ASSESSMENT OF TRADITIONAL CONFLICT MANAGEMENT PRACTICE IN JIMMA ZONE SELECTED WOREDAS

Jimma University

College of Business and Economics

Department of Management

MPM Program

By:

Umer Faris

A Thesis Submitted to the School Graduate Studies of Jimma University Partial Fulfillment of the Award of the Degree of Masters of Public Management (MPM)

August, 2020

Jimma, Ethiopia

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By: Umer Faris (RM0656/10)

Under the Guidance of

Girmaw Assemie (PhD)
and
Wondimu Abule (MA)

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DECLARATION

I hereby declare that this thesis entitled "Assessment of Traditional Conflict Management Practice in Jimma Zone Selected Woredas", has been Carried out by me under the guidance and supervision of Girmaw Assemie (PhD) and Wondimu Abule (MA).

The thesis is original and has not been submitted for the award of degree of diploma any university or instructions.

Researcher's Name	ID.No.	Date	Signature
Umer Faris Abbasimel	RM0656/10	August, 2020	_____

CERTIFICATE

This is to certify that the thesis entities "Assessment of Traditional Conflict Management Practice in Jimma Zone Selected Woredas: -Kersa, Goma and Mana", Submitted to Jimma University for the award of the Degree of Master of Public Management (MPM) and is a record of Valuable research work carried out by Mr. Umer Faris, under our guidance and supervision. Therefore, we hereby declare that no part of this thesis has been submitted to any other university or institutions for the award of any degree of diploma.

Main Adviser's Name   Date   Signature

_____   _____   _____

Co-Advisor's Name   Date   Signature

_____   _____   _____

ABSTRACT

Conflict is inevitable in every society; it results in political, social and economic destruction of human beings, if it is not managed properly. The type of conflict resolution system that individuals used to settle disagreement the cost of conflict was depends. The main objective of this study was being to assess the traditional conflict management practices in Jimma Zone selected Woredas. The specific objectives of the study were to identify the indigenous conflict management; types of conflicts managed by indigenous traditional mechanism; role of indigenous institution in handling conflict and procedures used to enforcing the traditional conflict management; to examine the extent of traditional conflict management effectively and to analysis challenges and weakness of traditional conflict resolution mechanisms in study area. The study was be used a mixed approach both qualitative and quantitative design followed. The study was used both primary and secondary data sources. Primary data sources were data gathered from study participants through questionnaire, interview, and focus group discussion. Secondary data sources were literature gathered from book, journals, kebele social courts and police force documents. The study population was all local social courts, local elders, religious leaders and house hold heads in the study areas. Among 20 woredas in Jimma zone, 3 woredas, among 3 woredas 6 kebeles was selected by Simple random sampling techniques specifically by lottery methods. The study population were household heads, local elders, religious leaders, police force and social court. Total sample of study were 85 participants; 45 sample of study were selected from three woredas for questionnaires. The selection of sample was 15 respondents from each selected woredas done by snow ball techniques, two focus group discussions were conducted in the two woredas which consist each 8 members and interview was applied with 24 key informant of local social courts, local elders, religious leaders and house hold heads proportionally from six kebele who have experiences of settling conflict through indigenous methods. The quantities data was computed by frequency and percentage while description analysis was done for qualitative data. The result of the revealed that majority of respondents around 30% were conflicted on marriage and 29% on land ownership. The conflict resolution mechanisms in study area were by local mediator, negotiation and religious leader. The study results also revealed that the challenges of traditional conflict resolution were lack of support from governments, lack of documentation and limitation in participatory of women and youth. To conclude, Conflict mostly occurred in study area were land ownership, marriage on marriage, steeling properties of others, children related conflicts and when cattle eat and destroy crop. Religious person and elders in the community were solving the conflict through mediate and negation. Even if there is effectively conflict resolution by traditional mechanism, the support from government was identified as challenges. The study recommended that, to minimize conflict in the community and encourage traditional conflict management governments and other stakeholder should participate in creating awareness for community and working together. So, government and non-governmental organization should be work actively.

***Key words**: jaarsa biyyaa, local elder's, traditional conflict resolution.*

ACKNOWLDGEMENTS

ACRONYMS/ABBREVIATIONS

JZA--- Jimma Zone Administration

TCRM ------------------------------------- Traditional Conflict Resolution Mechanism

ICRS --Indigenous Conflict Resolution System

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CHAPTER ONE

INTRODUCTION

This chapter deals with the introductory part which includes background of the study, statement of the problem, research questions, general and specific objective of the study, and significance of the study.

1.1.   Background of the Study

Many scholars in the field of conflict resolution and peace building process have defined conflict in a way that enables us to understand its meaning. Hence, According Fisher (1990) defined conflict as an incompatibility of goals or values between two or more parties in their relationship combined with attempts to control the antagonistic feelings of each other. Conflicts are mean to solve and overt complete fission; thereby preserving some kinds of unity (Gamachu, 2007). It is a relationship between two or more parties in which each party perceives the other's goals, values, interests or behaviors as antithetical to its own advantage. As Gamachu noted a full conflict involves contradiction, attitudes, behaviors and the roots of conflict are contradictions. He also noted that, contradictions are the actual or perceived incompatibility of goals between the conflicting parties and attitudes are the perceptions and misperceptions that the parties pose towards self and others. Behaviors are the actions and measures that the parties take in the pursuit of their goals (Gamachu, 2007).

Conflict is a process towards change rather than an incident and as a process it has its own stages and levels of development (Regassa, 2009). According to the scholars' definition it is concluded as, it is a social situation in which a minimum of two parties (actors) strive to acquire at the same movement in time, an available set of scarce resources, which is difficult. Existence of incompatible goals is, essential for the outbreak of conflict. Conflicts are common phenomenon across the world; Africa is not an exception in this respect. Most importantly, Horn of Africa region is one of the most conflict ridden areas in the continent, and there are many customary conflict resolution mechanisms have been developed and employed by the society since ancient time. Research showed that, almost all over Africa, formal government courts have been shaped on an originally western model and, therefore, alien to African societies.

Due to this, only small numbers of conflicts are taken to and dealt with by formal government structure the customary conflict resolution mechanisms in Africa have played and still playing a

significant role in resolving conflicts of various degree and thereby maintain the peace of the society Alula, P and Getachew, A, (2008)

Ethiopia experienced different kinds of conflicts. Ethiopia was engaged in a number of armed conflicts inside and out of its territory. Internally, there was a political crisis in the empire, especially from 1906 to 1930. Ethiopia had experienced conflict among the strongest rival groups in the Horn of Africa. Putting it differently, conflicts were manifesting problems in Ethiopian empire in the Horn of Africa (Likesa, Worki Shifera and Gadisa, Diriba Alemayehu, 2010) the sources and dynamics of conflict in the Horn of Africa region were different and less predictable.

The sources of conflict in Ethiopia and the Horn of Africa include, inter alia, centralization of power, misallocation of resources, uneven economic development and border lines (Alemayehu, 2010). The process of modern state formation in Ethiopia and the Horn of Africa and the nature of the distribution of resources were the root causes to the problem (ibid). Most conflicts in Ethiopia and the Horn of Africa were caused by boundary demarcation and power struggle between the leaders and regional lords (Markakis, 1998) Ethiopia experienced various conflicts across different parts of its entire territory.

Conflict resolution mechanisms in Ethiopia can be broadly classified as formal conflict resolution mechanism (state justice system) and indigenous conflict resolution mechanisms (Alula, P and Getachew A, 2008). The formal conflict resolution mechanism was introduced in Ethiopia in the 1960s, and subsequent laws issued by succeeding governments. The professed intention was to create comprehensive set of laws, modernization of the legal framework that would serve modern Ethiopia (Alemayehu, 2010).

As Daniel (2016) mentioned many of indigenous conflict resolution mechanisms in Ethiopia do not have written law and well organized structure in resolving conflict and to enforce its decision. This makes indigenous conflict resolution mechanism to highly dependent on consents of the disputant and custom, norm, spiritual belief of the community for the execution of its decision. The study conducted by Alula and Getachew (2008) also demonstrated that the use of religious value and faith of the society in enforcing the decision of indigenous conflict resolution mechanisms are prevalent in many communities. (Tarekegn and Hanna , 2008) argued that many institutions use oath, blessing, cursing and many spiritual mechanisms to prove and accept the

decision by the conflicting parties. In addition to these stigma and ostracism are also used as enforcement mechanisms in addressing conflicts in the community. According to Abera (2000) argues that indigenous conflict resolution institutions of different ethnic groups were the major body of law in Ethiopia for centuries.

The use of indigenous conflict resolution mechanisms in Ethiopia is deeply rooted in the custom, culture and tradition of various ethnic groups, which could play a big role in resolving violent conflict. Indigenous conflict resolution mechanisms in Ethiopia are one of the conflict management mechanisms to resolve intra and inter-ethnic conflict, both at state and local government level (FDRE, 1995). Even if indigenous conflict resolution mechanism differs from society to society, from region to region and from culture to culture, there are certain features that indigenous institutions attribute in common.

The traditional conflict management institutions emulate peaceful coexistence, maintain and preserve social harmony among the society. Like other traditional African countries, different ethnic groups in Ethiopia have developed and practiced their own customary codes and traditional institutions to manage conflicts. Ethiopia has been using traditional mechanisms of conflict resolution for centuries. Among those conflict management practiced in Ethiopia the institutions of Gadaa among the Oromo, Joburas of Agnuak and the Shimagelle by the Amhara are among others (Alemayehu, 2010). Every society has its own traditional way of conflict resolution besides legal settlement of conflict through judicial adjudication. Likewise, Oromo people encourage disputants most of the time to resolve their conflicts through indigenous means of conflict resolution (Gamachu, 2002).

Among the different ethnic groups of Ethiopia, the Oromo as the largest ethnic group in the country, with large number of population size and settlement area, hold variety of traditional knowledge and culture. Some scholars from social anthropology, sociology, history and other related fields have studied the social organization, conflict management, history and culture of the Oromo people. There is mass studies were conducted in oromo community on the jaarsaa Biyyaa institution, among the notable study were the study on local custom and state policies on land tenure and land disputes settlement among the Arsii Oromo; (Ebrahim, 2005) study on the Jaarsaa Araaraa system of dispute settlement conducted on the Dinsho area; Ayalew Gebre's (2001) study on conflict management, resolution and institutions among the Karrayu and their

neighbors; Dejene Aredo and Abdurahman Ame's (2005) on settlement of disputes in pastoral areas which focuses on the well council and Arara of Borena; Demissie Gudisa's (2005) study on social networks, conflict and indigenous conflict resolution The study describes cases of successful dispute settlement relating to land disputes.

Those scholars study on the Jaarsaa Araaraa system of dispute settlement conducted in the different area shows that the Jaarsaa Araaraa is made up of elders constituted on an ad hoc basis whenever disputes arise, but that the same elders can participate in the settlement of many cases if so selected. According to Mohammed (2005), studied the pilgrimage Oromo made to a historical Oromo qaalluu institution which resided in Bale. He conspicuously presents the religious function of qaalluu institution, on the other hand, studied the qaalluu institution and how it functions as an institution among Maccaa and Tuulamaa Oromo extensively (knutson, 1967). However, the detailed study of the role that qaalluu plays in conflict resolution, in an area where Gadaa system does not exist such as Jimma Zone, needs further study.

In general, jaarsa Biyyaa conflict resolution system is the most widely used of the conflict resolution system systems in Oromo society except minor regional variations brought about by the interplay of culture and way of life. Therefore, this particular study was investigated, analyzed to examine the traditional conflict management practice in Jimma zone selected woredas.

1.2. Statement of the Problem

The biggest challenge today confronting human nature is not about the occurrence of conflict, but how to these conflicts are fully resolved whenever they occur to prevent them from further escalation, conflict resolution of conflict is crucial for day-to-day coexistence as human and societies are in constant search of resolution mechanisms of conflicts. The indigenous wisdoms employed to manage the various types of conflicts and the interface within indigenous institutions and between formal have been researched (Alula and Getachew, 2008). The multifaceted natures of conflicts have been solved by different traditional conflict resolution mechanisms. Accordingly, conflicts have been resolved through knowledgeable and respected elders, religious leaders, and marriage relationships, ceremonies observed by the community, women reconciliation mechanisms, and highly respected and feared clan leaders.

In Ethiopia society in general and Oromo in particular there were two categories of customary mechanisms through which conflicts have been resolved. These are: the secular aspect legislated by customary laws and religious laws administered by different cultures of society (Daniel, 2016). As marton noted that, apart from its religious duties qaalluu institutions among Maccaa Oromo have been playing a significant role in conflict resolution, political leadership and community organization.

Among the traditional conflict resolution mechanisms, Gadaa is the first one in the regional state of Oromiya. Gada is a system of classes (Luba) that succeeded each other every eight years in assuming military, economic and spiritual responsibilities. One Gadaa institution that could be mentioned as an indigenous conflict resolution mechanism was the traditional judges who adjudicate under a tree called dhaddacha, one aspects of Accra tree (Tesfaye, 2009).

Many researchers who studied the Oromo's customary institutions of conflict resolution identified that jaarsummaa (council of elders), Gadaa System (Oromo socio-political organization), qaalluu (religious institution), siinqee (ritual stick used by women), gumaa (ritual of purification after homicide) and ilaa fi ilaamee (negotiation) are the well-known mechanisms, among many other mechanisms, that the Oromo use to deal with conflict. The other constitutionally recognized and most important traditional conflict resolution mechanism, in Gurage, was yajoka. According to (Alula and Getachew, 2008) it is an institution which incorporates all the sebate- bet Gurage people and has the task of providing traditional system of conflict prevention and resolution to ensure social stability and maintain good social relations among the people, the decision of yajoka assembly is final and effective. (tesfaye, 2009)Other most prominent and traditional institution of the ritual Amhara in resolving conflict was shimiglina(elder of the land) by which the service of third party is used as a means of helping the conflicting parties to reduce the extent of their differences and disagreements to arrive at an amicable settlement (Tesfaye, 2009)

Generally, among the different ethnic groups of Ethiopia, the Oromo as the largest ethnic group in the country, with large number of population size and settlement area, hold variety of traditional knowledge and culture (Mohammed, 2008). Some scholars from social anthropology, sociology, history and other related fields have studied the social organization, conflict management, history and culture of the Oromo people. Those scholars who have researched

qaalluu institution from historical and anthropological perspective mainly focused on the religious function the institution gives to the Oromo society. For instance, according to Mohammed 2005 studied the pilgrimage Oromo made to a historical Oromo qaalluu institution which resided in Bale. He conspicuously presents the religious function of qaalluu institution. On the other hand, studied the qaalluu institution and how it functions as an institution among Maccaa and Tuulamaa Oromo extensively. However, the detailed study of the role that qaalluu plays in conflict resolution, in an area where Gadaa system does not exist such as Jimma Zone, needs further study. In addition, researches regarding conflict management mechanisms through traditional institutions and how this reflects the value systems of communities are limited in the study area. Therefore, this study attempts to investigate traditional conflict management practices in Jimma zone selected woredas through answering the following research questions.

1.3.   Research Questions

1. What is the indigenous conflict management in the study area?
2. What are the roles of indigenous institution in handling conflict/disputes in the study area?
3. What types of conflicts are managed by indigenous traditional mechanism?
4. What are the procedures enforcing the traditional conflict management used at the study area?
5. To what extent the traditional conflict management effectively settle the dispute among the society?
6. What are challenges and weakness of traditional conflict resolution mechanisms in study area?

1.4. Objective of the Study

1.4.1. General Objective

The main objective of this study was being to assess the traditional conflict management practices in Jimma Zone selected Woredas.

1.4.2. Specific Objectives

The specific objective of this study was being:

1. To identify the indigenous conflict management;
2. To identify the role of indigenous institution in handling conflict/disputes in the study area.
3. To identify types of conflicts managed by indigenous traditional mechanism;
4. To investigate the procedures used to enforcing the traditional conflict management at the study areas;
5. To examine the extent of traditional conflict management effectively settle the dispute among the society;
6. To analysis challenges and weakness of traditional conflict resolution mechanisms in study area.

1.5. Significance of the Study

This particular research on Traditional Conflict Management Practice in Jimma Zone Selected Woredas could make a major contribution to the conflict management analysis. It may also help the society to understand the use of economic, social life and political life when they solve their problems by themselves to using their own mechanisms in their culture. In addition, the findings or results of this study can inform and assist the various government agencies and non-governmental organizations currently working to promote development. You may also use this analysis as a basis for further studies in this area.

1.6. Delimitation of the Study

This study was being delimited to the assessment of traditional conflict management practices in Jimma zone selected woredas only. The studies were being delimited in topography and contents. Graphically the study was delimitated to a selected woredas of Jimma zone, in contents delimitated to traditional conflict managements. Also, the study was be integrated with the research agreement made between researcher and Jimma University 2011 E.C academic year.

1.7. Definition of Key Terms

Araaraa is nothing but the process of conflict management involving individual clans within and outside the community.

Conflict means an inverse relationship or a disagreement between two or more persons, between groups, regions or even nation originating from different insights and interests.

Gada is a system of classes (Luba) that succeeded each other every eight years in assuming military, economic and spiritual responsibilities.

Indigenous conflict resolution is one of the most prominent methods of conflict resolution in many countries especially in developing nations.

1.8. Organization of the Study

The research is organized into five chapters including this introductory chapter dealing with the background, statement of the problem, research questions, objectives, significance and delimitations of the research.

Chapter two of the thesis deals with the review of related literature with concept and types of conflict, common types of conflict, main causes of conflict, indigenous conflict resolution system, the process of indigenous conflict resolution system, socio economic advantage of indigenous conflict resolution system, challenges and weakness of indigenous conflict resolution system, legal and policy framework for indigenous conflict resolution system in Ethiopia, common characteristics of indigenous conflict resolution system in Ethiopia and indigenous conflict resolution system in Oromia regional state.

The third chapter of this paper contain the research methods with research approach, type and source of data (primary and secondary data sources), instrument of data collection (questionnaire, interview and focus group discussion) and data processing and analysis.

The fourth chapter is data presentation, analysis and interpretation which deals about the result gained on demographic characteristics of respondents, types and causes of conflict, economic advantage of indigenous conflict resolution mechanism, social advantage of indigenous conflict resolution system and challenges and weakness of indigenous conflict resolution mechanism.

The last chapter of the study deals summary of findings, conclusions and recommendations.

CHAPTER TWO
REVIEW OF RELATED LITERATURE

This chapter includes a review of the related literature on traditional conflict management, different theoretical approaches to conflict and its origins are also examined, as are different resolution mechanisms and the role of rituals in peace building processes.

2.1. Concept and Types of Conflict

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

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

2.2. Common types of conflict

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

Blood Revenge/ Feud

Blood revenge is a very serious act that involves the killing the former killer and his families by the family of the victim. Blood revenge is primarily a tradition for many people in the world, and its connection to honor is illustrated by the fact that failure to respond is deemed a sign of moral weakness, and may imply whole kinship groups being seen as lacking in moral character. If the victim side negotiating for financial compensation with the perpetrator's family can be interpreted as weakness and as indicating that the group is not strong enough to defend its honor (Bercovitch, Jacob and Kremenyuk, Victor and Zartman, I William, 2008).

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

Blood revenge closely linked to honor. A killing that provokes revenge has in one way or another dishonored the kin group/clan/tribe. Within the victim's kin group there is a limited collective responsibility to take revenge and contribute to restoring honor. The person taking revenge should be a close relative of the victim. Killings connected to political conflicts/battles do not legitimize blood revenge, nor do killings and attacks against family members by political opponents or in connection with a political or military conflict constitute a collective responsibility within the kin group to avenge these acts. The revenge was therefore be directed at the perpetrator, and the conflict is concluded when the perpetrator is killed (Strand 2007, p. 3).

Land

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

Theft

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

2.3. Main Causes of Conflict

Economic cause

One of the basic and long-term causes of conflict has been the shattering of economic achievement. The combination of many things like debt, poor flows of capital towards a given nation from abroad and inefficient aid for different programs often leads to conflict (Adeleye, 2004). According to Frances (2002) four economic suggestions propagated to explain conflict based on factors related to collection or group inspiration, private interest, failure of the theory of social contract, and degraded environment.

Group inspiration or collective interest

The existence of intra state conflicts consists of fighting between groups, group interests, resentments, and ambitions provide motivation for conflict. Societies may divide alongside cultural or religious lines, by topography, or by class. Grievances stimulated by group dissimilarities would result flat inequalities and become a major cause of conflict. These group differences have many dimensions like economic, political, and social. In addition to these, relatively privileged groups may also be motivated to fight to protect their privileges against attack from relatively deprived groups (Stewart, 2002).

Private interest or motivation

This hypothesis elaborates that individual's costs as well as benefits which can motivate people to fight. Where alternative chances are less and less because of limited incomes and poor employment, the occurrence and extent of wars are likely to be greater (Adeleye, 2004).

Failure of the social contract

This theory dictates that, social stability and peace is based on the contract between the people and the government. People accept the existence of state in return the state delivers services and provides reasonable economic conditions for citizens. With economic stagnation or decline and failure of state to provide services, the contracts was break down, and violence was occurred (Stewart, 2002). Green war hypothesis: These points to deterioration of environment would results poverty and leads conflict. For example, the alarming increase of population pressure and the decline in agricultural productivity may lead to land disputes. Shortage of water also aggravates conflict (ibid).

Political corruption

Political corruption becomes the root cause of many conflicts the World today especially for developing countries. The point here is that Politician's uses the resource of the nation for personal interest and this results the mass worsens its poverty situation. Because of this reason, this corrupt practice leads serious shortage basic needs to provide for the people. Corruption results horrific things for the mass such as; it generates social unrest; restrains economic development, and hinders the establishment of government and strong financial institutions that needed for stability and growth (Arthur, 2009).Language barriers: Many countries have heterogeneous societies. The diversity of languages often poses communication difficulties as they cannot be used equally. The preference of one or some of them has often bred ill feelings on the others thus breeding mistrust and conflict (Livingstone, 2008).

Ethnicity

The other major cause of conflict has been ethnicity. The creation of new states immediately after independence was accompanied urgent calls for nation-building by the new leaders particularly in Africa. There have been a number of pro-self-rule movements causing attempts to create self-determination like the case of Katanga ethnic group in Zaire, the movement of Biafra ethnic group in Nigeria, the case of Sudan and Somalia ethnic groups (Adeleye, 2004). Use of foreign troops to avoid such cases tends to exacerbate the cruelties and abuse of human rights inflicted on the civilian population, for these troops feel little likeness with populations they are sent to control. Ethnic fragmentation aggravated the possibilities of conflict as ethnic groups

struggled for the nation's poor and underdeveloped resources. This situation further exploited by greedy politicians who used the circumstance for their own selfish ends. In the same way the politicians of religious factions expanded the domain of conflict and further undermined the building of a peaceful national consensus (Livingstone, nd). In similar context Arthur (2009) explained that, manmade political borders and colonial discrimination set the conditions for ethnic rivalry in much of developing countries.

Surprisingly Poor governance makes matters worse.

In the absence of national identity, people may identify with their ethnic group. This often happens when the government fails to address concerns like the case of security, property rights, poverty and famine. Power: Power is the ability or capacity to perform something or to control and influence others. It determines who passes judgment and what judgment are prepared (ibid). Politicians who hold a lot of power compared with the people they choose or the people who work for them and buy their products would lead to anarchy. Power is not only having military strength. It can also include having capital and wealth, ability to make decisions.

The state of powerlessness 'occurs when people failed to think they have power, when they failed to use their power or failed to exercise their power effectively, or when others do not accept or recognize their power. Many people unable to develop confidence to influence state of affairs which they believe are out of their control. Supporting people to gain a sense of self-worth and self-confidence is the first vital step in the process of empowerment. Conflict increased when the balance of power between different group's changes or power gap increased. Perhaps another group wants to remove those in power but the other side fighting in order to improve the existing situation. It is important to note that the way in which power is used varies. In a case of conflict power is important either to stimulate conflict or to assist peace building process (Volker, 2007).

Persecution

It implies violations of human rights, mass movements of refugees, poverty or instability caused by the mismanagement or weak competence of the government, including evident and perceived levels of corruption by the government beyond any acceptable limits of traditional toleration (Adeleye, 2004). Inter-state borders: Interstate conflict is Common for many countries following

the unsatisfactory nature of their borders. Many colonized in different parts of the world and their borders were inborn from colonial times, and were the result of negotiations and treaties between the colonial powers themselves without considering the background of colonized nations. At independence, the governments from independent nations shied away from making new boarders but this was difficult as they did not all reach independence at the same time (ibid). The existing state structures and boarder do not satisfy variously the desires of various societies in terms of sovereignty, equal opportunity and the right to self-determination of different nationalities of the contemporary states. Thus, many nations has been involved in a continuous guerrilla war and armed conflict which aggravates both internal and inter-state conflicts (Stewart, 2002).

The Mechanisms to solve Conflict

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

Social Cohesion

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

Local Factors

Local Factors are like individual, family, and community. Such local factor makes the society to involve in to disputes over land, resources, and power. Peace building triangle: a triangle represents the dynamic interaction among three variables essential for lasting peace building success. These are; the degree of hostility remaining local capacities for conflict resolution international assistance (Stewart, 2002). Each of the three points represents a variable while the relationship among the variables creates the dynamic. The area within the triangle represents the capacity for peace building; the greater the area and the greater the capacity for peace.

2.4. Indigenous Conflict Resolution System

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

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

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

involved in trade activity can deal together even if military men remain un-reconciled (Lowry, 1995).

2.5. The Process of Indigenous Conflict Resolution System

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

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

The process to settle conflict through indigenous means is led by traditional kings, chiefs, priests, sheikhs 'healers, big men, elders (being a social elder, not a biological category) (Volker,

2007). These authorities are highly honored for their knowledge of custom, tradition, the history of the communities and the relationships of the conflicting parties. They are rich in experiences of conflict resolution, their skills in interpreting symbols of reconciliation and their ability as orators and their social capital as leaders of the communities authorize them to negotiate a resolution to the conflict that is acceptable to all the society. Since conflict solution is depending up on voluntary consent and agreement, everybody has to be in agreement to a solution, including god and the spirits of the ancestors to say in other words, indigenous conflict transformation is consensus-based (Zartman, 2000). When conflict resolved and results have been attaining, they are preserved in highly ritual forms. Celebrating ceremonies are of great symbolic and practical importance to strengthen the social the relationship of the community (Eshetu and Getu, 2009). There are different types of activities that included under the celebrating of the ceremony such as exchanging of assets, prayers and sacrificing to god of the spirits of their ancestors and habitual activities such as breaking spear and arrows, drinking and eating jointly, playing and dancing mutually or consuming certain drugs (Volker, 2007).

2.6. Socio Economic Advantage of Indigenous Conflict Resolution System

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

Restoring social relationship: Indigenous conflict resolution system cultivates the relationship of conflicting parties towards the future. This conflict resolution method is necessary for the re-establishment social relationship or bringing together of the society in general and conflicting parties in particular (Volker, 2007). The main objective that many people use indigenous mechanism of conflict resolution is not to punish the wrong doer or crime taker rather it helps to restore good relations ship of the conflicting parties or the ultimate aim of indigenous conflict resolution is the re-establishment of relationships.

Indigenous conflict resolution system allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship. But solving conflicts or disagreements through formal process by using courts disputants rarely want to work together and cooperatively. In indigenous conflict resolution process, the conflicting parties could rather help to learn information that was permitting them to work more efficiently to their future life. Indigenous conflict resolution can provide us procedures that can resolve disagreements successfully without harm full relationships. The method used for a conflict at hand can make available a frame work to deal with predictable conflicts.

Additionally, this conflict resolution method could help to take benefit of the resolution in the past and to learn from experience or skill (Bendeman, 2007). Minimizing cost: The other advantages of indigenous method of conflict resolution are to decrease the cost and time involved in solving conflict. Formal conflict resolution systems are expensive, sometimes the cost may go even the amount of making the victory of a party irrelevant or beyond the amount of decision. There are many expenditures while using the formal conflict resolution mechanism like; court charge, filling cost, expenditure for lawyers, and other costs. Additionally, indigenous mechanism consumes lower cost and the process takes greater speed, the reason for this is solving conflicts through this mechanism normally requires the permission, and commitment of the parties involved in the process (Bendeman, 2007). Contrary to the above idea, conflict resolution through formal legal services is seen as costly, unreachable, slow and not consistent in delivering law (Loode, n.d.).

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

Indigenous conflict resolution system advances a greater wisdom of unity by permitting many community members to witness and to participate in the process of making decisions. It often generates community focused results that impact positively on the entire social relationship. The agreement reached between individuals, groups, and societies is normally indisputable and has to be put in to practice for the purpose of satisfying the entire community. Agreement is

often achieved to a very high degree. The possibility of committing harmful practices or keeping away from the process is narrow since it is mostly an intra-community practice (Helgesen, 2008).

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

2.7.Challenges and Weakness of Indigenous Conflict Resolution System

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

systems; in 2005, 80 countries reported support to the formal justice system, but only seven countries reported support to informal justice systems and eight reported support to some type of alternative dispute resolution (ibid).

Indigenous conflict resolution has also its own weaknesses. It does not essentially put an end to hostility in the long term. An everlasting pacification of the conflicting parties as it is given in the circumstance of the formal system with its monopoly over the lawful use of violence is not practicable in the indigenous conflict resolution (Volker, 2007). Indigenous approaches to conflict resolution may disagree with universal principles of human rights and democracy. If committees of local elders for example settling disputes among or between conflict parties and the members of these committee actually consist of old men only, this method of conflict resolution rule is difficult by modern democratic principles, members of the society including the young and the women who are expelled from decision making processes become the subjects of these decisions passed by these elders. In many developing countries women 's are victims of indigenous conflict resolution processes because the process of conflict resolution under this method is dominated by males. Exchanging of women between conflict parties or gift of girls as payment or compensation agreed by local leaders to solve the conflict is becoming unsupportable practice by human right principles (Volker, 2007). In addition to the above idea indigenous approaches to conflict resolution have a limited area of applicability. There practical application is restricted to the relatively small community situation; even it may also applicable only to small group of family, clan, village or neighboring communities.

Indigenous approaches to conflict resolution and their end result sometimes open to abuse. Predisposed approaches on the part of elders, chiefs and other participants are sometimes simply motivated by personal greed these days are often legitimized with reference to custom. With particular reference on developing countries the significance and practical implementation of indigenous strategies have been very much disenabled by the politicization, corruption and abuse of traditional structures, especially traditional leadership, which have progressively affects negatively conflict management built around them in the eyes of many and minimized confidence in their efficiency (Volker, 2007). To put the problem in more general terms: wherever indigenous conflict resolution and other traditional practices of conflict resolution in different parts of the world have been harshly destabilized by the impact of the

modernizing powers of capitalism such as the alarming expansion of urbanization, privatization and other contemporary practices. Therefore, it was be hard or even impossible to implement indigenous approaches to conflict resolution in these areas where modernization become expanding dramatically (Volker, 2007).

2.8. Legal and Policy Framework for ICRS in Ethiopia

Adhering constitutional values is becoming a standard to determine the stage of development of a certain nation. Constitution legalizes most important activities of the state. For example, it recognizes innate rights of citizens with their duties, and also establishes government agencies together with its responsibilities. One of the pillar rights of citizens which are recognized by Ethiopian constitution, as it happens in all the constitutions of other nations of the world, is access to justice. Article 37 of the FDRE constitution says: Everyone has the right to bring a justifiable matter to and to obtain a decision or judgment by, a court of law or any other competent body with ju2.7dicial power (Eshetu and Getu, 2009).

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

2.9. Common Characteristics of Indigenous Conflict Resolution System in Ethiopia

Intermediates - The third parties who act as an intermediate between the disputants have some common character in their identity, ways of nomination and their role through out of the proceeding. Local elders are the most respected parts of the society as a result of different reasons. Sometimes they are chiefs of the clan or the community, religious leaders or heads of the religion, or local administrators who have the official capacity. In some other instances they might be the parts of the society who have wealth in that specific locality. The role of priests in

most parts of Ethiopia especially in the highland parts and cities can be taken as an example here. Whatever that matter could be he is expected to be an old person (mostly men are favored over the women), wise and experienced enough in settling disputes. Those shimagille might be from the relatives or clan of both the disputant equitable in their number in addition to neutral intermediates or some other times only with neutral once.

The criteria for a party to be a shimagille are not subtle and it is inherent in the nature of these customary ways of dispute settlement. The third parties are expected to persuade the disputants in resigning their initial claims against their contender. To do so the third party should be of a person with wider acceptance in that community, fluent in speech and critical thinker, who can admire any person in his public speech, whose words or ideas can be accepted by parties. Sometimes relatives of the disputants may be a third party and maybe it is to best negotiate about the remedies of the dispute without substantially affecting the financial status of the disputant. But, in the other instance it is also believed that relatives of the disputant might be the best person to convince their own respective relatives to put down its extra ambitious claims and sometimes disputant who is not to submit himself to the authority of Shimageles. The disputant was be reluctant to go away from the concern of his relatives, who might help him financially if he is required to compensate the victim or the creditor (Eshetu and Getu, 2009). The nature of the proceeding – After the nomination of the Shimageles, they were officially start their function of pushing or persuading the disputants to submit their matter for review before them.

We might not get formal and standard steps followed by all customary ways of dispute settlement. But mostly they were making a mini investigation as to the nature of the dispute and the personal characteristics of the disputants. Then they were move to one of the disputants by studying a period where he was be home and with no duty. Mostly they favor weekly rest days or holidays and early morning times than the other days and time. Before they move to the house of the disputant they might inform him that they have got some concern to talk with him on that specific day and time, and sometimes even without making appointment with him.

After they try to persuade him to resign some of his claims depending on the nature of dispute, they were move to the other disputant, probably the wrong doer, to tell him the offer made by the other disputant and to persuade him as well as they did previously with the other disputant. The important thing here can be best described by the Amharic proverb which says "shimagille wash

to yastarkal", which literally means the Shimageles was lie to get the parties compromised. It is to mean that they were hide some facts and offers made by one of the disputants if it is offensive to the other or if it is not substantially important or if it would not help to end up the dispute amicably. They was shuttle in between the disputants until the they make sure that the disputants have agreed on same point, which might require more than one separate meeting with the parties individually (Eshetu and Getu, 2009).

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

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

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

2.10. Indigenous Conflict Resolution System in Oromia Regional State

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

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

According to Watson (2001) the abbaa Gadaa is seen as the figurehead of the whole of Boran, and is often described as the President. As well as performing rituals, matters are referred to him and his council when a decision cannot be reached at a lower level. When conflict breaks out between ollas (the smallest unit of settlement consisting of 30 to 100 warraas-households) or araddaas (small group of ollas, usually two or three only, who may cooperate together on their grazing pattern), or maddaas (area surrounding one water source), then the abbaa Gadaa was rule on the case. If there is conflict between ethnic groups, then he was be called in to help make peace. As the abbaa Gadaa is responsible for dealing with matters of concern to the Boran, and as matters of concern are often related to access to the resources (water, land, and forests), the abbaa Gadaa is the highest level of institution of natural resources management in Borana. Taddesse (2003) also present how the diverse local communities, both Oromo and non-Oromo, in the Borana zone of Oromia co-exist under the traditional negotiated systems of shared management of natural resources. Conflicts, although not unknown, tend to be relatively minor and rapidly resolved through the traditional conflict resolution mechanisms.

Araaraa is nothing but the process of conflict management involving individual clans within and outside the community. It is basically handled by the council of elders in the community and thus associated with the Gadaa systemand called Jaarsummaa in some localities. The term Jaarsa is the Oromo version of elder and thus Jaarsummaa is the process of reconciliation between conflicting individuals or groups by a group of Jaarsaas (elders). Similar to Jaarsummaa system, the qaalluu court proceedings are held in open field under a tree at qaalluu ritual center. But major qaalluus have also halls constructed for this purpose.

The major qaalluu have permanent judges of their courts known as Jaarsa yaboo or Jaarsa bokkuu. Oromo people have four developed, widely used and effective indigenous mechanisms for the prevention and resolution of conflicts; these are Ilafi Ilamee mechanism (negotiation or compromising mechanisms), Jarsumma mechanism (reconciliation administered by the community elders); Gada system mechanisms (judicial, administrative and political mechanisms) and Waqefanna system mechanism (religious adjudication).

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

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

CHAPTER THREE

RESEARCH METHODS

The study focuses on the traditional conflict management practice in Jimma zone, in order to address the stated objectives and research questions of the study. This chapter deals about research design, research approach, data type and sources, sampling design (target population and sampling techniques and sample size), data collection instrument and data analysis methods.

3.1. Research Design

The main purpose of the research was to assess traditional conflict management practice in Jimma zone selected woredas. Research design is considered as the blue-print and cornerstone of any study since it facilitates various research operations. In this regard, Kothari (2006) argues that research design helps the researcher plan in advance of the methods to be adopted for collecting the relevant data and techniques to be used during analysis. The research follow Descriptive survey study which is a common characteristic shared by qualitative and quantitative research Cohen (2007). The purpose of such mixed qualitative and quantitative descriptive design is help to describe some aspects of phenomena. The mixed–research design help to gather data at a particular point in time with the intention of describing the nature of existing conditions, or determining the relationships that exists between specific events.

According to Teshome (1998), using of both quantitative and qualitative methods at the same time is more advisable. The qualitative research was used to collect information from respondents through interviews, this approach added value to the study since the respondents were free to give every detail of the information needed and the data that will be analysis basing on the opinions and free views from the respondents. On the other hand, quantitative design were assist to get numerical data through administration of questionnaires. Because quantitative data provides precise summaries and comparisons, while the qualitative data provided general elaborations, explanations, meanings and relatively new ideas. Hence, in this research, a mixed research approach that involves quantitative and qualitative methods would be employed to gather data from primary and secondary data sources. So, these descriptive survey design methods was be more appropriate to investigate the topic under discussion traditional conflict management practice in Jimma zone.

3.2. Research Approach

Research approach is the plan or proposal to conduct research, involves the intersection of philosophy, research designs, and specific methods, by taking these into account, multiple approaches which combine both quantitative and qualitative methods are used for this study. These methods where more appropriate to investigate the topic under discussion traditional conflict management practice in Jimma zone. Moreover, the qualitative approach is useful to look carefully for flaws and inadequacies that might be induced un-intentionally in this study.

3.3. Type and Source of Data
3.3.1. Data Types

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

3.3.2. Sources of Data
3.3.2.1. Primary Data Sources

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

3.3.2.2. Secondary Data Sources

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

3.4. Sampling Design

Household is the unit of analysis in this study, in which, household heads were contacted to fill up the questionnaire. The study conducted by using snow ball sampling technique. Snowball sampling is a non-probability sampling technique that is used by researchers to identify potential subjects in studies where subjects are hard to locate

3.4.1. Target Population

The study area consists of 20 woredas of Jimma zone with a total population of 3,598,359. Among 20 woredas in Jimma zone, 3 woredas (Kersa, Gomma and Mana) were selected. Among 3 woredas 6 kebele was selected (Kelacha & Folla, Bulbulo & Gurudde, and Bebala & Kera) by Simple random sampling techniques specifically by lottery methods. The study population were household heads, local elders, religious leaders, police force and social court.

3.4.2. Sampling Technique

Household is the unit of analysis in this study, in which, household heads were contacted to fill up the questionnaire. The study was conducted by using snow ball sampling technique. Snowball sampling is a non-probability sampling technique that is used by researchers to identify potential subjects in studies where subjects are hard to locate. In snowball sampling method, members of these populations have not all been previously identified and are more difficult to locate or contact than known populations (Kothari, 2004). To select the household respondents through snowball sampling technique, the first step is identifying a group of individuals who are known members of the population to create a "seed". From the total household heads who have used indigenous conflict resolution systems and registered in woredas and Kebele social courts. Sampling of the study were household heads, local elders, religious leaders, police force, and social court. Among six kebeles, 85 total samples of study participants were selected by snow ball sampling.

3.5. Data Collection Instruments

3.5.1. Questionnaire

In order to collect data for the study the researcher was employed different instrument of data collection, accordingly the researcher was employed questionnaire to collect data from selected sample participant. From three woredas by taking six villages that consists to obtain data from a total of 1623 household heads. The process of data collection completed when the researcher got

from 85 total samples of study participants 45 were selected in 3 woredas proportionally by snow ball techniques, and to collect data, semi structure 45 questionnaires were distributed to the three selected woredas proportionally. From total sample 3 of them were police, 42 participants was selected from six kebeles proportionally. Questionnaire was be developed in English language and translated in to Afaan Oromo because of Afaan Oromo language is the only means of communication for residents in the study area.

3.5.2. Interview

The interview was applied with selected individuals like local social courts, local elders, religious leaders, house hold heads who have settled their conflict through indigenous method and woredas court judges. For interview 24 key participants were selected from 3 woredas six kebeles proportionally which have experiences of settling conflict through indigenous methods by purposive sampling techniques. Purposive sampling technique was be used to select the participants from elders and police officers. Purposive sampling is a method commonly used in qualitative research that permits the researcher to carefully select participants as it illustrates some feature or process the researcher is interested in exploring (Silverman, 2000). The inclusion of participants in the study was based on their knowledge and experience on indigenous conflict resolution mechanisms.

3.5.3. Focus Group Discussion

Two focus group discussions with 16 participants were selected from 2 woredas in four kebeles proportionally which have experiences of settling conflict through indigenous methods. Three focus group discussions were being organized in the three kebele. In each three kebeles one focus group discussion was conducted. The number of participants in each focus group was 4 individuals. The focus group discussion participants were social courts, local elders, religious leaders, house hold heads who settled conflict through indigenous method. The participants were being selected through judgmental method.

3.6. Data Processing and Analysis

The information that was collected from data sources were organized and statistical computations conducted to explore the inherent relationships among the different variables. The qualitative data obtained through interview and focus group discussions was being described qualitatively in sentence form. Responses from questioner fed into a computer and analyzed.

Finally, the results were being summarized into tables so that the analysis and meaningful interpretation of results made to draw conclusions and implications.

3.7. Ethical consideration

The participants would be informed that the information they provided would only be used for the study purposes and that it would not bring any harm or danger to them. In addition, the researcher would insure confidentiality by making the participants anonymous.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

This chapter deal with analyzes and discusses the major findings of the research based on the data collected using questionnaire, interview and focus group discussions in the study area. During data collection the researcher used three enumerators to collect data through questionnaire, and there was no as such serious problem that the researcher faced. Sometimes there was a problem of reluctance from some household respondents because of lack of awareness about the issue. But after making the issue clear, respondents became Volunteer and work cooperatively with data collectors. All household respondents are disputants who have used indigenous conflict resolution and selected through snowball sampling technique.

All questionnaires distributed and filled by enumerators by asking the household respondents. Because of this, there is hundred (100 response) response rate. The analysis conducted here, first place general respondents 'characteristics using age, educational status and their household type were presented as an introductory part. Next to this, the common types of conflict in the study area. The other step was analyzed the common causes of conflict by considering the economic and social activities of the residents especially on land and land related problems.

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

The total numbers of household respondents used for this study were 45. The data gained from 45 household respondents analyzed using simple quantitative analysis techniques such as percentage and frequency distributions to show the common types as well as causes of conflict and the role of indigenous conflict resolution system for socio-economic development. In addition, the data collected through interview and focus group discussions were analyzed descriptively.

4.1. Demographic Characteristics of Respondents

The involvement of human being in to conflict is natural and inevitable. But the involvement in to conflict depends on the environment in which individuals are living. The areas in which education highly expanded, the societies have great chance to be literate and this educational opportunity have great contribution to minimize the involvement of individuals in to conflict than illiterate individuals (Smith, 20011).

Table 4.1 below also shows a large number of household respondents are in the age of 36-45. The age of 36-45 are highly involved in to conflict 18 (40 percent). Next to this, the age of 25-35 also involved in to conflict 14 (31 percent). Thus, adults (36-55 years) are more likely to be involved to disputes than youngsters (25-35 years) and elders (above 55 years) in the study area.

Table: 4.1. Below indicates that more than half of the household respondents (36 percent) are illiterate. There are only few household respondents accomplished grade 8 and have certificate and diploma. The household respondents have different educational background and this has direct relationship with that of conflict involvement. In a nutshell education has the potential to prevent conflict and helps to bring peace in a given society. The more people educate less involve in to conflict and the less people educate more likely to involve in to conflict, but education sometimes aggravates conflict especially in political areas (Smith, 20011).

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

Furthermore, table 4.1 shows that male headed disputants are far in percentage than the female headed households. The data gained from the focus group participants indicates that, most of the time the male headed households are higher than the female headed households. From the total household disputants 84 percent of them are male headed respondents who have involved in to conflict. Furthermore, the focus group participants said that female headed households in the study area feel inferiority as they are incapable to take their disputes to the sharia court or to the local level and to win. Therefore, male headed households are involved in to conflict in study area than female headed households.

Table: 4.1. Background of Respondents

No	Item	Respondent	
		Frequency	Percent
1	Age of respondent		
	• 25-35	14	31%
	• 36-45	18	40%
	• 45-55	9	20%
	• Above 55	4	9%
	Total	45	100%
2	Educational qualification		
	• illiterate	16	36%
	Primary school	14	31%
	Secondary school	12	27%
	Certificate	2	4%
	Diploma	1	2%
	BA or BSc	-	
	Total	45	100%
3	Family type		
	• Male headed	38	84%
	• Female headed	7	16%
	Total	45	100%

Source: Survey (2019)

4.2. Types and Causes of Conflict

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

Table 4.2. Types and Causes of Conflict

No.	Variables	Response choice		25-35	36-45	46-55	56 nd above
				Age			
3.	Types and causes of conflict	Land conflict	Freq.	-	8	5	-
			Perc.	-	18%	11%	
		Blood Revenge	Freq.	-	1	1	-
			Perc.	-	2%	2%	
		Theft	Freq.	2		-	-
			Perc.	4%		-	-
		Property claim	Freq.	-	5	6	
			Perc.		11%	13%	-
		Marriage related	Freq.	9	8		
			Perc.	20%	18%		-
		Other	Freq.		-	-	-
			Perc.		-	-	-

Source: Survey (2019)

Table 4.2 above gives detail explanation about the common types and causes of conflict in the study area. The common types and causes of conflict based on household respondents are marriage and land related issues which accounts (38% percent).The data gained from the focus group discussion participants indicates that, there are different reasons for the existence of marriage related conflict in the study area. From these common reasons were economic problems, law income especially between spouses (wife and husband), polygamy marriage, or husbands have sometimes more than one wife.

Interview participants also explained that divorce marriage and marriage related conflict were the major source of conflict in the study area and also the focus group discussion participants, following this divorce and marriage related conflict land related conflict are the main causes of conflict in the study area. Even though divorce and marriage related problems are the main causes for conflict in the study area, indigenous conflict resolution system plays a pivotal role to minimize these problems. Local elders play an important role to minimize the problem of arises

from divorce and marriage by making the conflicting party to revolve their conflict through negotiation. But the participants further confirmed that marriage related problem is the greatest problem which results decreasing social relationship of the community. How elders are doing a pivotal role in handling marital dissatisfaction and restore it in to normal conditions. But, most of the key informants stated that elders are always in favor of the husband. Wives are expected to get silent with the decisions of elders.

Deschamps and Roe (2009) indicate that land is the main cause of conflict for many people in least developed countries. According to these authors, the main cause of dispute for rural peoples in developing countries is the occupation of land by one party from another or ownership of land. The next most frequent category of disputes is those related to land (the generational transfer of land). According to table 4.2 above, adults were more involved in to land conflict than youngsters and elders. From the total household respondents (29%) of them are at the age of 36-55 and involved in to land conflict.

4.3. Economic Advantage of Indigenous Conflict Resolution Mechanism

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

Table: 4.3. Individual's Involvement in to Conflict and Means of Dispute Settlement

No.	Variables	Response choice	Frequency	Percent
5.	How many times did you involved in to conflict?	• One times	19	42.2%
		• Two times	15	33.3%
		• Three times	11	24.4%
		• Four and more than	-	-
		Total	45	100%
6.	Are you try to settle conflict using indigenous conflict resolution system	• Yes	45	100%
		Total	45	100%
7.	Way of settle dispute in the local area	• Local mediator	6	13.3%
		• Negotiation	4	8.9%
		• Religious leader	6	13.3%

		• Both local mediator and religious leader	27	60%
		• All in deferent times	2	4.4%
		Total	45	100%

As shown in table 4.3 above, from the total 45 household respondents engaged in to conflict, 19 (42.2 percent) of them involved in to conflict only one time. On the other hand other household respondents involved in to conflict two times 15 (33.3 percent) and three times which accounts 11 (24.4 percent)

The above table also shows, from the total household respondents engaged in to conflicts, (91.1percent) of them tried to settle their conflict through indigenous conflict resolution mechanism. From the total 45 household respondents tried to address their disputes in indigenous mechanism, (60 percent) of them solved their disputes through both local conflict mediators and religious leader. From the total respondent majority of household respondents who tried to settle their dispute in the local area. The rest used different type's local conflict resolution system in different time. Many of the household respondents used local conflict resolution systems more than one time.

The focus group discussion participants explained that majority that the Jaarsa Biyyaa were settle of cases from simple civil matter to complex criminal cases are subject to the jurisdiction of the Jaarsa Biyyaa or Jaarsa Araaraa (literally 'elders of reconciliation'). Cases can be taken to the disputants or an elder or elders may take initiatives to solve the disputes. Once cases are referred to them, the elders first listen to what both parties have to say. Then they contact other elders in the neighborhood of the disputants to verify necessary facts. Then in the next meeting or so, the disputants are called separately and advised to compromise. The wrongdoing party would be advised to admit the offence and the truth (dhugaa) to the other party, and the wronged party also would be asked to give in some way to the offender in return for the truth, for the sake of the clan or the lineage and the elders, so that persistent hostilities are mitigated. The idea of this focus group discussion is similar with what Ewa advocates that marginalized and poor people are the main user of indigenous conflict resolution system. It indicates that conflict resolution via local conflict mediators is preferable than using formal one or court in the study area.

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

The economic crises like money and time wastage are common in conflict resolution. The social crises like the breakdown of social capital and disintegration of social relationships between or among individuals. The table below shows the comparative analysis of the economic cost of indigenous conflict resolution mechanism with that of the formal or court system.

Table 4.4. Economic Advantage of Indigenous Conflict Resolution Mechanism

No.	Variables	Response choice	Frequency	Percent
8.	Cost of Indigenous Conflict resolution system	High	5	11.1%
		Low	37	82.2%
		Not known	3	6.7%
		Total	45	100%
9.	Cost of taking issue in to court	High	30	66.7%
		Low	12	26.7%
		Not known	3	6.7%
		Total	45	100%

Source: Survey (2019)

According to table 4.4 above, indigenous conflict resolution is more advantageous for rural people to minimize the cost of conflict resolution system. 82.2 percent out of total house hold respondent's participant said that the cost of indigenous conflict resolution system become low. This shows that indigenous mechanism of conflict resolution consumes lower cost and the process takes greater speed, the reason for this is solving conflicts through this mechanism normally requires the permission, and commitment of the parties involved in the process.

Implementing this approach does not require sophisticated party structures or expensive campaigns; it provides a low-cost, empowering means of resolving conflicts within a relatively short time frame (Gamachu, 2007). As the decision is reached by the parties to the dispute instead of being imposed on them, there is a great satisfaction with the dispute resolution process and outcome, and consequently, greater compliance with the result. The process is less challenging than formal conflict resolution system and so reduces the likely hood of win or loss mentality and provides a frame work for the future dispute between the parties. As opposed to formal conflict resolution system, indigenous conflict resolution process is faster, cheaper and less formalized both in terms of process and in tailoring results (Ebrahim, 2005).

Formal conflict resolution systems are expensive; sometimes the cost may go even the amount of making the victory of a party irrelevant or beyond the amount of decision. Conflict resolution through formal legal services is seen as costly, unreachable, slow and not consistent in delivering law (Gamachu , 2002). The most common complaint about formal conflict resolution systems or courts is the prolonged nature of their procedures, and the associated belief that taking a very long period of time as many people put it, is the result of either a defendant's bribe or a deliberate tactic by judges to provoke the plaintiff to bribe them just to get the case heard (Leonardi, 2010). Judges explain that the very nature of a first-class magistrate court requires it to hear the case over a number of sessions to bring witnesses or other evidence. But for most ordinary people, the inevitable delays and repeated sessions required for some cases in the judge's courts are straightforward proof of the judiciary's corruption. Most seriously, delays in the judicial system or police investigations are blamed for revenge (Leonardi, 2010).

From the total 45 household respondents (66.7 percent) said that using formal or court system of conflict resolution system leads to economic crises and time wastage than indigenous conflict resolution mechanism. As the data obtained from focus group discussion also assured that using indigenous conflict resolution mechanism have many advantages in relation with saving of money and time. It takes short period of time to solve conflicts and disputants can solve their conflict in their local area. It decreases the cost and time involved in solving conflict like material cost, transportation cost, time and other costs. But using formal or court system takes a very long period of time to solve a single case and leads to economic crises like; court charge,

filling cost, and expenditure for lawyers, and other costs. Therefore, indigenous conflict resolution system is more advantageous in terms of saving money and time.

Table 4.5. Cases Taken to Court before Using Indigenous Conflict Resolution Mechanism

No.	Variables	Response choice	Frequency	Percent
10.	Percent used formal court system to revolve conflict.	Yes	29	64.4%
		No	16	35.6%
		Total	45	100%
11.	How many times per year?	5-7 times	35	77.8%
		I can't decide	10	22.2%
		Total	45	100%

Source: Survey (2019)

Table 4.5 above indicates that from the total 45 house hold respondents, (64 percent) of them went to court before using indigenous method of conflict resolution. And also, from the total 45 house hold respondents, (77.8 percent) of them went to court 5-7 times per year. But after arrived in the court, the court administrators forced the disputants to go back and to settle their dispute through indigenous conflict resolution system. The data gained from focus group discussion also supported the above idea. The focus group participants said that the woredas Islamic court and woredas court sent back many disputants to use indigenous conflict resolution methods to save their money and time and most importantly not to disrupt their social relationship. The decision of local elders also sent to the sharia qadi woredas Islamic court and woredas court and accepted as a binding decision. This indicates that how much indigenous conflict resolution mechanism important to save time and income of the disputants in the study area.

4.4. Social Advantage of Indigenous Conflict Resolution System

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

Table: 4.6. Termination of social interaction and physical harm because of Conflict

No.	Variables	Response choice	Frequency	Percent
12.	Does conflict terminate social relationship in your area?	Yes	40	88.9%
		No	5	11.1%
		Total	45	100%
13.	Conflict involve physical harm	Yes	30	66.7%
		No	15	33.3%
		Total	45	100%
14.	How many times per year?	1-3 times	31	68.9%
		4-6 times	14	31.1%
		7-10 times		
		More than ten	-	-
		Total	45	100%

Source: Survey (2019)

Table 4.6 above, gives detail information about social termination and occurrence of physically harm and crime as a result of conflict. Overall (88.9 percent) majority of household respondents agree that dispute because of different reasons leads termination of the social interaction of the community. Moreover, (66.7 percent) of household respondents agree that conflict accompanied by physical harm and crime and this happens one - three times per year (68.1 percent). Furthermore, the focus group discussion participants explain that as a result of conflict, disputants miss a lot of advantages which are benefits from social interaction. But these focus group participants further explain that even though conflict terminates and affects social relationship of individuals, there are different social organizations which restore the relationship of the community. From these organizations jaarsa biyyaa and, mangudoo, have been mentioned. More than this, the contribution of local conflict mediators becomes the most significant one to restoring and consolidating the relationship of the community in the study area.

Table: 4.7. Advantage of Indigenous Conflict Resolution Mechanism to Consolidate Social Relationship

	Variables	Response choice	Frequency	Percent
15.	Relationship with the community	Very strong	22	49%
		Strong	12	27%
		Weak	8	18%
		Very weak	3	6%
		Total	45	100%
16.	Advantage of conflict resolution for social relation ship	Increase social harmony	9	20%
		Address common problem of the community	6	13.3%
		Increase tolerance and support for social relation	7	15.6%
		All	23	51.1%
		Total	45	100%
17.	Contribution of local elders to strengthen social relationship	Very high	21	47%
		High	20	44%
		Low	3	7%
		poor	1	2%
		Very poor		-
		Total	45	100%

Source: Survey (2019)

As table 4.7 above presents, from all household respondents (76 percent) of them had said that, indigenous conflict resolution mechanism could consolidate social relationship with the community. Whereas the rest of household respondents said that they have weak and very weak relationship with the community. The table also shows indigenous conflict resolution system plays great role to consolidate social relationship. From all household respondents (51.1 percent) said or agree indigenous conflict resolution system is the important means of conflict resolution for social relationship.

The local elders have strong potential and ability to advice the local people in general and conflicting individuals in particular. Table 4.7 also shows that (91 percent) of household respondents assured that local elders have great role in consolidating social relationship of the

community in their local area there are few numbers of household respondents who are going to criticize the role of local elders to consolidate social relationship but insignificant.

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

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

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

Table: 4.8 Individuals' Relationship and Involvement in to Social Activities after Using Indigenous Conflict Resolution Method

No.	Variables	Response choice	Frequency	Percent
18.	Relationship with the community	Yes	41	91.1%
		No	4	8.9%
		Total	45	100%
19.	Inviting your conflicting party in	Yes	40	88.9%
		No	5	11.1%
		Total	45	100%

Source: Survey (2019)

Table 4.8 above shows that from the total household respondent's (91.1 percent) of them has good relationship with the community. After using indigenous conflict resolution method, individuals have restored their relationship with the community and their conflicting party. From the whole house hold respondents (88.9 percent) of household respondents invite their conflicting party in different religious ceremonies and other social interactions.

This indicates that indigenous conflict resolution has great contribution to restore the relationship of the community. Some household respondents (11.1) did not invite their conflicting party in any religious ceremony or in any social activity. The data gained from focus group participants support the above finding. The participants said that many house hold respondents in their local area using indigenous method of conflict resolution and this helps them to restore their relationship. According the focus group discussion participants, sometimes there is a problem from some individuals to invite their former conflict party because some said that the conflicting party is far from their locality and some others said that they have no good relationship even though they settled their conflict through indigenous conflict resolution. Therefore, individuals who have used indigenous conflict resolution mechanism have the chance to consolidate their relationship to the community in general and their enemy in particular since the ultimate matter is restoring good relations.

Table 4.9: Conflict and Missing of Social Interaction

No.	Variables	Response choice	Frequency	Percent
20.	Missing Social interaction because of conflict	No support from the community	8	18%
		Neglect from community	4	9%
		Stop social interaction	6	13%
		All	27	60%
		Total	45	100%
21.	How many times missed?	Always	5	11%
		Usually	7	16%
		Sometimes	15	33%
		Rarely	18	40%
		Total	45	100

Source: Survey (2019)

Table 4.9 above indicates that, 27 (60 percent) of household respondents missed the social interactions when they involved in to conflict. Household respondents who missed social interaction because of conflict faced rarely 18 (40 percent). It indicates that a local conflict in the study area does not affect the social interaction of the society in serious manner rather it affects the interaction of the society rarely.

Table 4.10: Consequence of Missing Social Interaction Because of Local Conflict

No.	Variables	Response choice	Frequency	Percent
22.	Consequence of Missing Social Interaction	No support from the community	7	16%
		Neglect from community	10	22%
		Stop social interaction	9	20%
		All	18	40%
		Total	45	100%

Source: Survey (2019)

Table 4.10 above indicates that local conflict finally creates missing of social interaction and demolishes the relationship of the community. From all houses hold respondents, (40% percent) of respondents said that following the existence of conflict in their local area many people faced

all social crises. (22%) percent of respondents responded neglect from the community and (20 %) percent responded stop social interaction. According to focus group discussion participants, there are different types of problems that individuals faced following conflict like missing the social interaction and this missing social interaction finally creates the absence of support from the community, neglect by and from the society and stop the overall social interaction.

4.5. Challenges and Weakness of Indigenous Conflict Resolution Mechanism

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

Table 4.11: Local Government Involvement to Support Indigenous Conflict Resolution System

No.	Variables	Response choice	Frequency	Percent
23.	Indigenous conflict resolution method supported by government body	Strongly agree	14	31%
		Agree	11	24%
		Neutral	5	11%
		Strongly disagree	7	16%
		Disagree	8	18%
		Total	45	100%
24.	Type of support	Financial	4	9%
		Material	8	18%
		Training of elder	28	62.2%
		All	5	11%
		Total	45	100%

Source: Survey (2019)

Table 4.11 above indicates that the local government or the woredas government involved in supporting indigenous conflict resolution mechanism in the study area. From the total household respondents (55 percent) of them agreed that the government provided support for the local

elders. The household respondents who said the government supports indigenous conflict resolution mechanism in the study area but the involvement is only limited to training of the local elders (62.2percent). This indicates that the government failed to provide financial and material support to consolidate indigenous conflict resolution mechanism in the study area.

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

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

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

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

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Therefore, the above finding indicates that the government does not provide the right support to consolidate indigenous conflict resolution mechanism in the study area.

Table 4.12: Decision Making Process in Indigenous Conflict Resolution System

No.	Variables	Response choice	Frequency	Percent
25.	Monopoly of decision making by local elders	Strongly agree	16	36%
		Agree	14	31%
		Neutral	8	18%
		Strongly disagree	4	9%
		Disagree	3	6%
		Total	45	100%
26.	Participation of youth on decision making process	Strongly agree	2	4%
		Agree	3	7%
		Neutral	5	11%
		Strongly disagree	13	29%
		Disagree	22	49%
		Total	45	100%
27.	Participation of women on decision making process	Strongly agree	1	2%
		Agree	4	9%
		Neutral	3	7%
		Strongly disagree	15	33%
		Disagree	21	47%
		Total	45	100%

Source: Survey (2019)

Table 4.12 above shows that, from the total house hold respondents, (35 percent) and (32% percent) of them were replied strongly agree and agree respectively, the decision-making process in indigenous conflict resolution system is dominated by local elders. From total household respondents (9%percent) and (6 percent) of them were replied strongly disagree and disagree respectively, with the idea that local elders dominated the decision-making process. This finding was showing majority of the respondents (67 percent) were agreed with the monopoly of decision by local elders.

The committee of local elders settling disputes among or between conflict parties and the members of these committee actually consist of jaarsa biyyaa or old men only, this method of conflict resolution rule is difficult by modern democratic principles, members of the society including the young and the women who are expelled from decision making processes become the subjects of these decisions passed by these elders. In many developing countries women's are victims of indigenous conflict resolution processes because the process of conflict resolution under this method is dominated by males. The compensation agreed by local leaders to solve the conflict is becomes unsupportable practice by human right principles (Volker, 2007).

From table 4.12 above youths are participants of the decision-making process in indigenous conflict resolution process unlike the above finding. From the total household respondents (78% percent) replied youths are not actively participated in the decision-making process. Regarding women the above table 4.12 shows (80% percent) respondents replied that women's are not participate in the decision making process and this finding makes similar with Volker's finding that women's are expelled from decision making process. But it does not mean that women's have nothing contributed for peace building process.

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

The focus group discussion further assures that women are able to influence their husbands, sons, brothers and fathers to stop fighting and settle their cases through indigenous conflict resolution making system and they have special skills and power to stop conflict. Even though, women does not directly participate in the decision making process, they play important roles for the sustainability of peace building and conflict resolution systems in the study area. this finding is consistent with that of Volker's finding.

Table 4.13: Indigenous Conflict Resolution System, Traditional Structure and Universal Human Right Principles

No.	Variables	Response choice	Frequency	Percent
28.	Indigenous conflict resolution system abuses traditional structures	Strongly agree	14	31%
		Agree	15	33%
		Neutral	8	18%
		Strongly disagree	4	9%
		Disagree	5	11%
		Total	45	100%
29.	Affect universal principle of human right	Strongly agree	12	26.7%
		Agree	16	35.6%
		Neutral	7	15.6%
		Strongly disagree	6	13.3%
		Disagree	4	8.9%
		Total	45	100%

Source: Survey (2019)

Indigenous approaches to conflict resolution may abuse traditional structures and disagree with universal principles of human rights and democracy. These problematic features of traditional approaches may themselves lead to conflicts. In relation to human right principles youths and women may directly affect by the decision of elders without participating in the process. Of course, the severity of this problem depends on the specific circumstances in the given community: In communities where young men and women also have a say in community affairs or where custom is adaptable, the situation is more relaxed than in rigidly circumstances (Gamachu D. , 2007).

Table 4.13 above shows that indigenous conflict resolution disturbs traditional structures in the study area. From the total household respondents (31% percent), (33% percent) responded strongly agree and agree respectively, that the system contradict with the existing traditional structure in the study area. Others (18% percent) said that they are not sure whether indigenous conflict resolution system affects traditional structure or not. Whereas (20% percent) from the

total household respondents said indigenous conflict resolution system does not contradict the traditional structure in the study area.

On the other hand, from the total household respondents (62.2% percent) of them said indigenous conflict resolution system abuses human right principles. But (22.2 percent) of disagree or contradict with, the system does not abuses human right principle.

All focus group participants said that indigenous conflict resolution system contradict with the cultures and traditional practices of the society. Furthermore, they said the process of decision-making process directly linked with that of religious practice of the study area. Sometimes there is a problem of giving chance for women's to participate in the decision-making process, but before indigenous conflict resolution process taken place, they always discuss with their husband what type of decision should he accept from the local elders (jaarsa biyyaa). Therefore, indigenous conflict resolution system in the study area contradicts with traditional structure. Though, this indigenous conflict resolution system has some problem in relation with women's participation, it also contradicts with universal human right principles.

Table 4.14: Corruption and Indigenous Conflict Resolution Systems

No.	Variables	Response choice	Frequency	Percent
30.	Indigenous conflict resolution is exposed to corrupt practice	Strongly agree	4	8.9%
		Agree	4	8.9%
		Neutral	9	20%
		Strongly disagree	15	33.3%
		Disagree	13	28.9%
		Total	45	100%

Source: Survey (2019)

Individual interests on the part of elders, chiefs and other participants are sometimes simply motivated by personal greed these days are often legitimized with reference to custom. With particular reference on developing countries, the significance and practical implementation of indigenous strategies have been very much disenabled by the politicization, corruption especially traditional leadership, which have progressively affected negatively conflict management built around them in the eyes of many and minimized confidence in their efficiency (Volker, 2007).

Contrary to the above finding, table 4.14 above indicates that from the total house hold respondents (62.2 percent) of them did not support the idea that indigenous conflict resolution system is exposed to corrupt practices. Focus group participants also assured that there are no corrupt practices by elders during decision making process; rather the elders are really working to end hostility and conflict in their local area. Therefore, there is no corruption while solving conflict using indigenous conflict resolution mechanism in the local area.

The main problem that indigenous conflict resolution system facing today is that indigenous conflict resolution and other traditional practices of conflict resolution in different parts of the world have been harshly destabilized by the impact of the modernizing powers of capitalism such as the alarming expansion of urbanization, privatization and other contemporary practices. Therefore, it was be hard or even impossible to implement indigenous approaches to conflict resolution in these areas where modernization become expanding dramatically (Gamachu D. , 2007).

But the data from sharia qadi Islamic court, woredas court administrators and focus group participants indicate that modern practices and globalization did not affect the process of indigenous conflict resolution system. Modernizations like capitalism, urbanization and privatization have no direct link with indigenous conflict resolution in the study area. Sometimes urbanization in different part of the district caused many people to involve in conflict. Farmers are sailing their farm land for city dwellers and this situation created obstacle for land administrators.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

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

5.1. Summary of Major Findings

Conflict becomes the day to day challenge for many residents in the study area. The source of conflict may vary from individual to individual and from local to local, but there are common causes of conflict that continuously visible in the study area. Since majority of the household respondents living in the rural area, agriculture becomes the dominant source of income almost for all residents. Thus, access to land is important for every household.

Because of this, land is the main source of conflict for many households in the study area. The interest of land for many households increases from time to time and similarly conflict on land increase in alarming rate. More than 38% percent of the conflict in the study area is caused by marriage and family related problem (woredas court desk). The main sources of divorce and marriage related conflict land in the study area are directly related with economical which lead to disagreement over the marriage then lead to conflict over property, In addition divorce and marriage related problem land related problems are also the main causes of conflict in the study area.

Residents of the study area are using different types of indigenous conflict resolution methods. Jaarsa biyyaa commonly practiced method of indigenous conflict resolution which many people used to settle their conflict. This indicates that conflict resolution via local conflict mediators is preferable than using formal one or court system in the study area.

There are different reasons that forced the residents to use indigenous conflict resolution mechanism. First, the cost of indigenous conflict resolution system like material cost, transportation cost, time and other costs become low. Second, the process of indigenous conflict resolution system takes greater speed. Thirdly, implementing this approach does not require sophisticated party structures or expensive campaigns; but formal conflict resolution systems are

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

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

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

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

5.2. Conclusion

In the Indigenous conflict resolution, conflicts are managed with the assistance of a neutral third party and the neutral third party is depending generally on party's own choice. After choosing the neutral third parties based on the lastingness of the conflicting parties, conflict parties have starting to discuss on the issue that leads them to involved in to conflict, after discussing on different issues, facts have to be established and the truth has to be exposed. Once a consensus regarding the facts and the truth has been achieved, perpetrators can declare their illegal behaviors say sorry and ask for forgiveness, and victims can understand and accept the apologies and forgive.

Over and over these processes lead to the exchange of material and goods as compensation, be it blood money (paid in compensation to the family of someone who has been killed) or other payments; depending on the culture and norms of particular society and these might be cattle. This exchange lies in the makeover of exchanging things with others for mutual benefit. However, this method of conflict management has its own weakness or challenge, it does not essentially put an end to hostility in the long term. An everlasting pacification of the conflicting parties as it is given in the circumstance of the formal system with its monopoly over the lawful use of violence is not practicable in the indigenous conflict resolution. Indigenous approaches to conflict resolution may disagree with universal principles of human rights and democracy. And also, Indigenous approaches to conflict resolution and their end result sometimes open to abuse. Predisposed approaches on the part of elders, chiefs and other participants are sometimes simply motivated by personal greed these days are often legitimized with reference to custom.

5.3. Recommendation

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

To minimize marriage related conflict stakeholder should participate in creating awareness for community and working together with different stakeholder, an ongoing awareness creation on the significance and pertinence of love-based marriage has to be made in the area in order to bring behavioral change and Religious heterogamy is one of the scenario which is experienced in urban settings. A detailed qualitative inquiry needs to be done concerning the patterns and marital satisfaction of such marriage typology.

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

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

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Appendix one

<u>Questionnaire filled by .....</u>

This questionnaire is prepared by a post graduate student in Jimma University for partial fulfillment of master degree in public management. The aim of this questionnaire is to collect data traditional conflict management practices in Jimma zone selected woredas; (Gomma, Kersa and Mana). The information you provide is believed to have a great value for the success of this research. I confirm you that all data was be used for academic purpose and it will be analyzed anonymously and you are not exposed to any harm because of the information you give. I highly appreciate in advance to your kind cooperation.

Thank you!

General instruction:

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

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

Section I: General questions

1. Age of the respondent   _____ years

2. Education status

    1. Illiterate ☐   2. Elementary ☐   3. Secondary ☐

    4. Certificate ☐   5. Diploma ☐   6.Degree & above ☐

3. Family type

    1. Male headed ☐   2. Female headed ☐

Section II: common types and causes of conflict

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

1. Religious ☐   2. Farm land ☐   3. Grazing land ☐   4. Marriage related ☐   5. Murder ☐   6. Property claim ☐   7. Rape ☐

Other

_____

_____

4. How many times did you face conflict?

1. Only once ☐   2 twice ☐   3. Three times ☐   4 four and more than ☐

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

1. Forceful   measure ☐   2.   Taken   the   case   to   court ☐
3. Using local elders ☐   4. Other specify _____

6. If your answer for Question number 6 is solving using local elders‖, how do you evaluate the Process of conflict resolution through indigenous mechanism in terms of time?

1. Very fast ☐   2. Fast ☐   3. Slow ☐   4 very slow ☐

5. If you have other idea, please state here _____

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

1. Increasing ☐   2. Decreasing ☐   3. No change ☐

4. Other _____

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

    1. call to local police ☐   2. Take to local social court ☐

    3. take the issue to woredas court ☐   4. Take it to religious leaders ☐

    5. Take it to local elders ☐ 6. If any other mechanism that you have used, please specify

    _____

9. If your answer for question number 9 is Take the issue to Woreda court‖, what Situations forced you to use formal mechanism to solve the conflict

    _____

    _____

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

    _____

    _____

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

    1. Yes ☐   2. No ☐

12. If your answer for question number 12 is yes, how do you settle your dispute in your local area? Through

    1. Local conflict mediators ☐   2. Negotiation ☐

    3. Religious leaders ☐   4. All in different time ☐   5. Other specify

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

    1. One time ☐   2. Two times ☐

    3. Three times ☐   4 more than three times ☐

14. What are the procedures used to settle the dispute?

    _____

    _____

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

   1. Time _____ 2. Money_____ 3. Other_____

16. What are the challenge you faced in conflict resolution mechanisms?

   _____

Section V: economic social advantage of indigenous conflict resolution mechanism

17. What are the economic advantages of indigenous conflict resolution mechanism?

   _____

   _____

18. What are the advantages of indigenous conflict resolution mechanism?

   _____

   _____

19. Indicate the cost of indigenous conflict resolution using the following indicators?

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

Other specify _____

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

   1. Yes ☐   2. No ☐

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

   1. Yes ☐   2. No ☐

22. If your answer for question number 22 is yes, how many times it happens per year?

       1. One –Three times ☐   2.   Seven – Ten tomes ☐

       3. Four – Six times ☐   4.   More than ten times ☐

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

    1. Jaarsa biyyaa _____

    2. qaallu institution _____

    3. Religious association _____

    4. If there are others state them_____

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

    1. Yes ☐   2. No ☐

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

    1. Very good ☐   2. Good ☐   3. Fair ☐

    4. Poor ☐   5. Very poor ☐

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

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

    1. Yes ☐   2. No   ☐

27. If your answer for question number 43 is ―yes‖, what type of support provided?

    1. Financial support ☐   3. Training for local elders ☐

    2. Material support ☐   4. All ☐

28. Do you believe that indigenous conflict resolution mechanisms have weaknesses?

      1. Yes ☐   2. No ☐

29. How do measure the quality of local conflict mediators or local elders?

      1. Very good ☐   2. Good ☐   3. Fair ☐

      4. Poor ☐   5. Very poor ☐

30. Indicate the weakness of indigenous conflict resolution using the following indicators?

Weakness of indigenous conflict resolution	Rating				
	Strongly Disagree (5)	Disagree (4)	Uncertain (3)	Agree(2)	Strongly agree(1)
Providing long lasting peace					
Monopoly of decision making process by local elders					
Participation of youths during decision making process					
Participation of women 's during decision making process					
Affects universal human right principle					
Elders are motivated by personal greed.					
Abuse of traditional structure					
Corruption					

Thank you

JIMMA UNIVERSITY

COLLEGE OF BUSINESS AND ECONOMICS
DEPARTMENT OF MANAGEMENT
MPM PROGRAM

Questions for the kebele Focus Group Discussion

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