



DILLA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
RELIGION AND RELIGIOUS INSTITUTIONS IN THE
TOWN OF HALABA QULITO: A HISTORICAL SURVEY

BY
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DILLA, ETHIOPIA

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OF HALABA QULITO: A HISTORICAL SURVEY**

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Preface

The history of religion and religious institutions in many area of Ethiopia is not studied in detail. Among them, the Halaba area is one. This situation encouraged me to study religious institutions in the Halaba Qulito town. Its ultimate objective is reconstruct religion and religious institution in Halaba Qulito town. The research tried to assess role of religious institutions to the peaceful community interaction. The first chapter deals geographical settings, foundation of Halaba town, language, political administration, economic activities, religious beliefs or practice relation with surrounding communities of Halaba people were assessed. The second chapter deals with Islam and Islamic institutions, concept of religion, introduction of Islamic religion, Islam in the town of Halaba Qulito, religious institutions in Ethiopia and role of Islamic religious institutions in the peace building process also studied.

The 3rd chapter is about Christianity and Christian institutions, Orthodox Tewahido Christianity, Christianity in Halaba land, the introduction of Protestantism, the Protestant religious institutions in Halaba land and role of Christian religious institutions were assessed. Chapter four deals about the role of religion and religious institutions in managing conflicts, cause and concept of conflict, conflict in the world context, role of religious institutions in the world context, managing religious conflicts in Halaba Qulito town and factors that hindered religious role in Halaba Qulito town. Chapter five discuss about socio-economic role of religious institutions in Halaba land, activities undertaken by Orthodox, Protestant and Islamic religious institutions and factors that limited religious institutions participations in socio-economic activities in Halaba land.

In this thesis, both primary and secondary sources have been utilized. Primary data was collected from religious leaders, religious father, inter-religious councils, community elders, government officials and other participants who had close contacts with the church in relation to conflict resolution and peace process on behalf of the church. Secondary data collected from various written documents including journals, books, and other research works which focus on religion and religious institutions at the international level has been assessed. My thesis is not comprehensive. At the end I hope that my contribution will be a great interest and importance to those who want to conduct similar study in Halaba zone.

Glossary

Boki Muricho	Lineage or elders council leader
Boki Ogate	Village or lineage level of council
Conflict	A situation in which people, groups or countries are involving in a serious Disagreement
Deacon's	Christian religious theologian in a church
Debo Ogate	Clan level council
Habesha	The land of Blacks
Haji	A Muslim who had made the pilgrimage to Mecca, also used as a title
Hamus Gabeya	The Thursday market
Hijera	The flight of Prophet Mohammed from Mace to Medina
Hoqata	A person who is involved in formal issues
Imam	Traditional hierarchical name given for Muslim
Informants	A person who gives a secret information about something to requested or responsible body
Kilancho	Watch
Ketena	Center
Minadaba	All the people who live in a particular area or a country
Ogate	Traditional Assembly of Halaba People
Qalada	Measurement of land during imperial period.
Peace	A situation or a period of time in which there is no war or violence in a country or area

Ragga	A person with special social and religious merit
Religion	The belief in the existence of a god or gods the activities that are connected with the worship of them
Religious Institutions	Refers to the house of worships which established for the promotion of any religion
Sefar	Neighboring or Camp
Sera	Social rule defined by the local culture
Serra Deginomats	Application rule of the traditional administrative system.
Town	A place with many houses, shops and stores where people live and work It is larger than villages but smaller than city
Yemender misrata	Villagization
Yesira Zamach	Working Campaign
Woreda	It is administrative level next to Awuraja
Zone	Administrative level of federating unions which is below the level of Regional state, it covering two or more worades which are inhabited by a particular ethnic community

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ABSTRACT

To attain peace many institutions have been used. Religion and religious institutions are among the most important one which have been widely used in this regard. Peace building process in a country cannot realized without the involvement of religion and religious institutions.

Starting from recent years in Halaba Qulito town there were the out-break of a violent religious conflict and a repeated sign of growing tensions among religious groups. A hostile relationship resulted a human right violations and destruction of properties in the town. Factors that encountered the prevalence of such conflicts and tensions in case study was lack of enforcement of law by some local government officials. Sometimes religious difference would have a source of conflict and it added a fuel and finally it paved the way the prevalence of violent conflicts in 2004 and 2011 in case study area.

Churches and Mosques leaders had been involved in facilitating and platforms for discussions and making negotiations among conflating groups in the case study area. In this regard, the religious institutions leaders had significant role to cool down the situation by using their religious efforts and facilitated the grounds to held discussions for solutions and to prevent further destructions. Due to this, relative peace has been reinstated and more destructive measures were mitigated in case study area. As partner of government, they played a role in a socio-economic aspects of societies. The Churches and Mosques had involved in socio-economic area of the communities effectively in different social works in the case study area.

To meet objectives the study employed qualitative research approach. Data was collected from primary and secondary sources. In order to draw the research participants purposive sampling was employed. In conducting this thesis paper, it was not easy to get secondary data as expected and related previous research works. Accordingly, the researcher obliged limit on key informants interview data and had also tried to supplement the literature review task by taking international experiences. The participants of the study were religious leaders and fathers, Pastors, Imams, government administrators, religious believers, and community elders. A total of 32 participants were included.

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CHAPTER ONE

1.INTRODUCTION

1.1 Geographical Setting of Halaba Land

Ethiopia is one of the countries in Africa where early state and early civilization emerged. Also it is a nation composed of people from diversified ethnic groups having different language, tradition, values, religion and life style. The diversity of ethnic and linguistic groups in Ethiopia are the product of socio economic, political, historical process that influenced the creation of the modern Ethiopian state. Currently, the southern nation nationalities and people regional state (SNNPR), which is the among the ten constituents of federal democratic republic of Ethiopia, is home for about 58 different cultural and linguistic groups.¹

Halaba Zone is found in SNNPR. It is located at a distance of about 315k.m. from Addis Ababa. The geographical location of the Zone lies between 70 17' 12'' latitude north and 380 04'47'' longitudes east. The relative location of Halaba Zone Wera Woreda is bordered by Atote Ullo and Wera Dijo Woreda of Halaba Zone to the Eastern part, and Kedida Gamela, Silt and Hadya zone to Western part, and Silte Zone Wera Dijo to the northern part, and Eastern Badewacho woreda in the southern part. It has seventy nine,(79) rural kebeles and one administration.² The development of Qulito as a town is realized through time and it was more promoted during Italians occupation. Like as other part of the country, the rule of Italians during their occupation in Qulito was very harsh. The period has its own big contribution for the development of Qulito as a town. The Italians had constructed a modern road that linking Kulito with Shesheman for the first time. The construction of the road was immediately followed by the introduction of variety trade items and commodities.³

¹ Admasu, (2017) A History of Protestantism Among Tembaro People.p.2

² Dejene, (2020) Education and Educational Institutions in the town of Halaba Qulito: An Historical Survey. P.3

³ ibid

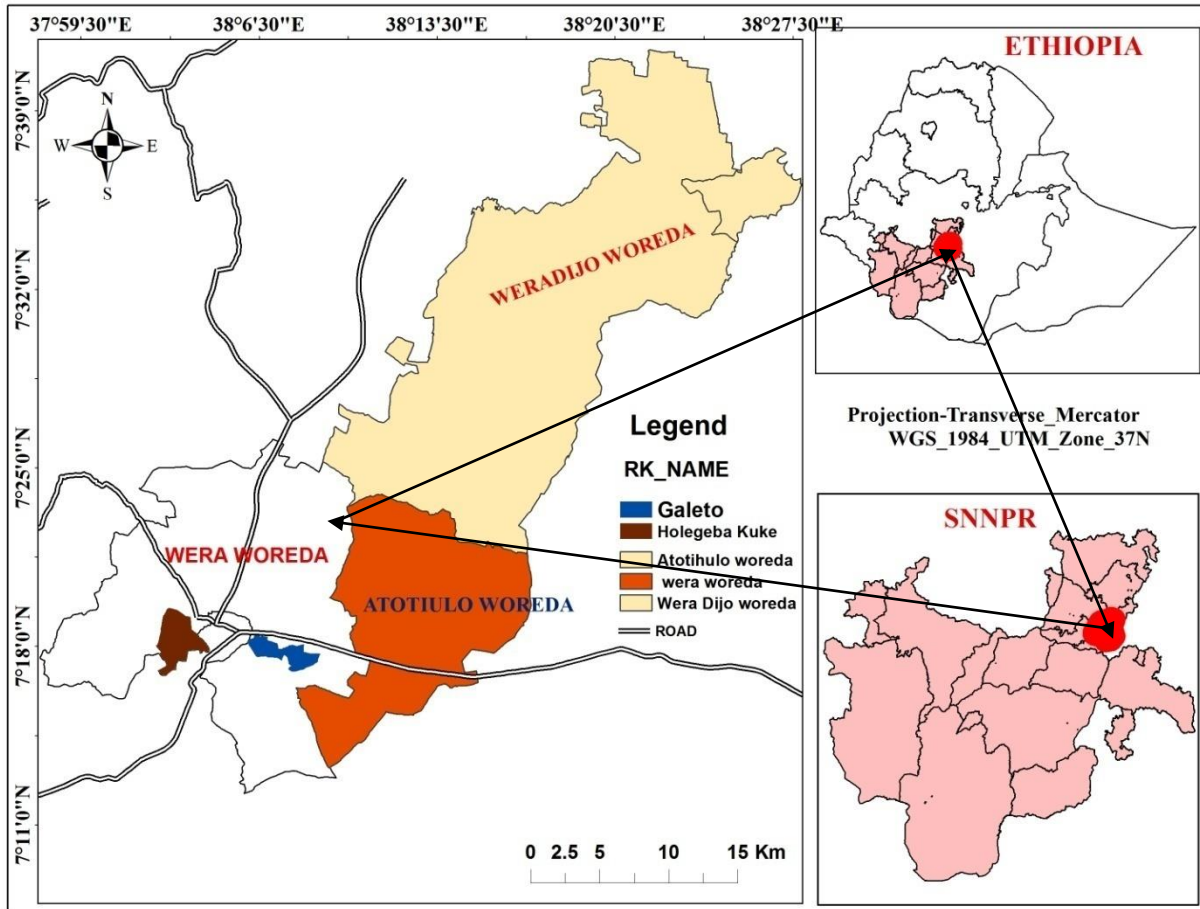


Figure 1 The Administrative map of Halaba Zone Source Halaba Finance and Economic Development office 2006 EC

1.2 Foundation of Halaba Qulito town

According to Biru study, the name Halaba Qulito is said to have been probably derived from one of the early inhabitants of the town, "Qulito" who lived in this area in the 1880's. Halaba Qulito Municipality was established in 1880's. In the absence of any other source, the above story would remain the only source of information regarding the naming of the town. In 2002/2003 Halaba Qulito town had different villages with different names such as Wolayeta safar, Kembata safar, Sidama safar, Doro manakiya safar, and Fand safar.⁴

Due to the absence of written accounts, it is not possible to say when and how Qulito town was established. According to oral tradition, however, the town was founded when Menelik was a king of Shawa, 1865-1889. Since Imam Nunede, who is said to have played a major role in establishing the town was the contemporary of Menelik, the foundation of the town could be in the 1860's.⁵

There is no single definition for term "town". The term town refers to permanent, agglomerated settlements whose majority populations are engaged in urban occupation. In fact, the Census Bureau of all countries give numerical definitions of what constitutes a town, usually a settlement of a few thousand people, its exact number varying from country to country. The major achievement of Italians in their entrance to the Halaba district was, they concerned in building their residence office in the area the administrative center Qulito. After liberation of Ethiopia in 1941, the office gave similar service for other institutions of the district. There were few traditional drinking house and hotel before the Italian came to the district of Halaba.⁶

⁴ Biru, (2019). Historical Survey of Orthodox Church in Halaba Land. P.24

⁵ Informants: Mohammednasir, Sukurala, Yesuf and Mundino

⁶Sultan(2019), Andualem Ayalew (2015), p. 28, informant: Yesuf , shukrala, Mohammed

The place was chosen for the emerging town because of its central proximity to Wolaita, Kembata, Hadiya, and Arsi administrative areas presence of trade and suitable land for the expansion of the town. Other reasons were presence of River Wera or Bilate from which the inhabitants could get adequate water. Its establishment Qulito has become an important commercial center, and eventually developed in to an important market and trade center whereby merchants coming from Bale, Jimma, Wolayita, Gofa, Silte, Kembata and Soddo Guraghe as well as from the nearby regions:⁷

Although there exist disagreement between sources the foundation year of the town. The first settlement areas of the town were around Aroghe Arada or old market and St. Marry Church. Gradually settlement was expanded to around “Addis Ketema” laterally New town. The town has got municipal status in 1997. In 2002/2003 the Southern Nation, Nationalities and Peoples Region (SNNPR) State Works and Urban Development Bureau has classified Halaba Qulito as emerging and fourth grade town of the region.⁸

In addition, the place was considered as staying and grazing area by the merchants, who were coming and going through Qulito. The merchants, who spent some time in the area, gradually began to exchange goods among themselves and the local dwellers. Eventually it has contributed much to the growth of the as a town and center of commerce.⁹As long as most Halaba were Muslims and they would came pilgrimage once a year to Mecca. The Arabs had got basic information about the Halaba Qulito. The permanent settlement of the Arabs played a major role in the development of Qulito as a town and center of commerce.⁹

⁷ Shamesu, (2017). A History of Kale Hiwot Church in Halaba Town From 1971 up to present.13. p

⁸ ibidinformants: Sunkicha, Shukurala and Mohammednur.

⁹ Dejene 2020, pp.24-26

According to the study of Dejene, the famous Hamus Gebeyea (Thursday Market) had a leading role to the growth of Qulito as a town. This market was founded by Imam Nudene, and then the Imam sent many messengers to the rulers Walayta, Kambata and other nearby areas to introduce the establishment of a great weekend market of Halaba land. The Kambata people were bringing Enset, the Walayta people were bringing to the market mainly traditional cloths made up of waving cotton. In addition, many merchants were coming from Bale, Hadiya, and Silte with their varieties of items.¹⁰

The effort of Imam Nudene, he promotes agricultural practice of the people and introduces to harvest different kinds of cereals on the farming land and began to harvest and supply to the market widely. The Hamus Gebeyea also attracted foreign to visit and predominantly settled in the town. Therefore, the establishment of Hamus Gebeyea had promoted the area into the known town. Later on, following the establishment of the weekly Hamus Gebeyea and the conquest of the Amhara people, a large number of peoples from different areas came and permanently settled.¹¹

The Italian had constructed a modern road that linking Qulito with Shashemene for the first time. Even though the prime purpose for the construction of this road was to activate their public administration in accordance with their political interest and it had also its own positive impact in commerce. The construction of the road was immediately followed by the introduction of Lorries with variety of trade items and commodities. Due to availability of transportation increased the volume and varieties of trade items for the popular Hamus Gebeyea increased the number of merchants, who came from far away.¹²

¹⁰ibidInformants: Yesuf, Abdi, Mundino and Kadir.

¹¹ibidinforment: Aba Hisle Meskal, Haji Yesf, Azmach Sunkicha

¹² Dejene (2020), Amrlah, p. 50, Eferem, p. 180, Informant Mohammednasir.

1.3 The Original Home Land of Halaba People

According to the study of Biru, Halaba people's oral tradition and their elders the original homeland was the land of Arab, Hejaz, the present Saudi Arabia. Before the 10th century the Halaba descendants moved to Tripoli (Libya). After a limited settlement in Tripoli some people return to Hejaz, this people further traveled south wards to Yemen then crossed Zeila and reached Harar. The Halaba descendants traveled through Egypt and along the side of the Red sea they entered to the land of Habasha and joined with the Halaba's who were enter to Harar through Zeila.¹³ According to Zena, the Halaba people had their own historical origin, However, it is difficult to estimate the exact period about the coming of Halaba's to the present territory. According to some informants, the area was part of these people traveled through South Arab in to two directions to the present Ethiopia, these are the Halaba and Qebene.¹⁴

The Halaba speak Halabissa. It belongs to highland Cushitic language sub family together with Sidama, Hadiya, Gedeo, Kambata, Tembaro, Burji, Marako and others. As far as linguistic relation is concerned, the Halabissa is closely related to Kabena, Kambata, Tembaro, and Sidama languages. Some historical sources and oral traditions revealed that the ancestors of the present day Halaba were originally speakers of Arabic language and then they used Adare language after their settlement in Harar and Djbouti areas. At the end as a result of the Kambata Tembaro languages influence during their long year's settlement in Tembaro vicinity, their language was completely Changed from Semitic to Cushitic language group. At present the Halaba language, other than serving for communication purpose, is not used in schools as a medium of instruction; this has influence on the development of the language. Hence, to promote it further in-depth study is required in this regard.¹⁵

¹³Biru 2019, pp.10-12Informants: Hussen, urgessa and Mundino

¹⁴Zena Ayele (2014) *culture and Ethno-History of Halaba*, Printed by Taddy printing, p. 11.

¹⁵Dejene 2020, pp. 24-27informants: Admasu, Amrulah, Lulu and Shukurala.

The Halaba were stayed for years in Bale areas of sherka-gedeb, sabure, Amaya and Halabe mountainous are, then subsequently they preceded to Sidama and then they travelled to westward and occupied the land south of the river Awash. Halaba was first cited in the medieval period chronicle ‘Kebra Negest’ (Glory of Kings) of the Christian high land kingdom.¹⁶

The Adal wars of 1524 -1543 accelerated the place of great Ethiopian ethnic migrations of 1520 to 1660. During this Migrations tribal and Ethnic groups of Genza, Gudela, Wetogira, Gedebicho, Alaba, Kabena, Ulbarag, Siltie, Sheshogo, Malge Bushe and Marako of the Hadiya Sidamo people partially or totally moved from their former positions in southern Ethiopia. Their coherent territorial block was often shattered by outside forces and its inhabitants were absorbed by peoples of heterogeneous ethnic groups. At present, descendants of the old Hadiya can be identified in five different linguistic clusters: Oromo (hosting Hadiya descendants), Hadiya proper, Sidama proper, Halaba and Qabena and the East Gurage. The first political entity of the name was most probably situated on the Harar plateau.¹⁷

From there it steadily moved west ward in the direction of the lake region and established the western most of Islamic state, which were join in the federation of Zayla. In a written document the name Halaba was first mentioned in the Kebra Negest (“Glory of the kings”), an Ethiopian chronicle dating back to the 13th century. The people to whom in referred seemed to have been the hereditary enemy of the Christian empire.¹⁸ When Amade seyon (r.1314-44) ruled Ethiopia, the Halaba were conquered and became tributary to the empire, but still maintained a certain degree of political independence.¹⁹

¹⁶ Eferem Zeleke (2015), *Halaba people History and culture* p. 19

¹⁷ Ulrich Braukemper(1980) *A History Hadya*(1980), p. 130

¹⁸ Dejene (2020), Lopiso (1990) *the Ethiopia rejim ye Hizib ena Mengist Tarik*, pp45-46

¹⁹ Biru 2019, p.23

Halaba were reported to have migrated to Bale and began to live Sherek and Gedeba, then after having stayed there for limited years they were traveled to the province of Sidama, by the second half 19th century later reached eastern Arsi Oromo. After the Adalite leader Ahmed Gragh had conquered Dawaro and welcomed his troops and joined to fight against Christian. Due to his Supremacy to which they had bitter to been subject.²⁰

1.4 Language of Halaba People

According to oral tradition, the original language of Halaba people was Arabic. The Ancestor of Halaba people speaks initially Arabic language. The Languages of the Halaba belongs to eastern highland Cushitic languages in Ethiopian. The Arsi Oromo tradition the language that spoken by the Halaba people was a part of Semitic. However, due to the political and socio-economic interaction of the people with the Kush people of Ethiopia, after the war of Imam Ahmed Gragh gradually the Halaba people adopted the Cushitic language.²¹

Old Halaba language was originated from Semitic language group. Some traditional practices are considered as a sign for the languages origin, strongly cannot say it is the Semitic language. Also many linguistic scholars agreed with the idea Halabisa is the family of Cushitic language, as like as Hadiyisa, Kembatisa, Sidama and Tambarisa of the highland eastern Cushitic languages groups. Although the Halaba lost their original language which may have been a Semitic “Adare” type language thought to have been spoken by many of the inhabitants of the former state of Hadiya, in favour of the Cushitic language.²²

²⁰ ibid

²¹ ibid, informant Haruna, Mohammed Nur

²² Dejene 2020, p.7

The language spoken by the Halaba was adapted from the Tembaro (a group whose language is closely tied with that of the Kemabata and who inhabit a neighboring region of the highlands). The Halaba and Kebena people left the land of Sidama stayed the land of Tambaro for almost sixty years, thus through time, due to the cause of socio- cultural interaction of the peoples, the old Halabas “Hadare” languages had dominated by the “Tambarisa” Thus the present language of Halaba people belongs to the eastern highland Cushitic language. To answering the question, when and how the people of Halaba named by this name need extra investigation²³

Besides, there are a considerable historical accounts, those refers the name of the Halaba people. As Sultan also cited in his study the chronicle of Zara Yakob (1434 - 1454) the Christian kings the chronicles had been called the leaders of the Halaba people by “Garad of Haleb”. Thus, the oldest written accounts and the people themselves had approved the name of the people to be Halaba. So many legends are associated with the name of the people. The name of the people is named after the mount Halaba, when the Halabas stayed in the area. It is found in Bale. Still the mountain is known by the name Halaba. In generally, the exact origin of the name Halaba has proved to be impossible. The word Halaba, in Arabic mean a fresh milk from time on ward the peoples called by the name Halaba Similarly, to the former this tradition is not acceptable; because, the people called the name of Halaba before they were reached at Bale. He suggested that the name Halaba is connected to an old tribe, named by Halaba. This tribe was arrived in Egypt from the land of Arab from the north. Gradually, the people entered in the place Ethiopia. Thus the name is not newly given to the people of Halaba; rather it was existed before the Halabas entered in the land of Habasha. Therefore, the origin of the name is the people’s descendants, which lived in Egypt.²⁴

²³ibid

²⁴Sultan, (2019) Some aspects of the History of the Halaba of Southern Ethiopia, 1941 to the Present p.13.

1.5 Political administration of Halaba people

The foundation of Halaba as autonomous administration was established by Imam Hassen and Imam Seid. In the Halaba people these two religious and political leaders are considered as the prominent leader of the people “Gedebano Gutazer and Welene people culture” states that, Imam Seide was the founder of the Halaba people. When the time being Imam Seide and Imam Hassen tried to establish a political administration, they fought many wars against the Christian king. The Susenyos chronicle described the situation of the war between Imam Seide and Susenyos this war was bloodies among the others.²⁵

During the reign of king Yisehak (the Christian high land kingdom king), the Halabas revolted, against the kingdom and refused to play the tribute. It is stated in the king chronicle, until they are defeated by the king’s force, they were highly confident with their strong military appearance. After the war Halaba become independent from the direct influence of Christian kings. Even though the autonomous administration of Halaba was began before the region of the king Susenyos, the Christian kings didn’t gave recognition for the autonomous of Halaba.²⁶

Jemes Bruce in his book “travel to discover the source of Nile” stated about the autonomous of Halaba, the Portuguese (they were came from Portugal to support king Susenyos) entered in autonomous land of Halaba. Imam Seide paved the way for the independence of Halaba and the local rural of the people continued their administration freely.²⁷

²⁵ ibidinformant Azmach Sunkicha, Guracha Osebo, Imam Wulichafo

²⁶ Biru 2019, p. 13

²⁷ ibidinformant: Imam Mohammed, Eyual Fuge

1.6 Economic Activities of Halaba People

The Halaba people from the arrival to the Halaba land to present were depend on cattle herding as the major source of their livelihood. The Halaba people reached the present area and permanently occupied the present territory; they began to lead sedentary life mixed with crop production practices at the end of 19th century. Different factors contributed for important change in their way of life during the mid-19th century.²⁸

Internal and external influences resulted gradual change in their production system and settlement pattern. The basic factor seems shortage of land as most area in the south during mid-19th century was permanently occupied by the adjacent ethnic groups such as Kembata, Hadiya, Silte and Arsi Oromo. When the population grows in size, the amount of land needed to support the increasing population in Halaba land.²⁹

As a result of socio economic and natural factors which forced the Halaba people to start semi-sedentary life within the territorial boundary as often encountering periodic conflict with adjacent different ethnic groups over shortage of resources to fulfill the interests of the people. The people of Halaba were relatively leading settled life; it was not before mid-19th century that they began adopted crop production practice. With the introduction of the first seeds of maize, potato and other root crops by prominent traditional leader of the land, Imam Nunede, from Wolaita area, crop production began among Halaba around the mid-nineteenth century.³⁰

²⁸Dejene 2020, p. 15

²⁹ibid informants: Imam Mundino, Bargicho, Shifraw Wolebo.

³⁰ Biru 2019, p.21

From beginning, the adaptation of crop production faced strong challenge from the majority of local people. The famous clan leaders were attempted to convince the Halaba people to engage on crop production at large. As a result, the idea of crop production had been gradually get acceptance by majority people. Then, over time through practical demonstrations made by clan leaders and increasing interaction and contact with the adjacent peasant groups like Kambata, Hadiya and Silte and Arsi Oromo, gradually crop production in Halaba land became an increasingly important source of their livelihood.³¹

The newly occupied land was allocated by clan leaders to all groups of Halaba people. As a result each clan owned its own territory with loose boundary usually marked by water way, trees, mountains, gorges etc. Since the people were moving seasonally with their herds, a given clan went to another's territory in search of water. During early times border conflicts were inevitable as two groups claim a right in a given grazing land.³² During early time animals were not only source of diet for the people of Halaba but also they were used animal skins to make clothes. Their fathers' agro-pastoral mode of subsistence and list of wild plant used to be eaten before few decades ago. Probably indicating the close relation of the fore fathers of Halaba with naturally grown edible plants.³³

Halaba economy based on primary substance agriculture characterized the traditional production techniques and animal husbandry. Majority of Halaba land produces Red pepper, which is major source of income for the household in the pepper producing area.³⁴

³¹ibid

³² ibid

³³ ibid

³⁴ Eferem (2014) pp. 64-65

The Halaba area is known for its quality pepper production in Ethiopia, however the majority are almost all the time in a poverty line and handful merchants control the business. The adoption of crop production was more accelerated and scaled up with the incorporation of Halaba to Ethiopian Empire towards the end of nineteenth century. But, it was not before 1960s that most of Halaba land was cultivated and put under use for agricultural production as well articulated by most informants.³⁵

1.7 Religious beliefs of Halaba People

The major religions in the Halaba land are Islam, Orthodox Christianity and Protestantism. Orthodox Christianity was introduced to the area with the coming of northerner (Amhara), others who came to the area after the incorporation. Most of them were Christians and the settler of Amhara.³⁶

The Halaba people still are predominately Muslim society. But in the district administrative headquarters, Qulito town, there are many people, who follow Christianity. Ninety nine percent of the rural people belong to the religion of Islam. Even though the rural areas at the land are inhabited by Muslim dwellers, significant number of Orthodox and protestant Christians are intense in to the town Qulito. In corporation of Sidama group in the South including Halaba in Ethiopia Christian empire towards the end of 19th c. has two effects. First, the chief of the traditional religion follower state had to accept Christianity, but those who claimed to be Muslims were left alone. Secondly, it opened up direct contact between other Muslim centers, which were being, affected the new start of the Islam.³⁷

³⁵ibid

³⁶Biru 2019, p.18

³⁷Trimingham, J. Spencer (1952) . *Islam in Ethiopia*. (London: oxford university) , p. 183

The Halaba society is historically considered to be part of the old Hadyia entity which was one of the Muslim sultanates in the south. They were to be Muslims as early as 14th century. In the sixteenth century, they cooperated with Ahmed Gragn in his invasions of present southern Ethiopia. However, Islam was gradually subdued when the Oromo expansion blocked the interaction of the Halaba with Muslim center in the north east Africa area between sixteenth and eighteenth century.³⁸

As a result, in many old Hadiya groups, were influenced by the traditional local beliefs and traditional religion. Similar to another parts of Ethiopia. The south, in Halaba the Ethiopian Christian Empire tried to impose teaching of Christianity in the 19th century, however it was not successfully effective.³⁹

Islam in Ethiopia in the second half of the 19th century and it seems that caused further dissolution of their 'paganism'. Besides Islamic religion, there are some traditional religious practices and beliefs in the Halaba societies hosted in their prospection of religion. Among such beliefs, believed by the telling of Qilancho is first one. Qilancho (Witch) is considered as a man possessed with evil spirit and has a potential spiritual power to bring both good or bad things on people view that Qilancho to order, individuals in need of his support, to sacrifice colored hen, sheep, goat and even bull in accordance with the weight of personal's affair and the capacity of the person in trouble. People perform what is directed by the Qilacho and believe that they would be relieved from their problems.⁴⁰

³⁸ Sultan, p.23

³⁹ Biru, p.18

⁴⁰ ibid

Halaba society is believed by the intermediation of Raga. There are a considerable number of people viewed as raga-personalities who are believed to be near to Allah and their praying is considered to be effective than the ordinary peoples. The most honored and respected religious leader of the Halaba society, Sheik Seid Mekki (Sheckoch), was respected throughout the land of Halaba by his great contribution in the overall life of the people in the area. He was believed be a religious man whose spiritual status gave him special position. The Halaba peoples show their respect and loyalty to Sheik Seid Mekki by celebrating annual holly day through gift provision and pilgrimage to one of the residence of Shek Seid Mekki. The celebration that at least five to seven days before Moulid (Prophet Mohamed's birth day) is attended by huge number of people from all over the area.⁴¹

Moreover, beyond to his socio-religious quality of leadership, Shek Seid Mekki had played a significant leadership role as a leader of the Halaba people together with the chosen Side clan leader, who is traditional chairman of the Halabi ogate. Because of his religious virtue, his voices and decisions in any affairs are effective and respected throughout the Halaba society. Onwards from his death in 1996, his oldest son, Haji Merjan, took the position to assume the role of his father as Raga. As long as the composition of the people in the town was resulted from different nationalities, these were different religious activities in Qulito. Especially the Amhara rulers and officials were devoted to expand Christianity and build the St. Marry church in 1940, the northeastern edge of the town. Then the Ark of St. Marry came from Walayita and put into the newly built church of saint Marry in Qulito town.⁴²

⁴¹ibid

⁴²Ephrem, p. 65; informant: Azmach Sunkicha, Guracha Osebo, Imam Wulichafo

1.8 The Relation of Halaba People with the Surrounding Communities

Islamic culture and history of Southern Ethiopia, the people name as the Alaba and Kabena occupied as neighboring of the Shashogo as part of the Alaba and Kebena at first moved to South. The Halaba people have a relationship with the surrounding ethnic groups like the Oromo, Silite, Qabena, Kambata and Hadya. Among these peoples, the Oromo (Arsi Oromo) have a long time cultural, religious and economic relationship with the Halaba. Hence the two people are shared a long border line (almost 100 km, along the location of north eastern, east and south eastern of the Zone). The Arsi Oromo had strongly influential on the social and economic life of the Halaba people.⁴³

Halabi Ogate was probably derived from the Oromo Gada system of socio-political organization. The Halabi Sera and Ogate structure seems to have been adopted some of their socio-cultural elements from the well-organized Gadaa system of the Arsi Oromo. The structure of the social institution of the Halaba and how to resolve conflicts among the Halaba are more or less similar with the Arsi Oromo. The ancestors of the Halaba had arrived in the area along the vicinity of Belate River, was since the late eighteenth century while the Gada system of the Oromo had a long history. Therefore it is possible to say that, the Oromo Gada could provide the institution of Halabi Ogate with many of its rules and features.⁴⁴

The cultural and traditional domestic equipment, which are familiar among the Halaba Seems to have adopted from the Arsi Oromo. Thus it is possible to say that it is adopted from the adjacent Oromo, after the development of strong socio-cultural interaction between the two people.⁴⁵

⁴³ Braukaper *Islamic Culture and History of Southern Ethiopia*, p.63. Dejene 2020, p.22,

⁴⁴ibid

⁴⁵ibid

Due to their geographical proximity and shares of long distance boundary line, the interaction had been stronger than with the rest of adjacent ethnic group. The names of Halaba people are Affan Oromo in their origin. In addition many names of places in the zone have a meaning in Affan Oromo than the language of the Halaab.⁴⁶ The relations between the Halaba and the Qabena people are different from the relationship of Halaba with other people of the surrounding area. They have shared different cultural values and norms over time.⁴⁶

Both the Halaba and Qabena people have the same indigenous conflict management system. They considered, as ancestors of the Halaba, one also named in the tradition of Qabena people as their founding fathers. Moreover, still the present time the Halaba and the Qabena people using the same Ogate system and structure in their perspective areas. Despite the peoples traditions are very similar and they share many values, the names of the two people are mentioned in the 15th century chronicle of Zara yacob as different ethnic groups.⁴⁷

Therefore the relationship between the Halaba and Qabena people needs further investigation to describe better. The Halaba people had a strong relationship with the Sidama people.⁴⁸ Hence, the people of Halaba had made many traveling through different areas from Harar to their present land they had established a relationship with many ethnic groups of Southern Ethiopia. Among the different ethnic groups the Hadya, Sidama, Kambata, and Tambaro people have considerable relation with the Halaba.⁴⁹

⁴⁶ Sultan,p.19

⁴⁷ibid

⁴⁸Dejene, p23

⁴⁹ibid

These people had united by a certain racial and cultural homogeneity. Before the Halaba established themselves in their current district, they lived with in the vicinity of the Sidama, the Hadya, the Kambata, the Tambaro, and Ulbarag for a long peiod of time. The oral tradition of the Halaba claims a certain historical connection with Sidama. The Halawa clan of the Sidama people in Bensa is belived to be decendants of Hassan the brother of Imam Sidē and he was the founder of many clans of the Halaba people.⁵⁰

The name of the clans among the Sidama people, those who are resulted from Hassan like Woshe, Aanashenko, and Torombrare also exists among the Halaba. The relation with the sidama people, the ancestors of the Halaba people were intermixed with the surrounding ethnic groups. Due to such way of people's interaction many clans of the Halaba are still live in Kambata, Hadya, Tembaro, Silte and part of the Arsi lands.⁵¹

⁵⁰ ibid

⁵¹ Biru, p.16

CHAPTER TWO

2. Islam and Islamic Institutions

2.1 Concept of Religion and Religious Institutions

Defining religion is not simple task due to fact that scholars from different field of study have specific approach of understanding it. According to the study of Melkamu, religion is a social institution strongly influences and shapes human behavior. Religion as a system of symbol which is intended to make men influential and have long- lasting attitudes and motive them to get bless and salivation in the eternal world.⁵²

Religion is just like a culture, is established to make the people describe the realities or believe through experiencing inner attitudes, feeling, and sentiments. Religion is a set of answers to the fundamental questions of life in a human existence, which includes the systematization of these answers in a meaningful manner and the celebration of different religious ceremonials through established institutions.⁵⁴⁵³

Religion is organized system of beliefs, practices, ceremony and worship center on one supreme God for many people. Religions involves a number of Gods. There are people who practice their own religious beliefs in their own personal way largely independent of organized religion. But almost all people who follow some form of religion believe that a divine power created the world and influence their lives.⁵⁵⁴

⁵²Melaku Tilahun, Religious Institutions and their implication for Sustainable Peace in Amhara National Regional State; A study on some Selected East Gojjam Woredas. P.75

⁵³Lindbeck (1984) Religion and its role in society. *Journal of humanities and social science*, 20(11) PP. 82-85.

⁵⁴Shemsu Gebre, A History of Kale Hiwot Church in Halibut Town from 11971 Up to present. P.3

There are different theories regarding the concept of religion. But it cannot be certainly said that what the origin of religion. All these are due to the fact that there is no broad consensus amongst the thinkers of these fields regarding the origin of religion.⁵⁵

Religion is more important and carries greatest significance. This social aspect is emphasized by all the great religions of the world. It is because of fact that religion plays an important role in social unity, its promotion and maintenance. Religion without community worship, no religious faith can survive for long time.⁵⁶ Religion may lose all its importance if the behavior and worshiper of that religion ceases to worship together. Most commonly, religion is understood to be a system of a beliefs and values associated with particular organizational forms and with a supernatural deity embodying and emanating some absolute truth. In such contexts, religion is best defined as a conceptual and moral framework for understanding and ordering lives and communities⁵⁷

Religious institutions refers to the house of worships and other organizations that depended that at least in part up on religious funding and well-staffed. Religious institutions are institutions established for the promotion of any religion includes any place or premises used was public religious worships by whatever means. Religious institutions as institutions including Churches, Charitable entities connected with Church, religious publishing houses, broadcasters, missionary organization, group ventures serve constitute religious organizations and religious orders.⁵⁸

⁵⁵ George Galloway; *The Philosophy of Religion*, p. 116

⁵⁶ibid

⁵⁷Blackmar, F.W, and Gillian, J. L; *Outlines of Sociology*, Macmillan, New York1921 cut it. n. p

⁵⁸Mengistu Tarekegn (2018) *The Role of Religious Institutions in conflict resolution in Ethiopia: A study on Ethiopian Orthodox Tewahido Church, Amhara Regional State, Ethiopia*. P.2

Religious institutions are institutions established for the purpose of collecting religious followers and worship their creator. They are established by the consult of individuals for the very purpose of getting bless from their creature. It includes Churches, Mosques and others. All religious institutions have different structures, hierarchies, and leaders. The structure may also differ within the same religion depending on the context.⁵⁹

Religion is a powerful ingredient of cultural norms and values that deeply drawn in individual and social conception of peace. because it addresses some of the most philosophical existential issues of human life such as freedom or inevitability, fear and security, right or wrong. This brings about the potential role of religion as a power of peace making and reconciliation.⁶⁰

Religion is a source of non-violent conflict transformation, that defense of human rights, integrity in government, and reconciliation and stability in divided societies. This gives them capacity to mobilize and cultivate attitudes of forgiveness and reconciliation. Religious individuals and faith based organizations, as carriers of religious ideas, can play important roles, as a tool for conflict resolution and peace building.⁶¹

Religion and religious institutions sometimes became a source of division and a powerful motive force of conflict. Religious diversities and civilization competition based on religious difference would flame conflicts. Religious institutions are the key responsible organ in endorsing teaching coordinating, propagating and preserving religious values and aspiration of their believers.⁶²

⁵⁹ ibid

⁶⁰Betty C. Chepkorir (2019), Religious approaches to peace building in areas affected by ethnic conflicts within Kuresoi North-Nakuru Country, Kenya (1992-2008),p.1

⁶¹ibid

⁶² ibid

Religious institutions can put multi-dimensional influences. Thus from others view and our day to day observation, one can understand that religion and religious institutions have a dual motive forces either in promoting conflict and building peace. Despite the existence of these debates, religious institutions have significant contribution in conflict mitigation and peace building.⁶³

2.2 Introduction of Islamic Religion

Islam is a religion that bound the community together, in the first instance, by the holy Quran. Since in its emergence, Islam began to shape the social, political and cultural developments of several communities in the world. Islam became not only a religion, but also succession of political hegemony and a variety of linked cultures. Therefore, the social, cultural and political progress of numerous societies has been shaped by Islamic religion and practices.⁶⁴ History of Islam can be dated back to 615 A.D. when the compassion of the prophet Mohammed (the Sahaba) come to Aksum fleeing religious persecution by the Qurayish ruling elite in Mecca.⁶⁵

Islam is major world religion belonging to the Semitic family; it was promulgated by the prophet Mohammed in Arabia in the 7th century A.D .That was the first Hijera (migration) in Islamic history.⁶⁶

⁶³ibid

⁶⁴Seyoum Merga,(2012) An Archeological Survey of Islamic Shrines In Jima Zone, South Western Ethiopia (A.A, Addis Ababa University) p.1

⁶⁵ ibid

⁶⁶*World Encyclopedia 15th editions vol. 16 USA, 1994.pp. 214-222*

In Islam history and tradition, Aksum or Abyssinia or al-abashes is known as the Heaven of the first migration or Hijera. Thus, the first migration of the companions and relative of the Prophet Mohammed to Ethiopia celebrated the birth of freedom of expression and belief whereas the second migration are the Prophet to Medina (Yathtib) celebrates the ends of oppression.⁶⁷ The first grouped of companions of Prophet Mohammed who migrated due to the persecution of the Quraysh came to Aksum in 615. The groups consist of 12 men and 5 women among whom the Prophets daughter, Rukiya and her husband Othman Ibnu Affan, who become the third caliphs were included, the immigrants were received warmly. There were received by the king of Ethiopia, and settled in Negash, Tigray region. which has become one of the most important places for the faith in Ethiopia seem to have already started before his death in 632.⁶⁸

As history puts it, Prophet Mohammed instructed his followers who came to Ethiopia to respect and protect Ethiopia as well as live in peace with Ethiopian Christian. Many incidents of maritime conflict between the Aksumite and the Muslims marked the whole of the 7th century.⁶⁹ Soon afterword's, at the beginning of the 8th century, the Dahlak islands were annexed by the Muslims and began to serve as places of political exile for prominent prisoners of Umayyad and Abbasid Caliphates. During the period between the beginning of the 7th and the middle of the 8th century, the Christians seem to have gradually lost their control of the maritime trade. It was Muslim merchants who benefited from the change of the political situation.⁷⁰

⁶⁷ Ahmad Jebel, *Ye Ethiopia Muslimoch*, (Al-Najash Press2011), pp.34-38

⁶⁸ibid

⁶⁹Tadese Tamirat, p. 31

⁷⁰ibid

In its early days, Islam in Ethiopia was particularly associated with trade and nomadic. Muslim traders operated freely throughout the Christian Kingdom and in time they completely replaced the former Byzantine merchants. It seems that the problem became very acute with conversion to Islam of an increasing number of local people in the important trading areas. After many years, during the time of Gagn's war 1529-1543 the Muslim religion was more expanded. It caused a lot of damage upon the highland Christian churches.⁷¹

Islamic religion is growing rapidly and has become the second largest religion in the world. In countries such as Ethiopia, Somali, Eritrea, Djibouti, Islam is firmly established. Islam in Ethiopian has its own origin in the early 7th C. with the arrival of the first batch of immigrants, to the Christian kingdom of Nejashi. The relationship between the Islamic state and Ethiopians Aksum state were not hostile at first. Some members of Mohammed's family and early converts had taken refugees in Aksum of Ethiopia. According to Ethiopian Muslim traditions about seventy indigenous Muslims travelled to Medina Aksumite and Muslim had strong ties from the beginning.⁷²

Prophet Mohammed migrated from Mecca to Medina to his persecution of the Quruash, come to Aksum in 615. The king of Aksum welcome them, respected their religion and offered them protection. They later settled in Negashi east of Tigray, which has become important places for the faith in Ethiopia seem to have already started before his death in 632. At the beginning of eight century the Dehlak Islam's were annexed by the Muslims and began to serve as place of political exile for prominent prisoners of Umayyad and Abbasid Caliphates.⁷³

⁷¹Shemsu Gebre, p.4

⁷²Ahmed Jebel, pp.35-38

⁷³ ibid

During the period between the beginning of the 7thc. and the middle of 8thc. the Christians seems to have gradually lost their control of the maritime trade. It was the Muslim merchants who benefited from the change of the political situation. Therefore, the first chapter of the Islamic history was closely connected to Aksum. This shows the introduction of Islam in Ethiopia during the early period of its emergence.⁷⁴

There were stronger socio-economic ties between the Aksum and Arab world before and the rise Islam. This ties had a political expression in the form of Aksum's occupation and administration of Yemen in the 6th century A.D. As noted by Seyoum, Ethiopia and the horn of the Africa region became influenced by early Islamic culture due to the presence of pre-Islamic cultural, economic, and political contacts between the region and the Arab world. The second event was the connection between Islam and Aksum (Ethiopia) is related to the coming of Sahaba.⁷⁵

The central act of connection between early Islam and Ethiopia is Najash's benevolence towards Islam and the belief in his ultimate conversation. In relation to this, Seyoum Merga states that Ethiopia Muslim tradition has canonized the Aksumite king as a Muslim saint under the honorific name, Ahmed al-Najashi, with the prophet believed to have given him that name. Nevertheless, Islam was first established in the coastal lands of Ethiopia.⁷⁶

⁷⁴Tadess Tamirat, p.223

⁷⁵Seyoum Merga, p.63

⁷⁶ibid

Islam was introduced to Ethiopia early on through the international trade routes that linked Ethiopia with the Arabian world. Hence, the coastal areas of Ethiopia were the main gates of Islamic religion into the country. This was followed by the expansion of Islam into the neighboring communities and then into central parts of Ethiopia such as Northeast Shawa in the 9th century A.D. In the second half of the 13th century, Islam had already been well entrenched in to the central and south-eastern part of the country taking advantage of the flourishing international trade that linked the Ethiopia hinterland with the Gulf of Aden. Islam progressively made headways in the peripheries of the Christian kingdom, particularly in the Southern part of present day Ethiopia.⁷⁷

As Dereje claimed, various prosperous Islamic kingdoms or states with Islamic orientations emerged in Southern part of Ethiopia by the 19th century. Unlike of process in North Africa and elsewhere in the world, Islam was expanded in Ethiopia through peaceful means. Regarding this, appreciative of Ethiopian king's favor the prophet is believed to a unique history in Ethiopia⁷⁸ Moreover, the introduction of Islam in Ethiopia was also not followed Islamization. At the end of 18th C. the grave of Sheik Hussein in Bale was re-established. It was an important place for pilgrimage inside Ethiopia on for spread of Islam. Traditions claim that Sheik Hessen was the first Muslim missionary in Ethiopia. As Tadesse point out 'Nur Hessen' as Muslim missionary in Bale at the turn of the 13th C connected to the Somalia. He was favorite saint of Muslim Oromo from the early 19th century. Sheiks would visit pagan areas in order to covert people. Examples can be shown from Arsi-Oromo, East Gurage and Hadiya.⁷⁹

⁷⁷ ibid

⁷⁸ Dereje Feyisa. 2011. The peace building dimension of the rights Movement of the Ethiopian Muslims Diaspora. In DIASPEACE, working papers, No.9. n. p

⁷⁹ Tadesse Tamirat, P. 47

2.3 Islam in the Town of Halaba Qulito

In the case of the history of Islamic religion in Halaba land, it goes back to the 16th century when the coming of Halaba ethnic society to the area. Since the time of its introduction until the present Islam has a large socio-cultural and religion-political impact in the life of the society. This is clearly seen in the life of Halaba people of Ethiopia.⁸⁰

The Halaba ethnic group east of Durame turned Muslim in the second half of the 19th century under the influence of the Sheik Hussein apostle “Khan” He provided that the Halaba once were Muslims. This prepared the way for the conversion.⁸¹The Halaba society still are predominately Muslim society. The Halaba society is historically considered to be part of the old Hadiya entity which was one of the Muslim sultanates in the South. In the 16th c. they cooperated with Ahmed Gragn in his invasions of present Southern Ethiopia. However, Islam was gradually subdued when the Oromo expansion blocked the interaction of the Halaba with Muslim center in the North East Africa area between 16th and 18th c.⁸²

The rural area of Halaba are predominately Muslim society. But in the district administrative headquarter, Qulito, there are many people, they follows Christianity. Ninety nine percent of rural people belong to the religion of Islam. But there where a significant number of Orthodox and Protestant followers are intense in the town Qulito town. The Halaba society is historically considered to be part of the old entity of Hadya which one of Muslim Sultanates in the south.⁸³

⁸⁰Braukamper, 1987, pp. 21-33

⁸¹ibid Informants: Imam Haji Yesuf, Azmach Sunkacha, Jamal Shurala

⁸² Biru Loke, 2019, p.18. Informant Bargicho Aman

⁸³Dejene Kibret 2020, p.12. Informant Mohammed Abdella

Like the other parts of the south, in Halaba land, the Ethiopian Christian empire following Menelik's II expansion tried to impose teaching of Christianity in the nineteenth century and afterwards. However, it was not successful. The incorporation of Sidama group in the south including the Halaba in to the Ethiopia Christian Empire towards the end of nineteenth century has had two effects. Firstly, the chiefs of the 'pagan' states had to accept Christianity. But those who claimed to be Muslims were left alone. Secondly, it opened up a direct contact between them and other Muslim centers, which were being affected by the new start of Islam in Ethiopia in the second half of the nineteenth century and it seems that caused further dissolution of their 'paganism'.⁸⁴

2.4 Religious Institutions in Ethiopia

Ethiopia is a country of multinational and nationalities, peoples have their own language, cultural practices, religion and religious institutions with their own diverse structures. The three major world religions, Christianity, Islam and Judaism have also practiced for centuries the country.⁸⁵

The Ethiopia Orthodox Christianity and Islam are predominant religious institutions, historically as well as in number of followers and socio-political influences. The EOTC is the widely prevailed religious institutions in the Northern part of the country. On the other side, Islamic religion is widely practiced in Eastern Somali and Afar region as well as in all major parts of Oromia, in East and South.⁸⁶

⁸⁴ Biru 2019, Informants: Bargcho Aman, Imam Wolchafo,

⁸⁵ Mengistu, p.29

⁸⁶ Marcus, C. (2008). Sacred time, Civic Calendar: Religious Plurality and the centrality of Religion in Ethiopian Society. *International journal of Ethiopian studies*. 3(2), pp. 143-175.

All most all religious institutions attach the importance of peace reconciliation and forgiveness in their theological teaching. Christian theology strongly emphasis given for peace, forgiveness, and reconciliation. Accordingly, the Christian Churches involve in different fields by striving for the peaceful co-existence of Christians and Muslims in Ethiopia as well as in solving their kind of conflict.⁸⁷As Mengstu stated in his study, almost all religions in Ethiopia, has contributed for the peace by empowering different segments of the population with skills and techniques for peace building, maintaining conflict early warning systems and in resolving the existed conflict at different parts of the country.⁸⁸

The Ethiopian evangelical Church Mekane Yesus, the most important Protestant denomination in Ethiopia especially in Oromia (Wollega) had great contribution conflict resolution and peace process of the Oromia-Gumuz conflict caused by grazing land and land demarcation since 1993 and 2008. The Church involved in, organizing peace, reconciliation conferences, establishment of peace council and peace committees, organized dialogue forums, peace buildingactivities.⁸⁹

The Ethiopian Muslims Affairs Supreme Councils on its part also played role in promoting peace , tolerance, and understanding among different communities in Ethiopia. The Council had made good attempt to resolve and conflicting issues in cooperation with religious leaders and local government, especially in Shashemane, Dire Dawa, and Somali regions. Council involved in peace and reconciliation activities in Somali region and made effective achievements. Its activities include working around mosques to prevent religious conflicts and avoiding any tendencies towards religious extremism.⁹⁰

⁸⁷,ibid

⁸⁸Mengistu, p.33

⁸⁹ Tsegaye Kassa, (2014) The Role of Faith Based Civil Society Organizations in Peacemaking in Ethiopia and South Soudan p.65

⁹⁰,ibid

For sustainable development, thinking without peace is impossible or peace building process in a country cannot be realized without religious institutions involvement. By doing so, religious leaders and institutions plays a paramount role in achieving this goal and ensuring sustainable peace. According to different literature, religion plays a significant role in the live and culture of the society of the world's population.⁹¹

Most importantly religious leaders who are the forefront in their spiritual leadership, have a paramount role to play and influence all members of their communities. In the sense that, while they tried to speak out, their voice are heard and their messages have the power too. They are the pioneer in preaching the values and commandments of religion must be a voice of sympathy that speaks for the poor, the marginalized and the exploited groups. In human history, religion and its institutions contribution have a dual motive influence towards conflict, either in promoting conflict or in solving conflict.⁹²

Ethiopia is one of the ancient Christian nations in the world and the first country that accepted Islam; even when the first Muslims were persecuted in the holies Islamic city of Mecca. Since the initial introduction of Islam in to Ethiopia, relations between Christians and Muslims were friendly for the most part of history. Communities of both religious live side by side in peace and harmony for centuries. Recently there are some incidents of religious conflict and persecutions in some parts of the country. The government disregard the concepts of freedom of religion, separation of state and religion or equality of religions until that time. This principles get recognition under the FDRE constitution for the first time.⁹³

⁹¹Melaku Tilahun, p.73

⁹² ibid

⁹³ Assefa Fiseha, *Federalism and the accommodation of Diversity in Ethiopia*, (2006, 2007), A Comparative study, Revised

Nevertheless, these principles previously did not implemented. The 1995 FDRE constitution establishes secular form of government and ensures freedoms of religion and equality of all religions better than any of the previous constitutions did in Ethiopia. It declares the separation of state and religion and pronounces that there is no state religion. That is why Ethiopia Muslims, Christians, and other denominations finally achieved a sense of freedom and equality. As a result, religions are flourishing and their followers are freely exercising in the most parts the country without any fear since its adoption.⁹⁴

The long standing culture of religious tolerance in this country ranges from intimate friendship, good neighborly hood to inter religious marriage. Some of the reasons for such religious tolerance is the settlement pattern of the people is not along religious line. When we observe the Ethiopian religious distribution, believers of different religion mix together with others in several regions of the country. There is also strong social interaction and a good culture of religious tolerance that is deeply rooted among Christians and Muslims established because of living together in one area for long time. In almost all religious doctrines, peace, love and give respect to others are religious principles.⁹⁵

Furthermore, the religious rights such as freedom and equality of all religions and separation of religions and state guaranteed by the current constitution developed confidence and trust in the mind of believers so that they exercise their religious right without with others. There are grounds for tolerance and peaceful co-existence of different religions. Christians and Muslims were also peacefully living in the country. However, sometimes the situation is changed due to different outlook.⁹⁶

⁹⁴ ibid

⁹⁵ Fasil Nahum, *Constitution for A Nation of Nations: The Ethiopian prospect*, (1997), The Red Sea Press, p.5

⁹⁶ ibid

2.5 The Role of Islamic Religious Institutions in the peace building Process

The Ethiopian Muslim Affairs Supreme Councils on its part also played a vital role in promoting peace, tolerance, and understanding among different communities in Ethiopia. The Council had made good attempt to resolve the conflicting issues in cooperation with religious leaders and the local governments, in Sheshemane, Dire Dawa.⁹⁷ Council involved peace and reconciliation activities and peace in Somali region and made effective achievements. Its activities is working around mosques to prevent religious conflicts and avoiding any tendencies toward some religious extremism.⁹⁸

When problems occur between a husband and wife they should seek a solution by mutual consent rather than going to court, and thus arrive a decision which would not require an appeal. In the case of problems between Islamic religious leaders concerning the teachings of the Quran, they should go to scholars who are knowledgeable about the Quran and Hadith in order resolve their dispute, fighting, and violent clashes are not acceptable in Islam⁹⁹

Muslim societies have developed a considerable set of non-violent tools for conflict resolution and peace-building experiences. Traditional Arab Muslim mechanisms for dispute resolution include 3rd party mediation and arbitration in any form of social conflict. Such mechanism also included traditional reconciliation methods based on value of forgiveness and public repentance.¹⁰⁰

⁹⁷ibid

⁹⁸Tsegaye, p.53

⁹⁹ibid

¹⁰⁰ Abu-Nimer, M. (2003) *Non-violence and peace-building in Islam: Theory and Practice*. Gainesville, FL: University Press of

Florida. N. p

Michael especially focuses on the role that trans relations in the Muslim world. The commitment to positive societal change, personal transformation and interreligious dialogue is fundamental for these movement.¹⁰¹

¹⁰¹ Michel, T.S. J. (2008) *Peaceful Movements in the Muslim World: in Bancho, T. (ed.). Religious pluralism, Globalization, and*

World Politics. Oxford University Press. p.231

CHAPTER THREE

3. Christianity and Christian Institutions

3.1 Orthodox Tewahido Christianity.

Christianity is based on the life and teaching of Jesus Christ. Most Christians believe that God sent Jesus to the world as the savior. Christianity teaches that humanity can achieve salvation through Jesus. Jesus lived in Palestine a Middle eastern land ruled by the Romans. The Romans crucified Jesus at about A.D 30.¹⁰²The followers of Jesus were convinced that he rose from the death after 3 days and soon spread Christianity in major cities throughout the Roman Empire. Today the Christians make up the largest religious groups in the world and it is the major religion in Europe, the Western Hemisphere and Australia.¹⁰³

The Ethiopian region seems to have had its full share of Mediterranean impact since the advent of the Ptolemy's in Egypt. In many ways Ezana's conversion to Christianity in the Middle of the 4th c. was the climax of cultural influence. The triumphant establishment of the Christian church in the Roman Empire gave impetus to the religious effort of the Christian in Aksum, and Ezana's conversion may not have been totally free of diplomatic and political considerations.¹⁰⁴

Despite its virtue, the king's conversion does seem to have opened the whole of his kingdom, the influence of the Christian Zealots at his court. It seems therefore that at first Bishop Fremnatos congregation consisted only of a section of the royal court and the foreign resident merchant and their households.¹⁰⁵

¹⁰²Shemsu 2017, p.6

¹⁰³ *World Encyclopedia 15th editions Vol.16 USA*, 1994.pp. 214-222

¹⁰⁴ibid.

¹⁰⁵ *Tadese Tamirat, Church and State in Ethiopia 1270- 1517* (Oxford at the Clarendon press 1972) p 23

In Aksum and other centers of population along the major route to the coast former temples were converted in to Church and new places of Christian worships erected. Greek was probably the major language of the church.¹⁰⁶ Its position as the royal cult may have added much prestige to Christianity in the country. Its scope for expansion after Ezana's conversion was extremely limited. It is in fact more than a century after Ezana's conversion and with the advent of group of Syrian missionaries the Sandakan and the nine saints that the tradition of the churches shad shown definite signs of progress in the Kingdoms of Aksum.¹⁰⁷

The efforts of these men brought the Ethiopian Orthodox Church deep into the interior. The traditions of the conflicts with the local people who exercised traditional religion was as back its expansion. During the reign of King Kaleb in the 6th century, is also significant for the spread of Christianity among the Agaw tribe of central Ethiopia.¹⁰⁸

3.2 Christianity in Halaba Land

Halaba land was not the original place of Christian followers. The area was first occupied Islam. The Islam religion emerged when the existence of Halaba societies in the area. It is not clearly known when the Orthodox Christian societies came to area. It believed that, they came during the first decade of 19th century. The Orthodox Christianity followers came from different areas. For instance, from Northern part of Ethiopia specially from Amhara region and neighboring regions such as; Wolaita, Kambata, Gurage and surrounding part of Oromia region to the Halaba land.¹⁰⁹

¹⁰⁶ibid

¹⁰⁷ibid

¹⁰⁸ibid

¹⁰⁹Biru 2019, Informants: Sintayehu Mekuria, Abba Haile Meskel,Zeneb Mokonnen

They did not come to the area for the religious purpose. They came to the land in order to find the plough land, trade, government employees, to search for daily labor work as government peace keepers and as land lords. The arrival of these Orthodox followers in the area helped to expand Christianity into the Halaba land.¹¹⁰

The Christianity sect in the area had very recent history. The first Christianity sect to come to the area was the Orthodox Christianity. It was not clear when Orthodox Tewahido Christianity was introduced to the Halaba land. But it is believed that it was introduced at the beginning of the 20th century. According to the study of Biru, there were the Orthodox Christian and St. George church built before the arrival of the Italian rule into the area. In 1935 the church was destroyed by some conservative Islam followers.¹¹¹

The history of the Orthodox Christianity started following the coming of Orthodox Christianity followers from different areas of the country in 1940. It was introduced following the coming of its followers from different areas of the country to Halaba land. There were no any Christian sects before the Orthodox religion in the area. Due to the coming of Orthodox Tewahido followers to the study area from different parts of the country such as Amhara, Oromia, from Tigray and other neighboring regions, the number of the Orthodox Christian followers increased from time to time. This situation complied (pushed) with the introduction of the Orthodox Christianity to the area and establishment of St. Mary Church.¹¹²

¹¹⁰ Biru 2019, p.26, Informants: NUgus Eriso, Yerdachew Debencha, Mamo Zawude

¹¹¹ *ibid*, informants: Adna G/Tsedek, Girmaa Negatu, Shefraw Wolebo

¹¹² *ibid*

The history of Orthodox Christianity traced back to 1936. Orthodox Christianity was introduced to Halaba land when following the coming of Italian rule in 1935. There are different factors that helped to expansion of Orthodox Christianity in Halaba land. Even though the area was dominated by the Islam religion before the coming of Orthodox Christianity, it believed that, the imperial government tried to give special support to the Church expansion.¹¹³

The Orthodox Clergy received money from the government to their Church spiritual services and to expand to other regions. The imperial government provided different Construction materials to establish the St. Marry Church in the area. For instance, after his return back of the home Emperor Haile selassie supported the Halaba Orthodox Christian by providing nail, cement, wood, money to buy other construction materials and other support.¹¹⁴

The government supports to the Church by sending the Orthodox Tewahido followers to the area as governors, peace keeper and as employees. During monarchial period the political administrative system was more centralized. The system did not give the autonomous power to the regional governors and all power was under the control of the King and the regional governors assigned by the emperor himself. Therefore, the chief administrators and so many government employees came to Halaba land. Moreover, due to lack of the chance to educated, the Halaba nation had no an intellectual power who uphold the governmental activities and most of the employees came from out of the area and most of them were Orthodox Christian in their religion. The situation also increased the number of the Orthodox Christianity in to the area.¹¹⁵

¹¹³ibid, informants: Mathewos Hadero, Eyuel Fuge, Shefraw Wolebo

¹¹⁴ Informants: Aba Haile Meskal, Biru (2019), Brihanu Makuria.

¹¹⁵ibid

The increment of the followers of the Orthodox Christian, forced to the establishment of Orthodox Tawahedo Church in the Halaba Land. The other economic factors that contributed the expansion of Orthodox Christianity in Halaba land was the plough land provide by the Government. During Imperial period the person who participate and sacrifices to his country in different war front would gave land as blood reparation, reward, and as a salary in different area of the country. In 1935/36 Ethiopia and Italy war the Ethiopia youth participated by accepting the emergency call of the government.¹¹⁶

Halaba Qulito town is the most strategic town to all surrounding area to merchants who came from any region of the country. The town has shown a great progress in economic activities such as small shops, hotels were opened, different building was started to construct and other small scale economic activities was expanded from its inception. Therefore, these all economic activities require human labor. In order to search the daily labor work many people came to Halaba Land from neighboring region and gradually they made their settlements in there. Most of them were Orthodox Tewahedo Christianity followers.¹¹⁷

The most important social factors that helped the expansion of orthodox Christianity in Halaba land was the prevalence of relative peace and security in the area. The Muslim societies was encouraged the Church by contributing money and other construction material when the Orthodox Christian start to build the Church and they also willing to give the Church Land from their owner. In the same way Muslim societies start to build their Mosques.¹¹⁸

¹¹⁶ Biru 2019, p.40, Informants: Zenebe Mokonnen, Yerdachew Debancha.

¹¹⁷ ibid

¹¹⁸ Informants: Imam Haji Yesuf, Abdulmajid Jamal, Aba Haile Meskel

The Christian people were very interesting to support their money and construction materials. These all helped to the expansion of Orthodox Christianity in Halaba land. The capital of Halaba special woreda is Qulito town which is the most suitable area to live and to do different economic activities. It has five gate ways from the east via Shashamane, west direction Hosanna, north direction Worabe, in south direction via Ropi (Oromia) and in the south west direction via Wolaita Sodo. These gates way enables the area one of business centers. The suitable condition of geographical setting of the area was attracted many people from the surrounding area¹¹⁹

3.3 The introduction of Protestantism in the World Context

Protestantism is a religious movement and the branch of Christianity which came in to existence following the break away from the Catholic Church in 16th century. The word protestant is coined from the movement of people who protested abuses, teachings and maladministration of the Catholic Church. It is also called reformation that in course of time assumed political, economic and social dimensions. It originated in northern Europe particularly in Germany in 1517. This movement was mainly led by a German monk named Martin Luther (1483-1546).¹²⁰ Martin Luther was a German preacher who trusted the Bible and quarreled with the Pope. His search for religious truth led to the creation of a new branch of Christianity called Protestantism. Protestants do not accept the authority of the Pope, the person who heads the Roman Catholic Church.¹²¹ Martin Luther was born in Germany in 1483. At the age of 21, he joined a Monastery, and at 23 he became a Roman Catholic Priest. From 1512 until his death, he was professor of theology or religion at the University of Wittenberg in Germany.¹²²

¹¹⁹ Informants: Aba Haile Meskal, Biru (2019), Brihanu Makuria.

¹²⁰ -----' Protestantism'' world book encyclopedia vol. 15 (USA, Chicago world book, In 1994).p 833-835

¹²¹ Bekele Gamo, *Fire on the Mountains* (A.A, EMPD publications)

¹²²,ibid

Protestantism challenged the various practices of Roman Catholic Church and differed on the system of salvation, particularly on the justification by grace through faith and the sole authority of Bible. The Roman Catholic Church believed that doing good works is essential to salvation but the protestant believed in faith in God's grace which comes to them through Christ to save them from eternal death. The protestant accepted greatly the sole authority of Bible and they took Bible as the center of their religious authority but the Roman Catholic Church accepted and believed both Bible and the authority of Pope or traditions of their church. Luther's opposition of the Roman Catholic Church doctrine led to the emergence of new religious sect known as Protestantism.¹²³

From the outset Luther's religious movement was principally linked with political matters. The Emperor of the Holy Roman Empire, Charles V. had an intention of keeping the unity of his dynasty through Catholic faith. Luther at the same time was able to secure the support of the German princes most of whom began to adhere Lutheran faith and made it official religion. The emergent conflict, as a result, was finally attended by the peace of Augsburg in the 1555 that brought to an end the religious warfare. This in turn led to the formal acceptance of the division of Christianity and the rapid spread of Protestantism.⁴⁹ Following this 16th century, Protestantism spread fast first in Europe, North America and then in the latter centuries throughout the world by having different forms.¹²⁴

Among the protestant sects, Anglicans, Baptists, Lutherans, Methodists and Presbyterians are the major ones. Seventh's Protestantism challenged the various practices of Roman Catholic Church and differed on the system of day, Sweden bargains, Unitarians and United church of Christ can be also mentioned as sects related of Protestantism.¹²⁵

¹²³ *Protestantism, World book encyclopedia Vol. 15* (USA, Chicago World book, in1994) pp.833-835

¹²⁴ *ibid*

¹²⁵ *Protestantim, World book Encyclopedia* p. 833

In many parts of the world Protestantism has influenced the cultural, social and political life of the people. The Protestant attempted to enter the country during their expansion throughout the world. The missionaries tried to teach and preach their gospel in Ethiopia for many centuries. For instance, in the 17th and 18th centuries different attempts were made by protestant missionaries.

Consequently, in 1633, Petro Healing a German Lutheran tried to start relation with Ethiopia in secret; however his attempts ended in failure. In addition to this, the activity of Rudolf Bruce and Samuel Gobat had their own contribution in the introduction of Protestantism to Ethiopia.¹²⁶

In the early 19th c. Henry Salt was sent to Ethiopia but he could not travel beyond the northern part of the country. Following this Church Missionary Society (CMS) tried to connect Ethiopia with protestant Europe. However all these attempts were not adequate to say that the protestant had gotten strong hold in Ethiopia during this period.¹²⁷

In the 2nd half of 19th century, Ethiopian rulers had different attitudes towards the missionaries in Ethiopia. Emperor Tewodros II needed the missionaries mainly for technological advancement. But most of the protestant missionaries, who came to Ethiopia, lacked technical skill and this created obstacle to the Missionary activities in the country. Under the rule of Emperor Yohannes IV, the missionaries expected more freedom but this was not fulfilled due to the Emperor's unwillingness to let them exercise the religion freely.¹²⁸

¹²⁶Donald Crummy, *Priests and politicians, Protestant and Catholic Missions in Orthodox Ethiopia (1830-1868)* (Oxford, Oxford University Press, 1921),pp10-11

¹²⁷Ibid

¹²⁸Getachew Haile, Asululande an S. Rubén son, Leeds. *The Missionary Factor in Ethiopia* (Germany Frankfurt Poterlang GmbH Publications 1996), pp.65-67

Starting from the early 20thc. missionaries began to penetrate different parts of Ethiopia. The factors facilitated the penetration of the missionaries during this period was the motivation and ambition of Emperor Haile Selassie I to get Western Civilization. His ambition was intensified by his growing interest in country's progress following his trip to Europe in 1924. During his trip to Europe he intended to introduce the western modernization (civilization) to his country. This appreciation of western civilization of the emperor, in turn, paved the way for missionaries.¹²⁹

3.4 Protestant Religious Institutions in Halaba Land

Before the coming of Protestantism to the town, the people of the town and nearby areas were followers of Orthodox Christianity at St, Marry Church, others followed Islam and still others worshiped different traditional beliefs. Before the establishment of this institutions in the Halaba town, there was no protestant mission church in the town. Church Missionary Society started the missionary works at Kembata, Hadiya, Wolaita region since 1920s. The movement which started by Dr. Thomas Lambie. In 1920s, the Kale Hiwot church was not opened in the town.¹³⁰

The Halaba Protestant Churches were started in 1971 by a young man Ato Gurach Osebo who comes to the town as merchant. He was not the first convert in the town but he came in with converted evangelistic heart from Geyota, one of the sub districts in Kembata and Hadiya Kifle Mahberat Hebrat, which its head was at Durame Teza Ketena.¹³¹

¹²⁹ ibid

¹³⁰ Informants: Pastor Deselegn Abayo, Guracha Osebo, Girma Arficho.

¹³¹ Informants Engdawork Guracha, Girma Arficho, Tilahun Aloto, Debebe Defar

There was no religious freedom during the dergue regime. government prohibited the freedom of worship for all religions considering them as obstacles to production and growth of the country. Church's materials such as musical instruments were robbed by the government officials. There was the domination of the Islam in the town and rural areas. Despite the challenges stated, Ato Gurach Osebo gathered the youth in his home and continued to serve God by with the aim of building Halaba Kale Hiwot Church in Halaba town.¹³²

In the years between 1972 and 1981 the place of worshipping was shifted to formal local church building constructed in the small plot of land granted by Ato WotengoTiram, one of the early converts. Ato Wotengo was elder of Wanza Kale Hiwot church, one of Kale Hiwot Church in Halaba. During this period, the church was shut by force of government officials but the heart of true church, which means zeal of believers, was not lost or weakened. The church of God was flourished outside the church building.¹³³

As the number of the believers increased, they started to worship within the towns one up to twenty members. They started to build a hall of worship at the present church center. and the leaders asked a constant place to build the real worship. The freedom of worship which was given by the government since helped the church to grew rapidly in all dimensions. Because of that the churches started to preach the Gospel of Christ for the unbelievers. This missionary work helped the church to attract many number of people to the church place. The Halaba Town Municipality granted them land to establish a large a permanent hall.¹³⁴

¹³² Informants: Guracha Osebo, Girma Arficho, Debebe Defar

¹³³ Informants: Yilma Desta, Engdawork Guracha, Tegasa Awano

¹³⁴ Informants: Pastor Deselegn Abayo, Guracha Osebo, Girma Arficho. Tilahun Aloto

According to evangelist Tilahun Aloto, the successful evangelical work, the church started to train evangelists by sending them to Addis Ababa Theological University College and to other colleges. Graduates of these institutions helped the church widen its accomplishment and to open other nearby churches. As a result there are four Kale Hiwot churches and there were seven other evangelicals, notably Assembly of God Church, Mekane Eyesus church, Hiwot Berehan Church, Full Gospel Church, Meserete Kirstos Church, Genet Church and Yemeskalu Kal Church.¹³⁵

3.5 The Role of Christian Religious institutions in Peace building Process

Currently, the Christian evangelical and Pentecostal groups has been emerging in fast growth and playing their own impact on the country's multi-dimensional issues. The Protestant Church such as Mekane Yesus and the Kale Hiwot have strong holds in the Southern Nations, Nationalities, and People's Regional States, Western and central Oromia, and in urban areas. In Gambella in West, Mekane Yesus followers represent the highest number of population.¹³⁶

It is also believed that in Ethiopia, some sections of the society are belonging to the traditional beliefs and religions. All of these religious communities have been practiced for centuries in tolerance and mutual understanding, though there have been some time confrontations among them. Many historical evidence witnessed that Christianity was emerged in Ethiopia in the mid-4th century.¹³⁷

¹³⁵ibid

¹³⁶Marcus, C. (2008). Sacred time, Civic Calendar: Religious Plurality and the centrality of religion in Ethiopian society. *International Journal of Ethiopian studies* 3(2). pp 143-175.

¹³⁷ Haileyesus, Muluken, (2012). Religious tolerance and tension between Orthodox Christianity and Islam religion in Gondar Town, North West Ethiopia. *Anthology of peace and security research*.3. Addis Ababa, Ethiopia: Institute for peace and security studies n. p

Since the introduction of Christianity, the Ethiopian Orthodox Tewahedo Church prevails over the country and put its own impact on millions of Ethiopian life and still continues today. In this regard, a Syrian Christian Frumentos who later became a bishop, Aba Selam, put the church's foundation during the kings of Abrha Atsbhain the 1st half of 4th c. around 332 A.D.¹³⁸

The Ethiopia Orthodox Tewahido Church has deeply rooted impacts on Ethiopian history, social life, values and morality and in all aspects of the people in general. The Ethiopia Orthodox Tewahido Church is believed as the largest Christian Church in Ethiopia. The Ethiopian Orthodox Tewahedo Church is a highly organized religious institution which is administrated by its own complex hierarchical structures.¹¹⁴The Ethiopian Orthodox Tewdeho Church is one of the ancient and the largest of the five Oriental Orthodox Churches. It is also one of the oldest Christian Churches in Africa and is a founder member of the world council of Churches.¹³⁹

It is a belief in the full Divinity and true humanity or the oneness of God and Jesus Christ. The Ethiopian Orthodox Church is deeply rooted impacts on Ethiopian history, social life, values, morality and in all aspects of the peoples in general. It has its own liturgy, educational system for clergy and laymen, monastic tradition, religious music, and an extensive tradition of commentary and Biblical studies. The Church believed, the largest Christian church in Ethiopia, constituting approximately fifty percent of the population until 2008.¹⁴⁰

¹³⁸ Alemayehu Birhanu, (2011) Relevance of Ethiopian Orthodox Tewahido Church Institutional setup for rural development: (the case of East Gojjam Dioceses). Master's thesis, Addis Ababa. n. p

¹³⁹ Mengistu Tarekegn (2018) The Role of Religious Institutions in conflict resolution in Ethiopia: A study on Ethiopian Orthodox Tewahido Church, Amhara Regional State, Ethiopia p.30

¹⁴⁰ ibid

On another hand, from the total Christian population of Ethiopia, most Orthodox Christians and religious institutions are found in Amhara and Tigray regions. The two groups together constitute more than 80 percent of the Christian population in the two regions.¹⁴¹

All most all religion and religious institutions attach the importance of peace, and forgiveness in their theological teaching. Likewise in Christian theology and their liturgical service strongly emphasis is given for peace and forgiveness. Accordingly, the Christian Churches involve in different fields by striving for the peaceful coexistence of Christians and Muslims in Ethiopia as well as in resolving other kinds of conflicts. One of the EOTC administrative department peace office, the Contribution of Catholic Church and the Ethiopian Muslims affairs supreme Council has contributed for peace by empowering different segments of the population with skills and techniques for peace building, maintaining conflict early warning systems and in resolving the existed conflict at different parts of the country.¹⁴²

The Ethiopian Evangelical Church Mekane Yesus, the most important protestant denomination in Ethiopia especially in Oromia (Wollega), had great contribution in conflict resolution and peace process of Oromo-Gumuz conflict caused by grazing land and land demarcation. The Church involved in conflict assessment, organizing peace and reconciliation conferences, the establishment of peace councils and peace committees, monitoring, organized dialogue forums, mediation and other peace building activities.

¹⁴¹Mengistu, p. 31

¹⁴² Ibid

¹⁴³Tsegaye Kass (2014). The role of faith based civil society organizations in peacemaking in Ethiopia and South Sudan. A Comparative perspective. Master's thesis, Addis Ababa p. 51

Either Ethiopian Christian or Muslim institutions attach the importance of peace, reconciliation and forgiveness in their theological teaching. Accordingly, the Christian Churches involve in different fields by striving for the peaceful coexistence of Christians and Muslims in Ethiopia as well as in resolving other kinds of conflicts. In another way, the Ethiopian Orthodox Church played a pivotal role in maintenance of peace at both national and grass-root level. It is obvious that the central mission of the Church from God is making human with good personality, thoughts and spiritual qualities for what God needs to hold the kingdom of heaven. In so doing, the church regularly prays, preaches and teaches for peace, love, forgiveness and other human as well as religious values.¹⁴³

The Ethiopia Orthodox Church made effort to bring about peace and reconciliation by engaging in an enthusiastic involvement with governmental officials and religious leaders of Muslims, Orthodox, Protestant and Catholics for peace and reconciliation. The Ethiopian Orthodox Church started its mission by doing this to the conflict areas, engaging in discussion with both groups and eventually implementing a peace process which eventually came into some achievements.¹⁴⁴

One fruitful manifestation that can be started in this regard was what the church has been done in resolving the Christian Muslim conflict in Jimma in 2007. Furthermore, the Ethiopian Orthodox Church had involved as facilitator or actively involved in peace and reconciliation processes in Gambella, Godore, Agaro, Assosa, Metekale, Kamise and Dessie either in resolving religious or border conflicts. The recent history of the Ethiopian Orthodox Tewhido Church reveals its involvement and proactive role in promoting peace, reconciliation and peaceful coexistence among different peoples constituting the population of the country.¹⁴⁵

¹⁴³ibid

¹⁴⁴ibid

¹⁴⁵Mengistu, p. 31

Similarly, the Ethiopian Catholic Church through its justice and peace office, actively involved in Dessie, Wonji and Gegese and Harar to resolve conflicts by promoting a spirit of solidarity, dialogue, forgiveness and reconciliation. They would have also a great significance making peace and reconciliation in the context of our country if possible work together.¹⁴⁶

In cooperation with other faith based organization they were involved in peace and development, but they still have not completely fulfilled their potential as far as peacemaking activities are concerned. The officer insisted that religion is not usually the sole and primary cause of conflict, and wanted to address some general issues that are widespread and a call for a response. Furthermore, the officer added that there are many political parties, and anti-peace influences working to fulfill their private interest agendas using religion as a pretext.¹⁴⁷

Peace building as the practical implementation of peaceful social change through socio economic reconstruction and development. The idea that peace building involves the radical change to overcome contradictions that lie at the root of conflict. The emphasis on root causes and structural change has been a lasting aspect of peace building.¹⁴⁸ Peace building as a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships.¹⁵³ The role of Church in peacemaking is strengthened by the fact that the social and political crisis in a society questions radically the message of the gospel as Church is the conscience of the society.¹⁴⁹

¹⁴⁶Tsegaye, p.47

¹⁴⁷ ibid

¹⁴⁸ ibid

¹⁴⁹ ibid

Religious peacemakers seek to help rebuild good community relations to encourage development of peaceful and constructive relations between previously warring communities. Faith networks, churches, temples, and mosques are often the first to begin picking up the pieces after violent and will remain as part of the communities long after humanitarian workers and international aid have moved on. Religious institutions and faith based NGO's have been increasingly active in international peace building in recent decades.¹⁵⁰

Religious communities and groups are taking an increasingly systematic, international approach to peacemaking. Religious Universities have developed conflict or peace programs. Churches are incorporating more explicit peace building efforts into their outreach and development activities. Religious relief and development NGO's are expanding mandates and training to include peace building activities.¹⁵¹

¹⁵⁰ *ibid*

¹⁵¹ *ibid*

CHAPTER FOUR

4. The Roles of Religion and Religious Institutions in Managing Conflicts

The three main world religions Christianity, Islam and Judaism have also practiced for centuries in the country.¹⁵²The Ethiopian Orthodox Christian Church and Islam are the predominant religious institutions, historically as well in number of followers and socio-political influences.¹⁵³

The role of religion and religious institutions in the overall peace building efforts is one of the bones of contention among scholars and researchers. Religion will be one of the potential instruments that instigate conflict or promote peace in different parts of the world. In this regards different scholars and empirical data revealed that, religion has dual implications in human history. In the first place religion serves as a system of a symbol which enable individuals to develop social cohesion and common understanding.¹⁵⁴

The religious institutions have been engaged in managing many conflicts that occurred in our country like racial, religious and regional administrative conflicts through cultural as well as religious mechanism. Conflict is not a new phenomenon in Ethiopia and it frequently observed and sometimes escalating up to loss of life and property destruction, In this circumstances, to attain lasting peace religious institutions either through their own initiatives or by government request, taking part in peace process and have contributed their own shares.¹⁵⁵

¹⁵² Mengistu, p.29

¹⁵³ ibid

¹⁵⁴ ibd

¹⁵⁵ Meskrem Assefa, (2014) Conflict management styles among EOTC Priests: The case of Priests from seven selected churches in Addis Ababa. Master Thesis, Addis Ababa. n .p

4.1 Causes and Concept of Conflict

Different scholars employed different effort to explain the causes of conflict. Conflict occurs when a particular set of factors and conditions converge. Each conflict has its own unique characteristics and, in different contexts. The cause of conflict can vary from case to case in different place and time. Intensity of conflict differ greatly. Conflict is caused by a number of interrelated factors, which vary depending on the nature of circumstances in a given situation.¹⁵⁶

The causes of conflict is any form of clash, dispute or expression of grievances that occurs due to some political, social, and economic matters. The main cause for conflicts are competition over natural resources such as land, interest for power, misunderstanding, religious diversity, blood feuds, lack of well-defined borders between regions, zones, woredas, and claim of prejudice, marginalization and discrimination.¹⁵⁷

The causes of conflict in Ethiopia are multiple, they include historical, political, economic, social and cultural causes. There are conflicts involving various ethnic, religious and political group over land, water and other resources or power issues, have some widespread and increasingly sever in many part of Ethiopia. The nature and the trends of such recurrent violent conflict within and between tribal, clan, religious and other groups of different communities vary depending on the contributing social, economic and political and linguistic factors.¹⁵⁸

¹⁵⁶Daniel Gebriel, (2015) Inter-ethnic conflict in Southern Nations Nationalities and peoples Regional State; in case of Hadya and Halaba Ethnic Groups in Misrak Badawacho Worada in Hadya Zone. P.33

¹⁵⁷Habitamu Wondimun (2013) Federalism and Conflicts'Management in Ethiopia. Social psychological analysis of the Opportunities and Challenges: IPSS, AAU, PP 11-12

¹⁵⁸ Daniel, p.38

Moreover, in the Ethiopian context, the national question, sometimes referred as nationalities question, refers to political struggles launched by members of ethno-national group to abolish ethnic domination and suppression. As it was already mentioned, conflict is caused by different factors such as socio-political, economic, cultural and historical aspects. Conflict has many meanings day to day life. As a result, it has no a single universally agreed definition.¹⁵⁹

Conflict is an inevitable part of human life. It occurs between people in all kinds of human relationships and in all social settings. Consequently, no one can escape from conflict. As long as there is interaction, conflict existed as part and parcel of human society and can take place anywhere at any time. Conflict in a narrow sense understood as an incompatibly different position about a particular issue or over a particular thing. On the other hand in a broad sense, it includes disagreements, debates, disputes and active efforts to prevent someone from gaining what he or she want to secure. Different definitions and description on conflict are given by different authors depending on contexts they consider.¹⁶⁰

Conflict as a violent and armed confrontation and struggle between groups, between the state one or more group, between two or more states. And Daniel argued that conflict has to be an inevitable features of all social relations, and that it is one of the most powerful positive factors for change and development. Daniel discussed that ambiguity of conflict can be seen by described as a relationship in which each party perceives the other's goals, values, interests or behaviors as adversative to its own.¹⁶¹

¹⁵⁹Asseba Regessa, (2007). Ethnicity and Inter-ethnic Relations, the Ethiopian experiment and the case of Guji and Gedeo; Master of philosophy in indigeus studies Faculty of Social Sciences , University of Troms Norway Troms n.

¹⁶⁰Mengistu p.10

¹⁶¹Daniel, n. p

If conflicts are not properly handled they could easily turned in to violence and became serious obstacle for socio-economic development. Similarly, Daniel asserts the conflict is a natural phenomenon and occurs as a result of incompatible goals of human beings. He further explained, that conflict can be driven by the unfulfilled needs and fears of the society expressed in different situations and forms: the sense of justice, autonomy, identity, basic needs, rights of individual, rights of property and land. However, people are still unable avoid conflicts of violent character, which are destructive in their nature.¹⁶² This implies that every conflict has a negative effects for human life and material.

Many scholars agreed, no conflict free individuals, groups, society or state differences such as interest, goals, values, religion, class, economic status, culture and etc. Conflict exists among individuals, groups, societies and states and others. These differences sometimes may change the positive human interaction to competitive and hostile interaction to the destructive forms of conflict.¹⁶³ Conflict is an inevitable phenomenon in human's entire life. This social event happens when people set opinion against opinion, run interest against interests and competing for resources. Value difference, dissatisfaction in basic needs or incompatible economic and political goals that would threat public or parties' interest could also sources of conflict¹⁶⁴ In the occurrence of this social events, human beings have been often looking for the ways outs of the conflicting issues. This societal occasion on its hand, made humans to develop various forms of conflict averting mechanisms either to prevent occurrence and mitigating escalation or resolving conflicts and building lasting peace.¹⁶⁵

¹⁶² ibid

¹⁶³ ibid

¹⁶⁴ Mengistu, p.11

¹⁶⁵ ibid

4.2 Conflict in the World Context

The Israel-Palestine conflict is one of the most complex and protracted conflicts in the world. The land of Israel/Palestine is still continued as the homeland of two peoples locked in conflict over it.¹⁶⁶ For years politicians and diplomats have sought ways to resolve conflicts between Israel and Palestine. In this regard, a number of peace negotiation had been carried out through the aid of international communities. But that disputing territory where both Israel and Palestine believed and considered it as their “Holy Land,” negotiators in both sides did not give serious attention to religious dimensions of the conflict and resolutions.¹⁶⁷ However, later religious leaders of the three monotheistic faiths: Muslim, Christian and Jewish organized summit in Alexandria Egypt, in the Middle East for the first time to search ways for Israel-Palestine conflict.¹⁶⁸

The leaders of the three religious institutions gathered and pray in the name of almighty, merciful and compassionate God for true peace in Jerusalem and Holy Land. They declared their commitment to end violence and bloodshed that denies the right of life and the dignity in the Holy Land. These religious actors strongly condemn that killing innocents in the name of God is a denial of his Holy Name, and offends religion in the world. They strongly expressed violence in the Holy Land is an evil which must be opposed by all people of good faith. The goal was to work out a joint commitment to promote peace, and to oppose violence and terror.¹⁶⁹

¹⁶⁶Mengistu 2018, pp.18-20

¹⁶⁷ ibid

¹⁶⁸ ibid

¹⁶⁹ ibid

Most African countries do not have strong institutions that facilitate administration, democratic procedures dealing with grievances in an effective manner. In this circumstance, unless political leaders and followers restrained by strong ethical commitment, political opponents (competitive) politicians will promote violent conflicts.¹⁷⁰

Conflict in Africa is still continued as the common features of many countries. Nigeria is one of the conflicts ridden country in the continent. It has been influenced by a history of violence, particularly conflicts embedded between Christian and Muslim groups. These clashes commonly seen in the plateau and Kaduna States Nigeria. Recently the Islamic fundamentalist group, Boko Haram has been also the causes of enormous brutal attacks and deaths of the hundreds in Yobe and Boron States.¹⁷¹ In the recent past, thousands of people have died, displaced and lost their property in Nigeria due to violence between Christians and Muslims.¹⁷²

In fact conflict in Nigeria based on, more in colonial burden, territorial disputes, ethnic divide, poverty and injustice than religious difference or intolerance.¹⁷³

¹⁷⁰Phiri, I. (2000). Proclaiming peace and love: a new role for churches in African politics. *Journal of church and state*.42(4), Oxford University Press. pp. 781-802

¹⁷¹ Mengistu 2018, p.20

¹⁷²Olawal, S.K. and Yemist, M.O. (2012). The role of religious education to peace, security and sustainable development in Nigeria. *Journal of humanities and social science (JHSS)*. 6, 1-5 Nigeria: Ekiti State University. n. p

¹⁷³ Chukwudi, D.C. (2013) Conflict resolution and peace building: the impact of Muslim-Christian dialogue forum (MCDF) in Nigeria. Master's thesis, MF Norwegian School of Theology. n. p

The worst violent conflicts has occurred in Plateau States of Nigeria. Nigeria had been tagged with the “Security risk Nation”. This by the reason that Nigeria experiencing a number of crises, social-vices and absence of friendly relationship among her citizens since independence. These circumstances in turn led to the civil war which have had devastating effects on unity a peaceful coexistence of Nigeria. As a result, communities in Nigeria lost peace and there was a need for quick solution before it degenerates in to a full blown civil war. To come out from this threat and state crisis since 1995, both Islam and Christian religious leaders thought about the potentials of the two religions for peace.¹⁷⁴

Religious institutions and religious based organizations are present at every stage of conflict transformation cycle: they work in peace education and conflict prevention, in mediation and conflict resolution.¹⁷⁵ He further argued that from time immemorial in ethnic conflict area, causes have been among the peace actors because peace and reconciliation constitute very special mission. Some of peace building approach employed by the religious groups includes facilitating peace agreements, providing safe spaces for conversation between contending parties. Religious based groups have much to be proud of in contributing to peace making and peace building efforts worldwide. However, they continually promote peace and not wait only for ethnics to break out so as to be heard.¹⁷⁶

¹⁷⁴ Olawale, S.K. and Yemisi, M.O. (2012). n. p

¹⁷⁵ *ibid*

¹⁷⁶ Appleby, S.R. (2000) *Religion as an Agent of Conflict reformation and peace building*. In Crocker, C.A. et al.(eds.).

Turbulent Peace: The Challenges of Managing international Conflict. 2nd Ed. Washington, DC: United States Institute of Peace Press, pp. 821-840.

4.3 The role of religious Institutions in the World Context

Since religion is one of the most sensitive issues for individuals, groups as well as societies; mostly people had strong connection with their religion, religious institutions or religious based organizations and values in one another way. Religion and religious institutions can also influence human life and practices in different forms including in peace and conflict issues. Religious institutions and leaders do have trustworthiness and respected set of values and moral warrants that gives them power to oppose injustice on the part of governments or else; promoting reconciliations among conflicting parties, community mobilization, promotion of national and international support for peace process is also their potential they have in peace process.¹⁷⁷

He more elaborated that religion and religious institutions have a dual effect on conflict or peace. On the other hand, religious differences have contributed to conflict in many parts of the world. Through the long era of human history religion has been a major contributor of war, bloodshed, hatred. Religion and religious institutions are also the sources of important values such as empathy, non-violence, compassion, truthfulness which serves as the bases of the conflict resolution, reconciliation and peace-building.¹⁷⁸

Religious institutions have considerable significance in developing critical peace related values including openness to and even for strangers, forgiveness and the acceptance of responsibility for past event errors as a means of reconciliation and the drive for social justice.¹⁷⁹

¹⁷⁷Mengistu, 2018, p.15

¹⁷⁸ ibid

¹⁷⁹ ibid

Religious institutions have a vocational role and responsibility to play in fostering the values of truth, justice and mercy over deception and division. Religious leaders continuously engaged in promoting tolerance and persuading others by putting psycho-spiritual influences more in-depth and further reaching than governmental institutions.¹⁸⁰ Religious actors are increasingly played an active and effective role in conflict resolution as educators, advocates, intermediaries and pursuers of international justice. They can serve as a powerful warrant for social tolerance, democratic pluralism and conflict management. Religious leaders through their respected institutions can play significant impact in preventing violence, healing bad feelings, or attempting to prevent a re-occurrence, mobilization, give humanitarian assistance during the emergency, assist long term recovery and build peaceful relation.¹⁸¹

They are also powerful forces for peace, even in the place where religion had fed the conflict. Employing the assets of religious leaders and religious institutions to promote peace was usually disregarded by politicians.¹⁸²

These religious leaders and religious institutions contribution has been shown by Israel/Palestine, Iraq, Macedonia, Nigeria, Sudan case. They mediated the conflicting parties by involving and facilitating peace movement. Religious institutions and its leaders reveals the duality of religious institutions towards conflict either a motive force for conflict or resolving conflict and building peace.¹⁸³

Conflict takes different forms and shape and it categorized violent and non-violent. Inter-state conflict is another forms of conflict, many African states had border disputes for instance,

¹⁸⁰Devine, p. (2017). Radicalization and extremism in Eastern Africa: Dynamics and Drivers. p.274

¹⁸¹ibid

¹⁸² Landau, Y. (2003). Holy land, unholy war: The religious dimension of the Israel- Palestine conflict. p.231

¹⁸³ Mengistu 2018, p. 17

Nigeria and Cameroon over the Bakes Islands, Tanzania and Malawi to overtake Nyssa and Somalia and Ethiopia over the Ogden region.¹⁸⁴ Ideological and religious conflict is also another form of conflict such as the Iraq war in 1088. Religious sects between the Shia and Sunni provided a pretext fanned it for eight years. The war in Philippines is between ideologically leaning Al-Qaida opposition and secular government. Conflict had affected in all parts of the world, in Africa it had caused socio-economic and political challenges since 1970. Africa has seen more than thirty wars which has resulted a lot of death. These conflicts has led to genocide in Rwanda and gross violation of human right in Sierra lone, Burundi, the Democratic Republic Congo, Angola Sudan and Uganda. It has also caused the collapse or near collapse of some states, such as Somalia and disrupted the lives of many by making them refugees.¹⁸⁵

Mohammed argued that conflict in Africa have many underlying causes. Incomplete nation building, different in identities derived from ethnicity, religion, culture, language, economic and competition for limited resources and political demand. Religion played both as a source of conflict and peace. Religious inspired conflict has been a common occurrence in the world. The Israel/Palestine conflict through its about control of territory, the religious difference between the Israel and the Arabs is manifested over their difference in controlling city of Jerusalem which each party claim's authority over the control of the holy city. The decade long civil war in Sudan is also an example of a religious conflict between Muslims and Christians. The North predominantly Muslims while the South is dominated by Christians.¹⁸⁶

¹⁸⁴Mohammed Shale Billo, (2011). The role of religious leaders in Ethno-ide01 original conflicts in Somalia. P,6

¹⁸⁵ibid

¹⁸⁶ ibid

Genuine religion could never support extremism and terrorism. Since the teachings of all religions are grounded in the idea of peace and the fundamental teaching of specific religions never supports the killing of human beings, who are created the image and likeness of God. He added those who bring unrest and riots use religion as a pretext or cover to fulfill their own political interests, are not well informed concerning the genuine idea mission and the use of religion. Religious teaching seen as key instrument which had significant contribution to build stable society in the community in one or in another way. The teaching of the Church further help to easily managing conflicting issues and facilitate close contacts among the conflicting parties and finally resulted people to live peacefully in tolerance and respect.¹⁸⁷

Religious values and practices are always tied with day to day lives of each individual through shaping their attitudes, opinion and behavior. Thus, religious institutions in most cases serve as a source of peace and a tool for a conflict resolution. More importantly, religious believes or values are thought to have the potential promote peace and security in any society.¹⁸⁸

Religious leaders are the forefront in their spiritual leadership, have a paramount role to play and influence all members of their communities. They are assumed to be the pioneer in preaching the values and commandments of religion and they must also be a voice of sympathy that speaks to the poor, and marginalized and exploited groups.¹⁹¹ In addition, they can contribute for peace through providing early warning of conflict, means of managing and resolving any kind of conflict that would happen in the day to day lives of society.¹⁸⁹

¹⁸⁷ Mengistu, 2014, p.35

¹⁸⁸ Danmission, (2016). Religion and Peace in East Africa: Pilot Study on Methodological Approaches and Tolls for Measuring change and the Result of Working with Religion and religious Actors for Peace and Reconcile.

¹⁸⁹ Melkamu 2019, p.76

For example the mediation efforts made by the Christian denominations, such as in South Africa with Archbishop Desmond Tutu, in Mozambique with Sent Egidio, in the US with Martin Luther king, the Middle East and the Balkans of various Priests are best examples of which religion and religious leaders played a significant role to ensure peace in their respective country.¹⁹⁰ So like the Christian religion, Islamic religion has also its own values of resolving conflicts. In this regard a Muslim Scholar argued that Islam is based on fundamental human values encoded in the Quran, related religious writings and Islamic tradition. Based on those values, Muslim societies have developed a considerable set of non-violent tools for conflict resolution and peace-building experiences.¹⁹¹

Religious peace makers have much to be proud of in contributing to peace making and peace building efforts worldwide join many other Christians from a verity of denominations who struggle to live out the dictates of their faith in a way that helps build local, regional, national and international mechanism conducive to peace. Religious individuals and groups as indeed suitable actors for the maintenance for peace and reconciliation in the areas of ethnic conflicts.¹⁹² In many countries of Africa, religious functions well enabling people to continue to live and hope in a better future. Furthermore, the Church is a guarantor of living in harmony and contributes to findings way and means to rebuild the state. The Church is also the privilege place where the subject of peace and forgiveness can again begin to be treated. The important role that the religious peace makers play in Africa in peace building and reconciliation.¹⁹³

¹⁹⁰ Appleby, R. (2006) Building Sustainable Peace: the roles of local and transnational religious actors. Paper presented at the Conferences on New Religious Pluralism in World politics, Georgetown University, Washington. DC. p.312

¹⁹¹ .ibid

¹⁹² .ibid

¹⁹³ .ibid

Bartoli.¹⁹⁴ asserts that in today's world, it is impossible to find a single conflict in which there is no Christian serving victims, defending human right, educating children and adult and defending the space of civil society from the oppression of violence. Christianity offers a remarkable network of people across the world. Thus, religious based groups have much to be proud of in contributing to peacemaking efforts worldwide.

Appleby.¹⁹⁵ observation is a clear indication that religious organizations can do much in peace building and reconciliation in areas affected by ethnic conflicts. Sant' Egidio played an active peace building role in several African countries such as; Nigeria, Cambodia, 63 countries beset by civil war, including: Algeria, Burundi, Democratic Republic of Congo, Cote d'Ivoire, Mozambique and Sierra Leone. Smock.¹⁹⁶ points out that it has also been active elsewhere, including: Colombia, Guatemala and Kosovo. The mediation work of Sant' Egidio in Mozambique show faith based organization can offers a unique ability to mediate between previously warring functions. The successful work of Sane'Egidio which is on religious organizations is a clear sign that religious leaders and organizations can foster peace and reconciliation in Kuresoi North.

¹⁹⁴Bartoli, A. (2005). *Conflict Prevention: the role of religion is the role of actors*. New York: State University of New York Press. n. p

¹⁹⁵Appleby, R. (2004) *Disciples of the Prince of Peace? Christian Resources for Nonviolent Peace building*. In *Beyond Violence: Religious Sources of Social Transformation in James L. Helf, S.M., (eds) Judaism, Christianity, and Islam* New York: Fordham University Press. pp. 137

¹⁹⁶Smock, D. (2001) Faith-based NGO's and International peace building, Special report no. 76, United States Institute of peace. n. p

The religious leaders teachings and guidance can inspire people to a new levels of responsibility, commitment and public services. And by their example, they can promote interfaith dialogue Participatory planning, group formation, awareness creation and skill building at household and community levels are preferred. In this regard, local religious leaders have a significant role.¹⁹⁷

The religious leaders played a role in the mediation reconciliation of warring parties as a result of their holy and neutral position, men of religion could make any movement between two hostile groups. Religious leaders from different religions institutions have been engaged in conflict management in Sudan, Nigeria, Somali and Palestine as advocated by scholars such as Johnston, Clergymen, Sheikhs Monks have been engaged in conflict management throughout history. Communities oppose repression and promote peace reconciliation. Therefore, religious leaders and institutions have played the role of conflict management in different conflict in the world.¹⁹⁸

In the Israel Palestine conflict key Jewish, Muslims and Christians religious leaders joined hands to promote a religious approach to peace. Religious leaders as an integral part of peace building, their intervention is mainly to facilitate communication, reduce tension and assist in rebuilding relations.¹⁹⁹

¹⁹⁷ Uthman Hussen (2006). Relationship in Multi-Ethnic Ethiopia: A Study on the Role of Religion in Promoting Social integration in Benishangul. Master's thesis in Addis Ababa University.

¹⁹⁸ Mohammed Shale Billo (2011). The role of Religious Leaders Ethno-Ideological Conflicts in Somali, Master's thesis of University of Nairobi.

¹⁹⁹ ibid

Academic and policy oriented literature on religion and international affairs is rich in publications arguing that religion is useful, and instrument for achieving peace. More specifically, religious beliefs or values, religious leaders and faith based organizations are have huge potential in promoting peace in any society or in an international level. Reference to the Christian contribution to non-violence and peace-building are abundant. The majority of case studies in textbooks on religion and politics refer to mediate work on interfaith activities promoted by Christian denomination, such as those done in South Africa with Archbishop Desmond Tutu, in Mozambique with Sant'Egidio, in the US with Martin Luther king, and also the courageous work in Nigeria, the Middle East and Balkans of various priests Thomas.²⁰⁰

Buttery.²⁰¹ elaborates on the Christian heritage of non-violence of and peace-building. He argued that Christian teachings and values provide the foundations for Christian peace-making. That is, Christianity provides a whole set of non-violent responses to the conflicts.

Religious movements and leaders may also promote the setting of national and international norms on peace, and generally contribute to worldwide peace by changing the international discourses on religion and peace. The historic contribution by Martin Luther king to the spread of non-violent resistance and international and national anti-discrimination law is prominent example for peace generating dynamics, discussed extensively in scholarly literature.²⁰²

²⁰⁰Thomas, S.(2005) *The Global Resurgence of Religion and the transformation of International Relations*, Basingstoke:

Palgrave

²⁰¹Buttry, D.L. (1994) *Christian peacemaking: From Heritage to Hope*. Valley Forge, PA: Judson Press.

²⁰² .ibid

Appleby.²⁰³ gives examples from different faith traditions: the Catholic NGO Sant'Egidio that promotes ethnic values in conflict situations in Africa and uses mediation as a tool to promote human right in Cambodia, and Muslim communities that successful promote peace in in parts of the Middle East. More recently, his work has focused on Catholic approaches to peace building, looking at the works of many traditional Catholic NGO's such as Caritas, and exploring how Catholic social teaching and preferential opinion for the poor have been gradually expanded to go beyond social and economic towards reconciliation

Weingrandt.²⁰⁴ provided through examination of the peace potential of religions, their inherent positive power and specifically the role of religious leaders. His first main argument is that more research that is needed to understand the role of religions can play in de-escalating violent political conflicts and promoting peace. Whereas mainstream scholarly thinking, in particular in the wake of Huntington's work focused on negative role that religion has played in conflict around the world and throughout history. Weingrandt argued that religion has had also a positive role in preventing, controlling and ending conflict. Weingarten cities as examples Mahatma Gandhi and Martin Luther king, as well as the Quakers and sant'Egidio, all of whom were or are inspired by religious values and have used them to promote peace in a variety of ways including preventing direct violence, fighting against structural violence and bringing about positive societal change.²⁰⁵

²⁰³ Appleby, S.R. (2001) *Religion as an Agent of Conflict reformation and peace building*. In Crocker, C.A. et al.(eds.).

Turbulent Peace: The Challenges of Managing international Conflict. 2nd Ed. Washington, DC: United States Institute of Peace Press, 821-840Y: Orbits Book

²⁰⁴Weingardt, M.A. (2007) *Religion machete Friedan. Das Friend en potential von Religion in Politischen Gewaltknflikten*. Stuttgart: Kohl hammer.

²⁰⁵ibid

4.4 Managing Religious Conflicts in Halaba Qulito Town

The past recent years in 2004 and 2011 violent religious conflicts were observed in Halaba Qulito Town by the name of religion. The two religious conflicts were resulted disastrous effects in the life of town communities. Many individuals were highly injured their physical and individuals properties destroyed. In 2011 religious conflict between Protestant and Muslim, the Protestants Christian Churches(buildings) were burnt in the context of religious conflict. As consequences of this disturbance, a number of Protestant Churches were burned and many properties destroyed and number of individuals were imprisoned. The target focused on church buildings and properties.²⁰⁶

Churches including Halaba Qulito Town, Kale Hiwot no-2, Mulu Wongel, Amanuel Hebrat, Meseret Kristos Church (MKC) and Wonderful Church were highly damaged by irresponsible individuals. Such a types of religious conflicts had never been seen before in Halaba Qulito town and this crime is done by the name of religion and it does not represent any religions.²⁰⁷

Religious leaders used different methods to handle the conflicts. Peace building approach employed by the religious groups including facilitating peace agreements, providing safe spaces for conversation between contending parties, conflict assessment, organizing peace and reconciliation conferences, the establishment of peace councils and peace committees, monitoring, organized dialogue forums, mediation and other peace building activities.²⁰⁸

²⁰⁶Informants: Girma Arficho, Aba Haile Meskal, Haji yesuf

²⁰⁷ibid

²⁰⁸ibid

According to the informant, in both religious conflicts when the zonal government inform the event occurred in the town for religious leaders from their respective institutions, they immediately went the conflict area to mitigate the crisis and to save the people from the harms. The churches and Mosques officials, religious fathers and community elders together with governmental officials had been going to cool down the situation and save the people from deaths and injuries. They request the people who involved in destructive actions or the conflict participants to look for solutions peacefully and requested security forces to stop their improper measure that would further worsening the situations.²⁰⁹

Protection and prevention of peace and humanitarian response is not only the business or the responsibility of government, it is a multilayered endeavor to which different societal actors should make an important contribution for its community. Among them, religious institutions and its leaders have a fundamental role to play, given their spiritual leadership and influence over their communities and the broader society.²¹⁰

When religious leaders speak out, their voices are heard and their messages have the power to multiply. And he more elaborated that, religious institutions and leaders adhere to what they consider to be absolute truths, they should base them on ethical and human rights principles. And they promote the fundamental values of accepting others as they are, whatever their beliefs, without insisting that others should change their beliefs and they discard ideas of being superior to other human beings and be a sole models of within their communities.²¹¹

²⁰⁹ Informants: Zeneb Mokonnen, Brihanu Mekuria

²¹⁰ Informant Aba Haile Meskal

²¹¹ *ibid*

Religious institutions and its leaders prevent and contribute to the eradication of incitement to discrimination, hostility and tolerance and be trained to recognize the difference between offensive speech, hate speech and violence. Religious leaders find acceptable means to abide and respect agreements. Religious institutions leaders of a particular community, promises to work for peaceful coexistence and will not in any way support hatred or violence against others.²¹²

Religious conflicts, religious leaders and fathers also made personal contacts with the government officials and different community elders and the people to discuss for solutions and to facilitate grounds for discussion. Churches and Mosques institutions leaders effort created relative trust on the part of the people to prepare them for dialogue. They condemning the improper uses of government security measures. In this regard, the religious institutions had significant role to cool down the situation by using their religious efforts. Later on, the religious institutions through collaboration with representatives of SNNPR state and Halaba Zonal government officials facilitated the grounds to held discussions for solutions and to prevent further destructions. Accordingly, discussions had been held, relative peace has been reinstated and the more destructive measures were mitigated.²¹³

From this, the researcher conclude that, religious leaders and community elders were one of the participants to cool down the problem, save communities from injuries and further expansion of violent conflicts and manage the problem peacefully and return the disturbed communities to their normal situation. Therefore, this implies that the religion and religious institutions have their own shares to the people and the properties from more destruction.

²¹² ibid

²¹³ Informant, Haji Yesuf

The religious leaders from their respective religious institutions facilitates and coordinates the members of religious forums for conferences and to seek solution together in both 2004 and 2011 religious conflicts in this town. They also contributes for peace and conflict resolution by encouraging elders to work mediating community conflicts.²¹⁴

One of excellent message from Halaba special Worada Administrator in 2004 conflict was, all religious institutions and government officials should work for peace and should arrange forgiveness, love, reconciliation and brotherhood. Religious institutions and we the government organs should promote equality, give recognition for the respect and dignity of all human being. Violating and discriminating human right or moral is not expected from every religious communities or government officials. We understand that, this crime done by some irresponsible individuals by the name of religion. Because, some individuals may use religion as pretext. So, what expected from each and every institutions is identifying such irresponsible individuals in the communities and informing them for responsible body and giving equal recognition especially for poor and marginalized and standup for the protection of basic human and Democratic rights of all human being and protect its adherent and others from violation of others rights. Peace is based on respect for the rights of others. Particularly, religious institutions should promote and defend the freedom of anyone. The Churches and Mosques should advance the teachings of peace at all peace and risk time. Both Christian and Muslims should pray for lasting solution and promote the lasting peace and unity. Even if the government take the great responsibility for any unlawful action which done by some irresponsible individuals, building peace is also the responsibility of the entire societies.²¹⁵

²¹⁴ Informant, Brihanu Mekuria

²¹⁵ Informant Abdulmajid Jamal

The 2004 and 2011 religious conflicts were very serious conflict in the history of Halaba town. It was very serious conflict or violent conflict, many individuals injured, many buildings broken down, many individuals were detained and some measurement taken by government security forces. Religious institutions leaders, together with government officials and community elders played a role to handle the situations. It later ensured, the conflict did not represent any religious institutions, simply, it done by the name of religion as pretext and the conflict caused by those who dissatisfied groups of politicians and those unaware of the culture of others.²¹⁶

The religious institutions leaders have also conducted negotiation to release imprisoned persons and other individuals connected to this. Thus, the religious institutions had significant role to resolve the violent conflicts rose at a time in Halaba Qulito Town. Due these conflicts in the town, a lot of individuals were injured. According to the informant, the Churches and Mosques leaders have their own contributions in peace teaching and peaceful conflict resolutions over the conflict events among the communities. Churches and Mosques in Halaba Qulito Town played a major role in peace building process through conflict resolution and socio-economic contribution at grass-root level. Bringing peace takes time and involvements of different religious institutions.²¹⁷

²¹⁶ Informant ,Zeneba Mokonnen

²¹⁷ ibid

In the case of the two conflicts in the town, the religious institutions and its leaders from their respective religion have a paramount role to play and influence their members. Religious leaders considered as the pioneer in preaching the values and commandments and they can contribute for peace through providing early warning of conflicts means of managing and solving any kind of conflict that would happen in the day today lives of society. They have due emphasis on teaching and preaching peace and peaceful co-existence among people. Churches and Mosques leaders in their history, have been doing in human mind for peace, love and the essence of peaceful conflict resolution and participating in solving conflicts for centuries.²¹⁸

From the above idea the researcher concludes that, by doing so, religious leaders activities enabled their followers and other people to live in peace, tolerance and unity in country. These institutions in Halaba Qulito Town, played a significant role to ensure peace among communities and a tool for conflict resolution and peace-building at conflict time.

Religious leaders from their respective institutions in Halaba Qulito Town have long years' experience in resolving conflicts through teaching, and preaching peace to the people by considering it as one of their responsibilities. Though the central mission of their institutions thoughts and spiritual qualities for what God needs to hold the kingdom of Heaven. Religious institutions also regularly prays for local and national peace, unity and equality of all human races and they give emphasis on teaching and preaching coexistence among people. In this regard, the participant explained that: In their long history, the institutions have being doing on human mind for peace, love, and the essence of peaceful conflict resolutions and participating in resolving conflicts for centuries. It is such kind of their activities enable followers and other peoples to live in peace.²¹⁹

²¹⁸ Informant, Nuguse Eriso

²¹⁹ Informant, Azmach Sunkicha

Religious leaders in Halaba Qulito Town, often teaches and preaches peace in any available situations including in holy days, weekends, public conferences and invited as participant or in any others available means. Participant additionally explained that the Churches and Mosques regularly remind to work for peace by resolving conflicts and to bring public peace not merely for their followers, but also to work for all human races.²²⁰

Orthodox Church of Halaba Qulito Town throughout her long history used this religious teaching as key instrument which had significant contribution to build stable society in the town in one or in the another way. For them in this regard the church's role was not merely limited on preventive function, rather it has also a valuable impact on actual conflict occurrences to smooth the situation for further resolution, easily managing the conflicting issues and to facilitate close contacts among the conflicting groups. This further helped the people to live peacefully in tolerance and respect.²²¹

Mosque preaches and teaches for peace, peaceful community coexistence and about the evils of hatred and enmity. She teaches and preaches for peace, to her followers, members of religious associations and regular Mosques program attendants by important Quran quotes and stories related to peace and the evils of the violent conflicts. The institute also ordered the religious fathers to extend their teaching about brotherhood to their spiritual children. The institute teaching about peace for youths to abstain from criminal offences, disturbance and hostility to develop humbleness and the habit of resolving any kinds of conflicts through discussion.²²²

²²⁰Informant, Yerdechew Debancho

²²¹ibid

²²²Informant, Imam Kadir

Making reconciliation as one of the significant Muslim duties to hold it. This on other hand, enables to easily induce reconciliation into the community traditions. Thus, the religious institute had significant contribution in resolving conflicts before their escalation and transformation into more destructive forms and crisis through teaching and preaching. This long experiences of the religious institute make the people live relative peace and unity for centuries.²²³

Muslim religious institutions made peace as the primary topic in their teaching. You can see from the 2004 and 2011 religious conflicts. The religious leaders made great effort and continued until relative peace restored to the people at events of both conflicts that occurred in Halaba Qulito town.²²⁴ From this the researcher concludes that, this religious measures to restore peace assisted the conflict resolution process. Accordingly, this institution efforts in collaboration with government and other religious institutions, contribute to cool down the violent tensions and making relative peace in this conflict unfolding areas. This on its hand contributed to the save the people and town from further crisis in this area.

According to the informant, the meaning of Islam means Peace and the idea of peace is inherent in the teaching of Islam and that Islam always associated with peace. Ethiopian Muslims played a vital role in promoting peace, tolerance, and understanding among different communities in Ethiopia. The institution had been very active in peace and reconciliation processes. Currently, the Muslim religious institutions have completely changed their attitudes and are making a positive contribution to a national developmental programs.²²⁵

²²³ Informants: Imam Kadir, Azmach Sunkacha

²²⁴ Informant, Imam Jamal Badru

²²⁵ ibid

Scholars studied on religion and religious institutions also reveals that religious institutions can influence human life and practices in different forms including in peace and conflict issues. Since religious institutions and leaders do have trustworthy, respected set of values and moral warrants that gave them power, they can oppose injustice on the part of governments or else. This on its hand facilitates situations for common benefits and lasting peace. Besides this, scholars in their studies also tells that, religious institutions have a potential in community mobilization, promotion of national and international support for peace. Studies in Mengistu, this idea as, religion and religious institutions serve as important sources which serve as the foundations for conflict resolution and peace building. Religious leaders through their respected institutions can play significant role in preventing violence, healing bad feelings or attempting to prevent a reoccurrence, mobilization, give humanitarian assistance during the emergency, assist longer term recovery and build peaceful relation through their teaching.

Religious individuals and group at grass roots level in a society, given the continued influence and peace of religious groups. Religious groups have been very active in the process of peace building. They have a critical role to play in promoting reconciliation among society. This emanates from the fact that the Gospel which Church preach is holistic encompassing both spiritual and social dimensions. The Church always praying, teaching about unity, love and equality. Religion and religious Institutions until today contributed significant role in bringing peace and security among community. Religious institutions can also be a key source of peace and conflict resolutions. Religion and religious institutions positively contributed to the peace as it can help to build trust between and among groups and individuals. Religious leaders from their respective Churches or Mosques often play a beneficial role in promoting peace. Religious institutions and its leaders often play a major role in promoting local, national and international norms on peace. It indicated that, religious leaders play as they have a potential to influence the behavior of those who follow them and share their believes.²²⁶

²²⁶Informant, Girma Arficho

The institutions always emphasis teaching its members to live peace with different culturally diversified society. Other focus area of teaching of religious institutions is that, they follow the way of teaching of Jesus Christ, that means, the teachings of Gospel itself talk about peace, like God himself is the God of peace. Peace is a pre-condition, because we cannot achieve any development with-out ensuring peace. Any individual, groups, communities, religious groups, politicians, government officials should worry about peace by contributing their own efforts at respective environments. To learn, to travel from place to place, to trade, to achieve development and etc...peace plays a significant role²²⁷

In the 2004 and 2011 religious conflicts, Churches and Mosques leaders had played their own role to cool down the violent conflict by using their religious spirits and assets in collaboration with government bodies and community elders. The religious institutions contribution in that violent situation was really one of the manifestations of the institution's role that saved the people and their properties from further crisis and destruction. They preached for peace by breaking other festive programs. They were also moving between the conflicting groups and making speech for them to moderate the situation. These efforts at least enable to cool down the conflicts or tensions that arises in Halaba Qulito town.²²⁸

From the situation seen at the time, one can easily understand how violent conflict could cause for more dangerous consequences if the religious institutions did not work with the community and the government organs to settle the violent situations. Moreover, the churches and the Mosques leaders have also participated in dialogue process and forwards their shares which has valuable contribution in the process of reinstating peace in the area. This Shows that, the religious institutions were one of the participants that engaged on attempts to peace among peoples of the area.

²²⁷ibid

²²⁸Informant, Tagess Awano

In both religious conflicts, religious leaders or fathers from respective institutions, community elders, zonal administrative organs and responsible body from SNNPR states representatives made an intensive effort to bring about peace and reconciliation. Government officials, religious leaders, were actively involved in the process of peace building. In 2004 and 2011 religious conflicts different religious groups, individuals, Pastors, Sheiks, Merchant groups, Trade associations, Educators, Government officials from different area of the country visited the conflict area and they immediately facilitated the discussions among conflicting groups, eventually they attempted implementing a peace process. The religious leaders from different communities gave testimonies denouncing such damage and declaring that they were not acceptable by any means according to their theological teachings even if done under religious pretext²²⁹

The religious leaders spent much time and devoted considerable effort to bring sustainable, long lasting peace and recognition. Those who came and visited individuals, or groups from different area contributed money, material support, moral support and support in kind for those endangered Churches in 2011 religious conflict. Religious communities, religious fathers from their respective institutions played a major role in facilitating for negotiation and reconciliation. To bringing the lasting peace they started to preaching, advising, and praying to ensure the prevalence of peace. They declared that it is important to promote a spirit of solidarity, dialogue, forgiveness and reconciliation. The religious leaders or fathers worked together with community elders, and government bodies to bring sustainable peace.²³⁰

²²⁹ Informant, Wondimu Kerebo

²³⁰ Informant Girma Arficho

In the 2011 religious conflict, the government organs of Halaba Qulito zonal administration call the meeting the representatives of community elders, religious leaders, various sectors of local government officials to discuss about the general issues of the conflict. The focus area of discussion, is based on awareness raising in order to create peace and reconciliation in the heart of community. In the meeting the Halaba zonal administrative organ made great efforts to bringing about sustainable peace and reconciliation by dealing with different religious institutions, like Muslims, Orthodox, Protestant, and others religious groups.²³¹

Religious fathers and officials of the Churches and Mosques also made a peace as the primary topic in their teaching. These Churches and Mosques effort continued until relative peace restored to the people in two conflicts. Religious leaders contributed to restore peace and assisted the conflict resolution process. These religious institutions efforts in collaboration with government and other sectors, contributed to cool down the tensions and making relative peace in case study area.²³²

According to literature, the peace building process in a country cannot realized without religious institutions involvement. For example, the mediation made by the Catholic lay group Sant Egidio to end the civil war in Mozambique: the participation of religious leaders in South Africa reconciliation efforts: or the intervention of an imam and pastor team in Yelwa She dam Nigeria to stem Christian Muslim violence: faith based and secular organizations cooperated in Egypt, Libya, and Tunisia justified the fact that peace and security endeavor could not be ensured without the involvement of religious institutions at large. Since religious institutions and its leaders do have trustworthy, respected set of values and moral warrants that gave them power, it can oppose injustice in the part of governments.²³³

²³¹Informant, Adana G/Tsedek

²³²Ibid

²³³ ibid

4.5 Factors that Hinder Religious institutions Role in Halaba Qulito Town

One of the problems facing religious individuals and groups in peace building is a failure of a religious leaders to understand and or enact their potential peace building roles within the community. For Appleby, many religious leaders lack the ability to exploit their strategic capacity as transnational actors.²³⁴

Appleby further notes that peace building efforts are more likely to be more successful when they have an international or transnational reach, consistently emphasize peace and avoid use of force in resolving conflict and have good relations between different religions in a conflict situations, as this will be the key to the positive input to them.²³⁸ Another challenges faced in peace building is lack of enough resources which include monetary and volunteers. Another key obstacle is knowledge and skill gap between religious group's commitment to peace and less articulated methodologies of peace making.²³⁵

The religious institutions role in conflict management lacks a broad theoretical vision to guide practice; actors lack technical mastery of terms used in conflict management, and appreciation of history, yet conflicts have memories that have a bearing on their present. As a result, their peace making practice an Appleby's words inchoate, uncoordinated and in need of adequately trained practitioners, more study and testing and theoretical elaboration.²³⁶

²³⁴Appleby, R.S (2000). *The Ambivalence of the Sacred: Religion, violence, and Reconciliation*. Lanham, MD: Row man and Littlefield Publishers

²³⁵ibid

²³⁶Mwagiru, M, et.al., (2000) *Conflict; theory processes and institutions of management*. Nairobi. Water mark publication.

According to literature, the peace building process in a country cannot realized without religious institutions involvement. For example, the mediation made by the Catholic lay group Sant Egidio to end the civil war in Mozambique: the participation of religious leaders in South Africa reconciliation efforts: or the intervention of an imam and pastor team in Yelwa She dam Nigeria to stem Christian Muslim violence: faith based and secular organizations cooperated in Egypt, Libya, and Tunisia justified the fact that peace and security endeavor could not be ensured without the involvement of religious institutions at large. So it is important to say the religion and religious institutions play a paramount role in solving conflicts and ensure sustainable peaces in the world.²³⁷

Government is the sole determiner starting from defining the sole of religious institutions interferes with out clear grounds in religion issues. Other big problem is the disobedience of religious followers implies lack of interest or attention to be governed by the religious preaches. The Church preaches for their religious followers in the Church about Christianity ethics.²³⁸

However, the most majority of them are not in a position to adhere with what they have learned so far. But practically speaking, they are not in position to stick with what the religious books and the religious fathers says so. Because religious fathers themselves sometimes cannot abided by laws of religion.²⁴³ This is a big challenge that hampered religion not to meet its objective. Therefore, each religious followers can learn and know what the religion says so, they could not act accordingly. Religious father preach rather changing religious followers instead contribute for peaceful co-existence.²³⁹

²³⁷ ibid

²³⁸ ibid

²³⁹ ibid

One of the cause of the conflict in Halaba Qulito town is lack of awareness of the right of that the constitution granted to the people. It done by some irresponsible individuals push their religious followers to commits a crime against other religious groups.²⁴⁰ All religious teachers must speak about the value of respect and recognition of others right. Every institutions have responsibilities to check and supervise weather the teachings are focusing on tolerance instead of pressing believers to fight against believers of other religion.²⁴¹

Sometimes almost all institutions, including schools in Halaba Qulito town have become centers of religious teaching. Some of the preachers from certain religious institutions also knock the residence of other religion and individual houses to propagate their own beliefs. The followers of some religious institution individuals walk from door-to-door and knocking each house to preach their doctrine. The illegal techniques of adding members to one's own particular community may lead to violent religious conflict.²⁴²

²⁴⁰ Informant, Aba Wotango

²⁴¹ Informant, Debebe Defa

²⁴² Mamo Zewude

Some religious individuals preach without having official permission from the concerned religious institute. This individual deliver message emotionally and unethically. Absence of coordination between the leaders or administrations of a religious institute and individuals who are engaging in teaching is another problems.²⁴³

According to the informants, it is obvious that one of the missions of every religion is to increase their followers. It done by some irresponsible individuals, in order to increase their members they propagate their doctrine using their religious institutions. From starting recent time, religious clashes in Halaba Qulito town are common due to lack of enforcement of law by government bodies. It is common to exhibit an illegal technique of adding members to one's own particular community by another denominations negatively. This will also bring about unexpected religious clashes between different religious groups.²⁴⁴

Some religious institutions used provisions of educational and job opportunities, and humanitarian aid as a means to attract believers of other religion toward them. Some use financial problems of the poor peoples as an instrument to attract believers. Some religious institutions itself has a number of problems to achieve its mission effectively. Among these, the financial constrains to extend its mission and intervention of extremist group are some of the problems among the religious institutions. It added some things for the prevalence of conflicts among individuals and groups in the town.²⁴⁵

²⁴³ Informant, Bagashew Abebe, Abdulmajid Jamal..

²⁴⁴ Informants: Wondimu Kerebo, Imam Jamal,

²⁴⁵ ibid

Problems faced by some religious leaders in peace building, includes; lack of coordination, lack of skills, knowledge, confidence and fear of opposition. In this regard, Appleby(2006) notes that the problems faced by religious leaders and groups in peace building includes; failure to religious leaders to understand or enact their potential peace building roles within local communities, lack of the ability to exploit their strategic capacity. The existence of many church activities leaves little time available for training and engagement of church leaders in community development and peace building regarded as secondary priorities to internally focused activities. One of the problems facing religious individuals and groups in peace building is a failure of a religious leaders to understand and or enact their potential peace building roles with the community. Many religious leaders lack the ability to exploit their strategic capacity.²⁴⁶

Lack of commitment by the leaders from some religious institutions will hinder the process of peace building in Halaba Qulito Town. Some religious leaders lack confidence and skills in community engagement..²⁴⁷

While preaching some religious leaders and groups missing their objectives. Sometimes religion would have a potential source of conflict. At recent years 2004 and 2011 there were religious conflicts in Halaba Qulito Town. There were a repeated sign of growing tensions between those religious groups until recent time. Religious groups attempted to attack each other. As a result, there were a personal damage, material destruction as a result of such a hostile relationship.²⁴⁸

²⁴⁶Informant, Pastor Deselegn Abayo

²⁴⁷ Informant, Engdawork Guracha

²⁴⁸ ibid

Religious institutions in some case are not effective enough to achieve its objective. Some religious leaders are not a position to execute their tasks rather they are serving to the interest of some government officials. Some religious individuals are not in position to adhere with what they have learned and stated that religious believers are good in attending and worship their respective God/ Allah and founded by doing fault. it will erode the culture of tolerance existed between followers of different religion for many times.²⁴⁹

Other big problem in case study area is the disobedience of some religious followers implies lack of interest or attention to be governed by the religious preaches. But practically speaking, some religious followers are not in position to stick with what the religious books and the religious fathers says so. Some religious fathers themselves also sometimes cannot abided by laws of religion. This is a big challenge that hampered religion not to meet its objective.²⁵⁰

In the case study area, some officials of local governments use their political power to dominate minority religious groups in order to ensure the superiority of their own religion. They do not oppose or take any measure for an act of aggression by their own religious groups on other groups. The problem of treating minority religious groups unequally is more serious in town.²⁵¹

²⁴⁹ibid

²⁵⁰Informants, Guracha Osebo, Aba Haile Meskale, Brihanu Mekuia

²⁵¹Informant, Yilma Dest, Debebe Defar.

When non-Muslim residents demand something or any services from government bodies of different sectors, some government officials response in most case is negative. Christians denied to worship freely. Government organs, and its system and officials have the duty to protect violation of the right of citizens and respect the principles of secularism. They do not treat individuals, groups identically and take preventive measures to handle religious and other conflicts in the town.²⁵²

Sometimes few religious institutions have worked for what political leaders need to say. Hence, there is no conflict resolution activity that has been done by its own initiative confidently, The leader from the council of the religions on his part explained that, sometimes religious leaders commanded to do merely to the political will of the government and media consumptions. Due to this, some religious leaders and officials become politically dependent. This condition directly and indirectly brought certain impacts and contribute some things to the prevalence of repeated conflicts in the town.²⁵³

Some local governments officials do not respect the constitutional right of all person equally. Whenwe inform the preparation of violent act by some illegal individuals repeatedly to the Zonal administrators and the police, they keep quite at the beginning and later tried to involve after a serious damage occurred on the life of individuals and properties of religious institutions in 2011.The society blames the local government, police and officials for their being negligent and poor handling mechanism of the conflict. In this regard, primary task of the Zonal administrators and the police should be crime prevention.²⁵⁴

²⁵² Informants: Girma Arficho, Mamo Zawude, Sintayehu Mekuria

²⁵³ Informants: Deselegn Abayo, Alemayehu Girma, Sintayehu Mekuria.

²⁵⁴ ibid

In the 2004 and 2011 religious conflict officials of some local government had the real information. Nevertheless, they remain silent. In both conflicts they gathered religious leaders as to discuss upon the issue after many individuals have been injured and many properties have been destroyed and many individuals imprisoned by government security forces. Few officials of government at the lower level are either the part of the problems or do not execute their responsibility. They did not show any ambition to collect every information from the public, analyze that information and take an immediate action to prevent or reduce the consequence and causes of the conflict.²⁵⁵

Different organs of the local government in Halaba Qulito town there is lack of impartiality. Because of this, there are incidents that some government officials seem to support the violent act of one of the religious groups against the other. The officials of the local government in the area mishandled the dispute among religions communities. Few local governments in the area themselves were part of the problem than to be part of solution. They do not oppose or take any measure for an act of aggression of one group on another rather they shows careless action even at the event of 2004 and 2011 conflicts.²⁵⁶

There is a tendency to be influenced by localized interests that can provoke conflicts. They have neither the capacity nor the awareness of the conflict management mechanisms. Conflict management system in Halibut Qulito town is poor, because, conflict management is after the solution reaches its crisis level. Early warning and conflict management mechanisms are rare in the case of both the 2004 and 2011 conflict in Halaba Qulito town.²⁵⁷

²⁵⁵ Informants, Mathewos Jofe, Debebe Defar, Eyuel Fuge, Shifrew Wolebo, Girma Nigatu.

²⁵⁶ Informants, Yilma Desta, Guracha Osebo, Engdawork Guracha,

²⁵⁷ Informants: Tagessa Awano, Nugus Ertiso

One of causes of religious conflicts is unfair treatment of religious institutions by some local government. This days the administrative allocation of the land to religious communities is creating tension. In the town, Christians particularly, protestants have complained that they are perceived as new comers, they remained disadvantaged in the allocation of land compared other religious institutions in case study area. There is a visible inequality in treatment and access to local officials regarding land for churches.²⁵⁸

A serious religious conflict broke out in 2004 on the road which used commonly passing way near Halaba Qulito Nur Mosque, conflict outbreak in Orthodox Christianity festival Celebration day. Finally, the dispute was changed in to a violent conflict on Orthodox celebration day and intolerant attitudes are emerging between the two. It results the damage on humanity and lose of properties.²⁵⁹

In this conflict, some governmental officials did not give quick and wise solution. The society condemns the government's late approach after individuals and property of citizens are lose. Some concerned government officials and employees really know the real situations, but they remain silent. Without taking preventive measures of conflict, it is not possible to maintain peace and security. From this the researcher concluded that, taking actions after the conflict has already reached climax level means peace and security of the public is infringed. Concerning this, all key informants agreed that the government system at all level is weak in taking preventive measures.²⁵⁹ In most cases, there is the interference of government without clear grounds in religious issues in case study area is clearly visible. In the first place the FDRE Constitution under article 11 sub-articles 1-3 stipulated that state and religion separated and the state shall not interfere in religious matters and religion shall not interfere in state affairs. But practically speaking the principle is not on the ground.

²⁵⁸Informants: Imaam Kadir, Azmach Sunkicha, Zebebe Ertiso.

²⁵⁹Informant, Alemayehu Girma, Tilahun Aloto

CHAPTER FIVE

5. Socio-economic Role of Religious Institutions in Halaba Land

Religious institutions play a role in development and humanitarian work, rooted its mission and vision. Apart from their peace building process religion and religious institutions played a role in a socio-economic aspects of societies and has been involved in oppression, injustice, and discrimination against different groups in different ways throughout its history in Halaba Qulito Town. People continuously looked to the religious institution for leadership and guidance. At national level, the religious leaders, often being able to speak frankly with them at a spiritual and moral levels. It is common for most religions to provide support for those who are hopeless and poor. Religious institutions have been engaged in the provision of social support.²⁶⁰

Providing social support is not the optional for this religious institutions it is mandatory for the community. Because supporting others is advocated the teachings of the Holy Bible and Quran. Due to this teaching the churches and Mosques provides various forms of social support for vulnerable sectors of the population. The religious institutions leaders provides for these groups when a certain problems occurs to an individuals or one's family life. The society, especially for marginalized groups such as elderly people, orphans and disable individuals. Whenever the problems happens to these groups to in their life, they prefers to tell the situation to the religious leaders.²⁶¹ Religious institutions have being providing tangible social supports, such as provision of food and clothing. Especially in the Halaba Qulito town, it is common to see little children, elders, and other hopeless individuals who lie down on street and beg money to fulfill their basic needs. Churches and Mosques in the town play their roles in providing food for those starving individuals. Churches and Mosques give food services. From this the researcher concludes, socio-economic contribution of religion and religious institutions was effective in case study.²⁶²

²⁶⁰ Informants: Imaam Kadir, Azmach Sunkicha, Zebebe Ertiso.

²⁶¹ Informants: Girma Arficho, Debebe Defar, Tagessa Awano

²⁶² Informants, Mathewos Jofe, Debebe Defar, Eyuel Fuge, Shifrew Wolebo, Girma Nigatu.

5. 1 Activities undertaken by Orthodox Church in Halaba Qulito Town

The Halaba Orthodox Church played a significant role in supporting poor societies and orphan in Halaba land. There were a number of beggars, disabled and elder as round St. Marry Church in Halaba town.²¹⁷ The Orthodox Church in Halaba land provided support for these vulnerable portion of societies in different way. The Church had provided temporarily rest place, money and cloths particularly, in all holy days like Easter, Epiphany and cross. This indicates that, religious communities provided some amount of money clothes and other materials for those who suffered. Due to these support, these vulnerable class of society can celebrate their religious ceremony equally with others.²⁶³

Moreover, the Orthodox Church also takes responsibility in the time of the emergence, including in the time of death, the Church provided the funeral ceremony to the above mentioned groups. The institution provided some socio-economic contributions for local communities and its members in that through teaching how to protect themselves from incurable disease like HIV/AIDS. The institutions shoulder the responsibility of preventing and advising its members and nearby societies through religious education. They attempted to teach how this disease affect, transmit from one to other, how to care oneself.²⁶⁴

From this we conclude the moral responsibility of every body and every faith that speak openly about the effect of HIV/AIDS and take action. This can instrumental in eradicating the stigma and discrimination against people living with HIV and AIDS. In countries around the world, religious institutions and its leaders are searching for ways to respond to a disease that is not only a health problem but also crisis that is having a profound impact on their spiritual, social and human responsibility. HIV/AIDS is a threat to family life and spiritual well-being. HIV/AIDS is a threat to the growth of the community.

²⁶³ Biru 2019, p.71informants: Sintayehu Mekuria , Adana G/Tsedek, Mamo Zawude

²⁶⁴ ibidinformants: Brihanu, Yerdachaw Debencha, Adana G/Tsedek

As the epidemic disease it affects every most productive vibrant citizens. Societies lose their farmers, teachers, health care workers, spiritual leaders, members of religious institutions and others who make communities strong. The HIV/AIDS is a threat to efforts to fight poverty. As increasing members of sick and dying need health as more families lose time and money through sickness or caregiving responsibilities, already meager family, community and national budgets are dying up. HIV/AIDS is a threat to human dignity. As a heads of households lose their ability to provide, lose their social standing and many lose all hope.²⁷⁰ Yet many have not fully understood the complicated nature of HIV/AIDS.²⁶⁵

In some cases, as religious leaders have admitted themselves, they have actually contributed to the spread of the disease and the stigma around it by denying that it exists, by trying to hide it, or by judging those infected. When people feel threatened by HIV/AIDS, efforts at prevention of core become all the more difficult. Many religious communities may feel unprepared to talk about issues such as sexuality, exploitation, alcoholism and prostitution and injecting drug use. Religious community may think that without immediate funding or services, nothing can be done. Or they may believe that getting infected with HIV is punishment for sinful behaviors having had sexual relation before marriage, being unfaithful to one's partner or behaving in other ways that contradict certain religious teachings.²⁶⁶

To develop the awareness of the religious communities and prevent the spread of HIV/AIDS, religious leaders from respective institutions attempted to made teaching their societies through Bible study, conference, counseling other techniques in Halaba town. Religious leaders have the power to end guilt, stigma and discrimination and open the way to reconciliation and hope, prevention and care. The Halibut Orthodox Church trained individuals how to combat HIV/AIDS, the Church taught that AIDS is a disease mostly transmitted illegal sexual intercourse.²⁶⁷

²⁶⁵ Informants: Brihanu, Yerdachaw Debencha, Adana G/Tsedek

²⁶⁶ Shemsu 2017, p.22

²⁶⁷ ibidinformants: Mamo Zawude, Alamayehu Girma, Shifraw Wolebo.

The disease affects the people irrespective of religious, color, economic status and educational level. It affects all human beings, so, the Church had the responsibility to teach and advise the followers to take care of themselves and other societies. The mission of the institution is to teach its followers and about the worst effect of this disease and about awareness development²⁶⁸

The Halaba Orthodox religious institution collect food which would be rationed to the marginalized groups such as beggars, street children and elderly people. The institution by itself buys injera and organize volunteers so that they can cook Wet. At the time of festival celebration institution organize in group to feed the poor in the name of God. The same things are done in other religious institutions in group so feed the poor in the name of God. The group of Orthodox Christians collect together and prepare a king of feasting. Orthodox Christians provide food for the poor and practically invited orphans, disable and the elderly during the feasting program.²⁶⁹

Indigenous religious groups are being called upon to provide spiritual, emotional and psychological support to people who have suffered from violent and protracted conflict. Ethiopian Orthodox Church Development and Inter-Church Aid Commission was established with the objective to encourage and assist the youth to get training in vocational education, help the needy, and generally participate in the national endeavor for educational, socio-economic and cultural development. Soon after its establishment, the commission launched a modern farm in Church land, in order to demonstrate ability to maximize productivity and increase the quality of various produce.²⁷⁰

²⁶⁸ Informants: Girma Nigatu, Eyuel Fuge, Sintayehu Mekuria

²⁶⁹informants: Sintayehu Mekuria , Adana G/Tsedek, Mamo Zawude

²⁷⁰ ibid

5. 2 Activities undertaken by Protestant Religious Institutions in Halaba Land

The protestant institution has been supporting different sections of the society. It helped disabled and other needy by giving them money that was used them covering educational expenses. Since the number of youth in Church and the nearby area is very high and it contribute their part in achieving poverty. To fight poverty the Church teaches the youth about the Biblical truth regarding worker. The Bible encourages a person to be a hard worker. Continues advise given for students to study hard and ultimately support their family and community.²⁷¹

As a non-governmental organization, the protestant Church has cooperated with Compassion Assisted Project in lower level Child Development Project to help the followers and the nearby communities in their social and economic affairs. the child development project had its own rules and regulations, organizational structures, stakeholder's vision, mission and values. The organization had administrative wings from national to local levels.²⁷²

The organizational structure of Halaba Protestant Kale Hiwot Church Compassion project had its denomination of Ethiopia Kale Hiwot Church at the top and Halaba Kale Hiwot elders. It has project committee, project directors and social workers. They are supposed to fight a partisan and corruption. The organization had not recruit members randomly but based on rules and regulations. The compassion project helps the student's cognitive development, physical or health and social services. It provides payment for educational services like reward, tutorial and educational competition among students. The physical services of the project for the children include training, environmental sanitation, food science, private health, harmful traditional practices, health services, counseling and others.²⁷³

²⁷¹Informants: Shefraw Wolebo, Girma Negatu, Adana G/Tsedek.

²⁷²Informants: Ato Girma Arficho, Debebe Defar, Tagase Awano.

²⁷³ Informants: Pastor Deselegn Abayo, Engdawork Guracha.

The Halaba Protestant Kale Hiwot Church Compassion child development project gives social services for children's development through clubs like songs in Church, sport, literature, Drama and awareness development about HIV/AIDS. And other services which provided by through this institution is environmental protection, voluntary services, visiting historical heritage, participating different sport clubs (Athletics, football and volleyball), planting seedlings, and maintaining the beauty of Church compounds of are also among the services provided by the projects.²⁷⁴

By doing the above tasks, the project also taught the code of ethics, friendship with others, expression ideas freely and clearly, respecting the rights of others and listening to others. The project assists not only the children but also their parents. It gives food during the time of hunger, clothing and health services an reconstructing house. The financial source of the project is not donation but child sponsor relationship. Accordingly, the sponsor lends money for a child. For a child there is one sponsor or project. The Church had been played the leading role by providing special support educational services for families from poor background. Religious institutions and its leaders not only praying, preaching and teaching the Gospel to its members but also take part some socio-economic activities of the societies. The institutions play role in preventing some crimes like corruption through teaching its members. Religion and religious institutions played a role in solving some socio-economic problems of the case study area.²⁷⁵

Church provided important services the needy within Church and nearby societies. It helped the m particularly, in the time of illness. On the Holy days the institutions gave them some amount of money, cloth and other materials and helped the poor family students by providing exercise books, pens, and pencils, built houses and other aspects regardless of any religious background. The institutions also identified the children of the poor family and sent them to private schools of the town and the higher education institutes.²⁷⁶

²⁷⁴Informants, Yilma Desta, Guracha Osebo, Engdawork Guracha,

²⁷⁵ ibid

²⁷⁶ ibid

From this the researcher concludes that, it tried to minimize the dependency of students on the government and other societies. The socio-economic contribution of religion and religious institutions for local community regarding to Halaba Qulito Town by protestant Churches is that, the institution had great vision to involve its members and others by implementation of socio-economic support and others. To avoid social discrimination, the protestant Churches teach its members to live in peace and treat other religious groups and respect the others opinion and ideas.²⁷⁷

In Ethiopia, reduction of poverty has to be one of the programs of a nation. The protestant Church institutions had different programs for eradication of poverty for its members and community at large. In cooperation with other NGOs Compassion the Church accomplished various project works. Some of them were children development programs, women development programs and others. To fight against poverty the Church taught the followers became hard workers and not to neglect work. The Church also played by providing money for disabled, orphans and old. In doing so, the Church together with NGO's compassion reduces dependency of certain needy communities.²⁷⁸

.Like other religious institutions, the Halaba Protestant churches provide food, clothes and other necessities for the poor. The contribution of these materials can be donated by churches members or the church taught its members about the spiritual benefits of providing clothing for those who do not have. This king of teaching of the churches influences the churches members to share their clothes to the poor. It preaches that, if you have two or more clothes, you shall share one of it to those who have nothing to wear. This king of spiritual teachings in the Protestant churches likely promotes the participation of members in providing clothes to the poor. These shows, that churches are places where helpless individuals get their support.²⁷⁹

²⁷⁷ Informants, Girma Nigatu, Guracha Osebo,

²⁷⁸ Informants, Tagess Awano, Osebo Guracha, Engdawork Guracha

²⁷⁹ibid

The Protestant religious institutions often played a role in preaching marginalized groups, using its own resources when government access has been difficult or resources insufficient. As the religious institutions is a trusted institutions, its messages have credibility, and the community is more likely to act them.²⁸⁷ Before Coronavirus infection spread, this religious institutions started to build awareness of its members and nearby societies, and started to working with Health sector about hand working, and the importance of social distancing and disseminating fact information. From this the Researcher concludes that, religious institution are the first responders in the event of a disaster. Before anybody help arrived, this institutions provided important services for vulnerable people.²⁸⁰

5. 3 Activities Undertaken by Islamic Religious Institutions in Halaba Land

The Islamic religious institutions had responsibility to teach and advice the believers to take care of themselves and other societies to keep themselves from incurable disease called HIV/AIDS. The Islamic religious institutions created awareness among society to fight against HIV/AIDS, and institution taught the bad effect of this disease for the youth. The teachings of this institution also focus on preventing against unwanted pregnancy. Unwanted pregnancy results in social and psychological crisis for the females. The Mosques strongly prohibits abortion, it believed to be sin according to Quran. This indicates that the Islamic institutions take part in socio-economic contributions for its members and nearby societies.²⁸¹

Mosques approach is often rooted in empathy, in learning to see other people as fellow human beings, made in God's image and worthy of respect. In many cases, religious institutions has been able to promote community integration often through practical projects that benefit the whole community and provide the way of working together for common aim. As they played during much of the conflict time, Mosques were the only trusted institution for people. It played a role to the suffering of the vulnerable sectors of the population.²⁸²

²⁸⁰ Informants, Girma Arficho, Tagessa Awano, Enddawork Guracha, Debebe Defar

²⁸¹ Informants, Imam Mundino Hussen, Imam Jamal, Abdlimajid Jamal

²⁸² *ibid*

As the case of Coronavirus started to increase in Ethiopia, the religion and religious institutions together with government have provided different services such as hand sanitizing materials to community members and teaching about social distancing. Institutions has been key partner with government agencies in awareness raising campaign to prevent the spread of Coronavirus reduce stigma and promote behavioral change.²⁸³

The Islamic religious institutions has a positively influencing the way that communities treat people particularly vulnerable people or those who have been stigmatized, excluded or treated as second-class citizens. Mosques leaders seen as being trustworthy due to their impartial approach, which means they speak up for those are suffering, with an agenda that seeks the community good rather than their own benefit. Their presence in communities means they understand the local context and they are trusted by local people.²⁸⁴

5. 4 Factors that Limited the Religious Institutions Participation in Socio-economic Activities in Halaba Qulito Town

According to some study, Churches and Mosques provides food for helpless individuals every weeks. Food delivery was given in unorganized manner. In fact, the contribution of the church in this manner might be minimal when it is compared with the individuals who not afford their daily meal, but the church tries to use its maximum effort to broaden its contribution on the issue. Religious institutions have their own impact and teach the families to be good and healthy. Since we are human beings and have dissatisfied interests, we may disagree with one another. Sometimes the religious institutions do not provide tangible support to the needy due to financial constraints. So, the participation of some religious institutions for helpless people is minimal.²⁸⁵

²⁸³ Informants: Haji Yesuf, Abdulimajid Jamal, Azmach Sunkacha, Iman Kadir.

²⁸⁴ Informants: Imam Jamal, Imam Wulchafo Abdalla, Imam Mohammed Abdella.

²⁸⁵ ibid

The support for marginalized groups of people is not the problems of financial problems rather some religious institution's negligence or carelessness and financial management system. Moneys collected from its members is enough to broaden to the religious institution's participation in different services and development activities.²⁸⁶

Sometimes the members the religious institutions are not devoted to support due to this and other problems, the church's contributions for needy groups highly affected. Because the income of any religious institutions generated by its members. Due to these and other problems, the religious institutions participations is below what someone expects from a religious institutions. In most churches and mosques the support for those who were needy is delivered unorganized manner. The social support of these institutions for all marginalized groups like orphans, street children and elderly people should not limited by these supports.²⁸⁷

²⁸⁶ Informants: Ato Girma Arficho, Debebe Defar, Tagase Awano.

²⁸⁷ Informant, Imam Mohammed Abdella Girma Arficho, Yilma Desta

Conclusion

According to the study, there were violent religious conflicts which were observed in 2004 and 2011 in Halaba Qulito town. Both conflicts resulted in disastrous effects on humanity and properties.

According to the study, factors that paved the way for the prevalence of violent religious conflicts in 2004 and 2011 in the case study area were unnecessary involvement of government officials in religious institutions' issues to achieve their political missions.

The study concludes that, despite such problems, in the 2004 and 2011 religious conflicts, religious leaders made significant contributions in peace building and conflict prevention, management and resolution. Religious institutions have their own shares as facilitators to cool down the violent religious conflicts and created the platform for negotiations and discussions. Religious institutions' efforts in collaboration with government contributed to cooling down violent tensions and making relative peace in these conflict unfolding areas.

Due to religious leaders' efforts, enmity was minimized, disturbed communities returned to their normal situations and started to live in harmony. Violent tensions were cooled down and relative peace has been reinstated. Some of the peace building methods used by the religious leaders include facilitating peace agreements, providing safe spaces for conversation, reconciliation conferences, negotiation, re-shaping people's views through teaching, mobilizing communities for peace, praying, teaching and preaching about peace, unity and equality.

The study concludes that the religious institutions played a role in minimizing the dependency of communities by using their own resources when government access has been difficult or resources insufficient. According to some studies, support for helpless or poor people is minimal due to financial problems, low level of engagement in socio-economic development and support for those who are needy is delivered in an unorganized manner.

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List of Informants

No	Name	Age	Place of interview	Date	Remark
1	Aba Haile Meskel (Ato)	58	Halaba Qolito town (02)	05/9/2014 E.C	He was founder of St. George Church and was the priest of the Church. He has much information about the church.
2	Abdulimajid Jamal (Ato)	63	Halaba town(01)	10/4/2014 E.C	He was one of the members of the Mosque. He has good information about the this institution in Qulito town.
3	Adana G/Tsedek (Deacon)	48	Halaba Sec. and preparatory School	29/1/2014 E.C	He was served in the church for a long period of time. He had much information about the church's social impact.
4	Alemayehu Girma (Ato)	36	Halaba town	19/02/2014	He is the pervious leaders of Sunday School in St. marry Church.
5	Azmach Sunkicha (Ato)	63	Halaba town in his home	3/5/2014 E.C	He was one of the previous members of the Church leaders. He had good information about history of St. Marry Church.
6	Bagashaw Abebe (Commander)	43	In his Office	10/1/2014	He was served for long period in government office in leading the Halaba Zone security office and had very information about the current situation of the town.

7	Bargicho Aman (Community elder)	71	Qulito town	01/09/2014	He was the community elder of Halaba people and experienced in solving conflict in many times.
8	Brihanu Mekuria (Dacon)	40	Halaba town St. Marry Church	23/3/2014 E.C	He was one of the members of Orthodox Church. He had a good information about the history of St. Marry Church
9	Debebe Defar (Ato)	51	Halaba Qulito town Kale Hiwot Church	15/2/2014 E.C	He was one of the member and leader of Protestant Church. He has much information about the church's social, economic and cultural values to the society.
10	Deselegn Abayo (Pastor)	45	Halaba town (01)	5/09/2014 E.C	He was one of influential person in his skills in preaching the Bible and He had much information about the church.
11	Engdawork Guracha (Ato)	42	Halaba town	12/08/2014	He was one of the leader of Halaba Protestant church and he had much information about the issue.
12	Eyuel Fuge (Ato)	45	Halaba Qulito town	19/09/2014	He has well information about the relation of EOTC and Islam in Halaba land.

13	Girma Arficho (Ato)	52	On his Office	16/2/2014 E.C	He was leader of intr Religious Council and he has much information about the Religion and Religious institutions.
14	Girma Nigatu (Ato)	37	Halaba town	22/04/2014	He is the leader of Sunday school to all the orthodox Church in Qulito town
15	Guracha Osebo (Religious Father)	68	Halaba town	20/ 08/ 2014	He was one of religious father of Halaba Protestant church and had much information about the history of the church and engaged in many negotiation.
16	Imam Haji Yesuf (Ato)	65	On Mosque Compound	6/2/20104 E.C	He is the leader of Nur- mosque in Qulito town and had skills how to manage the misunderstanding among communities.
17	Imam Mundino Hussen (Ato)	53	Qulito town	20/08/ 2014 E. C	He is elder and good skills about Conflict management methods.
18	Imam Wulichafo Abdella (Ato)	53	Halaba town	29/09/2014	He is the leader of Nur- mosque in Qulito town
19	Jamal Shukural (Ato)	50	Halaba town (02)	20/5/2014 E.C	His father was elder of the society has been well informed about the cultural tradition of the people

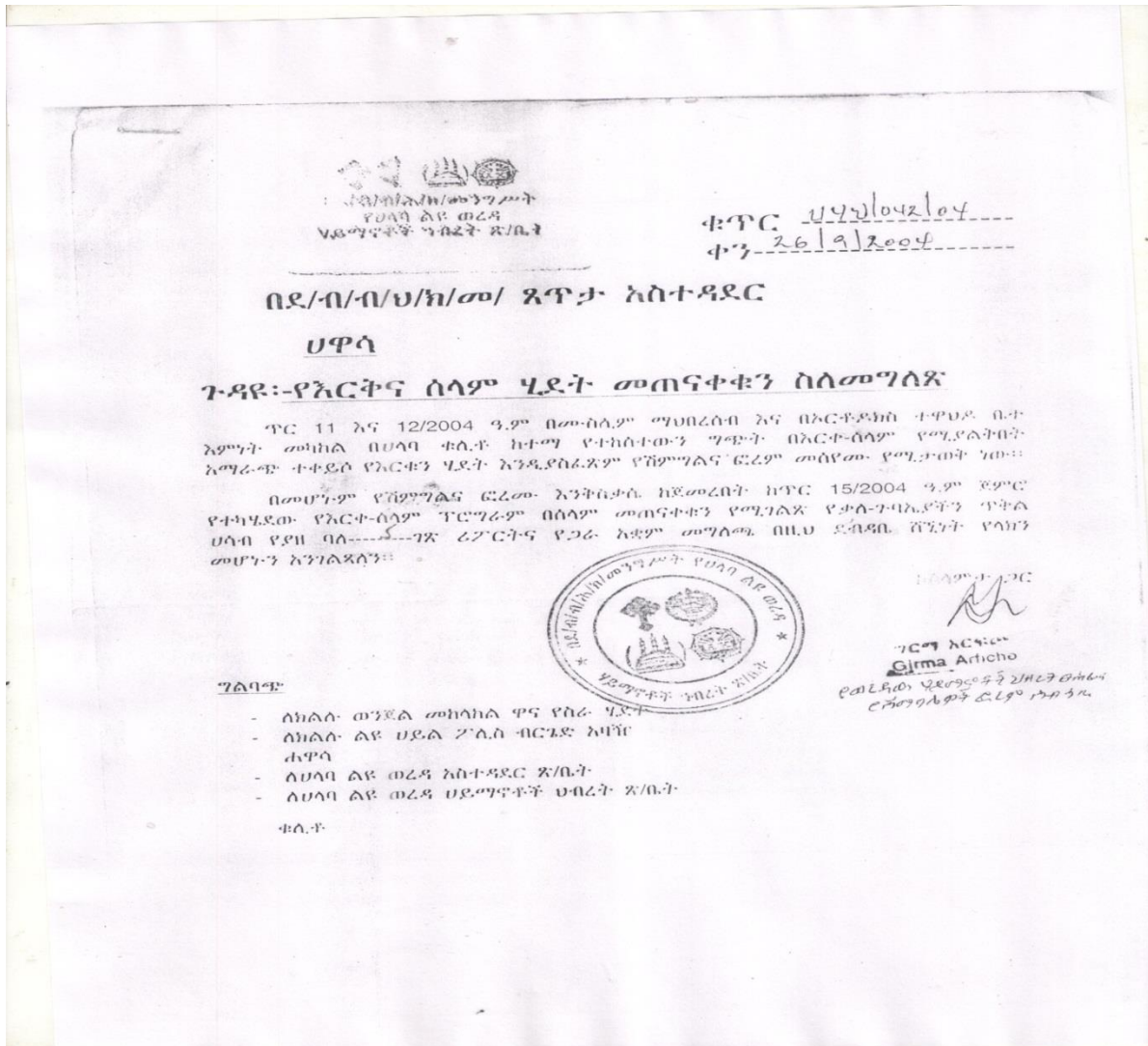
20	Kadir Mohammed (Ato)	66	Halaba town in his home	6/3/2014 E.C	He was one of the members of Islam. He has much information about the institution.
21	Mamo Zewude (Ato)	64	Halaba Town	3/5/2014 E.C	He was served a long period of time in a deacon. He has information about the church's economic, social and cultural impacts of the followers and nearby communities.
22	Mathewos Jofe (Ato)	43	Halaba town	27/05/2014	He is the vice leader of the Protestant Church in Halaba land.
23	Mohammed Abdella (Ato)	63	Halaba Qul ito town	18/10/2014	He is religious knowledgeable man about the Islam in Halaba.
24	Nugus Eriso (Ato)	55	Qulito town	5/4/2014 E.C	He has much information about the St. Marry Church.
25	Shefraw Wolebo (Ato)	59	Halaba town	29/03/2014	He was a pervious Deacon and has more information about the Orthodox Church
26	Sintayehu Mekuria (Ato)	46	Qulito Town at S. Marry	11/05/2014	He was one of teacher of Sunday school in Orthodox Church in S. Marry and had much information about the activities of the church.
27	Tagess Awano (Ato)	47	Halaba Sec. and preparatory School	14/5/2014 E.C	He was one of the member and leader of Protestant Church. He has much information about the current issues of the institution .

28	Tilahun Aloto (evangelist)	68	Halaba town on his home	1/9/2014 E.C	He was served for a long period of time in the church. He had many information about the history of Protestant Church.
29	Wondimu Kerebo (Commander)	48	Halaba Qulito Town	8/6/2014	He was police commander in Halaba Qulito town and had very important information about the current issues.
30	Yerdachew Debancho (Ato)	55	Halaba town (01)	17/2/2014 E.C	He was one of the founders of St. Marry Church in Halaba land. He had much information about the church.
31	Yilma Desta (Ato)	41	Halaba town	3/07/ 2014	He has much information about the Protestant church
32	Zenebe Mokonnen (Ato)	60	Halaba Qulito town	15/4/2014 E.C	He was one of the members of Orthodox followers. He has good information about the history of Orthodox Church.

Appendix

Appendix I

It Shows that How Religion and Religious Institutions Participation in the Negotiation Process to Build Relative Peace in the Conflict between Orthodox Christianity and Muslim in 2004 in Halaba Town.



Source: Inter-Religious Council of Halaba Special Worada, Gibot 26/9/2004 E. C

በደቡብ ብ/ብ/ሕ/ክ/መ በሀላባ ልዩ ወረዳ ጥር 11 እና 12 ቀን 2004 ዓ.ም በሀላባ ከተማ ኦርቶዶክስ ተዋህዶና በከተማ መስልም ቤተእምነት ተከታዮች መካከል የተፈጠረውን ግጭት በሀላም ለመጨረስ የተሰየመ

የሽማግሌዎች ፎረም የእርቅና የሀላም ሕደት

መግቢያ

ጥር 11 እና 12 2004 ዓ.ም በጥምቀት በዓል አካባቢ ወቅት በኦርቶዶክስ ተዋህዶና በመስልም ማህበረሰብ መካከል የተከሰተውን ግጭት አስመልክቶ ከመነሻው ጀምሮ ስከታተል የከበረው የክልሉ የፀጥታ አስተዳደር ከሕግ ጎን ለጎን በሽምግልና እና በሀላም የሚፈታበት አማራጭ በመወሰድ ጥር 14 ቀን 2004 ዓ.ም ከሁለቱም ቤተእምነት ከመስልምና ከኦርቶዶክስ መካከል ያዘር ሽማግሌዎች አስመርጧል በልዩ ወረዳ የሚገኘውን የኃይማኖት ህብረት በማካተት የተከሰተውን ችግር በሀላማዊ መንገድ እንዲያልቅ የሽምግልና ፎረም ሰየመ። ከዚያም በሕዝብ አቅጣጫ ላይ መመሪያ በመስጠት ከገለልተኛ ወገኑ የሆነው ከኃይማኖቶች ህብረት የጥር-ክስታንት ቤተእምነት በሰብሳቢነት ተሰይሞ ሽምግልናዉ እንዲቀጥል ተደርጓል።

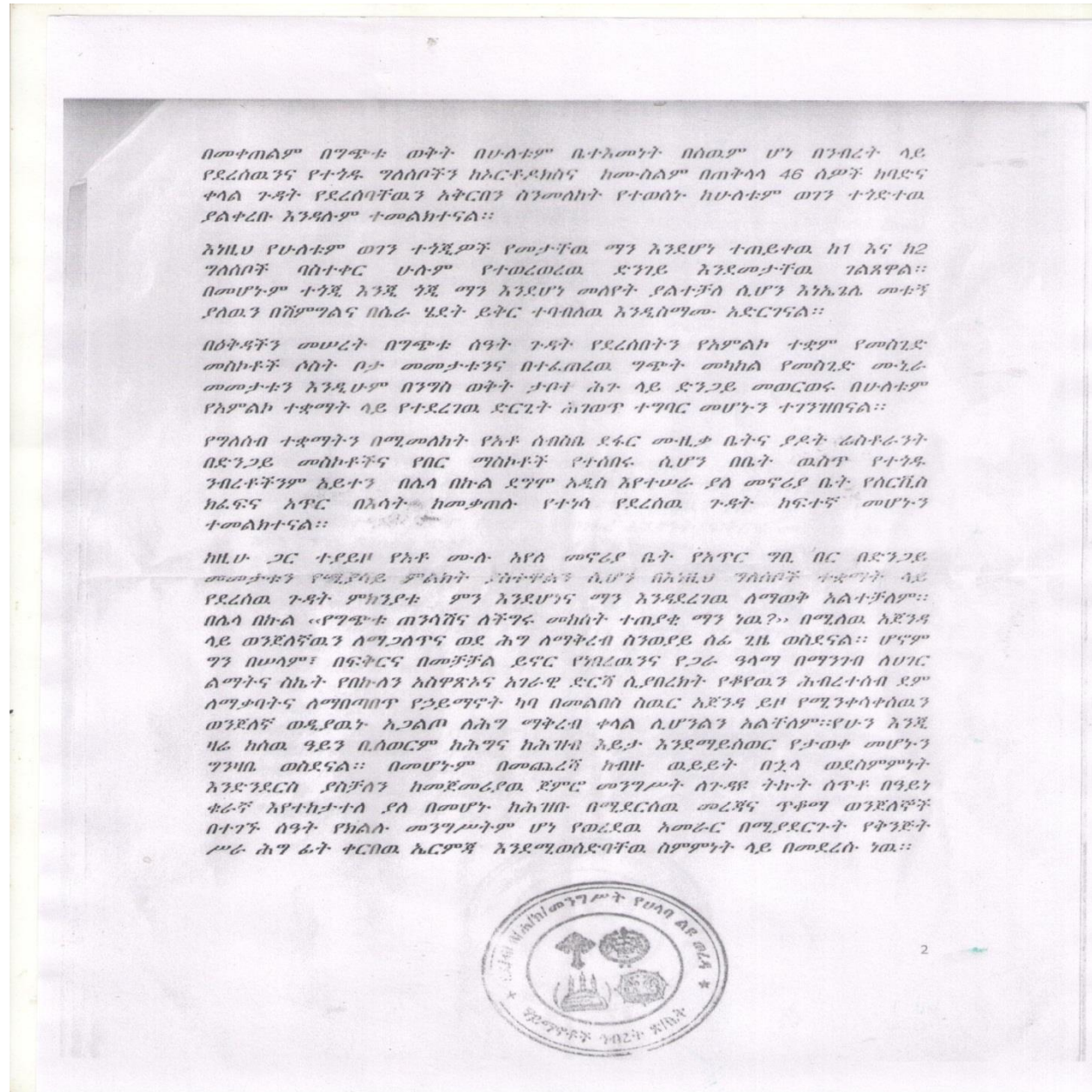
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1. በግጭቱ ወቅት የነበረውን ዉጥረት ለማስወገድ እንዲቻል የሁለቱም ቤተእምነቶች አባቶችና አመራሩ ምዕመናኞቻቸውን/ ተከታዮቻቸውን/ ስለሀላም ማስተማርና ችግሩን ማርገብ
2. በግጭቱ ወቅት የተነሱ ወገኖችን/ገለልቶችን/ እና ተቋማትን ማየት
3. ለጥያቄ መከሰት መንስዔ የሆኑ አካላትን ወደሕግ የማቅረብ ሥራ መስራት
4. ከግጭቱ የተነሳ የተበደለውንና የተነሳውን ህዝብ በማቆራረብ ለማስማማት ችግሩ በዕርቅና በሀላም መጠናቀቅን የሚያስከር ሕዝባዊ ኮንፍራንስ ማኪንጋት

በተያዘው ዕቅድ መሠረት የተፈጠረውን ችግር ለመፍታት መጀመሪያ ሀላም አስፈላጊ በመሆኑ በመስጊድም ሆነ በቤተክርስቲያን ምዕመናኑ ለሁከትና ለበቀል የሚያነሳላ ተግባር እንዲቆይጸው በማስተማር የነበረውን መኝታ ስሜት የመተየር ሥራ ተሠርቷል።



Source: Inter-Religious Council of Halaba Special Worada, Gibot 26/9/2004 E. C



Source: Inter-Religious Council of Halaba Special Worada, Gibot 26/9/2004 E. C

ማጠቃለያ:-

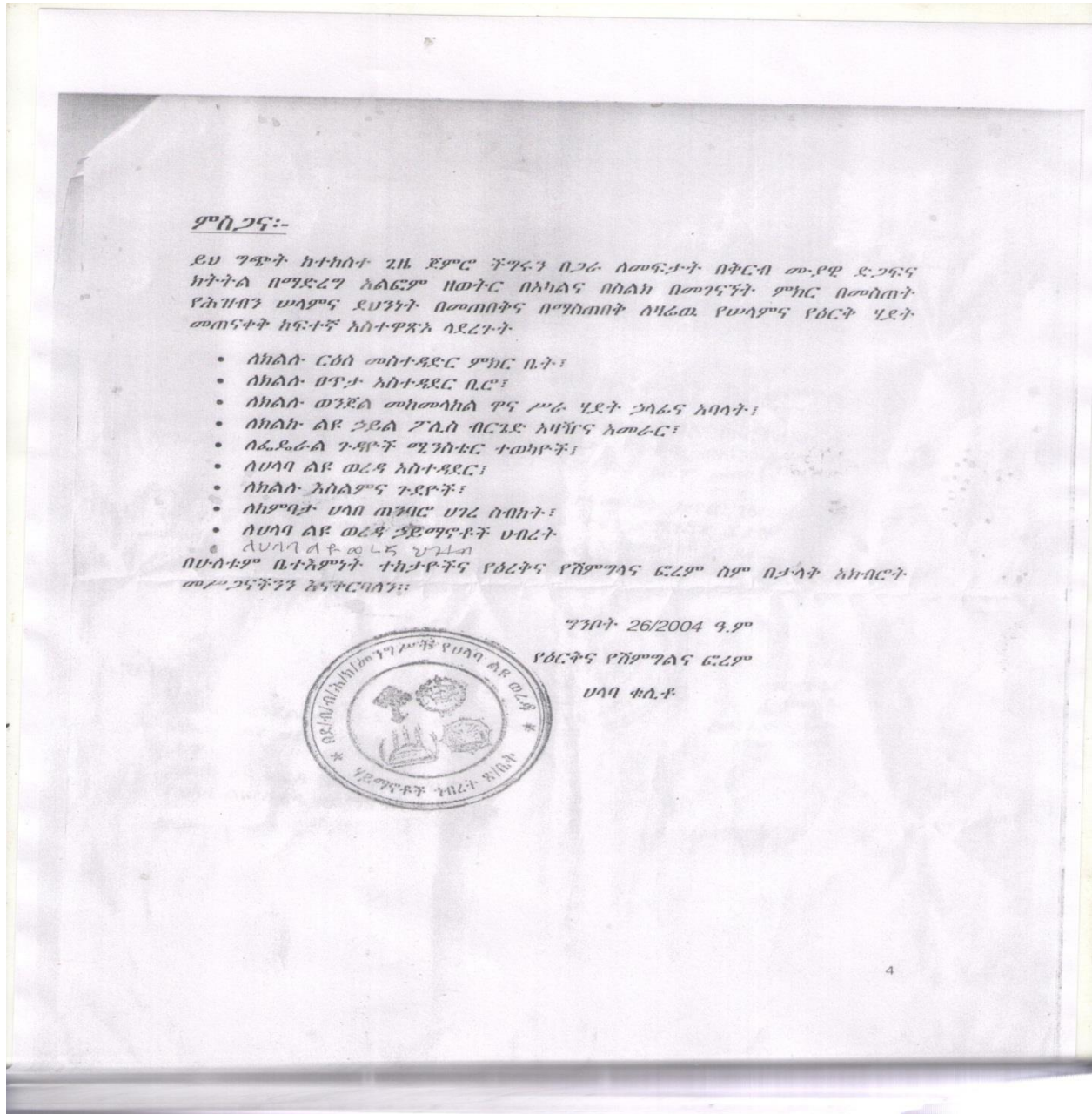
ከሁለቱም ቤተእምነት የተከሰተውን ግጭት በሰላማዊ መንገድ ለመፍታት በተደረገው ጥረት ከመስልም ቤተእምነት የመስጊድ አስተዳደርና ከእስላም ተቃራኒ ተቃራኒ የሰበካ ጉባኤ የምዕመናን ተወካዮች ለዕርቅና ለሰላም ተገርግረው ከመግለጽ አልፎ በሀገር ሲራ መሠረት ይቅር ተባብረው በአገቡ መካከል ምንም የሽክር ነገር አንደሌለ በተግባር አሳይተዋል። በተጓዥነት የሰላምና የዕርቅ ሂደት ከአገር ሽማግሌዎች እስከ ቤተእምነት አስተዳደር ተወካዮች ድረስ በእውነተኛ ፍቅርና አንድነት ዕርቀ ሰላም የተፈጸመ መሆኑን እየገለጸን በየትኛውም ቤተእምነት ያላቸው ምዕመናንና ተወካዮች በመሉ ከአሁን ቀደም የነበረ ሰላምና መቻቻል ይበልጥ ጎልብቶ ለአገር ልማትና ዕድገት ከወተሮ በበለጠ አንድንገሳ እየጠየቅን የዕርቅና የሰላም ሂደቱ መጠናቀቅን በይፋ በማብሰር የሰምንበትንን መቆጣጠር የሆነውን ባለአራት ነጥብ የአጭም መግለጫ አንደሚከተለው እናተርጋለን።

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1. የእስልምናንም ሆነ የክርስቲናን ኃይማኖት እምነት የማንቋሸሽና አንዱን የበላይ ሌላውን የበታች አደርጎ የማየት አመለካከት እንዳይኖርና እንዳይከሰት በእነ መንግሥታችን አንቀጽ 27 ንዑስ አንቀጽ 3 ላይ በተደነገገው መሠረት ሁለቱም ቤተ እምነቶች እስከ ሃሬ እየደረጉት ያለውን የእምነቱ ተከታዮቻቸውን በጽኑ በማስተማር ቆይቶ የነበረንን የጠክሮ አንድነት፣ፍቅርና መቻቻል ጎልብቶ እንዲቀጥል ያለሰለሰ ጥረት ለማድረግ ቃል እንገባለን።
2. እኛ የእስልምናንም ሆነ የእስላም ተቃራኒ እምነት/የክርስቲናን እምነት/ተከታዮች ባህላችንን፣ኃይማኖታዊ ነጻነትና ዲሞክራሲያዊ መቆጣጠርን ከሰምንም አድሎና ልዩነት እንዳይከበሩልን በጋራ ጠንክረን ለመሥራት ቃል እንገባለን።
3. በበርካታ የሽምግልና ጉዞችን የተከሰተው ግጭት የሰላማዊ መስልጦችና የእስላም እምነት ተከታዮች ሳይሆን የጥቅት ጠባ ጫሪዎች ድርጊት መሆኑን የተረዳን ስለሆነ በመስጊድ፣በቤተክርስቲያን ሕገ ታዕቅትና አምልኮ ቦታዎች ላይ ድንጋይ ወርቀሪና ጠብ ጫሪዎችን ምን ጊዜም ከመንግሥት ጎን በመሆን ለሕግ ለማቅረብ ቃል እንገባለን።
4. የኃይማኖት አባቶችንና ቤተእምነት አስተዳደር አካላት በበጎነት ጊዜ ግጭቶች እንዳይከሰቱ ቅድመ ጥንቃቄ በማድረግ ማለትም የጥምቀት በዓል ከጁመዓ ስጊደት ሰዓት ጋር በማይጋጭ ሁኔታ ወይም ተመሳሳይ አንዳይሆን በጋራ ወይይት አማራጭ በመወለድ የኃይማኖትን ሥርዓት የሰዓት አጠቃቀም አስቀድመን ለማመቻቸት ቃል እንገባለን።

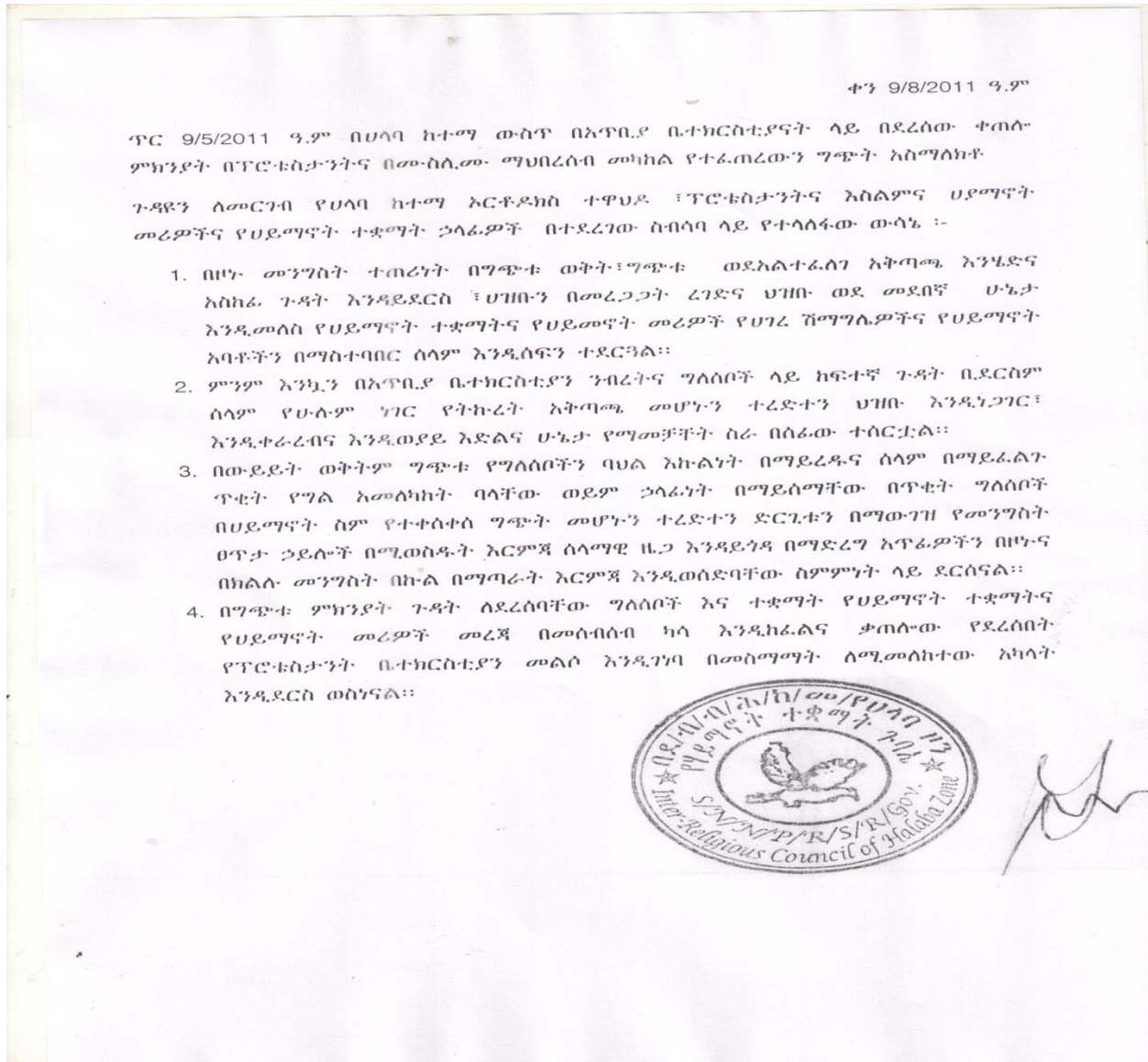


Source: Inter-Religious Council of Halaba Special Worada, Gibot 26/9/2004 E. C



Source: Inter-Religious Council of Halaba Special Worada, Gibot 26/9/2004 E. C

It Shows that How Religion and Religious Institutions Participation in the Negotiation Process to Build Relative Peace in the Conflict between Protestant and Muslim in 2011 in Halaba Kulito Town.


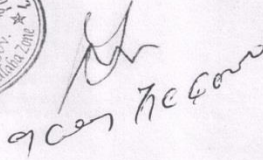


Source: Inter-Religious Council of Halaba Zone, Miyazya 9/8/2011 E. C

It shows that some influential personalities those who involved in the 2011 religious conflicts in the Halaba Kulito town and after their final decision they have been put their signature.

በ2011 ዓ.ም በሀላባ ቱሊቶ ከተማ በፕሮቴስታንትና በሙስሊሙ ማህበረሰብ መካከል በተፈጠረው ግጭት ምክንያት ጉዳዩን ለማርገብ በሽምግሊና ላይ የተሳተፉ የሀይማኖት መሪዎች፣ የሀይማኖት አባቶች፣ የሀገር ሽምግሊዎችና ሀይማኖት ተቋማት ጉባኤ ኃላፊዎች።

ተ.ቁ	የሽምግሊ.ወ. ስም	የወከለበት የእምነት ተቋም	ፊርማ
1	ገራድ ሙንድኖ ሀሰን	እስልምና	
2	እማም መሐመድ አብደላ	እስልምና	
3	እማም ወልጫዴ አብደላ	እስልምና	
4	እማም ሱልጣን አወል	እስልምና	
5	አቶ አለሙ ቸፎር	ፕሮቴስታንት	
6	ሀጂ የሱፍ ሁሴን	እስልምና	
7	ሸ/ሁሴን መሐመድ	እስልምና	
8	ብርሃነ መኮሪያ	የኦርቶዶክስ ተዋሃዶ	
9	አባ ኃይሌ መስተል	የኦርቶዶክስ ተዋሃዶ	
10	ደርዳቸዉ ዴበና	የኦርቶዶክስ ተዋሃዶ	
11	ግርማ ንጋቱ	የኦርቶዶክስ ተዋሃዶ	
12	ሸፈራዉ ወዕሊቦ	የኦርቶዶክስ ተዋሃዶ	
13	አቶ ኢዮኤል ፉኔ	የኦርቶዶክስ ተዋሃዶ	
14	አቶ ግርማ አርፍጮ	የሀይማኖት ተቋማት ጉባኤ	
15	አቶ የናስ ተደላ	ፕሮቴስታንት	
16	አቶ ግንታዎስ ጆሬ	ፕሮቴስታንት	
17	ጉራቻ አሴቦ	ፕሮቴስታንት (የኃይማኖት አባት)	
18	ደበበ ደፋር	ፕሮቴስታንት ተዋሃዶ ተቋም	
19	ማሞ ዘወዴ	የኦርቶዶክስ (የኃይማኖት አባት)	
20	እማም ኦርጌላ ባሻ	እስልምና (የኃይማኖት አባት)	



 ግርማ ሸፎሮ

Source: Inter-Religious Council of Halaba Zone.

Appendix VIII

The picture shows that burned Documents and the Holy Bibles in Protestant Churches due to religious conflict.



Source: Halaba Kale Hiwot Church No. 1

Appendix VIII

Halaba Mulu wongel Church



Source: Halaba Qulito Town Mulu wongel Church.

Appendix X

Halaba Qulito Town Amanuel Hibret Church



የእግዚአብሔር ቤተሰቦች ለሁሉም ቤተክርስቲያን ፀልዩ
ቤተክርስቲያናት እየተቃጠሉ ክርስቲያኖች እየተደበደቡ ነው።

All of the family of God please pray for halaba's church now, the churches are being burned the muslims are beting christians.



Source: Halaba Qulito Town Amanuel Hibret Church.

Appendix XI

Halaba Qulito Town Meserta Kristus Church (MKC)



Source: Halaba Qulito Town Meserta Kristus Church (MKC)

Appendix XII

Halaba Qulito Town Meseret Kristos Church (MKC)



Source: Halaba Qulito Town Meseret Kristos Church (MKC)

Appendix XIII

Halaba Qulito Town Kale Hiwot Church No-2



Source: Halaba Qulito Town Kale Hiwot Church No-2

Appendix XIV

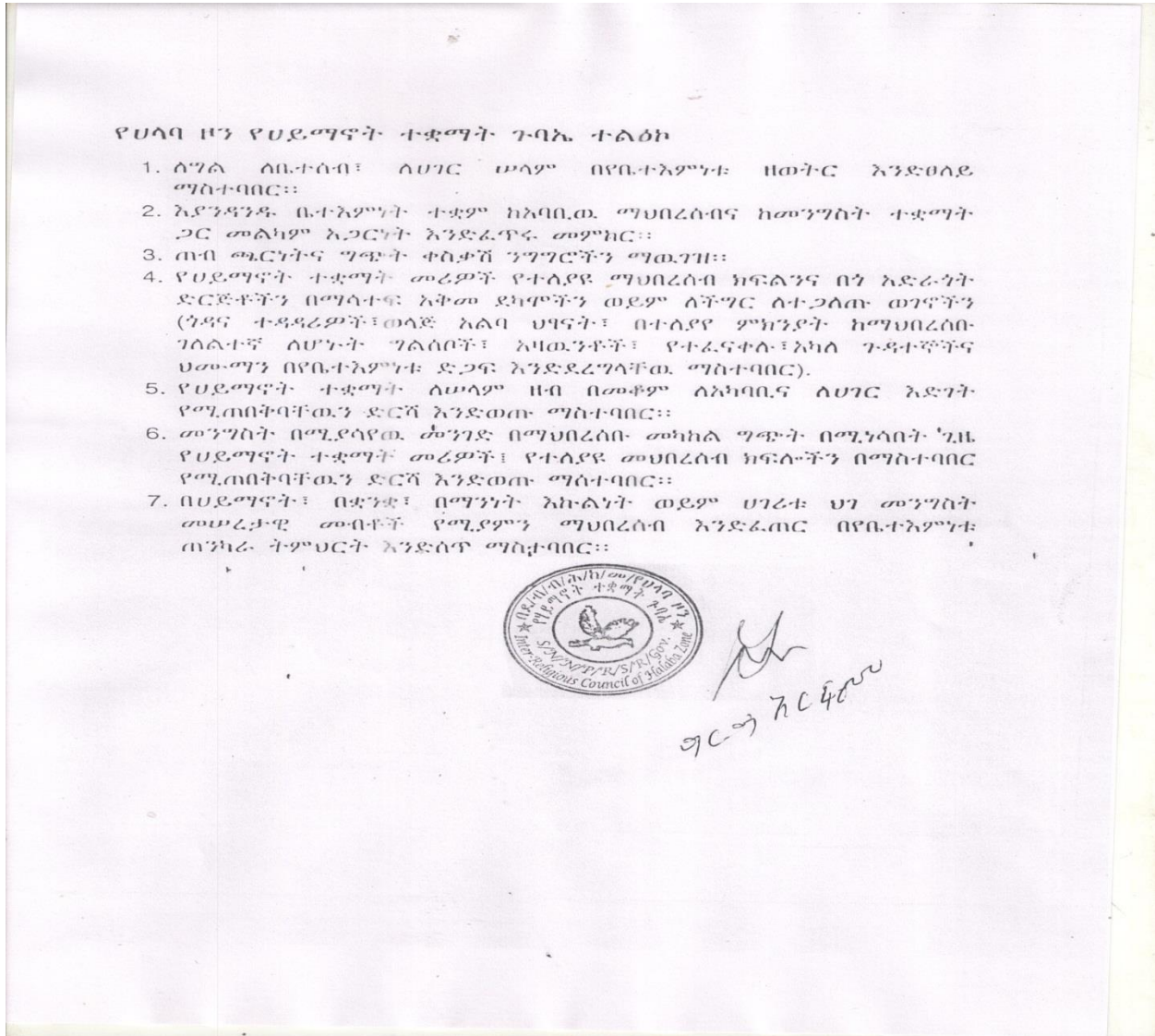
Halaba Qulito Town Kale Hiwot Church No. 1



Source: Halaba Qulito Town Kale Hiwot Church No. 1

Appendix XV

It shows that the General mission of Halaba Zone Inter-Religious Council for peace and reconciliation.



Source: Inter-Religious Council of Halaba Zone.

It Shows that how Protestant religious institutions played in the socio economic activities though child assisted project in the Halaba Kulito Town.

ጥቅል መረጃ

የፕሮጀክት ስም የህላላ ጥገና በር ታ/ሀ/ቤ/ከርሰተያን ልጆች ልማት ፕሮጀክት
 የፕሮጀክት ቁጥር ET- 0141

በዕቅድ ዝግጅት ወቅት የተመዘገቡ ልጆች መረጃ

ወንድ	130
ሴት	102
ጠቅላላ የልጆች ብዛት	232
ረዳት ያላቸው	
ወንዶች	123
ሴቶች	101
ጠቅላላ ረዳተ ያላቸው ልጆች	224
ረዳት የሌላቸው	
ወንዶች	6
ሴቶች	2
ጠቅላላ ረዳተ የሌላቸው ልጆች	8


የልጆች ቁጥር በዕድሜ

	ከ 3 - 5 ዓመት	ከ 6 - 8 ዓመት	ከ 9 - 11 ዓመት	ከ 12 - 14 ዓመት	ከ 15 - 18 ዓመት	ከ 19 ዓመት በላይ
ወንድ	1	15	3	10	88	12 Error
ሴት	0	12	4	9	69	8
ድምር	1	27	7	19	157	20 Error

የሚጠበቅ የአመት ገቢ ስሌት	# Children	USD	Exch. Rate	Months	Total
Support	224	21	33.68	12	1,901,168.64
Un-sponsored fund	8	21	16.36	12	32,981.76
ጠቅላላ በዓመቱ የሚጠበቅ ገቢ					1,934,150.40

ካለፈው ዓመት የቦረ 372,001.60

ጠቅላላ የዓመቱ በጀት 2,306,152.00



Handwritten signatures and notes in Amharic script.

Annual Budget

Halaba Wanza Ber K.H.C Child Development Project

ET0141

2020/21'

Acc. No.	ACCOUNT TITLE	Quarter 1	Quarter 2	Quarter 3	Quarter 4	Annual Budget	%age
10	Educational Supplies & Fees	98,910.00	114,040.00	97,220.00	65,940.00	376,110.00	16.31%
15	School Uniforms/Clothes	122,320.00	129,320.00	120,320.00	13,520.00	385,480.00	16.72%
20	Supplies/Equipment (Inst/Center)	1,100.00	9,600.00	2,600.00	100.00	13,400.00	0.58%
25	Teaching Aids/Reference books	11,450.00	19,024.00	9,024.00	9,024.00	48,522.00	2.10%
30	Physical/health Provisions	48,626.87	56,256.87	45,882.71	46,362.71	197,129.16	8.55%
35	Personal Hygiene	18,620.00	36,640.00	18,620.00	36,640.00	110,520.00	4.79%
40	Food/Nutrition/Cooking Utencils	127,890.00	127,890.00	127,890.00	127,890.00	511,560.00	22.18%
45	Domestic Assistance	0.00	0.00	0.00	0.00	0.00	0.00%
50	Livelihood Skill Training	0.00	0.00	6,000.00	6,000.00	12,000.00	0.52%
55	Social Development	36,974.81	43,074.81	54,137.27	48,617.27	182,804.16	7.93%
60	Counseling/ Ethical Support	10,320.00	9,680.00	20,540.00	10,180.00	50,720.00	2.20%
65	Salary/Wage	65,420.22	74,979.22	68,578.62	68,578.62	277,556.68	12.04%
70	Administration	27,150.00	19,150.00	53,000.00	18,850.00	118,150.00	5.12%
75	Transportation	900.00	700.00	3,900.00	700.00	6,200.00	0.27%
80	Other/Miscellaneous	0.00	8,000.00	0.00	8,000.00	16,000.00	0.69%
Total Budget		569,681.90	648,354.90	627,712.60	460,402.60	2,306,152.00	

	Total Cost	Percentage
Cognitive Development	822,112.00	35.65%
Physical Development	819,209.16	35.52%
Spiritual Development	50,720.00	2.20%
Socio-emotional Development	182,804.16	79.268%
Administration	431,306.68	18.70%
Grand Total	2,306,152.00	

Appendix XVIII

It indicates that how the Orthodox religious Institutions are participating in socio-economic activities.



Source: Halaba Qulito Town Orthodox Church.

በሀላባ ቱሊቶ ከተማ በቤተክርስቲያን የተሰበሰቡ ድሆች



Source: Halaba Qulito Town Orthodox Church.

በሀላባ ቁሊቶ ከተማ በኮረና ወረርሽኝ ወቅት በኦርቶዶክስ ተዋህዶ ቤተክርስቲያን የአልባላት ድጋፍ ሲሰጥ



Source: Halaba Qulito Town Orthodox Church.