



**COLLEGE OF SOCIAL SCIENCE AND HUMANITIES
DEPARTMENT OF CIVICS AND ETHICAL STUDIES
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MA THESIS

**ASSESSING THE INTER-ETHNIC CONFLICT IN BORDERLANDS:- THE
CASE OF ARBEGONA WOREDA, SIDAMA REGION AND KOKOSA
WOREDA IN OROMIYA REGION**

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**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF DILLA
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**School OF GRADUATE STUDY
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ADVISORS' APPROVED SHEET

This is to certify that the thesis entitled “Assessing The Inter-Ethnic Conflict In Borderlands: - The Case of Arbegona Woreda, Sidama Region And Kokosa Woreda In Oromiya Region” submitted in partial fulfillment of the requirement for Master of Arts in Peace And Conflict Studies is a record of original research thesis carried out by Daniel Kebede. Therefore, I recommend that it be accepted as fulfilling the thesis requirement.

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Declaration

I, the undersigned, declare that this work which is entitled inter-ethnic conflict between Sidama- Oromo people: The case of Arbegona and Kokosa is my original work and has not been existing for a degree in another university and that all sources of materials used for this thesis have been duly recognized.

Name _____

Signature _____

Date _____

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ABBREVIATIONS AND ACCORNOMS

AWMO:	Arbegona Woreda Municipality Office
NDM:	National Democratic Movement
CSA:	Central Statistical Authority
EECMY:	Ethiopian Evangelical Church Mekane, Yesus
FDRE:	Federal Democratic Republic of Ethiopia
FGD:	Focus Group Discussion
FHI:	Food for the Hungry International
G.C:	Gregorian calendar
KWMO	Woreda Municipality Office
LPCs:	Local Peace Committees
NGO:	Non-Governmental Organization
OLF:	Oromo Liberation Front
OPDO:	Oromo Peoples Democratic Organization
SPDM:	Somali Peoples Democratic Movement
TPLF:	Tigre peoples Liberation Front

Abstract

The main aim of this thesis is to assessing The Inter-Ethnic Conflict in Borderlands: - The Case of Arbegona Woreda, Sidama Region and Kokosa Woreda in Oromiya Region. To achieve this purpose, descriptive research design with a mixed research approach i.e. quantitative and qualitative research approach was employed for this study. To achieve the goal, an attempt was made to collect necessary data using a questionnaire, in-depth interview, Focus group discussions and review of written documents. Quantitative data were collected through a questionnaire, interpreted and presented using the table and percentage. Whereas, qualitative data that were collected through in-depth interviews and Focus group discussions are presented using descriptive methods. The researcher employed purposive and simple random sampling techniques to select research participants. The descriptive analysis made shows that the lack of good governance, the proliferation of small weapons, lack of clear demarcated boundary and competition over natural resources as the root causes of inter-ethnic conflict between Sidama and Oromo of the study area. The conflict resulted in economic, social and political crises in the study area. In addition it damages the socio-economic and political life of a public. Thus, the study has proved that to bring sustainable peace in the conflicting area, the administrators of the two woredas should give attention to capacity building for peace, Advancing good governance, implementation of rule of law, demographic pressure of the two ethnic groups of the study area, and demarcating boundary based on the consent of the two ethnic groups.

Keywords: *Conflict, Ethnic groups, Ethnic conflict, Sidama, and Oromo*

Chapter One

1. Introduction

This chapter covers the study history, problem statement, research questions, objectives and importance. It also covers the study's delimitations, limitations, overall organization and definitions of important words.

1.1. The study's background in social science research

Conflict is an old concept in social science studies. Still it has no universal definitions (Abiodun, 2014, pp.5-10), different populates inferred it variously according to their understanding and interests. To mention some: Coser (1956, pp. 197-207) defined conflict as a struggle through which someone is aiming to gain objectives and to neutralize, injure, or do away with rivals. Conflict served the function of pushing society and will be leading to the creation of new institutions, technology, economic systems. According to Denis (1993, pp.79-87) conflict is a functional part of life that takes place because of the incompatible goals of human beings. He believed that groups or individuals can confront when values or needs are actually, objectively incompatible or when incompatible interests occur. For Schelnberger (2005) and Draman (2003, pp. 19-23) Conflict is often described as a fight between individuals or groups that overvalues or claims to preserve status, power and scarce resources to assert their values or claims over the others.

Conflict is the truth that cannot be denied in all varieties of society as well as all areas of life even if we come across in our everyday lives. If it is not handled amicably it erodes human progress and degrades the institutional infrastructure and the potential for peace and countrywide development. It disrupts commerce, learning, provision of health services and plunges people in to poverty (Harris, 1998: Hardgrave, 1994). Now a day, conflict is recognized as a root cause of poverty. The governments of the nations can-not ensure good governance. For these reasons, some of the nations like Somalia were lived without a government for the last two decades. The region is still in severe poverty.

The Horn of Africa was being part of the continent that was in civil war for long period of time. It is an inevitable and frequent historic reality that has experienced sporadic, intense, violent and severe conflicts (Dawit, 2013, pp.11-14).

Thus, the existing generation lacks the political will being and failed to live, pray, work and die together. As a result the conflict between ethnic groups beyond inter-states conflict in the eastern part of Africa (Bermeo, 2002). But, the principles and reasons of conflict in Africa are paradoxical, multiple and cross-sectional. For instance, most multi-ethnic countries of Africa suffered an inter-ethnic conflict of different kinds (Asebe, 2007, pp.10). These are South Sudan, Angola, Rwanda, Ethiopia, Liberia, South Africa, Burundi and the Democratic Republic of Congo. This leads to poverty especially food shortage problems in short term, the backwardness of the domestic economic sector and poor use of the labor force too. Furthermore, Ethiopia is one of the countries in the Horn of Africa composed of many ethnic communities with extraordinary histories, languages and cultures. The cultural cohesion and population composition of the country pass several histories of inter-ethnic and socio-cultural interactions and integrations (Mkutu, 2001; Jarso, 2005; Dida, 2008). Though it is a country with no colonial histories, inter-ethnic conflicts are nevertheless deep and problematic. Inter-ethnic hostility in Ethiopia dates back to the formation of the modern Ethiopian state at the flip of the 19th century, incorporating distinct ethnic groups found at various levels of social and economic development through the use of both forceful subjugation and peaceful persuasion (Markakis, 1987; Merera, 2011). Despite these differences, they have a common history and co-existed for many centuries.

It is obvious that Ethiopia is a country of many ethnic groups. It accommodates more than 80 above nations, nationalities and peoples living together in the territory. The 2016 constitution of Ethiopia introduced ethnic based federal system with eleven regional states and two city administrations. One of those regional states with its high percentage of population in relation to other ethnic groups is the Oromo people, whereas the before long time Sidama people had been packed within SNNP regional state which accommodates 52 different ethnic diversities without it was. It will in 2020/21 after a long time struggle that the Sidama became the tenth regional state of the FDRE.

Before the introduction of ethnic based federalism to the country, people of any ethnic background used to live in any corner of the country engaged in either of the economic activities they choose. They used to live being assimilated with the local people in marriage and culture without segregation. They produced much assets and riches where they dwelt without hesitating or being part of the local ethnic groups. But after the introduction of ethnic based federalism misunderstanding and chaos arose against those live outside their background. Winds of alienation against marriages of inter-ethnic blew amassing hatred among beloved by misconnected ethnic elites, burning homes

destroying properties of the aliens beating, killing, threatening evacuated countless people in many parts of the country making them refugees in camps. Many lost their lives properties because of the conflict. The determination of this research was be to search for the causes, consequences and solutions for the inter-ethnic conflicts borderland Sidama and Oromo people the case of Arbegona woreda and Kokosa Woredas.

1.2. Statement of the problem

Conflict is a natural and intimate part of human history, right from the beginning (Coser; 1968, pp. 197-207). Human variety is an important and difficult problem in most nations, yet security is something that all people require on a daily basis, regardless of cultural differences. It is subjective to view conflict as a threat to human life since it can be both beneficial and detrimental to human existence. Ethnic strife is not new in Ethiopia; it frequently breaks out between the borderlands of the Sidama and Oromo people. For example, it happened in the Ethiopian Calendar years 2005, 2011 and 2012 (Labzae, 2019, pp. 7).

As a result, it is not a new phenomenon. Due to the frequent conflict between the two ethnic groups, there was significant socio- economic damage and loss of groups. The political, social and economic issues in the study region have caused communities' was-being, stability and security to become less functional in some areas and to weaken and eventually disappear. In managing the conflict, the government assumed a major role. But before these disputes descended in to violence the administration was powerless to resolve them. When a conflict arose, officials at the local and federal levels began to discuss and act on individual conflict cases, but they were unable to do so (HRW, 2019). Since the 1960s, the HOA has seen a significant number of internal conflicts that are best understood as ethnic conflicts. Indeed, there have been numerous armed internal battles in the Horn involving ethnic and linguistic groups as well as religious radicalism (Muhabie, 2015, pp. 94-105).

In the case of the Sidama-Oromo conflict in May 2008, Gemeda (2012, pp. 71–88) looked in to conflict management under Ethiopian federalism. He talked about the reasons behind inter-ethnic conflict borderland between the two ethnic groups being the desire for territorial expansion, the involvement of government officials and unequal treatment. He was similar to Labzea (2019, pp. 7), who noted that conflicts between the Oromo and Sidama peoples were brought on by a poorly drawn border. Furthermore, borderland ethnic and non-ethnic territorial disputes, social and economic inequality and resource competitiveness were mentioned by Masfin (2012, pp. 6) as the reasons for the interregional conflict between Sidama and Oromo. However, this research's goal is to pin point

the origins and effects of the inter-ethnic conflict in order to look for a long-lasting and peaceful resolution to the problem.

However, current study is compressive to address the causes and consequences of the issue under inquiries. Thus there is a gap in studying the causes and consequences of conflicts between Sidama and Oromo in the study area (2020-2021). To full fill these gaps, the study was aimed to conduct detailed research on the current situation of the Sidama and Oromo conflict. The researcher aimed to study on the problem by separating it into the innermost local communities of Roqo and Shasho honcho Kebele from the Arbegona woreda and (before 2020 -conflict known by the name Boro and Gutu Kebele from Kokosa woreda. This helped the researcher to obtain relevant information in assessing the reason and the result of the conflict between Sidama and Oromo in the study area. The study suggests that further research is necessary to come up with different strategies that would help to decider the coordination between the two ethnic groups.

1.3. Objective of the study area

1.3.1. General objective of the study

The general objective of the study is to Assessing the inter-ethnic conflict in borderlands: - The case of Arbegona woreda of sidama region and Kokosa Woreda of Oromiya region.

1.3.2. Specific objective of the study

- To identify the actors of inter-ethnic conflict in the study areas.
- To find the root causes of the inter-ethnic conflict between Sidama in Arbegona and Oromo in Kokosa woredas.
- To describe the consequences of Sidama-Oromo conflict in the study areas.
- To assess the practices attempted to over-come the inter-ethnic conflict between Oromo-Sidama conflicts in the study areas.

1.4 Basic Research questions

The following research questions are the focus of this study's research.

1. Who are the actors of the conflict in the study area?
2. What are the root reasons of the inter-ethnic disputes in the Arbegona and Kokosa woreda border between the Oromo and Sidama people?
3. What are the consequences of the conflict in the study area?
4. What are the solutions to overcome the issue of the conflict?

1.5. Significances of the study area

This study was being expected to generate valuable information on the causes and consequences of inter- ethnic conflicts in general and borderland Sidama and Oromo in particular the case of Kokosa and Arbegona woredas. It is also expected to provide possible recommendations and directions for interventions to take place in the specific conflictual area. The recommendations may assist policy makers, public officials and community members to have a clear insight in to the practicability of the good governance principle. Finally, this study was be used as a secondary source for professionals and other individuals who want to conduct scientific research.

1.6. Scope of the study

Though there are various forms of conflict, the study was mainly focused on the inter-ethnic conflict between Sidama in Arbegona and Oromo in Kokosa woredas .Delimitation has been necessary because the research will not be manageable at the available time, energy and resources allocated to conduct it. However, only Arbegona and Kokosa are prone to the inter-ethnic conflict between Sidama and Oromo of the then time. Due to the vast nature of the two areas the researcher selected the two woredas. Area From the west Arsi zone inter-ethnic conflict is more violent between Arbegona and Kokosa woredas. Arbegona woredas comprises thirty-three kebeles (33), among these Kokosa kebele are highly affected by conflict than other Gutu and Boro Kebele. Likewise, Kokosa woredas comprises fourth four (44) Kebeles. From these Kokosa Kebele was highly affected by the inter-ethnic conflict between the two ethnic groups than other kebeles in Kokosa. The researcher can easily investigate the causes of their conflict and its impact on the overall development of the study areas. Also to find information and data that are more reliable from the concerned bodies and forward alternative solutions the researcher aimed to conduct the study with these local communities.

1.7. Limitations of study area

I faced various difficulties while working in the sector, some of which have already been addressed in this study research. A number of other variables would further restrict my research. Because I had to rely largely on public transportation, my mobility during the field work was be limited and I won't be able to visit more distant or remote locations. Language, which has already been discussed in this chapter, is another drawback. This research was limited in a number of ways, aside from the requirement for a translator, which has been shown to have an impact on the language used for data collecting. I was unable to access a lot of information because I do not speak the local language, including.

1.8. Definition of an Operational

Important terms: Inter-ethnic conflict, conflict, ethnic group.

Conflict is defined as relationships in which two or more parties can each positively define themselves while ignoring or undermining the other parties' values, cultures, customs, religions or languages (Coser, 1956) According to Simon and James (2003).

Ethnic groupings are a measure of the social relationships that exist between groups that consider themselves, to be culturally distinct from members of other groups with whom they interact often in order to preserve possibilities. Conflicts between two or more ethnic groups: According to Jenkins (2001).

Ethnic conflicts are a substitute for peaceful resolution of psychological anxiety caused by political unpredictability. A peaceful conclusion to a conflict can be reached by two or more parties through conflict resolution.

1.9. Organization of study area

These papers have basically threes. The first chapter deals with the introduction. About the study which include statement of problem, objective, research question, significances of study area, limitation of the study area, organization of the papers. The second chapter involves literature review, related issue and causes related to the research topic also include literature, introduction literature review, conceptual literature review, theoretical literature review, empirical literature review and conceptual frame work of the study. The study area is described in the third chapter described and the also incorporated the research methodology, methodology of data collection, research design, research approach, instrument of data collection, sampling size and techniques, ethical consideration, time frame and budget, the last references.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

2.1. Introduction

The focus of this chapter is on examining various theoretical stances on ethnicity and ethnic conflict, primarily within the framework of research topics. The researcher has attempted to define the fundamental terms of ethnic conflict and conflict ethnicity in the first section of the proposal. Subsequently, the researcher has attempted to examine several hypotheses regarding ethnic conflict additionally made an effort to investigate the management of ethnic strife in Ethiopia.

2.2. The Literature on Conceptual Reviews

2.2.1. Conflict:-

Definitions of "conflict" are provided by different academics in different ways. A comprehensive definition of conflict has been emerging, which can be explained in part by the fact that there is no one description that applies to all conflicts. Conflict is seen as a natural aspect of existence that arises from people's conflicting goals (Denis, 1993, pp. 78–87; Coser, 1956, pp. 197–207). In other words, a conflict is a fight in which the goals are to achieve the objectives while also neutralizing, hurting or eliminating your opponents. Consequently, disagreement serves a purpose and is a natural aspect of living. Individuals mistreated individual or group differences and they saw confrontation as a possible means of resolving these issues.

2.2.2. Ethnicity:-

Giving the term "ethnicity" a single definition is highly challenging. In accordance with Betts' definition (2006, pp. 1-19) More of a cultural characteristic than a physical one is ethnicity. It is a sizable population that there by defines itself in terms of mythology, cultural traits and other markers of collective identities. This indicates that rather than being a personal trait, it's a social phenomenon. Simon and James (2003, p. 14), in contrast, imply that ethnicity is an objectively defined group of individuals based on their country, history, ancestral blood links and languages. Additionally, there is an objectively defined and original relationship between the groupings. Because none of the two views is clear, a blended method (primordial and instrumental) is adopted in this research proposal.

2.2.3. Ethnic conflict:-

Large numbers of scholars have an ongoing debate over the definition of ethnic conflict. According to Jenkins (2001), ethnic conflicts, for example, are conflicts resulting from the aggressive demands of two factions within the minority, the majority and the minority or the minority and the majority over resources, identities and social position. Others see it as a type of conflict when at least one of

the parties involved understands the reasons behind the dispute and takes action to resolve it in a different way; nonetheless, in these cases, the line of confrontation is rarely the ethnic difference (Walf, 2006). The meaning will be provided in accordance with the main reasons behind the dispute. The people contribute to the conflict as a fundamental factor since them.

2.3. Review of the Theoretical Literature

2.3.1. The idea of ethnicity and ethnic conflict

In social science research, the notions of ethnicity and ethnic conflict are unduly expansive and contentious. Every academic defines the phrase contextually based on how well it looks to meet the goals. The other side argues that since there are thousands of definitions for ethnic conflict, our comprehension of it should be broad and muddled. Gemeda (2014, pp.71–88) cites Stavenhagen R, 1991 as finding a means to distinguish ethnic conflicts from other types of conflicts due to the numerous objective and subjective variables involved in determining the issue. When widespread protests, mobilization, organized political parties and civil war are involved in a conflict, it might be considered ethnic. Therefore, the ethnic struggle might also occur in societies with multiple ethnic groups (Horowitz, 1985) because they lack common feelings among the members and shape their lines along ethnicity to resolve their divergent interests. According to Barwon (1993), the necessary criteria to make certain availabilities of ethnic conflict are one the two or more ethnic groups must live in society. To account for it as ethnic, it would be necessary to differentiate a sub-class of conflicts by their culture, their nationality, or their ethnicity. Political struggle often followed ethnic lines and struggles for political advantage. Predominant parties and groups frequently discriminate against and take advantage of the minor it Due to the fact that significant economic resources are quickly transferred to members of an ethnic group when they gain from the state's political authority. Lake (1995, pp. 343-258) responded to this by defining an ethnic conflict as a dispute involving two or more competing ethnic groups. Conflict originates when competing groups seek political, social, economic or religious goal and individuals fight for these goals collectively, even if there are numerous dynamic, linked and complicated factors at play. Ethnic groups cohabit peacefully both before and after conflicts, while ethnic conflict is probably a common problem in ethnically diverse cultures in many nations. As an illustration, Fearon and Laitin (2003) find that Together with causing ethnic conflict (i.e., identity and boundaries or resistance to tyranny), the battle for limited resources also exacerbates cultural divides. Reilchlud (1996) highlights that ethnicity and ethnic groupings are contentious topics in conflict studies. Ethnicity remains inadequately understood in both the world and Africa. It is difficult to hold onto the crucial notion of ethnicity and to foresee the

kinds of factors that could lead to ethnic conflict by lacking fundamental definitions. From its Greek root, "ethnos," which denoted heathens or non-Greek people comes, the etymology of the word "ethnic." As Tonkin (2016) points out, it highlights the dynamic that has existed between Greeks and non-Greeks since the 1950s. The exceptional status "self" and Latinized migrant laborers for the other have been employed consistently in this sense in English since Conflict, exploitation, and prejudice based on ethnicity are commonplace today and have always existed. A component of social relationships between groups that perceive themselves as culturally different from individuals of other groups with whom they interact occasionally is ethnicity (Eriksen, 2012; Cheung, 1993). The opposing viewpoint maintains that ethnicity is a tool of wicked politics or that people attribute the concept of ethnicity to all of Africa's problems, particularly those involving violent conflict (Jon Abbink, 1997).

It is a fundamental tool of political manipulation, serving as a means of control, resource appropriation and exclusion. Thus, prosperity and state democratization depend on reducing the cost of ethnicity. Since it influences the opportunities that various ethnic groups have in these concepts broaden the term to encompass social processes such as friendship selection, future mate selection, comprehension of one's own opportunities in life, and responses from others in one's social milieu. These opinions therefore take ethnic diversity into account. According to Acemoglu, Simon, and Robinson (2003), creating communities based on the concept of ethnic distance enables us to capitalize on heterogeneity. In particular, it has always been seen as a foundation for social, economic, and political well-being of the groups as well as individual security in Uganda, Rwanda, Burundi, Somalia and South Africa. Physical traits that significantly differ across ethnic groups can typically be considered major sources of conflict; in contrast, in certain circumstances, the earliest indicators of ethnicity are silent or passive until they are politicized by some, there is no dominating group that supersedes any other in multiethnic nations (Berray, 2019).

The federal ideals of shared rule for their collective benefit and self-rule for their specific goals are made possible by this. Scholars from several fields have been developing hypotheses on ethnicity for a long time. Therefore, in order to capture the essence of ethnicity and ethnic conflict, this study employs a combination of the primordial and instrumentalist principles, because it's not always evident how constructivism and instrumentalism differ from one another. Geertz (1996) developed the primordialism theory, which holds that national self-determination is a very deep-rooted primal

link to one's ancestral bloodline and that ethnicity is typically inherited and givens, having existed throughout human history. As a result, ancestry or ancestral bonds According to this theory, political leaders and others create, employ and manage ethnicity in order to achieve their own political, ideological and economic goals (Varshney, 2007: Weir, 2012).

Therefore, ethnic identification is solely determined by a group's desire to pursue employment, wealth and power; as a result, ethnic allegiance is typically chosen when the advantages of being a particular ethnicity change. As a result, cultural or identity differences are no longer the root cause of conflicts, since language, culture, customs and religious conversion may also be necessary for the weak side of this hypothesis to spread from one group member to another (Fox and Jonathan, 1997). Not all of us now voluntarily select our ethnic identity.

2.3.2. The Political Context of Ethiopia Today:-

Ethnic Conflict The country's history is characterized by debates between the theories of national oppression, colonialism and the late 19th-century empire-building project. Going in to the specifics of every disagreement between the three points of view is outside the purview of this study and is not my objective. However, certain remarks regarding Ethiopian conceptions of ethnicity are necessary for a deeper comprehension of ethnicity and ethnic strife in Ethiopian history. Establishing a shared national identity through the formation of intangibles like national symbols, shared historical memories, national customs and common culture is referred to as nation-building (Tibabu, 1995).

The goal was not to use political, administrative or economic systems to categorize Ethiopians. In this sense, the orthodox religion and the language of the majority groups Amharic serve as the political glue that creates a nation or nation-state. The regime implemented a strong Amharanization strategy by suppressing the Amhara nation, language, culture and religion at the expense of all other Ethiopians. The greatest assurance for the establishment of a unitary state in a homogeneous population was formerly the eradication of ethnic particularities (Asefa, 1996).

The goal of the frequently violent and oppressive approach was to preserve borders rather than national identity. Defying the nation-building concept, the northern Ethiopian rulers attempted to subdue all forms of diversity on the inside and conquer the southern portion of for this reason, neither the state nor its past were inclusive. The political landscape of the nation consequently became divided along north-south lines. From the standpoint of the ethnic groups Oromo and Sidama, it is highlighted that the imperial nations were unable to integrate and progress with them.

The subject of nationalities was so raised. The "prison-house of nationalities" or "ruthlessly colonial," as some nationalist movement ideologues have characterized it (Renan, 1892).

Since the Ethiopian Student Movement (ESM) initially raised ethnic and nationality issues in the 1960s, contesting the "assignment of nation-building in Ethiopia," ethnic politics have so evolved. As soon as everyone understands that Ethiopia is a multi-religious and multicultural state. Others might have to do with how ethnicity is perceived in Ethiopia following the EPRDF's 1991 election, which marked a turning point in the country's political history (Asebe, 2007, p. 10). In order to do this, ethnic politics was initially introduced as the main institutional mechanism that kept Ethiopia united. Its legacy includes the official acknowledgement of nationalities and the establishment of the framework for Ethiopia's ethnic split. According to Asebe (2007) on page 10, the argument suggests that ethnicity in the nation is a recent political construct created by the state after 1991. However, it is already there and has been altered for various purposes. The frequency of every nationalist is guaranteed the right to self-determination, including secession, under the proclamations and the transitional charter. Article 39(5) of the FDRE constitution from 1995 placed a strong focus on Ethiopia's nation, nationalities and peoples.

A group of people has been defined as ethnic if they have or share a significant amount of a common culture or similar customs, mutual language comprehension, belief in a common or related identity, psychological makeup, and residence in an identifiable, primarily contiguous territory. As a result, Ethiopian ethnicity is built on ancestral relationships to help people recognize themselves as a separate group from others (Harff and Gurr, 2003; Jenkins, 1997). But it is challenging to explain ethnicity and ethnic conflict in terms of the primal approach alone. For example, the Amhara National Democratic Movement (ANDM), the Somali Peoples Democratic Movement (SPDM), the Oromo Peoples Democratic Organization (OPDO) and the Tigre Peoples Liberation Front (TPLF) are four ethnically organized political organizations that will form a coalition with the EPRDF. Nevertheless, there isn't always a link between conflict and ethnicity. Conflict brought about by political, economic and social issues becomes ethnicized and is then portrayed as such by leaders. For example, ethnic conflict between Oromia and Somali ethnic groups resulted from the formation of ethnic-based regional boundaries under the new federal order under the ethnic-based federal system of post-1991, and the lack of clarity caused ethnic groups to be separated from their traditional resource bases (Teshome, 2003; Lubos, 2012).

These theories suggest that ethnically-based resource distribution in the past has increased competition between the communities for resource-rich places throughout time. The Silte Gurage war arose from Silte's quest for a separate zone of governance from Southern nations, nationalities, and peoples, similar to the Borana-Garri struggle over ethnic self-assertion and boundary demarcations (Asnake, 2004, p. 232). When the Shako-Magengir and Yaki ethnic groups demanded independent administrations inside the same regional state in 2002, hostilities broke out (Asnake, 2004).

The 2003 Agnuak-Nuer dispute began when the Nuer people in Gambella rebelled against the unfair distribution of authority and wealth (Watch, 2004). The Gedeo asked that historical injustices regarding the use and distribution of pasture land and water be made right, which sparked the Gedeo and Burji dispute (Asnake,

The Amhara settlers' opposition to the Oromo people's forced departure stemmed from conflicts over economic, social, and political interests, which led to the Oromo-Amhara conflict in eastern Uganda (Asefa, 2009, pp.62-64). The ethnic war on Babile woreda between Hawiya and Ogden was caused by the two groups' unfulfilled interests about the usage and distribution of pastureland and water, similar to the Gedeo-Burji, Afar-Issa and Barta-Gumuz conflicts (2001) (Asnake, 2002). In general, it is important to investigate whether or not Ethiopian history has been impacted by ethnic duality and the search for new political institutions.

2.4. Literature Review Empirical

2.4.1. Ethiopia's Ethnic Conflict Causes

There is no single, accepted definition of the conflict; instead, many persons, groups and academics have defined it differently based on their own experiences and areas of interest. The cultural, historical, political, and economic motivations of the many parties involved in the conflict must be taken into consideration while identifying and comprehending the causes of conflict (Marsh, 2020). It comes from a variety of sources or reasons. Even while competition breeds hostility, there are situations in which conflict and competition are related. A few academics also shared differing perspectives regarding the root causes of conflict. For example, Cohen (1988) argues that conflict within a society arises mostly from interaction. Organizations by their by nature encourage socio-economic interaction, which breeds conflict. When a society is centralized, power and limited resources might not be divided fairly among all participants, which could lead to conflict. In addition, Luthans (2005) provided explanations for resource accessibility, ethnic combination, economic

interdependence and aim incompatibility. Due to the scarcity of land and its irreplaceable value as a means of production, other issues such as contested boundaries or territorial expansions, as noted by Dunmoye (2003), are key contributors to communal disputes within ethnic groups. According to Emmy (2005), in the majority of Africa's multiple nations, social, economic and political elements all play a role in conflict stemming from competition for limited resources. For instance, under the economic model, economic issues resulting from competition over the acquisition of scarce resources serve as the primary drivers of ethnic hostilities. The goal of each party is to maximize its proportion share of the value. In contrast, value conflict encompasses differences in cultural customs, myths and symbols as well as beliefs, values and actions (Fisher, 1994).

According to his theory, power struggles arise when one side wants to preserve or increase their level of influence in the interpersonal and societal spheres. People in Nigerian, Kenyan and Ethiopian multiethnic communities fight hard for rights, property, employment, education, language, social amenities and better access to healthcare. Ethnic conflict is an indicator of a weak state, according to Lake and Rothschild's (1996) spiral model theory. When weak governments exhibit bias toward the language, religion and customs of specific ethnic groups, particularly when the opposition expresses fear Interethnic conflicts are the driving force behind Ethiopia's history. The nation has faced severe social, political and economic contradictions in its modern history (Asnake, 2004, pp. 56-69). Merera (2000) similarly describes the history of the Ethiopian state as a history of conflict with many aspects depending on attitudes related to class, ethnicity, religion and geography. He clarified that Ethiopia's state creation was the outcome. However, there are a variety of reasons why ethnic violence occurs in Ethiopia. Historical, political, economic, social and cultural factors are among them.

2.4.2. Root Historical

Factors For different people, the word Ethiopia has varied meanings (Tibebu, 1995, pp.59). Some claim that Ethiopia, with its three millennia of history, is the oldest Christian political system in Africa. The idea of progressive progression gave its people a sense of pride and identity. Some people who support Emperor Minelik argue that the nation has codified laws and a constitution dating back to the 13th century. As the architect of the contemporary Ethiopian state, this group recognized the Emperor's peculiarities. As a result, the former group's evolutionist beliefs conflict with the notion of the Ethiopian state that was founded artificially. However, the emperor's adversary said Ethiopia was established by the force that the imperial authority suppressed the

language, culture and religion of the southern ethnic groups in an effort to maintain the primacy of the ruling class in the north. It used a limited definition of nation-building in order to marginalize other ethnic groups. Thus, the monopoly of power and the drive of the dominant elite groups to exploit economic resources was a common cause of ethnic conflict in Ethiopia (Assefa, 2003, pp.62-64). Conflict resulted from the mass's resistance to the regime's nation-building initiative. For instance, following the government's suppression of the 1943 insurrection against Emperor Haile Selassie's central government (often referred to as the Weyane Rebellion), one of the actions it took was outlawing the. Consequently, this gave rise to the issue of nationalities. With the possible exception of some notional acknowledgment of nationalities, Derg was not an exception when it came to the Emperor (Merera, 1999).

In order to resolve the "question of nationalities," the military administration neither focused on finding a solution for nationalities nor made a decision regarding advancements. Ethiopians therefore confront a significant threat from the military regime's narrow-minded nationalist actions.

2.4.3. Cultural Causes

Every ethnic group has distinguishing characteristics, such as language, religion and other cultural customs. This makes it easy for people of diverse ethnic backgrounds to relate to one another, and as a result, conflicts frequently arise when they do (Mohammadzadeh, 2016).

Thus, troubled group histories, stereotypes and complaints about language, discrimination based on religion and unequal access to education are the main cultural concerns that lead to ethnic conflicts.

2.4.4. Reasons Related to the Economy

The primary driver of ethnic conflict according to Yusuf (2019, pp. 72–76), is opportunity. Violence can result from the denial of productivity money or other material well-being since it exacerbates resentment among individuals. Conflicts over ownership or use of grazing land, water resources and access to state resources such as finances, jobs and investments were the primary cause of the intensification of conflict, according to Aalen (2002). Economic concerns arose, when borders that determined how land should be divided among nations were drawn, impeding the country's ability to move freely and giving rise to ethnic tensions (Ahmed, 2002, pp. 45–53). To gain economic benefit the local political elites then politicize the environmental problem and create their own laws and regulations. One more important aspect is individual competition.

2.4.5. The Ethnicity Politics

It frequently focuses on an ethnic structure of a nation that sparks intense disputes based on ethnicity, such as the use of grain in political struggles the size and number of ethnic groups (Barkan, 1994; and Posner, 2005).

Complaints expressed in political language that have cultural and economic roots while being covered by the role of ethnicity in the political process. Elites incite discord among their members in order to maintain economic dominance and decision-making authority (Ahmed, 2002, pp. 45–53). When resource rivalry occurs in the political sphere rather than the economic one, ethnicity serves as the most effective platform for political mobilization and creates sufficient space for new local elites to compete on the basis of ethnicity. The size and composition of elite ethnic groups are typically brought up in such circumstances. According to Weber, Hiers and Flesken (2016), census findings are therefore a source of conflict in ethnic relations. Countries with a high concentration of one or more ethnic groups are predicted to be well regarded by the minority and to have greater representation in national, regional and local governments as well as a majority in elections. The number of ethnic groups determines how basic social services are provided and how the funding is distributed because of the discrepancies in regional administrations caused by Ethiopia's poverty predicament. Nevertheless, politicians and statisticians who fabricate data or manipulate statistics worsen racial tensions (Ahmed, 2002, pp. 45–53).

2.4.6. Absence of Good Governance

The ability of an institution to plan and carry out wise policies for organizing and empowering the populace to improve their own standard of living is known as good governance (IFAD, 1999). As a remedy to the aforementioned historical issue, the Ethiopian People's Revolutionary Democratic Front (EPRDF) prioritized decentralizing power and empowering ethnic groupings when it came to power in 1991. Nonetheless, implementation of good governance at various levels is complicated by capacity restrictions among public workers and leaders at various administrative levels. Government representatives, particularly those at the regional and municipal levels, lack the expertise to properly administer good governance; as a result they only serve to forward the political agenda of the governing party. A lack of public accountability and government officials' disregard for the law contribute to the nation's dissatisfaction, which breeds complaints that ultimately spiral out of control. Regarding ethnic groups, elites have also not been in agreement. Certain individuals hold favorable opinions about their fellow group members while holding negative views towards common people (Merara, 1999). Certain racial disputes were exacerbated by such thinking or it even started

them. Furthermore, the prospects of enduring peace and the success of the democratic transition in the nation may be negatively impacted by these antagonistic conversations.

2.4.7. Distributing Light and Small Weapons

The uncontrolled spread of small arms and light weapons, as well as the intentional arming of peoples without regard for the security of others are major contributors to interethnic conflict across the majority of Ethiopia's border regions inhabited by pastoralists (IAG, 2003). The majority of the market for illegal weapons coming from local circulation and neighboring Horn of Africa countries Kenya, Somalia, Sudan, Djibouti and Eritrea now comes from pastoralist communities. Prolonged violent confrontations and societal disintegration among pastoralists and other social groupings over control of resources and power have been made worse by the easy availability and circulation of small arms and light weapons in these communities. Communities of Oromo in the research region experience the same thing. They place great emphasis on possessing military hard ware.

2. 4.8. Impact of Ethnic Conflict Socio-economic Development

Socio-economic developments are expected to be impacted by conflict (Nyiri, 2014). Ethnic conflicts have caused a great deal of destruction in many great nations. They create obstacles to socio-economic development, including poverty, human rights, education, employment, environment and quality of life, health and migration were studied (Basit, 2018). In addition to these, they also impacted important developmental issues, such as working conditions and organizational setup. Ethnic conflicts influence the socio-economic development of border communities in various ways (Burton, 1990). For instance, there have been many ethnic conflicts in various parts of Ethiopia and violent conflicts have been a problem for generations. Although precise figures are difficult to get numerous accounts and testimonies from all of the regional nations attest to recurrent violent conflicts that have resulted in the deaths of thousands of people and the destruction of public property. Barasa (1997) asserts that homelessness, landlessness, mortality and other social ills might lead to ethnic strife. Interethnic marriage, families, and social life are among the other potential and actual effects of the conflict. With regard to the financial side, it may be emphasized that weddings between spouses from different ethnic groups can have negative effects such as homelessness, denial of access to land, poverty, injury and death.

2. 4.9. Methods for Managing Ethnic Conflicts

When a quarrel devolves into violence all parties involved must be committed to finding a solution and managing the issue in order to return the situation to peace (Jeong, 2000). Thus, the ability to behave impartially or holistically in order to balance the interests of disparate parties is the

profession of conflict management. Rather than eradicating ethnic disputes and tensions, its goal is to lessen them (Horowitz, 1991).

Accordingly, the skill of creating suitable institutions to direct or restrict ethnic conflict within their established routines, methods, and dispute resolution processes is known as ethnic conflict management (Cohen, 1997). It is not feasible to completely eradicate disputes hence the effectiveness of institutions shouldn't be assessed in that regard. According to this study, managing the ethnic conflict between the Sidama and the Oromo people can be accomplished through the use of mediation. When these tactics are used effectively by important people, the combination of them will yield the desired outcomes. As an all-encompassing strategy for managing conflicts, federalism aims to control ethnic differences within a nation by providing them with equal treatment inside the federal political structures and distributing resources and authority based on their circumstances (Rot child, 1991: Horowitz, 1985).

Federalism is a system that should be used in certain democratic multinational societies. Twenty-eight of the 192 nations that have ratified the UN adopt a federal structure. The federal government in this instance use many approaches to address the root causes of ethnic strife by It is a collection of constructive actions used to stop or resolve disagreements under pressure before they turn into actual conflicts. On the other hand, conflict transformation is a theory intended to alter the conversation and direction of peace building programs, especially in situations including ethnic conflict (Galtung, 2020: Burgess, 2017).

It prioritizes resolving the underlying causes of conflict, such as power dynamics and cultural differences between ethnic groups, more than conflict prevention. Because it involves a deeper intervention and more lasting level of change to break cycles of hostility and create a society that is healthier and more equitable, Lederach (2003) claims that conflict transformation goes beyond previous conflict resolution processes in offering a win-win approach to conflict resolution. Resolution of conflicts is a method for because it aims to shift disputing parties from zero-sum situations to win-win solutions, frequently with the assistance of outside parties (Miall, 2004).

This seems fair, but it should be better when both parties give up half of their goal. Neither of us gets what we desire. In the absence of this, the partnership can be win-lose. The interception of the three tactics in this study is a good approach to use in response to the circumstance and to develop relationships over time. On the other hand, there is disagreement on whether federalism lessens or intensifies ethnic conflicts. According to several academics (Linz, 1978 and Lijphart, 1984),

federalism can alleviate the majority of the issues brought up by conflicts involving ethnic and minority nationalism. According to this perspective, granting self-government in certain significant areas could satisfy a significant portion of the demands of peripheral nationalists while neutralizing many of the perceived dangers to their continued existence as a group and eliminating grievance sources. According to Horowitz (1985), ethnic communities with a concentrated population can safeguard and advance their own customs and principles when they enjoy self-government. Both individually and as a group, it enables people to pursue their interests. Some, on the other hand, have argued that because self-governing institutions foster different notions of self and community interests, the most likely result of federalism is an escalation of secessionist aspirations. Fearing that federalism might cause states to split apart, Nordlinger (1972) criticized the idea of using it as a tool to accommodate minorities. Therefore, giving people the ability to rule themselves as a way to rein in nationalism could have the opposite effect of what was intended a decrease in violence. Since it is impossible to make administrative and ethnic boundaries coincide, it does not always advance security and interethnic harmony (Gagnon, 2001).

Ethnic group disputes and tensions are frequently the result of this. The ethnic-federal structures of the previous communist federations are directly responsible for the chaos that followed their dissolution, as stated by the forces opposing federalism. The Soviet Union, Yugoslavia, and Czechoslovakia Pre-1991 administrations in Ethiopia enforced a program of assimilation by enforcing a "one nation, one religion, and one language," with total subjugation to the central authority in the federal system is an attempt to function as a conflict-regulating mechanism while producing more homogeneous nations by establishing regional governments whose borders match with at least some of the major nationalities. Therefore, in order for ethnic groups to remain members of the Ethiopian state, the government's choice to implement ethnic federalism, including the constitution's provision of the right to secede, is a prerequisite. Feyissa (2006, p. 14) claims that there has been a major shift in rhetoric from assimilation to nationality accommodation, and historically marginalized groups have gained the status of nation or nationality that is assigned to them by the constitution. The historical minorities of Gambella, SNNPR and Benishangul have received the same socio-political and economic advantages as the rest since the federal system was established. The Secondly As the result the country was in the face of ardent national liberation movements like the OLF and ONLF that strongly committed to national self-determination. Other ethnic groups like TPLF also in conflict with the center seeking the right to secession. Thus, it

exacerbated ethnic conflicts even multiplied conflicts. Another group argues that, granting of mother states" only to those nationalities that have been mobilized and fought for it while the exclusion of another citizen of different ethnic background from socio-political and economic benefits is severe (Asnake, 2009, pp.251).

Accordingly, some of the constituent units such as Gambella, SNNPR and Benishangul Gumuz have not yet been able to evolve as viable regional governments. They do not seem to have acquired the status of nation/nationality.

2.4. 10. Theories of Ethnic Conflict

Academic research on ethnic conflict necessitates the development of various theories to explain the causes of inter-ethnic conflict; however, trying to develop theoretical explanations for the causes of ethnic conflicts as a general social phenomenon involves the analysis of multiple and interactive variables. There are numerous theories of ethnic conflicts, each advocating a specific type of conflict management; in this study, two theories were employed to operationalize the causes and consequences of the Sidama-Oromo conflict in the study area: Gagnon's (1994) manipulative elites theory and Fisher's (1994, pp.1270) and Murshed's (2010) economic root theory of ethnic conflict. The identification of elites as primary actors are shadow their presence may not be obvious because lack of a mutually recognized boundary and the prevalence of mistrust between the political elite of the two regions affect the relationships between Sidama and Oromo. For instance, Gagnon's (1994) manipulative elite theory addressed in pinpointing that national membership and identities are intangible and artifacts via political conception and motivation. Hence, political parties or groups can lead the masses to violence to gain, maintain and increase their hold on political power. Elites contend for power by manipulating ethnic division through a presentation of scapegoat's hate propaganda (Esman, 1994, pp.33-36). Propaganda has different functions one to advance the interest of one ethnic group and second domination as essential to According to this theory mediation of elite politics and reeducation of rival groups is the exclusive duty of external power following an ethnic conflict, rather than internal organizations (Gagnon, 1994: Jonas, 2019).

Within the Arbegona and Kokosa woredas, however, political restraints along with internal ethnic diversity should lessen the involvement of outside parties in ethnic conflicts. Collective concern in the context of an economic model is about competing interests vying for limited resources, as Fisher et al. (1994) explain. Thus, one of the main causes of conflict has been determined to be economic factors. The role of other factors including ethnicity in conflict is minimal; it is rather poverty and a corrupt system that causes conflict (Murshed, 2010).

Based on this idea, groups have collectively fear for their future concerning limited resources such as property, rights, jobs, education and good health care facilities Therefore, violent conflicts arise when people act to satisfy their basic needs. Basic needs are ontological, while interests are relatively temporal, as reasons competition over scarce resources like land and water is inevitable even in a particular case study. This theory aimed at addressing ethnic conflict via cut-off resources to wage the conflict in the short run or improvement in employment through time enhances ethic interaction (Fisher, 1994). For this study, the researcher bridges the linkage these could allow the elite to frame the conflict, gain the heart and the mind of peoples as struggle against hostile forces. Besides this, mass mobilization around material interest requires the agent or elites to punish or willing to punish their counterparts. Nevertheless, economic marginalization provides a better ground than political exclusion to the rising insurgency and violent conflicts in the study area. The researcher argued that by any means an elite is the power seeker and beneficiary of the conflict out came but people's, didn't have clear information about the exact sources of violence. In the case of the Sidama-Oromo conflict in the study areas peoples afraid of being victimized without being sure about the causes of the conflict. Moreover, Markakis (1998) asserts that despite many theories on the cause of conflict the main driving force for group conflict is usually associated with access to control over resources. This argument is also in analyzing the conflict in the study area. The Oromo in kokosa and Sidama of Arbegona inter-ethnic conflict has to be analyzed in these conceptual frameworks.

2.5. Conceptual frame work of the study

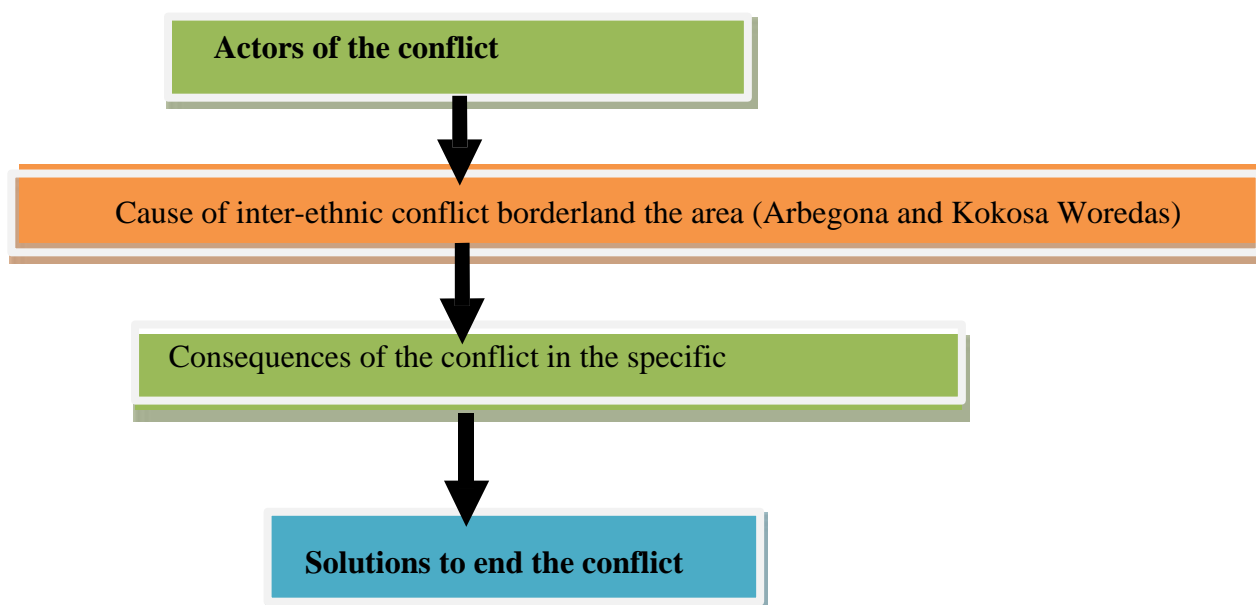


Fig 1: conceptual frame work

There are many different causes of inter-ethnic conflict in the country. As we have seen from figure 1, this study examines the causes of inter-ethnic conflict (borderland Sidama in Arbegona and Oromo in kokosa woredas for this purpose) in two dimensions. It has the objective and subjective dimensions of cause conflict. Based on the literature review the first cause of inter- ethnic conflict is environmental factors that affect the livelihoods and dignity of the peoples (objective causes for this study). Naturally the population increases throughout the time that leads to the resettlement of the population in the new area. Due to the grabbing of land and scarcity of resources inter-ethnic conflict would be occurring. Political and socio-cultural variables are among the inter-ethnic conflict's second-dimensional causes respectively because people can mistakenly believe that a specific factor is the source of a disagreement when in reality it is merely their subjective assessment of the issue at hand. Socio-cultural factors include the custom of property theft and looting during certain seasons, which results in murder and engendered retaliation between the two ethnic groups. Politically speaking, the root causes of interethnic violence are political factors that represent the ruling class's hidden objective. When there isn't a distinct line between the ethnic groups occupying adjacent territory for the purpose of resource extraction. Due to the ineffectiveness and inefficiency of the government agencies UN charge at this time.

CHAPTER THREE

3. RESEARCH DESIGN AND METHODS

3.1. Description of the study area

Area from the Arsi zone inter-ethnic conflict is more violent between Arbegona and Kokosa woredas. Arbegona woredas comprises thirty three kebeles (33) among these Roqo and Shasho Honcho kebele are highly affected by conflict than other Gutu and Boro Kebele. Likewise, Kokosa woredas comprises fourth four (44) Kebeles. From these Gutu and Boro was highly affected by the inter-ethnic conflict between the two ethnic groups than other kebeles in Gutu and Boro. The researcher can easily investigate the causes of their conflict and its impact on the overall development of the study areas. Also to find information and data that are more reliable from the concerned bodies and forward alternative solutions the researcher aimed to conduct the study with these local communities.

3.2.1. The Central Sidama Area Zone the Arbegona Woreda

Located on the southern edge of Ethiopia's capital city Addis Ababa is Sidama Regional National State 275 km separates it from the capital city of Addis Ababa. The regional state is home to roughly thirty-six woredas, Arbegona being one of them. Its latitude is between 60 57N and 38 0 83 E. It is located 77 kilometers away from the region's seat, West and 352 kilometers away from Ethiopia's capital Addis Ababa. Sidama regional state is home to Arbegona, according on secondary data retrieved from the Arbegona woreda Administration office of 2022. Arbegona adjoin each other. Protestants made up the bulk of the population-92.8% of the total-while 6. 48% followed traditional faiths, 2.67% identified as Muslims and 1.89% adhered to Ethiopian Orthodox Christianity (Hamer, 2002). There are 33 kebeles in Arbegona woreda. Sidama (93%), Amhara (5%) and Oromo (2%), are the three major ethnic groups in Arbegona woreda. Other ethnic groups comprised 0.8% of the population (Arbegona woreda administrative office, 2022).

3.2.2. Kokosa Woreda Oromia Area / West Arsi Zone

Based on secondary data sourced from the Kokosa woreda administration office of Kokosa woreda is situated in the west Arsi Zone of the Oromia Regional State in 2022. It is bounded to the south and west by the Sidama regional national states, to the north by Kofole, to the east by Dodola and to the south-east by Nensemo. The eastern portion of the capital city of Shashamene is where you'll find the West Arsi Zone. The capital city of Addis Ababa is about 339 kilometers distant. Kokosa is one of the woredas in the west Arsi zone, situated between latitude 64959.99N and longitude 384459.99 E. It is located 407 kilometers from the nation's capital.

3.2. Research methodology

This research was be utilizing both qualitative and quantitative methodologies to investigate an inter group conflict. Since the thesis research was be evaluated and was be present and describe the inter-ethnic conflict in borderlands, there should be more emphasis on the qualitative and descriptive methods.

3.3 Research Design

According to Creswell and Clark (2007), a meticulous and efficient study design is essential to achieving the goals and providing a response to the research questions. This study aims to evaluate the underlying causes and effects of inter-ethnic violence borderland Sidama in Arbegona and Oromo in Kokosa woredas as stated in the study's objective. Because this study entails a thorough analysis of occurrences in order to produce an accurate and comprehensive description of the case, the researcher employed a descriptive research strategy. Descriptive case study research designs also place emphasis on providing a thorough explanation of the circumstances causes and effects of events related to the Sidama-Oromo dispute in the studied area. Additionally, Yin (2009) research is that descriptive research be used for what kinds of research questions?

3.4 Research Methodology/Research Approach

The researcher used a combination of research methodologies for this investigation. The research employed a predominantly qualitative methodology, with the addition of a quantitative strategy to augment data gathering from primary sources. By utilizing both approaches, the researcher can verify data acquired from various sources and conduct cross-checking and analysis to bolster the validity of research finding, Girma and Creswel (2014) state that one of the most detailed references for the study of social relations is qualitative research. It addresses presumptions, world views, the potential use of theoretical lenses and the analysis of research topics that look in to the interpretations that people or groups make of social or human situations. According to Denis and Lincoln (2005), qualitative research gives the researcher the ability to Quantitative methods can be used to produce numerical data for quantitative analysis as well as to express data, findings and out comes in terms of statistics. In addition, Yin's (2003, 2014) case study research employed a variety of data sources, which improve the credibility of the data by interpreting and contextualizing a phenomenon. The case study was be utilized to delve thoroughly and extensively in to comprehending phenomena that are invisible to individuals concerned, allowing the researcher to comprehend the root causes of the problem under examination through multifaceted, in-depth analysis and discovery in a real-world setting. A thoughtful explanation of the problem under

investigation is provided by the research participants' voice, which is analyzed and reported by the researcher in accordance with the research objectives and research questions.

3.5. Data Collection Methodology and Data Sources

The investigator employed a combination of primary and secondary data sources. The citizens of the two areas and those frame impacted by the conflicts served as the primary source of data was be using data collect instruments from concerned these include the district's chief and deputy chief of each proposed Keble, local security officials, women's affairs, religious leaders, elders, civil servants, professionals in peacekeeping and administration and the victimized local community. Secondary Books, journals, the internet and reports were among the public and unpublished sources from which secondary data was gathered. Primary data is used in the study to verify its originality and to collect reliable, pertinent and correct data. Secondary data was being gathered in order to confirm the dependability and correctness of the information gathered from primary sources.

3.6. Instruments of Data Collection and Procedures

To collect the essential information appropriately and achieve the desired goals of the study, the data we collected through in-depth interviews, Focus group discussions (FGD), Questionnaires and the secondary sources. In this study, an in-depth interview, Focus Group Discussion and questionnaires were used to achieve the objectives of the study and answer the research questions, on the assessment of the cause and consequences of ethnic conflict borderland Sidama and Oromo in Arbegona and kokosa woredas whereas document analysis is complimentary to collect the necessary information sufficiently and achieve the desired goals of the study.

i. Questionnaire:-

A questionnaire is a tool for gathering data that consists of a series of closed or open-ended questions designed to elicit replies from respondents in a consistent way according to Stafan, (2016). For the purpose of gathering primary data the researcher was thus craft both closed- and open-ended inquiries. In order to gather information about the health, education, road authority, agriculture and public services of the residents of the research area questionnaires were designed and sent to civil servants working for the woreda administration. 143 or one hundred forty-three, people was be given the questionnaire. Using a straight forward random sampling technique, these informants were chosen. At minimum, the questionnaire's provided item requires knowledge of the concept of the borderland of inter-ethnic strife between the Sidama and Oromo people. These inquiries

ii. The Interview:-

Because it is crucial to collect comprehensive data and gain a deep comprehension of the phenomenon, the researcher employed unstructured interviews, which enable the interviewer to be extremely responsive to individual differences and environmental changes. According to Kvale (1996), an in-depth interview is a method for gathering data in which the interviewer gathers important details to obtain factual information or nuggets of crucial significance. The researcher attempts to elicit information from respondents in order to accomplish this. In order to conduct an interview and collect pertinent data for the study the researcher chose thirty focal respondents for this purpose. Leaders of the two ethnic communities in district 2 (one from each) civil servants ten (five from.

iii. Focus Group Discussions:-

Focus groups are a tool for gathering qualitative data in which participants hold informal, non-threatening discussions, As Jacob (2007) and Kalof (2008) explained, a qualitative data collection method was carried out using individuals with comparable experiences or backgrounds that were interested in particular subjects or hobbies. When using this strategy the group size should be smaller the more informed and experienced the informants are on a given topic. To add to the validity of data that would be gathered via other methods the researcher in this instance chose capable men, such as elders, religious leaders of the two communities under study and women's affairs officials from the districts in proportion to their experience and knowledge In order to keep the number of members modest.

iv. Document Analyze:-

To verify the information gathered from questionnaires concerning an inter-ethnic conflict borderland, the researcher attempts to analyze books, journals and the constitutions of Federal and Regional states. The borderlands are Sidama in Arbegona and Oromo in Kokosa woredas.

Sample size, population and sampling methods According to Kruger and Welman (2012), a target population is the group of people to whom the researcher hopes to generalize their findings. By gaining insight in to the experiences of individuals most involved in the research environment, the researcher can improve the validity of their interpretations by gathering information from those dealing with the phenomenon under study. Therefore, people living in the woredas of Arbegona and Kokosa were the study's target demographics.

3.7 Population, Sampling Techniques, and Sample size

A target population according to Kruger and Welman (2012) is the population to which the researcher would like to generalize his or her results. The researcher must acquire information from those working with the phenomenon under study because it enhances the validity of their interpretations by drawing the experiences of those most involved in the research setting. Hence, the target populations of the study were residents of the Arbegona and Kokosa woredas

3.7.1 Sampling Techniques

The researcher has used probability and non-probability sampling techniques to fill the gap where one of them misses covering since each of them has its own merits and demerits. According to Mugenda (2003) probability sampling techniques have the advantage to give equal chance for the respondent to be selected and Black (2010) suggested that non-probability sampling techniques enable the respondent to be selected to achieve the objective of the study and address the research questions of the study. To this end, Simple random sampling techniques were used to get representatives samples from the total population while purposive sampling was used to select interviewees and participants of focus group discussion from the residents of the study area. The researcher used this technique based upon the variety of criteria that include experience, responsibilities and level of knowledge of the respondents to provide the researcher with relevant information concerning the subject under study.

3.7.2 Sample Size

According to Arbegona and Kokosa woredas population data of 2022, there are 114,364 in Arbegona woreda and 44,755 total population in Kokosa woreda. Among these, Roqo and Shasho honcho kebele from Arbegona woreda with total population of (2,252) and Gutu and Boro kebele from Kokosa woreda with (2053) total population, Therefore, the study area has the total of 13, 944 target populations of the study and the sample size for the study was selected based on Kothari's (2004) sample size determination formula considering its high confidence level of 0.05 (95%) with a margin error of 0.05.

Hence, the sample size of the study is **143**.

$$n = N * \frac{Z^2 * P * (1-P)}{e^2}$$
$$(N-1) + \frac{(1^2 * p * (1-p))}{e^2}$$

Where: - N = 13,944

$$p = 0.05$$

$$z = 2.005$$

$$e = 0.05$$

$$= \frac{(2.005)^2 * 0.05 * (1-0.05)}{(0.05)^2}$$

$$n = 13944 * \frac{(0.05)^2}{(0.05)^2}$$

$$\pm 3944 - 1 + \frac{(2.005)^2 * 0.05 * (1-0.05)}{(0.05)^2}$$

$$n = 13944 * 76.380475$$

$$14,01,380475$$

$$n = 13944 * 0.0544820615$$

$$n = 76$$

n = the required sample size

Z = is the abscissa of the normal curve that cuts off an area α at the tails ($1 - \alpha$ equals the desired confidence level. The value for Z is found in statistical tables which contain the area under the normal curve. e.g., Z = at 95.2005% confidence level; and Z = 2 = 0.0402%).

N = the population size (13,944)

P = the population proportion (assumed to be 0.5 since this would provide the maximum sample size)

$$q = 1 - p$$

e = is the desired level of precision or margin of error (5% error or 0.05).

3.8. Data Analysis Techniques

The data were gathered using the above instruments has to be analyzed by using qualitative and quantitative techniques because the nature of the study mainly seeks this research approach. Data analysis in qualitative research consists of preparing and organizing the data then presenting the data in figures, tables or a discussion (Creswell, 2007). Thus the data that was generated from both primary and secondary sources through interviews, FGD and questionnaires are to be processed for analysis using a table, graphs, percentages that indicate the result of data analysis to check that the research questions of the study whether it was addressed or not addressed.

3.9. Ethnical Consideration

Ideas Without the assistance and cooperation of others, research would not be feasible. In order to respect each participant's life, one should treat them honestly. Thus, the researcher sent a letter from Dilla University to study area officials or administrators before beginning the data collection process. The responders gave a thorough description of the study's overall objectives after the official cooperation was obtained, stressing that the data had only been used for the intended academic purpose. Participants and responders were both given the assurance that the information they submitted would be kept private.

Chapter Four

Results and Discussion

4.1. Introduction

This chapter covers the analysis, discussion and interpretation of the information obtained through (via) FGD, interviews and questionnaires. The results are examined, debated and presented in this chapter in accordance with the particular goals of the research. Additionally, the SPSS software program and additional statistical tools have been used to aggregate and evaluate the data that was gathered from various sources using various technologies. Finally, use tables, charts and percentages to present it.

4.2 Respondent rate of quantitative data

Table 4.2 Questionnaire Returning Rate from Women Respondents

No	Data collection tools	No of planned Respondents	No of actual respondent	Respondents rates
1	Questionnaire	143	143	100
2	Interview	30	30	100
3	FGD	21	21	100
4	Document review	Articles, Reports	Selected documents	

Source: Field Survey, 2022

As presented by Table:-2, from the different methods of data collection, 30 (thirty) government officials have been dedicated for an interview and 21 (twenty-one) representatives of different communities association for focus group discussion. The remaining 143 (one hundred forty- three) have been dedicated for the questionnaire that has been distributed to civil servants such as health, education, agriculture, road authority, water, mineral and energy sectors of the study area. From this 143 (100 %) of them have returned the questionnaire for this study and 30 (100%) and 21(100 %) of interviewees and FGD participants respectively achieved in the data gathering methods. Thus the researcher believes that response rates were achievable to proceed to analyze the collected data through data gathering tools.

4.3. The research participants' characteristics and background

Certain characteristics, such as sex, age, ethnic identity, degree of education and marital status, were included in the questionnaire in order to comprehend the respondents' demographic profile. This demographic information was utilized to set the study's findings in context. The following is a summary of the sample population's demographic data used in this investigation.

Table: 3 Characteristics of Respondents by sex, age, marital status, ethnic background, and level of education.

Item	Categories	Frequency	Percentage
Sex	Male	105	73.4
	Female	38	26.6
	Total	143	100
Age	16-24	40	28
	25-36	52	36
	37-50	40	28
	>50	11	8
	Total	143	100
Ethical Background	Oromo	73	51
	Sidama	57	39.9
	Amhara	6	4.2
Marital status	Married	83	58
	Unmarried	52	36.4
	Divorce	8	5.6
	Others	52	0
	Total	143	100
Level of education	Illiterate	0	0
	High school	36	25.5
	Diploma	37	32.5
	Degree and above	60	41
	Total	143	100

Source field survey, 2024

As presented in Table: 2, the characteristics of respondents regarding sex distribution indicate that the majority of respondents 105 (73.4 %) were male while the remaining 38 (26.6 %) of the total population were female. This sex category was presented to see representations in the study. Hence, it entails that female participation in the study is weak and more respondents are males. This may emanate from cultural influences and the perception of males on the representation of women. In addition, the majority of respondents 52 (36%) are at the age between 25-36 years and 40 (28%) of respondents are at the age between 16 -24 and 37-50 years respectively. However, the remaining 11(8%) of the respondents are above the age of 50 years.

The way the aged respondents reacted to the questions of inter-ethnic conflict through the experience they have passed and in need of facts or original information about the historical relationship between Sidama and Oromo in the study area. Like sex and age categories, the ethnic composition of the study

population indicates that most respondents belong to Oromo 73 (51 %), Amhara 6 (4.2 %), Sidama 57 (39.9%) and others 6 (4.2 %). This indicates the Oromo ethnic groups highly participated concerning the other ethnic groups. Regarding marital status, 52 (36.4 %) of the respondents were unmarried and 83 (58 %) of them were married whereas, 8(5.6 %) were divorced respectively. This implies that the study involves different societies with various marital statuses which are significant in the study of inter-ethnic conflict between Sidama in Arbegona and Kokosa woredas. The educational status of respondents was found that 36 (25.2 %) of respondents had a high school, 47 (32.9 %) of them had a diploma, 60 (41.9 %) of them had a degree and above degree holders, and 0 (0%) illiterate. This academic qualification and professional role of the respondents can help the researcher to make rational justification about the causes and consequences of Sidama-Oromo conflict in the study area. Therefore, the response for the study could be rational and the solution they propose is of high value.

4.4. Actors of the inter-ethnic Conflict

Table: 4 Respondents opinion to identify the main actors of inter-ethnic conflict

(SA = strongly agree Ag= Agree UD= undecided SDA= strongly disagree DA= disagree)

No	Item	Rates	Frequencies	Percent
1	Local Government officials	SA	17	11.9
		A	101	70.6
		UD	7	4.9
		SD	0	0
		DA	18	12.6
		Total	143	100
2	The two ethnic groups	SA	99	69.2
		A	33	23.1
		UD	0	0
		SD	11	7.7
		DA	0	0
		Total	143	100
3	Political leaders	SA	36	25.2
		A	97	67.8
		UD	0	0
		SD	2	1.4
		DA	8	5.6

		Total	143	100
4	Religious leaders	SA	32	22.4
		A	92	64.3
		UD	3	2.1
		SD	3	2.1
		DA	14	9.1
		Total	143	100
5	Federal Government	SA	22	15.4
		A	94	65.7
		UD	0	0
		SD	12	8.4
		DA	15	10.5
		Total	143	100
6	Elders	SA	32	22.4
		A	92	64.3
		UD	3	2.1
		SD	3	2.1
		DA	13	9.1
		Total	143	100
7	NGO	SA	101	76.6
		A	17	11.9
		UD	7	4.9
		SD	18	12.6
		DA	0	0
		Total	143	100

Source: field survey 2024

As indicated by open-ended questions, over half of the total respondents identify local government officials' involvement in the inter-ethnic conflict of the study area. Of the respondents, 118 (82.6%) strongly agree/agree, 18 (12.6%) disagree and 7 (4.9%) are undecided. These findings are related to government officials being the main actors of inter-ethnic conflict between Sidama in Arbegona and Oromo in Kokosa woredas.

A prominent individual from both ethnic communities was interviewed and it was revealed that different government officials hold different positions in the administration of residents who supplied war materials on behalf of their respective ethnic groups and that their motivations for participating in the conflict vary.

Similarly, according to an interview conducted with the senior administrator of Arbegona woreda (Dejene Dubale, held on June 25, 2024, at Kokosa Municipality) when the 2018/19 conflict occurred different officials delegated by the government would be sent to the area and would hold a various discussion, meeting and used different strategies to settle problems of the inter- ethnic conflict. But, one of the Sidama elders argued that the administrators of Arbegona woreda encourage Oromo peoples to have start war via distributing necessary traditional instrument of war called „wonqo\urde“ which has sharp metal at its peak that is mostly known among Sidama communities.

The objectives were to evacuate Oromo from their land and properties and expand their territories. They believed that when Oromo was evicted from that area by living their immovable properties, it made a vast opportunity for them. From the second item on table 5 above, 132 (92.3%) of respondents rated strongly agree and agree and 11(7.7%) of respondents strongly disagree to describe the two ethnic groups as the main actors of Sidama- Oromo conflict of the study area. In addition to these ethnic groups, according to the responses obtained from open-ended questions, other ethnic groups were indirectly involved in the inter-ethnic conflict of the particular case study. This indicates that Sidama had no problem with Oromo rather motivated, ordered and manipulated by the other ethnic groups, Because Oromo have large farmland area and when they evacuated by force from the areas „they want to take it. Furthermore, the majority of interviewees and FGD participants of the two districts confirmed that both ethnic groups of the study area were the primary actors of inter-ethnic conflict. In the case of Arbegona and Kokosa woredas, perhaps only 10 (7%) strongly disagree or disagree with the statement that political leaders were involved in the inter-ethnic conflict between Sidama and Oromo. Based on focus group discussions with Sidama and Oromo elders held on June 1, 2024 and July 25, 2024, respectively, the prevalence of politicians may not be evident, but they have at least a partial role in promoting the conflict for political advantage.

To support above ideas, Betty (2002), stated that this is because it has never been easy to identify invisible actors. For this reason, some research participants understood that politicians were involved in the conflict, but their contributions were (shadow) and therefore not measurable.

Table 5:- has clearly shown that 124 (86.7%) of respondents strongly agreed and agreed, 16 (11.2%) respondents strongly disagreed and disagree and only 3 (2.1%) left undecided on the involvement of different religious leaders to resolve inter-ethnic conflict of the study area. In addition, according to FGD conducted with Arbegona and Kokosa woredas believers of different religions, the chief among the actors in the conflict resolution was the Ethiopian Evangelical Church Mekane Yesus. As a representative role model for resolving interethnic conflict in the research region, Lemma Rikiwa, the president of EECMY, was invited. First, by raising funds from charitable donations and using church funds to purchase clothing, tents and cooking supplies, the church has helped the displaced Sidama and

Oromo peoples get back on their feet and fed. Second, the deceased have been collected by the church and interred near the official burial sites. Furthermore, the church has provided many peace training sessions at the district, "mender," and Kebele levels due to its affiliation with peace officers.

For example, Arbegona woreda women affairs told me that at Kokosa woreda training on the resettlement of inter-ethnic conflict held on August 28-29/2011, Sep.11/2012 for a total of 300 (three hundred) trainers. The training was conducted with the ceremony of giving a certificate for participants of the training. It is evident from table 5 that 116 (81.1%) respondents strongly agreed and agreed, 27 (18.9%) strongly disagree and disagree on the existence of the federal government in resolving the inter-ethnic clash. According to the respondents' responses to open-ended questions, the federal government continues to give them food assistance. During the period of data collection, the researcher also noted when they received various forms of assistance from the Gutu Kebele municipality. In addition, the majority of participants in the focus group discussions and interviews from both districts expressed their recognition of the Federal government's role in mediating the dispute by deploying law enforcement and seizing weapons from the local militia.

Table 5: Represents Assistance from the Federal Food Security Disaster Prevention and Preparedness Office

No	Item	Unit	Supported provided to Arbegona and Kokosa woredas
1	Sind	Quintal	2198
2	Potato	Quintal	1288.5
3	Rice	Quintal	3010.75
4	Milk	Carton	487
5	Oil	Liter	20908
6	Biscuit	Carton	328
7	Maize	Maize	433
8	Other	Other	

Source: Report published since 2022 by the Sidama Region's Food Security Disaster Prevention and Preparedness Office.

Figure 5.1 shows that by providing a range of helpful products, the federal government made each ethnic group's living conditions favorable. Nonetheless, a significant portion of them were still in use despite having sold products including bed sets, buckets, jerry cans and washing sinks. From the six-item above in Table 5, 124 (86.7%) respondents strongly agreed and agreed, 16 (11.2%) disagreed and disagreed and 3 (2.1%) respondents were unsure whether elders existed during Sidama and Oromo inter-ethnic violence in the study area. The federal government and religious institutions were the primary actors in the ethnic war between the Oromo of Kokosa woredas and the Sidama of Arbegona woredas of 2020–2021, according to information gathered from select interviewees of the Arbegona woreda and FGD with Oromo elders. For instance, each ethnic group first chooses elders and then those seniors are invited to an event where they butcher sheep and trade their bones with the whole public. Next came the blessing, a mutual commitment and a curse to never again engage in such conflict. Elders participated in the mediation process as a result.

On the role of NGOs during interethnic conflict in the research area, 18 (12.6%) respondents strongly disagree, whereas the remaining respondents agree. Merely 7 (4.9%) participants expressed neither

agreement nor disagreement regarding the matter. It was, thus, the final party to resolve a dispute. Before the conflict, Food for Hungry International (FHI), a non-governmental organization, worked on the development agenda of the study region as part of a focus group discussion (FGD) with Women's Affairs of Arbegona and Kokosa on March 26, 2022 and April 3, 2022, respectively. For the benefit of the two ethnic groups, they have built water pumps, excavated springs, paid for the enrollment of low-income children in schools and bought seeds and agricultural supplies for the underprivileged. In addition, they were providing tables, mattresses and microscopes, among other medical supplies. They have given essential food supplies such as wheat, oil, seeds, clothing, cutlery and farm equipment since the crisis. As a result, they put a lot of effort into adjusting to the previously disrupted society and economy. This table leads us to the conclusion that not every actor in the Sidama and Oromo inter-ethnic conflict in the research area was equally effective. As a result, the researcher explained that the primary actors in inter-ethnic violence were the federal government, elders, religious leaders and members of both ethnic groups. Not least among the principal players in the Sidama-Oromo conflict in the instance of Arbegona and Kokosa woredas were others such as representatives of the local administration, representatives of other ethnic groups, politicians and non-governmental organizations.



The images above demonstrate the efforts made by representatives of the two regional states Sidama and Oromo by working together to resolve the dispute.

The Arbegona Woreda Administration (2021) is the source.



The individuals for peace building are depicted in the photo above.

Source:-Arbegona Woreda peace and security office, 2021.



The three images up above depict the joint efforts of Gada in Oromia and Chimesa/Mote in Sidama to find a settlement to the dispute.

Source: - Kokosa woda peace and security office, 2021.

4.5. The root causes of inter-ethnic conflict

The study's primary goal was to evaluate the underlying causes and effects of the interethnic violence between the Oromo and Sidama in the study region. There are numerous reasons why ethnic conflicts arise in Ethiopia. These encompass social, political, economic, historical and cultural factors. According to Zarihun (2005), political, economic, cultural/traditional and other elements are linked to the main causes of ethnic hatred as well as its core causes. According to a study by Gebre Egzibher (2007), the main reasons for inter-ethnic violence include elite motivation, ethnically based regional boundaries and ethnocentric federalism and politics. The researcher created in-depth interview questionnaires in order to look into the reasons behind the inter-ethnic conflict between the Oromo in Kokosa woredas and the Sidama in Arbegona.

As a result, they were questioned about whether there was a persistent dispute between the Oromo in Kokosa woredas and the Sidama in Arbegona. Thirty respondents (100%) stated that the Sidama and Oromo in the woredas of Arbegona and Kokosa have been at odds for a number of years, and their issues have not yet been settled. The major route of interethnic warfare between the two groups is through the Arbegona woredas' west Arsi Zone, which separates the Oromo and Sidama tribes. They were able to express what was on their minds and offer insightful information that aided the researcher in reaching a scientific conclusion.

Table: 6 Respondents Opinion on the causes of inter-ethnic conflict

(SA = strongly agree Ag= Agree UD= undecided SDA= strongly disagree DA= disagree)

No	Item	Rates	Frequency	Percent	Rank
1	Absences of Good Governance	SA	37	25.9	1 st
		Ag	87	60.8	
		UD	9	6.3	
		SDA	8	5.6	
		DA	2	1.4	
		Total	143	100	
2	Competitions over natural resource	SA	22	15.4	2 nd
		Ag	67	46.8	
		UD	9	6.3	
		SDA	14	9.8	
		DA	31	21.7	
		Total	143	100	
3	Lack of clearly demarcated Boundaries	SA	25	17.5	3 rd
		Ag	70	48.9	
		UD	8	5.6	
		SDA	16	11.2	
		DA	24	16.8	

		Total	143	100	
4	The proliferation of small arms/light weapons	SA	19	13.3	4 th
		Ag	96	67.1	
		UD	5	3.5	
		SDA	11	7.7	
		DA	12	8.4	
		Total	143	100	

Source Field; Survey, 2022

Table 6 above shows that the majority of respondents, 124 (86.7%), agreed or strongly agreed that the main reason for the ethnic antagonism between the Oromo people in Kokosa woredas and the Sidama people in Arbegona is the lack of good administration. Ten respondents, or 7%, disagree that inter-ethnic conflict in the study area was not caused by poor governance. Just 9 (6.3%) of the respondents shared their opinions about how inter-ethnic relationships are hampered by poor governance. This suggests that research participants in the study region thought that the inter-ethnic relationships in the study area were impacted by the absence of public engagement, the rule of law, transparency, equity, accountability, effectiveness and efficiency.

Additionally, the majority of respondents to the open-ended question stated that while it does not preserve social cohesion, poor governance is a major factor in fueling inter-ethnic violence. Based on the suggestions made by these respondents, we draw the conclusion that inter-ethnic conflict may arise because good governance is impractical.

In order for an individual or group to achieve their interests, exercise their rights or obligations, and preserve their differences, there must be appropriate procedures, processes and institutions in place, according to Child (1996). Green (2012) argues that antagonism between rival factions emerged from the brittle character of state politics. For example, most Arbegona interviewees and Senior FGD informants confirmed that the primary drivers of the May 2010 violence and the 2012 inter-ethnic conflict between Sidama and Oromo in Arbegona and Kokosa woredas can be interpreted as a good indication of the state's inability to promptly apprehend and prosecute the criminal suspects who participated in the conflict, as well as the local government officials' limited understanding of how to implement effective conflict management mechanisms. This indicates that the government agency is not acting to punish the wrongdoers at the time that interpersonal conflict develops. Additionally, they supported their members by providing material and intellectual support to the local police force or militia instead of initially reporting to the relevant organization. All men and women should have an equal voice in decision-making, either directly or indirectly, through the agent who represents their interests, according to the 1995 FDRE constitution. On April 6, 2022, a mixed FGD with Sidama and Oromo elders and religious leaders revealed that government officials made all of the final decisions and that community voices on shared issues were not heard. Usually,

they offered politically slanted fixes for the issues. For this reason, the issue of low involvement is prevalent, especially when boundaries are being established. In a manner similar to this, several of the informants from the Kokosa interview said that there was a collapse of the rule of law, with individuals organizing to defend their lives and property against other people. Transparency, as one of the fundamental components of good governance, is the unrestricted exchange of information and processes to the relevant parties, fostering mutual understanding. Furthermore, elders and HOF should not be involved in the process of delineating boundaries; the two woreda officials collaborated to create the boundaries.

Therefore, the inter-ethnic strife between Arbegona and Kokosa woredas was the reason for the lack of transparency in the boundary determination procedure. Some of the Sidama interviewee respondents expressed the idea expressed by the Arbegona informant, namely that government officials' ethnically biased thinking is reflecting on the common populace. Certain ethnic conflicts were sparked by this kind of thinking. As a result, throughout 2011–12 E.C., there were inter-ethnic conflicts between the Sidama and Oromo in the study region at various points during the year. Therefore, according to Merera (1999), the conflicting visions of different elites have a significant influence on socio-political interactions. If not, every individual ought to have the same chance to preserve and enhance their quality of life. The issue of public administration has also existed; among the various public sectors, there is a deficiency in downward responsibility. In particular, local government representatives who support the political agenda of the ruling party without being answerable to the people or the law. Conflict circumstances are made easier by government officials' failure to perform their obligations prior to war.

Table 4 above shows that, of the 143 (100%) respondents, 115 (80.4%) strongly agreed or agreed that the chief cause of inter-ethnic conflict is the proliferation of armaments or small weapons. The fear that the spread of small arms and light weapons is a contributing factor to inter-ethnic conflict is shared by 5 (3.5) respondents, while 23 (16.1%) respondents disagree.

Inter-ethnic relations in the research area are negatively impacted by the unrestrained spread of small arms and light weapons as well as the intentional arming of some communities without proper consideration for the security of others, as most answers to open-ended questions noted. Along these lines, numerous Arbegona woreda key informants contended online that Sidama, in contrast to Oromo, possessed weaponry such firearms and spears (wonqo), which allowed them to drive Oromo off their lands. They had to do with using gun ownership as a source of pride and financial gain. Every Oromo has a weapon as a result. A residence contains four guns if there are four guys living there. This suggests that Oromo villages prioritized purchasing weapons from nearby nations or their own.

During the 2022 war, on March 25, 2022, in the Roqo Keble municipality, the Kokosa woreda police force apprehended an investor from the area with a car carrying a pistol and bullets, hiding like other goods at Gutu Keble. This information was also discovered by the researcher from Sidama police officers. However, it remained unclear to whom it might be distributed. In addition, spears are

traditional weapons that were gathered from the Arbegona woreda people. Based on the respondent's opinion, the researcher finds that in Sidama there is simple availability and circulation of small arms and light weapons. And the availability of these weapons fueled inter-ethnic strife between the Sidama of Arbegona and Oromo of Kokosa woredas. Scholars and other interested parties have done important research on the use of small guns outside of the study area. End of the nineties saw the holding of conferences, training sessions, workshops, and seminar forums by both national and international organizations on the topic of resolving issues pertaining to small arms. According to Parker (2011), each state's ability to enact laws governing gun ownership and related violence depends on the political climate at home. For example, citizens in the USA and Yeman have the freedom to bear guns, while in the majority of other nations; the government has imposed severe limitations on the civilian ownership of firearms. However, traffickers in arms can take advantage of a chance to transfer weapons due to the unfair application of illicit arms control treaties and regulations (Parker, 2011). In addition, one of the main causes of conflict in the majority of Ethiopia's border regions is the unrestrained spread of small arms and light weapons or the intentional arming of some groups without consideration for the security of other communities.

According to Table 4, there was inter-ethnic conflict in a specific case study location since there was no clearly defined boundary. Forty-eight (28%) of the 143 (100%) respondents said they disagreed or strongly disagreed, while 95 (66.4%) firmly agreed. Just 8 respondents (5.6%) state they are undecided about the topic. Likewise, the Sidama and Oromo of the study area are economically interdependent, their children attend the same school, and they are culturally mixed within a territory, according to interviews with Ato Gezihagn W/Senbet, the administrator of Arbegona woreda, and Ato Baranda Kabato, the administrator of Kokosa woreda, conducted on March 20, 2022, at Roqo Kebele, and March 25, 2022, at Gutu Keble, respectively. Their shared social life contributes to their positive relationship. Eight (8) Kebles of Arbegona and Eight (8) Kebles of Kokosa woreda have a shared geographic boundary with them. Consequently, there have never been any more wars between Sidama and Oromo, proving that the historical battle is both historically and empirically incorrect. However, one ethnic group's desire to rule over the territory of another ethnic group was the root cause of interethnic strife in the region. Therefore, Mebratie (2005) and Pankhur (1997) contended that Oromo and other nearby ethnic groups who are not Oromo drove the native Sidama peoples from their lands. While the post-1991 political shift and the new regional system in the nation led to the ethnic groups having regional self-administration, this did not eliminate the difficulties related with boundary marking. Accordingly, the regional state has been defined in accordance with the "settlement pattern, language, identity, and consent of the people," according to FDRE constitution article 46/2. However, as pointed out by Newman (2003), drawing boundaries has an effect on the lives of the peoples and groups living close to the boundary. Conflicts between several ethnic groups frequently occur in the lowland Kokosa woreda area, demonstrating this claim over territory.

In the same language, as per the FGD held on March 25 with religious leaders and elders from Sidama In 2022, Yaye Sefar is home to numerous ethnic communities that have coexisted for extended periods of time without clearly defined borders. Instead, they have a single marketplace for

trade and a church for ongoing spiritual activities. The discussion revolved around the fact that certain ethnic groups still reject the act of limiting boundaries, arguing that the boundaries were not accurately delineated. A minority of Kokosa interviewees countered that the Oromo people always attempt to enlarge their borders by coercion and psychological terror, and that they are the ones who built the houses and other essential social amenities.

The competition to divide the bountiful land ensued amongst various ethnic groupings. Land value rises as a result of competition. During that period, border issues involving territory in Derg State may be attributed by government officials from both communities.

The study discovered that young people from the two ethnic groups engaged in territorial disputes with one another, based on an interview with the local police of the two areas. It later provoked a bloody war between the ethnic populations involved on both sides. The Sidama ethnic group, who were at odds with the Oromo, resided in village four of the Arbegona woreda. Thus, the majority of the Sidama peoples assaulted and caused injuries. Kokosa woreda, a locally organized militia, assaulted the Oromo residents in the same village as payback. Comparably, the boundary for the counterattack is occupied by the two nearby Woreda of Arbegona and Kokosa, which retailed against ethnicity. This debate suggests that the absence of well-defined borders among the communities in the research region is the root cause of this interethnic strife. Although the land question is the root of conflict, the government must take the study area's communities' population pressure into account. Table 4 above indicates that 89 (62.2%) of respondents strongly agree or disagree with this specific case study, with 45 (31.5%) strongly disagreeing or disagreeing that the rivalry for natural resources is the ultimate cause of the conflict. Regarding competition over natural resources, the remaining 9 respondents (6.3%) were unsure. In terms of the economy, people desire to increase the resources' availability in order to decrease. The availability of resources declined during the period when the population makeup of the societies doubled. As to the March 20, 2022, Gutu Kebele municipality interview with Ato Melese Ahimed Arbegona, head of the Health office, the lowland regions of Kokosa were state agricultural prior to 1991. However, the FDRE's ascent to power in 1991 and the creation of an ethnically based federal state structure made land use a contributing factor to interethnic conflict. Ethiopian federalism was developed with the goal of fostering positive interactions among members of many communities. Sadly, it was unable to achieve the desired results and instead contributed to the recent ethnic conflicts spreading farther than they had ever before. Therefore, one of the main causes of the conflict between the Sidama and Oromo populations in the study area is their usage of land resources. The material gathered from original sources generally indicates that the lack of sound government, the spread of small guns (urde), the unclear demarcation of boundaries recurring interethnic conflict between the Oromo in Kokosa woredas of 2020–2021 and the Sidama in Arbegona, to varied degrees, were found to be competition over few resources.



A police officer from the Sidama regional state is seen in this photo being sent to the Gutu kebele, the site of fighting.

Source: 2021 Arbegona Woreda Administration



The above two pictures show some of the effects of conflict in the area.

Source: - Arbegona woreda peace and security office, 2021

4.6. Inter-ethnic conflict's effects

Table: 7 respondents' perspectives on the effects of interethnic conflict

No	Item	Rate	Frequencies	Percentage
1	Socio-cultural impact	SA	21	14.7
		Ag	84	58.7
		UD	8	5.6
		SD	15	10.5

		DA	15	10.5
		Total	143	100
2	Economic impact	SA	85	59.4
		Ag	25	17.5
		UD	3	2.1
		SD	11	7.7
		DA	19	13.3
		Total	143	100
3	Political impact	SA	19	13.3
		Ag	71	49.6
		UD	12	8.4
		SD	17	11.9
		DA	24	16.8
		Total	143	100

Sources: field survey 2022

Based on the information collected above Table 7 item 1, 105 (73.4%) of the respondents gave the question a strong agree or agree rating, while 30 (21%) gave it a strong disagree or disagree rating. Eight (5.6%) of the respondents, however, chose not to answer the question. Most of the ones from this table showed how inter-ethnic conflict negatively affects the socio-cultural advancement of the Sidama and Oromo people who currently live in the study area. Once more, the results of the open-ended questions show that socio-cultural lives were impacted by inter-ethnic conflict due to cultural infringement and physical uprooting of residents from their native homes. Therefore, the forcible removal of the local population from their customary surroundings degrades the socio-cultural institutions of the local people as well as its constituent elements, including language, marital customs, religion and other cultural activities.

Similarly, every informant interviewed (100%) from the Arbegona and Kokosa woredas freely explains that the most obvious influence on the socio-cultural advancement of both ethnic groups is inter-ethnic violence. This indicates that everyone in the two communities is aware of the detrimental effects that inter-ethnic conflict has on social movements and cultural practices. In response to questions about whether interethnic conflict causes displacement, the majority of

interviewees stated that there are significant differences in Sidama and Oromo cultural practices and social relationships both before and after the conflict. As a result, whereas Sidama and Oromo were clearly related prior to 2021, their relationship became contentious during the battle. They held the opinion that being uprooted as a result of interethnic violence caused them to be cut off from their own homes, families and friends, which disrupted social networks and caused communities, families and friendships to fall apart. This uprooted and destroyed the local indigenous civilizations.

Table 8 shows Displacement due to inter-ethnic conflict.

Woreda	Year	No. of peoples displaced			Those immediately replaced		
		Male	Female	Total	First Round	Second Round	Total
Arbegona	September 20-27/2021	530	3192	3,722	21,479	21,202	42681
		-	-	30,685			
	April-May 25/2021	-	-	3000			
Kokosa	September 27/2021	375	665	1,040	-	-	10,475
	May 25/202	-	-	-			

Source: Report for Food security Disaster Prevention and Preparedness Office of Sidama Region, 2021

According to the Sidama Region's Food Security and Disaster Prevention and Preparedness Office's report from 2022, more individuals had been relocated from Kokosa than from Arbegona woredas. In spite of this, 53% of people were in host communities and 47% were in collective places. Furthermore, Arbegona Woreda is home to the greatest number of returnees. The majority of them were sent back to their homes at various cycles.

In terms of human casualties, interview informants from Arbegona woreda told me that, in specific case studies, there had occasionally been killings between Sidama and Oromo both before and after the 2018 ethnic violence. In an interview conducted on March 27, 2022, in Gutu Kebele, with Arbegona woreda administrator Ato Gezihagn W/Senbet, it was revealed that the Oromo people held the belief that a man must kill either a man or a wild animal to demonstrate his victory over the enemy. As a result, between Sidama and Oromo in Arbegona and Kokosa woredas, retaliation (Guma Muuro) spread. In contrast, every person has the right to life, according to Article 15 of the FDRE Constitution. According to this perspective; the country's constitution provides the greatest protections for an individual's life, with the exception of taking it away as a penalty for a major criminal offense that is sanctioned by the law.

Table: 9 shows the number of peoples Killed

Woreda	Year	No. of the killed person
Arbegona	May 2010	more than 470
	September 17/1/2011 E. C	More than 128
Kokosa	May 2010	46
	September 17/1/2011 E. C	4

Source:-field survey, 2022

Accordingly, numerous peoples lost their life from both sides. However, the residents of Arbegona have been murdered and wounded than those of Kokosa. Additionally, the head of the Ato Melese Ahamed Arbegona woreda Health office notified the researcher of this on March 20, 2022, but he refused to provide me with the precise number of deaths related to their woreda. To fulfill the goals, you searched for it on Google. It is possible that the death toll exceeds the figure mentioned above. As seen in the above figure, of the total sample responses, almost 110 (76.9%) answered "strongly agree" and "agree." About the economic effects of the interethnic violence between the Sidama and Oromo, 30 (21%) respondents said they disagreed and strongly disagreed. Just 3 (2.1%) of the participants did not answer the question. This indicates that the majority of them agreed with the statement that disputes caused families and the government to waste more money. The fighting area's economic situation during the inter-ethnic conflict was another piece of information the researcher discovered. The response of FGD (Religious leaders and elders) participants was almost similar. They explained that ethnic conflict happens during summer and harvesting seasons when farmers started to produce agricultural activities. As the result, farmers of the study area faced great economic crises because production or harvesting materials and oxen were robbed, the seed that was ready for sowing was not sown or the land which was sown and got fertilizer was not cultivated. Therefore, the families of the ethnic groups who were feeding their children by agricultural output exposed to critical socio-economic problems such as hunger forced to migrate and changed their living places.

People in the study area faced food shortages because the conflict destroyed all of their opportunities. Additionally, the researcher inquired of the security offices of both districts about unexpected bankruptcies and robberies resulting from the inter-ethnic conflict in the area; as a result, the amount of lost private and public property was estimated and only a small portion of this property was reclaimed with the assistance of the local security office and police. These findings indicate that the conflict between the two districts had a direct and increasingly negative impact on economic activities on a daily basis.

Table: 10 Shows damaged, looted and burnt property from Arbegona and Kokosa woredas

Study area	Name of properties	Unit	Those must need immediate replacement	Those returnees
Arbegona	livestock's	4650 lost	4650	-
	Houses	155burnt	155	72
	Lost land	350 house holders	350	-
	Students chair	2960	2960	-
	Black board	50	50	50
	Students text book	1200	1200	1200
	Reference book	320	320	-
	Sceneries	95desta	95	More than 95
	Others	-	-	-
Kokosa	House	1180 burnt	1180	1182
	Livestock's	1743	1743	-
	Shoats	138	138	-
	FTC	4	4	-
	Veterinary clinic	7	7	
	Human clinic	4	4	
	School	12	12	
	Religious Institutions	3	3	-

Source: Report for Food security Disaster Prevention and Preparedness Office of Sidama Region, 2021.

Furthermore, as per the FGD with Sidama elders on March 2, 2022, the neighboring districts saw a loss of numerous lives, animals, land evacuations and destruction of other properties. For the purpose of moving to kill the inhabitants and set fire to the properties of the then-neighboring settlements, they overvalued valuable properties and nonrenewable human life. In addition, some Oromo villages who were impacted by the violence informed me that it intensified the rivalry for resources throughout all kebeles in the research region. They requested an explanation of the prevalence of unjust gain and loss of land and they agreed that farmers on behalf of the Sidama Roqo Keble and Oromo of Gutu Keble lost their land from Roqo village six and Gutu due to inter-ethnic conflict. According to Arbegona woreda interviewee informants, by evacuating the Sidama peoples, Oromo gave some hectares of land for agricultural activities to youth above the age of eighteen without the consent of one of the other and they awarded their land to others in parity and contract to the other ethnic groups. As a result, the government and non-governmental organizations incurred costs for the resettlement of the lost land. Thus, Oromo households had to relocate to different areas in order to survive. They had to accept parity, contract, and work daily for pay and engage in labor. Both ethnic groups were equally affected by interethnic conflict, according to questions posed by the local administration of both areas. They so firmly concur that theft; robbery and cruel treatment are caused by inter-ethnic violence and affect both the Oromo of Kokosa woredas and the Sidama of Arbegona. In order to reclaim what has been stolen from them, those who are the targets of robbery and looting rebel. Conflict is thus made worse when this triggers fresh retaliatory attacks. Likewise, there were slaughtering person by knife, burning of the body, eating of human flesh, putting died into the river and another dead body was eaten by wild animals like by hyena in course of inter-ethnic conflict. Also, the researcher sought information on which human society is more suffered from inters-ethnic conflict.

As we can see from table 5.1 above 3, 722 Women and 4, 331 children were badly affected by the two ethnic groups. Similar to these ideas, more than a quarter of respondents from the Arbegona woreda religious leaders explain that the immediate cause of the conflict was started when Sidama of Arbegona killed an Oromo woman in Kokosa by a bullet in her house at village six through-hole of a house at night. The women also suffered from raping at the marketplace, when hundreds of adult men and youth run to the conflict area with traditional weapons like Spears and knives while females were vulnerable and the fore front exposed to the problem of inter-ethnic conflict with their children. This is a common problem in all places when the conflict has erupted women could not able to run somewhere as men. Particularly, pregnant women, women in delivery, a person who had been sick and aged, were more suffered due to inaccessibility of transportation. Article 35 sub-articles 4 of the FDRE Constitution, however, states that the State must uphold women's rights to be free from oppressive laws, customs, and practices that hurt women physically or psychologically. Therefore, the inter-ethnic violence between Sidama of Arbegona and Oromo of Kokosa woreda had shattered the right of women and the constitution of the country. In addition, Kokosa Woreda Women Affairs explains that when children are taken from their homes, they become orphans and experience anxiety, famine, and hunger due to a lack of parental care. Nonetheless, the government would have provided training for both sexes in conflict resolution procedures, and they would have explained this since they were excluded from taking part in the interethnic conflict.

Additionally, when the researcher looked for information regarding damages compensated for, many of the respondents attempted to clarify their opinions. They declared that the husband, friend, family and deceased relative would not receive any compensation. Of the 125 houses in the Oromia national regional state, only 72 have been renovated. Due to the lack of recompense for lost lives, taken property, and taken land, both parties were not satisfied with the compromise reached. Therefore, it is reasonable to draw the conclusion that the procedure, the ongoing efforts, and the conflict resolution actions did not result in a permanent state of peace. As a result, the federal government is delaying giving the Sidama Arbegona woreda its land and properties. In conclusion, interethnic conflicts do have a lot of detrimental social, economic and political effects.

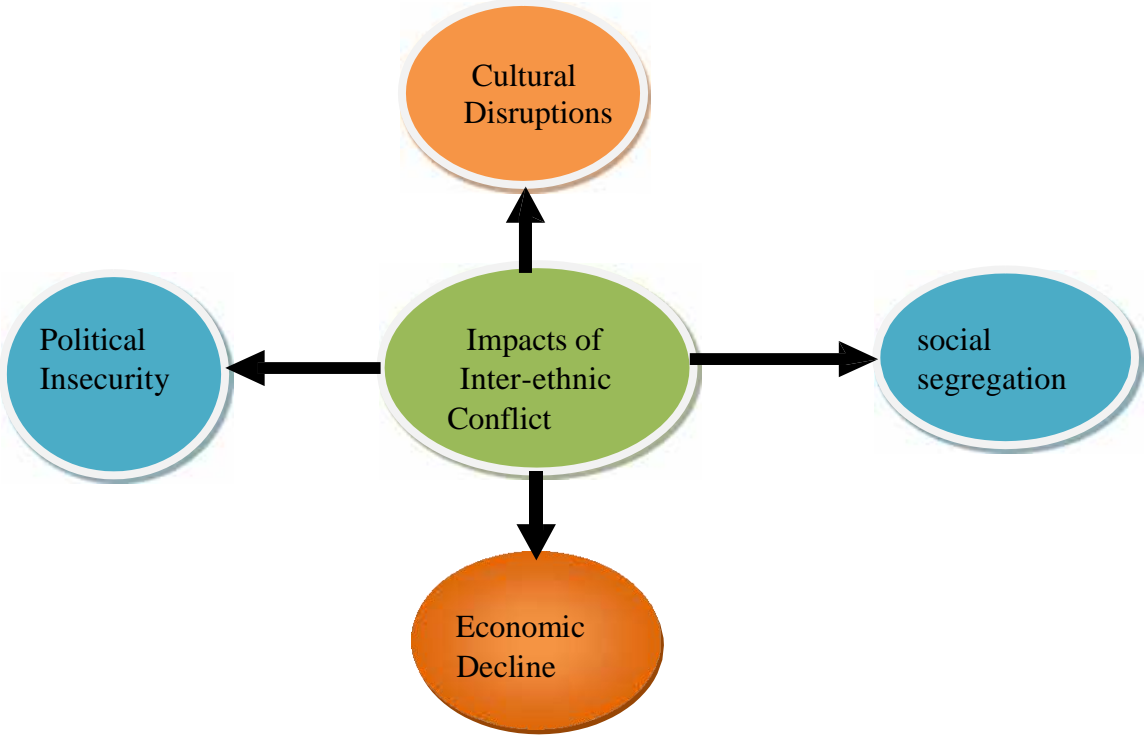


Figure 2: the overall impact of inter-ethnic conflict

This graph illustrates how the inter-ethnic strife between the two woredas has harmed the region's political, social and economic growth. It caused financial harm and weakened their social bonds with each other. Political development becomes unstable when economic development is delayed. Therefore, Mail (2004) addressed how a meaningful link between peace building and development is necessary to alter inter-ethnic conflict. This indicates that peaceful outcomes are influenced by a crucial relationship between the socio-economic and political systems of society. Social effects resulting from inter-ethnic violence include homelessness, landlessness, mortality and other issues. Conversely, the financial consequences of inter-ethnic strife result in inadequate access to housing and food, as well as unemployment. In terms of politics, it may lead to unrest, discord, protests and violations of fundamental human rights. In light of this, inter-ethnic conflict impedes the political, economic and social well-being of society.

4.7. Practices to resolve inter-ethnic conflict between Arbegona and Kokosa woreda

It is clear from the closed-ended questionnaire responses that none of the respondents strongly agreed or disagreed with the question about efforts to resolve inter-ethnic conflict in the study area.

But, it was not to divulge the contribution of possible actors. According to half of the respondents to the open-ended questionnaires, when the inter-ethnic conflict of 2018–19 broke out, various governmental, non-governmental and social groups would be dispatched to the region to promote internal waves of peace through organizing various gatherings, talks and other mechanisms. The House of Federation (HOF) has the authority to oversee and decide on state deputies at the federal level. According to FDRE constitution art 62/2, the highest body of the nation is empowered to resolve disputes that arise between states. Depending on who is interested, this residence creates enough conditions to address misunderstandings inside the state. The house has the authority to step in and take the required actions to bring about a beneficial settlement even without the approval of the persons involved. During boundary disputes, the house makes decisions based on population interest in all disputed areas and settlement patterns. Interview with Ato Bekele Yema Arbegona, woreda vice administrator, conducted March 20, 2022, at Roqo Keble, nevertheless, revealed that it is unprofessional and unable of addressing the problem of inter-ethnic violence between Regions of Sidama and Oromo. However, the Ministry of Federal Affairs got involved in the disagreement when it started to threaten constitutional provisions, violate citizens' human rights and worsen security. This applies to circumstances where Proclamation No. 359/2003, also known as the "System for the Intervention of Federal Government in Regions," serves as the foundation for the federal government's authorization to intervene in regional states.

The Ministry's primary responsibility is to assist in resolving disputes through various channels, not to settle disputes on its own. This particular institution mobilizes elders and traditional leaders of ethnic groups that are at odds over land disputes to conduct "Peace and Democracy Conferences," which aim to bring disputing parties and teach stakeholders in the use of traditional conflict resolution processes.

In order to fulfill its constitutional mandate, the federal government established a local peace committee (LPC) at a different administrative level, such as Regions, Zone, Woreda, and Keble since 2010 E.C. As a result, a co-committee (joint committee) existed along the sides of the Arbegona and Kokosa woredas. Based on social value and individual knowledge, the first committee's members were chosen from each Keble and consist of seven members from Arbegona and seven from Kokosa. The village committee has a fixed meeting day (one per Month) and the district committee meets a quarter month. They have fixed an annual agenda for their discussion and hold the same checklists and reports to follow up on their activities. Their meeting place is not constant, changed from one district to another district. If the first round of their meeting was conducted at Sidama region Arbegona woreda; the next was be conducted at Oromo Kokosa woreda. In May 2021 the federal government and the president of the two regions held a peace conference at Arbegona relies on boundary formation. Likewise, after 2012 the government created forums of communication for authorities of conflicting parties. These attempts should play a little role as a guardian to bring sustainable peace to communities of the study area. Besides, it was inadequate to advance social well-being, stability and security. The office of LPCs on March 24, 2022, told me that short-term training was given on September 24, 2022, for those who reside around the border area.

The government's goal was to increase public involvement in conflict resolution by giving woredas and kebele level peace committees more authority to respond quickly to conflicts. In contrast to national and regional PCs, the Woreda peace committee office organized a sports festival in Roqo Kebele from April 28 to May 1, 2013, with the theme "Sport for peace." As a result, the main sports played during the festival were volleyball, boy's football, and a three-kilometer peace walk. The

athletes demonstrated the value of peaceful coexistence by treating one another with love and respect. Meanwhile, local peace committees provide more information than ethnic conflict management. However, they don't have obligations to have frequent meetings or to chastise or warn the offending party. In order to provide a prompt reaction to the specific issue, this distorts the communication between woreda administration and Keble peace committees. This restricted framework prevented them from being able to settle interethnic disputes. If not, they possess pertinent data. According to the Arbegona woreda administrative peace office, there doesn't appear to be enough technical assistance available to address interethnic conflict and its settlement processes. This may be seen in the terrible behavior of the authorities, who mostly concentrate on the recommendations and actions of the peace committees aimed at bringing an end to the ethnic war.

Next to this, the Ethiopian government's shared ideology has been responsible for establishing the groundwork for the preservation of interethnic relations through the public ownership of land regulations stated in Article 40 of the constitution. Due to improper law implementation, especially in the study sector, this right is not protected by the constitution. The Kokosa woredas peace office and the local administrative administration assert that efforts should have been made by the federal and regional governments to address the root causes of such conflicts. In order to make up for the homes that were destroyed by fire, the regional administration of Oromia constructed seventy-two (72) new homes, and the federal government of the United States dispatches military equipment to the region of war.

Furthermore, in accordance with the results of the Arbegona FGD, the process of border delimitation between Arbegona and Kokosa was conducted three times (2011, 2012, and 2021). It was an unsustainable resolution because of a lack of administrative capacity and bureaucratic procedures to make crucial decisions. The center and the regional governments, being with respective zonal and woreda administration, were preparing a peace conference on May 2021 at Arbegona woreda Roqo Kebele primary school. However, they disregard the potentials of indigenous conflict management practices and the necessity of effective community participation. Many times, the government-written agreement and meeting were mainly ineffective because the decision was taken by higher government officials as a result of grievances between the societies of the two ethnic groups rather than via public discussion of the issues at hand.



The images above demonstrate the efforts of Kokosa and Arbegona woreda administrators working together to find a resolution to the dispute.

Source: Arbegona woreda Police office, 2021

CHAPTER FIVE

5. SUMMARY OF RESULTS, CONCLUSION AND SUGGESTION

5.1. SUMMARY OF RESULTS

The primary conclusions of this study are based on the information gathered using both qualitative and quantitative research instruments, such as surveys, interviews and focus group discussions. The prevalence of inter-ethnic conflict between the Oromo of Kokosa woredas and the Sidama of Arbegona was investigated in the study. The assessment and study results underscored that the primary root causes of the issue are competition for natural resources, a lack of clearly defined boundaries and a lack of good governance. The people who live in Arbegona and Kokosa woredas should not live together or cooperate to lessen inter-ethnic violence because of the bureaucratic nature of local government officials and their lack of understanding.

The study's conclusions indicate that, in contrast to other inter-ethnic conflict actors, the federal government's forces, elders and religious organizations had a significant role in bringing the startling situation under control. Inter-ethnic conflict has affected a significant number of persons living in the studied region as well as properties belonging to both ethnic groups. Accurate statistics about fatalities and distracted properties are difficult to come by. Unless there were severe obstacles on the political, social and economic fronts facing the two ethnic groups, inter-ethnic conflict would not have occurred. Inter-ethnic warfare claimed the lives of more individuals in the peripherals of Arbegona border Keble than it did of the Oromo in Kokosa woreda.

The inter-ethnic war has been broken numerous times, yet there is still no lasting peace and stability in the region. The research revealed that in response to efforts to address an inter-ethnic conflict between the woredas of Arbegona and Kokosa, the Ministry of Federal Affairs arranged a "peace and democracy conference." Additionally, the Federal government established a local peace committee (LPC) at various administrative levels, which facilitates the establishment of positive relationships between the commonalities in the study area. If not, the effectiveness of PCs is not a worry for the administrators of the two districts. In order to settle an inter-ethnic dispute between the Arbegona and Kokosa woredas, the woreda peace committee office collaborated with elders to organize a sporting event.

The study's conclusion highlights how the governments of the two regions do not provide technical support for the work that PCs do. While the appropriate amount of compensation granted to destroyed properties can lead to mental health issues, both regional states should have made an effort to recompense displaced persons. The researcher generally addressed the underlying cause, aggravating causes and actors, the effects of inter-ethnic conflicts and placing potential solutions within the study area.

5.2. Conclusion

The study's findings lead to the following conclusion. The research participants halted to supply the essential information regarding inter-ethnic conflict, a significant political issue. Based on the collected and examined data, it can be inferred that the primary drivers of inter-ethnic conflict between the Oromo in Kokosa woredas and the Sidama in Arbegona are competition for land and boundary demarcation, not a lack of proactive government to support and foster a multicultural society or to manage the transfer of military hardware between neighboring communities.

This generally assesses the extent to which federalism may accommodate the competing interests of the principal parties to a conflict so as to yield greater benefits from cooperation or peaceful means of action through compromise than from violent confrontation. Violent ethnic conflicts are becoming a serious political, economic and social problem that both governmental and non-governmental organizations, as well as communities, should be concerned about. The main players in the inter-ethnic conflict in the research area ranged from non-governmental actors like EECMY (churches) and FHI to political decision-making bodies in the public sector like the regional government.

Those classed as NGOs are assisting the people who were suffered whereas elders, religious leaders and the government are the med actors of the inter-ethnic violence. Despite more efforts and attention was invested, not all concerned decision- making bodies were equally effective in resolving the fundamental cause of the conflict. The two ethnic groups' social, economic and political advancement was hampered by this struggle. In the end, it has meant driving out and marginalizing 53% of settlers and 47% of the indigenous community. Many people's rights have been infringed, thousands of people have been forced from their homes and many more have been injured or killed as a result of these conflicts.

Through the use of official and informal conflict resolution procedures, the federal government, the Sidama National Regional State and the Oromo National Regional State made an effort to identify potential solutions. The budget the allocation of funds for community training the management of current issues and the punishment of those who violate the law by endangering the lives and property of others, However, LGS's ability to ensure that the Oromo of Kokosa woredas and the Sidama of Arbegona share a physical border, natural resources and social services is severely constrained. This indicates that they made an effort to fulfill their obligations during the conflict as opposed to before and after the issues were brought up. As a result, the government's overall approach was more toward conflict management than conflict resolution. Most societies are not content with the compensation received for the loss of their land and property, despite the limitations of the government bodies' conflict resolution systems. However, 90–95% of those who were displaced found their way back to their former locations thanks to various rehabilitation programs. Inter-ethnic conflict issues typically grow in scope and have the potential to spark further conflict if they are not resolved quickly.

5.3. Recommendation

The administration of the Arbegona and Kokosa woredas, locals and other interested parties are advised to consider the following potential recommendations in light of the study's findings in order to address the issue of inter-ethnic conflict in the area under investigation.

❖ **The necessity of putting the rule of law into practice effectively**

The study claims that the lack of effective government in the study area is the root cause of the conflict between Sidama and Oromo. Human rights and property rights from the study region have been violated by the fast development of inter-ethnic conflict. As a result, the trend of death, eviction, social breakdown and property destruction is happening more frequently and intensely every year.

In order to preserve everyone's right to life and property, both woreda administrators must consider how the rule of law is applied effectively. Corrective action against government agencies that participate in conflicts directly or indirectly and those who unfairly benefit from them is the most effective way to address these issues. The rule of law provides sufficient justification for respecting each citizen's rights and obligations equally. Thus, if the Sidama and Oromo in the study region have committed comparable errors, the national government ought to have to implement justice, even in the face of affirmative action, because there is a saying that describes Ormo as an illiterate society occasionally. Their father might not be educated, but their sons might not be as well; their grandfather was illiterate. It is preferable to create rules prohibiting the use of small arms and other weapons or to remove them from all societal contexts prior to the occurrence of inter-ethnic conflict.

❖ **It is preferable to strengthen peace building capacity building.**

The district peace office may provide capacity building, skill-enhancement programs and training in new and efficient conflict resolution techniques. Raising awareness in both populations would promote a necessary conflict transformation skill and knowledge. Developing common sense by dialogue and providing ongoing training for all commonality members on their shared issues is preferable to providing training for a select group of high administrative officials. Furthermore, they might collaborate to create effective governance frameworks that would have prevented certain political leaders from harboring prejudices, thereby fostering cooperation among ethnic communities for their mutual benefit.

❖ **The progression of the socio-economic landscape**

Any future efforts by the relevant body to address the inter-ethnic conflict in the study region may focus on advancing the social and economic development of the two ethnic groups. Since the historic culture of every ethnic community living on the study area's border unites them, developing shared social services on that border can support the tendencies of global citizenship. This might call for the creation of an impartial organization with the authority to look into the study area's boundary dispute, make amends for any property damage, and foster relationships based on respect,

integrity, harmony and diversity. This might be applied to close the gap that allowed political instability to develop.

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Sub- districts of South Omo zone

Appendix 1
DILLA UNIVERSITY
COLLEGE OF SOCIAL SCIENCE AND HUMANITIES,
DEPARTMENT OF CIVICS AND ETHICAL STUDIES
(MA) IN PEACE AND CONFLICT STUDIES

Questionnaires for households

Dear Respondent;

I am conducting a study entitled the causes and consequences of inter-ethnic conflict between Sidama and Oromo people: The case of Arbegona and Kokosa woredas. The purpose of the following questionnaire, in-depth interview and FGD is to collect information and opinions for the study. You are kindly asked to provide all the information for the terms in the questionnaire that consists of two parts. The information that you give would be used for academic purposes and handled with extreme confidentiality. I appreciate your willingness in completing the questionnaire.

Thank you!!!

DANIEL KEBEDE

Mobile: 0925652855 E-mail: danielduche100@gmail.com

Part -I. General information and personal data.

General Direction: Do not write your name! Please, fill in your answer for each item properly by putting the „X“ mark in the box provided to indicate your answer. Give only one answer to one question!

1. Your region: ----- Zone----- Woreda-----
2. Sex: Male Female
3. Age: 16-24 25-36 37-50 above 50
4. Marital status Unmarried Married divorced others

5. Level of Education: Illiterate High school Diploma Degree \$ above

6. Ethnic Identity: Sidama Oromo Other

Part II: Questions to identify the causes of inter-ethnic conflict between sidama in Arbegona and Oromo in Kokosa woradas

1. Is there any conflict between Sidama in Arbegona and Oromo in the Kokosa woredas?

Yes NO

2. If your answer is „yes“ for question number 1, list the possible causes of inter-ethnic conflict in your community

A /----- b/----- c/----- d/-----
 -----e/----- f/---
 ----- G/----- h/-----

3. Based on question no.2 what are the root causes of inter-ethnic conflict in your area?

Please read the following statement carefully and decide your response on each of them by Using the “X” mark under one of the five scales given below in the table in front of the Statement.

Strongly agree =1 A g r e e =2 undecided = 3 strongly disagree =4 disagree =5

No	Questions	Measurement				
		1	2	3	4	5
1	Competition over scarce resources(land, water					
2	Politicization of ethnicity					
3	Historical causes					
4	Absence of clearly defined boundaries					
5	Absence of good governance					
6	Socio-cultural factors					
7	The use of small/light weapons					
8	Motivation of elites					
9	The introduction of ethnic-based boundary					

A direction I: Questions related to the causes of inter-ethnic conflict between Sidama in Arbegona and Oromo in Kokosa woredas.

Direction II: Questions to identify the main actors of inter-ethnic conflict

1. Who are the major actors of inter-ethnic conflict between Sidama in Arbegona and Oromo in Kokosa woredas? -----

2. What did the Regional administration do to mitigate the inter-ethnic conflict between Sidama and Oromo in the study area? -----

3. What did the woreda administrators do to mitigate the inter-ethnic conflict between Sidama and Oromo in the study area? -----

4. To what Extent did the religious leaders try to intervene the inter-ethnic conflict between these communities?-----

5. To what extent did the elders try to intervene the inter-ethnic conflict between Sidama and Oromo in the study area? -----

6. Who intervened to manage/resolve the conflict?

Please read the following statement carefully and decide your response on each of them by using the “X” mark under one of the five scales given below in the table in front of the statement.

Strongly agree =1 Agree =2 undecided = 3 strongly disagree =4 disagree =5

No	Questions	Measurement				
		1	2	3	4	5

1	Local government officials
2	Elders
3	Religious leaders
4	The political leader from both regional state
4	NGO
5	Federal government

Part V: Questions raised on the impacts of inter-ethnic conflict.

1. Do you think that inter-ethnic conflict has brought a negative impact?

Yes No

2. If your answer is „yes“ on question no. 4, list the major impact of the inter-ethnic conflict on both ethnic communities -----

3. Which societal class do you think is more suffered from inter-ethnic conflicts? -----

Please read the following statement carefully and decide your response on each of them by using the ‘‘X’’ mark under one of the five scales given below in the table in front of the statement.

Strongly agree =1 Agree=2 undecided = 3 strongly disagree =4 disagree =5

Direction V: Question raised on the impact of inter-ethnic conflict

No	Groups affected by the conflict	Measurement				
		1	2	3	4	5
1	Loss of human life					
2	Displacement					
3	The interruption of public services					

4	Mistrust/reduced social relationships between Sidama and Oromo
---	--

No	Groups affected by the conflict	Measurement				
		1	2	3	4	5
1	Damage/ burning of properties					
2	Hunger and starvation					
3	unexpected bankruptcy due to robbed					
4	unjust gain and loss of land					

Direction III: Question-related to inter-ethnic conflict and its economic impacts.

Direction VI: Questions to identify the political impacts of inter-ethnic conflict

No	Groups affected by the conflict	Measurement				
		1	2	3	4	5
1	Disarmament of local military					
2	Break down of rule of law					
3	Violation of the human and democratic right					
4	Absences of security					
5	Separation					

Direction VII: Question to identify the attempt to resolve the inter-ethnic conflict between Arbegona and Koksa woredas.

1. Do you think that this conflict broke throughout the year?

Yes No

2. If you say “Yes” question no. 46, why this conflict broke throughout the year?-----

3. Do you think that the communities in your district have the necessary skill to prevent inter-ethnic conflict between them? Yes No

4. If you say “No” question no. 48, Can you identify opportunities in your locality that help the communities to improve their relationship?

Yes No

5. What kind of policy (conflict resolution mechanism) do you think can foster a healthy interaction between ethnic groups? Please list those opportunities on the space provided below.

Thank you for your willingness to participate!!!

Appendix 2

The guiding question for the interview

This interview question is prepared to assess the cause and consequences of inter-ethnic conflict between Sidama in Arbegona and Oromo in Kokosa woredas. This can be done by assessing the awareness of purposely-selected leaders of the districts, Civil servants, expert of peace and land administration in woredas, head and vice head of each proposed kebele, local security officers, Women's affairs, and communities towards the cause, consequences and approaches to inter- ethnic conflict management.

Interview guide for leaders of the two woredas, experts of peace and, and other Civil servants.

1. Is there an inter-ethnic conflict between Sidama in Arbegona and Oromo in Kokosa Woredas?-----

2. If there were a conflict, what would you think the possible causes of that inter-ethnic conflict?---
-----/-----/-----/-----/----- Why?-----

3. What are the most common/ root causes of conflict for these ethnic groups? -----

4. What is the major impact of the inter-ethnic conflict on the lives and properties of both ethnic communities? -----

5. What is the negative impact of the conflict on social relations? -----

6. Who are the actors of the conflict? -----

7. What is the role of the communities, elders, religious leaders and federal/regional government to bring sustainable peace and stability in the area of conflict? -----

8. Do you think that the conflicting parties satisfied with the resolution mechanism? Why or why not? -----

9. Why did this conflict break throughout the time? -----

10. What do you think is the appropriate solution to minimize inter-ethnic conflict in the area? -----

Interview guide for community leaders, local security officers, Women's affairs, and communities of the study area

1. Will be there a socio-economic and political relationship between Sidama in Arbegona and Oromo in Kokosa Woredas? -----

2. What are the most common sources of inter-ethnic conflict in your communities? -----
----- Why? -----
3. Who are the actors of the conflict?
4. What are the consequences of the inter-ethnic conflict?
5. What do you think why this conflict broke throughout the year?
6. What do you think a possible solution for this ethnic conflict to bring mutual relationship?
7. Is the root causes of the conflict is completely resolved? -----
----- Why? -----
8. is there war compensation for damaged? ----- By whom? -----
How? -----
9. Which social class do you think is more suffered from inter-ethnic conflict?
10. What is the role of communities, elders, religious leaders and government to bring sustainable peace and security to the area of the conflict?

Appendix 3

Interview guide for Focus Group Discussion participant

1. How would you explain the relationship between Sidama in Arbegona and Oromo in the Kokosa woredas?-----

2. What are the main causes of ethnic conflict in the area?

A / ----- d/-----

B / ----- e/-----

C / ----- f/-----

3. What are the consequences of ethnic conflict on human material resources?-----

4. Which part of society is mostly affected by ethnic conflict? -----
----- Why? -----

5. What is the impact of ethnic conflicts on social relations? -----

6. Is there anything that is given to compensate for damaged properties? -----

7. Why this ethnic conflict broke throughout the time? -----

8. What is the role of the communities, elders, religious leaders and NGOs to bring sustainable peace and stability in the area of conflicts? -----

9. What is the role of the federal government to minimize inter-ethnic conflict in the area?-----

10. What are the efforts of the two regions to eradicate inter-ethnic conflict in the area? -----

11. What is the possible solution for this ethnic conflict to reshape the interaction within the communities of the area?-----

Appendix 4

Persons interviewed

1. Ato Noxora Taye Arbegona Woreda head administrator June 24, 2024
2. Ato Baraso Bote administrator of Kokosa woreda June 20, 2024
3. Ato Mokanit Ayele Arbegona woreda Health office head department June 20, 2024
4. Ato Baraso Gada peace and security administrator of Kokosa woreda June 25, 2024
5. Ato Sajin Bekele policy officers Arbegona municipality June 25, 2024
6. Specialty Lemma Rikiwa the president of Arbegona EECMY June 15, 2024
7. Ato Belahe Barasa the vice president of Arbegona EECMY June 23, 2022
8. Women's Affairs of Arbegona and Kokosa woredas June 23, 2024 and June 23, 2024, respectively.
9. Ato Gamachu Tola Kokosa woreda head administrator Boro Keble June 20, 2024
10. Ato Kebede Harqa peace committee of Arbegona woreda June 19, 2024
11. Asefa Godana and Tesema Yaye recent University graduated female of Arbegona June 27, 2022
12. Ato Racho Wariyo peace expert of Arbegona woreda June 22, 2024
13. Ato Ahamed Ali policy officers of Gutu kebele June 25, 2024

