



DILLA UNIVERSITY

COLLEGE OF SOCIAL SCIENCE AND HUMANITIES

DEPARTMENT OF CIVICS AND ETHICAL STUDIES

**MASTER OF PHILOSOPHY IN PEACE AND CONFLICT
TRANSFORMATION**

**INTER-ETHNIC CONFLICT IN SOUTHERN ETHIOPIA:
THE CASE OF GUJI-OROMO AND KOORE**

BY:-

TILAHUN WAKGARI

ADVISOR: - YACOB CHEKA (PHD)

MAY, 2023

DILLA, ETHIOPIA

INTER-ETHNIC CONFLICT IN SOUTHERN ETHIOPIA:

THE CASE OF GUJI-OROMO AND KOORE

BY

TILAHUN WAKGARI

DILLA UNIVERSITY SCHOOL OF GRADUATE STUDIES

COLLEGE OF SOCIAL SCIENCE AND HUMANITIES

DEPARTMENT OF CIVICS AND ETHICAL STUDIES

A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES, COLLEGE OF SOCIAL SCIENCE AND HUMANITIES, DEPARTMENT OF CIVICS AND ETHICAL STUDIES OF DILLA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF PHILOSOPHY IN PEACE AND CONFLICT TRANSFORMATION

STUDENT DECLARATION SHEET

SCHOOL OF GRADUATE STUDIES DILLA UNIVERSITY

COLLEGE OF SOCIAL SCIENCE AND HUMANTIES

DEPARTMENT OF CIVICS AND ETHICAL STUDIES

DECLARATION

I here declare that this MA thesis entitled "Inter-ethnic Conflict in Southern Ethiopia: The Case of Guji-Oromo and Koore" is my original work and has not been presented for a degree at any other university, and all sources of material used for this thesis have been duly acknowledged.

Student's Name:

Signature:

Date

Tilahun Wakgari

DILLA UNIVERSITY
COLLEGE OF SOCIAL SCIENCE AND HUMANTIES
DEPARTMENT OF CIVICS AND ETHICAL STUDIES
ADVISORS' APPROVAL SHEET

This is to certify that the thesis entitled "Inter-ethnic Conflict in Southern Ethiopia: The Case of Guji-Oromo and Koore" has been submitted in partial fulfillment of the requirements for the degree of Masters of Philosophy in Peace and Conflict Transformation and has been carried out by Tilahun Wakgari under my supervision. Therefore, I recommend that the student has fulfilled the requirements and can submit the thesis to the department.

Approved by:

Name of Advisor

Signature

Date

DILLA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

COLLEGE OF SOCIAL SCIENCE AND HUMANITIES

DEPARTMENT OF CIVICS AND ETHICAL STUDIES

INTER-ETHNIC CONFLICT IN SOUTHERN ETHIOPIA:

THE CASE OF GUJI-OROMO AND KOORE

BY

TILAHUN WAKGARI

APPROVED BY BOARD OF EXAMINERS

-----	-----	-----
ADVISOR	SIGNATURE	DATE
-----	-----	-----
INTERNAL EXAMINER	SIGNATURE	DATE
-----	-----	-----
EXTERNAL EXAMINER	SIGNATURE	DATE
-----	-----	-----

Acknowledgement

First and foremost, I would like to give all the glory and praise to the Almighty God for his special grace-bringing me this far in life and for his ability to bring this work to a final stage. Thank you, Jesus!

I would like to thank all those who supported me in writing this thesis. Especially this thesis would not have come to a reality and successful completion without the help of my advisor. I would like to express my profound appreciation to my thesis advisor, Yacob Cheka (PHD), for his invaluable guidance, encouragement, and support during the entire research process. Thank you for sharing your knowledge and expertise in the field of my study, for providing insightful feedback, and for always being available to answer my questions from the beginning to the end.

I would like to thank my family for their unwavering support, love, and encouragement throughout my academic pursuits. Your presence has given me the strength and courage to pursue my dreams.

Finally, I would like to express my deepest gratitude to my friends for their endless support and encouragement, especially during the stressful times that are an inevitable part of the life and research journey during my one year stay at UiT, the Arctic University of Norway and during my study time at Dilla University, Ethiopia.

Table of Content

Contents

Acknowledgement	i
Table of Content	ii
List of Map.....	v
List of Acronyms and Abbreviations	v
Abstract.....	vi
CHAPTER ONE.....	1
Introduction.....	1
1.1. Background of the Study.....	1
1.2. Statement of the problem	3
1.3. Objectives of the Study	5
1.3.1. General Objective	5
1.3.2. Specific objectives.....	5
1.4. Research Questions	5
1.5. Significance of the Study	5
1.6. Scope of the Study.....	6
1.7. Limitations of the Study.....	6
1.8. Organization of the study	7
CHAPTER TWO	8
REVIEW OF RELATED LITERATURE	8
Introduction.....	8
2.1 Conceptual Literature Review.....	8
2.1.1 Definitions and Concepts of Ethnicity, Ethnic Identity, Conflict and Ethnic-Conflicts.....	8
2.2 Theoretical Framework	11
2.2.1. The Instrumentalist Approach	12
2.2.2. The Constructivist Approach.....	12
2.3. The Empirical Review.....	14
2.3.1 The General Overview: Causes of Inter-Ethnic Conflict	14
2.3.2 The Ethiopian Causes of Inter-Ethnic Conflicts	15

2.4. Mechanism of Conflict Management: General Overview	17
2.5. Inter-Ethnic Conflict Management: The Ethiopian Experience.....	19
2.6. Effects of Inter-Ethnic Conflict.....	21
CHAPTER THREE	23
RESEARCH METHODOLOGY	23
3.1. Introduction	23
3.2. Description of the Study Area.....	23
3.3. Research Methods	26
3.4. Research Design.....	26
3.5. Sources of Data	27
3.6. Instruments of Data Collection	27
3.6.1. In-depth interview.....	27
3.6.2. Focus group discussions (FGDs).....	28
3.6.3. Written Documents.....	28
3.7. Sampling technique and sample size determination	29
3.8. Method of Data Analysis and Interpretation	29
3.9. Ethical Considerations.....	29
CHAPTER FOUR.....	31
DATA PRESENTATION AND ANALYSIS	31
4.1. The Relations of the Guji-Oromo and Koore: Peaceful relations	31
4.1.1. Everyday Peace in Guji-Koore Relations	31
4.1.2. Economic Interdependence: Local Markets and Trade	32
4.1.3. Socio-Cultural Practices: Inter-Marriage Relations, Shared food and Shared Language	33
4.2 Conflictual Relations.....	34
4.3. The Causes of the Inter-Ethnic Conflict in Guji-Koore	34
4.3.1. The structural (root) causes	35
4.3.2. Contributing Factors	42
4.4. Actors and their Interests.....	43
4.5. Effects of the Guji-Koore inter-ethnic conflict	47
4.5.1. Social Effects	47
4.5.2. Economic Effects.....	48
4.5.3. Political Effects.....	49
4.6. The Dynamics of Guji-Koore Inter-Ethnic Conflict	49

4.7. Conflict Management and Peace Building Efforts.....	50
4.7.1. Traditional Mechanisms of Conflict Resolution	51
4.7.2. Formal Conflict Resolution and Peace Building Attempts	53
4.8. Obstacles to Sustainable Peace between Guji and Koore Ethnic Groups.....	55
CHAPTER FIVE	57
SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	57
5.1. Summary and Conclusion	57
5.2. Recommendations	59
Reference	61
Appendices.....	67

List of Map

Map of Amaro (Koore), Gelana(Guji), SNNPRS and ORS.

List of Acronyms and Abbreviations

EPRDF.....	Ethiopian Peoples’ Revolutionary Democratic Front
EPRP.....	Ethiopian Peoples’ Revolutionary Party
FDRE.....	Federal Democratic Republic of Ethiopia
FGD.....	Focus Group Discussion
GII.....	Guji In-depth interviews
KFGD.....	Koore Focus Group Discussion
KII.....	Koore In-depth Interviews
MoFA.....	Ministry of Federal Affairs
NNPs.....	Nech sar National parks
OLF.....	Oromo Liberation Front
SNNPRS.....	Southern Nations, Nationalities, and Peoples' Regional State.
WOGAGODA	Wolayta, Gamo, Goffa, and Dawro

Abstract

Inter-ethnic conflict is one of the serious challenges in any multi-ethnic federation like Ethiopia. This study deals with the inter-ethnic conflict between the Guji and Koore ethnic groups. The main aim of this thesis is to examine the underlying causes, contributing factors, actors, dynamics, and impacts of the inter-ethnic conflict in the study area. Methodologically, the researcher employed a qualitative research approach with an exploratory research design. The researcher relied on both primary and secondary sources of data. For the primary data, in-depth interviews and two focus group discussions from both ethnic groups were selected using the purposive sampling technique. It provided the best information to achieve the objective of this thesis. The secondary sources were also written documents, books, and internet sources. The analysis of qualitative data was made using thematic data analysis. The findings of this study reveal that the Guji and Koore have had a long history of friendly coexistence and occasional conflict. In earlier times, the Guji-Koore conflict was caused by competition over land resources for farming and grazing. Nevertheless, after three decades, conflicts have intensified and changed due to a range of factors, including the formal creation of NNPs and changes in the federal structure of Ethiopia. The actors involved in the conflict were individual agriculturalists and agro-pastoralists, youth and adults, the OLF fighters, the political elites and women, who played a role by aggravating and encouraging the people. Indeed, the study revealed and analyzed the consequences and impacts of the Guji-Koore conflict: socially, the previous mutual relationship is being eroded; free movement of the people in the conflicted Kebeles is restricted; economically, individual houses of both Guji and Koore were burned and people were displaced from their residences; and politically, the accountability and responsibility of government officials in making decisions related to managing and resolving the inter-ethnic conflict are reduced. To manage the conflict and build peace in the study area, formal and indigenous mechanisms of conflict management and peacebuilding were undertaken. However, the attempts failed to address the root causes of the conflict and build lasting peace. In the study area, weak local government institutions, a lack of effective illegal arms control, a lack of trust and communication, a lack of involvement of all actors, and hybrid peace in conflict resolution are obstacles to sustainable peace between the Guji and Koore ethnic groups. The current study shows that the area needs immediate attention from all concerned bodies and should implement different mechanisms and strategies to bring peace to the study area.

Key words: *Ethnicity, ethnic conflict, Guji, Koore and everyday peace*

CHAPTER ONE

Introduction

1.1. Background of the Study

Conflict is in our nature and always exists between individuals, groups and even nations; it is an inescapable human experience. It is a natural occurrence that arises when people are competing for resources, power, or recognition (Abbink, 1998). There are many types of conflict in the world, such as interpersonal, intergroup, intragroup, multiparty, symmetrical, and asymmetrical conflicts of different causes.

Africa has been plagued by various conflicts of various kinds since colonial rule ended, and internal conflicts have been prominent. The continent has witnessed numerous wars, ethnic clashes, and political turmoil that have resulted in the displacement of millions of people and a severe humanitarian crisis in many regions. There are no indicators that this trend is slowing down, as the number of internal conflicts has increased sharply in the last decade (Bakken & Rustad, 2018). According to Grindaker (2020), in 2018, Africa was once again listed as the continent with the highest number of conflicts in the world.

The Horn of Africa in general and Ethiopia in particular are areas where various forms of human interaction and complex forms of social relations have existed for centuries. Where there is high human interaction, the same is true: the opportunity for conflict is high. The Horn of Africa has been plagued by various conflicts with various causes (Clapham, 2002).

Ethiopia is one of the countries in the Horn of Africa and, for several reasons, has also experienced various kinds of conflicts. The two strongest rival groups, the sultanates of Adal and the Christian highland kingdom, fought each other in the medieval period to control long-distance trade routes and natural resources. In the period of Zemene Mesafint (the era of the princes) and later during the years between 1906 and 1930, political power was also the cause of conflict in Ethiopia (Tariku, 2018). Similarly, the Derg government of Ethiopia (1974–1991) faced serious opposition from political contenders like the Ethiopian People's Revolutionary Party (EPRP), the OLF, and others (Abbink, 1998).

Ethiopia experienced 54 internal armed conflicts between 1989 and 2018 (Grindaker, 2018). Inter-ethnic conflicts in Ethiopia date back to the formation of the modern Ethiopian state at the turn of the 19th century, incorporating different ethnic groups found at various levels of social and economic development through the use of both forceful subjugation and peaceful persuasion (Merera, 2011). Those newly incorporated ethnic groups in the Ethiopian state were forced to abandon their former identities and enter the process of assimilation into the dominant culture and society through land measures. In the Dergue period, where socialism was the main philosophy of the state, ethnic conflict intensified and ethnic-based liberation groups formed and began a bitter struggle to demolish the Dergue (Markakis, 2003).

Ethnic conflict is now a pervasive and salient dimension of political and social conflict in several countries around the world. According to Wimmer (2004), "over the past decades, ethnic-nationalist conflict has become the dominant form of mass political violence." Ethiopia is one of the states located in the Horn of Africa with remarkable ethnic, linguistic, and religious diversity. But the presence of different ethnic and linguistic groups does not guarantee peace all the time. The history of Ethiopia is riddled with intra- and inter-state conflicts. In its modern history, the country has had to withstand foreign aggression and, internally, has intermittently experienced acute political and economic crises (Kefale, 2009).

Today's causes of the inter-ethnic conflict in Ethiopia are not the same as the past. It changes due to a range of factors from regime to regime. According to Hagmann and Mulugeta (2008), although inter-ethnic conflicts existed in pre-1991 Ethiopia, such conflicts, particularly in pastoral and agro-pastoral areas, became more visible after the country's territorial reconfiguration along ethnic lines. Ethnic conflicts in Ethiopia are not limited to one part of the country. Many researchers confirmed in their paper the presence of inter-ethnic conflicts in almost all parts of Ethiopia. Among the researched and documented ethnic conflicts are; Afar-Karrayu Oromo (Asnake, 2011); Borana-Garri (Tigist, 2014); Konso-Dirashe (Asnake, 2013; Yidenekachew, 2011); Anywaa-Nuer (Daniel, 2009); Zeise-Dirashe (Tizazu, 2007); Amhara-Afar (Kebede, 2009); Dassenech-Nyangatom (Teshome, 2009); Amhara-Gumuz (Girma, 2014); and the WoGaGoDa conflict (Data, 2006).

The southern part of Ethiopia is known for the presence of various forms of human interaction and complex forms of social relations have existed with different ethnicities, cultures, and languages. Consequently, because of the high interaction of multi-ethnic and other factors, the conflict between ethnic groups is high in the southern and southwestern

parts of Ethiopia. However, their causes are different from place to place. Among these inter-ethnic conflicts in the following areas, other researchers have done research and assessed the causes, actors, effects and dynamics of these ethnic conflicts: Guji-Gedeo (Asebe, 2007; Grindaker, 2018; Richmond, 2020); Borana-Gari (Tigist, 2014); Guji-Burji (Asebe, 2012); Konso-Derashe (Asnake, 2013). The purpose of this study is to assess the conflict between the Guji Oromo and the Koore in southern Ethiopia.

1.2. Statement of the problem

There is an agreement among scholars that the inter-ethnic conflict in Ethiopia, particularly in recent times, is on the increase (Asnake, 2013). Inter-ethnic conflict in southern Ethiopia is not a new phenomenon; it has existed in different forms for centuries. However, these conflicts have intensified and changed over the last decade due to a range of factors. Conflict among various inter-ethnic groups in the country has a long history of turning sections of clans, tribes, and ethnic groups against one another. Inter-ethnic conflict was the most dominant conflict in the 20th and early 21st centuries. Ethnic conflict is defined as any conflict in which opposing parties can be identified based on ethnicity. Ethnic conflict happens for the sake of autonomy. Autonomy conflict refers to the conflicts that emerged at local and regional levels and were related to the federal restructuring of the country. Autonomy conflicts, in the context of this study, refer to those conflicts that emerge on a range of issues, such as self-determination or secession, the politics of resource sharing, political power, representation, identity, citizenship, ethnic and regional boundaries, and others (Asnake, 2013).

Various types of research have been conducted on inter-group conflicts in the Horn of Africa, particularly in Ethiopia. Based on a review of the available literature on conflicts among intergroups in southern Ethiopia, some research gaps are evident. Most of the studies only emphasize a general tendency toward conflict in the region and in the neighbors of selected areas, with little or no reference to the specific case of the Guji-Koore conflicts. For instance, on the Guji-Burji inter-ethnic conflict, research has been conducted by Asebe (2012). According to Asebe, conflict between Guji and Burji has become apparent for several reasons since the 1970s. Although they formerly resolved conflicts through traditional mechanisms, such as the gondoro and wodo traditions, the decline of these traditions has made conflict resolution more difficult. Other research works focusing on adjacent communities include Guji-Gedeo's response to conflict-induced displacement by Richmond (2018); ethnicity and

inter-ethnic relations between Guji and Gedeo by Asebe (2007); and Recurring Inter-group Conflict in Guji-Gedeo by Grindaker (2018). In addition, Firew (2012) has done research on empowering the indigenous system in local self-governance among the Dirasha; Misganaw (2014) on the practice of self-government in Segen Area Peoples' Zone; Tefera (2014) on the accommodation of ethnic diversity in ethnic groups of the Dirashe and other ethnic groups of Segen Area Peoples' Zone; and Asnake (2013) on Dirashe-Konso inter-ethnic relations, conflict management, and transformation. Furthermore, many of these research studies saw the study area's inter-ethnic conflicts as being primarily caused by competition for scarce resources.

Awoke (2016) has done research entitled 'The Koore of Ethiopia Historical Survey'. According to Awoke, there was a traditional enmity between the Koore and the Guji, so this made trade links weak. Since the 20th century, coffee production has increased because of the increased demand for coffee by Borena and Gedeo traders. As a result of this, the Koore, who were or are farmers, and the Guji, who were or are semi-pastoralists, had to start a direct conflict over land. The border between Gelana, the West Guji zone of Oromia, and Koore in the southern nations had experienced occasional conflict for decades. Competition for land and water between the Guji Oromo and Koore communities, who all use the Galana River, has been at the heart of disputes (Getahun, 2013). In his paper, Getahun raised some of the underlying causes and little impacts of the conflict between Guji and Koore, paying little attention to the contributing factors, actors and dynamics of the conflict. Other research by Tsegu and Sorale (2020) has been done on the conflict between Guji-Burji and Amaro. However, all the above research in the study area focused a little bit on the nature of the conflict between them, with little emphasis on identifying the contributing factors, actors, dynamics, and impacts of the Guji-Koore inter-ethnic conflict.

Moreover, as far as the researcher concerned, beyond what researcher raised above, no research work has been done on the Guji-Koore inter-ethnic conflict. The underlying causes, contributing factors, actors, dynamics, and impacts of the Guji-Koore inter-ethnic conflict are little addressed or explained by the research done in the study area and its adjacent areas. Therefore, this research intends to contribute to filling the existing knowledge gap about the Guji-Koore inter-ethnic conflict.

1.3. Objectives of the Study

In line with the statements of the problem outlined above, this study dealt with the following general and specific objectives:

1.3.1. General Objective

The main purpose of this study is to assess the causes, actors, dynamics, and impacts of the Guji-Koore inter-ethnic conflict.

1.3.2. Specific objectives

The specific objectives of the study are:

1. To identify the causes of the Guji-Koore inter-ethnic conflict
2. To identify and examine the actors of conflict in the study area
3. To analyze the negative effects of the conflict on the study area
4. To identify the dynamics of the conflict in the study area

1.4. Research Questions

This study attempts to answer the following key questions:

1. What are the causes of the Guji Oromo and Koore inter-ethnic conflict?
2. Who are the key actors in the interethnic conflict?
3. How does the conflict affect the study area?
4. What are the changing circumstances of the inter-ethnic conflict in the study area?

1.5. Significance of the Study

Conflict happens in any social relationship; in a sense, it is inevitable in group relations, especially in multi-ethnic groups like Ethiopia. Ethiopia has been experiencing ethnic issues since the 1960s student movement. Since then, ethnic conflict has been a common problem in the country. Different researchers conducted research on the most ethnic conflicts in Ethiopia to assess their causes, actors, dynamics, and impacts, as well as to fill gaps in the study area. Having in mind the research done in the study area, the main objective of this study is to

assess the causes, actors, and dynamics of the Guji-Koore inter-ethnic conflict. Based on the above insight, the following are the implications of this study:

- Close the knowledge gap in the Guji-Koore inter-ethnic conflict.
- Offer insight to local government officials and conflict management and resolution practitioners about managing inter-ethnic conflicts.
- Fills gaps in the study area's literature sources and serves as a reference to the works of government officials, policymakers, practitioners, scholars, and researchers.
- Finally, it gives some information for students and researchers interested in working in this area.

1.6. Scope of the Study

Conceptually, the study is limited to assessing the conflict between the Guji and Koore of southern Ethiopia. The justification for the selection area is that Guji and Koore are affected by conflict. This and other related issues motivated the researcher to assess the causes, actors, factors and dynamics of the conflict in the study area.

1.7. Limitations of the Study

During data collection, it was not an easy task for the researcher to get satisfactory and correct data from research participants. The great challenge during data collection was the lack of transport to the field sites. Then, the researcher went far away around Arbaminch to reach the study area. The satisfactory collection and correction of data is challenged by the fear and suspicion of research participants because of the insecurity situation in the area. Because of fear and suspicion, many informants on both sides suspended the interview after ten minutes of discussion. Therefore, the researcher relied on voluntary participants to get the data.

The other limitations that occurred in this study area were the few government officials in Koore who showed their unwillingness to provide the necessary information, facilitate communication, or allow me to communicate with them. To this end, I used the friend networks, and I found one prominent person who is my colleague from Dilla University; he is originally from Koore and speaks Korete. Then, he persuaded three Amaro Woreda administrative officials by explaining the purpose of their involvement and introduced me to

four Koore elders in the town, telling them the benefit of participating in the interview. Thus, the researcher interviewed informants with the help of my friends.

1.8. Organization of the study

This study is organized into five different parts. The first part deals with the introduction, background of the study, statement of the problem, objective of the study, research question, significance of the study, scope of the study, and organization of the study. The second part deals with a review of related literature. The third part deals with the methodology of the study, which involves a description of the study area, research design, types and sources of data, a data collection instrument, methods of data analysis and interpretation, and ethical considerations. The fourth part deals with data analysis and presentation based on the research questions and objectives of the study. Finally, the fifth part presents the major summaries, conclusions, and recommendations of the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

The purpose of this chapter is to reflect on concept clarification, theoretical framework and empirical review. The first section assesses the concepts of ethnicity, conflict, ethnic conflict and ethnic identity. The second section contains theoretical approaches to ethnicity and ethnic conflict. The third section sets forth an empirical review of ethnic conflict and its causes. The final section covers the mechanisms of conflict management and the effects of inter-ethnic conflict.

2.1 Conceptual Literature Review

2.1.1 Definitions and Concepts of Ethnicity, Ethnic Identity, Conflict and Ethnic-Conflicts

Ethnicity

The term "ethnicity" has various conceptions and analytical views. It is defined by different scholars in different ways and they believe that there is difficulty getting a clear definition. However, there is no clear and single definition, and several scholars define the term "ethnicity" in different ways. Ethnicity is an aspect of social relationships between agents who consider themselves culturally distinctive from members of other groups with whom they have a minimum of regular interaction (Eriksen, 2002). In addition, according to Barth (1969), ethnicity is the application of systematic distinctions between insiders and outsiders, between us and them. It has something to do with the classification of people and group relationships. Dichotomization between insiders and outsiders; the process of self-ascription/attribution and ascription by others shapes the process of interaction among groups. The distinctions between insiders and outsiders, between us and them, are the first facts of ethnicity.

Van D. Beken (2012, cited in Daniel, 2015) writes that ethnicity is subjective since it is an identification or a sense of belonging to a particular ethnic group. At the same time, it is objective, since the feeling of belonging to a particular ethnic group can only arise if it is based on objective, verifiable elements such as language, culture, religion, skin color and

other physical characteristics. Ethnicity is the behavior and feelings about oneself and others that supposedly emanate from membership in an ethnic group. Ethnicity is a social phenomenon that describes the condition of belonging to an ethnic group and the sense of ethnic identity felt by members of an ethnic community.

Ethnic Identity

Ethnic identities are defined and conceptualized by different authors in different ways. Ethnic identities are a subset of identity categories in which eligibility for membership is determined by attributes associated with, or believed to be associated with, descent (described here simply as "descent-based attributes"; Chandra, 2006). In addition, ethnic identity is an affiliative construct where an individual is viewed by themselves and others as belonging to a particular ethnic or cultural group. Ethnic identity is the part of one's identity associated with membership in a particular racial or ethnic group. Affiliation can be influenced by racial, natal, symbolic, and cultural factors (Cheung, 1993). However, ethnic identities are different from social identities. In contrast to characterizations of personal identity, which may be highly idiosyncratic, social identities assume some commonalities with others. Social identity consists of those aspects of an individual's self-image that derive from the social categories to which the individual perceives himself or herself to belong and the value and emotional significance ascribed to that membership (Miles and Cairns, 2001). According to Stuart Kaufman (2001), ethnic identities are not a new phenomenon but can be traced back through history. Importantly, analysis of the historical record demonstrates that ethnic difference does not in itself generate conflict. Rather, it only becomes a mobilization badge toward the instigation of violence under certain circumstances.

Conflict

Different definitions of "conflict" are given by different authors depending on the context they consider. The term "conflict" describes a situation in which two or more actors pursue incompatible yet, from their individual perspectives, entirely just goals. Conflicts are any situations in which there are incompatible goals, cognitions, or emotions within or between individuals or groups that lead to opposition or antagonistic interaction. It is a struggle over values or claims to status, power and scarce resources, in which the aims of the conflicting parties are not only to gain the desired values but also to neutralize, injure, or eliminate their rivals (Tonah, 2007). Such conflicts may take place between individuals, between collectives, or between individuals and collectives. Conflict has to be seen as an inevitable feature of all

social relations and as one of the most powerful positive factors for change and development. Conflict is not always destructive; it can also be constructive if handled properly, leading to stronger relationships between parties involved in conflict (Tom, 2003).

Conflicts can be fueled by society's unmet needs and fears, which manifest themselves in various situations and forms, such as a sense of justice, autonomy, identity, basic needs, individual rights, property rights, and land rights (Teshome, 2003). Misinformation, stereotypes, prejudices, contradictory perceptions of justice, differing socio-cultural traditions, personal beliefs, or ideologies can all lead to conflict, and it can take many forms: racial, sectarian, ethnic, religious, ideological, cultural, economic, political, social, and so on (Kriesberg, 2006).

Generally, conflict could be taken as opposition between individuals, groups, or institutions that arises because of incompatible wishes or interests. Conflicts could be economic, political, social, or cultural struggles within human levels of interaction.

Ethnic Conflict

Ethnic conflicts are one particular form of conflict in which the goals of at least one conflicting party are defined in exclusively ethnic terms and in which the primary fault line of confrontation is one of ethnic distinctions. According to Shale (2004), "ethnic conflict" means a conflict fundamentally caused by identity, resources, and borders/territories between two or more ethnic groups. Ethnic conflict is defined as any conflict in which opposing parties can be identified based on ethnicity, or conflicts in which the warring parties are defined by a combination of historical, linguistic, and cultural characteristics (Schlee and Shongolo, 1995).

Whatever the concrete issues over which conflict erupts, at least one of the conflicting parties will explain its dissatisfaction in ethnic terms. That is, one party to the conflict will claim that its distinct ethnic identity is the reason why its members cannot realize their interests, why they do not have the same rights, or why their claims are not satisfied. Thus, ethnic conflicts are a form of group conflict in which at least one of the parties involved interprets the

conflict, its causes, and potential remedies along an actual or perceived discriminating ethnic divide (Cordell and Wolff, 2016).

Ethnic conflict is not a natural or inevitable phenomenon. Its origins lie in human choices and actions predicated upon individually and collectively subjective perceptions of reality, the (presumed) mismatch between this perceived and a desired reality, and the course of action adopted to bring the two into congruence. Regardless of the precise nature of individual motivations (greed or grievance, inequality or insecurity), it also takes means and opportunities to embark on a strategy of violence in attempts to resolve such incompatibilities (Ibid.).

2.2 Theoretical Framework

Ethnic conflict is a confrontation between members of two or more ethnic groups. It generally involves a public action by two or more people that articulates a distinctly ethnic or racial claim, expresses a grievance, or attacks members of another ethnic group or their property. According to Thang, mentioned in Bantayehu (2016), ethnic conflict has gained a lot of attention since the end of the Cold War and has become a worldwide issue. Therefore, different theorists and scholars have tried to explain the different causes of ethnic conflict based on their theoretical groundwork. As a result, there are three major theories that enable us to answer questions about how ethnic identity is formed, why it continues, and what causes ethnic conflict. These are primordialism, instrumentalism, and constructivism. Each of the above theories has its own unique idea about the nature and causes of ethnic conflicts.

Ethnicity has been a central instrument in restructuring the Ethiopian state since 1991. Since then, ethnic conflict has escalated and ethnocentrism has been experienced in Ethiopia. Ethnocentrism is a worldview in which one's own group is at the center of everything and all others are scaled or rated against it. Ethnic federalism created a physical boundary between ethnic groups and motivated them to take ownership of resources. According to Bahru (2008), deliberate elites' exploitations and competitions for scarce resources were major causes of inter-ethnic conflict in post-1991 Ethiopia. In Ethiopia, because of the movement of people in different parts of the country, there are cross-cutting social identities. Ethiopian society is not static for a long period of time; rather, it is mixed, changed and modified across time. Therefore, researcher's empirical observations and experiences of ethnic identity in Ethiopia are largely constructed and institutionalized.

Thus, for the purpose of this study, the researcher largely employed a constructivist and instrumentalist view of ethnic identity and conflict. The researcher claimed that the institutionalist and particularly the constructivist views of ethnic identity and ethnic conflict are more appropriate and best fit with the issue investigated. In other words, in the study area, ethnic identity is politicized, constructed, and mobilized, which in turn results in the inter-ethnic conflict between Guji and Koore in southern Ethiopia.

2.2.1. The Instrumentalist Approach

For instrumentalists, conflict is largely stimulated by elites who can mobilize ethnicity in pursuit of their own narrow motives. Instrumentalists view ethnic conflict as the product of individuals' pursuit of private interests. Individuals join ethnically-based political movements in order to obtain material or political goods. In ethnic conflict, there are some instrumental goals and practical benefits that are promised, or threatening deprivations are averted, for members of ethnic communities if their struggle succeeds (Esman, 2004).

According to instrumentalists, ethnicity is a tool used by individuals, groups, or elites to achieve specific goals such as political power, economic gain, social status, or cultural recognition. According to this perspective, ethnicity is not an intrinsic or natural characteristic of individuals or groups but rather a strategically constructed identity that can be manipulated and even invented for instrumental purposes. Instrumentalists also view ethnic identity as flexible and malleable, so that individuals or groups may use ethnicity to achieve political, economic, and other goals (Brass, 1991). For instrumentalists, ethnic identity can be changed in the pursuit of economic interest and wealth.

Instrumentalists are criticized for reducing ethnic identity to cost-benefit-oriented economic choices. It fails to account for the deeper social structures that allow manipulation of the grievances of the ethnic group by their elite leaders (Vayrynen, 1999).

2.2.2. The Constructivist Approach

Constructivist theorists of ethnicity argue that ethnicity is not a fixed, inherent, or natural characteristic of individuals or groups, but rather a social construct that is created or perpetuated through social interactions and processes. This theory emphasizes the role of

culture, history, and politics in shaping how individuals and groups identify and express their ethnic identities (Aalen, 2008).

For constructivists, ethnicity is not an individual attribute but a social phenomenon. According to Berhanu (2008), in the constructivist theoretical framework, ethnicity is not determined by biological or genetic factors but is rather a product of socialization and cultural learning. Ethnic identities are formed through shared experiences, such as language, religion, or customs, and are reinforced through social interactions and institutions. Ethnic groups are not static entities but are constantly involved in and changing in response to social and political changes. Such ethnic identity construction is the result of both internal and external processes.

Constructivists categorically reject the notion that ethnic identity is both a natural phenomenon and a tool that is manipulated by ethnic entrepreneurs for individual and collective political ends. For constructivists, ethnicity is not an individual attribute but rather a social phenomenon. A person's identity remains beyond the choice or control of that individual and hence ethnicity, according to this approach, is an endless process of becoming. The constructive approach emphasizes the processes by which ethnic group identities emerge and change over time. The social construction and reconstruction of ethnic identity happens over time and involves families, members of the ethnic group, other ethnic groups, the state, globalization and the media (Esman, 2004). Constructivists contend that ethnic and national identities are social constructions. In this view, ethnic groups are social constructs generated and maintained by specific historical processes, such as the distribution of official identity cards.

Constructivist theories also point to the role of power and politics in shaping ethnic identities and relations. Ethnicity is often used as a tool for exclusion or inclusion, as a means of asserting dominance over others, and as a means of maintaining social cohesion within a group. Ethnic conflicts and tensions are often rooted in political struggles over resources, power, and identity (Berhanu, 2008).

2.3. The Empirical Review

2.3.1 The General Overview: Causes of Inter-Ethnic Conflict

Nowadays, ethnic diversity is common on all continents, though to varying degrees. The causes of ethnic conflicts have been a subject of social scientific inquiry for a long time now. Ethnic conflict occurs when a particular set of factors and conditions converge: a major structural crisis; the presence of historical memories of inter-ethnic grievances; institutional factors that promote ethnic intolerance; the manipulation of historical memories by political entrepreneurs to evoke emotions such as fear, resentment and hatred toward the "other"; and an inter-ethnic competition over resources and rights.

According to Huntington (1993, cited in Jeffrey, 2019), the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will continue to be the most powerful actors in global affairs, but the main conflicts in global politics will be between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future.

In Africa, the persistence, exacerbation and intensity of ethnic tension and conflict are mainly caused by the ethnicization of state institutions and ethnic clientelism, where different groups fight to place their own representatives in key political and economic positions. In Africa, there have since the mid-1960s been prolonged and protracted ethnic-related violent political conflicts, including in some cases, civil wars, in the following countries: Algeria, Burundi, Chad, Congo-Brazzaville, the Democratic Republic of the Congo (formerly Zaire), Cote d'Ivoire, Eritrea, Ethiopia, Guinea-Bissau, Liberia, Mali, Mauritania, Morocco, the Niger Republic, Nigeria, Rwanda, Senegal and Sierra Leone (Jinadu, 2007).

According to Hizkias (2001, cited in Teferi, 2012), the majority of ethnic conflicts in various African countries, which are regarded as inter-ethnic conflicts emanating from mere ethnic differences, are reported to have other causes. As a result, there is sufficient research evidence to suggest that the conflictual problems in most African countries are caused by other variables, such as political and economic causes that arise from existing ethnic differences. Hizkias argues that most of the wars waged in Africa and particularly in the Horn

during the past 30 years have been described in terms of inter-ethnic conflicts, both by the adversaries themselves and by external analysts. What Hizkias shows here is that many people hold the belief that almost all of the conflictual problems in the Horn of Africa and particularly in Ethiopia, emanate from ethnic differences.

Ethnic groups get involved in inter-ethnic conflicts when they have common identity interests, political power sharing, or inequitable resource allocation. Contrasting ethnic identity formations create the potential for ethnic conflict (the identity variable), unregulated access to and control over natural resources leads to ethnic conflict (the resource variable); and differential patterns of incorporation into an ethnically stratified state generate ethnic conflict by altering inter-ethnic power relations and preventing the emergence of an alternative national identity (the power variable) (Dereje, 2011).

The creation of ethnic tension can be intentional for the political purpose of mobilization, but murder and genocide are rarely planned in their full horror. Ethnically motivated conflict creates its own expanding elites, who, for political or ideological reasons, may be more radical than the original elites responsible for the initiation of the conflict. The radicalization of the existing conflict easily spirals into more violence, precisely because ethnic leaders engage in factional struggle and seek alliances, mobilize the population to further their agenda, enlist paramilitary groups, and increasingly use organized crime to finance their operations. Conflict happens, and often becomes murderous, when there is a claim of political sovereignty to the territory by two rival groups, one of which is the power holder, and rivalry is laid on top of other ideological and religious differences (Harris, 2009).

2.3.2 The Ethiopian Causes of Inter-Ethnic Conflicts

Ethiopia has experienced inter-ethnic conflict for different reasons. They include historical, political, economic, social and cultural causes. In Ethiopian history, aspects of ethnicity and inter-ethnic conflicts are not exceptional where one sees ethnicity in terms of general sociological categorization and groups' self-representation and ascription by others. The causes of Ethiopia's pre-1991 inter-ethnic conflictual problems were rooted in the unjust social, political, economic, cultural, and religious inter-ethnic relations that resulted from ethnic domination in the name of homogenous state formation (Teferi, 2012). In the Ethiopian context, the "national question," sometimes referred to as the "nationalities question," refers to the political struggles launched by members of ethnonational groups to

abolish ethnic dominance and suppression. Since the mid-20th century, it has been premised on promoting political rights, freedom, equality, and respect for the identity of politically, economically and culturally oppressed and marginalized ethnic groups (Asebe, 2007).

In addition, in the case of Ethiopia, Asnake (2002) has characterized almost all of the conflictual problems of the post-1991 period as inter-ethnic problems caused by the ethnicized state administrative structures adopted since then. The current Ethiopian Federal Constitution is another cause of inter-ethnic conflict. Article 39 (1) of the Federal Constitution has the potential to create lasting conflict, distrust and hatred among ethnic groups today.

According to Bekalu (2007), mistrust and hatred among ethnic groups grow out of the EPRDF's theory of governance. The EPRDF government has sought to govern by playing upon animosities between Ethiopia's different ethnic groups. The post-1991 Ethiopian inter-ethnic relations are based on the policy of rectifying the unjust historical relations that existed among the different ethnic groups. The ethnic causes are the bases for the creations and struggles of the ethnic-based political parties that formed a coalition under the name Ethiopian Peoples' Revolutionary Democratic Front (EPRDF). According to Bahru (2008), deliberate elites' exploitations and competitions for scarce resources were major causes of inter-ethnic conflict in post-1991 Ethiopia.

According to Abbink (2006), the majority of ethnic conflicts in Ethiopia that are dubbed "ethnic" are about land and the boundaries between territorialized ethnic groups. That is, the federal structure, which is based on ethnicity, contributes to ethnic tensions and conflicts, widening the disparities among the ethnic groups. Had it not been ethnic federalism, there could have been a symmetry model of federalism with proportional territorial and population sizes in the various sub-regional states, which could have had the potential to reduce conflicts. Now, however, ethnic groups are competing with each other and several inter-ethnic conflicts have arisen across the boundaries of regional states that are drawn along ethnic lines.

Disagreements over ownership or use of land, grazing land, or water resources, as well as settlements, regional hegemony, access to state resources (funds, jobs, and investments), and language policy in education and administration, were major recurring causes of conflict (Aalen, 2002). Aalen states that in the southern region there is a large potential for inter-

ethnic struggles for regional hegemony because of the region's ethnic heterogeneity, but that until now, conflicts over self-government and representation have taken place only at the local level in the zones or woreda. Examples of such conflicts are the language issue in Wolaita in the North Omo zone, the Silte's request for independence from the rest of the Gurage zone, and conflicts between Suri and Dizi pastoralist groups in the South Omo zone.

Generally, the contemporary principal causes of the ethnic conflicts in Ethiopia are inequitable distributions of economic, social, and political opportunities or competition for resources and political power. Likewise, the cases of Guji and Koore inter-ethnic conflicts relate to some of these variables. As it was discussed in the presentation part, the cases of this conflict had political, economic and social dimensions.

2.4. Mechanism of Conflict Management: General Overview

Conflict management is the process of resolving conflicts in an effective and efficient way so as to minimize and eliminate negative effects. Interventionist efforts towards preventing the escalation and negative effects, especially violent ones, of ongoing conflicts (University for Peace, 2005). In addition, according to Dereje (2009), it is the reduction and containment of the issue through reorientation and the reconstitution of the divisions among the conflicting parties. It involves the elimination of the propensity for conflict to escalate into violence by encouraging positive behavioral changes among the parties involved. It involves recognizing the issue, identifying potential solutions, and negotiating and implementing a mutually acceptable solution.

Conflict management has been exercised for several years in many parts of the world to reduce problems within societies, countries, ethnic groups, individuals and others. Its primary aim is to resolve conflicts between individuals, groups, or organizations in a peaceful and constructive manner. According to Asnake (2013), conflict is an inevitable aspect of human interaction and an unavoidable consequence of choices and decisions. The problem, then, is not to court the frustrations of seeking to remove inevitability but rather to try to keep conflicts within bounds. Therefore, the goal of conflict management is to find a solution that addresses the interests and needs of all parties involved, promotes mutual respect, and reduces tension and hostility. The main objective of conflict management is to create a positive and productive working environment where people can collaborate, communicate effectively and achieve their common goals (Nathan, 1996).

There are many types of conflict management, such as accommodation, competition, collaboration, compromise, and avoidance. Broadly, the mechanisms of conflict management can be categorized into two categories: modern and traditional. The study focused both on modern and traditional conflict mechanisms.

- **Modern Mechanisms of Conflict Management**

The modern mechanism of conflict management is a range of techniques and strategies used to prevent, manage and resolve conflicts in various settings. This approach acknowledges that conflicts are a natural part of human interactions and seeks to address them constructively to reduce negative consequences (Agarwal, 2001). The modern mechanism of conflict management is also classified into formal and informal.

- **The formal mechanisms**

The formal modern mechanism of conflict management is a structured, systematic approach to managing conflicts in modern organizations. This approach involves the use of formal policies and procedures to deal with conflicts that are designed to promote fairness, objectivity and transparency. According to Agrawal (2001), one of the formal modern mechanisms of conflict management is litigation, which involves the resolution of disputes through the legal system. This process typically involves filing a law in court, which initiates a formal legal process involving both parties and a judge. Therefore, litigation remains an important formal mechanism of conflict management in modern society, and can be a powerful tool for resolving disputes through the legal system.

- **Informal Mechanisms of Conflict Management**

Informal forms of conflict management involve resolving disputes through informal processes or actions rather than formal legal proceedings or official procedures. Informal conflict management is less structured and usually involves addressing conflicts in a more casual and personal way. It may involve directly talking to the person involved in the conflict and finding a solution that works for both parties. These mechanisms involve resolving disputes through direct communication, negotiation, and mediation (Ibid.).

- **Traditional Mechanisms of Conflict Management**

The traditional mechanisms of conflict management are the methods that have been traditionally utilized in resolving interpersonal conflicts. It is a powerful mechanism and can be found in any country. Because it is less complex as it does not involve complicated legal procedures or rules of evidence, it is more time-saving as it can often be completed within a few hours or days, and it gives parties in conflict a chance to participate in solving their own problems and handling their own affairs. The traditional mechanism of conflict management is more vital for the future relationships of the conflict parties than the modern mechanism of conflict management. This mechanism allows the parties to express their concerns and needs and work together to find a solution that meets their interests (Tirist, 2005).

2.5. Inter-Ethnic Conflict Management: The Ethiopian Experience

Since 1991, Ethiopia has been experimenting with ethnic federalism and multiparty democracy. The policy of restructuring the country along ethnic lines, as the regime and the proponents of the policy argue, has been sought as a solution to the country's outstanding problems of conflict. However, according to Tafese (2008), the devolution of administrative, political and economic power can be abused to cause the proliferation of conflicts. The country has experienced acute social, political and economic contradictions, which have created fertile ground for intrastate conflicts. Ethiopia is a country with diverse ethnic groups, languages, and cultures and inter-ethnic conflict has been a major challenge for the country. Consequently, Ethiopia's experience offers valuable lessons on how to manage inter-ethnic conflict. The government has implemented various measures to promote peace, and some of these measures may be helpful in other countries with comparable inter-ethnic conflicts. Education, awareness, and conflict prevention and resolution mechanisms are vital for managing inter-ethnic conflicts. Traditional conflict resolution mechanisms and national reconciliation efforts should also be encouraged. Over the years, various mechanisms have been used to manage these conflicts, including traditional and modern legal systems.

- **Modern Mechanisms of Conflict Management**

Ethiopia is a diverse country made up of over 80 ethnic groups, each with its own unique language, culture, and history. However, this diversity has sometimes resulted in inter-ethnic conflicts over resources, power, and identity. In the 1995 FDRE Constitution, the House of

Federation is the most important legally established institution for conflict management. It is an important institution in Ethiopia that plays a key role in addressing inter-ethnic conflict. Striving to find solutions to disputes or misunderstandings between regions and holding referendums when there are border disputes between regions or states. When there are disputes between different groups, the House of Federation acts as a mediator and arbitrator, helping to resolve conflicts in a peaceful and equitable manner (Alemayehu, 2009). In addition to the HoF, the Ministry of Federal Affairs (MoFA) is established mainly to look after the affairs of inter and intra-regional conflicts and intergovernmental relations (i.e., nations, nationalities and peoples, federal affairs, and nations, nationalities and peoples relationships and conflicts, etc.).

According to Vaughan (2005), in recent years, the Ethiopian government has implemented various conflict management mechanisms to prevent and resolve inter-ethnic conflict, such as a constitutional framework which recognizes the diversity of its population and guarantees the right of every ethnic group to self-determination. Ethnic-based parties, which ensure that different communities are represented in government, Conflict resolution mechanisms: Ethiopian communities have traditional conflict resolution mechanisms such as reconciliation, mediation, and arbitration. These mechanisms rely on community elders and leaders to resolve disputes peacefully. The Ethiopian government has created peace committees at the national, regional, and local levels to monitor conflicts and provide early warning.

In conclusion, the modern mechanism of the Ethiopian government's approach to managing inter-ethnic conflicts is a combination of constitutional provisions, Ethnic-federalism, ethnic-based parties, traditional conflict resolution mechanisms, peace committees, and dialogue and reconciliation. While these mechanisms may not eliminate conflicts altogether, they have helped to reduce their frequency and mitigate their impact.

- **Traditional Mechanisms of Conflict Management**

In the Ethiopian experience, inter-ethnic conflict management has traditionally been approached through various mechanisms that are deeply rooted in the culture and history of the country. In addition to the modern mechanism of inter-ethnic conflict management, the Ethiopian government has also encouraged the traditional mechanism of conflict management for managing inter-ethnic conflict. The 1995 FDRE Constitution, under Article 78(5), states

that pursuant to sub-article (5) of Article 34, it is mentioned as an indication for the better recognition of indigenous conflict resolving institutions and mechanisms in the country.

According to Alemayehu (2009), there are a number of ethnically-based customary law systems in Ethiopia. Some of the traditional mechanisms of inter-ethnic conflict management in Ethiopia include; Council of Elders, which is a traditional mechanism of inter-ethnic conflict management that involves a group of respected elders from different ethnic communities who come together to resolve conflicts; Reconciliation ceremonies involve a formal ceremony where the opposing parties come together, make speeches, and exchange gifts as a sign of reconciliation. The reconciliation ceremony is often accompanied by traditional rituals and prayers to seek forgiveness and peace, Arbitration, which is a form of alternative dispute resolution, is also used in Ethiopia to settle inter-ethnic conflicts. This involves appointing a mutually agreed-upon arbitrator who listens to both sides of the conflict and provides a binding decision that both parties must follow.

Overall, managing inter-ethnic conflict in Ethiopia is a complex and ongoing process that requires a range of mechanisms and strategies. In Ethiopian experience, these traditional mechanisms of inter-ethnic conflict management have been effective in preventing conflicts from escalating and fostering peaceful coexistence between different ethnic communities.

2.6. Effects of Inter-Ethnic Conflict

Inter-ethnic conflicts have their own positive (constructive) and negative (destructive) ranges of effects, both on individuals and on society as a whole. The positive effect of inter-ethnic conflict can increase awareness of and acknowledgement of diversity among different ethnic groups. Another positive outcome of inter-ethnic conflict is the creation of shared histories and identities among the conflicting groups. It also increases cooperation and understanding between groups after the conflict is resolved. Negative, effective inter-ethnic conflict damages the growth and development of the country. In addition, there is a deepening of mistrust and animosity between conflicting groups (Kifle, 2007).

Moreover, Dagne (2009) categorized the negative effects of the inter-ethnic conflict into political, economic and socio-cultural effects.

- Economically, inter-ethnic conflict can disrupt economic activity and lead to property damage, the loss of businesses, and other economic impacts.
- Politically, inter-ethnic conflict can undermine the stability of political institutions, leading to further conflict and problems in governance. It leads to the breakdown of law, and order.
- Socially, inter-ethnic conflict can deepen societal divisions and lead to increased prejudice and discrimination, making it difficult to build trust and cooperation across ethnic lines.

Overall, the effects of inter-ethnic conflict can be wide-ranging and long-lasting, requiring sustained efforts to rebuild trust and promote reconciliation.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

The methodology parts of the research clarify systematically how the study is conducted and set up to get information. Methodology forms and informs the general process of study. This section consists of different sub-sections. Those are: a description of the study area; the research design (methods or approach); sources of data collection and types; in-depth interviews, focus group discussion and document analysis, sampling technique and sample size determination; method of data analysis and interpretation and ethical considerations.

3.2. Description of the Study Area

The study was conducted in Guji, Oromia Regional State and Koore in the Southern Nations, Nationalities, and Peoples' Regional States (SNNPRs).

Guji-Oromo

The Guji are one of the many clans of the Oromo nation and live predominantly in the present-day Guji and Borana zones of the Oromia national regional state. The Guji people speak the Oromo language, the largest spoken Cushitic language in the Horn of Africa (Taddesse, 2002). The Guji land is bordered in the east by Arsi-Oromo both in the Borena and Bale Zones and, by the Ganale River, in the west and in the northwest, with Lake Abbaya, which separates the Borena Zone from the Gamo-Goffa and Welayeta Zones of the SNNPR, with Gedeo in the north and northwest, with Sidama in the east and northeast, with Kore and Burji in the west and southwest, respectively, and with Borena-Oromo in the south (Abiyot, 2005). In the west Guji zone, Gelana woreda is bordered by the Amaro/Koore people. Gelana woreda of West Guji zone is found in the south of Oromia regional state and has 19 kebeles. The administrative town of Gelana woreda is Toore. Gelana woreda is found 400km to the south and 60 km to the north of Addis Ababa and Bule Hora zonal cities, respectively (Ebise, 2018).

According to Berisso (1994, cited in Regassa, 2012), in areas of economic practices, pastoralism was the unique economic livelihood of the society until some parts of the group gradually shifted into an agro-pastoralist system and some in the highland areas moved to a

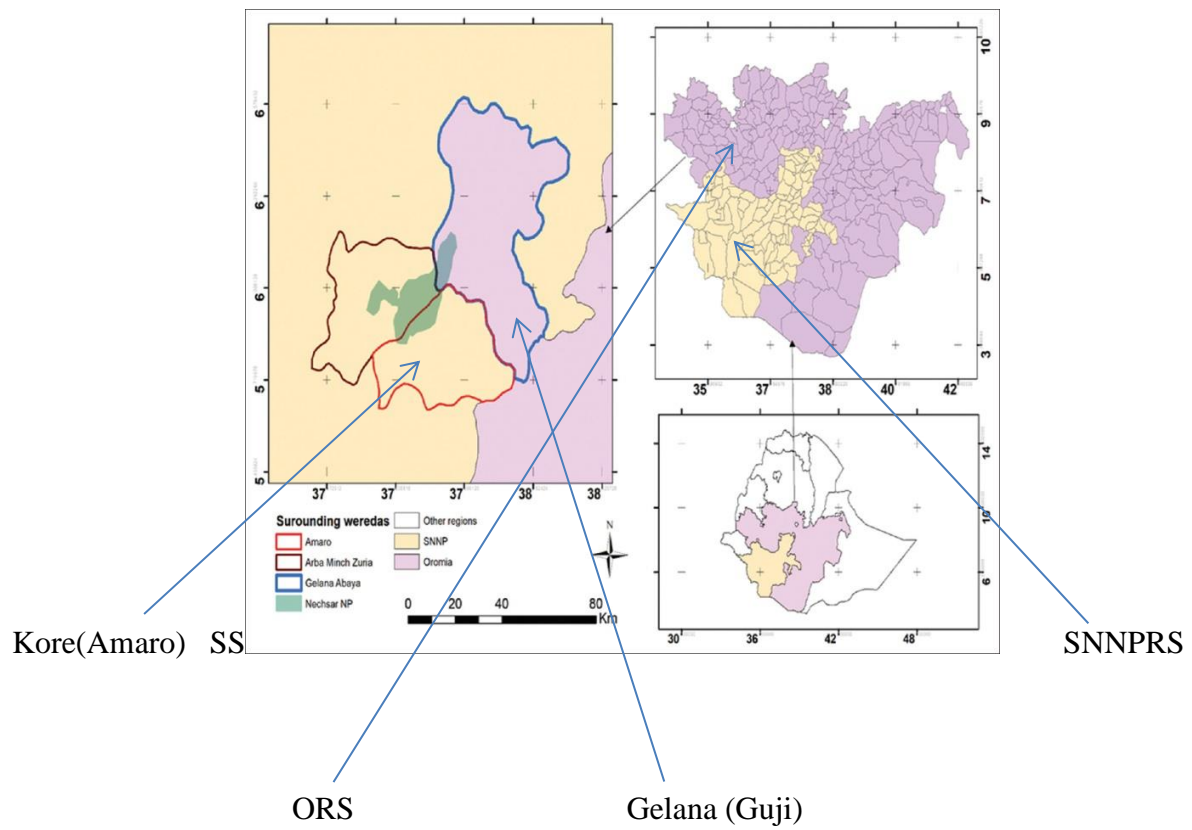
purely agricultural practice in the last century. Because of their pastoralist nature, the Guji encountered competition over resources among neighboring agrarian as well as pastoral communities. Although these interactions had dimensions of conflict and interdependence, the Guji had a long history of warfare with the neighboring Oromo and non-Oromo communities (except for the Gedeo).

Koore

Koore people are found in South Nations, Nationalities and the People's Regional State. Koore is bordered on the south by Burji Special Woreda, on the south-west by Konso Special Woreda, on the west by Dirashe Special Woreda, on the northwest by Gamo Gofa and Lake Chamo, on the north by Lake Abaya and in the east and northeast by Oromia Region. The total land area of the Woreda is around 107,980 hectares and is divided into thirty-three (33) rural Kebele peasant associations and one town administration. More than 25 kebeles of Koore are bordered by 19 kebeles of Gelana Woreda in the West Guji zone. The present political and economic headquarters of Amaro District are in Kelle Town. Linguistically and culturally, they belong to the Omotic family, sharing linguistic and cultural similarities with the Wolaita and Gamo people of the Horn of Africa (Eshettu, 2020).

The dominant economic activity of the Koore society was and is subsistence agriculture and enset is the most important plant in the area. As the Koore society heavily relied on enset for their livelihood, the need for productive land for enset cultivation was most desired. Moreover, as enset has been the basic food for a long time, it has become associated with the culture of Kore. Though enset was and still is the staple food of the Koore, there are other foodstuffs, including grains such as wheat, barley, sorghum, peas, and teff. But, all these are used as supplementary foods (Awoke, 2016).

Map1: Map of Amaro (Koore), Gelana(Guji), SNNPRS and ORS.



Source: Google scholar of 2020

3.3. Research Methods

This study is framed by social research methods. To understand what goes on in society that is unresolved and to identify the literature gap, inconsistency between studies, or unresolved issues in the literature, the social research method is selected. The researcher also used a purely qualitative research approach, which involves gathering data that describes the phenomena and then organizing and describing the meaning of the collected data. The intent of qualitative research is to understand a particular social situation, event, role, group, or interaction. It is also the means for exploring and understanding the meanings individuals or groups ascribe to social or human problems (Creswell, 1994). To achieve my research goal, the researcher used a qualitative approach that focuses on explaining subjective perspectives, processes, and contextual meaning (Bryman, 2003). The qualitative research method enabled the researchers to explore the views, perspectives and experiences of the participants about their assessment of the conflict in the study area. Generally, the qualitative approach is selected because of its high contribution to gathering first-hand information.

3.4. Research Design

A research design is a plan, structure and strategy of investigation to obtain answers to research questions or problems (Kumar, 2005). It sets the procedure for the required data, the methods to be applied to collect and analyze this data, and how all of this is going to answer the research questions (Grey, 2014). In this study, the researcher employed qualitative research methods. Qualitative research is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data (Bryman, 2003).

Moreover, for this study, an exploratory research design was used. Exploratory research is conducted when not enough is known about a phenomenon or a problem that has not been clearly defined. According to Kruger and Newman (2006), exploratory research is research into an area that has not been studied and in which researchers have to develop initial ideas and more focused research questions. Exploratory research design is important to gain new insights, discover new ideas, or increase knowledge from the experience of being involved. Exploratory research is also aimed at exploring all sources of information based on a range of evidence, discovering new ideas, and using qualitative data. Thus, the focus of exploratory research design is to discover new problems on which little or no previous research has been done (Brown, 2006).

Therefore, this particular study employed a qualitative approach by exploring the experiences, ideas, and perspectives of the Guji-Oromo and Koore people in the inter-ethnic conflict between them.

3.5. Sources of Data

In this study, the researcher used qualitative data collection techniques to collect the required data for this research. In this study, the data was gathered from various sources and cross-checked to make sure of its validity and reliability. Reliability and validity are essential components of credible research (Silverman, 2005). With regard to data sources, both primary and secondary sources were used. Primary data was collected from community elders, Woreda security officials, the Woreda administrative office and religious leaders by using in-depth interviews, and focus group discussions (FGDs), and from secondary sources, document analysis was used to gather information about the assessment of the conflict in the study area.

3.6. Instruments of Data Collection

The study employed qualitative data collection techniques to collect the required data for this research. The data for this study was collected through in-depth interviews, focus group discussions (FGD), and document analysis. The reason why this instrument was selected is because these methods of data collection enabled the researcher to get detailed information about the assessment of the conflict in the study area.

3.6.1. In-depth interview

A qualitative interview is based on conversation, with the emphasis on researchers asking questions and listening, and respondents answering. It is similar to standardized survey interviewing in this respect, but unlike the survey interview, the epistemology of the qualitative interview tends to be more constructionist than positivist. Interview participants are more likely to be viewed as meaning makers, not passive conduits for retrieving information from an existing vessel of answers (Warren, 2011). The study employed semi-structured interviews. The decision to conduct interviews was made with consideration for my research questions, which required in-depth insight into certain social phenomena. The best way to gather such information is to speak with people directly involved. It is important

to hear from people themselves, and interviews are well suited to the gathering of such detailed data. Less structured interviews can provide a deeper understanding of the informants' overall perceptions, thoughts, emotions, opinions, and motivations. In addition, research methods like less structured interviews also allow the researcher to keep a more open mind regarding what he or she needs to know so that concepts and theories can emerge out of the data (Bryman, 2012). A total of 24 interviews were conducted. Out of these, 14 interviewees were selected from among government officials at the Woreda and Kebele levels. In conducting the interview with government officials, the researcher tried to balance the ethnic backgrounds of both Guji and Koore. On the other hand, 10 key informants were selected from the community elders and religious leaders of both community members in Guji and Koore who had better information on the conflict issue.

3.6.2. Focus group discussions (FGDs)

The intention behind undertaking focus group discussion is due to its importance in eliciting a wide variety of different views in relation to a particular issue. On some specific issues, different people may have different concerns (Bryan, 2012). A focus group discussion is an exploration of the perceptions, experiences, and understanding of a group of people who have some experience in common with regard to a situation or event (Kumar, 2005). Focus group discussions (FGDs) can be used on some specific issues because different individuals can have different concerns about the issue in question. Thus, to look at the concerns of different individuals and even assess their level of understanding on some issues, the researcher used the FGDs as a tool for data collection. For this study, the researcher conducted two FGDs, one from the Guji side and the other from Koore. Regarding the number of informants in each group, there were seven and six, respectively.

3.6.3. Written Documents

Some valuable documents were referred to, particularly on the inter-ethnic conflict situations in the study area. Secondary data provided some background facts and information to which the study referred. For this purpose, the researcher used some secondary data from different sources, such as published and unpublished documents, books, journals, reports, an action plan for conflict resolution, minutes of meetings, maps, letters, proclamations, internet sources, and other relevant materials, to acquire information on the current conflict between Guji and Koore.

3.7. Sampling technique and sample size determination

Purposive sampling techniques were used in this study to achieve the proposed objectives. Purposive sampling is used as the most critical method to select key informants. And in order to get relevant information 10 informants from the elders and religious leaders, 14 informants from Woreda security officials and Woreda administrative office of both ethnic groups, because such persons are expected to have better experience and knowledge about the conflict in their study area.

Within the large population size, it is difficult to conduct a study, as it is expensive and time-consuming and may delay the completion of the study. Since it is impossible to interview the entire population, the researcher employed an in-depth interview with key informants from the community, including elders, religious leaders and woreda officials from both sides.

3.8. Method of Data Analysis and Interpretation

The researcher analyzed and interpreted the raw data collected through data collection instruments to achieve the stated objectives. The data was coded thematically, and from there, thematic analyses were conducted to analyze the data. Thematic analysis, as an independent qualitative descriptive approach, is mainly described as a method for identifying, analyzing, and reporting patterns (themes) within data. This approach was well suited to my study because the researcher attempted to identify different opinions and perspectives from the data, which is precisely in line with the thematic form of analysis (Bryman, 2012).

3.9. Ethical Considerations

Ethical issues are becoming a crucial element of social science research. A social science researcher must respect the rights, needs, and desires of the informants (Creswell, 1994). Thus, in this study, starting from the beginning, the researcher followed the ethical guidelines. At the beginning of the work, when I went to the field for data collection, the first and most important task was to introduce myself to my informants. Then, the researcher was informed by the participants about the purpose of the study and confirmed the confidentiality of their responses. As outlined above, the researcher used in-depth interviews, focus group discussions with only interested participants and explained the participants' right to withdraw at any time if they felt inconvenienced by their participation. The privacy and anonymity of

the research participants were respected, and the collected data was carefully preserved. Finally, the researcher took care to avoid bias in the process of collecting and interpreting the data.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1. The Relations of the Guji-Oromo and Koore: Peaceful relations

Guji-Koore relations were peaceful relations that can be manifested through their economic as well as socio-cultural links. According to the information gathered almost the informants from both ethnic groups stated that the following are the major manifestations of Guji-Koore peaceful relations.

4.1.1. Everyday Peace in Guji-Koore Relations

Everyday peace is conceptualized in this study as a continual process of intentional practices by Guji-Koore ethnic members to create and maintain a positive peace between them. Everyday peace means creating peaceful relationships and interactions on a day-to-day basis. It includes the way one communicates with others, how to manage conflicts and differences, and how to create inclusive and respectful environments. Every day peace is the routinized practices, norms and systems deployed by individuals and groups in deeply divided societies to avoid and minimize conflict and awkward situations at both the intra- and inter-group level (Mac Ginty, 2014).

Techniques for everyday peace are found in every human society. For long years, the Guji and Koore ethnic groups have developed their own unique everyday peace to sustain peace between each other and their neighbors. Guji elders pointed out that the everyday peace of the Guji-Oromo has been guided by the Gada system. The Gada system is the widely accepted and obeyed cultural system in Oromo society through which we formulate the norms, values and customary practices in our everyday social and cultural lives and relationships with our neighbors of other ethnic groups. My elder informants from both sides confirmed the presence of good practices for everyday peace between these two ethnic groups. They pointed out that, through "Jaroole" in Guji and "gatte chima" in Koore, the two groups have resolved their disagreements in their daily lives. In addition to the elders of both ethnic groups, one person from FGD of Koore sides said that:

We had a strong everyday peace of relations and practices, which are led by 'Jaroole' and 'Gatte chima'. We individuals and groups of these two ethnic groups have been

using this practice in our everyday interactions in deeply divided societies in order to minimize risk (KFGD, April 2023).

Overall, the researcher understands from the informants of both sides of ethnic groups in the study area, the concept of everyday peace highlights the idea that peaceful living is not just the absence of conflict and violence, but the presence of positive and harmonious relationships in all aspects of life.

4.1.2. Economic Interdependence: Local Markets and Trade

The Guji and Koore peoples are neighboring communities. In the past, there have been deep-rooted economic independence, trade transactions and a variety of economic relations. Because of this variety of products and the proximity they have, their economic relationship depends on the exchange of crops and livestock on local markets. According to an interview with an elder from the Guji side, these two ethnic groups have a long historical economic relationship. They have shared symbiotic relationships in the spheres of utilization of grazing resources and other social functions for a long time.

Additionally, elders and FGD informants of Koore groups confirmed the presence of economic interdependence between these two ethnic groups and pointed out the advantage of economic interdependence for Guji-Koore. One is that it increases economic growth, which brings a diverse range of skills and knowledge, resulting in greater efficiency and productivity. Two, it leads to the creation of employment opportunities as the groups engage in economic activities that require a diverse range of skills. Additionally, it promotes social integration as Guji and Koore learn about each other's cultures, values, and norms.

As the FGD of both sides of the study reveals, in both ethnic groups there are local market centers on a weekly basis. In Koore groups, there are eight major local market centers that are open on a weekly basis, namely: Dano, Sharo, Jijola, Darba, Kelle, Kereda, Kore and Golbo markets. Whereas in Guji, the weekly market center is Comblich Market, where Koore and Gujji exchange their products. According to my interview with elders from Guji and Koore, they had good market relations for their livelihoods. The Guji women get food and other commodities from the local markets either by bartering or by selling milk and milk products with other Koore commodities. FGD of both sides also reveals that Guji agro-pastoralists provide milk and milk products for Koore, and Koore agriculturalists provide Idera (Kocho) food items for Guji. Besides, we have gone to similar markets and exchanged our

commodities peacefully; even our relationship went to the extent that we buried our dead in the same cemetery.

4.1.3. Socio-Cultural Practices: Inter-Marriage Relations, Shared food and Shared Language

Guji and Koore lived together for a long period of time and shared different socio-cultural activities. According to the elders in the study area, there was a strong relationship between the Guji and Koore ethnic groups. Guji and Koore shared significant markers of ethnicity such as language, religion, shared memories of history, and similar traditional practices.

Among different factors for harmonious relations, inter-marriage relations have been the most influential factor between two ethnic groups. The presence of inter-marriage relations between these two groups is confirmed by the FGDs of both sides. Discussants from the Guji side revealed that the Guji don't allow women to marry Koore men because, according to the culture of Guji marriage, cattle are the most determinant criteria, but the Koore ethnic group are agriculturalists and they are not well known by cattle. Because of this, we restrict them, but we cannot stop them. We have intermarried relations. Like the Guji FGD, the Koore FGD agreed on the presence of an inter-marriage relationship between them and pointed out their ideas that the Koore ethnic group has a unique culture of food preparation. Because of this, Koore has a limited number of men who have married Guji women.

Guji and Koore share common food traditions that are expressed in their daily lives. As all participants in FGD said, both Guji and Koore use Kocho, which is produced from inset commonly as a local cultural food. Guji and Koore speak different languages: Afan Oromo for Guji and Korete for Koore. Their language families are different, i.e., the Cushitic and Omotic language families, respectively. However, as Guji and Koore informants confirmed, there are members of ethnic groups who can listen and speak both languages. Moreover, all FGD participants also revealed the fact that language similarity and sharing are common in border areas between the two ethnic groups.

4.2 Conflictual Relations

Guji and Koore have a long tradition of co-existence and strong socio-cultural integration, as well as antagonistic relationships and intermittent conflicts. Informants from both the Guji and Koore agree that Guji-Koore friendly relations have been exhibited in the form of cultural, social, and economic relations. Thus, it is necessary to take a look at the forms of longstanding cooperation and interdependence that existed between the two ethnic communities one after another.

The study participants from both sides witnessed this fact as follows: the Guji and Koore have no blood relations. However, they had considered each other brothers because of the high social interactions and cultural practices that they shared in common. Even if there are strong relationships in any social group, conflict is inevitable; nature cannot avoid it, but it is manageable. The cause of conflict is different from place to place and from community to community. The cause of conflict in one area may not be the cause of conflict in another area. But, economic, political and socio-cultural issues are common issues that can cause conflict in different areas. Conflicts may also arise from many dimensions: racial, sectarian, ethnic, religious, ideological, cultural, economic, political, social, misinformation, stereotypes, prejudices, contradictory perceptions of justice, differing socio-cultural traditions, personal belief, or ideology (Kriesberg, 2006). And in Guji and Koore, ethnic group conflict started to be seen.

Apart from their friendly relations, history of cooperation and interdependence, and the social interactions and cultural practices that they share in common, the Guji and Koore have been involved in conflict, and the relations between the Guji and the Koore have not been friendly until recent times.

4.3. The Causes of the Inter-Ethnic Conflict in Guji-Koore

The nature and causes of conflicts are multiple; most researchers agree that the causes of conflict are diverse. Ethiopia has experienced inter-ethnic conflict for different reasons. There are multidimensional and complex causes. As was attempted to mention in the previous part of the study, conflicts sometimes have historical, political, economic, social and cultural

dimensions (Teferi, 2012). The conflict in the study area is a result of various variables that cut across economic, political, social and cultural factors. On both sides of ethnic groups, FGD participants and other informants indicated that the above factor causes the inter-ethnic conflict between Guji and Koore. The researcher gathered information from the informants about the structural causes and contributing factors of conflict in the study area based on the degree of their contribution to the recurrence as well as the intensity of the conflict.

4.3.1. The structural (root) causes

There are various structural causes of conflict in the study area. These are causes that have been deeply entrenched in the configuration of the communities of the two ethnic groups.

❖ Socio-Cultural factors

- **Difference in lifestyle**

The difference in lifestyle can create conflict between groups. The Guji and Koore groups have different lifestyles. They are agro-pastoralist and agriculturalist groups, respectively. The presence of differences in lifestyle provides a wider chance for increased conflict between these two groups. Regarding this, informant elders from both sides revealed that: In any part of the country, there is conflict between the same and different life styles. One Woreda official from the Guji side stated that ‘We Guji and Koore have different lifestyles. The Guji are agro-pastoralists, and the Koore are agriculturalists. According to him, even if we have lived long periods of time by respecting each other's lifestyles, one can be a role model for other ethnic groups.’ The same is true of our conflict because of our different lifestyles. Therefore, from the respondent's perspective, the researcher understands that the presence of different types of lifestyles between the two groups is a factor in conflict.

- **Weakening of Traditional Conflict Resolution Mechanisms**

Traditional conflict resolution mechanisms refer to community-based, traditional or local, indigenous mediation, conflict mitigation, and grass-roots approaches to peace. According to Bukari (2013), traditional conflict resolution mechanisms comprise social, economic, cultural and spiritual dimensions in accordance with the entirety of the traditions, customs and views of society. The different societies of the world have developed their own mechanisms to resolve conflicts. Like in other parts of the world, Africa is the main. As a part of Africa,

Ethiopia is the motherland of different ethnic groups living together in harmony, cooperation and sometimes conflict. Almost all ethnic groups have established and use their own conflict resolution mechanisms.

The Guji and Koore communities are rich in cultural values, like traditional conflict resolution mechanisms. The two ethnic groups are well known for resolving conflicts before they cause damage. As the researcher gathered information from participants and community elders in the study area, both ethnic groups of Guji and Koore have their own everyday peace relations or traditional conflict resolution mechanisms. "Jaroole" and "Gatte chima" systems are the two traditional conflict resolution mechanisms of Guji and Koore. In the long period of their coexistence, Guji and Koore had been practicing these two kinds of traditional conflict resolution mechanisms for the purpose of conflict reconciliation and for their future coexistence. Because the mechanisms are deeply rooted in the values and cultures of the Guji and Koore societies, the participants in FGD of both Guji and Koore confirmed that the traditional conflict resolution mechanisms were highly accepted and respected by the communities of both. Regarding the weakening of the traditional conflict resolution mechanism in the Guji and Koore ethnic groups, one elder informant from the Guji side stated that:

We (Guji and Koore) have a common traditional conflict resolution mechanism. When conflict happens between these two ethnic groups, society uses "gondoro" and "gatte chima" as mechanisms of conflict resolution. These two mechanisms are a conflict reconciliation mechanism through which the conflicting parties are urged to forgive and forget their enemies. After such a reconciliation ceremony, lasting peace will prevail. However, today, these ethics of conflict resolution mechanisms are eroded due to locally imposed government institutions (GII, April 2023).

Additionally, all the individual interviews of Guji and Koore also confirm that the traditional conflict resolution mechanism of the study area is weakening because of the intervention of political elites in the process of that traditional conflict resolution mechanism. According to informants, the disputed parties, i.e., the Guji and the Koore, need to be reconciled with each other through a traditional conflict settlement mechanism, but this was not done because of the intervention of political elites. As a result, the inter-ethnic conflict has remained unchanged. One elder informant from Koore pointed it out. In the past, if conflicts happened between Guji and Koore, our elders resolved them based on the values and culture of Guji and Koore, but nowadays our elders are too politicized and they follow only the 'top-down'

rules and regulations. In the previous reconciliation, traditional conflict resolution mechanisms were not considered. Consequently, reconciliation previously held between Guji and Koore has failed many times. To restore the peaceful, harmonious and friendly relations of the past, reconciliation must be done through the traditional mechanisms of the two ethnic groups.

- **Revenge**

Informants of Guji and Koore have remarked that revenge is the most triggering factor for inter-ethnic conflict between these two ethnic groups. In the study area, there are instances whereby personal and group conflicts could eventually escalate into inter-ethnic conflicts. Some individual conflicts that result in theft, looting and homicide occasionally extend into inter-ethnic conflicts. For example, when either of the two groups kills a person, the victim's family/ clan, or ethnic group members are driven to take a similar action or go beyond that.

Regarding this, the FGD of the study area revealed that in both ethnic groups, there is a high bond of family, clan and ethnic relations. This strong bond of relationship is manifested in their social lives and during conflicts through the creation of alliances. According to them, victims' families and clan members are closer to the persons killed or wounded in the conflict. As a result, during the conflict, these actors had direct and indirect roles in igniting/pushing the inter-ethnic conflict. Therefore, the Guji-Koore inter-ethnic conflict has escalated more and more because the victims' families and/or clan members passed information for revenge to their respective ethnic group members. Moreover, they were also directly involved in the conflict between Guji and Koore.

- ❖ **Economic factors**

In Ethiopia, the causes of conflict are largely due to limited natural resources, competition over control and access to natural resources, territorial boundaries, the search for new economic resources, the proliferation of illegal fire arms, inadequate policing, and state security arrangements that diminish the role of traditional institutions (Tsega, 2006). Economic factors are identified as one of the major causes of inter-ethnic conflict in Ethiopia. In the case of Guji and Koore, the following are the major economic factors of the inter-ethnic conflict.

- **Scarcity and Competition over Natural Resources: Land Resources and Water Resources**

Competition over natural resources and an imbalanced distribution of resources are the contending factors that cause inter-ethnic conflicts. Land and water are the most vital bases for the livelihood of the people. Ownership or access to land is a key to the well-being and livelihood of many African families. For Ethiopians, almost all the livelihoods of society depend on the utilization of land. Because of population growth, production increases and environmental degradation, land is becoming increasingly scarce. The livelihoods of pastoralists and agro-pastoralists depend on key resources such as land, water, livestock, and pasture. Competition over resources causes violent conflict between the two groups (Ayalew, 2001).

The issue of "land" was predominantly mentioned as a contextual factor or cause, meaning that the informants would point to land and then go on to explain other issues in which land was a relevant factor. Therefore, it makes sense to consider this issue first to later understand how it connects to the other identified themes. Land is crucial for production and livelihood, both for agro-pastoralists and agriculturalists in the Guji and Koore ethnic groups. The Guji and Koore inter-ethnic conflict is also caused by competition over land resources. According to the data gathered through Focus Group Discussion (FGD), informants' from interviews as well as document analysis witness conflicts because of farming land, grazing land, and farming land border trespass, which are common incidents for Guji-Koore ethnic groups. Regarding this, one 65-year-old elder Guji told the researcher that he got information from his fathers about how the conflict between the Guji and Koore started on the land. After the 20th century, for the sake of coffee production land, the Koore peoples moved from Dega to Weina Dega and Qolla. At that time, the coffee demand was increased by their neighbors and international traders. This new settlement connected them with Guji. Before that time, there was no bold conflict over the land between these two ethnic groups. The new settlement of people from their original land in other areas has a disastrous effect on inter-ethnic conflict. As a result of this, the Guji and Koore had to start a conflict over land resources.

In fact, there are also other natural resources such as water and forests, which are explained by some informants as causing conflict between these two ethnic groups. FGD from both

sides confirms the conflict between these ethnic groups over land resources and reveals that water resources are also another cause of the conflict between Guji and Koore. According to information from FGD, the most protracted and disputed water source between Guji and Koore is the Gelana River. Because this river is needed by both groups for their livelihoods. Guji semi-pastoralists for their livestock and Koore agriculturalists for their crop cultivation. In addition to the above, one of my elder informants from the Koore ethnic group pointed out that previously our conflict with Guji was only based on scarce resources, but nowadays the protracted cause between us is politicized resources.

Therefore, from the respondent's perspective, the researcher understands that the presence of demands for land and water resources between the two groups is also another root factor for the conflict.

❖ **Political factors**

- **Lack of good governance**

Conflict also arises due to a lack of good governance. Another factor in the conflict between Guji and Koore is the lack of good governance to address the conflict. According to my informants from Koore, the government's effort in the previous peacebuilding process in Guji and Koore was low. The reconciliation began at the federal level and moved to the local level, from negotiations to discussions and implementation. They were not considered local actors and were allowed to manage their own affairs through collaboration. As a result of the absence of good governance, this failure of the peacebuilding process created conflict between Guji and Koore. According to them, a lack of strong security is also the cause of the inter-ethnic conflict between Guji and Koore.

According to a Woreda government official informant from Koore, on the Guji side, there is a high circulation of illegal arms and Irgansa kebele up to NNP's place is controlled by OLF. In addition to the above informants, one of the elders of Koore revealed that the OLF also had a role to play in the inter-ethnic conflicts of Guji-Koore. The availability of this group is one of the contributing factors to the Guji-Koore inter-ethnic conflict. All the informant elders of Guji also agree on the presence of OLF on their sides, but in contrast to Koore informants, they have not confirmed the participation of OLF in the conflict between these two inter-ethnic conflicts.

In general, many of both Guji and Koore FGD participants and other informants said that in the study area as a whole, there is a weak legal and security system that can control the circulation of illegal arms. Therefore, poor management and control of illegal arms escalated inter-personal clashes into an inter-ethnic conflict between Guji and Koore.

- **Grievance: The formal creation of Nech Sar National Park (NNP) in 1974**

Before the creation of the NNP in 1974, both Guji and Koore claimed to have been using the place for hunting, farming, pasturing, and dwelling long before the creation of the NNP. There has been traditional enmity between these two ethnic groups since the imperial regime, but the formal creation of the NNP is one of the vital causes of the conflict between the Guji and Koore ethnic groups. Guji and Koore see little benefit from having the land protected as a National Park. Informants from both sides were interviewed about the inter-ethnic conflict between Guji and Koore. They told the researcher the NNP increases the conflict between them and that they do not see any benefit from the park's existence. In contrast to the benefits, they pointed out their ideas, as the creation of the NNP creates and escalates grievances between these two ethnic groups (Guji-Koore).

Since its establishment in 1974, boundary issues have been yet another major conflicting issue between these ethnic groups. The boundary demarcations of the NNP were not fair and equally considered both the Guji and Koore groups. Regarding this, there are grievances on Koore's side. Informants of FGD from Koore revealed that we Koore peoples left the area for wildlife conservation and re-settled at Abulo and Alfacho areas to the south of the park. However, with the understanding that the Guji peoples do not leave the park's territory. As a result of an unfair decision, the boundary demarcations were unacceptable to the Koore peoples. Therefore, it creates grievances and contributes to the increase in poaching and the escalation of ethnic conflicts between these two ethnic groups. FGD informants from Guji also confirmed that both Guji and Koore were affected by the formal creation of NNPs and the nature, behaviors, and trends of conflict between these two ethnic groups are becoming complex and dynamic with huge repercussions after the introduction of NNPs.

- **The formation of the 1991 ethnic-federalism of Ethiopia.**

Ethnic federalism, while solving old problems of ethnic inequality and injustice, has created new problems of ethnic tensions and conflict across Ethiopia. The practice of ethnic

federalism complicated state-society and inter-group relationships, creating a favorable environment for ethnic confrontation and conflict to take place in the country, threatening national unity, and eroding century-old values of coexistence and hard ethnic boundaries (Bekele, 2021).

Since 1991, the Guji-Koore conflicts have taken on a different dimension, emphasizing ethnic dichotomies. The implementation of ethnic federalism changed the relationship between the Guji and Koore and brought about new factors for conflict. The nature, behaviors, and trends of conflict are becoming complex and dynamic, with huge repercussions after the introduction of ethnic federalism. The main issues were said to revolve around self-determination and the division of the two groups under ethnic federalism. For example, a discussion with my Koore informants helps to bridge the different contexts before and after 1991. When asked why the inter-ethnic conflict between Guji and Koore escalated after 1991, They stated that "the state policy of before 1991 did not give rights to any ethnic group to ask about their ethnic groups, but EPRDF provides that, and the question of land ownership and self-administration developed. Consequently, the conflict has escalated between the Koore and Guji ethnic groups''. Additionally, as the FGD and the majority of local elder informants of Guji also confirmed, the relationship between Guji and Koore ethnic groups has basically changed following the fall of the Derge regime and the coming of the EPRDF to power. As a result of the introduction of the right to self-administration for the nation, nationality and peoples of Ethiopia.

For the conflict between Guji and Koore, ethnicity in itself is not violent, nor is ethnicity in itself a cause of conflict, as the primordial approach to ethnicity claims (Reuter, 2017). In this case, this is simply evident by how the Guji and Koore, despite their differences, lived together relatively harmoniously for decades before the creation of ethnic-federalism in Ethiopia in 1991. According to the constructivist approach, it focuses on how ethnic federalism causes grievances, and how the system does not provide sufficient peace to resolve issues and conflicts. Violent conflict is caused mainly by social and political systems that lead to inequality and grievances and do not offer options for the peaceful expression of differences (Aalen, 2008). In this case, the system is ethnic federalism, which increases the conflict between Guji and Koore. My informants from the Woreda administration of Koore ethnicity said that there were grievances between Koore and Guji, especially since the formal

creation of the NNPs, but after the introduction of ethnic-federalism in Ethiopia, their relationship has decreased and the conflict has escalated more and more.

According to FGD and almost all interviews with both ethnic groups, the conflict has increased between these two ethnic groups because our elites and leaders mobilize us for the sake of their own profit in the name of ethnicity. According to them, before the introduction of ethnic-federalism in Ethiopia, we had been following our elders, and they had been mobilizing us for peace and unity, but nowadays this system is eroded because of the government system. Considering inter-ethnic conflicts in post-1991 Ethiopia, several prominent researchers have made a case for the instrumentalist approach to ethnicity and conflict. In that case, conflicts take place because leaders strategically manipulate ethnicity for the sake of political power or to extract resources. Such conflict arises over scarce resources, driven by the aims of political leaders for political or economic gains or deliberate manipulation based on a rational decision to incite or encourage ethnic violence (Williams, 2015). This notion of ethnicity being used as a tool by the elites to mobilize the masses for their own interests and cause conflict has been linked to many inter-ethnic conflicts in Ethiopia after 1991, and also to the conflicts between Guji and Koore. The researcher understands from the informants on both sides that the conflict between these two ethnic groups is not one in which primordial ethnic hatred can be found. Rather, ethnic federalism is emphasized in a way that causes the groups to compete over power and territory. Therefore, as suggested in the theoretical part of this study, the instrumentalist and the constructivist approaches both provide useful insights into the conflict between Guji and Koore.

4.3.2. Contributing Factors

- **Lack of exposing the perpetrators**

Lack of exposing the criminals is the most contributing factor to any kind of conflict. If there is no exposing to perpetrators, the initial factor of the conflict likely changes its dimension. In the Guji and Koore inter-ethnic conflict, the most protracted factor is the lack of accountability for criminals. As the Woreda Security official informants in Koore confirmed, in the conflict between Guji and Koore, individuals who committed crimes against another ethnic group gained protection from their own group members. From the Guji side, the community members also agreed that this action had been happening for a long period of

time on both sides of ethnic groups. Consequently, the conflict between these two ethnic groups is escalating more and more.

4.4. Actors and their Interests

The identification of the actors involved in the conflict is another key task of conflict analysis and helps us understand the conflict in more depth. Conflict actors are all those who influence the conflict. There are different actors that differ as to their goals and interests, positions and capacities in inter-ethnic conflicts (Abraha, 2012). For the purposes of this study, as the researcher gathered information from the informants, the following actors are engaged in the conflict directly or indirectly, playing shadow roles by facilitating inputs for conflicts.

- **Youth and adults**

Today's world conflicts are primarily run by young people and adults. According to Mercy Corps (2016), lack of economic opportunities, a political voice, a sense of belongingness to their communities and the fact that they are easily mobilized by others are the factors that motivate them to engage in conflicts.

In the Guji-Koore inter-ethnic conflict, youth and adults are the primary actors. Almost all informants of both Guji and Koore confirmed that youth and adults played a significant role in the conflict between these two ethnic groups. They took part on the frontlines of the conflict between the two. At the same time, they were impacted by the conflict, either directly or indirectly. Participants in the Guji and Koore FGD identified the motive behind the participation of youth and adults in the conflict as more economic opportunities.

Regarding the participation of youth and adults in the conflict between Guji and Koore, one informant elder from the Guji side confirmed that on their side, youth and adults are the first actors in the conflict between Guji and Koore ethnic groups, and they are motivated to conflict with Koore and other neighboring ethnic groups because of culture. Guji men go to war because of the desire to receive recognition for being brave in warfare. A Guji who kills Koore or anybody outside Guji will be praised by his mother, father and the community as a whole. The girls sing a song about his bravery. In addition to the above, FGD of the Guji also agreed with the idea the researcher got from the elder and they revealed that before the

expansion of Christianity, youth and adults had been motivated to conflict because of our culture with Koore, but nowadays we are in conflict because of other factors.

- **Individual farmers and pastoralists**

In the conflict between Guji and Koore, individual farmers and pastoralists are also the other primary actors. In the societies of farmers and pastoralists, land is an important economic asset and a source of livelihood. Both Koore and Guji ethnic groups have different lifestyles, but their livelihoods depend on the land. Koore individual farmers wish to control and expand farmland holdings, and Guji agro-pastoralists wish to control and expand farmland and grazing land for their livelihoods. Thus, individual farmers and pastoralists, who wanted to control and expand farmland, were one of the major primary actors in the Guji-Koore inter-ethnic conflict. Communities, therefore, can willingly mobilize around land issues and make land a central object of conflict.

Regarding the conflict between Guji and Koore, one of the Amaro Woreda administrative official informants stated that the Guji-Koore ethnic conflict was caused by competition over the Galana valley for farmland and grazing land. The major participants in the conflict were the individual farmers and pastoralists from both sides who wanted to control land and expand their livelihoods. FGD participants in Guji also confirmed the above view that the farmers and pastoralists of the area created an ethnic alliance with their own ethnic group members and controlled the land through the conquest of other group members. They also revealed the fact that the adult farmers and pastoralists were mobilized and supported by the youth of their ethnic members.

Generally, the researcher understands from FGD and informants of the study area that the main motive behind the individual farmers and pastoralists of the study area was to control and expand the land for farming and grazing. Consequently, the conflict has been going on between these two ethnic groups for a long period of time.

- **Political Elites**

Heinrich et al. (2018) define the political elite as individuals and small, relatively cohesive, and stable groups with disproportionate power to affect national and supranational political outcomes on a continuing basis. Political elite members hold top positions in large or

otherwise pivotal organizations, institutions, and social movements, and they participate in or directly influence political decision-making. In the conflict of the study area, political elites played a role as secondary actors by aggravating, encouraging and ideally supporting the action by calculating their objectives. In the context of the Guji-Koore inter-ethnic conflict, political elites are those government officials at different levels, such as Kebele, Woreda and Zone. According to my interview with both groups, the role of woreda officials was to disarm and demobilize people from the conflict. In contrast to that, Woreda officials of the Guji and Koore had been mobilizing and pushing adults and youths into the conflict.

As a Woreda informant from Koore pointed out, the conflict was not only between Guji and Koore; the local, Woreda and zone leaders from both groups and even federal police participated in the conflict. They manipulated and instrumentalized the ethnic differences between Guji and Koore for their own political benefits. According to the view of instrumentalists, political elites used ethnicity as a means, and they mobilized it for the sake of their own benefit. Regarding this, the FGD of both sides also confirmed that in the conflict between these two ethnic groups, political elites participated directly and indirectly for their own advantage.

For the inter-ethnic conflict between Guji and Koore, the researchers understood from interviews and FGDs that political elites, including members of the political leadership of the Zone, Woredas' and Kebeles of the two ethnic groups, took part in fighting on the side of their respective groups.

- **The OLF Fighters**

In the inter-ethnic conflict between Guji and Koore, the OLF Fighters were one of the secondary actors in the conflict, fueling and indirectly circulating firearms to their ethnic/clan group members. All the informants, including government officials and local people in the study area, confirmed the existence of OLF in these two ethnic group conflicts.

FGD discussants from Guji also confirmed the existence of OLF on their side, as they are invisible actors in the Guji-Koore inter-ethnic conflict. According to them, Irgansa kebele up to the NNPs place is controlled by OLF and they repeatedly encourage Guji to claim territories from the Koore. One elder from the Guji indicates that we have traditional enmity with Koore. Even so, the conflict was not about ethnicity but rather on natural resources,

especially land for farming and grazing. However, after the involvement of the OLF, the conflict has escalated more and more between Guji and Koore.

In addition to the informants from Guji ethnic groups, one Woreda official informant from Koore also agreed with them and pointed out that there was a movement of the OLF on the Guji side and they started the conflict between Guji and Koore by encouraging the primary actors of the conflict, youth and adults.

- **Women**

In both the Guji and Koore communities, women play a significant role in both peacemaking and conflict. Their role in a conflict is not to serve as combatants but as instigators of revenge. During confrontations, they disseminate war news to other men in their group, usually through crying. In the Guji--Koore inter-ethnic conflict, women were one of the actors who played a key role in stimulating the conflict. However, they were not directly involved in the conflict. Both Guji and Koore FGD participants confirmed that women were one of the actors in the inter-ethnic conflict. In this conflict, women are not only victims but also actors who can influence their husbands and act as catalysts of conflict by encouraging their husbands and sons. Revealing their role, one of the Guji informants noted that women of the Guji encouraged their husbands as they went to kill Koore and other ethnic groups. If they kill a person from another ethnic group and come back to their houses, the women sing songs about their bravery, and to encourage men of their ethnic group, they use different proverbs and sayings. Through psychological motivation, women participated in the inter-ethnic conflict of Guji-Koore as secondary actors in the conflict.

FGD from the Guji ethnic group also confirmed the above idea and pointed out that Guji women encourage their husbands, as most of the time their husbands do not sleep with them. The reason is that if men continuously sleep with their wives, there is a belief that they might get weaker. The other reason is, even if they are at home, they are sleeping outdoors to mobilize easily in times of danger or attack. In the conflict between Guji and Koore, the women participated in the conflict by doing that.

Apart from being participants in the conflict, Guji and Koore women were also victims of the conflict that erupted in the area. As one Koore woman informant noticed, in the Guji-Koore inter-ethnic conflict, women were largely subject to damage and death. This was because

women were not armed to defend themselves from the scourge of the conflict. Likewise, the FGD participants in both Guji and Koore indicated that those women who protected their children and/property were exposed to injury and death.

Generally, from the informants of both ethnic groups, the researcher understands that women of both ethnic groups participated in the conflict as the actors of it and, at the same time, they were the victims of the conflict in the study area.

4.5. Effects of the Guji-Koore inter-ethnic conflict

Every conflict has its own impact on socio-economic and political activities. Inter-ethnic conflicts have long-term consequences. The consequences of the conflict are undesirable. In its violent form, it claims the lives of many people, destroys property, and diverts human as well as financial resources away from development (Alexander, 2001). The inter-ethnic conflict between the Guji and Koore ethnic groups has had a significant number of consequences for the socio-economic and political activities of both sides. Information obtained from both FGD and the Woreda administrative offices of both sides revealed that the conflict between these two ethnic groups had resulted in social, economic and political crises in the area.

4.5.1. Social Effects

The Guji-Koore inter-ethnic conflict has had social effects. Socially, the previous mutual relationship between the Guji and Koore ethnic groups is being eroded; senses of mistrust have prevailed. Besides, the free movement of the people in the conflicted Kebeles was restricted. According to the information gathered from both sides of ethnic groups, the previous relationships between these groups have declined; there is no confidence or trust between them. Everything that they have been sharing in common has changed. FGD discussants and other informants from both ethnic groups also confirmed the above idea. Thus, a damaged relationship between the two ethnic groups in the area is one of the serious effects of the ongoing inter-ethnic conflict in Guji-Koore.

Furthermore, FGD and other participants asserted that the frequent Guji-Koore inter-ethnic conflicts deteriorated and destroyed social relations between the Guji and Koore ethnic groups. Inter-ethnic marriage links were disturbed as the conflict replaced cooperation with

hatred and grievance. According to respondent information from both sides in the past, Guji and Koore married each other. They have brothers and sisters from each ethnic group. Their relationship does not only depend on marriage, they also have trade relations. However, because of the conflict between the two ethnic groups, most of these relationships are broken.

Generally, regarding the social relationship between Guji and Koore, the researcher understands from informants of both ethnic groups, the inter-ethnic conflict between Guji and Koore ethnic groups has resulted in a significant number of deaths, casualties and displacement of people from their homes on both sides. The long-standing culture of mutual respect, care for others, freedom of movement and good cooperation is damaged because of the conflict. Consequently, these broken relationships also have an adverse impact on the psychological and social wellbeing of both ethnic groups.

4.5.2. Economic Effects

Apart from its social effects, the Guji-Koore inter-ethnic conflict has had economic effects. The Guji and Koore official interviewees confirmed that the inter-ethnic conflict between Guji and Koore damaged the economic resources of the area. Moreover, individual houses of both Guji and Koore were burned and people were displaced from their residences.

In addition, according to FGD and other informants, the Guji and Koore, or agro-pastoralists and agriculturalists, respectively, have had their economic activity affected by this conflict. Because of the insecurity of conflict, the economic activities of the community are hindered. This, in turn, negatively impacted the livelihood of the people in the conflict area. As a result, the farmers in the area did not prepare their land for cultivation. Apart from the interruption of agricultural activities, the pastoral groups terminated due to fear of moving from place to place. Consequently, it endangered the flow of agricultural products and cattle products (milk and butter), which profoundly reduced the incomes of farmers and pastoralists. One elder informant from Guji also confirmed the above idea and stated that 'we (Guji) people are agro-pastoralists. We need to move from place to place because we need to search for water and grass for our cattle. However, after the conflict between Guji and Koore increased, we couldn't do that, and the numbers of cattle decreased. For this reason, the economy is hindered and many people can't survive their daily livelihood'.

Generally, the researcher understands from the confirmation of Guji and Koore FGD and other informant interviewees that, as a result of the inter-ethnic conflict, the loss of lives and properties in the conflict posed a serious challenge to the economic development of the study area. The Guji-Koore inter-ethnic conflict exacerbated theft, looting and increased the number of illegal arms among these two ethnic groups.

4.5.3. Political Effects

The conflict between Guji and Koore has not only economic and social consequences, but also political consequences. As a Woreda administrative official and FGD of both ethnic groups stated, the protracted Guji-Koore inter-ethnic conflicts were more politicized after the formation of the ethnic-federalism of Ethiopia. Consequently, in times of conflict resolution, both Guji and Koore government officials displayed their indirect support for their ethnic group members rather than being neutral and addressing the conflict at the grassroots level. As a result, it creates mistrust of political activity in Guji-Koore relations. This in turn reduced the accountability and responsibility of government officials in making decisions related to managing and resolving the inter-ethnic conflict. In general, because the government officials of Guji and Koore leaders accepted only the top-down process of conflict resolution between these two ethnic groups without considering the hybrid peace of conflict process, the local peoples did not easily accept decisions about conflict management.

4.6. The Dynamics of Guji-Koore Inter-Ethnic Conflict

Conflict dynamics can be defined as factors that instigate the escalation and de-escalation of conflict or result from the interaction between the conflict profile, the actors, and the causes of the conflict (Galtung, 1996). Conflict dynamics include the initial point and the development of the conflict. In other words, conflict is a dynamic social process in which the original structures themselves are restructured. Therefore, it is a possibility for conflict to increase, decrease, or remain stable.

The fourth objective of this research is to investigate the dynamics of inter-ethnic conflict between Guji and Koore communities. Inter-ethnic conflicts in every area affect not only conflicting regions but also weaken relationships between neighboring administrative regions and ethnic communities. Conflicts in the study area changed their previous nature. The informants from both groups discussed the conflicts between Guji and Koore that have

existed in different forms for centuries and are not new phenomena, but the current conflict differs from the earlier one in terms of its frequency, intensity, causes, actors involved, and their effects on the community. One Woreda administrative official informant from Koore's side confirmed that the relationship between Guji and Koore is marked by resource-based conflict. Nowadays, conflict has become a day-to-day affair and it claims territory expansion, which is a new trend of conflict federalism that has gradually transformed into the question of land ownership in the border areas between the Guji and Koore ethnic groups. The findings of the study show the nature of conflicts between the two groups has changed to a serious level and escalated. The escalation of conflict is an increase in the magnitude of disagreement, hostilities, or violence. According to FGD, on both sides, unlike in earlier days, conflict has resulted in a sense of hatred and a feeling of relative deprivation, and the conflict involves a variety of actors. Points unveiling the intensity of the conflicts include the fact that the number of actors involved with different personal interests and missions has increased, and their provocation has complicated the situation.

Regarding the dynamics of the conflict, my informants from Koore said that 'in the past, we Koore and Guji had traditional enmity, but it was not like the recent one. Even if we had conflict, it would never be beyond the capacity of traditional conflict resolution mechanisms.' Nowadays, conflict has become a day-to-day affair, and its management has gone beyond the level of traditional institutions. One elder informant from Guji also confirmed the above idea and, in addition, stated that now the causes, factors, and effects of the conflict between Guji and Koore are complicated.

Therefore, from the informants' responses, we can conclude that conflict is escalating from time to time due to the involvement of several actors, complex causes and profile of conflict.

4.7. Conflict Management and Peace Building Efforts

Conflict management is the practice of identifying, addressing, and resolving disputes or disagreements between individuals and groups. It involves a range of techniques and strategies aimed at reducing the negative effects of conflict and promoting cooperative and productive interactions. Effective conflict management typically involves active listening, communication skills, negotiation, problem solving, and compromise. The goal is to find win-win solutions that meet the needs and interests of all parties involved. According to Habtamu (2013), conflict management is an intervention aimed at preventing the escalation

and negative effects of violent and continuing conflicts. It is the reduction, containment and elimination of the propensity of conflict to violence by enhancing positive behavioral changes among the actors in the conflict.

In the conflict between Guji and Koore, many attempts were made by different bodies to resolve the conflict. The attempts can be categorized into federal level, regional government level and the traditional conflict resolution mechanisms of the two groups. Significant efforts were made by regional and local governments for the resolution of the Guji-Koore inter-ethnic conflict using various peacemaking mechanisms. According to the Woreda administrative officials, FGD and elders of both ethnic groups, both regional and local governments have made various vital efforts to control violent conflict between the Guji and Koore ethnic groups. Even though, as multiple sources of data revealed, the Guji-Koore inter-ethnic conflict is not addressed at the grassroots level. However, the conflict was managed and peacebuilding efforts were made through both traditional and formal mechanisms.

4.7.1. Traditional Mechanisms of Conflict Resolution

The traditional mechanism of conflict resolution involves a process that takes place within a particular community or culture, and it often involves the intervention of elders or respected members of the community. The indigenous mechanism is widely used in many parts of the country. Ethiopia has a strong cultural heritage and various indigenous community-based social institutions or self-support systems that play a greater role in conflict resolution: communities' well-being, stability and security. Indigenous institutions of conflict management play an important role in the daily lives of many Ethiopians. These indigenous institutions are very useful for conflict management mechanisms as they allow communities to handle their problems in their own way.

In many southern Ethiopian communities, traditional mechanisms of conflict management and resolution play a pivotal role in curtailing inter-group conflicts and sustaining harmony between groups (Asebe, 2012). Guji and Koore ethnic groups have a tradition of resolving conflict through mechanisms such as negotiation, mediation, arbitration, and customary law. The elders or community leaders are entrusted with the responsibility of resolving conflicts. They are considered to be impartial and knowledgeable about the customs and norms of the local community. In indigenous traditions, elders play a significant role in reconciliation. They provide guidance, support, and spiritual teachings to individuals or communities that

are seeking reconciliation. They often facilitate dialogue and promote understanding between conflicting parties. The elders may also offer advice on how to restore relationships and promote healing after a breach has occurred. Their wisdom and experience are highly valued and respected in many cultures.

Traditional mechanisms of conflict resolution in inter-ethnic conflicts vary from one culture and society to another. Traditional mechanisms of conflict resolution are important in inter-ethnic conflicts because they aim to resolve conflicts in a way that respects the customs and traditions of the individuals involved, promotes reconciliation and restores peace. The varying approaches in each society will make it virtually impossible to come up with a comprehensive list of rules and regulations. According to many informants from both sides, traditional conflict resolution between the Guji and Koore ethnic conflicts is intended for the restoration of peace and harmony between both communities.

Traditional mechanisms of conflict reconciliation are necessary for the restoration of social agreement in communities in general and of social relations between Guji and Koore ethnic conflicts in particular. Traditional conflict resolution between the Guji and Koore ethnic conflicts is intended for the restoration of peace and harmony between both communities. The information gathered through elders' interviews, woreda government officials, and FGD discussants shows that traditional conflict resolution endeavors are pursued in accordance with customary law and orally transmitted norms, values, and practices that govern the everyday life of the community. In the case of an inter-ethnic conflict between Guji and Koore, elders of both ethnic groups often come together to negotiate and mediate the conflict.

According to Guji and Koore informants, Gondoro and Nohe are mechanisms of conflict reconciliation interlinked with both Guji and Koore ethnic groups, respectively. The system is a widely used conflict resolution mechanism in both the Guji and Koore ethnic groups. These two traditional systems are mechanisms for conflict resolution through a ritual process between victims and perpetrators. FGD of both sides confirmed that Gondooroo and Nohe institutions are one of the indigenous institutions for the restoration of peace and re-integrating conflicting groups through resolving any series of conflicts that even formal government law is unable to resolve, such as a series of physical harm, homicide, or murder among especially intimate groups. Gondoro and Nohe's traditional mechanism of conflict resolution for the Guji-Koore ethnics has its own rules and regulations. Gondoro and Nohe are not practiced everywhere; rather, they have been selected for a specific place. The area of

Gondoro and Nohe practices is also different from within groups to between groups in conflict resolution. In addition, during Gondoro and Nohe practices, all conflicting groups must join the resolution process. Gondoro and Nohe practices have a preferred time. The Gondoro and Nohe reconciliation usually takes place very early in the morning, when the darkness of the night is ending and the light of the day is coming.

For long periods of their relationship, for some easy disputes, like inter-personal ideal conflict, the local elders at the level of a neighborhood can act simply as mediators to reconcile the parties in dispute. However, the serious cases that local elders have failed to resolve and that are difficult by nature, such as homicide/ murder, and serious injuries, were resolved via Gondoro and Nohe by the members of Abbaa Gadaas from Guji and Kaate from Koore. They have good knowledge of the community norms and customary laws, like the laws of Gondoro and Nohe and they have served the community for a long time. Many informants from both sides revealed that the conflict between Guji and Koore is not new. We have a long history of conflict, as we had a long relationship of cooperation, but it has been resolved by the elders of both ethnic groups. However, because of the involvement of many actors, the conflict between these two ethnic groups is complicated and has become beyond the power of the elders. Consequently, in 2019, a reconciliation forum was organized by Abba Gada and Kaate. The conflict was settled, and both ethnic groups started to live together and interact with each other for a short period of time, but for different reasons, the conflict erupted again. Then, after a recent reconciliation ceremony organized in November 2023, the reconciliation has failed and the conflict is ongoing between Guji and Koore.

As many of both Guji and Koore elder informants and FGD confirmed, the values of the traditional conflict mechanism are influenced by local government politics. Because of the weakened values of Gondoro and Nohe in the system, peace has not lasted long after many reconciliations.

4.7.2. Formal Conflict Resolution and Peace Building Attempts

Formal mechanisms of conflict resolution are the formal processes and procedures put in place by an organization to manage and resolve conflicts between conflicting parties. It is a structured and systematic approach to conflict resolution that is designed to ensure that disputes are resolved in a fair and equitable manner. The formal mechanisms are conflict resolution mechanisms that are formally and legally carried out in government institutions.

According to information gathered from the informants of both ethnic groups, the primary responsibility for resolving inter-ethnic disputes lies with the two regional states, but in the case of Guji and Koore, they failed to resolve the conflict between these two ethnic groups. In both ethnic groups, there are peace committees and community policing officers who are mandated to resolve and control conflicts in the study area. According to them, formal conflict resolution between Guji-Koore inter-ethnic conflicts is politicized because political leaders use the conflict as a means to gain or maintain their power. Leaders align themselves with one ethnic group and demonize the other, using rhetoric that fuels tensions and exacerbates the conflict. Therefore, the researcher understands from the informants that the politicization of formal conflict resolution in the Guji-Koore inter-ethnic conflict undermined the effectiveness of the process in addressing the underlying issues and bringing lasting peace to the affected communities.

In the conflict between Guji and Koore, the elder informant and FGD of both sides stated that the formal mechanism of conflict resolution typically involves several steps. The most important step in the formal mechanisms of conflict resolution is to identify the root cause of the issue. This may involve gathering information from all parties involved to gain a better understanding of the problem. However, many Guji and Koore informants and Woreda administrative official interviewees stated that the conflict resolution process held did not address the root cause of the conflict. Consequently, the formal mechanism of conflict resolution between Guji and Koore is not successful. In addition to the above idea, one elder from the Koore side stated that:

Many times, resolution was tried between Guji and Koore at the federal and regional government levels, but there was limited participation. Formal conflict resolution mechanisms often involve a narrow set of stakeholders, such as high-level political leaders and diplomats. However, grassroots leaders and community members, who are often the most affected by the conflict, may not have a seat at the table. Consequently, conflict has erupted in this area again and again (KII, April 2023).

Overall, formal conflict resolution mechanisms can be successful in inter-ethnic conflicts, but these mechanisms need to take into account the specific challenges that arise in such conflicts. This may require developing new approaches or adapting existing ones to address the unique circumstances of inter-ethnic conflicts.

4.8. Obstacles to Sustainable Peace between Guji and Koore Ethnic Groups

- **Weak local government institutions**

As has been raised in the above part of this thesis, in the study area of the local government institutions, both ethnic groups of Guji and Koore are weak in giving a fast response to inter-personal clashes before they escalate into inter-group conflict. Some of the informants, from both ethnic groups, confirmed that the local officials of both ethnic groups or those who are affiliated with a given ethnic group are mostly unable to be objective in dealing with the conflicts in the area. Consequently, there is an escalation of inter-personal revenge into inter-ethnic conflict. Based on the data collected from informants, government official interviewees, FGD participants, and official documents, the lack of good governance among both ethnic groups is one of the obstacles to sustainable peace between Guji and Koore.

- **Lack of effective illegal arms control**

As FGD and elder informants of both ethnic groups confirmed, in the study area there is a large circulation of illegal arms. The illegal arms are easily accessed by the people of the area and fired in individual clashes in the inter-ethnic conflict between Guji and Koore. The easy availability of small arms constitutes a major challenge for the peace process and exacerbates inter-ethnic tensions, leading to full-fledged conflicts. Moreover, the easy availability of illegal arms contributed to the militarization of ethnic group members. Thus, ineffective arms control may breed further inter-ethnic conflicts in the study area and obstacles to a sustainable peace between these two ethnic groups.

- **Lack of trust and communication**

Building trust and effective communication between different ethnic groups is essential for sustainable peace. However, this can be challenging if there is a lack of trust and understanding between groups due to past conflicts or cultural differences. According to elders and FGD of both sides, because of external interference and manipulation, sustainable peace has failed in the study area. Ethnic conflicts can be inflamed by external actors who have their own interests and agendas. This can include neighboring countries, international organizations, or influential individuals who seek to exploit ethnic tensions for their own

benefit. Thus, the involvement of the external actors that were raised in the above part of this study challenged sustainable peace in the study area.

- **Lack of involvement of all actors and hybrid peace in conflict resolution**

A deep and permanent peace requires a normalization process in relationships between conflicted parties that allows inequalities and differences to be addressed, and closer social integration (Kriesberg, 2007). Sustainable peace needs a hybrid peace process. Hybrid peace is a combination of different approaches and actors involved in a peacebuilding process. It recognizes that traditional peacebuilding methods, like negotiations and military interventions, are not always effective on their own.

Hybrid peace thus encompasses multiple strategies, including social and political engagement, economic development, and cultural reconciliation, to achieve sustainable peace. It also involves a range of non-state actors, including civil society, and local communities, who contribute to peace processes, instead of just relying on the involvement of states and international organizations. Hybrid peace acknowledges the complexities of conflict and the need for diverse approaches to address them. Peacebuilding is a complex process that cannot be monopolized by one single group. There must be inclusivity at all stages, from the top to the very bottom. Otherwise, the peace that is constructed will not last, nor will it be just. Inclusion engages all parties in a process of change and begins to build bridges of understanding.

The relationship in peacebuilding is very essential. As raised above, the relationship is not only between the conflicting parties; the relationship between the conflicting parties and the interveners is also very important for creating fair and efficient peacebuilding. According to woreda administrative officials and FGD of both ethnic group informants, in the previous conflict resolution of Guji-Koore, there was no good relationship between the government official interveners and Guji-Koore local actors, and in the resolution, all actors were not involved. Consequently, this lack of involvement of all actors has created tension between them, and peace is not sustained between Guji-Koore ethnic groups.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Summary and Conclusion

Inter-ethnic conflict is a conflict that remains a significant problem in many regions of the world. Most of the time, ethnic conflict happens between two neighboring or more ethnic groups residing in close proximity in common political and socio-economic territory. The existing literature claims that ethnic groups get into conflict because of different factors, such as historical grievances due to past injustices such as colonization, land dispossession, or discrimination; scarce resources such as land, water, or jobs may be limited, causing ethnic groups to compete for these resources and creating tension; political power struggles: ethnic groups may compete for political power, with one group feeling excluded from the decision-making process. Moreover, all the above factors create relationships between ethnic groups and lead to ethnic conflict when ethnic differences are constructed and instrumentalized by different actors for personal or group interests.

Ethiopia is a multi-ethnic country which is more susceptible to inter-ethnic conflicts. As different research studies indicated, the southern part of the country is an inter-ethnic conflict-prone part of the country due to its multi-ethnic nature. Among the southern areas of Ethiopia, Guji and Koore are the two different ethnic groups that have their own language, culture, and religion, and the other identities show one ethnic group. These ethnic groups have a traditional enmity. Accordingly, because of a different range of factors, the conflict between Guji and Koore has continued until today.

As the findings of this study revealed, there are two major categories of factors that are responsible for the Guj-Koore ethnic conflict. These are structural and triggering (proximate) factors. The structural factors that caused the Guji-Koore ethnic conflict fall into three categories. The first factors that caused the Guji-Koore conflict were socio-cultural factors such as differences in lifestyle and the weakening of traditional conflict resolution mechanisms, which contributed to the outbreak of the conflict. Second, economic factors such as scarcity and competition over natural resources: land resources for farming and grazing, and water resources. Political factors are the third cause of the inter-ethnic conflict in Guji-Koore; a lack of good governance is another pervasive factor. There are also triggering factors which are responsible for the escalation of the Guji-Koore inter-ethnic conflict. The

findings of this study revealed that the formal creation of Nech Sar National Park (NNP) in 1974, the formation of the 1991 Ethnic Federalism of Ethiopia, revenge, and a lack of exposing perpetrators because of a lack of good governance have aggravated the conflict between the two ethnic groups.

The findings of the study revealed that Guji and Koore lived together for a long period of time and shared different socio-cultural activities. They had had peaceful and conflictual relations. Their cordial relationship demonstrated shared economic activities and social-cultural relations. The two ethnic groups shared common food and clothing traditions. Moreover, because of their proximity for a long period of time, the two ethnic groups shared some common terms, expressions and communication patterns. Moreover, in some border areas, members of one ethnic group speak the other language as a second language next to their mother-tongue, and vice versa.

For the Guji and Koore inter-ethnic conflict, different actors played direct or indirect roles in instrumentalizing (mobilizing) ethnic differences. In the Guji-Koore inter-ethnic conflict, different actors were involved directly or indirectly. The primary actors who participated in the conflict included individual farmers and pastoralists, as well as youth and adults. The secondary actors are political elites. The OLF's fighters and women participated in the conflict.

Conflict has its own positive and negative effects. Conflict becomes negative when it becomes violent. The inter-ethnic conflict between Guji and Koore ethnic groups has had a significant number of consequences for the socio-economic and political activities of both sides of the conflict. As the findings of this study revealed, the impacts of the Guji-Koore inter-ethnic conflict on the study area are categorized as: social impacts (the previous relationship being eroded, a sense of mistrust prevailed, free movement of the peoples in the conflicted kebeles restricted, disintegration of multi-ethnic families); economic impacts (damaged the economic resources of the areas, infrastructures, and hindrance to economic activities); and political impacts (creates mistrust of political activity and ethnic centeredness in government responsibilities).

Different attempts were made by the local governments (Woreda and Zone) and the federal level to manage the conflict and build sustainable peace in the study area. However, as the findings of this study revealed, the Guji-Koore inter-ethnic conflict is not resolved at the

grass-roots level. The formal conflict management and peacebuilding efforts taken include litigation measures and, apart from formal efforts, traditional conflict reconciliation (Gondoro and Nohe systems) held in the post-conflict period in order to rebuild the broken peace. However, conflict reconciliation has not brought lasting peace yet, because the values of traditional conflict resolution have been weakened by local government politics.

As the findings of this study revealed, some factors which challenge sustainable peace in the inter-ethnic conflict of Guji and Koore are: weak local government institutions; lack of effective illegal arms control, lack of trust and communication; and lack of the involvement of all actors and hybrid peace in the conflict resolution.

5.2. Recommendations

Based on the summary of findings and conclusion of the study, the following recommendations are forwarded as a way to address the existing challenges of managing and resolving the conflict and effectively build sustainable peace between Guji and Koore.

- In the study area, as the findings of this study indicated, in the conflict between these two ethnic groups, there is a lack of exposing perpetrators. Responsible bodies of regional governments at any level should cooperate in bringing criminals to justice. By doing that, sustainable peace is created between these two groups.
- Promote dialogue and communication: As the findings of this study indicated, effective dialogue and communication were not held in the study area. Therefore, stakeholders who are involved in conflict management and peacebuilding in the study area should clearly encourage open and honest communication between the conflicting groups. This can be achieved through public forums, community meetings, and mediation.
- Promote government accountability from lower to higher level: Hold governments accountable for their role in promoting inter-ethnic conflict and ensure that they take appropriate action to address the underlying and proximate causes of the conflict. Other researchers in the study area indicated that competition over land resources is the major source of inter-ethnic conflict in the area. However, as the findings of this study indicated, the cause of Guji-Koore inter-ethnic conflict is not solely resources; rather, there are multiple factors.

- Promote economic and social development: invest in initiatives that promote economic and social development in the affected area. This can include job creation, infrastructure development and access to education and healthcare. Thus, as the findings of this study indicated, in conflicted areas, economic activities are damaged, social infrastructure is damaged, and previous relationships between groups are eroded. Therefore, joint sustainable development projects and investment opportunities in the border areas would link the two communities, mitigate economic-related potential conflict and poverty, and enhance food security.
- Non-governmental organizations and donors should increase their support for peace-building and conflict-sensitive development interventions that aim to address the factors and causes which contributed to the conflict.
- Increase the involvement of local actors and hybrid peace in conflict resolution. Peace is not built only by top-down action; rather, it involves local actors. As the findings of this study indicated in the previous conflict resolution in Guji-Koore, there is a lack of local actors. Involve community leaders and respected individuals to help mediate conflicts and work towards peaceful resolutions.

Reference

- Aalen, L. (2008). "Institutionalizing the Politics of Ethnicity: Actors, Power, and Mobilization in Southern Ethiopia under Ethnic Federalism" Phd Dissertation, University of Oslo.
- Abraha, T.(2012). Dynamics of Inter-ethnic Conflict in North-East Ethiopia: The Case of Wejerat People and Their Neighboring Afar. Anthology of Peace and Security Research, Volume III. Addis Ababa University with Friedrich Ebert Stiftung.pp1-69
- Agarwal, V. (2001). Alternative Dispute Resolution Methods.Paper written following aUnitar Sub-Regional Workshop on Arbitration and Dispute Resolution (pp. 3-4). Geneva: United Nations Institute for Training and Research (UNITAR) www.unitar.org/dfm for other titles of our Document Series
- Alemayehu, F. (2009). Conflict Management in the Ethiopian Multi-national Federation MA Thesis, Stadtschlaining, Austria: EPU
- Alexander, A (2001) Geo-Political Explanations of Conflict in the Horn of Africa. Addis Ababa, Liaison OSSREA Ethiopia.
- Asebe, RD. (2007); Ethnicity and Inter-ethnic Relations: the 'Ethiopian Experiment' and the case of the Guji and Gedeo. Thesis submitted for the degree; Master of Philosophy in Indigenous Studies Faculty of Social Sciences, University of Tromsø Norway Tromsø, May 2007
- Asebe, RD. (2012); Emerging Ethnic Identities and Inter-Ethnic Conflict: The Guji–Burji Conflict in South Ethiopia. Bayreuth International Graduate School of African Studies; Studies in Ethnicity and Nationalism: Vol. 12, No. 3, 2012
- Asnake, K. (2013). Federalism and Ethnic Conflict in Ethiopia: A Comparative Regional Study. Routledge Series in Federal Studies. Routledge Taylor & Francis Group. London and New York.
- Awoke,A. (2016).TheKoreofEthiopiaHistoricalSurvey:researchgate.net/publication/30854994
- Bahru, Z. (2002). A history of modern Ethiopia: 1855-1991 Addis Ababa,Addis Ababa University press
- Bakken, I. V., & Rustad, S. A. (2018). Conflict Trends in Africa, 1946–2017. Retrieved from Oslo: <https://www.prio.org/Publications/Publication/?x=12191>

- Bantayehu, D. (2016). Inter-ethnic conflicts South Western Ethiopia: The case of Alle and Konso
- Bekalu, AT. (2017). Ethnic federalism and conflict in Ethiopia; African journal on conflict resolution 17(2), 41-66, 2017
- Bekele, BT. (2021). Ethnic conflict in Ethiopia: Federalism as a cause and solution . *Religación. Revista De Ciencias Sociales Y Humanidades*, 6(30), e210832. <https://doi.org/10.46652/rgn.v6i30.832>
- Berhanu, B. (2008) . Ethnicity and restructuring of the state in Ethiopia Development, Innovation and International Political Economy Research (DIIPER) Aalborg University Denmark DIIPER Research Series Working Paper No. 6. <http://www.diiiper.ihis.dk/>.
- Best, H., Higley, J. (2018). The Palgrave Handbook of Political Elites, DOI 10.1057/978-1-137-51904-7_1
- Brass, P. (1991). Ethnicity and Nationalism: Theory and Comparison, New Delhi: SAGE Publications.
- Brown, M. (1993). Ethnic Conflict and International Security. Princeton, New Jersey: Princeton University Press.
- Bryman, A. (2003). “Quantitative and Qualitative Research: Further Reflections on their Integration” in *Mixing Methods: Qualitative and Quantitative Research*, edited by Julia Branenn. London: Ashgate, 2003, pp, 57-78.
- Bukari, K. (2013). Exploring Indigenous Approaches to Conflict Resolution: The Case of the Bawku Conflict in Ghana. *Journal of Sociological Research*, 2013, Vol. 4, No.2.
- Chandra, k. (2006). What is Ethnic Identity and does it matter?; Department of Politics, New York University, New York, New York 10003; *Annu. Rev. Polit. Sci.* 2006. 9:397–424 doi: 10.1146/annurev.polisci.9.062404.170715
- Clapham, C. (2002). “Rewriting Ethiopian History.” *Annales d’ Ethiopie*. Vol. 18. No.3, 2002
- Dagne, Sh. (2009). Ethnic Conflict in East Africa. An over view of Causes and Consequences PhD. Research Scholar: pp, 24 Andhra University, India Abhinav. www.abhinavjournal.com

- Daniel, G.(2015). Inter-Ethnic Conflict Nationalities and Peoples Regional State: The Case of Hadiya and Halaba Ethnic Groups Badawacho Woreda. Master of Art under College of Law and Governance in Federal Studies.Addis Ababa University.
- Dereje, F.(2011). Playing different games, The Paradox of Anywaa and Nuer Identification Strategies in the Gambella Region, Ethiopia: erghahn Books New York, Oxford, www.berghahnbooks.com
- Engel, A., & Korf, B. (2005). Negotiation and Mediation Techniques for Natural Resource Management. FAO of the UN, Livelihood Support Programme (LSP), Rome.
- Esman, M. (2004). An Introduction to Ethnic Conflict. Polity Press Ltd. UK
- Firew, T. (2012). The Quest for Empowering Indigenous System in Local Self Governance among the D'irasha of South Western Ethiopia, Unpublished MA thesis, Addis Ababa University. Addis Ababa, Ethiopia.
- Grindaker, IET.(2018).A study of Recurring Inter-group Conflict in Ethiopia :The case of Guji and Gedeo 2018; Master of Philosophy in Peace and Conflict Transformation SVF-3901 , University of Tromsø Norway Tromsø, November 2020
- Habtamu, W. (2013). Federalism and Conflicts' Management in Ethiopia: Social Psychological Analysis of the Opportunities and Challenges. Discussion Paper Prepared for HOF. IPSS/AAU.
- Hagmann, T. and Mulugeta,A. (2008). 'Pastoral Conflicts and State-Building in the Ethiopian Lowlands'. Africa Spectrum 43 (1): 19–37.
- Halabo,T.T.(2017). Ethnic federal system and conflict in the post-1995 Ethiopia: The case of southern regional state; Institute for Peace and Security Studies of Addis Ababa University, Addis Ababa, Ethiopia. Received 8 February, 2016; Accepted 27 May, 2016. Vol. 11(9), pp. 234-248, September 2017 DOI: 10.5897/AJPSIR2016.0872 Article Number: 745123965605 ISSN 1996-0832
- Harris, E. (2009). Nationalism. Edinburgh University Press. Created from tromaub-ebooks on 2021-10-30 20:01:31.
- Herbert, S. (2017). Conflict analysis: Topic guide. In GSDRC (Ed.). Birmingham: University of Birmingham.

- Horowitz, D. (1985). *Ethnic Groups in Conflict*. University of California Press. Berkeley, Los Angeles and London.
- Jeffrey, H. (2019). From Huntington to Trump: Twenty-Five Years of the “Clash of Civilizations”, *The Review of Faith & International Affairs*, 17:1, 11-23, DOI: 10.1080/15570274.2019.1570755
- Jinadu, A.L. (2007). *Explaining & Managing Ethnic Conflict in Africa: Towards a Cultural Theory of Democracy*; Claude Ake Memorial Papers No. 1 Department of Peace and Conflict Research Uppsala University & Nordic Africa Institute Uppsala. Printed in Sweden by Universitetstryckeriet, Uppsala 2007
- Kefale, A. (2009). “Federalism and ethnic conflict in Ethiopia a comparative study of the Somali and Benishangul-Gumuz Regions” Doctoral Thesis, Leiden University.
- Kifle, G. (2007) *Traditional Mechanisms of Conflict Transformation among the rural Hadiya Community: A Social psychological analysis*. MA.Thesis; Addis Ababa University. Addis Abeba
- Kriesberg, L. (2006). *Constrictive conflicts: from escalation to resolution*. (3rd ed.). Lanham, Rowman.
- Kruger, W. and Newman, J. (2006). *Social Work Research Methods. Qualitative and Quantitative Approaches*. San Francisco, Pearson Boston: New York.
- Kumar, R. (2005). *Research Methodology: A Step-By-Step Guide for Beginners*. Pearson Education, Australia.
- Lelissa, T.B. (2018). *Research Methodology University of South Africa PHD Thesis*.
- Melkamu, S. (2016). *Addressing the Moyale conflicts in Southern Ethiopia: Challenges and Prospects*
- Mercy Corps, *Youth and Conflict Toolkit*. Available at <http://www.mercycorps.org>. Accessed on 7 th April, 2016.
- Miles, H., Cairns, E. (2001). *Social Psychology and Intergroup Conflict; Ethnopolitical Warfare: Causes, Consequences, and Possible Solutions*, edited by D. Chirot and M. E. P. Seligman. <http://dx.doi.org/10.1037/10396-020>

- Nathan, A. (1996). Everything you need to about conflict resolutions. New York.
- Reuter, T. K. (2017). Ethnic conflict. In Encyclopædia Britannica. <https://www.britannica.com/topic/ethnic-conflict>: Encyclopædia Britannica.
- Richmond, ES.(2018).Response to the Conflict-Induced Displacement in theWest-Guji and Gedeo Zones of Ethiopia; Master of Philosophy in Peace and Conflict Transformation SVF-3901, University of Tromsø Norway Tromsø, 2018
- Schmuck, R. (1997). Practical action research for change. Arlington Heights, IL: IRI/Skylight Training and Publishing.
- Silverman, D. (2005). Doing Qualitative Research. London: Sage Publications.
- Sisay Gebre-Egziabher. (2007). What Role Should Civil Society Organizations Play to Address Ethnic Conflicts in Ethiopia? International Conference on African Development Archives. Paper 106. Center for African Development Policy Research. August 2-4, 2007, Kalamazoo, USA.
- Tafesse, O. (2008). Conflicts and Conflict Resolution in the Horn of Africa: Toward the Study of Regional Peace and Security. EJOSSAH Vol.VI, Nos.1 & 2
- Tariku, A. (2018).Inter-group Conflicts in Horn of Africa:The case of Diz and Suri people,Ethiopia; Human Affairs28, 130–140, 2018
- Teferi,L. (2012). The post 1991 ‘inter-ethnic’ conflicts in Ethiopia: An investigation; Department of Law, Adama Science and Technology University, Adama, Oromia State, Ethiopia. Journal of Law and Conflict Resolution Vol. 4(4), pp. 62-69, April 2012
- Tesfaye,E. (2020). Assessing the Change and Continuity in the Social Organization and Practices among the Kore of Southwestern Ethiopia; Department of History and Heritage Management, Wolaita Sodo University. Volume 03 Issue 11 November 2020
- Teshome, M. (2003).Conflict of Frontiers between the Oromia and Somali: The Case Study of Moyale
- Tigist, K. (2014).Conflicts among Pastoralists in Borana area of Southern Ethiopia:The case of Borana and Garri; Master of Philosophy in Peace and Conflict Transformation SVF-3901 , University of Tromsø Norway Tromsø, 2014

- Tirist, G. (2005). Indigenous Conflict Resolution Mechanisms in Ethiopia. In first National Conference on Federalism Conflict and Peace Building Organized by MOFA and GTZ, Addis Ababa
- Tom P. 2003; cited in Sisay Gebre Egzaber (2007).What role should civil society organization play to address ethnic conflicts in Ethiopia: the challenges and opportunities for peace & development in Ethiopia & Northeast Africa, on the fourth international conference on Ethiopian Development Studies (4th ICEDS).Haworth College of Business, Western Michigan University, Kalamazoo, USA.
- Tsega, E. (2006) Inter ethnic interaction on Frontier: Mettekel (Ethiopia), 1898-1991 Germany: Otto Harasowitz and Co.KG. wiesebadin
- Tsegu, E., and Sorale,J.(2018). Challenges to Peace and Security in Pastoralist areas in the Case of Borana and Guji Zone,Oromia Regional State ,Ethiopia; Review.International Journal of Creativity Research Thoughts: © 2020 IJCRT | Volume 8, Issue 8 August 2020 | ISSN: 2320-2882
- Vaughan. (2005). The nature and causes of violent conflict in Dewe and Gewane Woredas of Afar region and Hamare and Kuraz woredas of south Omo zone SNNPR: a study commissioned by FarmAfrica EEP.
- Vayrynen, T. (1999). “Socially Constructed Ethnic Identities: A need for Identity Management, Trends and Perspectives.”, in Wiberg, H., Scherrer, P. (eds.) Ethnicity and Intra-State Conflict: Types, Causes, and Peace Strategies. Aldershot: Ashgate: 125-144.
- Williams, D. U. (2015). How Useful are the Main Existing Theories of Ethnic Conflict? Academic Journal of Interdisciplinary Studies, 4(1).
- Zartman, I. William . (1997). Governance as Conflict Management: Politics and Violence in West Africa. Washington, D.C.: Brookings Institution Press.

Appendices

Appendix 1: Qualitative In-depth Interview & FGD Guide

The purpose of this in-depth interview and FGD guide is to gather data on issues of “Inter-ethnic Conflict in the Southern Ethiopia: The Case of Guji and Koore” The following questions formulated and used as a guide to semi-structured in-depth interview and FGD. The information obtained from the interviewees and FGD participants used only for research purpose.

Interview questions for government officials

1. What was the basic cause of the conflict between Guji Oromo and Koore?
2. Who are the main actors of the conflict?
3. Are there any external actors in the conflict?
4. What are the effects of the conflict between Guji Oromo and Koore ethnic groups in Economic, Social, political and other impacts in the area?
5. What are the major roles played by government bodies such as local (kebele & woreda) Zonal, regional and federal governments in managing conflicts and taken measures?
6. How do you see handling mechanisms of the conflict between Guji Oromo and Koore?
7. What is traditional conflict resolution mechanisms experienced in the area by the communities? Please mention; and How do you evaluate the effectiveness of it in resolving conflicts?
8. What is the method used by government to identify the Problem and manage the conflict in the study area?

Interview questions for religious Leaders

1. What do you think as the causes of the conflict between Guji Oromo and Koore?
2. Who are the main actors of the conflict?
3. Are there any external actors in the conflict?
4. What are the effects of conflicts on Socio- economic aspects in the area?
5. What are the mechanisms used by regional, zonal and woredas governments to identify the Problem Guji Oromo and Koore?

6. How is the current relationship between Guji Oromo and Koore?
7. What do you expect from government officials in order to manage the conflict between Guji Oromo and Koore?

Interview questions prepared for Elders Informants

1. What was the basic cause of the conflict between Guji Oromo and Koore?
2. Who are the main actors of the conflict? Do they operate visibly or behind the scenes?
3. What was the effect of conflicts on socio-economic and Political aspects between Guji Oromo and Koore?
4. What are the role of traditional institutions in managing the conflict between Guji Oromo and Koore?
5. Who is played the significant role in resolving conflict during violent conflict between two groups?
6. How is the current relationship between Guji Oromo and Koore?
7. What are the roles of peoples of both ethnic groups to bring sustainable peace in the future relationship of Guji Oromo and Koore?
8. What do you suggest the role of both regional and federal governments for sustainable peace between the peace between the groups?

Guideline Questions for focus group discussions/Informants

1. How was social relationship both Guji Oromo and Koore ethnic groups before the conflict erupted?
2. Would you discuss the current relationship between Guji Oromo and Koore?
3. What are the historical factors contributing to Guji Oromo and Koore Conflict?
4. Who are the main internal and external actors of the conflict?
5. What was the effect of the conflict in the socio-economic and political aspects between Guji Oromo and Koore?
6. How do indigenous institutions and governmental officials play vital role in managing the inter-ethnic Conflicts?
7. What are the roles of peoples of both ethnic groups to bring sustainable peace in the future relationship of Guji Oromo and Koore?
8. What do you suggest the role of both regional and federal governments for sustainable peace between the groups?
9. If you have additional idea/comment concerning the conflict, please do so.

Appendix 2: List of In-depth interview and FGD Participants

A. List of In-depth interview

Resp. No.	Sex	Age	Ethnic group	Educational status	Role in the community	Date of interview	Place of interview
1.	M	71	Oromo	Religious education	Community elder	01/03/2023	At his residence home
2.	M	46	Koore	BA degree	Government employed	04/03/2023	Compound of Woreda administration
3.	M	45	Oromo	6 th	Kebele chairmen	07/03/2023	Kebele office
4.	M	54	Koore	Diploma	Local official	11/03/2023	Office
5.	M	39	Oromo	BA degree	Local official	10/03/2023	“
6.	M	57	Koore	5 th	Religious leader	11/03/2023	At his residence home
7.	M	65	Oromo	7 th	Community elder	08/03/2023	“
8.	M	44	Koore	BA degree	Government employed	06/03/2023	Compound of Woreda administration
9.	M	60	Koore	5 th	Community elder	06/03/2023	At his residence home
10.	M	50	Oromo	BA degree	Government employed	08/03/2023	Security administration office
11.	M	38	Oromo	BA degree	Local official	04/03/2023	At his residence home
12.	M	41	Koore	5 th	Religious leader	06/03/2023	“
13.	M	55	Koore	Religious education	Religious leader	06/03/2023	“
14.	F	42	Koore	7 th	Kebele Council	04/03/2023	Kebele office
15.	F	37	Oromo	BA degree	Government employed	01/03/2023	Municipality
16.	M	70	Koore	5 th	Community elder	04/03/2023	At his residence home
17.	M	62	Oromo	4 th	Religious	08/03/2023	“

					leader		
18.	F	42	Oromo	Religious education	Religious leader	01/03/2023	“
19.	M	70	Oromo	6 th	Community elder	10/03/2023	“
20.	M	48	Koore	BA degree	Government employed	15/03/2023	Municipality
21.	M	69	Koore	5 th	Community elder	15/03/2023	At his home residence
22.	F	57	Oromo	Religious education	Religious leader	16/03/2023	“
23.	M	44	Koore	Diploma	Local official	15/03/2023	Offoce
24.	M	48	Oromo	Diploma	Localofficial	16/03/2023	Office

B. FGD Participants

Discussant No.	Sex	Age	Ethnic group	Educational level	Place of FGD	Date of FGD
1.	M	33	Oromo	BA degree	Tore-Gelana	22th March,2023
2.	M	29	“	BA degree		
3.	F	31	“	Diploma		
4.	M	35	“	Diploma		
5.	F	40	“	Diploma		
6.	F	25	“	BA degree		
7.	M	38	“	Diploma		
8.	M	27	Koore	Diploma	Kele-Amaro	24 th March,2023
9.	M	25	“	BAdegre		
10.	F	29	“	BA degree		
11.	M	35	“	BA degree		
12.	F	34	“	Diploma		
13.	M	39	“	Diploma		

