).

According to The United Nations Department for Economic and Social Affairs, conflict is resolved when the root causes of that particular conflict are identified and addressed. Conflict resolution seeks to design solutions through a joint-problem solving approach. When a conflict is successfully resolved, the conflict is transformed and becomes a catalyst for deep-rooted enduring positive change in individuals, relationships and structures (UNDESA, 2001).

## **2.6 The Concept of Indigenous Conflict Resolution Mechanisms**

Indigenous conflict resolution mechanisms comprise social, economic, cultural and religious spiritual dimensions in accordance with the entirety of traditions, customs and world views of a society within the different spheres of societal life. The methods involve negotiations, mediations and reconciliation based on the knowledge, customs and history of the community. The methods involve negotiations, mediations and reconciliation based on the knowledge, customs and history of the community (Nwolise, 2005).

According to Pkalya (2004), traditional social entities such as chiefs, elders of the community, extended families, lineages, clans, tribes, religious brotherhood, local institutions and ethno-linguistic groups remain important in the resolution process of conflicts. Brock-Utne (2001) indicates that, indigenous conflict resolution enhances harmony through active involvement of all the stakeholders involved in the disputes.

According to Fred Mensah (2005), indigenous conflict resolution mechanism is a social capital, defined as the "capability of social norms and customs to hold members of a group together by effectively setting and facilitating the terms of their relationship sustainability facilitates collective action for achieving mutually beneficial ends.

## 2.7 Global Perspectives on Indigenous Conflict Resolution Mechanisms

Indigenous conflict resolution mechanisms vary considerably from society to society, from region to region, and from community to community. There are as many different indigenous conflict resolution mechanisms as there are different societies and communities with a specific history, culture and custom. To date, indigenous conflict resolution mechanisms have not been adequately addressed by scholarly research and political practice. For the most part, they are widely ignored although empirical evidence from relatively successful cases of conflict resolution demonstrate their practical relevance (Brock-Utne, 2001).

Throughout history, societies across the world have used different forms of indigenous conflict resolution mechanisms specific to their cultural contexts. For instance, at least more than 80% of all disputes in Afghanistan are resolved through indigenous dispute resolution mechanisms, principally by community councils called *shuras* or *jirgas* (Sinha, 2011).

The jirga, its norms, techniques and processes define the indigenous ways Afghans resolve their local and national conflicts. It plays a central role in maintaining peace and stability among Afghans and contributes significantly to the maintenance of social order in Afghan society (Wardak, 2003).

Ministry of Justice, Ministry of Interior and UNDP Cambodia (2007) in their study found that indigenous communities in Cambodia trust, use and support their customary laws and conflict resolution processes within their communities. The indigenous system is more fair, pro-poor and easier for local people to access than the formal system. There is a lack of interface between the formal and the indigenous legal systems.

Bhatta (2008) also established that many customary laws are still practiced in all parts of Nepal and influence the habits, norms, social values, rules and institutions build up across time. The process of indigenous conflict resolution is led by locally trusted elderly people who have socially eminent status and authority granted by customs. The authors also found that since courts are overloaded with cases, inaccessible and affordable for the poor and marginalized people, indigenous conflict resolution mechanisms are preferred than courts.

## **2.8 African Perspectives on Indigenous Conflict Resolution Mechanisms**

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

In Africa, family ties and community networking are constantly respected, maintained and strengthened. When there is a dispute between different parties, priority is given to restoring the relationships. The immediate objective of such conflict resolution is to mend the broken or damaged relationship, and rectify wrongs, and restore justice. Another aim is to ensure the full integration of parties into their societies again, and to adopt the mood of cooperation (Brock-Utne, 2001).

Osei-Hwedie and Rankopo (2012) in their study has confirmed the importance of cultural processes, institutions, and values in conflict resolution and peace building among the Akans of Ghana and the Tswana of Botswana. It is evident that most individuals, families and communities still prefer indigenous conflict resolution processes in the two countries because they are based on cultural concepts, values, and procedures that are understood and accepted.

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

## **2.9 Indigenous Conflict Resolution Mechanisms in Ethiopia**

According to Daniel (2016), Ethiopia is the home for various ethnic groups. Almost all ethnic groups have developed their own indigenous mechanisms of conflict resolution. Different ethnic groups like Oromo, Afar, Amhara, Benishangul- Gumuz, Hareri, Somale, Sidama, Wolayta, Gamo, Tigray and others develop their own indigenous mechanisms of conflict resolution with certain peculiar features.

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. To fill this institutional gap, indigenous conflict resolution mechanisms at local level have been widely encouraged (Tihut, 2010).

Resources are the major causes of conflicts between individuals, neighbors, clans and ethnic groups in different parts of Ethiopia. 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 (Desalegn et al, 2005).

### **2.9.1 Indigenous Conflict Resolution Mechanisms in Amhara National Regional State**

In many of the Amhara region, the main indigenous conflict resolution mechanism is the *Shimgelina*. In essence a council of elders or the *Shimgelina* is a collection of five *Shimageles* (elders) who are appointed by the conflicting parties themselves based on their choice (Tihut, 2010)..

Many people in Amhara region use indigenous conflict resolution mechanisms because it is preferable due to its accessibility, low cost, and trust. To make the mechanism 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 chairman. If not, one of the other sitting elders serves as chairman of conflict resolution process (Bendeman, 2007).

The chairman 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 (Burton, 1991).

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 (Srivastava, 2004).

To settle conflicts at local level *Shimageles* often rely on different networks and other means 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 (Tihut, 2010).

### **2.9.2 Indigenous Conflict Resolution Mechanisms in Mehal Sayint Woreda**

The Mehal Sayint people developed specific types of indigenous conflict resolution mechanisms, which have been practiced to solve different types of conflicts. Hence, in their long existence, the people of Mehal Sayint *woreda* have their own indigenous conflict resolution mechanisms. The main indigenous conflict resolution mechanisms in Mehal Sayint include *Shimglina*, *Giligl*, *Yezemed dangninent* and *Irq*. Among these indigenous conflict resolution mechanisms, *Shimglina* holds the lions share in terms of resolving different conflicts in the study area (Mehal Sayint Woreda Security Office, 2020).

In Mehal Sayint *Woreda* indigenous conflict resolution mechanisms manage almost all kinds of conflicts ranging from petty offences, civil cases, such as financial, familial and contractual disputes to murder cases and blood feuds. The process of the conflict resolution is led by male elders/leaders of the community (Mehal Sayint Woreda Court Office, 2020).

Elders are the ones who are influential from the community and know both conflicting parties. Elders are usually of having higher social status than the two parties. They acquire this position by virtue of their age, knowledge of culture and tradition of the community or influence within the community. They have to be rich in social capital and experienced in conflict resolution. Besides, they serve as facilitators or negotiators during the conflict resolution process.

Furthermore, in Mehal Sayint *Woreda* elders hold key position in the conflict resolution process. First of all, elders are selected based on their status and respect in the community. They must be well experienced and have good relationship with other people. The conflict case could be brought to the elders in three ways: the conflicting parties themselves, the community members and the police officers. Resolution of the conflict is through open discussions between the two parties. Then, facts about causes of the conflict are established and consensus about the truth is achieved through negotiation. Once consensus about the truth is achieved, the offender will ask apologies and the victim will forgive (Mehal Sayint Woreda Police Office, 2020).

Finally, cultural rituals are practiced. Rituals have symbolic and practical significance. They have spiritual meaning and interpretation. They are ways of transforming the conflict into peaceful relationship. Community members also participate in the rituals. Rituals include property exchange, prayers, as well as traditional rituals such as jumping a gun, drinking and eating together. This is part of the cultural belief and heritage of the local people. This is the end and trust is established between parties that their relationship is restored.

## **2.10 Roles of Indigenous Conflict Resolution Mechanisms**

The main purpose of practicing indigenous conflict resolution mechanism is to maintain peace and stability within the community by make sure that the conflicting parties and their respective followers are reconciled (Elechi, 2004).

**1. Minimizing cost:** The big advantages of indigenous conflict resolution mechanisms 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.

Additionally, indigenous conflict resolution mechanisms 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. Contrary to the above idea, conflict resolution through formal legal services is seen as costly, unreachable, slow and not consistent in delivering law (Bendeman, 2007).

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

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 (Volker, 2007).

**3. Simple and easy to realize:** The last but not the least advantage of indigenous conflict resolution mechanism 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. 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 (Burton, 1991).

## **2.11 Challenges of Indigenous Conflict Resolution Mechanisms**

**1. Unfair treatment of children, youth, women and other vulnerable groups:** indigenous conflict resolution mechanisms are often dominated by men of high status and can exclude, or discriminate against, children, youth, women and other vulnerable groups. Existing social hierarchies and unequal power relations tend to be reflected and reinforced in many informal justice practices. Moreover, the focus on restoring social order and harmony can be used to force disadvantaged groups to accept the status quo (Markakis, 1998).

**2. Problems of enforcement:** because indigenous approaches do not have specific enforcement measures to back their decisions, they are often non-binding and rely primarily on social pressure (Mutisi, 2011).

**3. Non-adherence to international human rights standards:** informal approaches sometimes do not give the accused the chance to be heard or adequately represented. In substantive terms, informal approaches can sometimes result in decisions that are inconsistent with basic principles of human rights such as cruel or inhuman forms of punishment, or decisions that perpetuate the subordination of women or the exploitation of children (Odwang, 2011).

**4. Unsuitable for certain conflicts that is important for security and sustainable development.** Indigenous justice approaches do not work well in some cases, such as dealings with government service delivery, commercial enterprises (e.g. mining companies), serious crimes, inter-community disputes as the authority of indigenous and informal actors rarely extends beyond their highly localized sphere of influence (Srivastava, 2004).

**5. Limited sphere of applicability.** They are confined to the context of the relatively small community, clan, village or neighboring communities and forms of face-to-face communication (Volker, 2007).

## **2.12 Conflict Resolution Mechanisms**

### **2.12.1 Negotiation**

It is the process where by two or more parties who are faced with a problem of conflict about some limited resources, attempt to agree on how best to resolve the conflict. In the same vein, negotiation can be viewed as any form of communication adopted with the aim of reaching a common ground and compromise (Burton, 1991).

It is also any form of verbal communication, direct or indirect, where by parties to a conflict of interest discuss without resort to arbitration or other judicial processes. It is a back and forth communication designed to reach agreement between parties that have both shared and opposed interests. In the process of negotiation both parties modify their demands to achieve a mutually acceptable compromise, process of adjusting both parties' views of their ideal outcome to an attainable outcome (Volker, 2007).

Negotiation may be facilitated by a third party. The third party helps, but does not participate in the process directly, the conflict parties to reach a mutually satisfying agreement. Facilitation involves the use of techniques to improve the flow of information in a meeting between parties in disputes (Elechi, 2004).

### **2.12.2 Mediation**

The term mediation has been defined in many ways. Zartman and Touval, for instance, defined it as “a form of third party intervention in a conflict” which aims to bring the conflict to a “settlement that is acceptable to both sides” (Burton, 1991).

Collier 2000, on the other hand, defined mediation as an attempt by a third party that has the ability to mobilize international resources and political will and to offer incentives and threats to warring parties to change their behavior. For the purpose of this thesis mediation is defined, based on the main elements of the above definitions, as a process of conflict resolution in which a third party with the ability to offer incentives and withdraw privileges intervenes to help parties find a solution which they cannot find by themselves.

### **2.12.3 Arbitration**

Arbitration and adjudication are similar in that they require the consent of the parties and culminate in a third-party decision that is legally binding upon the parties. Thus, both are considered to be judicial as opposed to political methods conflict resolution. They differ primarily in the degree of flexibility that they afford (Wardak, 2003).

With respect to the tribunal's composition, it is common for each side to appoint one arbitrator, and for the two appointed arbitrators to then jointly select the third, or "neutral," arbitrator. Another common feature of arbitration is the option to keep the proceedings confidential. With respect to international disputes involving states, arbitration is often used where the claims are monetary and arise under bilateral treaties (Elechi, 2004).

### **2.12.4 Adjudication**

In contrast to arbitration, courts are often created to deal with future disputes. Accordingly, the subject-matter jurisdiction, judges, procedural rules and seat are all generally pre-determined. Courts are also regarded as being more independent than arbitral tribunals and to that end, the judges are frequently appointed for fixed periods of time. The use of standing judges is also believed to have promoted the development of a jurisprudence (Srivastava, 2004).

## **2.13 The Concept of Peace**

Peace is defined as "the absences of violence in every form". To that end he also points out violence occurs in three modalities. The distinction is sometimes made between 'negative peace' and 'positive peace'. Negative peace refers to the absence of naked violence like war (Galtung, 1996).

A negative peace ensues when, for example, a ceasefire is enacted. It is negative because something undesirable stopped happening (e.g., violent attack, oppression or marginalization against a community stopped or ended). Positive peace is filled with positive content such as the restoration of relationships, the creation of social systems that serve the needs of the whole population and the constructive resolution of conflicts (Anderson, 2004)

According to Anderson (2004), “peace is a condition in which individuals, families, groups, communities and nations experience low levels of violence and engaged in mutually harmonious relationships”. This definition is composed of two dimensions. The first dimension is ‘non-violence’ which corresponds to ‘negative peace’. The second dimension is ‘harmony’ which refers to the degree individuals, families, groups, communities and nations are engaged in mutually harmonious relationships.

Positive peace is not the mere absence of war and violence rather the presence connection, unity and collaboration among society. As people make peace with others in their communities it requires a connection to respect for our multiple differences, for the right of all people to justice, freedom and dignity. Hence, peace does not mean the total absence of any conflict. It means the absence of violence in all its forms and the unfolding off conflicts in a constructive way. Peace, therefore, exists where people are interacting non-violently and are managing their conflict positively with respectful attention to the legitimate needs and interests of all concerned (Volker, 2007).

#### **2.14 Culture of Peace in Ethiopia**

Ethiopia is the home of diverse ethnic groups and peoples living together in harmony for many years despite incidence of some infrequent conflicts. Since it has been recognized as a nation in history, it is been noted that feeling of being an Ethiopian and unity of its people dominates individual or singled out group thinking. Such perceptions contributed a lot to maintain peace culture in Ethiopia. In Ethiopian history it has been noted that although there exists diverse group of people due to ethnic origin and religion. It is that these differences overshadowed by the perception of the people towards the importance of unity and tolerance. The presence of such tolerance and understanding among one another created conducive environment to the population of Ethiopia to exercise peace culture (Galtung, 1996).

## **2.15 Recent Developments towards Sustainable Culture of Peace in Ethiopia**

It is clearly understood there if there is no peace, this hinders the other endeavors of the state for sustainable development. For this reason, there have been efforts made to create awareness among the mass of the country through the notation of good governance, stakeholders participation in peace building and concentrated efforts to train people on the culture of tolerance, conflict prevention and resolution. This is to say that there are foundations for a culture of peace and from this, we can develop and foster the culture of peace in this country (Collier, 2000).

## **2.16 Theoretical Framework**

This section of the thesis describes the theories that provide the theoretical framework for analyzing the cause of conflict from different theoretical perspectives. To develop the nexus between conflict and its resolution mechanism, understanding the various causes of conflict is essential. It is often believed that understanding the problem is half way to resolve the conflict resolution.

There are many theories and models of conflict among society. Throughout their history individuals and religious groups have been competing for the control of resources and dominance which results in conflict (Gluckman, 1956).

### **2.16.1 Community Relations Theory**

This theory assumes that conflict is caused by ongoing polarization, mistrust and hostility between different groups in communities. The theory attempts to provide explanation for violent conflicts between groups by exploring sociological, political, economic and historical relationship of such groups (Burton, 1990).

According to this theory, cultural and value differences as well as group interest all influences the relationship between individual and groups in different ways. According to political economy, power and advantages confer source of conflict/tension between different interest groups within a political system (Anderson, 2004).

Different conflicts are caused by a past history of conflicts between different groups that led to the development of negative stereotypes, racial intolerance and discrimination. Such history of the past may make it difficult to integrate different ethnic and religious groups to succeed because their past experiences make it difficult for them to trust one another. The fact that others are perceived as different make us feel they are entitled to less or are inferior by reason of conflict, values or skin color. This hinders the flow of communication between us and them and to that extent perception that we have about each other (Galtung, 1996).

Similarly, the issue that two or more groups have to compete for the same resources creates conditions that increase the chances that interactions between them will produce conflict over how to share such limited resources. Hence, according to community relation theory the effort should improve the communication and understanding between conflicting groups to promote greater tolerance and acceptance of diversity in the community (Ewa, 2006).

### **2.16.2 Frustration-Aggression Theory**

In an attempt to explain aggression, scholars point out the difference between what people feel, they want to deserve to what they actually get, they want to get, and difference between expected need satisfaction and actual need satisfaction. The main explanation that the frustration-aggression theory provides is that, aggression is not just undertaken as a natural reaction of instinct as realist and biological theorists assume, but it is the outcome of frustration and that in a situation where the legitimate desires of an individual is denied either directly or by the indirect consequences of the way the society is structured, the feeling of disappointment may lead such a person to express his anger through violence that will be directed at those responsibility holders or people who are directly or indirectly related to them (Gluckman, 1956).

### **2.16.3 The Enemy System Theory**

The enemy system theory explains the complexities of group behavior, particularly with regard to antagonistic group relationships. The gist of the enemy system theory is the hypothesis that humans have a deep rooted psychological need to dichotomies and to establish enemies and allies. This phenomenon happens on individual and group levels. This is an unconscious need which feeds conscious relationships, especially in our group lives. This is especially important with regard to the formation of ethnic or national group identities and behavior (Mack, 1981).

Identification with these ethnic or national groups largely determines how we relate to people within our in groups and with those of our out groups. How the masses within each group perceive themselves and their relationships with groups that they are associated with helps to determine whether their relationship will be based on cooperation, competition, or conflict (Ewa, 2006).

#### **2.16.4 Human Needs Theory**

Human Needs Theory (HNT) is based on the hypothesis that humans have basic needs that have to be met in order to maintain stable societies. As John Burton describes, we believe that the human participants in conflict situations are compulsively struggling in their respective institutional environments at all social levels to satisfy primordial and universal needs such as security, identity, recognition, and development. They strive increasingly to gain the control of their environment that is necessary to ensure the satisfaction of these needs. This struggle cannot be curbed; it is primordial. This struggle for primordial needs is theoretically related to the frustration-aggression theory which is based on the stimulus-response hypothesis.

The frustration of not satisfying these needs leads to aggression and subsequently, conflict. What distinguishes human needs theory from the frustration- aggression theory is that the former is concerned only with absolute requirements (needs) while the latter is also concerned with wants and desires (Burton, 1991).

#### **2.16.5 Social Conflict Theory**

Social conflict theory argues that individuals and groups (social classes) within society have differing amount of materials and non-material resources (the wealthy vs. the poor) and that the more powerful groups use their powers in order to exploit groups with less power. The two methods by which this exploitation is done are through force and economics. Earlier social conflict theorists argue that money is the mechanism which creates social disorder (Gluckman, 1996).

### **2.16.6 Structural Conflict Theory**

The central issue of this theory is built into the particular ways society are structured and organized. The assumption of the theory is all social problems are source of conflict. These social problems are including political and economical exclusions, injustice, poverty, disease, exploitation and inequality. The solution of this conflict are includes revolution, civil war, some form of violence and policy reform are the way of solving this conflict. The emphasis of structural theory is on how the competing interest of groups, the conflict directly into the social, economic and political organization of social as well as the nature and strength of social network within and between community groups (Collier, 2000).

All in all, the cause of conflict lasted without interruption to be debatable among various theorists. For some researchers, conflict is the result of human aggression by nature whereas for others a learned phenomenon. Some early researchers claimed that aggressive behavior is inherited by human beings naturally and thus conflict is caused by innate human nature.

In this study, one of the theory used is Structural conflict theory. According to this theory, all social problems are cause of conflict. Hence, social problems like political and economical exclusions, injustice, poverty, disease, exploitation and inequity between and among individuals or groups lead to the occurrence of conflict. My finding also reveals that the cause of conflict in the study area is triggered by social, political and economic matters. Therefore, this research is an effort to address the role of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda* within the context of the existing theoretical framework.

## 2.17 Empirical Review

According to Habtamu (2017), his study was aimed to explore the role of indigenous conflict resolution mechanisms in peace building process in Mareka *Woreda* of Dawro Zone. The study employed a qualitative case study design to meet the stated objectives of the study. To achieve the above objective, the primary data was collected from different informants in Mareka *Woreda* by employing such qualitative data collection techniques as key informant interview and focus group discussions.

A total number of 32 informants participated in the study. The secondary data were obtained mostly from unpublished government documents; such as annuals, reports and other related court reports. The finding of the research revealed that the indigenous conflict resolution mechanism is still one of the major ways of resolving conflict. *Shobbiyaa*, *Bayratetsa*, and *Ottiyyaa* are the major types of indigenous conflict resolution mechanisms in the study area. The study also disclosed that elders are the major participants of indigenous conflict resolution mechanisms in the study area.

The study also highlighted weaknesses and strengths of indigenous conflict resolution mechanisms in the study area. Accordingly, elder's domination, low participation of women's and youths, and sometimes existence of biasedness are the main drawbacks of indigenous conflict resolution mechanisms.

Accessibility to the local community, rapid response to conflicting parties, cost effectiveness, and its ability in bringing durable peace between the conflicting parties after the resolution found to be the strengths of indigenous conflict resolution mechanisms. Thus, this finding showed that indigenous conflict resolution mechanism is not only to resolve different conflicts, but also plays crucial role in terms of building peace in the study area (Habtamu, 2017).

According to Yewubneh (2016), his study aimed at indigenous conflict resolution mechanisms among the Oyda People of Southern Ethiopia: An exploratory study. This study has employed a qualitative exploratory research to meet the stated objectives of the study.

To achieve the above objectives, the study collected primary data from different informants in Oyda people by employing such qualitative data collection techniques as an interview, focus group discussions and observation. A total number of 34 informants were participated in the study.

The secondary data sources were obtained from published and unpublished government documents; such as books, journals and different researches. The finding of this research reveals that the indigenous conflict resolution institution is one of the ways of resolving conflict in the study area. This research also exposes the criteria for the selection of an elder in conflict resolution institution (Yewubneh, 2016).

According to Ajanaw (2018), his study aimed at describing the role of indigenous conflict resolution mechanisms for maintaining social solidarity and strengthening communities in Alefa district. Descriptive qualitative research method was used with semi-structured face-to-face interviews to collect data. Thematic analysis was employed to analyze the data.

The findings reveals that indigenous conflict resolution mechanisms are more flexible than the formal court procedures. Indigenous conflict resolution typically involves consensus building based on open discussions to exchange information and clarify issues about the conflict.

The absence of clear policy direction in the application of indigenous conflict resolution mechanisms has been found to be a limiting factor. Indigenous conflict resolution mechanisms have great untapped potential in maintaining social solidarity among a multiethnic and multicultural society such as Ethiopia where inter-communal conflicts are prevalent (Ajanaw, 2018).

According to Bamlak (2013), the main objective of this study was assessing indigenous conflict resolution systems and practices and their implication for socioeconomic development of the rural people a survey of Simada *Woreda*, Amhara Region, Ethiopia. The study was conducted by using a sample of 176 household respondents who have ever experienced disputes. The household respondent's selected using snowball sampling technique. Moreover, focus group discussions and interview were also employed to collect qualitative data. A total number of 127 household respondents are involved in to land and land related conflict and land conflicts are increasing from time to time.

## CHAPTER THREE: RESEARCH METHODOLOGY

This chapter gives much focus on the research methodologies employed in the study. Accordingly, this chapter focuses on description of the study area, research design, sampling techniques, sample size determination, data collection instruments, data types and sources and method of data analysis.

### 3.1 Description of the Study Area

Mehal Sayint *Woreda* is found with in Amhara region. Amhara region have got 11 zones and every zone have its own *Woredas*. Among those Mehal Sayint is one of the *woreda* which is found within South Wollo Zone and its main town is known as Denssa. Mehal Sayint *Woreda* is located 598 km far from the capital city of Ethiopia, Addis Ababa via Dessie, capital city of South Wollo. It is far away by 198 km from Dessie West wards. It *was* separated from Sayint *Worda* and established as an independent *Woreda* in the year of 2006. The *Woreda* possesses 16 *kebelles*. It shares border line with Borena *Woreda* in South, Legambo *Woreda* in East, Sayint Ajibar *Woreda* in North and Ebnessie Sarmidir *Woreda* in West wardas (Mehal Sayint *Woreda* Administration Office, 2020).

According to Mahal Sayint *Woreda* Adminstration Office the total number of people that live in the area is about 81123, out of the total number 98 % of the people are living in the rural area, the remaining 2% of the people are live in urban areas. The *Woreda* is characterized by three climate conditions (Kola, Woyna degaana and Dega). Taff, Wheat, Sourgum, and barily mainly produced in Mehal Sayint *Woreda*. In addition to subsistence agriculture, local farmers get income from honey by installing hives.

### **3.2 Research Design**

Research design refers to the structure of the research, how various elements of the research are guided. It is also the arrangement of conditions for collection and analysis of data in a manner that aims at getting relevant data for the research and it is the program that guides a researcher in the process of collecting, analyzing and interpreting data. The research design enables the researcher to draw valid conclusion (McMillan and Schumacher, 2001).

To conduct this study, the researcher employed descriptive survey research design. The reason for using this research design was that the objectives, research questions, and nature of the problem under investigation require in depth analysis of indigenous experiences of resolving conflict in its natural setting. Added to that, using descriptive survey research design enabled the researcher to collect the detailed information by using different data collecting instruments.

Descriptive survey research design enables the researcher to answer what happen, how much, who, when, where and at what level and it helps the researcher to observe the social reality and events (Kothari, 2009).

In supporting this idea, Creswell (2014) states descriptive survey research design is a design of inquiry found in many fields, especially evaluation in which the researcher develops an in depth analysis of a case, often a program, event, activity, process or one or more individuals.

This method aims to describe behaviors and to gather people's perception, opinion, and attitude about the role of indigenous conflict resolution mechanisms in maintaining peace and stability. The survey was the primary method used to gather such data or information from people relatively with minimum resources. Thus the use of descriptive method is found appropriate.

Mixed research approach is preferable for the study. Beryman (2008) suggested that both qualitative and quantitative approach are the most valid and reliable way to clarify concepts, characteristics descriptions, counts and measures to demonstrate implication of issue under question. It provides a better understanding of a research problem or issue than either research approach alone. So mixed research method approach is chosen for this study.

### **3.3 Sampling Techniques**

According to the information obtained from the administration office of Mehal Sayint *woreda*, there are 16 *kebeles*. Among 16 *kebeles*, the researcher was selected three *Kebeles*. These *Kebeles* were Densa, Derew and Bero with 2025, 1856 and 1826 household heads, respectively (Mehal Sayint *Woreda* Administration Office, 2020). The researcher believes that taking these *Kebeles* could support to carry out the objectives of the study.

In order to select sample *kebeles* as a sample unit, purposive sampling was employed. The reason behind the selection of purposive sampling technique for this study was due to most of the time conflicts are happen in these selected *kebeles* and similarly most of the time indigenous conflict resolution mechanisms are being practiced in these *kebeles*.

Simple random sampling technique was also employed to select the household heads from the list of each *kebele* to be included in the sample as a sampling frame for three selected *kebeles*. The reason behind the selection of simple random sampling technique for this study was due to it give equal chance for all household heads and minimize errors.

### **3.4 Sample Size Determination**

There are a number of strategies in determining a sample size including using a census for small populations, imitating a sample size of similar studies, using published tables, and using formulas to calculate a sample size (Cerswell, 2014).

The basic rule is the larger the sample, the better. But such a generalized rule is not too helpful to a researcher who has practical decision to make about a specific research situation. Due to this there is no single rule that can be used to determine sample size (Singh, 2006).

In applying formula, one has to consider certain factors to determine the appropriate sample size such as the level of precision, the level of confidence or risk, and the degree of variability in the attributes being measure in addition to the purpose of the study and population size. Using formulas to calculate a sample size can provide a useful guide to determining the sample size of proportions (Amgun, 2014).

As quoted by Amgun (2014); Singh and Masuku (2014), Cochran (1963) the most commonly used formula for a survey studies sample especially when the population is large the needed representative sample size determination formula is:

$$n_0 = \frac{z^2 pq}{e^2}$$

Where,  $n_0$  = the required numbers of sample

$z$  = the value of the desired confidence level or confidence interval (95%=1.96)

$e$  = the desired level of margin error or precision

$p$  = estimated variability or proportion of an attribute in the population (50%=0.5)

$q = 1 - p$

Accordingly, the researcher would like to use 95% confidence level ( $z=1.96$ ), the maximum variability among the population (50%), and  $\pm 6\%$  margin of error/precision by looking the expected criteria.

When we apply the formula,  $n_0 = \frac{(1.96)^2 0.5(1-0.5)}{(0.06)^2} = \frac{3.8416 \times 0.5 \times 0.5}{0.0036} = 266.77 \approx 267$ . Therefore, the required sample sizes of this study were 267 household heads. This sample size was allotted to three *kebeles* based on proportionate sampling method. Though this method each *kebeles* was fairly represented and proportional allocations of the sample have been made based on the size as follows:

1. Sample size of Densa town (01 *kebele*) =  $2025 \times 267 / 5707 = 95$  Household heads
2. Sample size of Derew (02 *kebele*) =  $1856 \times 267 / 5707 = 87$  Household heads
3. Sample size of Bero (03 *kebele*) =  $1826 \times 267 / 5707 = 85$  Household heads

Table 3-1: Distribution of Sample Household Heads

Name of Sample Kebeles	Total Population		Household Head		Sample Taken		Percent (%)
	Male	Female	Male Headed	Female Headed	Male Headed	Female Headed	
<b>Densa (01)</b>	2822	2791	1220	805	57	38	35.58
<b>Derew (02)</b>	2107	2021	1128	728	53	34	32.58
<b>Bero (03)</b>	2578	2546	1113	713	52	33	31.84
<b>Total</b>	7507	7358	3461	2246	162	105	100

Source: Mehal Sayint Woreda Administration Office (2020)

Here, both male-headed and female-headed household was used as the primary unit of analysis. In this study, the list of male headed and female-headed households were obtained from each *kebele* administration. Whereas total population of each sample *kebeles* was obtained from Mehal Sayint *woreda* administration office.

Expecting high degree of homogeneity in the characteristics of the targeted population of the three sample *kebeles* included in the survey and due to time and financial constraints, the study covered 267 sample household heads from sample *kebeles* proportionally. That means a proportional allocation of sample households for each *kebeles* was used. In this study, the participants for qualitative information was selected using purposive sampling for participants in interview and FGD that had experiences and evidence with regard to the issue under study.

### **3.5 Data Collection Instruments**

Multiple data collection instrument is more important than single data collection instrument in a given research. In this regard, Teshome (1998), stated there are strength and weakness to any single data collection method. Based on this it is advisable using more than one data collection instrument because it gives an opportunity to the researcher in correcting some of the drawback of any one source of data collection instrument. Therefore, for this study, certain data collection instruments like questionnaire, interview, focus group discussion and secondary data sources were applied.

**A. Questionnaire:** To collect data through questionnaires open-ended and closed-ended question was prepared which consists of different parts. The first part was consist socio demographic characteristics of respondents, while the second section was include the major causes of conflict, the role of indigenous conflict resolution mechanisms, the relationships between indigenous conflict resolution mechanisms and formal court system and the challenges of indigenous conflict resolution mechanisms in the study area.

The questionnaires were distributed to the household heads in each *kebeles* by using simple random sampling method. The questionnaire was prepared in English and translated in to Amharic which is the language of the local people.

**B. Interview:** In order to triangulate the data obtained from questionnaires an interview was conducted with key informants (2 *woreda* court official, 4 police officials, 2 security official, 6 local elders) totally the participants were interviewed.

Purposive sampling was used to select participants for key informant interviews. The reason behind the selection of Purposive sampling is the researcher think that these individuals are knowledgeable regarding to the issue under study. Because of this reason the researcher was purposively select the above mentioned participants for key informant interviews. Finally, 14 people were participated in the key informant’s interviews in sample *kebeles*.

Table 3-2: Sample size of key informants

Category of key informants	<i>Kebeles</i>			Total
	Denssa	Derew	Bero	
	Sample size	Sample size	Sample size	Sample size
<i>Woreda</i> court official	2	-	-	2
Police official	2	1	1	4
Security official	2	-	-	2
Local elders	2	2	2	6
Total	8	3	3	14

Source: own computation February (2020)

**C. Focus group discussion:** Focus group discussions were conducted in two groups. The first group were local elders and comprises 8 members to to identify the major causes of conflict. The second FGD was conducted with *woreda* court official, police official, security official and comprise 8 members to assess the role of indigenous conflict resolution mechanisms, the relationship between indgnous conflict resolution mechanisms and the formal court system and the challenge of indignious conflict resolution mechanisms in Mehal Sayint *Woreda*.

As Hollander (2004), stated that FGD may involve 6 to 12 individuals with in discussion. Based on this information the researcher was applied two FGD which comprise of eight members in each discussion and then the total number of participants were 16 in sample *kebeles*.

Table 3-3: Sample size of FGD

Category of FGD	<i>Kebeles</i>			Total
	Denssa	Derew	Bero	
	Sample size	Sample size	Sample size	Sample size
<b>Court officials</b>	2	-	-	2
<b>Police officials</b>	2	1	1	4
<b>Security officials</b>	2	-	-	2
<b>Local elders</b>	3	2	3	8
<b>Total</b>	9	3	4	16

Source: own computation February (2020)

**D. Document Analysis:** Documents that are relevant to know the major causes of conflict in the study area were consulted and analyzed. These documents were obtained from *woreda* court, *woreda* and *kebele* police office and *woreda* security office. It helped the researcher to investigate the major causes of conflict and the relationship between indigenous conflict resolution mechanisms and the formal court system in the study area.

### 3.6 Data Types and Sources

For this study both quantitative and qualitative type of data was employed. The quantitative type of data was employed to gather information related with major causes of conflict, the role of indigenous conflict resolution mechanisms and the challenges that indigenous conflict resolution mechanisms faces in the study area 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 remaining objective of the study through focus group discussion and interview. With regard to data sources, in order to secure genuine information for the subject under study, both primary and secondary sources of data were used to enable the researcher to complete and enhance the level of precision of the research.

#### 3.6.1 Primary Data Sources

In this research basically, primary data source was employed to gather first-hand information to achieve the objectives of the research. The sources of primary data were household heads who have ever experienced conflicts, local elders, court officials, police officials and security officials.

### **3.6.2 Secondary Data Sources**

The secondary data was collected from recorded files of *woreda* offices like *woreda* court office, *woreda* police offices and *woreda* security office was reviewed. Hence, different locally written annual reports which talk about the causes of conflict and the challenges of indigenous conflict resolution mechanisms in the study area were referred. So, the researcher referred and analyzed these documents and reports to use as secondary sources for this study.

### **3.7 Method of Data Analysis**

Quantitative and qualitative methods of data analysis were used. A Statistical Package for Social Sciences (SPSS) software version 23 and Excel were used to analyze the collected data. The variables like sex, age, family type and educational status were analyzed by using descriptive statistics. Among descriptive statistics figures, charts, tables and graphical representation were used.

Added to that, to analyze the quantitative data a descriptive survey such as mean, percentage and frequency were applied. On the other hand, the qualitative data collected through key informant interview and focus group discussion were analyzed in thematic analysis techniques. Hence, the researcher used mixed research approach with concurrent analysis. Therefore, through triangulation, the quantitative and qualitative data were analyzed in correspondence to one another.

### **3.8 Ethical Consideration**

This study was conducted in outline with ethical concerns on pre-rules of participation, policies and research ethics of Kotebe Metropolitan University College of Social Science. In the first phase, the researcher was present the introductory letter to research participants. Moreover, the researcher was introduce himself who is he, from where he came and the purposes of the study. Furthermore, the participants was informed that the information they gave to the researcher and their response would be used for academic purposes alone and they were told not mention their name during the interview. Further, the researcher was given guarantee of the right to participate voluntarily and the right to withdraw at any time they want during discussions. The researcher was also paraphrases all literatures that has consulted in this study and acknowledge properly.

### 3.9 Administration of Pilot-Test

To minimize the ambiguities that might prevail in the construction of the questionnaire, the researcher have shown the draft questionnaire to his advisor. Thus, his advisor reviewed and commented on the content, form and arrangements of the questions. For example, researcher advisor recommended to adding the possible causes of conflict to make the questions clearer for respondents.

In the construction of this questionnaire, the researcher followed the advice of Dawson (2003) that states after constructing a questionnaire ask people who have not been involved in its construction to read it through and see if there are ambiguities which the researcher did not noticed. The reason lies in the fact that pilot-testing helps to learn where undesired mistakes were made and gives an opportunity to modify the questions of the study. Specifically, it avoids ambiguities, assures the simplicity and clarity of the communication and avoids double-barreled questions in the items contained in the questionnaires.

The researcher made a prior contact with the administrator of three selected *kebeles* and selected officials of Mehal sayint *Woreda* administration where the researcher planned to conduct a pilot test. After his request was granted, the researcher arranged his schedule to meet with sample household heads. An explanation of the purpose of the study and request for their consent to participate on the pilot-test was done. All of them agreed to participate on the pilot-test.

Necessary questions were seated and then the pilot test was used to check the appropriateness of questionnaires. This pilot-test was conducted on 46 households not supposed to be included in the actual study, in February 2012 E.C. The researcher selected these households randomly by the help of *Kebele* administrator and distributed the questionnaire to be completed. Responses to this pilot-test enabled the researcher to ensure for consistency and to avoid ambiguities in the instruments of the study. The researcher accepted the feedback of the respondents and a number of modifications were also made to the final questionnaire.

Based on the response obtained from the pilot study, correction and revision were made in order to avoid ambiguity of the questionnaire items and to maintain the validity and reliability of the questionnaires.

### **3.10 Validity and Reliability of Research**

As discussed above, all the items that were developed to address the stated objectives under investigation were made to maintain validity of the instruments of the study. Cerswell (2014) describe that the items of the instrument should represent a significant aspect of the purpose of the investigation. Content validation was established by cross-referencing the content of the instruments to those elements contained in the stated objectives to determine if there was indeed a match. That is, the items constructed were in line with the stated objectives. Content validity addresses to what extent the appropriate content is represented in questionnaires items.

## **CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSIONS**

### **4.1. 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. The data collected were presented in tables, charts and graphs; analyzed and interpreted in relation to the main research question stated in chapter one. Quantitative data were analyzed by using descriptive statistics, whereas qualitative data gathered from key informant interviews and focused group discussion were presented thematically.

The collected data were categorized in four sections. Hence, in the first place socio-demographic characteristics of respondents with using sex, age, family type and their educational status were presented as an introductory part. Next to this, the major causes of conflict that exist in the study area were analyzed by considering the economic and social activities of the households.

The third step was analyzed the roles of indigenous conflict resolution mechanisms by considering the contribution of these conflict resolution mechanisms with saving of money and time for conflicting parties during resolving their conflict. Furthermore, the study further analyzed the relationship between indigenous conflict resolution mechanisms and the formal court system in the study area. Finally, the research gives emphasis on the the challenges that indigenous conflict resolution mechanisms faces in the study area.

## 4. 2 Socio-Demographic Characteristics of Respondents

This section presents the socio-demographic characteristics of respondents with sex, age, family type and educational status.

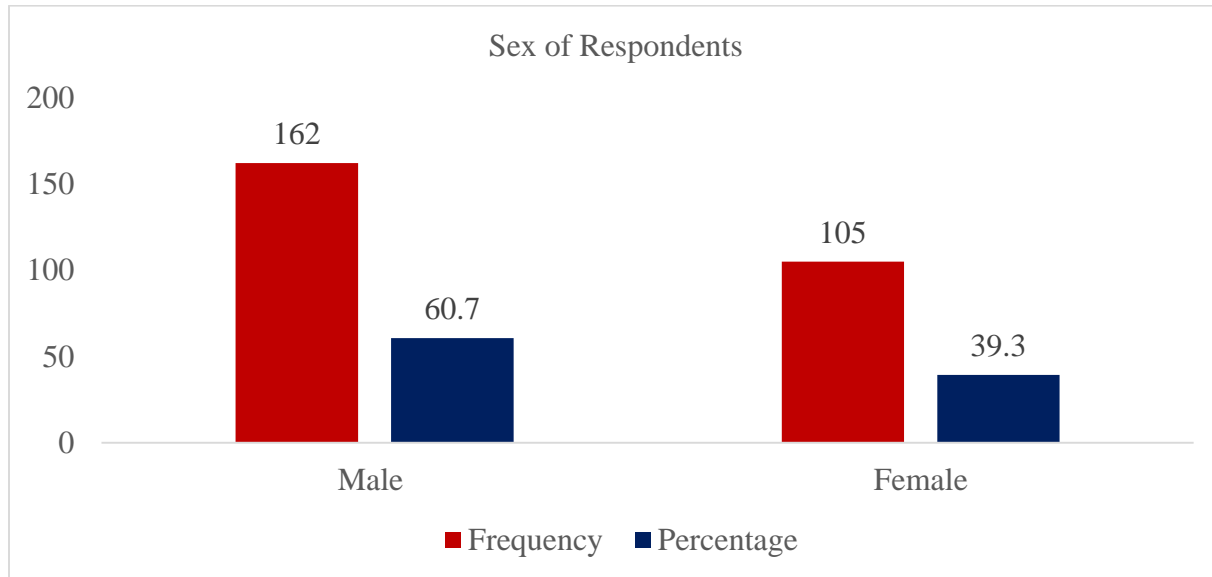


Figure: 4-1. Sex of Respondents

Source: Researcher Own Survey, (2020)

As indicated in the figure 4-1, the sex of respondents shows that 162 (60.7 %) of them are male and the remaining 105 (39.3 %) of the respondents are females. As the data revealed that most of the respondents were male and would be familiar with the causes of conflict and challenges of indigenous conflict resolution mechanisms to give adequate information.

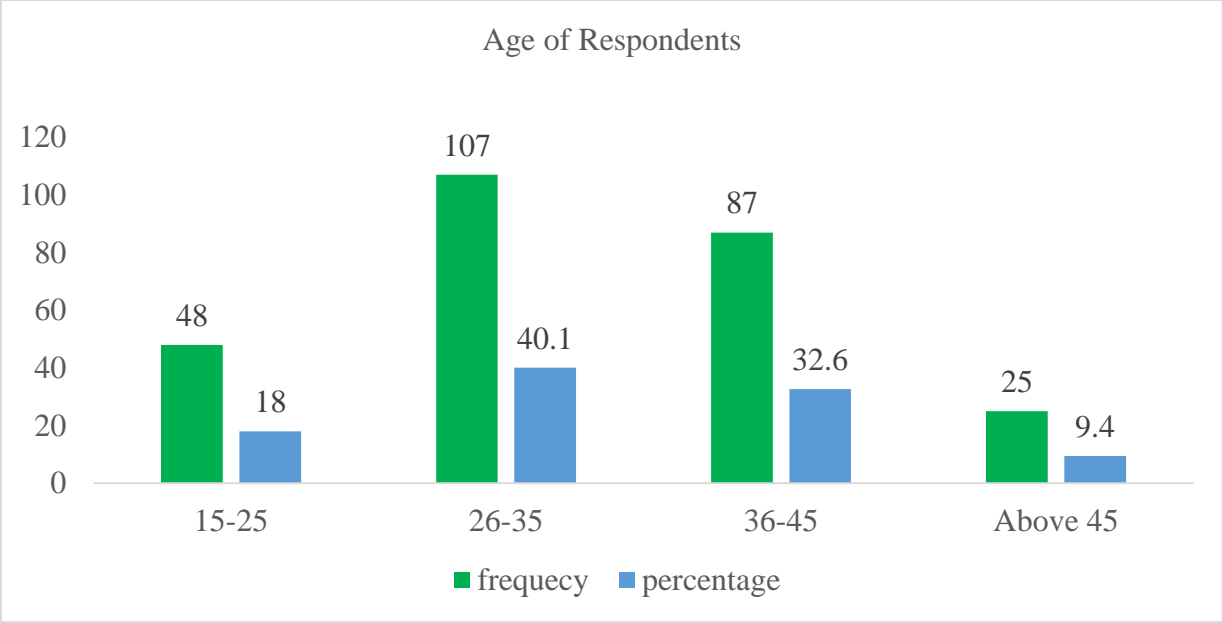


Figure: 4-2. Age of Respondents

Source: Researcher Own Survey, (2020)

Regarding to the age of respondents, 48 (18 %) and 107 (40.1 %) of respondents are found in the age of 15-25, and 26-35 years respectively. The remaining 87 (32.6 %) and 25 (9.4 %) of respondents are found in the age of 36-45, and above 45 years old respectively. As most 107 (40.1 %) of the respondents are found in the age of 26 up 35 years which implies that most of them are adult and who have involved in to conflict (Mehal Sayint *Woreda* Police Office 2020).

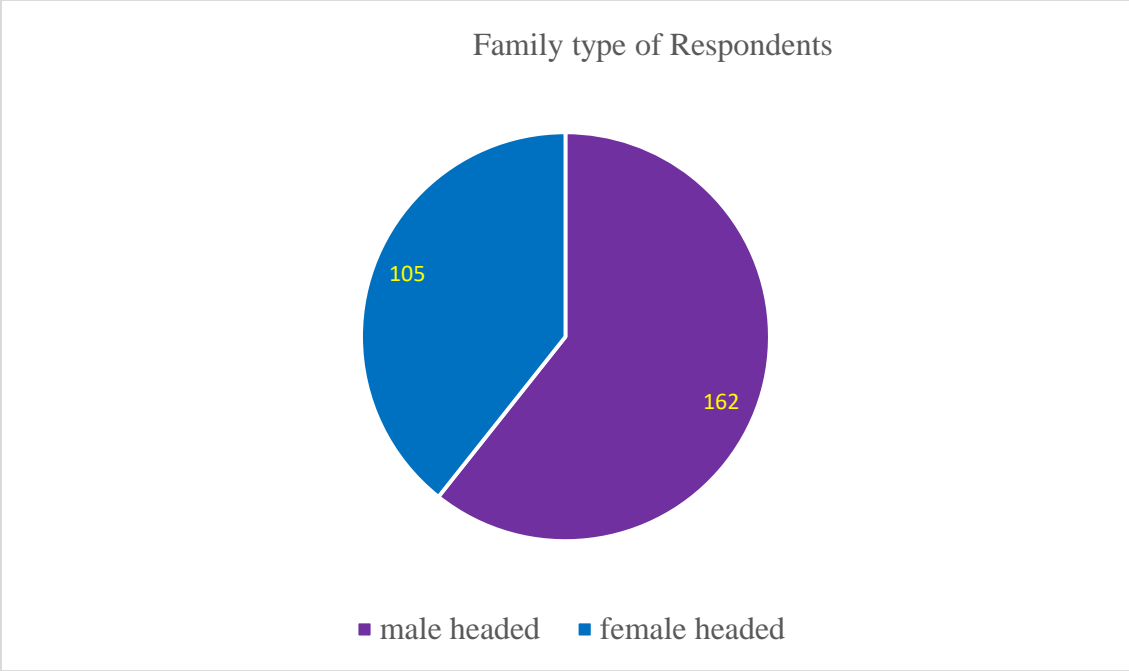


Figure: 4-3. Family type of Respondents

Source: Researcher Own Survey, (2020)

As observed in the figure 4-3, 162 (60.7%) of respondents are male headed and the remaining 105 (39.3%) of them are female headed. This data implies and the data gained from the focus group participants indicates that, most of the time the male headed households are in conflict higher than female headed households.

Furthermore, the focus group participants said that female headed households in Mehal Sayint Woreda feel inferiority feeling 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.

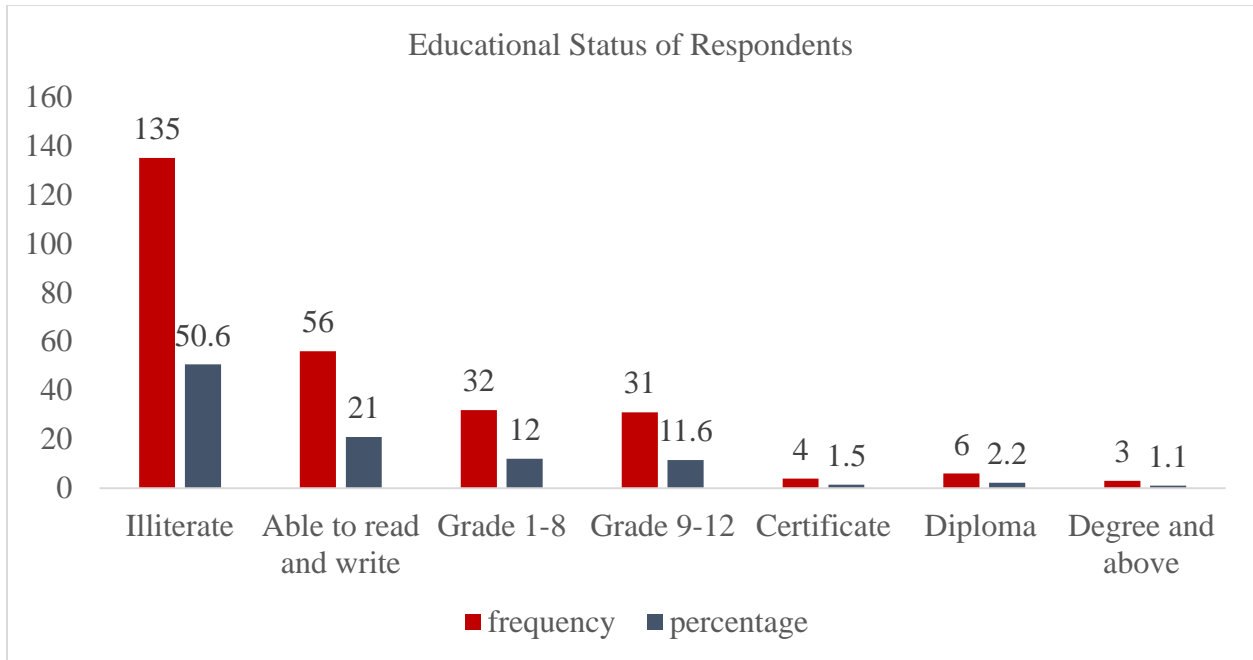


Figure: 4-4. Educational Status of Respondents

Source: Researcher Own Survey, (2020)

As indicated in the figure 4-4, the educational status of respondents shows that 135 (50.6%) of them are illiterate, 56 (21%) of respondents are able to read and write, 32 (12%) and 31 (11.6) are grade 1-8 and grade 9-12 respectively. The remaining 4 (1.5%) and 6 (2.2%) have certificate and diploma respectively. The rest 3 (1.1%) of respondents are degree holder. This data implies the household respondents have different educational background and this has direct relationship with that of conflict involvement.

According to Smith, (2011) 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. Added to that, 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.

Added to that, education has the potential to prevent conflict and helps to maintain peace and stability in a given society. Hence, the more people educate the less involve in to conflict and the less people educate the 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 the less to involve in to conflict and the less people educate the more likely to involve in to conflict. The illiterate household respondents are highly involved in conflict. 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 conflicts at local area.

Table 4-1: Respondents View towards the Existence of Conflict

No	Items	Description	Frequency	Percentage
1	Do you think that conflict frequently occur in your local area?	Yes	246	92.1
		No	11	4.1
		I don't know	10	3.7
		Total	267	100

Sources: Own Survey, (2020)

As depicted in the table 4-1, out of the total respondents the majority 246 (92.1%) of respondents replied 'yes', conflict frequently occur in the study area. Whereas the remaining 11 (4.1%) and 10 (3.7%) of respondents replied 'no' and I don't know respectively with the same idea. As majority of respondents replied yes, conflict frequently happen in different time in the study area. Similarly one local elder in Mehal Sayint Woreda kebele 01 interviewee responds that:

*It is fact that because of different cause conflict frequently occur in Mehal Sayint Woreda. Hence, conflict becomes the day to day challenge for many residents in the study area. Likewise, since majority of the residents living in the rural area because of different causes they come in to conflict (Ato Tesfaye Getahun).*

As the data analyzed from questionnaires and interview indicates conflict frequently occurs in Mehal Sayint Woreda.

### 4.3 Major Causes of Conflict

Conflict is natural and cannot avoid but possible to minimize it. It is fact that the causes 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. Hence, the cause of conflict in one area may not become a cause for other area (Smith, 2011).

As in anywhere else, conflicts in Mehal Sayint *Woreda* may possibly differ from minor disagreements between conflicting parties to serious conflicts which in the end lead to killing (Mehal Sayint *Woreda* Police Office). Some of the major causes of conflict that exist in Mehal Sayint *Woreda* were presented to the respondents through questionnaire and their level of agreement are summarized in the following table. For analyzing responses the researcher used agree and strongly-agree merge together as positive response, and strongly-disagree and disagree merge together as negative response.

Table 4-2: Respondents view on the Major Causes of Conflict in the Study Area

No	Items		Level					Total	Mean
			SD	D	U	A	SA		
1	Farm and inheritance land	F	8	9	8	207	35	267	3.94
		%	3	3.4	3	77.5	13.1	100	
2	Excessive use of alcohol	F	14	19	13	178	43	267	3.81
		%	5.2	7.1	4.9	66.7	16.1	100	
3	Blood revenge	F	4	5	10	191	57	267	4.09
		%	1.5	1.9	3.7	71.5	21.3	100	
4	Corruption	F	8	12	10	191	46	267	3.96
		%	3	4.5	3.7	71.5	17.2	100	
5	Political issue	F	84	111	31	33	8	267	2.1
		%	31.5	41.6	11.6	12.4	3	100	
6	Abduction	F	8	23	15	165	56	267	3.89
		%	3	8.6	5.6	61.8	21	100	
7	Divorce	F	3	5	9	187	63	267	4.13
		%	1.1	1.9	3.4	70	23.6	100	
8	Human right violation	F	4	7	12	192	52	267	4.05
		%	1.5	2.6	4.5	71.9	19.5	100	
9	Insult	F	3	1	9	164	90	267	4.26
		%	1.1	0.4	3.4	61.4	33.7	100	

Key: SD= strongly disagree D= disagree U= undecided A= agree SA= strongly agree

Source: Own Survey, (2020)

When respondents were asked their level of agreement on the idea that farm and inheritance land is the major causes of conflict that exist in the study area as shown in the table 4-2, most 207 (77.5%) and 35(13.1%) of the respondents responded agree and strongly agree respectively. Whereas 8(3%) of the respondents replied undecided and the remaining 9 (3.4%) and 8 (3%) replied disagree and strongly disagree respectively with the same idea. As the majority of respondents agreed and the mean 3.94 indicated, farm and land inheritance is the major causes of conflict in the study area.

Likewise, the data gained from the focus group discussion participants indicates that, there are different causes for the existence of conflict in Mehal Sayint *Woreda*. But the major cause for the existence of conflict in the study area is shortage of land especially farm land. Hence, because of shortage of farm land, many people come in to conflict to protect their land to be taken by another body. In addition, according the responses of focus group participant's inheritance land is also the cause of conflict in Mehal Sayint *Woreda*.

This idea is supported by Deschamps and Roe (2009), argued that land is the major cause of conflict for many people in least developed countries. According to these authors, the major cause of conflict for rural peoples in developing countries is the occupation of land by one party from another or ownership of land. The next most frequent cause of conflict in rural people is inheritance or the generational transfer of land. Similarly, one local elder in Mahal Sayint *Woreda Kebele 03* interviewee responds that:

*It is fact that in Mahal Sayint Woreda land inheritance is one major cause of conflict. But, even though societies in Mahal Sayint come in to conflict as a result of land inheritance, indigenous conflict resolution mechanisms plays a pivotal role to minimize these conflicts (Ato Ademe Kebede).*

As the data analyzed from questionnaires, the idea of related literatures and interview indicates farm and inheritance land is the cause of conflict that exist in Mehal Sayint *Woreda*.

Similarly, respondents also asked their level of agreements on the idea that excessive use of alcohol is the cause of conflict in the study area as shown in the table 4-2, majority 178 (66.7%) and 43 (16.1%) of the respondents replied agree and strongly agree respectively. whereas 13 (4.9 %) of respondents replied undecided with the same idea. The rest 19 (7.1%) and 14 (5.2) of respondents replied disagree and strongly disagree respectively with the idea that excessive use of alcohol is the cause of conflict. As the majority of respondents agreed and the mean 3.81 shows that excessive use of alcohol is the cause of conflict in the study area. Added to that, one interviewed informant in Mahal Sayint *woreda kebele* 01 Police Office response stated that:

*Excessive use of alcohol is one of the major frequent cause of conflict that exist in Mehal Sayint Woreda. Plus to that, among Mehal Sayint Woreda people, drinking of alcohol is there throughout the year and caused for conflicts between individuals and groups (W/ro Woynishet Alemu).*

Added to that, according to the response of one interviewed informant in Mahal Sayint *Woreda* Security Office head response stated that:

*In Mehal Sayint Woreda when people drink more in weeding ceremony, particularly the youngsters, there will obviously be a disagreement which can later be changed in to conflict. On the other hand, there is one big market day in Mehal Sayint Woreda that people of different origin can visit, buy and sell products. Hence, in this big market day it is not only those agricultural or industrial products sold but locally made products like areqe and tej is also enormously sold (Ato Adinet Fentahun).*

As the data analyzed from questionnaires and interview shows, the researcher understand and conclude that excessive use of alcohol is the cause of conflict that exist in Mehal Sayint *Woreda*.

When respondents were asked their level of agreement does blood revenge is the cause of conflict in the study area as indicated in the table 4-2, most 191 (71.5 %) and 57 (21.3) of the respondents replied agree and strongly agree respectively. Whereas 10 (3.7%) of respondents replied undecided and the remaining 5 (1.9%) and 4 (1.5%) of respondents replied disagree and strongly disagree respectively with the same idea. As the majority of respondents agreed and the mean 4 shows that blood revenge is the cause of conflict in the study area.

According to the response of one interviewed informant in Mahal Sayint *Woreda Kebele* 03 Police Office response stated that:

*In Mahal Sayint Woreda blood revenge highly affects the daily life of residents. And following this blood revenge, many people lost their life in market places including police forces (Ato Asnakew Fentye).*

When respondents also asked their level of agreement on the idea that corruption is the cause of conflict that exist in the study area as shown in the table 4-2, out of the total respondents most 191 (71.5%) and 46 (17.2%) of respondents portrayed agree and strongly agree respectively. On the other hand, 12 (4.5%) and 8 (3%) of respondents responded disagree and strongly disagree respectively with the same idea. As majority of the respondents agreed and the mean 3.96 indicates that corruption is the cause of conflict that exist in Mehal Sayint *Woreda*.

This idea is supported by different scholars for example Arthur (2009) argued that corruption becomes the root cause of many conflicts in 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 of basic needs to provide for the people.

In addition, 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).

As the data gathering from respondents through questionnaires and interview indicates and the idea of related literatures the researcher understand and conclude that corruption is the cause of conflict that exist in Mehal Sayint *Woreda*.

Respondents also asked their level of agreements whether political issue is the cause of conflict as show in the table 4-2, most 111 (41.6%) and 84 (31.5%) of respondents replied disagree and strongly disagree respectively. On contrary the remaining 33 (12.4%) and 8 (3%) of respondents replied agree and strongly agree with the same question. As majority of the respondents disagreed and the mean 2.1 indicated political issue is not the cause of conflict in Mehal Saynt *Woreda*.

This idea is also supported by Mahal Sayint *Woreda* local elder interview that, political issue is not the cause of conflict. As data analyzed from questionnaires and interview indicates political issue is not the cause of conflict in Mahal Saynit *Woreda*.

When respondents also asked their level of agreement does abduction is the cause of conflict that exist in the study area as shown in the table 4-2, out of the total most 165 (61.8%) and 56 (21%) of respondents portrayed agree and strongly agree respectively. On the other hand, 23 (8.6%) and 8 (3%) of respondents responded disagree and strongly disagree respectively with the same idea. As majority of the respondents agreed and the mean 3.89 indicates that abduction is the cause of conflict in the study area. Similarly, according to the response of one interviewed informant in Mahal Sayint *Woreda Kebele 01 Court Office* president response stated that:

*Abduction is one of the cause of conflict that exist in Mehal Sayint Woreda. It has been practiced in the Woreda over long period of time. As anywhere else, abduction happens when a boy uses force instead of the girl's primary consent or will. Added to that, abduction can also take place without the knowledge of the girl. Hence, a boy can simply abduct the girl whenever the situation is favorable to him (Ato Seid Aragaw.*

As the data gathering from respondents through questionnaires and interview indicates the researcher understand and conclude that abduction is the cause of conflict that exist in Mehal Sayint *Woreda*.

Respondents were also asked their level of agreement on the idea that divorce is the cause of conflict in Mahal Sayint *Woreda* as shown in the table 4-2, majority 187 (70%) and 63 (23.6%) of the respondents said agree and strongly agree respectively. Whereas 9 (3.4%) of respondents replied undecided with the same idea. On the contrary the remaining only 8 (2.9%) of respondents replied disagree with the idea divorce is the cause of conflict in the study area. As majority of the respondents agreed and the mean 4.13 indicates that divorce related problems leads to conflict in Mahal Sayint *Woreda*. This idea is strengthened by the response of one interviewed informants who stated that divorce is the cause of conflict that exist in the study area.

The idea is also further elaborated by Bamlak (2013) in his study about assessment of indigenous conflict resolution systems and practices: implications for socio-economic development. He stated in many developing countries divorce related problems highly affect the peaceful relationship between residents at rural area. As most of the respondent agreed and the idea is supported by interview questions and the idea of literature, divorce is the cause of conflict that exist in Mahal Sayint *Woreda*.

When respondents were asked their level of agreement does human right violation is the cause of conflict that exist in the study area as shown in the table 4-2, majority 192 (71.9%) and 52 (19.5%) of the respondents replied agree and strongly agree respectively. whereas 12 (4.5 %) of respondents replied undecided with the same idea. The rest 7 (2.6%) and 4 (1.5) of respondents replied disagree and strongly disagree respectively with the idea that human right violation is the cause of conflict.

According to Adeleye (2012) human right violation, 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 leads to conflict. This indicates that the existence of human right violation and mass movements of refugees caused by weak and corrupt government institution is the cause of conflict. This idea is also supported by Mahal Sayint *Woreda* Court Office President interview response stated that, human right violation is the cause of conflict.

As data analyzed from questionnaires, interview indicates and the idea is supported by literature human right violation is the cause of conflict in Mahal Saynit *Woreda*.

Respondents were also asked their level of agreement on the idea that insult is the cause of conflict as shown in the table 4-2, majority 164 (61.4%) and 90 (33.7%) of the respondents forwarded agree and strongly agree respectively. Whereas 9 (3.4 %) of respondents replied undecided on the same idea. The rest only 1 (0.4%) and 3 (1.1%) of respondents replied disagree and strongly disagree respectively on the idea that insult is the cause of conflict in the study area. As the majority of the respondents agreed and the mean 4.26 indicated insult is the cause of conflict in the study area.

According to the response of one interviewed informant in Mahal Sayint *Woreda Kebele* 01 local elder response stated that:

*In Mahal Sayint woreda insult is the cause of conflict. In the same vein, insult is an offensive word which can annoy people and will result for the rise of disagreement and later to conflict and it will result in a serious conflict if the insult is bad and directed against the social status of an individual or group. For instance, insulting one another using offensive words as potter or smiths, slave, buda (evil eye) is viewed as bad insult that may result in a serious of conflict between individuals and groups (Ato Tesfaye Getahun).*

Likewise, according to the response of one interviewed informant in Mahal Sayint *Woreda Kebele* 01 Police Office response stated that:

*In Mehal Sayint Woreda a person who has been insulted in an offensive word would come into a serious conflict with a person who is the victim of the insult. For instance, if someone insulted a person who is not belongs to his family ties saying potter, it possibly will initiate annoy among the insulted person and may result for a serious conflict between individuals or groups which can end in heavy consequences from both sides (Ato Getachew Taye).*

As the data gathering from respondents through questionnaires and interview indicates, the researcher understand and conclude that insult is the cause of conflict that exist in Mehal Sayint *Woreda*.

#### 4.4. Roles of Indigenous Conflict Resolution Mechanisms

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

Some of the roles of indigenous conflict resolution mechanisms were presented to the respondents through questionnaire and their level of agreement are summarized in the following table. For analyzing responses the researcher used agree and strongly-agree merge together as positive response, and strongly-disagree and disagree merge together as negative response.

Table 4-3: Respondents View on the Roles of Indigenous Conflict Resolution Mechanisms

No	Items		Level					Total	Mean
			SD	D	U	A	SA		
1	Indigenous conflict resolution mechanisms have a great role for ensuring economic development	F	4	7	7	191	58	267	4
		%	1.5	2.6	2.6	71.5	21.7	100	
2	Indigenous conflict resolution mechanisms reduce cost	F	19	20	9	159	60	267	3.83
		%	7.1	7.5	3.4	59.6	22.5	100	
3	Indigenous conflict resolution mechanisms reduce time wastage	F	5	8	10	192	52	267	4
		%	1.9	3.0	3.7	71.9	19.5	100	
4	Indigenous conflict resolution mechanism are faster in terms of solving conflicts timely	F	5	10	8	190	54	267	4
		%	1.9	3.7	3	71.2	20.2	100	
5	Indigenous conflict resolution mechanisms strengthen the relationship between conflicting parties	F	2	2	14	169	80	267	4.21
		%	0.7	0.7	5.2	63.3	30	100	
6	Indigenous conflict resolution mechanisms maintain long lasting peace between the disputants	F	4	6	10	199	48	267	4
		%	1.5	2.2	3.7	74.5	18.0	100	
7	Indigenous conflict resolution mechanisms reduce corruption	F	1	62	75	106	23	267	3.3
		%	0.4	23.2	28.1	39.7	8.6	100	
8	Indigenous conflict resolution mechanisms terminate social interaction of the society	F	10	12	33	9	3	267	1.85
		%	37.5	45.7	12.4	3.4	1.1	100	

Key: SD= strongly disagree D= disagree U= undecided A= agree SA= strongly agree

Source: own survey, (2019)

When respondents were asked their level of agreements on the idea that indigenous conflict resolution mechanisms have a great role for ensuring economic development in the study area as show in the table 4-3, majority 191 (71.5%) and 58 (21.7%) of the respondents replied agree and strongly agree respectively. On the other hand 7 (2.6%) and 4 (1.5%) of respondents responded disagree and strongly disagree respectively with the same idea. As majority of the respondents agreed and the mean 4 indicates that indigenous conflict resolution mechanisms play a great role for ensuring economic development in the study area.

The data obtained from focus group discussion and interview also assured that using indigenous conflict resolution mechanism has many roles 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. Therefore, indigenous conflict resolution mechanisms plays a vital role for ensuring economic development in the study area. Similarly, according to the response of one interviewed informants in Mahal Sayint *Woreda Kebele 01* Court Office response stated that:

*In Mehal Sayint Woreda indigenous conflict resolution mechanisms consumes lower cost and the process takes greater speed, the reason for this is solving conflicts via this mechanism normally requires the permission, and commitment of the parties involved in the process. Added to that, as opposed to formal conflict resolution mechanism, indigenous conflict resolution mechanism is faster, cheaper and less formalized both in terms of process and in results (Ato Asamenew Worku).*

Bendeman (2007) argued that implementing indigenous conflict resolution mechanisms does not require sophisticated party structures or expensive campaigns; but formal conflict resolution systems are expensive. Finally indigenous conflict resolution mechanism 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.

As the data analyzed from questionnaires and interview indicates, and the idea is supported by Bendeman indigenous conflict resolution mechanisms plays a remarkable role for ensuring economic development in Mahal Sayint *Woreda*.

When respondents were asked their level of agreement on the idea that indigenous conflict resolution mechanisms are cost effective as shown in the table 4-3, majority 159 (59.6%) and 60 (22.5%) of respondents replied agree and strongly agree respectively. Whereas 9 (3.4%) of respondents reported undecided. The remaining 20 (7.5%) and 19 (7.1%) of respondents replied disagree and strongly disagree respectively with the idea that indigenous conflict resolution mechanisms are reduce cost. As majority of the respondents agreed and the mean 3.83 indicates that indigenous conflict resolution mechanisms are reduce cost in the study.

Similarly, Leonardi (2010) stated that, indigenous conflict resolution is more advantageous for rural people to minimize the cost of conflicting parties. He further stated that indigenous conflict resolution mechanisms consumes lower cost and the process takes greater speed.

As the data analyzed from questionnaires and the idea of literature indigenous conflict resolution mechanisms minimize costs of conflicting parties like material cost, transportation cost, and other costs in Mehal Sayint *Woreda*.

Respondents were also asked their level of agreement does indigenous conflict resolution mechanisms reduce time wastage or not. As shown in the table 4-3, majority 192 (71.9%) and 52 (19.5%) of the respondents forwarded agree and strongly agree respectively. Whereas 10 (3.7 %) of respondents replied undecided on the same idea. The rest only 8 (3%) and 5 (1.9) of respondents replied disagree and strongly disagree respectively on the idea that indigenous conflict resolution mechanisms reduce time wastage in the study area. As the majority of the respondents agreed and the mean 4 indicated that indigenous conflict resolution mechanisms reduce time wastage in the study area.

Likewise, the data obtained from focus group discussion also assured that indigenous conflict resolution mechanisms minimize time wastage. Hence, according to the participants of focus group discussion, indigenous conflict resolution mechanisms consumes lower cost and the process takes greater speed. Thus, As majority of respondents agreed and the idea is supported by focus group discussion participants the researcher conclude that indigenous conflict resolution mechanisms reduce time wastage between and among conflicting parties in Mehal Sayint *Woreda*.

As indicated in the table 4-3, respondents were asked their level of agreement on the idea that indigenous conflict resolution mechanism are faster in terms of solving conflicts timely in the study area and 190 (71.2%), 54 (20.2%) and 8 (73% ) of respondents responded agree, strongly agree and undecided respectively. The rest 10 (3.7%) and 5 (1.9%) of respondent replied disagree and strongly disagree respectively and opposed the idea that indigenous conflict resolution mechanism are faster in terms of solving conflicts timely in the study area. As majority of the respondents agreed and the mean 4 indicate that indigenous conflict resolution mechanisms are faster in terms of solving conflicts timely. This idea is also supported by Mahal Sayint *Woreda Kebele* 02 Local Elders interviewee response stated that;

*In Mahal Sayint Woreda indigenous conflict resolution mechanisms are faster and takes greater speed as opposed to formal court system. Plus to that, implementing indigenous conflict resolution mechanisms does not require party structures and settle the disagreement of conflicting parties within a relatively short time frame (Ato Aschalew Tilahun).*

Similarly, this idea is also supported by Mahal Sayint *Woreda Kebele* 01 Court Office President interviewed response stated that; *As opposed to the formal conflict resolution mechanisms, indigenous conflict resolution mechanisms are faster in solving conflict between conflicting parties (Ato Seid Aragaw).*

As the data analyzed from questionnaires and interview indicates the researcher understand and conclude that indigenous conflict resolution mechanisms are faster in terms of solving conflicts timely between disputants in Mehal Sayint *Woreda*.

Whenever the respondents were asked their level of agreement on the idea that indigenous conflict resolution mechanisms strength the relationship between conflicting parties in Mahal Sayint *Woreda*. As indicated in the table 4-3, out of the total respondents most 169 (63.3%) and 80 (30%) of respondents replied agree and strongly agree, respectively. Whereas 14 (5.2%) of respondents replied undecided. On the contrary, the rest 2 (0.7%) and 2 (0.2%) of respondents answered disagree and strongly disagree respectively on the same idea. As majority of the respondents agreed, and the mean 4.21 indicates that indigenous conflict resolution mechanisms strength the relationship between conflicting parties in the study area.

The focus group discussion participants also agreed that indigenous conflict resolution mechanisms cultivates the relationship between conflicting parties towards the future. Hence, according the focus group discussion participants, indigenous conflict resolution mechanisms is necessary for the re-establishment of social relationship or bringing together of the society in general and conflicting parties in particular.

Similarly Volker (2007) stated; indigenous conflict resolution mechanisms allows the conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship. Hence, indigenous conflict resolution mechanisms strength the relationship between conflicting parties for the future.

As the data analyzed from questionnaires and interview shows and the literature supports, the researcher understand and conclude that indigenous conflict resolution mechanisms strength the relationship between conflicting parties in Mehal Sayint *Woreda*.

When the respondents were also asked their level of agreement on the idea that indigenous conflict resolution mechanisms maintain long lasting peace between the disputants as indicated in the table 4-3, out of the total respondents most 199 (74.5%) and 48 (18%) of respondents replied agree and strongly agree respectively. Whereas the rest few 10 (3.7%) of respondents replied undecided with the same idea. On the other hand, the remaining 6 (2.2%) and 4 (1.5) of respondents also replied disagree and strongly disagree respectively with the idea that indigenous conflict resolution mechanisms maintain long lasting peace between the conflicting parties.

As most of respondents agreed and the mean 4 indicate that in Mahal Sayint *Woreda*, indigenous conflict resolution mechanisms maintain long lasting peace between and among the society in general and the conflicting parties in particular. This idea is assured by focused group discussion. Majority of group members agreed that indigenous conflict resolution mechanisms have great capacity and ability in peace building process and consolidating social relationship of the society by maintaining long lasting peace between and among the conflicting parties in the study area.

As the data analyzed from questionnaires, interview and focused group discussion indicates, the researcher conclude that indigenous conflict resolution mechanisms maintain long lasting peace between the conflicting parties in Mehal Sayint *Woreda*.

When the respondents were asked their level of agreement does indigenous conflict resolution mechanisms reduce corruption as indicated in the table 4-3, most 137 (51.1%) and 72 (26.9%) of respondents replied agree and strongly agree respectively. Whereas, few 32 (11.9%) respondents replied undecided with the same idea and the rest 26 (9.7%) of respondents replied disagree with the idea that indigenous conflict resolution mechanisms reduce corruption in Mahal Sayint Woreda. As most respondents agreed with the idea and the mean 3.96 indicates indigenous conflict resolution mechanisms reduce corruption in the study area.

Focus group participants also assured that there is no corrupt practices by elders during decision making process; rather the elders 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. Therefore, as the data analyzed from questionnaires and focused group discussion indicates, the researcher conclude that indigenous conflict resolution mechanisms reduce corruption in Mehal Sayint Woreda.

Finally, respondents also asked their level of agreement on the idea that indigenous conflict resolution mechanisms terminate the social interaction of the society in the study area as shows in the table 4-3, out of the total respondents majority 122 (45.7%) and 100 (37.5%) of respondents answered disagreed and strongly disagree respectively. Whereas 33 (12.4) respondents replied neutral response concerned with the same idea by replied undecided. The rest only 9 (3.4%) of respondents replied agree with the idea that indigenous conflict resolution mechanisms terminate social interaction of the society. As most of respondents disagree with the idea and the mean 1.85 indicates, indigenous conflict resolution mechanisms does not terminate social interaction of the society in the study area. Similarly, according to the response of one interviewed informant in Mahal Sayint woreda kebele 03 Local Elder response stated that:

*In Mahal Sayint Woreda there are different social organizations which restore the relationship between the conflicting parties and the society at large. From these organizations Idir and religious association such as Mahber, Zikir, Senbete and etc have been mentioned. More than this, local elders always teach both the conflicting parties and the society at large regarding the importance of living together in peaceful way in Mahal Sayint Woreda (Ato Temesgen Kibret).*

This idea is supported by focus group discussion participants. The participants of focus group discussion suggested that instead of terminating social interaction of the society and the conflicting parties, indigenous conflict resolution mechanisms restore and strength the relationship between conflicting parties and the social interaction of the society in the study area.

As the data analyzed from questionnaires, focus group discussion and interview indicates, the researcher understand and conclude that indigenous conflict resolution mechanisms does not terminate the social interaction of the society in general and the conflicting parties in particular in Mehal Sayint *Woreda*.

#### **4.5 The Relationship between Indignous Conflict Resolution Mechanisms and the Formal Court System**

Indigenous conflict resolution mechanisms and the formal court system are obviously the sources of peace and stability in Mehal Sayint *Woreda*. Therefore, it is clear that their collaboration is inevitable. There are certain areas that these institutions work together as far as peace and conflict resolution are concerned. Those collaborative works are made for the mutual benefits of the institutions on one hand and to keep the societies peace and stability on the other.

Some of the relationship between indigenous conflict resolution mechanisms and the formal court system in Mehal Sayint *Woreda* were presented to the respondents through questionnaire and their level of agreement are summarized in the following table. For analyzing responses the researcher used agree and strongly-agree merge together as positive response, and strongly-disagree and disagree merge together as negative response.

Table 4-4: Respondents View on the Relationship between Indignous Conflict Resolution Mechanisms and the Formal Court System

No	Items		Level					Total	Mean
			SD	D	U	A	SA		
1	Indigenous conflict resolution mechanisms works together with formal court system	F	7	31	12	156	61	267	3.87
		%	2.6	11.6	4.5	58.4	22.8	100	
2	Indigenous conflict resolution mechanism are faster than formal court system in terms of solving conflicts timely	F	5	8	5	125	124	267	4.3
		%	1.9	3.0	1.9	46.8	46.4	100	
3	Indigenous conflict resolution mechanisms are cost effective compared to formal court system	F	5	8	2	230	23	267	3.96
		%	1.9	3.0	0.7	85.8	8.6	100	
4	Indigenous conflict resolution mechanisms maintain long lasting peace between the disputants compared to formal court system	F	7	34	2	185	39	267	3.81
		%	2.6	12.7	0.7	69.0	14.6	100	

Key: SD= strongly disagree D= disagree U= undecided A= agree SA= strongly agree

Source: own survey, (2019)

When respondents were asked their level of agreement does indigenous conflict resolution mechanisms works together with formal court system in Mahal Sayint *Woreda* as shown in the table 4-5, out of total respondents most 156 (58.4%) and 61 (22.8%) of respondents responded agree and strongly agree respectively. Whereas the remaining few 31 (11.6%) and 12 (4.5%) of respondents replied disagree and undecided respectively with the same idea. As majority of respondents agreed and the mean 3.87 indicates that indigenous conflict resolving mechanisms works together with formal court system in Mahal Sayint *Woreda*.

According to the data obtained from elders and FGD participants there is a relation between indigenous conflict resolution mechanisms and the formal court system in the study area. It was argued by the informants that one of the institutions cannot be successful without the other because the formal mechanism has its own legal means (police force, militia) to maintain peace and stability in the study area but the indigenous one has the experience and traditional authority to harmonize the relation of the people and strengthen social interaction.

This idea is also supported by Mahal Sayint Woreda Kebele 01 Security Office interviewee responds that;

*In Mehal Sayint Woreda indigenous conflict resolution mechanisms are working in cooperation with the formal court system. Hence, elders investigate the dispute and resolve the problem between the conflicting parties. Added to that, whenever the disputants are resolving their case by local elders, the local militias or other security forces that were sent from the police office will watch the situation of the two conflicting parties until the resolution process is finished (Ato Yeshwas Sitotaw).*

As the data analyzed from questionnaires, focus group discussion and interview indicates, the researcher understand and conclude that indigenous conflict resolution mechanisms and formal court system works collaboratively for the purpose of maintaining peace and stability in Mehal Sayint Woreda.

Similarly, respondents also asked their level of agreement on the idea that indigenous conflict resolution mechanism are faster than formal court system in terms of solving conflicts timely in the study area as indicated in the table 4-5, most 125 (46.8 %) and 124 (46.4) of the respondents replied agree and strongly agree respectively. Whereas 5 (1.9%) of respondents repealed undecided and the remaining 8 (3.0%) and 5 (1.9%) of respondents repealed disagree and strongly disagree respectively with the same idea. As the majority of respondents agreed and the mean 4.3 shows that indigenous conflict resolution mechanism are faster than formal court system in terms of solving conflicts timely in the study area. Similarly, according to the response of one interviewed informant in Mahal Sayint Woreda Kebele 01 Court Office president response stated that:

*In Mahal Sayint Woreda, indigenous conflict resolution mechanisms are easily accessible to the local community and gives quick response without suspending conflicting cases. While, formal courts system takes long time in treating and detecting crimes committed in secret (Ato Seid Aragaw).*

As the data analyzed from questionnaires and interview indicates the researcher understand and conclude that indigenous conflict resolution mechanism are faster than formal court system in terms of solving conflicts timely in Mehal Sayint *Woreda*.

When respondents also asked their level of agreement on the idea that indigenous conflict resolution mechanisms are cost effective compared to formal court system in the study area as shown in the table 4-5, out of the total respondents most 230 (85.8%) and 23 (8.6%) of respondents portrayed agree and strongly agree respectively. On the other hand, 9 (3.4%) and 5 (1.9%) of respondents responded disagree and strongly disagree respectively with the same idea. As majority of the respondents agreed and the mean 3.96 indicates that indigenous conflict resolution mechanisms are cost effective compared to formal court system in the study area.

The data obtained from focus group discussion 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 mechanisms are cost effective compared to formal court system in the study area. Added to that, according to the response of one interviewed informant in Mahal Sayint *Woreda Kebele 02* Police Office response stated that:

*In Mahal Sayint Woreda formal conflict resolution mechanisms are expensive; sometimes the cost may go even the amount of making the victory of a party irrelevant or beyond the amount of decision. Hence, conflict resolution through formal court system is seen as costly, unreachable and slow (Ato Mekash Aberu).*

As the data analyzed from questionnaires, focus group discussion and interview indicates the researcher understand and conclude that indigenous conflict resolution mechanisms are cost effective compared to formal court system in Mehal Sayint *Woreda*.

Respondents were also asked their level of agreement does indigenous conflict resolution mechanisms maintain long lasting peace between the disputants compared to formal court system in Mahal Sayint *Woreda* as shown in the table 4-5, majority of respondents 185 (69.0%) and 39 (14.6) of the respondents said agree and strongly agree respectively. Whereas 2 (0.7%) of respondents replied undecided with the same idea. On the contrary the remaining only 34 (12.7%) of respondents replied disagree with the idea that indigenous conflict resolution mechanisms maintain long lasting peace between the disputants compared to formal court system in the study area. As majority of the respondents agreed and the mean 3.81 indicates that indigenous conflict resolution mechanisms maintain long lasting peace between the disputants compared to formal court system in Mahal Sayint *Woreda*.

The data gained from focus group discussion indicates that local elders have great capacity and ability in peace building process and maintaining long lasting peace between conflicting parties by addressing their common problems in the study area. Similarly, this idea is also supported by Mahal Sayint *Woreda kebele* 02 Local Elder interviewed response stated 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 and maintaining long lasting peace between the conflicting parties rather it leads to revenge (Ato Adefrs Alemu).*

As the data analyzed from questionnaires, focus group discussion and interview indicates the researcher understand and conclude that indigenous conflict resolution mechanisms maintain long lasting peace between the disputants compared to formal court system in Mehal Sayint *Woreda*.

#### **4.6. Challenges of Indigenous Conflict Resolution Mechanisms**

Even though indigenous conflict resolution mechanism plays a remarkable role in maintaining peace and stability for individuals, groups and societies in the study area, it has facing many challenges from different directions.

Some of the possible challenges that indigenous conflict resolution mechanisms faces in Mehal Sayint *Woreda* were presented to the respondents through questionnaire and their level of agreement are summarized in the following table. For analyzing responses the researcher used agree and strongly-agree merge together as positive response and strongly-disagree and disagree merge together as negative response.

Table 4-5: Respondents view on the Challenges of Indigenous Conflict Resolution Mechanisms

No	Items		Level					Total	Mean
			SD	D	U	A	SA		
1	Indigenous conflict resolution mechanisms lack support from governmental and non-governmental institution	F	18	18		118	113	267	4.09
		%	6.7	6.7		44.2	42.3	100	
2	The low involvement of women's in decision making process highly affect the effective implementation of ICRM	F	23	18	47	126	53	267	3.63
		%	8.6	6.7	17.6	47.2	19.9	100	
3	The low involvement of youths in decision making process highly affect the effective implementation of ICRM	F	2	22	53	98	92	267	3.96
		%	0.7	8.2	19.9	36.7	34.5	100	
4	Indigenous conflict resolution mechanisms are characterized by monopoly of decision making by local elders	F	18	51	53	70	75	267	3.50
		%	6.7	19.1	19.9	26.2	28.1	100	
5	Indigenous conflict resolution mechanisms contradict the culture and traditional practices of the society	F	62	156	5	29	14	267	2.16
		%	23.2	58.4	1.9	10.9	5.2	100	
6	Indigenous conflict resolution mechanisms are exposed to corrupt practices.	F	48	152	5	47	14	267	2.42
		%	18.0	56.9	1.9	17.6	5.2	100	

Key: SD= strongly disagree D= disagree U= undecided A= agree SA= strongly agree

Source: own survey, (2020)

When respondents were asked their level of agreement on the idea that indigenous conflict resolution mechanisms lack support from governmental and non-governmental institution in Mahal Sayint *Woreda* as shown in the table 4-4, out of total respondents most 118 (44.2%) and 113(42.3%) of respondents responded agree and strongly agree respectively.

Whereas the remaining few 18(6.7%) and 18(6.7%) of respondents replied disagree and strongly disagree respectively with the same idea. As majority of respondents agreed and the mean 4 indicates that, indigenous conflict resolution mechanisms lack support from governmental and non-governmental institution in the study area.

This idea is supported by focus group discussion participants. They suggested 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. Hence, the *Kebelle* 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. Similarly, this idea is also supported by Mahal Sayint *Woreda Kebele* 01 Local Elder interviewee response stated that;

*In Mehal Sayint Woreda sometimes the decision of local elders does not accept as a binding rule by the woreda court. This means after decision passed by local elders on conflicting parties, the government continued to punish the disputants by neglecting the decision of the elders (Ato Demsew Yimer).*

From the above data the researcher understand and conclude that indigenous conflict resolution mechanisms lack support from governmental and non-governmental institution in Mehal Sayint *Woreda*.

Respondents were further asked about their level of agreement does the low participation of women's in decision making process highly affect the effective implementation of indigenous conflict resolution mechanisms in the study area as shown in the table 4-4, out of the total respondents most 126 (47.2) and 70 (26.2) of respondents replied agree and strongly agree respectively. The remaining 42 (15.7%) and 29 (10.8) of respondents replied disagree and undecided respectively with the same idea. The data indicated that the low participation of women's in decision making process highly affect the effective implementation of indigenous conflict resolution mechanisms in the study area. In line with this, Volker (2007) argued that 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. He further argued that, the decision making process in indigenous conflict resolution mechanism is dominated by local elders.

Similarly, the idea gained from focus group participants indicates that during the decision making process the domination of local elders is high and sometimes the local elders forced the conflicting parties to use indigenous conflict resolution mechanism instead of formal court system to solve their conflicting idea and there are also some challenges from these elders on conflicting parties to accept the decision of the local elders. Besides, according to the participants of focus group discussion 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 in maintaining peace and stability. Thus, the low participation of women's in decision making process highly affect the effective implementation of indigenous conflict resolution mechanisms in the study area. This idea is also supported by Mahal Sayint *Woreda Kebele* 03 Local Elder interviewee response stated that;

*In Mahal Sayint woreda women are able to influence their husbands, sons, brothers and fathers to stop fighting and solve their conflicting idea through indigenous conflict resolution mechanism and they have special skills and power to stop conflict. Hence, even though women does not directly participate in the decision making process, they plays a vital roles for the sustainability of peace and stability in Mahal Sayint Woreda (Ato Temesgen Kibret).*

As the data analyzed from questionnaires, focus group discussion, interview and the idea is supported by literature, the researcher understand and conclude that the low participation of women's in decision making process highly affect the effective implementation of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*.

Besides, respondents also asked their level of agreement does the low participation of youths in decision making process highly affect the effective implementation of indigenous conflict resolution mechanisms as shown in the table 4-4, out of the total respondents most 98 (36.7%) and 92 (34.5%) of respondents replied agree and strongly agree respectively. Whereas 53 (19.9%) respondents replied neutral response concerned with the same idea by replied undecided. The rest 22 (8.2%) and 2 (0.7%) of respondents replied disagree and strongly disagree with the idea that the low participation of youths in decision making process highly affect the effective implementation of indigenous conflict resolution mechanisms.

As most of respondents agree with the idea and the mean 3.96 indicates that the low participation of youths in decision making process highly affect the effective implementation of indigenous conflict resolution mechanisms in the study area.

The idea gained from focus group participants indicates that, youths are not effectively participated in decision making process of indigenous conflict resolution mechanisms because local elders are the key actors in the indigenous conflict resolution mechanisms in the study area.

As the data analyzed from questionnaires and focus group discussion indicates, the researcher conclude that the low participation of youths in decision making process highly affect the effective implementation of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*.

Concurrently, respondents were asked their level of agreement does indigenous conflict resolution mechanisms are characterized by monopoly of decision making by local elders in Mahal Sayint *Woreda* as shown in the table 4-4, out of total respondents most 151 (56.3%) and 55 (20.6%) of respondents responded agree and strongly agree respectively. Whereas the remaining few 28 (10.4%) and 33 (12.3%) of respondents replied disagree and undecided respectively with the same idea. As majority of respondents agreed and the mean 3.72 indicated indigenous conflict resolution mechanisms are characterized by monopoly of decision making by local elders in the study area.

Likewise, the idea gained focus group participants indicates that the decision making process in indigenous conflict resolution mechanism is highly dominated by local elders. In addition, the focus group participants also argued that during the decision making process the domination of local elders is high and sometimes they forced the conflicting parties to use indigenous conflict resolution mechanism instead of formal court system in the study area. This idea is also supported by Mahal Sayint *Woreda Kebele 01* Security Office head interviewee response stated that;

*In Mahal Sayint woreda during decision making process, local elders forced the conflicting parties to come up and discuss their conflicting ideas; this considered as the domination local elders in decision making process. Likewise, during decision making process women's and youths are not actively participated in resolving conflict via this mechanisms (Ato Adinet Fentahun).*

As the data analyzed from questionnaires, focus group discussion and interview indicates, the researcher understand and conclude that indigenous conflict resolution mechanisms are characterized by monopoly of decision making process by local elders in Mehal Sayint *Woreda*.

When respondents were asked their level of agreement does indigenous conflict resolution mechanisms contradict the culture and traditional practices of the society in the study area as indicated in the table 4-4, out of the total respondents majority 156 (58.4%) and 62 (23.2%) of respondents replied disagree and strongly disagree respectively. Whereas the remaining 29 (10.9%) and 14 (5.2%) of respondents replied agree and strongly agree with the idea that indigenous conflict resolution mechanisms contradict the culture and traditional practices of the society in the study area. As majority of respondents are not agreed with the above idea, indigenous conflict resolution mechanisms does not contradict the culture and traditional practices of the society in Mehal Sayint *Woreda*.

All focus group participants said that indigenous conflict resolution mechanism does not contradict with the cultures and traditional practices of the society. Furthermore, they said the process of decision making directly linked with that of the culture and traditional practices of the study area. They further argued that sometimes there is a problem of giving chance for women's and youths to participate in the decision making process, but before indigenous conflict resolution process taken place, womens are always discuss with their husband what type of decision should he accept from the local elders. Therefore, indigenous conflict resolution mechanisms does not contradict with the culture and traditional practices of the society in the study area.

As the data analyzed from questionnaires and focus group discussion indicates the researcher understand and conclude that indigenous conflict resolution mechanisms does not contradict with the cultures and traditional practices of the society in Mehal Sayint *Woreda*.

Finally, respondents were also asked their level of agreement on the idea that indigenous conflict resolution mechanisms are exposed to corrupt practices in the study area as indicated in the table 4-4, out of the total respondents majority 152 (56.9%) and 48 (18.0%) of respondents replied disagree and strongly disagree respectively. Whereas the remaining 47 (17.6%) and 5 (1.9%) of respondents replied agree and undecided with the idea that indigenous conflict resolution mechanisms are exposed to corrupt practices in the study area. As majority of respondents are not agreed with the above idea indigenous conflict resolution mechanisms are not exposed to corrupt practices in the study area.

Similarly, focus group participants did not support the idea that indigenous conflict resolution mechanisms are exposed to corrupt practices. They also assured that there is no corrupt practices by elders during decision making process; rather elders are really working to end hostility and conflict in the study area. Therefore, there is no corruption while solving conflict by using indigenous conflict resolution mechanism in *Mehal Sayint Woreda*.

Likewise, the data gained from *Woreda* court office interview indicates that modern practices and corruption did not affect the effective implementation of indigenous conflict resolution mechanisms. Hence, according to them, modernizations like capitalism, urbanization and corruption have no direct link with indigenous conflict resolution mechanisms in the study area.

As the data analyzed from questionnaires, focus group discussion and interview indicates the researcher conclude that indigenous conflict resolution mechanisms are not exposed to corrupt practices in *Mehal Sayint Woreda*.

## CHAPTER FIVE

### 5. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

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.

#### 5.1 Summary of the Main Findings

The finding of the study clearly showed that indigenous conflict resolution mechanism in Mehal Sayint *Woreda* plays a remarkable role in maintaining peace and stability and resolving different conflicts which arises between individuals and groups in the society.

The finding of the study indicates that more than 90 percent of conflicts in the study area is caused by farm and inheritance land. In addition to farm and inheritance land, excessive use of alcohol, blood revenge, corruption, abduction, divorce, human right violation and insult are also the causes of conflict that exist in Mehal Sayint *Woreda*.

The finding of the study reveals that the major role of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda* are ensuring economic development, reducing cost, reducing time wastage (its ability in terms of solving conflicts within a short period of time), strengthening the relationship between conflicting parties (bringing long lasting peace between the disputants), reducing corruption and accessibility to majority of the people.

The finding of the study also confirms that there is a strong relationship between indigenous conflict resolution mechanisms and the formal court system in the study area.

The finding of the study confirms that lack of support from governmental and non-governmental institution, low participation of women's and youths in decision making process, lack of documentation of different types of conflicts already resolved, problem of office and shelter for local elders and elders domination in decision making process are the major challenges that indigenous conflict resolution mechanisms faces today in Mehal Sayint *Woreda*.

## 5.2 Conclusions

In so far presentation, it was clearly mentioned that conflict is a natural phenomenon and happens in every society across the world. In a similar fashion, the people of Mehal Sayint *Woreda* also experiences different types of conflict between individuals or groups in the society. Such a conflict has its own means to address the problem which was developed by the society.

The main aim of this study was to assess the role of indigenous conflict resolution mechanisms in maintaining peace and stability in Amhara National Regional State South Wollo Administrative Zone Mehal Sayint *Woreda*. To conduct this study descriptive survey with quantitative and qualitative approach was employed and 267 sample respondent were selected from sample *kebeles* proportionally by using simple random sampling technique.

The data collected from primary and secondary sources through questionnaires and interview, FGD, and document analysis were presented in tables and figures and then analyzed by descriptive statics such as percentage, frequency and mean and interpreted qualitatively and quantitatively in relation to basic research questions.

Indigenous conflict resolution mechanism in Mehal Sayint *Woreda* plays an important role in maintaining peace and stability and resolving different conflicts.

In Mehal Sayint *Woreda* conflict is activated by farm and inheritance land, excessive use of alcohol, blood revenge, corruption, abduction, divorce, human right violation and insult.

The major roles of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda* are ensuring economic development, reducing cost (cost effectiveness, reducing time wastage (its ability in terms of solving conflicts within a short period of time), strengthening the relationship between conflicting parties (bringing long lasting peace between the disputants), reducing corruption and accessibility to majority of the people.

In Mehal Sayint *Woreda* there is a strong relationship between indigenous conflict resolution mechanisms and the formal court system. Hence, indigenous conflict resolution mechanisms and formal court system works collaboratively for the purpose of maintaining peace and stability in the study area.

The major challenges that indigenous conflict resolution mechanisms faces to day in Mehal Sayint *Woreda* are lack of support from governmental and non-governmental institution, low participation of women's and youths in decision making process, lack of documentation of different types of conflicts already resolved, problem of office or shelter for local elders, and elders domination in decision making process.

### **5.3 Recommendations**

Based on the major finding of the study and conclusion drawn, the following recommendations are made for implementation by respective stakeholders.

#### **I. For Mehal Sayint *Woreda* Local Elders**

Farm and inheritance land is the major cause of conflict that exist in Mehal Sayint *Woreda*. To minimize this problem, local elders should play an important role to minimize the problem of land inheritance by making the member families to share the land from their family.

#### **II. For Mehal Sayint *Woreda* Court Office**

Local elders plays a remarkable role to solve conflict and to maintain peace and stability in Mehal Sayint *Woreda*. But there are many problems that challenge local elders to perform the right activity. Thus, it is better that the *woreda* court office provide training by selecting individuals how to documenting files and other related activities.

#### **III. For Mehal Sayint *Woreda Kebele* Administrators**

To minimize the problem of office or shelter for local elders in Mehal Sayint *Woreda*, local and *Kebele* administrators shall cooperate and build house by using local people and local materials.

#### **IV. For Governmental and Non-governmental Institution**

In Mehal Sayint *Woreda* lack of support from governmental and non-governmental institution is the big challenge that indigenous conflict resolution mechanisms faces to day. Therefore, to minimize this challenge, the concerned body and the *woreda* government should give enough attention and support for indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*.

#### **V. For Conflicting Parties**

Conflicting parties should solve locally occurring conflicts in simple, convincing and cost effective manner by using indigenous conflict resolution mechanism rather than solving their conflicting ideas by means of revenge.

#### **VI. For Mehal Sayint *Woreda* Government**

The *Woreda* government should preserve indigenous conflict resolution mechanisms in the study area and support other researchers who want to study indigenous conflict resolution mechanisms as their research topic.

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## APPENDICES

### Appendix-I

**Kotebe Metropolitan University**  
**College of Social Sciences**  
**Department of Civics and Ethical Studies**

#### Dear Respondents

This questionnaire is prepared by a post graduate student in Kotebe Metropolitan University for partial fulfillment of Master Degree. The aim of this questionnaire is to collect data about “**The Role of Indigenous Conflict Resolution Mechanisms in Maintaining Peace and Stability: The Case of Mehal Sayint 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.

Note that no need of writing your name anywhere.

**Thank you very much for your kind cooperation**

Mandefro Kassaye

Phone Number 0920208649

#### General instruction:

- ❖ Please put (√) that is appropriately represents your response in the multiple choice questions.
- ❖ To the open-ended questions, please write your response on the space provided.

#### I: Personal Information of Respondents

1. Sex of the respondents: Male  Female
2. Age of respondents: 15-25  26-35  36-45  above 45
3. Family type: Male headed  female headed
4. Educational status of respondents: Illiterate  Able to read and write  Grade1-8   
Grade 9-12  Certificate  Diploma  Degree and above

**II. Questions related with the major causes of conflict in the study area**

1. Do you think that conflict frequently occur in your local area?

- A. yes       B. No       C. I don't know

The following issues below are considered as the major causes of conflict that exist in Mehal Sayint *Woreda*. Please give your level of agreement or disagreement towards each of the following causes by putting "√" under provided the space below.

1. Strongly disagree (SD) 2. Disagree (D) 3. Undecided (U) 4. Agree (A) 5(Strongly Agree (SA)

No	Causes of conflict	1	2	3	4	5
1	Farm and inheritance land					
2	Excessive use of alcohol					
3	Blood revenge					
4	Corruption					
5	Political issue					
6	Abduction					
7	Divorce					
8	Human right violation					
9	Insult					

2. If you have any other causes of conflict that exist in your local area please specify? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Section III. Roles of Indigenous Conflict Resolution Mechanisms**

1. Do you think that indigenous conflict resolution mechanisms play a great role in your local area?

A. Yes  B. No  C. I don't know

The statement below are considered as the major roles of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*. Please give your level of agreement or disagreement towards each of the following roles by putting "√" under provided the space below.

1. Strongly disagree (SD) 2. Disagree (D) 3. Undecided (U) 4. Agree (A) 5(Strongly Agree (SA)

No	Roles of Indigenous Conflict Resolution Mechanisms	1	2	3	4	5
1	Indigenous conflict resolution mechanisms have a great role for ensuring economic development					
2	Indigenous conflict resolution mechanisms reduce cost					
3	Indigenous conflict resolution mechanisms reduce time wastage					
4	Indigenous conflict resolution mechanism are faster in terms of solving conflicts timely					
5	Indigenous conflict resolution mechanisms increase the relationship between conflicting parties					
6	Indigenous conflict resolution mechanisms maintain long lasting peace between the disputants					
7	Indigenous conflict resolution mechanisms reduce corruption					
8	Indigenous conflict resolution mechanisms terminate social interaction of the society					

2. If any you have any other roles that indigenous conflict resolution mechanisms contribute in your local area please state them\_\_\_\_\_.

**Section IV. Challenges of Indigenous Conflict Resolution Mechanisms**

1. Do you believe that indigenous conflict resolution mechanisms face challenges?

- A. Yes                       B. No

The statement below are believed to be the major challenges of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*. Please give your level of agreement or disagreement towards each of the following challenges by putting ‘√’ under provided the space below.

1. Strongly disagree (SD) 2. Disagree (D) 3. Undecided (U) 4. Agree (A) 5(Strongly Agree (SA)

No	Challenges of Indigenous Conflict Resolution Mechanisms	1	2	3	4	5
1	Indigenous conflict resolution mechanisms lack support from governmental and non-governmental institution					
2	The low participation of women’s in decision making process highly affect the effective implementation of ICRM					
3	The low participation of youths in decision making process highly affect the effective implementation of ICRM					
4	Indigenous conflict resolution mechanisms are characterized by monopoly of decision making by local elders					
5	Indigenous conflict resolution mechanisms contradict the culture and traditional practices of the society					
6	Indigenous conflict resolution mechanisms are exposed to corrupt practices					

2. What are other challenges that indigenous conflict resolution mechanisms faces in your local area? \_\_\_\_\_.

**Section V. Relationship between Indigenous Conflict Resolution Mechanisms and the Formal Court System**

1. Do you think that indigenous conflict resolving mechanisms works collaboratively with court?

- A. Yes  B. No

2. If your answer for question number 1 is “yes”, what are the advantages when indigenous conflict resolving mechanisms and courts works collaboratively?

- A. Minimizing time wastage  D. Maintaining peace and stability   
 B. Reduce corruption  E. Minimizing money wastage   
 C. Giving fair decision for the community

The statement below are believed to be the relationship between indigenous conflict resolution mechanisms and the formal court system in the study area. Please give your level of agreement or disagreement towards each of the following relationship by putting “√” under provided the space below.

1. Strongly disagree (SD) 2. Disagree (D) 3. Undecided (U) 4. Agree (A) 5(Strongly Agree (SA)

No	Relationship between ICRM and the formal court system	1	2	3	4	5
1	Indigenous conflict resolving mechanisms works together with formal court system					
2	Indigenous conflict resolution mechanism are faster than formal court system in terms of solving conflicts timely					
3	Indigenous conflict resolution mechanisms are cost effective compared to formal court system					
4	Indigenous conflict resolution mechanisms maintain long lasting peace between the disputants compared to formal court system					

2. What are other relationships that indigenous conflict resolution mechanisms and formal court system have in your local area? \_\_\_\_\_

\_\_\_\_\_

## **Appendix-II**

### **Kotebe Metropolitan University**

#### **College of Social Sciences**

#### **Department of Civic and Ethical Studies**

**Dear Interviewer:** This interview is designed to gather information on “The Role of Indigenous Conflict Resolution Mechanisms in Mahal Sayint *Woreda*.” Your responses are accorded great confidentiality and will only be used for the purpose of this study. I request you to cooperate in this interview.

#### **Interview Guide for selected local elders**

1. What are the major causes of conflict in your area?
2. What are the types of indigenous conflict resolution mechanisms which are experienced in Mehal Sayint *Woreda*?
3. What are the roles of local elders in the process of facilitating indigenous conflict resolution mechanisms in your local area?
4. What is the role of indigenous conflict resolution mechanisms in mantaning peace and stability in your area?
5. What are the challenges and obstacles for the effectiveness of indigenous conflict resolution mechanisms?
7. What looks like the participants of youth and women in the process of conflict resolution through indigenous conflict resolution mechanism?

## Appendix-III

### Kotebe Metropolitan University

#### College of Social Sciences

#### Department of Civic and Ethical Studies

**Dear Interviewer:** This interview is designed to gather information on “The Role of Indigenous Conflict Resolution Mechanisms in Mahal Sayint *Woreda*”. Your responses are accorded great confidentiality and will only be used for the purpose of this study. I request you to cooperate in this interview.

#### **Interview Guide for *Woreda* Security office**

1. What does peace and stability mean to you?
2. What roles do *Woreda* Security official play in maintaining peace and stability in your area?
3. What are the roles of the *woreda* security office in the process of facilitating indigenous conflict resolution mechanisms in your local area?
4. Do you think indigenous conflict resolution mechanism is cost effective compared to formal court system?
5. How do you see the effectiveness of the indigenous conflict resolution mechanism in comparison to the formal court system?
  - ❖ Money
  - ❖ Time
  - ❖ Cost

## **Appendix-IV**

### **Kotebe Metropolitan University**

#### **College of Social Sciences**

#### **Department of Civic and Ethical Studies**

**Dear Interviewer:** This interview is designed to gather information on “The Role of Indigenous Conflict Resolution Mechanisms in Mahal Sayint *Woreda*”. Your responses are accorded great confidentiality and will only be used for the purpose of this study. I request you to cooperate in this interview.

#### **Interview Guide for *Woreda* Court office**

1. Is there a collaborative work between indigenous conflict resolution mechanisms and the formal court system?
2. What is the role of court in the process of enhancing indigenous conflict resolution mechanisms and promoting peace and stability in your area?
3. How do you judge the degree of appropriateness of indigenous conflict resolution mechanisms in terms giving fair decisions for the conflicting parties?
4. Do you think the conflicting parties can apply further to your office if they are not satisfied by the decision of local elders in the process of indigenous conflict resolution mechanism?
5. What are the challenges of indigenous conflict resolution mechanisms in your view?
6. What makes indigenous conflict resolution mechanisms different from judiciary system in your local area?

## **Appendix-V**

### **Kotebe Metropolitan University**

#### **College of Social Sciences**

#### **Department of Civic and Ethical Studies**

**Dear Interviewer:** This interview is designed to gather information on “The Role of Indigenous Conflict Resolution Mechanisms in Mahal Sayint *Woreda*”. Your responses are accorded great confidentiality and will only be used for the purpose of this study. I request you to cooperate in this interview.

#### **Interview Guide for *Woreda* and *Kebele* police office**

1. What is the role of indigenous conflict resolution mechanisms in Mehal Sayint *Woreda*?
2. What do you suggest the degree of the community participation in indigenous conflict resolution mechanism in your local area?
3. How do you explain the role of community in maintaining peace and stability in your area?
4. Does the indigenous conflict resolution mechanism consider the gender composition?
5. What do you think about the support of the government for the sustainability of indigenous conflict resolution mechanism?

## Appendex-VI

**Kotebe Metropolitan University**  
**College of Social Sciences**  
**Department of Civic and Ethical Studies**

**Dear Group Members:** This group discussion is organized to gather information on “The Role of Indigenous Conflict Resolution Mechanisms in Maintaining Peace and Stability in Mahal Sayint *Woreda*”. Your deep discussion is accorded great confidentiality and will only be used for the purpose of this study. I request you to cooperate in this group discussion.

### **Questions for Focus Group Discussion**

1. What are the main causes of conflicts that exist in your area?
2. How do you evaluate the process of indigenous conflict resolution mechanism in maintaining peace and stability in your area?
3. How do you evaluate the participation of youths and women’s in your village during conflict resolution mechanism?
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 relationship between indigenous conflict resolution and formal court system?
6. What are the major challenges of indigenous conflict resolution mechanism in your area?
7. How do you explain the interaction between indigenous conflict resolution mechanism and formal *woreda* court system?

## Appendix-VII: Profile of Key Informants

Profiles of key informants in this research work are listed under the following table. For the purpose of collecting the required data key informants and focus group discussants were used separately.

No	Name of the informants	Sex	Age	Place of interview	Date of interview	Remarks
1	Tesfaye Getahun	M	80	Densa 01 <i>kebele</i>	14/02/ 2020	Local Elder
2	Demsew Yimer	M	52	Densa 01 <i>kebele</i>	14/02/2020	Local Elder
3	Aschalew Tilahun	M	61	Derew 02 <i>kebele</i>	15/02/2020	Local Elder
4	Adefrs Alemu	M	65	Derew 02 <i>kebele</i>	15/02/2020	Local Elder
5	Ademe Kebede	M	55	Bero 03 <i>kebele</i>	16/ 02/2020	Local Elder
6	Temesgen Kibret	M	60	Bero 03 <i>kebele</i>	16/02/2020	Local Elder
7	Seid Aragaw	M	40	Densa 01 <i>kebele</i>	18/02/2020	Court President
8	Asamenew Worku	M	35	Densa 01 <i>kebele</i>	18/02/2020	Court Judge
9	Getachew Taye	M	36	Densa 01 <i>kebele</i>	20/02/2020	Police Officer
10	Woynishet Alemu	F	28	Densa 01 <i>kebele</i>	20/02/2020	Police Officer
11	Mekash Aberu	M	30	Derew 02 <i>kebele</i>	24/02/2020	Police Officer
12	Asnakew Fentye	M	29	Bero 03 <i>kebele</i>	26/02/2020	Police Officer
13	Adnet Fentahun	M	33	Densa 01 <i>kebele</i>	28/02/2020	Head, Security office
14	Yeshwas Sitotaw	M	31	Densa 01 <i>kebele</i>	28/02/2020	Security Expert

**Appendex-VIII: Amharic Version of Questionnaires**

**ኮተቤ ሜትሮፖሊታን ዩኒቨርስቲ  
ማህበራዊ ሳይንስ ኮሌጅ  
የሥነ ዜጋና ሥነ ምግባር ትምህርት ክፍል**

**ውድ የዚህ ጥናት ተሳታፊዎች**

ይህ መጠይቅ በኮተቤ ሜትሮፖሊታን ዩኒቨርስቲ በሥነ ዜጋና ሥነ ምግባር ትምህርት ክፍል ለማስተርስ ድግሪ ማሟያ የተዘጋጀ ነው። የመጠይቁ ዋና ዓላማ ባህላዊ የግጭት አፈታት ዘዴ በደቡብ ወሎ ዞን መሀል ሳይንት ወረዳ ለሰላምና ደህንነት መረጋገጥ ያለውን አስተዋፅኦ ለማጥናት እንዲያስችል ከህብረተሰቡ መረጃ ለመሰብሰብ የተዘጋጀ ነው። እርስዎ ለነዚህ ጥያቄዎች የሚሰጡት ትክክለኛ ምላሽ ለጥናቱ ከፍተኛ ጠቀሜታ አላቸው። የሚሰጧቸው ምላሽ ሁሉ ሚስጥራቸው በሚገባ የሚጠብቁ ናቸው። በዚህ መጠይቅ ላይ ስምዎን ማስፈር አይጠበቅብዎትም። ለመጠይቁ ለሚሰጡት ትክክለኛ መረጃ በሙሉ በቅድሚያ ከልብ አመሰግናለሁ።

**በየትኛውም ቦታ ላይ ስም መጻፍ አያስፈልግም።**

**ስለ ትብብርዎ በጣም አመሰግናለሁ**

**ማንደፍሮ ካሣየ**

**ስልክ ቁጥር: 0920208649**

**መመሪያ:**

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

**ክፍል አንድ: አጠቃላይ የግለሰቡ መረጃ**

- I. ጾታ ወንድ  ሴት
- II. እድሜ ከ15-25  ከ 26-35  ከ36-45  ከ 45 አመት በላይ
- III. የቤተሰብ ሁኔታ ወንድ አስተዳዳሪ  ሴት አስተዳዳሪ
- IV. የትምህርት ደረጃ ያልተማረ  ማንበብ መፃፍ የሚችል  ከ1-8ኛ ክፍል   
ከ9-12ኛ ክፍል  ሰርቲፊኬት  ድፕሎማ  ድግሪና ከዚያ በላይ

**ክፍል ሁለት፡ ዋና ዋና የግጭት መንስኤዎችን ለማወቅ**

1. በአካባቢያችሁ ግጭት በተደጋጋሚ ይከሰታል?

ሀ. አወ                      ለ. አይከሰትም                      ሐ. አላውቅም

ከዚህ በታች የተዘረዘሩት ጉዳዮች ዋና ዋና የግጭት መንስኤዎች ናቸው ተብሎ ይታሰባል። እባክዎ ለእያንዳንዱ ጥያቄ የእርስዎን ስምምነት ወይም አለመስማማት በተሻለ ሁኔታ በሚገልጹበት ቦታ ላይ " ✓ "ን ምልክት ያስገቡ።

በጣም አልስማማም ( 1)፣ አልስማማም (2)፤ አልወሰንኩም(3)፤ እስማማለሁ (4)፤ በጣም እስማማለሁ(5)

ተ.ቁ	የግጭት መንስኤዎች	1	2	3	4	5
1	የእርሻና የዉርስ መሬት					
2	አልኮል ከበቂ በላይ መጠጣት					
3	ደም ብቀላ					
4	ሙስና					
5	ፖለቲካዊ ጉዳይ					
6	ጠለፋ					
7	ፍች					
8	የሰብአዊ መብት ጥሰት					
9	ስድብ					

2. ከላይ ከተዘረዘሩት ዋና ዋና የግጭት መንስኤዎች በተጨማሪ ሌሎች መንስኤዎች ካሉ በተቀመጠለዎትክፍትቦታይዘርዝሩ\_\_\_\_\_

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**ክፍል ሶስት፡ ባህላዊ የግጭት አፈታት ዘዴ ያለውን ሚና ለማወቅ**

1. በአካባቢያችሁ የሚፈጠሩ ግጭቶችን በባህላዊ የግጭት አፈታት ዘዴ መፍታት ሚና አለው ብለህ/ሽ ታስባለህ/ሽ?

ሀ. አወ                      ለ. አላሰብም                      ሐ. አላውቅም

ከዚህ በታች የተዘረዘሩት አረፍተ ነገሮች በመሀል ሳይንት ወረዳ ባህላዊ የግጭት አፈታት ዘዴዎች ካላቸው ሚናዎች መካከል ተጠቃሽ ናቸው። እባክዎ ለእያንዳንዱ ጥያቄ የእርስዎን ስምምነት ወይም አለመስማማት በተሻለ ሁኔታ በሚገልጹበት ቦታ ላይ "√"ን ምልክት ያስገቡ።

በጣም አልስማማም ( 1)፣ አልስማማም (2)፣ አልወሰንኩም(3)፣ እስማማለሁ (4)፣ በጣም እስማማለሁ(5)

ተ.ቁ	ባህላዊ የግጭት አፈታት ዘዴ ያለው ሚና	1	2	3	4	5
1	ኢኮኖሚያዊ እድገትን ለማረጋገጥ ይረዳል					
2	ወጭን ይቀንሳል					
3	የጊዜ ብክነትን ይቀንሳል					
4	ግጭትን በአጭር ጊዜ ይፈታል					
5	በተጋጭዎች መካከል ያለውን ግንኙነት ያጠናክራል					
6	በተጋጭዎች መካከል ዘላቂ የሆነ ሰላምን ለማስፈን ያግዛል					
7	ሙስናን ለመቀነስ ይረዳል					
8	የማህበረሰቡን ግንኙነት እንድቋረጥ ያደርጋል					

2. ከላይ ከተዘረዘሩት ባህላዊ የግጭት አፈታት ዘዴዎች ካላቸው ሚና በተጨማሪ ሌሎች ካሉበት ቀመጠለዎትክፍት በታይዘርዝሩ \_\_\_\_\_

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**ክፍል አራት፡ ባህላዊ የግጭት አፈታት ዘዴ ያለውን ተግዳሮት ለማወቅ**

1. በአካባቢያችሁ ባህላዊ የግጭት አፈታት ዘዴዎች ችግር አጋጥሟቸዋል ብለህ/ሽ ታስባለህ/ሽ?

ሀ. አወ

ለ. አላስብም

ከዚህ በታች የተዘረዘሩት አረፍተ ነገሮች በመሀል ሳይንት ወረዳ ባህላዊ የግጭት አፈታት ዘዴ ተግዳሮቶች መካከል ተጠቃሽ ናቸው። እባክዎ ለእያንዳንዱ ጥያቄ የእርስዎን ስምምነት ወይም አለመስማማት በተሻለ ሁኔታ በሚገልጹበት ቦታ ላይ "√"ን ምልክት ያስገቡ።

በጣም አልስማማም ( 1)፣ አልስማማም (2)፣ አልወሰኑም(3)፣ እስማማለሁ (4)፣ በጣም እስማማለሁ(5)

ተ.ቁ	ባህላዊ የግጭት አፈታት ዘዴ ተግዳሮቶች	1	2	3	4	5
1	መንግስታዊና መንግስታዊ ካልሆኑ ድርጅቶች እርዳታ አለማግኘት					
2	የሴቶች ተሳትፎ ዝቅተኛ መሆን					
3	የወጣቶች ተሳትፎ ዝቅተኛ መሆን					
4	በሽማግሌዎች ብቻ መካሄድ					
5	የማህበረሰቡን ባህላዊ እሴቶች መፃረስ					
6	ለሙስና ተጋላጭ መሆኑ					

2. ከላይ ከተዘረዘሩት ባህላዊ የግጭት አፈታት ዘዴ ተግዳሮቶች በተጨማሪ ሌሎች ተግዳሮቶች ካሉ በተቀመጠለዎት ክፍት ቦታ ይዘርዝሩ \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**ክፍል አምስት፡ ባህላዊ የግጭት አፈታት ዘዴ ከመደበኛ የግጭት አፈታት ዘዴ ጋር ያለውን ግንኙነት ለማወቅ**

1. ባህላዊ የግጭት መፍቻ ዘዴዎችና መደበኛ የግጭት መፍቻ ዘዴዎች በጋራ እየሰሩ ነው ብለህ/ሽ ታስባለህ/ሽ?

- ሀ. አወ                      ለ. አላስብም

2. ለጥያቄ ቁጥር 1 መልሰው አወ ከሆነ የሚያስገነዝቧ ጥቅም ከሚከተሉት አማራጮች የቱ ሊሆን ይችላል

- ሀ. የጊዜ ብክነትን መቀነስ                      ሐ. ለማህበረሰቡ ከአድሎ የፀዳ ውስኔ መስጠት  
 ለ. ሙስናን መቀነስ                      መ. ሰላምና አንድነትን ማጠናከር                      ሠ. የገንዘብ ወጭን መቀነስ

ከዚህ በታች የተዘረዘሩት አረፍተ ነገሮች በመሀል ሳይንት ወረዳ ባህላዊ የግጭት መፍቻ ዘዴዎች ከመደበኛ የግጭት መፍቻ ዘዴዎች ጋር ካላቸው ግንኙነቶች መካከል ተጠቃሽ ናቸው። እባክዎ ለእያንዳንዱ ጥያቄ የእርስዎን ስምምነት ወይም አለመስማማት በተሻለ ሁኔታ በሚገልፁበት ቦታ ላይ "✓"ን ምልክት ያስገቡ። በጣም አልስማማም ( 1)፣ አልስማማም (2)፣ አልወሰንኩም(3)፣ እስማማለሁ (4)፣ በጣም እስማማለሁ(5)

ተ.ቁ	ባህላዊ የግጭት አፈታት ዘዴ ከመደበኛ የግጭት አፈታት ዘዴ ጋር ያለው ግንኙነት	1	2	3	4	5
1	ባህላዊና መደበኛ የግጭት አፈታት ዘዴዎች ግንኙነት አላቸው					
2	ግጭትን በወቅቱ ከመፍታት አንፃር ባህላዊ የግጭት አፈታት ዘዴ ፈጣን ነው					
3	ከመደበኛ የግጭት አፈታት ዘዴ አንፃር ሲታይ ባህላዊ የግጭት አፈታት ዘዴ ገንዘብን ይቆጥባል					
4	ባህላዊ የግጭት አፈታት ዘዴ በተጋጭዎች መካከል ዘላቂ ሰላም ከመፍጠር አንፃር ከመደበኛ የግጭት አፈታት ዘዴ የተሻለ ነው					

3. ከላይ ከተዘረዘሩት ባህላዊ የግጭት አፈታት ዘዴ ከመደበኛ የግጭት አፈታት ዘዴ ካላቸው ግንኙነቶች በተጨማሪ ሌሎች ግንኙነቶች ካሉ በተቀመጠለዎት ክፍት ቦታ ይዘርዝሩ\_\_\_\_\_

በቅድምያ ለዚህ ቃለ መጠይቅ ፈቃደኛ በሆንዎ ምስጋናየን እያቀረብኩ በመቀጠል የዚህ ቃለ መጠይቅ ዓላማ ባህላዊ የግጭት አፈታት ዘዴ በመሀል ሳይንት ወረዳ ለሰላምና ደህንነት መረጋገጥ ያለውን አስተዋጽኦ ለማጥናት እና መረጃዎችን ለመሰብሰብ የተዘጋጀ ነው። ማንኛውም የምትሰጡት መረጃ ሚስጥራዊነቱ የተጠበቀ ሆኖ ለጥናት እና ምርምር ብቻ የሚውል ሰለሆነ በዲጋሜ በዚህ ቃለመጠይቅ እንዲተባበሩ እጠይቃለሁ ።

**ለተመረጡ የሀገር ሽማግሌዎች የተዘጋጁ የቃለ መጠይቅ ጥያቄዎች**

1. በአካባቢያችሁ ዋና ዋና የግጭት መንስኤዎች የሚባሉት ምን ምን ናቸው?
2. በመሀል ሳይንት ወረዳ በአብዛኛው አገልግሎት እየሰጡ ያሉ ባህላዊ የግጭት አፈታት ዘዴዎች ምን ምን ናቸው?
3. በአካባቢያችሁ ባህላዊ የግጭት አፈታት ዘዴዎች ስራ ላይ እንድዉሉና ግጭትን በፍጥነት እንድፈቱ ለማድረግ የሀገር ሽማግሌዎች ሚና ምንድን ነው?
4. ባህላዊ የግጭት አፈታት ዘዴዎች በማህበረሰቡ ዘንድ ሰላምና ደህንነትን ከማስፈን አንፃር ያላቸው ሚና ምን ይመስላል?
5. ባህላዊ የግጭት አፈታት ዘዴዎች ዉጤታማ እንዳይሆኑ የሚያደርጉ መሰናክሎች ምን ምን ናቸው?
6. በባህላዊ የግጭት አፈታት ዘዴዎች ላይ የወጣቶችና የሴቶች ተሳትፎ ምን ይመስላል?

በቅድምያ ለዚህ ቃለ መጠይቅ ፈቃደኛ በመሆንዎ ምስጋናየን እያቀረብኩ በመቀጠል የዚህ ቃለ መጠይቅ ዓላማ ባህላዊ የግጭት አፈታት ዘዴ በመሀል ሳይንት ወረዳ ለሰላምና ደህንነት መረጋገጥ ያለውን አስተዋፆ ለማጥናት እና መረጃዎችን ለመሰብሰብ የተዘጋጀ ነው። ማንኛውም የምትሰጡት መረጃ ሚስጥራዊነቱ የተጠበቀ ሆኖ ለጥናት እና ምርምር ብቻ የሚውል ሰለሆነ በዲጋሜ በዚህ ቃለመጠይቅ እንዲተባበሩ እጠይቃለሁ ።

**ለወረዳ ፀጥታ ቢሮ ሰራተኞች የተዘጋጁ የቃለ መጠይቅ ጥያቄዎች**

1. እርስዎ ሰላምንና ደህንነትን እንደት ይገልፁታል?
2. የወረዳ ፀጥታ ቢሮ ሰራተኞች ሰላምን ከማስፈን አንፃር ያላቸው ሚና ምንድን ነው?
3. የወረዳ ፀጥታ ቢሮ ባህላዊ የግጭት አፈታት ዘዴዎችን ከማጠናከር አንፃር ያለው ሚና ምን ይመስላል?
4. ከመደበኛ የግጭት አፈታት አንፃር ሲታይ ባህላዊ የግጭት አፈታት ዘዴን መጠቀም ወጭን ይቀንሳል ብለህ/ሽ ታስባለህ/ሽ?
5. ባህላዊ የግጭት አፈታት ዘዴ ዉጢታማነትን እንደት ታየዋለህ/ሽ?
  - ❖ ከገንዘብ አንፃር
  - ❖ ከጊዜ አንፃር
  - ❖ ከወጭ አንፃር

**አባሪ 4**

**ኮተቤ ሜትሮፖሊታን ዩኒቨርስቲ**

**ማህበራዊ ሳይንስ ኮሌጅ**

**የሥነ ዜጋና ሥነ ምግባር ትምህርት ክፍል**

በቅድምያ ለዚህ ቃለ መጠይቅ ፈቃደኛ በሆንዎ ምስጋናየን እያቀረብኩ በመቀጠል የዚህ ቃለ መጠይቅ ዓላማ ባህላዊ የግጭት አፈታት ዘዴ በመሀል ሳይንት ወረዳ ለሰላምና ደህንነት መረጋገጥ ያለውን አስተዋፆ ለማጥናት እና መረጃዎችን ለመሰብሰብ የተዘጋጀ ነው። ማንኛውም የምትሰጡት መረጃ ሚስጥራዊነቱ የተጠበቀ ሆኖ ለጥናት እና ምርምር ብቻ የሚውል ሰለሆነ በዲጋሜ በዚህ ቃለመጠይቅ እንዲተባበሩ እጠይቃለሁ ።

**ለወረዳ ፍርድ በት ሰራተኞች የተዘጋጁ የቃለ መጠይቅ ጥያቄዎች**

1. መደበኛ የግጭት አፈታት ዘዴ/ዳኝነት ከባህላዊ የግጭት አፈታት ዘዴ ጋር በጋራ ይሰራል?
2. በአካባቢያችሁ ባህላዊ የግጭት አፈታት ዘዴዎችን ለማሳደግና ስላምን ለማስፈን የፍርድቤት ዳኞች ሚና ምን ይመስላል?
3. በተጋጭዎች መካከል ትክክለኛ የሆነ ዉሳኔን ከመስጠት አንፃር የባህላዊ ግጭት አፈታት ዘዴዎችን ደረጃ እንደት ይገልጹታል?
4. በባህላዊ የግጭት አፈታት ዘዴዎች አማካኝነት ትክክለኛ ዉሳኔ ያላገኙ ግለሰቦች ወደ እናንተ በመምጣት ያመለክታሉ?
5. በእርስወ እይታ የባህላዊ ግጭት አፈታት ዘዴ መሰናክሎች ምን ምን ናቸው?
6. በአካባቢያችሁ ባህላዊ የግጭት አፈታት ዘዴዎች ከመደበኛ የግጭት አፈታት ዘዴ ልዩ የሚያደርጋቸው ምንድን ነው?

በቅድምያ ለዚህ ቃለ መጠይቅ ፈቃደኛ በሆንዎ ምስጋናየን እያቀረብኩ በመቀጠል የዚህ ቃለ መጠይቅ ዓላማ ባህላዊ የግጭት አፈታት ዘዴ በመሀል ሳይንት ወረዳ ለሰላምና ደህንነት መረጋገጥ ያለውን አስተዋጽኦ ለማጥናት እና መረጃዎችን ለመሰብሰብ የተዘጋጀ ነው። ማንኛውም የምትሰጡት መረጃ ሚስጥራዊነቱ የተጠበቀ ሆኖ ለጥናት እና ምርምር ብቻ የሚውል ሰለሆነ በዲጋሜ በዚህ ቃለመጠይቅ እንዲተባበሩ እጠይቃለሁ።

**ለወረዳ እና ቀበሌ ፖሊሶች የተዘጋጁ የቃለ መጠይቅ ጥያቄዎች**

1. በመሀል ሳይንት ወረዳ ባህላዊ የግጭት አፈታት ዘዴ ሰላምን ከማስፈን አንፃር ያላቸው ሚና ምን ይመስላል?
2. በአካባቢያችሁ ማህበረሰብ ግጭትን በባህላዊ ዘዴ የመፍታት ልምድ ምን ይመስላል?
3. ማህበረሰቡ የአካባቢውን ሰላም ከማስፈን አንፃር ያለውን ሚና እንደት ይገልጹታል?
4. ባህላዊ የግጭት አፈታት ዘዴ ፆታን ያማከሉ ናቸው?
5. መንግስት ባህላዊ የግጭት አፈታት ዘዴን ዘላቂነት ለማስፈን የሚያደርገው እርዳታ አለ?

**የተከበራችሁ የዉይይቱ ተሳታፊዎች፤**

በቅድምያ ለዚህ ቃለ መጠይቅ ፈቃደኛ በሆንዎ ምስጋናየን እያቀረብኩ በመቀጠል የዚህ ቃለ መጠይቅ ዓላማ ባህላዊ የግጭት አፈታት ዘዴ በመሀል ሳይንት ወረዳ ለሰላምና ደህንነት መረጋገጥ ያለውን አስተዋጽኦ ለማጥናት እና መረጃዎችን ለመሰብሰብ የተዘጋጀ ነው። ማንኛውም የምትሰጡት መረጃ ሚስጥራዊነቱ የተጠበቀ ሆኖ ለጥናት እና ምርምር ብቻ የሚውል ሰለሆነ በዲጋሜ በዚህ ቃለመጠይቅ እንዲተባበሩ እጠይቃለሁ ።

**ከተመረጡ አካላት ጋር ለሚደረግ ዉይይት የተዘጋጁ መሪ ጥያቄዎች**

1. በአካባቢያችሁ የሚስተዋሉ ዋና ዋና የግጭት መንስኤዎች ምን ምን ናቸው?
2. ሰላምን ከማስፈን አንፃር ባህላዊ የግጭት መፍቻ መንገዶችን እንደት ይገልጹታል?
3. በአካባቢያችሁ ግጭት በባህላዊ መንገድ በሚፈታበት ወቅት የሴቶችንና የወጣቶችን ተሳትፎ እንደት ይገልጹታል?
4. ባህላዊ የግጭት አፈታት ዘዴዎችን ዉጤታማነት እንደት ይገልጹታል? ዉጤቱስ ቀጣይነት አለው?
5. በባህላዊና መደበኛ የግጭት አፈታት ዘዴዎች መካከል ያለውን ግንኙነት እንደት ይገልጹታል?
6. ባህላዊ የግጭት አፈታት ዘዴ መሰናክሎች ምን ምን ናቸው?
7. ባህላዊ የግጭት አፈታት ዘዴዎችንና መደበኛ የግጭት አፈታት ዘዴን እንደት ይገልጹታል?



