

Jimma University

College of Social Sciences and Humanities

School of Social Work

The Role, Challenges and Opportunities of Community Elders and Religious
Leaders in Building Peaceful Coexistence among Kaciboren Community in Gore
Town, Oromia Regional State

By:

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Acronyms

CSWE: Council of Social Work Education

NASW: National Association of Social Worker

NGO: Non-Governmental Organization

SNNPR: Southern Nation Nationalities and Peoples Region

UN: United Nation

UNESCO: United Nation Education Science and Cultural Organization

Abstract

This thesis focuses on exploring the role that community elders and religious leaders play in building peaceful coexistence in Gore town, the case of Kaciboren local administration. I employed Qualitative research approach. The study relied on purposive sampling to select participants. In general, twenty eight participants were participated in the study process. The methods used in data collection were in-depth interview (with community members, police, and prosecutor and religious leaders), focus group discussion with community elders and observation. The data were analyzed by using thematic approach. The findings of the study show that religious leaders and community elders play significant role in building community peace in Kaciboren local administration. Religious leaders and community elders were involved in awareness raising, conducting a series of discussions with their member and peace education towards maintaining peace between settlers and the original inhabitants of the area. The public perception of some peace builders as agents of government and lack of incentive were some of the challenges they faced in their work of peace building process. The community has strong support, trust, acceptance and respect for their religious leaders and community elders in Kaciboren local administration. The government should provide the necessary support and help to religious leaders and community elders. At the end, peace is not only the concern of government and the society alone rather it needs the contribution of all people.

Chapter One: Introduction

1.1 Background of the Study

Peace is the greatest hope that everyone wishes to achieve personally and expect to be created in society and in the world. Achieving sustainable peace is the goal of all stakeholders whether international, national or grassroots organizations (Abdurrahman & Tar (2008).

Peace building is a process to reconcile the warring parties and to build a long lasting harmony. This process attracts various key players including, the, government, NGOs, religious leaders and community elders and other organizations.

Religious leaders and community elders play the greatest role in keeping and building the peace of the community in particular and the country in general. They played a crucial role in managing public affairs in their community. They can assume the most varied tasks in safeguarding the social, political, economic, cultural, religious and spiritual welfare of the people they claim to represent.

Peace building can be defined as, *“all the efforts required on the way to the creation of a sustainable peace zone with the aim to transform conflicts constructively”* (Reychler & T-Paffenholz, 2001, p.12). Sustainable peace is not built from one day to another. It requires different stages and demands a lot of different processes. Peace building encompasses efforts to foster sustainable peace through measures that address conflict non-violently and tackle its root causes. It involves but goes far beyond conflict prevention, peacekeeping, peacemaking and reconciliation. And it seeks a peace that is more than the absence of violence one in which human security is engendered through equal and sufficient opportunity, fair distribution of power and resources, inclusive decision-making, and protection under the law.

According to T- Paffenholz “*Peace building is a long-term process that covers all activities intended to promote peace and overcome violence*”. Some of the strategies that are used in peace building and reconciliation are “*dialogue, co-ordination, reconciliation, participation, training, advocacy, networking, facilitation, negotiation, mediation and Problem Solving Workshops*”, (Paffenholz, 2003, p.48).

Religious leaders and faith-based organizations are thought to have huge potential in promoting peace in any society and in the international arena, (Johnston 2003). In *The Ambivalence of the Sacred*, Appleby (2000) emphasizes that ethics and ethical principles, as expressed through religious beliefs, are main drivers for peace. Regardless of which religion may be prevalent, the ethical power of religion can help to unite divided societies.

In Ethiopia, Elders participate in socio economic as well as cultural activities of the peoples by practicing their own way of conflict settlement. Customarily they have their own indigenous way of conflict resolution mechanisms aiming to address the cause of conflict and seek to build solidarity and belongingness for themselves and for peaceful and good relationship within themselves and their neighboring societies (Meron Zeleke, 2010).

1.2 Statements of the Problem

Instability and conflicts in Ethiopia are attracting due attention from different sectors, especially from community based organization. This is because of their negative impact on social cohesion, economy and loss of lives. People use traditional community based institution and decision making mechanisms and local actors to manage and resolve conflicts within or between communities (Tarekegn, 2008).

In Kaciboren local administration there are a lot of people with different ethnic backgrounds having their own culture, religion, and ways of life and have strong socio-cultural linkage. Even though they developed cultural linkage, the relationship between these ethnic groups has been declining and descending into conflicts. This compels peace builders to intervene in order to lessen their dispute. A case in point is a conflict that broke between Amhara (Wolloyye) settlers and the local Oromo in Kaciboren local administration. The conflict can be connected to two main issues: land ownership and identity. Most of the settlers managed to have an access to land from the illicit sales arranged between them and some local Oromo farmers. Access to land then is an important aspect of the settlers, primarily to grow coffee. Growing coffee has allowed the settlers to have dominance over the local Oromo on socio-economic basis. The Oromo have now questioned how the settlers maintain to have an access to land for which they have no any legal and historical entitlements. The Oromo started to claim that the settlers have to give back the land they got through illegal sales to its right holder. They claimed using the word like *“go back to your region, this is the land of Oromo and give back land you bought back to the seller as soon”*. The local peace builders were involved in settling the dispute between settlers and local people. Even though they were involved in peace building activities in Kaciboren local administration, their role were not well studied enough in the study area in particular and the country in general. Thus the study come up to fill the above gap by exploring the role, challenges and opportunities of religious leaders and community elders in building peaceful coexistence between settlers and local people in Kaciboren local administration

1.3 Research Question

- What are the roles of religious leaders and community elders in building peaceful co-existence and preventing conflicts in their community?
- What are the challenges the community elders and religious leaders face in conflict prevention and building peaceful environment among their community?
- What are the acceptances and perception the community had in their religious Leaders and community elders regarding their work in peace building and conflict prevention among their community?

1.4 Objectives of the Study

1.4.1 General Objective of the Study

The General objective of the study is to explore the role that community elders and religious leaders would play in building peaceful coexistence in Gore town, the case of Kaciboren Local Administration,

1.4.2 Specific Objectives of the Study

- To the role of religious leaders and community elders in conflict prevention and building peaceful co-existence among their community.
- To the challenges the community elders and religious leaders face in conflict prevention and building peaceful environment among their community and
- To see the acceptability of community elders and religious leaders by their community in their work of conflict prevention and peace building.

1.5 Rationale for Choosing the Study Area and Title

The study area is Kaciboren local administration, Ale District, Oromiya region. I choose the area because of the following reasons. Firstly, I know the area very well; this may create a good opportunity for me to collect the required data easily. Secondly, there is no previous study undertaken on the topic in the study area. Thirdly, the area has experienced dispute between settlers and local Oromo people in Kaciboren local administration. So this research is important to grasp the role played by religious leaders and community elders in restoring and sustaining their peaceful coexistence.

I choose the topic entitled exploring the role of religious leaders and community elders in building peaceful coexistence in Kaciboren local administration because of the following reasons. First, the issue is recent and not yet addressed before in the study area. Secondly, recently rule of law was not implemented and failed to keep and sustain community peace. In order to fill the gap the government needs the interference of religious leaders and community elders in maintaining public peace because they are the leaders of the community and has high level of acceptability by their community. So I prefer to conduct my study on it to see their roles in preserving peace between settlers and the local people in Kaciboren local administration.

1.6 Significance of the Study

The issue of peace in Ethiopia is the national issue which received the attention of government, non-government organizations; community based organizations, scholars and is the burning issue of our country today. It is a critical issue which concerns everyone and has serious impact on the social, political and economic aspects of the country.

Firstly, the study explores the relationship developed among community elders and religious leaders and their community because it helps readers to understand the perception, acceptance and trust of the community has towards religious leaders and community elders. It provides readers with important information regarding on how to utilize our indigenous resources to solve our own cases. So this study introduced you about the contribution of religious leaders and community elders in promoting peace and preventing ethnic dispute among settlers and local people in kaciboren local administration.

Secondly, I would avail the practices and mechanism used by religious leaders and community elders to resolve dispute between settlers and the local people. So that the state use religious leaders and community elders as a tool of building peaceful coexistence among instable community. Finally it helps the local governments to focus on their indigenous knowledge and skill of traditional community for building peace and preventing conflicts in their local administration in particular and country in general.

1.7 Limitation and Delimitation of the Study

This study is not without limitations. Firstly, most of religious leaders and community elders involved in peace building between settlers and the local people were male. So this could bring gender disparity in the study because the role of women was not visible in securing group conflict in Kaciboren local administration like that Siqqee in Arsi. In addition to this getting the inner interest of the participants may be a difficult task for me, need energy, motivation and take long time.

The second challenge was the very long process in the local administration to get the permission of participants. All of research participants were farmer so that it made the data

collection process difficult because of spring season where most farmers were engaged in farming activities but I managed it through moving to their residential area.

Thirdly, the dispersed location of the research settings has also been a main challenge during the data collection. It has been very tiresome for me to move home to home to conduct interview with farmers during data collection.

The study setting was Kaciboren local administration, Gore town, Oromiya Region. In the area there are conflicts between settlers and the local people which need the interferences of peace builders to settle the issue. So the study is delimited to explore the roles of religious leaders and community elders in building peaceful coexistence among community members of Gore town, the case of Kaciboren local administration.

1.8 Operational Definitions

Religious leaders: the leader of a religious denomination and experienced in teaching people about their religious values.

Community elders: individuals who are experienced in building peace and trusted by their community and have effective mediation skill.

Peace: absence of hostile situation and existence of stability and order in the study area.

Peaceful coexistence: living together among the settlers and the local people in peace rather than in constant hostility in the study area.

Community: a collection of settlers and local people who live together in kaciboren local administration having their own interest.

Conflict: is contradiction or disputes between the local people and the settlers based on the issue of land ownership.

1.9 Organization of the Thesis

This research paper was divided into five chapters. The first chapter was the background of the study, problem statement, its objectives, significances, limitation and scope, research question and operational definition. The second chapter provides detailed review of literature related to the research topic. The third chapter talked about research methodology such as research design, study participants, research instrument, data quality assurance, data analysis and ethical consideration. The fourth chapter focused on data presentation and analysis. Chapter five talked about discussion of findings. Finally, chapter six deals with conclusion, recommendation and implication for social work.

Chapter Two: Literature Review

2. 1 Theoretical Framework

Idealists are the most ambitious group in seeking international peace. An idealist is someone who believes in high ideals and strives to make them real, even though they may be impossible. They hold that “*the most basic unit of reality is not material, but conceptual*”. They argued that *man, by nature, is not violent; man is a peace lover, he will always want to keep peace with his neighbor, but in case of probable violence, social and political norms, regimes and organization could inhibit it* (Richmond, 2008).

In ancient political thoughts, Heraclitus, the Pythagorean philosophers, and the Greek ideal saw harmony peace in this context as an ultimate principle of state existence. That is, peace is inherent feature of human being. Bansikiza (2004) submits that peace is both a gift by God and an effort by the people to achieve it, individually and socially. Due to the fact that peace is not reached once and for all, it demands continuous attempt in connecting divided people, reconciling differences and removing hostility embraced.

However, the idealists’ notion of a world void of war, promoting disarmament, the right of self-determination for all men, and the presence of a world government to ensure order and proper distribution of scarce resources brought about the establishment of the League of Nations and the United Nations Organization after the World War I and World War II respectively (Angell, 1916 cited in Richmond, 2008).

Contrary to the above argument, the Realists describe international relations as a Hobbesian “*state of nature*” or a “*state of war*” (Mapel, 1996p. 55), characterized by selfishness, misdirected aggressive impulses, and stupidity (Waltz, 1993p.124). Realist is

(philosophy) an advocate of realism; one who believes that matter, objects etc. have real existence beyond our perception of them. The realists argued that life is solitary, brutish, nasty and short, and life is the survival of the fittest. They asserted that since resources are scarce and unevenly distributed, man must struggle for survival. Since the realists see the state as the central unit of international system which structure is anarchical, it is therefore impossible to achieve fundamental quality progress (Soendergaard, 2008,).

As a result of absence of a legitimate government authority to regulate and enforce agreements between states and other actors (Carlsnaes, Rise, & Simmons, 2002,p. 352), and the prevalence of the determination of state units to protect their identities and achieve their outlined national interests by all possible means, peace is unobtainable (Richmond, 2008).

The Liberalists are a more optimistic set who beliefs that peace in international relations is attainable in situations of cooperation and shared norms rather than the quest for power and security. Liberalists are the advocates of liberalism and favor a political philosophy of progress and reform and the protection of civil liberties. They are concerned with the creation of harmonious domestic political structures with the introduction of acceptable international regimes, laws, and norms that will limit the excesses of states and multilateral organizations in their polity. Even though they share in the belief that peace is not achievable, they see peace as something to be aspired for. The international system could at best experience positive peace when certain domestic and international practices are embraced by all, which will ensure socioeconomic justice and respect for the rights of the individuals (Richmond, 2008).

The liberalist's belief that interdependence will engender peaceful co-existence. They see international trade as necessary instrument in promoting such interdependence. To them,

state will not necessarily go to war against another state it has trade relations with. That is, mutual benefits derived from trade relations will most often discourage an interruption of war, thus promoting peaceful condition.

The Marxists thig the condition of peace in the international system to the realities of the global political economy. Marxist is someone who strongly agrees with the political, economic, and philosophical ideas of Karl Marx and Friedrich Engels. The idea that the global economic system is divided into a class structure (the developed and the developing countries, the haves and the have-nots, the bourgeois and the proletariats, the owners of factors of production and the owners of labor) manipulating the forces of exploitation and revolution for each other's specific interest. The Marxists contend that peace is not feasible in this arrangement unless there is justice and equality in the distribution of resources (Richmond, 2008).

2.1.1 Functionalist Perspective

According to functionalism, society is a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole. They emphasize the interconnectedness of society by focusing on how each part influences and is influenced by other parts.

Functionalists, to a great extent, are pragmatic and functionalism is akin to pragmatism. Their view helps in solving global problems through the promotion of social, economic and cultural cooperation among states. "Functionalism is an assertion that the development of international economic and social cooperation is a major prerequisite for the ultimate solution of political conflicts and elimination of war (Hidetoshi, 2004).

Functionalism assumes that human affairs can be sliced into layers, which the concerns of man are so stratified that economic and social problems can, in a preliminary fashion, be separated from political problems and from each other (L. Claude, 2004). Having adopted this assumption, functionalism then proceeds on the theory that the treatment of economic and social matters should take priority. In the opinion of functionalists the main causes of war and conflicts among nations have many social, economic and humanitarian problems of mankind and without solving these fundamental problems, permanent world peace cannot be established.

According to functionalists there are many social, economic and humanitarian causes of war. It is related to the objective humanitarian conditions. It is the result neither of man's native instinct, nor of his acquired sinfulness, neither of state's inherent nature, nor of its irrational policy, is war a disease of global society, caused by grave deficiencies in the economic and social circumstances of mankind. Poverty, misery, ill-health, illiteracy, economic insecurity, social injustice, exploitation, discrimination - these are the factors which create the desperation, apathy, frustration, fear, cupidity and hatred which make the world susceptible to war. There is a growing appreciation that unless underlying social, economic and humanitarian problems are resolved, there can be no enduring peace (Howard S. Piquet, 2005).

Functional approach to peace is presented as an alternative view of international relations. Unlike other theories of peace, it focuses on constructive, positive and non-political dimensions of peace. Functionalists assume that social, economic and humanitarian problems are the main causes of war or conflict. Peace requires solution of non-political and technical issues. The central idea of functionalism is to create functional international organization at the micro level in non-political areas. Functional international agencies would be able to solve social-economic problems and achieve effective cooperation among states. Integration in social and

economic fields would lead to political unity. Through functional cooperation by the successful working of functional organization could establish a peaceful co-operative and unified global system (Neal Riemer, 2013).

2.1.2 Symbolic Interactionist Perspective

Symbolic interactionism emphasizes that human behavior is influenced by definitions and meanings that are created and maintained through symbolic interaction with others. Symbolic interactionism also suggests that our identity or sense of self is shaped by social interaction. We develop our self-concept by observing how others interact with us and label us. By observing how others view us, we see a reflection of ourselves that Cooley calls the “looking glass self.” In Kaciboren both local people and settlers have their own ways of looking at each other and vice versa.

Human language constitutes the most important and powerful set of conventional signs or symbols we can identify, for instance the local people have their own symbols to express their feelings and emotions and vice versa. Symbols make possible for the behavioral dispositions, or attitudes, of one individual to be reproduced in another person.

Symbolic interaction occurs in response to the smallest action or gesture. A gesture can be described as any part of an ongoing action that denotes the intent of a larger act (Blumer, 2000). For instance, the gesture of sticking one’s leg out might foreshadow the intention of a kick to come in self-defense. The person who is observing this action will interpret and respond to the intention to kick accordingly. A gesture or action has meaning for the person who originally initiates the action and in turn for the person responding to it. When both parties interpret actions along the same lines, they understand each other.

Symbolic interactionism is useful for studying conflict because it allows the researcher to understand why conflict is cyclical in instances where two (or multiple) actors (individuals or collectives) continuously misinterpret the action of one another. Because symbolic interactionism rests on the judgment that objects carry meanings derived from social interaction ultimately modified through an interpretive process, one can observe how misinterpreted action and meaning can persist and escalate into conflict. Shared meanings are necessary to create social order and without shared meanings, conflict can arise (Blumer, 2000).

2.2 The Concept of Peace

The term peace is used in a wide sphere. It seems that peace has a variety of meanings that are different in accordance with the context of usage. According to Johan Galtung, the *word* “*peace is derived from the original Latin word pax which means a pact, a control or an agreement to end war or any dispute and conflict between two people, two nations or two antagonistic groups of people*”(Galtung, (2000,). Based on this definition, currently I fully talked about absence of dispute between settlers and local people in Kaciboren community with the intervention of community elders and religious leaders.

It is important to distinguish negative peace from positive peace. Negative peace is the condition that most people refer to when they are discussing issues to do with peace and conflict: it is the condition in which peace is based on the absence of violence. We need to work more towards the notion of positive peace: which means a peace that promotes reconciliation and coexistence on the basis of human rights, social, economic and political justice ((Lund 2001).

2.3 Peace Building and Reconciliation

Peace building is a long-term process that covers all activities intended to promote peace and overcome violence. According to (SAIS), peace building is a set of activities to create and sustain a peaceful society characterized by structures which promote long-term justice, diversity and the healing of relationships and the ongoing transformation of conflict (SAIS, 2006).

According to Paffenholz (2003) the overall aim of peace building is to prevent violent outbreaks of conflicts or to make sustainable transformation of violent conflicts into peaceful action. Thus, conflicts can be dealt in a constructive and peaceful manner.

In his Action Programme for Peace (1992), Boutros Boutros-Ghali a former UN Secretary General wrote about peace building after conflicts as *“an action to identify and support structures which would tend to strengthen and solidify peace in order to avoid relapse in conflict”*. He further notes that peace building implies building structures for peace in all phases of a conflict, not merely after the violent phase has been replaced by a fragile peace. Structures that contribute to strengthening and solidifying peace can be institutions that offer forms for peaceful conflict resolution or that prevent violence, such as church institutions.

Overview of Scheper (2002) on women, war and religion, highlights prevention of violent conflicts by underlining need to explore newer approaches. Further, he notes that peaceful solutions to violent conflicts need to be sought especially those that deal with communities at different levels.

Maina (2000) in her study on ethnicity among the communities of Nakuru District, Kenya discusses various strategies of managing ethnic conflicts. These include channeling of power to methods that attract unity such as one party state; reallocation of resources to the less

disadvantaged; enforcement of laws that call for co-existence into various communities and use of a national language policy and common ideology. Maina (2000) seems to think about ethnic conflicts from the national scale, hence her strategies of one party state. She fails to realize that ethnic conflicts start at the grassroots where people interact in their daily chores. She further proposes reallocation of resources to less disadvantaged but she does not suggest the reallocation process. All these are geared towards attaining equality, but equality without peaceful coexistence will rarely stand.

2.4 Empirical Findings

In Ethiopia there are a few studies conducted on role, challenges and opportunities of religious leaders and community elders in building peaceful co-existence among community. For instance, study conducted by Pastor Zerihun Degu (2012 G.C) discussed that Religious leaders play a vital role in promoting peace, tolerance and understanding.

They are often seen as the keepers of collective identity, history and memories. The legitimacy and credibility of religious leaders with their charismatic power are greatly enhanced when they act jointly across denominational and faith divides. When faith communities build their capacities, they can turn threats into opportunities to strengthen relationships, preserve valuable resources, and make their lives a testimony to the love and power of God.

Qualities such as charisma, compassion, understanding, stewardship, and forgiveness can be cited as key attributes that help to explain why religious leaders are able to succeed. This has a positive impact on mitigating, managing or handling various problems. They harbor several key attributes essential to positive community relationship, allowing them to concentrate their efforts in areas where they will be more effective.

In General religious leaders plays an important role in documenting and disseminating well-balanced information to create awareness of the community especially on contested common issues and promote mutual respect and peaceful co-existence.

Other study conducted by Yimer Ali Mohammed found that elders have significant contribution in building long lasting peace and security among their community and have strong involvement in social, economic, cultural and political aspect of the community. He revealed that Elders should play a proactive role in preserving peace by managing ethnic conflict and bringing sustainable peace to the society.

2.5 Gaps in the Literature

After examining the literature critically, I found the following gaps.

First, most of the research I have read has been focused on the conflict resolution part, means they didn't put or work on how we are going to prevent the problem from its happenings. This means that their emphasis is on reactive approach rather than being proactive. When we say reactive, they do more on searching for solution after the existence of the problem. But for proactive, they devote their time on how we prevent the problem by offering public education about the usefulness of peace to the public.

Second, there is no enough literature written on the role, challenges of religious leaders and community elders in peace building because most of the study undertaken in the area focused on conflict resolution mechanism. There are no updated literatures and journals regarding peace building and conflict prevention rather most literatures focused on conflict resolution. For instance, study conducted by Pastor Zerihun Degu (2012 G.C) discussed about

Muslim- Christian Coexistence in Ethiopia but didn't discuss separately the role of religious leaders in fostering peaceful coexistence among the people.

2.6 Conceptual Framework

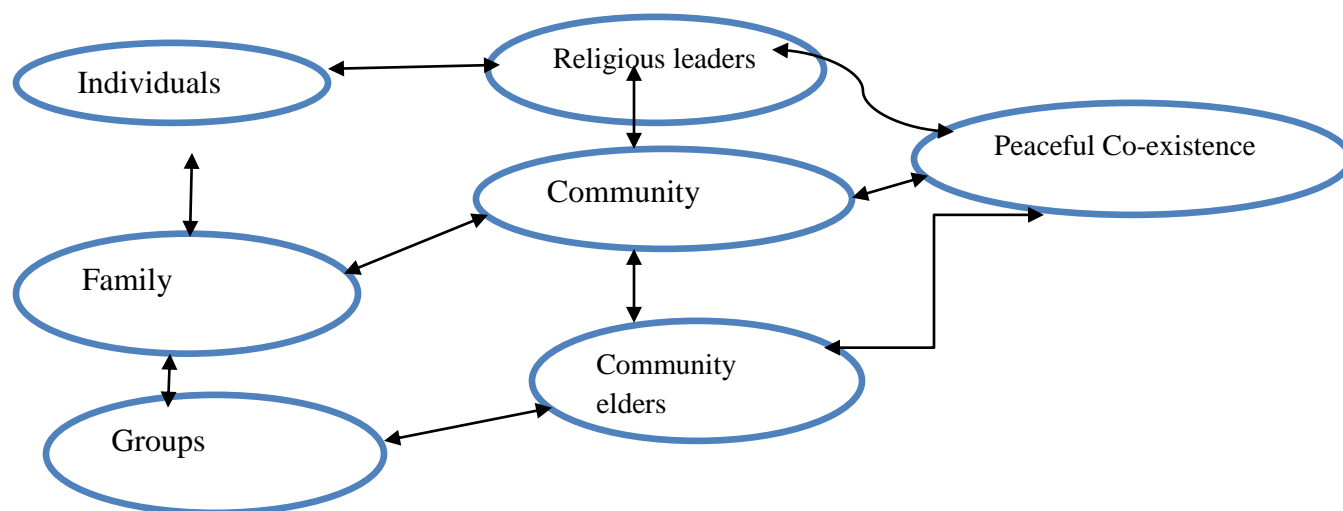


Diagram developed by Kedir Mohammed

The above diagram shows us that peace building is not the sole contribution of single system. It needs the contribution of the whole system. Here the community is the larger system having individuals, family, group, religious leaders and community elders as a subsystem. This all subsystems have their own impact in bringing peace either positively or negatively. If the relationship and bond among subsystem is negative or bad and support the end result will be disorder and instability. Positive relationship is important to build strong bond among subsystem. The increment of bonds among subsystems brings a final impact of belongingness and unity which further conveys peaceful coexistence. This shows that system affects and affected by another system.

In social work there is a theory called system theory which discuss about the relationship and interdependency among systems. It is a set of elements that are orderly, interrelated, and a

functional whole. They acknowledge the role of external influences and demands in creating and maintaining patterns of interaction within the system. Each part of the system serves an essential function in maintaining the system, and the functions of the various parts are coordinated to produce a well-functioning whole. In the above diagram individuals is a subset of the family and the family is subsets of the community. There must be constant state of balance or stability among themselves. If the relationship between individuals and family is bad, they disturb themselves and the adjacent community. When the surrounding community is disrupted the whole community will going to be disturbed and finally it affected the stability of the country. For instance, when Kaciboren community experience ethnic clash, it expands to gore town, then Ilubabor Zone, Oromia region and the whole country.

Chapter Three: Research Methodology

In this chapter, I present the methodology on how I explored the above research questions and address the objectives of the research including the research design, research paradigm, description of study settings, participant selection, methods of data collection, method of data analysis and ethical principles.

3.1 Description of the Study Settings

The study setting is in Gore Town, which is Kaciboren Local Administration. Gore town was founded during 19th century around Ras Tesema Nadew Palace. Ras Tesema came to the area just to implement Ethiopian Imperial project of territorial expansion and resource extraction from south west part of the country. Some people claimed that Gore was a capital of Ethiopia just for one day, but this was a legend. In fact Gore served as a capital city of Ethiopia for five years. During Emperor Hailesillase's exile to Europe in 1936, Gore was used a provincial town by a certain man Ras Emiru Hailesillase who was brought in to replace him and lead the country. Ras Emiru died in while fighting the Italians near a river called in Gojeb River, which now separates Oromiya region from SNNPR. So, one would make the claim that the town served as a capital of Ethiopia from 1936 to 1941. The town is bordered on the south by Kaffa Zone, SNNPR, on the West by Nono, on the Northwest by Bure, and on the Northeast by Mettu, Oromia region. The town has a latitude and longitude of 8°9'N 35°31'E and an elevation of 2085 meters. Economically the town is known for its honey and coffee production. Gumero tea plantation development found in Ale District, Gore town which covers 800 hectares of land and it is the largest tea plantation factory in Ethiopia. The town has more than 20,000 populations. The town has four urban and twenty three rural local administrations. Kaciboren local administration is one of the largest local administrative units found in the district. The area

constitutes the largest number of settlers found in the District. Like the other part of Ethiopian people, the economy of Kaciboren is based on farming and cash crop production. Kaciboren is covered by extensive land which is suitable for coffee production. The highest coffee production in the District was harvested from Kaciboren local administrative unit.

The town serves as a transit to both Gambella and Masha Town. The area is covered with tropical forest and become strategic place for coffee production in Ethiopia today. The town has sub-tropical types of climate having an average annual temperature of 18.6 degree Celsius and receives almost yearly round rainfall and the most rain fed areas of Ethiopia having 1952 mm falls annually (<https://en.climate-data.org/africa/ethiopia/oromia/gore-54468/>).

3.2 Research Approach

Broadly speaking, the two categories of data collection techniques used in scientific research are quantitative or a qualitative research approach. (Bhattacharjee, 2012, p.37). In this particular study, I used a qualitative research approach with an exploratory purpose.

I used cross sectional survey type of design to explore the role, challenges and opportunity of religious leaders and community elders in peace building process between settlers and local people. The data was collected from March to May at one time.

I used descriptive phenomenology as a research strategy in the process of exploring the role, challenges and opportunities of religious leaders and community elders in building peace between settlers and the local people in Kaciboren local administration.

3.3 Research Paradigm

The philosophical underpinning for this research is a social constructivist paradigm rooted in humanism. Social Constructivist paradigm recognizes the importance of the subjective

human creation of meaning, but doesn't reject outright any notion of objectivity. Constructivism is built upon the premise of a social construction of reality. (Wetmore & Thereon, 1998). One of the advantages of this approach is the close collaboration between me and the participant, enabling participants to tell their stories. Through these stories, the participants are able to describe their views of reality and this enables me to better understand the participants' actions (Baxter & Jack, 2008).

Neumann (2000) holds that in social constructivism, individuals seek understanding of the world in which they live and work. They develop subjective meanings of their experiences—meanings directed toward certain objects or things. These meanings are varied and multiple, leading me to look for the complexity of views rather than narrowing meanings into a few categories or ideas.

Crotty (1998), the goal of research, then, is to rely as much as possible on the participant's views of the situation being studied. The questions become broad and general so that the participants can construct the meaning of a situation, a meaning typically forged in discussions or interactions with other persons.

In social constructivism I tend to use open-ended questions so that participants can express their views. And they also seek to understand the context or setting of the participants through visiting this context and gathering information personally. They also make an interpretation of what they find, an interpretation shaped by my own experiences and backgrounds. The basic generation of meaning is always social, arising in and out of interaction with a human community. In this particular study participants provide subjective meaning of

their experiences towards the role of community elders and religious leaders in building peace and preventing conflicts among their community.

3.4 Methods of Data Collection

In this study I used qualitative research data collection methods mainly interview, observation and focus group discussion.

3.4.1 In-depth Interview

In this study, an in-depth interview, with a face-to-face manner, with religious leaders, police, and prosecutor and community members was employed. It is important to deeply understand their experiences and provides detailed information than other methods. It also helps the participants to express their feelings without limiting their freedoms. Additionally, it allows me to get the rich stories of the participants and their perceived underlying assumptions and explanations. Interview as Yin, (2009, p.106) suggests, is one of the most important sources of qualitative information. They were asked to share their understanding about peace building among the community and its value to the community in particular and the country in general and also ask about their roles in building and keeping peaceful coexistence in their community.

Interviewers generally start with some defined questioning plan, but pursue a more conversational style of interview that may see questions answer in an order more natural to the flow of conversation (O'Leary, 2004, p.164). The interview guides were developed with open-ended questions believing that the participants shared their views and experiences freely regarding the raising issue. The interview guides would be prepared in accordance with the issues raise in the specific objectives and research questions.

During the interview, Afan Oromo and Amharic language were used as a medium of communication so that there can be a clear understanding between me and the participants. Most of the interviews took place in a quiet environment to get all the attention of participants to provide the adequate information. In the course of data collection for this study, I used note taking and audio recorder to record interviews up on the interest of participants. The interview was conducted at one time which stays for one hour to get deep information from the interviewee.

As Dawson, (2002, p. 99) suggests, audio recorder has a complete record of interview for transcribing and analysis, including what is said and interaction between interviewer and interviewee. And have plenty of useful quotations for report. I prepared a guideline question which helped me to begin the interview session and attached at the appendix part

3.4.2 Observation

Observation is a systematic method of data collection that relies on a researcher's ability to gather data through his or her senses. (O'Leary, 2004, p. 170). In addition, observation offers the opportunity to record and analyze behavior and interactions as they occur, although not as a member of the study population (Ritchie, 2003, p.35). I prefer to use observation because it gave me the chance of looking the process of reconciliation and peace building activities directly from the participants. In the study I observed the discussion conducted between settlers and the local people on the issue of Sunday celebration. Religious leaders from Muslim, Orthodox and Protestant and community elders from settlers and local people lead the discussion on how to resolve their disagreement regarding celebrating Sunday. From the discussion I see that they have the culture of understanding and respecting each other. They raised the long term developed interaction and relationship existed between them and the existing political situation didn't

condense their long relationship found among peoples of settlers and the local people.

Observation checklist is important to check whether I addressed my objectives or not. I have attached it in the appendix part.

3.4.3 Focus Group Discussion (FGD)

Focus group discussion is primarily aimed at collecting relevant data from specific groups selected for the purpose of the study. In a focus group, a group of participants at the same time was asked about their attitudes or opinions by a discussion leader or facilitator (Lavrakas 2008 p. 171). I choose FGD because most of my participants have something to share in common and related to one another and help me to reach more people within a given time.

In guiding focus group discussions, I closely attend to the content of the discussion treating all participants as equals and keeping the tone of the discussion friendly. (Janet, 2005, p.158).

Focus-groups typically have 6 to 12 members, without moderator. In this particular study, one focus group discussion was arranged with eight community elders that stayed between 60-90 minutes because it is an ideal length for conducting FGD. I prepared introductory questions which brainstorm the mind of participants and I got fruitful discussion from the participant. The introductory questions were attached in the appendix part.

3.5 Selection of Study Participants and Sampling

The study participants for this research could be religious leaders like Imams from Muslim, church leaders from both orthodox and protestant church, community elders in the community and individuals from the community to understand their perception towards religious leaders and their elders in their community. In addition to this, police and prosecutor were

participated in the study to share their perception on how religious leaders and community elders support them in reconciling quarreled people and secure peace. Due to the desire to learn in detail and in depth about community elders and religious leaders' contribution to build peaceful coexistence among their community and reconciling conflicts, I gathered much information from the research participants.

The total numbers of my participants were twenty eight, out of which eight of them were religious leaders from Muslim, protestant and Orthodox Church. Depending on the number of followers they possess, three religious leaders from orthodox and Muslim and two religious leaders from protestant were participated. Eight community elders and eight community members from kaciboren local administration, two police from police station and two prosecutors from Ale District Court Office was other research participants. I used purposive sampling. Purposive/judgmental sampling helps me to use my own judgment and prior knowledge to choose people who would best serve the purposes of the study. By using this method I went to the person who would provide the best information to achieve the objective of the study.

3.6. Eligible Criteria

The inclusion criteria for the selection of study participants include the following. Participants must be member of the community who live together, accepted person by the community, to be religious leader and community elder who were experienced in peace building and are willing to provide the required information about the raise issue.

3.7 Data Quality Assurance

I would assure the validity of the data by using one of qualitative data analysis method called triangulation. The triangulation of sources involves comparing the information gathered through different qualitative data collection instruments used in the particular research such as interviews and focus group discussion (Ritchie & Lewis 2003, p.276). So in this particular research, I Triangulate different data gained form in-depth interview and FGD by examining evidence from them and using it to build a coherent justification for themes. I tried to manage the data saturation through stopping gathering of data when I found redundancy.

In every research, fairness, truthfulness, honesty and unbiased approach are very important for the quality of the study. In qualitative approach, it is advisable for me to get intimate with research participants and the study setting as a whole (Krueger & Neumann, 2006, p.138).Due to the above reason I would directly involve in the data collection process of the study.

3.8 Data Analysis

Thematic analysis was used, which is one of the data analysis strategies in qualitative research. The data analyses would carry out soon after the data collection, which is common in qualitative research (Padgett, 2008). Analyzing the data during data collection helps me to keep the information properly.

In this particular study, I employed a thematic data analysis technique. As Boyatzis (1998) cited in Mohammed (2012), Thematic Analysis is a type of qualitative analysis which is used to analyze classifications and present themes (patterns) that relate to the data. It illustrates the data in great detail and deals with diverse subjects via interpretations. (p. 10). Since the

purpose of this study is to explore or discover unseen facts regarding the role of community elders and religious leaders in building peaceful coexistence among their community, I choose thematic approach to analyze the data to be collected. More over due to its flexibility, thematic approach is preferable to analyze my data. It helps me in providing rich and detailed data regarding the issue raised (Braun & Clarke, 2006, p. 5). Themes are something important about the data in relation to the research question, and represent some level of patterned responses or meanings within the data sets (Braun & Clarke, 2006).

Thematic analysis can be a good fit with constructionist method, which examines the ways in which events, realities, meanings, experiences and so on are the effects of a range of discourses operating within society. Hence the information was given with both Afan Oromo and Amharic language; I was responsible to translate the gathered information from Afan Oromo and Amharic to English language. So I begin with recording the data obtained through in-depth interview and focus group discussion, and then categorized them according to their themes and sub themes. Then I started to describe the data through narration. Before narrating the data I get the sense of all data gained from in-depth interview and FGD in Afan Oromo and Amharic, and then I transcribe them carefully to English language.

3.9 Ethical Consideration

Research ethics is one important aspect that needs to be included in a particular research. According to Kelleher (1993), ethical concerns include the principles of privacy, informed consent, confidentiality, protection from harm, and avoiding deception. These broad principles were applied while undertaking the present study. First and foremost, I had an obligation to respect the rights, needs, values, and desires of the informants.

I would provide clear and precise information to participants so that they can understand the role they are playing in the ongoing research and become willing to participate. It has been made clear to the participants how the information they are providing is relevant to fulfill the objectives of the study. I would be liable in protecting the identity of participants. It would make sure that the information participants are providing was not trace back to them. In this way, after building a rapport, I could obtain the personal experiences of the participants. Participants would be given pseudonyms in order to keep their anonymity. Moreover, I would make sure that the personal information they provide would not be disclosed to third person.

Chapter Four: Data Presentation and Analysis

This section of the thesis presents analysis of the data obtained from interview, focus group discussion and observation. The role of religious leaders and community elders in peace building, the challenges they faced while building peace and the perception of the community towards religious leaders and community elders were presented.

4.1 The General Overview of Settlers

The settlers refer to those groups of people who were displaced from drought-prone and famine stricken areas of the Northern part of the country to the area in the 1980s. Most of them were from the previous Wollo province and generally referred by Oromo's as "*Wolloyye*", though they constitute the Tigrayan people. They have high level of interaction and relationship with the local people. They shared many things in common both at the time of happiness and sadness. For instance the settlers speak the local language and carry out marriage with the local Oromo people which promote the integration between them. Children of the settler people used Afan Oromo as a medium of communication and attend their education using the local language. Some of the values that promote social cohesion among the settlers and the local people were the following ones.

4.1.1 Inter-Ethnic Marriage among Settlers and Local People

The family is the most basic social institution in society where the nuclear and extended family institutions exist in the both communities; nuclear family is dominant among the Settlers because of the phenomena of familial separation in the departure for resettlement and extended family was dominant among the local people. Inter-ethnic marriage between settlers and local people has paramount significance in promoting inter-ethnic tolerance and peaceful coexistence.

The practice of inter-marriage among the Muslims of the Settlers had some explanation based on the power of principles of religious tolerance, justice, and peaceful coexistence towards members of the ethnic community and convert the local people to Islamic religion. And has wider social, economic, political and cultural justifications beyond religious affiliations. In both communities the elders usually arrange marriage after mutual consent between two youngsters. These marriages are based in the prevailed kinship system of the local people. Through this the local people assimilate the settlers in to their culture and the marriage was done according to the principles of local culture. One Participant put his idea regarding inter-ethnic marriage in the following paragraph below.

I am Wolloye and got married an Oromo girl. We have two children. We are living happily and are acting as good channel for socio-economic communication between my relatives and the relative of my wife. Therefore, I found that inter-marriage is an instrument for maintaining mutual socio-economic security and cooperation (interview2).

The findings of demonstrates that marriage is used as an instrument to change and shape the bad socio political condition among people and pave the way for the creation of friendliness environment.

During the wedding ceremony, both settlers and local people were participated. They support each other in providing the necessary equipment needed for the ceremony like fetching water, collecting wood, baking injera and cooking food. One participant put his idea regarding the wedding process in the paragraph below.

I lived in kaciboren local administration for the last 39 years. I am protestant. We lived together with settlers for the last 34 years. We share a lot of things together like wedding

ceremony and grief. In time of wedding, each group provides a cow for each group. Most of the settlers were Muslim; we prepared one cow for them with the necessary materials and eat with their followers. When there is wedding from settlers the same thing were prepared for us (interviewee 7).

This shows that they have a good culture of respecting the religious values of other people and had culture of tolerance among them which improves their social network. The interactions between each religious follower were good and interactive.

4.1.2 Having Joint Iddir

Iddir was the known community based institution formed for providing socio economic support for their members. It provides financial and psychosocial support during funeral ceremony. The same was true among settlers and local people in kaciboren community. Both settlers and local people had common Iddir in which both communities shared equal responsibility. It promotes the social integration and social cohesion found between local people and settlers. Iddir brought economic strength for both groups and make them to participate during funeral ceremony. One participant put his idea about the importance of Iddir for promoting social integration among them in the following paragraph below.

I lived in kaciboren local administration. We lived together with settlers and have one common Iddir. In the Iddir we equally contribute our financial and social effort to the Iddir. When there was a death from the member of the Iddir we support the family by providing financial income and each individual from the Iddir member were brought food to them for the sake of grieving the family. This activity promotes our relationship and mutual coexistence (interviewee 5).

This findings shows that through Iddir they share happiness and trouble together which is used as an instrument to increase solidarity through reducing stereotype and negative thinking among people.

4.2 Dispute between Settlers and the Local People

Conflicts were inevitable in life. It may happen among families, groups and community. Each of them possesses their own opinions, ideas and sets of beliefs. They have their own ways of looking at things and act according to what they think is proper. The local people have their own ways of looking the settlers and the settlers also have their own ways of looking the local people. This ways of looking each other influences their actions and decisions in one way or another. Due to the occurrence of ill political condition, the local people and settlers experience dispute between themselves. The youths from the local people were the first one to offense and harass the settlers' using the word like "*oh settlers leave our region*". This may provoke the hostile situation between settler and local people.

4.3. Causes of Their Conflicts

The followings are the main factors that contribute for the breakdown of dispute between settlers and the original inhabitants of the area (Oromo).

4.3.1 The Issue of Ethnicity

The Oromo are the native inhabitants of the area. Among the late comers (settlers) in Kaciboren, the Wolloyye constitute the largest share. Now, there are signs where the settlers are questioned over their original status in the area. Many Oromo youths, if not all of them, have recently started to confront the settlers. There is at least the feeling among the youth that the settlers should go back to the region where did they hail from. They claimed using the saying

“Go back to your region; this is the land of Oromo”. The settlers and their youths shared the culture and language of the local inhabitants. For instance the youths didn't know Wollo at all; they were born in Ilubabor and shared the local culture. But the local youths started to burn their homes and clear their coffee plantation. Wollo people have an Oromo ethnic background. But the local people didn't recognize the historical entitlements of Wolloyye people as an Oromo. One participant put his situation in the following manner.

I was born here in Kaciboren. I lived here for the last 30 years and I do not know what Wollo looks like. I have never been there but the local people are saying me you are not member of the owners of the territory (Ilubabor). There was discrimination from government officials based on language specifically Amharic speakers in Police station and Court. When some disagreement happened between us and local people, the eye treatment of the police is unequal and is in favor of the local people. If the settlers were Amharic speakers' special attention is given to them. I am always worried about my affiliation whether I am from Ilubabor or from Wollo. Assume that I was born here but called me “safari” mean that settler. Imagine we are being barred from getting equal treatment before the law and equal participation in the affairs of governance with in the territory of our own country (interviewee 9).

The analysis shows that there are many people who are hating their identity due to the hatemonger political structure take place in Ethiopia. Again the paragraph tells that the public has strong socio cultural bond but mostly government officials are exposed to ethnocentrism.

4.3.2 The Issue of Land Ownership

Land is one of the natural resources in which every people wished to have. Now a day due to the increment of population size especially, the interest of young people to access land is highly increasing. Most of the youngsters were unemployed and didn't have to access any job opportunity. In order to have job opportunity and to be independent from their family, acquiring land was the first choice for them. But they have longer access to land due to the expansion of illegal sales in their local administration. Previously the local administrative unit was rich of natural resources like forest land which is important and preferable to grow coffee, but now the largest portion of the forest is occupied by settlers. The local people want to get their former land ownership back from the settlers. Claim over land ownership has now become a cause for hostility between settlers and the local people.

The settlers have bought land from the local people and produce coffee which helped them to become economically strong. They bought both forest land and field land from the local people with low cost. These actions tend to make the local people landless, economically weak and voiceless in their socio economic activity. A big economical difference has now become visible between the local people and the settlers. Now the local people took and claim get back their sold land before two decades using advantage of the recent political crisis occurred in the country. The youngsters commonly called ("*Qeerroo*") started to clear their Coffee and Eucalyptus plantation area. "*Qeerroo*" in Oromo language refers to a youth who doesn't get marriage. *Qeerroo* started to control the political power starting from 2009E.C. . Again they organized and song music which initiate for ethnic clash. A young Oromo participant explained the question of land ownership using the statement below.

I was born in kaciboren local administration and lived here for the last 38 years. Before 15 years the area had full forest land which is essential to receive rain. We have a large amount of land before but now a day due to the death of my father a lot of forest lands were sold to the settlers. And now we were engaging in daily work for the settlers (interviewee 11).

The settlers refused the question of local people and struggle for their right. They buy the land with the consent of the seller and start to grow coffee. They raised that as they are legal settlers and had the right to benefit from the local resource. Participant from settlers explained the situation in the following statement below.

I was lived in kaciboren local administration starting from 1983 and I have 4 children. I bought the forest land from local individual before 20 years. When I bought the forest land, the land was very dense and difficult to pass in the forest. I invest a lot of money to grow coffee in the forest. It was illegal to exchange land but everyone did it. When the owner faced a problem they communicate me to buy their forest land and I accept their request and buy their land. We together did it through negotiation. I have testimonial evidence for to do so (interviewee 13).

The findings show that there are many people who are engaged in illegal sales of land. These illegal sales of land could affect the economy of the seller and forced them to pass their life as daily laborer.

4.3.3 Illegal Land Invasion

This was the basic causes for the hostility between settlers and the local people. This illegal land invasion is occupied by illegal settlers. They came in the area without the consent of

the government. They hail from Wollo to visit their relative and resettled in the area via sharing small plot of land from their relative. Again they hired as a daily laborer with three quintals of coffee for six months and sold the coffee and bought plot of land from the local people. Then they start to replace the older coffee plant by the new seedling. Now they got an entrance, and then started to expand his territory through clearing of forest in his path. Now the local people questioned that this is the land of Oromo people. It is our natural resources and we never passed our local resources to other ethnic group came from other area. So we were owner of the land and had the right to use our adjacent resource. Participant from local people explained the situation in the following statement below.

I was born in kaciboren local administration and lived for 25 years. I have finished grade ten last year. I want to plough and cultivate the land but there is no access of land in the area. Unknown individuals came here and invaded the land. We didn't know them. We are the accurate people to benefit from our land. I have the right to use my adjacent resource and any individual cannot violate my right given by the constitution (interviewee 12).

The findings indicate that the local people were unable to use their local resource. Most unemployed youths are there in the local administration but due to invasion of their land they wait from their family.

The settlers also claimed that they were Ethiopian and have the right to live and work in every place of the country but their constitutional right to live within the border of the country is violated. The participant from them put his idea in the following manner.

I came here to visit my relative and I stayed here for 10 years. I was legal to get the identity card from the local administration and the local administration also gives recognition for me as a resident of the area. I had the right to live and to work in every place of the country. I am citizen of the country so that I should also benefit equally with others. Not for Ethiopian citizens but foreigners are working on our land, so I have the right to work and change my life (interviewee 14).

4.3.4 The issue of Sunday Celebration

One of the major causes which take the line share for their hostility is the issue of celebrating Sunday. The local people expected from the settlers to celebrate Sunday. According to the tradition of the local people, Sunday was not the working day where there was no farming and other agricultural activities. The local people tried to impose their belief, values and custom to the settlers. It is known that both settlers and local people had their own culture and traditional belief. The settlers were forced to celebrate Sunday together with the local people. The settlers assumed that the issue of Sunday celebration was related with Christian religion hence they didn't dictated to celebrate with them. The local people didn't work anything on Sunday rather they want to go church. When the settlers raised the issue of religion, the local people changed the issue of Sunday celebration as the tradition of Oromo culture. So every people who lived in our locality should respect their culture. They told that every Oromo whether he/she is orthodox, Muslim or protestant, all of them celebrate and nothing was done on Sunday.

The issue of Sunday celebration brings contradiction from Muslim settlers because their religion didn't order them to celebrate Sunday. The issue was against Muslim religion. The rule and regulation of Islamic religion didn't allow the followers to celebrate Sunday rather it allows Friday. The local people had a traditional belief which said "*doing any farming activities on*

Sunday brought heavy rain and wind which caused destruction of our farm”. But the Muslim people didn’t believe in such tradition rather they believe that every events was happened with the will of Allah. Participant from local people stated his idea as follow.

I was born from the Oromo people. We Oromo had our own culture, custom and traditional belief. Sunday was the day of rest for every government work and we also as Oromo people we celebrate Sunday by going to church and other areas. The issue of Sunday was not related with religion rather with cultural tradition (interviewee 16).

The settlers also raised that celebrating Sunday would contradict their religion and violation of their constitutional right. One Participant from them put his opinion in the following manner.

I was lived in kaciboren local administration for the last 30 years. I didn’t hear any message regarding Sunday celebration from the local people until now. It has its own political causes. We together work and support each other in any farming activities. Every individual works his job based on his wish but now a day the local people dictated us not to do any job on Sunday. This was against our religious freedom because the constitution granted everyone has the right to follow his/her religion. We had also our own culture which we inherit from our ancestor and I hadn’t heard any law which said that every individual should celebrate the culture of other. But tolerating every individual culture was expected from us and other people (interview 9).

4.4 The Contribution of Community Elders and Religious Leaders in Building Peace among Settlers and Local People

In this section I would discuss the individuals who played a part in building peace among the settlers and local people. In the process, religious leaders and community elders was involved to settle dispute and shape the broken relationship among the people.

As you know every individual had their own religions which shape their behavior. Religious leaders were those individuals who possessed the denomination and knowledge of their religion. Religious leaders act as efficient mediators that can exert influence in their communities from the inside. They potentially able to play a role in all phases of the conflict cycle from prevention to post-conflict processes.

Religious leaders promote religious values that encourage peace and harmony among people and teach their followers to apply them in facilitating reconciliation and interreligious dialogue. They can play a dynamic role in all stages of a conflict and contribute to prevention, mediation, conflict management and transformation as well as post-conflict reconstruction, reconciliation and advocacy for socio-political change.

Religious leaders and community elders moved beyond tolerance and preach universal messages of peace and respect that are aligned with international human rights standards and diagnose problems correctly and be able to distinguish between tensions/violence that have political, ethnic or religious roots, or a combination of them. Religious leaders and community elders played significant role in responding to dispute as soon as it occurs. Influential and appointed religious leaders and community elders useful to spread counter and alternative messages in situations where tensions are high.

Community elders can be defined as the leader of their community who was involved in peace building and settling disorder in their community. They are of such a prestigious status that their deeds and decisions are not easily and simply refutable. Elders play an important role in the society to properly administer and harmonize the people with different ethnic background and improve the social cooperation among them.

. Our elders have viable socio-economic value. They have also play a significant role in socially abiding decisions on social conflicts. The village members elected them based on their wisdom, economic status, socio-religious knowledge and skills. They positioned themselves during dealings under a tree or open space or at churches/mosques with the consent of the communities.

Elders should possessed qualities like to be mature, able to discern, reflect, choose, reason, and think critically. Moral qualities are an important criterion in an individual's initiation into elder hood. Elders use their reconciliatory and mediatory powers to unite people with different backgrounds and play instrumental role in creating harmonious relationships among settlers and local people. The followings are the main instruments both religious leaders and community elders used to settle the dispute between settlers and local people in Kaciboren local administration.

4.4.1 Peace Education

Peace education is a life-long learning process, and occurs mostly in informal settings.. Religious leaders and community elders are capable of transforming the attitudes of their people to sustain their peace through peace education, the spreading of peaceful and tolerant messages and the deconstruction and reconstruction of negative images developed in their communities.

Due to their position, they can have significant influence over the thinking patterns in their communities.

Muslim religious leader were participated in building peace among settlers and the local people. Majority of the settlers were followers of Islamic religion and they were Muslim. They had their own religious leader and three of their religious leaders took part to resolve the hostility happened between settlers and local people. They involved in facilitating communication and creating a backchannel connection between followers, mediating, acting as a representative of a group and conveying messages to their followers. They passed their time through teaching about the importance of peace relating with Islamic religion. They preach the value of peace to their followers because nothing was done without peace. Every religious practices dependent on peace and it was the issue of survival.

In Islamic religion the issue of peace had strong value and equalized with the Arabic term “Salam” which mean peace. Islamic teacher teach about peace in masjid and other place to their followers. They teach a lot to their followers to develop peaceful attitude among their followers. One religious leader put his idea regarding peace in the following paragraph.

I am religious leader in kaciboren masjid. I have been serving the Muslim people for the last ten years. Hostile situation were happened last years among settlers and the local people. We Muslims didn't support conflict and disorder. Our religion precedes peace than everything. Without peace nothing is going on. We teach our followers including kids, youths, adults and elders about the connection of peace and Islamic religion. As a religious leader we advise the youths about the culture of belongingness, unity and

solidarity among people. We preach our followers about the badness of ethnicity and it don't have any place in Islam (interviewee 1).

Findings of the study indicate that peace was the heart of Islamic religion and Muslim religious leaders seriously preach about peace to their followers.

Like the Muslim, Christian religious leaders were also contributing their effort to create supporting and helping environment among the settlers and local people. Majority of the local people were followers of Christian religion, they played significant role in increasing interethnic integration process. For instance they preach in church to our followers about peace and social integration among people. Christianity believed in equality of all people and respects them. So their religious leaders involve in teaching the values of peace, by connecting with the rule and regulation of Bible. Other religious leader put his idea in the following statement below.

I am Orthodox religious leader in kaciboren church. I involved in conflict resolution and peace building process among settlers and local people. We have different religion, ethnicity, culture and other socio cultural background but our religion preach that every individual was equal and treated fairly. All religions have social norms and standards for social order. This was true of Orthodox Religion. These norms can maintain and sustain not only socially acceptable within a single community but also transcends to govern inter-community affairs. Ethnic prejudice and stereotypes haven't place in our religion (interviewee 4).

Findings show that Christianity put question of peace at the center of their religion and religious leaders speak towards peace promotion to their followers.

Protestant religious leaders were also taken the mandate of teaching about peace to their followers. They involved in peace education to their followers in their church. Other religious leader from protestant religion also shared his idea regarding peace building process among settlers and local people. He stated his idea in the following statement.

I am protestant religious leader and served as a preacher for the last 6 years. In protestant religion the question of peace didn't equalized with other things. Peace was one of the known ethics expected from our followers. We work a lot in intercommunity trust building and sustaining social solidarity among them. In our church we preach about peace, equality, unity and sense of belongingness among different ethnic groups. , we teach about injustice and its causes which brought degradation of human dignity that causes social violence. Consequently, we have fulfilled our common aspiration of peaceful co-existence and protect our followers from harm (interviewee 8).

Findings indicate that protestant religion use peace as a mechanism to build solidarity with people and hate conflicts of every background.

Community elders are teachers during initiation of reconciliation where they teach young initiates moral values such as peace and justice, humility, gentleness, truthfulness, cooperation, and unity. They also teach their family members how to keep peace and harmony among themselves. Peace is understood in relation to nature and culture. Elders in Kaciboren local administration were practitioners in building peace and reconciliation between settler and the local people. They play a great role in preserving and securing peace among peoples of different cultural background. A group of elders described their roles in building peace among people as follows.

We elders kept our own efforts to sustain peace in place and these values and norms were not interrupted. These have ultimately enabled us to reconcile our people and have nurtured mutual trust for long period. We have shown our efforts to long lasting peace of the country by confronting the challenges we faced for a decades.

The finding tells us that our elders devote their time and resource for the preservation of peace in their community, without any financial compensation.

4.4.2 .Conducting Dialogue and Discussion

The other peace building tools used by religious leaders and community elders were conducting discussion and dialogue with their community. In this process both religious leaders and community elders were engaged in conducting a discussion with adults regarding the issue of peace and factors that provoke conflicts between settlers and the local people. The discussion was held by religious leaders and community elders. Each religious leader conducts a discussion with their followers in their religious institution. Community elders also conduct a discussion with selected individuals from both groups and discuss the issue together in areas like place of Iddir.

In addition they build trust between different groups in their communities. Finally, they have an integral role to play in promoting reconciliation and rehabilitation and in fostering forgiveness, healing and recovery in their societies.

Community elders and religious leaders involved in peace building process when the people were divided in to two groups. Settlers and the local people. During this time each religious leaders came together and take immediate action from entering to field clash. Each religious leader conduct a discussion with different youth (*Qeerroo*) leader from both side and

those leaders immediately discussed with their members reach an agreement to be directed by their religious leaders and elders. Those individuals whom didn't respect and fulfill the command of religious leaders and community elders should take punishment like financial sanction and social exclusion.

Community elders also deals with relations between groups in conflict time and peace time and lays down the laws and principles by which members of conflicting parties act while all adult men are entitled to participate and hear the council of elders.

Dialogue and Discussion can be a sustainable tool in peace building as they can contribute to adaptability and habit of promoting relationship among disputants. By using dialogue and discussion community elders effectively build the broken relation between settlers and the local people and have brought positive effects on the disputants. Both discussion and dialogue are form of communication established with the goal of improving the understanding among each other. Community elders take the line share in facilitating serious of discussion and dialogue among settlers and the local people. One participant shares his idea regarding their role as follows.

I lived in kaciboren local administration. Religious leaders and community elders involved in facilitating discussion between settlers and local people on how to build our peace and develop our unity. Religious leaders and community elders improves the cracked relationship among settlers and local people by using dialogue which allows us to discuss our issue clearly. Through the use of dialogue they bring settlers and local people together to build peace through ending conflict as well as helping to build strong social cohesion. (Interviewee 14).

Dialogue brings together a diverse set of voices to create and sustain long term peace among peoples. Religious leaders and community elders involved in changing the way people talk, think and communicate with one another. They also build community trust and confidence so that the discussion becomes fruitful. This enables timely, well-targeted and relevant interventions as they are able to quickly identify and respond to the sources of greatest concern and emerging conflicts among settlers and the local people. Religious leaders and community elders enhances the trust among the disputants and able to bring settlers and local people together for serious discussion.

In general religious leaders and community elders played crucial role in facilitating a series of inclusive dialogues among settlers and local people to discuss their problem jointly and identify solutions for their differences. Central to effective collaboration between settlers and local people is developing a relationship based on mutual respect and trust. Vital to achieving this trust is the proactive, regular and sincere sharing of information and complete transparency among people.

4.4.3 Awareness Raising Program

Religious leaders and community elders are participated to raise awareness about the effects of violence against people and to work towards preventing it by putting into action the shared values of compassion, love, non-violence and justice.

Both religious leaders and community elders were involved in preaching about the value of peace and the damaging impacts of conflict to the people. Religious institutions were the place where awareness raising program were took place. The Muslim religious leaders create awareness

about peace to their followers in masjid and Christian religious leaders create awareness about peace to their followers in their church.

Community elders used place of Iddir and Debo as areas of awareness raising program about peace to their community because in this area huge amount of people were accessed at one time. One participant describe about awareness creation as follows.

I lived in kaciboren local administration. Religious leaders and community elders involved in creating awareness about peace, social support and promoting the culture of peace among settlers and local people. Religious leaders can be the motivator or catalyst for bringing people together to build peace through ending conflict as well as helping to build strong social cohesion. Through the use of awareness creation, Community elders and religious leaders improve the linkage and connection of settlers and local people in their area (interviewee 12).

4.4.4 Local Peace Committee

In Kaciboren local administration dispute of the past have led to divisions in community as settlers and the local people and exposed them to develop feelings of hatred, marginalization and trauma. Local Peace Committees (LPCs) are an alternative mechanism focusing on the securing peace and resolution of local conflicts occurred between settlers and the local people. While the justice system stresses identification, prosecution and sentencing of the offender, the Local Peace Committees emphasize reconciliation and community cohesion because perpetrators, victims and their families continue to live together in the communities.

Religious leaders, community elders and youth, from settlers and the local people were constituted of the local peace committee in the local unit. They focus on conflict identification,

peaceful resolution of local conflicts, Conflict prevention and detection of violent conflicts at an early stage. The committee was led by community elders.

The committee was responsible to link people from both groups and if conflict were occurred they reported to the elders in their community and the elders started to intervene over the issue with concerned individuals from both side. This committee was responsible to prevent conflicts and restore the cracked relationship among settlers and the local people. One participant describe about the formation local peace committee as follows.

I lived in kaciboren local administration. Religious leaders and community elders formed local peace committee to build peace among settlers and local people. Religious leaders can be the motivator or catalyst for bringing people together to build peace through ending conflict as well as helping to build strong social cohesion. Through the use of this committee, Community elders and religious leaders build up the network and bond of people in their area (interviewee 11).

4.4.5 Mediation

The last means of peace building process used by religious leaders and community elders were mediation. In this process religious leaders and community elders started to mediate the disputing parties. The mediation was done with the interests of both parties.

Through mediation community elders and religious leaders have strong commitment to settle dispute between local people and settler which has a final impact of creating peaceful environment in their local administration. .

When conflict was created between two individuals from Settlers and the Local People they immediately involved in mediating both individuals before the growing up of their conflicts in to ethnic based one.

I lived in kaciboren local administration. Religious leaders and community elders use mediation as an important tool for peace building among different people. Religious leaders can be the motivator or catalyst for bringing people together to build peace through ending conflict as well as helping to build strong social cohesion. Through mediation, Community elders build up the network and bond of people in their area (interviewee 10).

Findings show that people are volunteer to be mediated by community elders in their area because they lived together and have developed strong trust for them.

The reason for the interference of each religious leaders and community elders in the peace building process were the effect of hostility and instability on their daily life was problematic and brought displacement and death of people. So before the occurrence of displacement and loss of people's life each religious leader and community elders devotes their religious and cultural knowledge and time to protect their public from losing their life. And they intervene in the real time and save the life of many people. One participant from them put the existing condition in the following statement.

It was difficult to state the existed situation. The area was full of tension and people expected that wrong duty were happened. Each group was side in different direction. And this situation made us to take immediate intervention on the issue through discussing with

other community elders. Now I am happy to intervene on the issue and people's lives were saved (participant 7).

The finding shows that the dispute between settlers and local people in Kaciboren were serious and create group divisions which need the intervention from religious leaders and elders. The actors involved in settling dispute gained moral satisfaction and happiness.

According the view of religious leaders and community elders in Kaciboren local administration, their area was not much exposed to loss of life and displacement of people from their homeland. They stated the following reason for the relativity of peace from other areas.

I lived in kaciboren local administration. These areas were relatively stable and not exposed to people displacement and death of people. The people were cool and have high interaction with each other. The past hostility was also happened due to the existing political condition. Previously we support each other and now our areas were stable with our strong intervention on the issue. We have strong interaction at the time of sorrow and happiness among our people. And secondly the areas were not exposed to harm and damage. In order to sustain our peace, we form a committee from settlers and local people who are responsible to settle disagreement and maintain peace among people (participant 6).

4.5 The Perception of Community Member towards their Religious Leaders and Community Elders in Kaciboren Local Administration

There was good interaction between religious leaders and their followers in Kaciboren local administration because Religious leaders often draw inspiration from various traditional, spiritual and/or religious customs and aspects of local culture. Religious leaders can also be seen

as a subgroup of the broader category of tradition- and faith based peacemakers, placing the focus on authoritative figures whose position is primarily based on religious hierarchies.

According to findings of the study, each followers respect their religion and religious leaders. More or less they participate in their religious matter and abided by their religious rule. One religious leader put his opinion regarding their interaction pattern in the coming paragraph below.

I lived in kaciboren. I have good interaction with my followers. We support in every aspects of our social life. They ask religious question and I would give the answer to them. As religious leader, they respect me and as followers I respect them. Not all but some of them didn't respect religious rule and failed to apply practically. In general they protect us from harm and respect their religious leaders (interviewee 3).

This finding shows that there is strong network and connection between religious leaders and their followers. Both respect each other.

The peace work of religious leaders could be more effective through closer co-operation with their followers. This cooperation makes their followers to develop positive attitude towards their religious leaders. One participant shared his idea regarding his attitude towards religious leaders in the coming paragraph below.

I lived in kaciboren local administration. I have high level of respect and support to my religious leader. Because they teach about our religious rule to me and initiate me to be religious man. They preach peace, unity and equality of all people to their followers and honestly I love them. They were the right person to build peace among their community.

Because we hear them. They reached for us before law. So that I have good interaction and connection with them (interviewee 15).

Religious leaders promote respect for human rights and to build consensus and trusted environment with their followers. The other participant from community member shared his idea regarding his perception towards religious leaders in the following paragraph below.

I lived in kaciboren local administration. I have good interaction with religious leaders. They teach me about good and bad things and protect me from damage. They guide me everything relating with the political condition and support me to behave in a good manner with other religious followers and ethnic groups. I trusted them more than police and court .i don't trust the police because they didn't work honestly. They were partial and exposed to different forms of corruption but religious leaders was our nearest resource and trusted person (interviewee 10).

Both community elders and Religious leaders have played significant role in fostering peace in their communities and work towards creating mutualistic environment between settlers and local people in Kaciboren local administration. The other participant also states his idea regarding religious leaders and community elders in their area using the following words.

Religious leaders and community elders are fathers not only of their own congregations, but of all those within their communities. They avoid being politically manipulated and not expected to engage political affairs. Mostly they engaged in activities that have a strong symbolic relevance to promote peaceful coexistence and inter-religious harmony (interviewee 11).

These findings tell that elders and religious leaders have capable of protecting their people from harm due to their levels of acceptance developed with them.

In Kaciboren local administration, community elders participate in building community peace and have good interaction with their community. Community elders were part of the community and shared similar values and culture with them. There was no age limitation for community elders in the area because age was not the criteria to be community elder rather their attitudes, participation and experiences in peace building, acceptance and capacity of persuasions made them community elders. And some of their member put their ideas towards their elders in their local administration in the following paragraph below.

I lived in kaciboren local administration. I have good relation with community elders in our local unit. I learn many practices from them and inherit a lot of traditional values and principles. They teach about the culture and ethics of Oromo people. They taught us about the cultural integration found between Oromo people and others in Guddifacha practice. For example my father was the known elder in our area and involved in mediating people. I learnt the process and words he used in time of mediation and I hope I replaced him in the future (interviewee 12).

The finding tells that how elders teach their youths about their culture and tradition as well as moral and ethics. This prepared the youths to know their identity and culture.

Community elders play significant role in integrating peoples of different socio cultural background. They are a role model for their community through developing mutualistic environment among settlers and local people in Kaciboren local administration. Other participant

also shared his idea regarding his perception towards community elders in the coming paragraph below.

I lived in kaciboren local administration. I have strong interaction with elders in our community. Community elders were the root of the country. They restore the broken culture and values of their community. They correct us from our mistake. We respect and heard them and they were our role model for establishing our peaceful environment in our local administration. There was mediator and peace builder in our area in particular and country in general (interviewee 15).

4.6 Challenges Encountered by Religious Leaders and Community Elders in their Work of Peace Building between Settlers and Local people

Even though religious leaders and community elders have their own socio economic advantage for individuals, groups, societies and communities, they have facing many challenges from different directions. They faced different challenges in their work of peace building process between settlers and the local people in Kaciboren local administration. To alleviate these problems, they need support from different governmental and non-governmental organizations.

4.6.1 Interference of Politics

Interference of politics influences the attitude of their followers to develop limited focus on their religious leaders and community elders. This intends to reduce the trust of the population they have for their religious leaders and community elders. It erodes religious leaders and community elders' authority and leadership in the eyes of both the grassroots and the elite, undermining their credibility to promote peaceful messages in their community. Religious

leaders and community elders wish to stay far away from politics and political processes, but peace processes are always political which reduces their acceptances by their people.

4.6.2 Lack of Offices and Required Equipment

The second challenge they faced in their work was lack of any support and incentive from government bodies. There was no separate office prepared for religious leaders and community elders in their area. Not only in the local unit but also at the town level they didn't have their own office. This shows that the traditional mechanisms of conflict resolution were given less attention than that of the modern one. But their contribution has been balanced with the modern one. A group of participant put their idea in the following manner.

The other challenge we faced in our peace building process were lack of separate office and the necessary equipment needed for doing our work. There was no benefit we gained from government but we didn't stop our work. We did it for the sake of our moral obligation. We did more for the unity of Ethiopia today but some government officials add serious job on us because they was agents of conflict among people. The other one was lack of awareness from the youths. They didn't see any war and its impact and agreed together with officials in order to get personal benefit because they were unemployed one (interviewee 8).

From this finding we understand that unemployment caused youths to involve in unethical deeds and affect the life of many people.

They faced psychological violence because of their status and the likelihood of physical violence they experienced is much large. One religious leader put his opinion regarding the challenge he faced in the coming paragraph below.

I am religious leader in kaciboren local administration. It was difficult to lead people and need high level of kindness from the leader. Convincing people were the most difficult task for me. It was known that religious leaders and community elders were the leader of different people with different behaviors so that it was difficult to manage their behavior. I work a lot to restore the conflict between settlers and the local people in the area. And our work was successful and fruitful. But some people who need instability in the area complain me and clear my coffee plant at night time. There was no compensation given for me and I passed the challenge through tolerating their duty. As a religious leader I showed my tolerance to their duty and became a role model to my followers (interview1).

This finding shows that how religious leaders face challenges from the duty of others because they are their leaders. And tell that there are strong bond between religious leaders and followers.

4.6.3 Problem with Perception of Impartiality

Problems with perceptions of impartiality are one of the main challenges religious leaders and community elders faced while restoring the dispute among Kaciboren community. Religious leaders and community elders from each side's deed to build the broken relationships between settlers and the local peoples but some individual who didn't need peace give another labeling for them. False perceptions or expectations of people towards religious leaders and community elders affect their work of peace building activities.

4.6.4 Lack of Inter- Collaboration among Religious Leaders

The fourth challenge for their work are lack of inter- collaboration with each religious leaders and community elders in their local administration. Collaboration among religious

leaders and community elders were important to tackle and reduce hate-mongered attitude among people. The absence of collaboration opens the door for the development of negative attitude for opposite group. But if there is high level of inter group collaboration among religious leaders and community elders from settlers and local people they diminish the distrustful environment among the people.

4.7 The Advantages of Using Religious Leaders and Community Elders in Building Peaceful Coexistence among their Community

Using religious leaders and community elders to settle peace has its own advantage for government and the community. It has its own social and economic advantage.

Conflict is not only affecting the economic cost of the community but also it affects the social relationship. Even though conflict terminates and affects social relationship of individuals and communities from both sides there are different social organizations which restore the relationship of the community. Among those social organization Iddir, mahiber and senbete were the important one. So by using these religious and labor organization community elders and religious leaders consolidate and restore the social bonds of settlers and local people in Kaciboren local administration.

Community elders and religious leaders have strong potential and ability to advice their people in general and conflicting individuals in particular. So their involvements were necessary for the re-establishment of social relationship and bringing together of the society in general and conflicting parties in particular.

Economically poor and marginalized people were preferred to use religious leaders and community elders to settle their cases. Because settling issues with religious leaders and community elders minimize cost, save time and not demolish their social bond.

4.8 The Perception of Prosecutors and Policemen towards Religious Leaders and Community Elders in Peace Building Process

According to the information gained from police, community elders and religious leaders have played significant role in keeping and maintaining peace among their community. Both of them are the part of their community and have good interaction with in their followers, they help the police in preventing conflicts in their community. They play visible role in protecting their community from harm and damage through awareness raising and discussion with their community. The community has good culture of hearing their religious leaders and community elders because they have shared many things in common. One participant put his perception regarding religious leaders and community elders in the following manner.

I am a police working in Ale district for the last 25 years. In our work we face many crimes which destroy the relationship among people. Religious leaders and community elders support us in many ways. For instance when conflict is occurred between two individuals' community elders and religious leaders were the first individuals to reach in the area before police. They work a lot in resolving individuals' conflict from developing in to group form. They easily resolve the issue without the involvement of police on the issue. We police followed the legal procedure and punish convicted individual without resolving their causative issue. But religious leaders and community elders deal on the causes and persuade them to reconcile the quarreled individuals from their inner heart and build peaceful environment between them (interview 19).

Findings show that religious leaders and community elders support polices in peace building and conflict prevention and play is unlimited role.

Community elders and religious leaders work together with police to keep their community peace because peace building and preventing conflict without the involvement of the community is valueless. So they support the police in detecting crime by creating awareness about peace to their community. The other police shared his idea regarding them in the following manner.

I am a police in Ale District. We work together to build peace among their community. They are trusted and accepted by their community. This could help us to transfer any message with them to the community. They save the community from family, economic and social crisis in reconciling clashed people in their community. The community trusts them more than the police. Crime is committed by the community on the community. So they can help us in providing the secret found with their community through making an Oath with the suspected individual. In general they are necessary and supportive to our staff in minimizing our work load (interviewee 20).

According the information gained from prosecutors both religious leaders and community elders play crucial role in avoiding ethnic clash in their community by advising their member to save themselves from classification based on language, ethnicity, color and etc. The community who gained awareness on the above issue saves himself/herself from doing wrong act on their partner in their community.

Other prosecutor told that community elders and religious leaders have played significant role in preserving peace in their community. They profit high level of acceptance by their

community so that the community heard them more than law enforcement bodies and protect themselves from committing crime for the sake of their respect they have for their religious leaders and community elders.

When people commit minor crime in their community religious leaders and community elders intervene on the issue and reconcile the quarreled party before reaching to the court. Again when single individual want to start charging against the suspected party the police and prosecutor persuade the victim to finish their case with community elders and they tried to mediate them relying on their local tradition.

They create awareness to their community on how to deter crime in their community together with police and prosecutor and finally advice their community to protect themselves from doing wrong act which contradict their tradition.

It is known that when crime is committed in a community among people, the families of clashed individual were displaced from their original home land and forced for migration. Their children also exposed to orphan, vulnerable and socially excluded from their community. During this time religious leaders and community elders support a lot in connecting the families of quarreled party to live together and protect them from committing further crime by following their respective religion and tradition.

Specifically religious leaders in their religious institution teach their followers about peace and aware their followers about the badness of wrong act in their religion and harming people was immoral act and not accepted act in their religion. So this instruction protects their followers from doing crime and secures their peace. Again they support the delinquent individual

in connecting them with their community and start to live with them without any fear and isolation.

It is known that the court passed decision for one group and passed sentence on the other group. This act provokes the dispute between two quarreled parties. During this time religious leaders and community elders intervene to restore their dispute and tried their best to bring back to their normal relationship.

The decision passed by religious leaders and community elders at the time of mediation doesn't harm single individual rather they passed harmonized decision which doesn't harm both party. So this ways of balancing decision reduce the occurrence of future crime between two parties because the decision passed by them satisfied both party.

Religious leaders and community elders play importance role in supporting their community to live in harmony and peace. Their action reduces crime and minimizes the workload faced by the court.

The participation of community elders and religious leaders in peace building process supports the court in saving their time and resources. Their intervention in peace building process minimizes the work load for the judges and creates an opportunity for them to see other criminal cases critically and passed honorable decision.

The court sends the disagreed party for reconciliation process to community elders because of the following reasons. One, the decision they passed to mediate the clashed party builds trust, honesty, and confidence for the disagreed party and helps them to live harmoniously with each other. Secondly the decision passed by religious leaders and community elders mostly benefits both party than the decision of the court.

Chapter Five: Discussion

This section of the paper discusses findings of the study by relating them to relevant literatures. The discussion was based on the identified themes in the data presentation section answering the research questions presented in the first chapter of this paper.

5.1 The Role of Community Elders and Religious Leaders in Building Peace among Settlers and Local People in Kaciboren Local Administration

According to the findings of the study, religious leaders and community elders were play significant role in preserving and securing community peace. Religious bodies, councils formed by religious leaders could have a lot to contribute to preventing conflicts with religious dimensions (Johnston & Cox 2003). This was true of kaciboren local administration where settlers and the local people were mediated with the intervention of religious leaders and community elders. Both community elders and religious leaders are the most important figure of their community and played essential role in restoring community peace. Rintakoski and Saarnivaara 2016 also noted that increased global interest in the peaceful role of religious leaders and underlined the importance of honesty, genuine understanding of the role of religious leaders in each particular context.

Religious leaders often have access to all levels of power, community, national, and international, which allows them to address conflicts on multiple levels (USAID, 2009).

Religious leaders and community elders in Kaciboren local administration promote the fundamental value of accepting others as they are whatever their beliefs, without insisting that others should change their beliefs, discard ideas of being superior to other human beings. They become role models within their communities; preach the value of fraternity in humanity and

contribute to educating the population on peace, social cohesion and the acceptance of the other. This role is particularly important when peace and social cohesion among people are threatened. Similar findings discovered that Religious leaders and community elders can in turn play important roles in creating social cohesion among people (Cox, Osborn & Sisk, 2015).

They also differ in their ability to engage effectively in peace promotion among their community. In the study I found that those religious leaders and community elders who didn't have social relationship with people may experience difficulty in promoting peace for their followers. Related with this issue one study also discuss that those who operate in an environment with strong horizontal networks (common religious beliefs, symbols, and activities) and strong vertical networks (connections between religious leaders and believers), were more informed and able to coordinate conflict resolution efforts than the other (De Juan, Pierskalla & Vüllers, 2015).

Community elders have played essential roles in building community peace. They were involved in minimizing ethnic based conflicts by creating awareness about the impact of disorder and instability to their community. Supportive to above argument Watson (2001:6) describes how indigenous institutions like elders have customary rules and regulations as well as indigenous practices and knowledge of regulating the access to resources in their community and address ethnic based conflict over scarce resources. They use the following tools for building peace between settlers and local people in Kaciboren local administration.

5.1.1 Peace Education:

Both religious leaders and community elders devote their time educating their followers about peace in their local community. More over religious leaders and community elders

provides a unique and critical opportunity for their followers to learn the knowledge, skills, and behavior necessary for promoting culture of peace. The international community also invested heavily in peace building efforts, including helping to support elders and religious leaders in developing ‘local capacities for peace’, providing technical support for peace dialogues, supporting interventions such as peace marches or ‘peace caravans’, local peace education programmes(Cox & Ndung’u, 2014).

Both community elders and Religious leaders can act as moral leaders by providing moral codes, condemning violence and drawing on cultural and religious values to promote peace among their people. Religious leaders teach about Religious tolerance which is identified as key factors for establishing peace.

Supporting the above sentence one study revealed that many religious leaders in Kenya is grassroots-based and has the potential to reach people and communicate peace messages (Kilonzo, 2009).

Rintakoski and Saarnivaara (2016) also pointed out that access to masses, connection networks and the possibility of working at different levels of the society offer community elders’ unique potential for peace education, for spreading tolerant messages and for transforming negative images of the other.

5.1.2 Conducting Dialogue and Discussion

As you know conflict destroys trust, cooperation and communication among people. In order to improve the communication between settlers and the local people religious leaders and community elders use dialogue as a tool of peace. It is reinforcing agent which push the disputant to develop sense of mutual understanding and trust. It is an important tool which allows

the settlers and local people to listen to the each other's stories and used as preventive against propaganda, enemy images and threats. Similar study found that Trust, safety, reconciliation, peace, mobility, visibility and cooperation are positive effects or result of dialogue, (Bakker.J).

5.1.3 Awareness Raising Program

Awareness creation is important to link people together and pave the way for open discussion. Findings from Germany also discussed about the role of Religious leaders and their Potential for Peace building and Conflict Resolution in Osnabruck, Germany from 20–23 Oct. 2010. Awareness raising was a most prominent goal of this conference. In the conference the power of religious leaders and community elders in fostering peace through awareness creation was analyzed.

5.1.4 Local Peace Committee

Local peace committee was used by religious leaders and community elders to settle the dispute between settlers and local people and build their local peace. The committee play significant role in linking people together for the promotion of peace and reduction of bias among people. The committee was accountable to settle the dispute between settlers and local people in kaciboren local administration through addressing the root causes of conflict in their area. Supporting the above argument Bercovitch and Kadayifci-Orellana (2009) focus on the conditions conducive to the formation of local peace committee as an instrument to promote peace and settling dispute among community.

5.1.5 Mediation

It is significant to address the socio-psychological aspects of the conflict occurred among disputants. The animosity, fear, frustration, and anger that developed and became deep-rooted

among the conflicting parties were touched and discusses through mediation. It save time and develop the trust among disputants. Religious leaders and community elders devote their time and resources for settling dispute occurred between settlers and local people in kaciboren local administration. Using religious leaders and community elders consumes lower cost and the process takes greater speed, requires the permission, and commitment of the individuals involved in the process. Religious leaders and elders in addition to being trusted are inexpensive and they work rapidly, relying on wide networks of volunteers that are fervently devoted to the cause and ready to put their lives on the line (Barnett & Stein 2012).

Most religious leaders are effective in their mediation process because they profit high level of acceptances and trust from their followers through teaching their religious value to their followers so that they accept and respect them which make their mediation process effective. Aroua (2010) makes a case for mediators who have a deep understanding of religious beliefs and ideals, which enables them to promote interreligious dialogue by translating codes from one value system to another ('mediators as translators').

5.2 The Perception of Community Member towards their Religious Leaders and Community Elders in Kaciboren Local Administration

Community elders and religious leaders are important figure of kaciboren community and have good acceptance by their community. According to findings of the study, almost all participants have high level of interaction and level of acceptance for their religious leaders and elders.

As Merry (2000) pointed out, *“politicians are more likely to be seen as pursuing their own self-interests, while religious actors often have the kind of credibility in these communities*

politicians do not have". The credibility and trust afforded to religious leaders also reinforces their ability to settle disputes or mediate: "*Religion has such a long, powerful reason for existence inside the community that religious leaders have a huge influence on whether conflicts can be resolved or whether they escalate*" (Ryan 2007, p 33).

Results I obtained from the study also supported the above paragraph where religious leaders have trusted by their community because their community assumed them as the connector of God with them. The community has strong credit on them because they understand their local context. Similar study also found that religious leaders and community elders often have a deep understanding of the local context, and strong presence in local communities, which enables them to mobilize support and work successfully at the local level (UNDP, 2014; USAID, 2009). This local understanding helps them to identify the peace breakers in their community. In some cases, they also have a deep contextual knowledge and understanding of conflict drivers (Cox, Orsborn & Sisk, 2015).

According to the findings of the study, the community has good connections and broad networks with their religious leaders because Religious leaders have better access to their people. Religious leaders have possessed strong verbal skills to persuade their followers and divert their attitude from damage to peace. Similar study put that the key characteristics associated with religious leaders that enable them to help in situations of conflict include authority, trust, professionalism and also cultural and practical/experiential closeness to the people involved (Lederach 1995; 1997; Smock 2002).

The community has trusted their religious leaders because they easily communicate and transmit messages to their followers regarding peace and impacts of dispute. In the same way,

Peterson (2015) stated that the connections, access and moral authority religious leaders have enabled them to influence opinions on a broad scale and to bring messages and facilitate communication between different communities.

Regarding community elders all participants have high level of interaction and level of acceptance for their community elders in their community. They have built trustful environment with their community and received high level of acceptance by them. Some individuals said that they lack word to express them. This assumption was suited with the following expression as elders are “prominent, effective negotiators, trusted mediators, moving orators, or wise and pious men” (Menkhaus 2000, pp.185-86).

According to the information gained from prosecutors, religious leaders and community elders play significant role in reconciling and mediating individual and group conflicts in their society and protect their followers from engaging in further crime. most of the time disputants prefer to be judged by their religious leaders and community elders and prefers to provide their cases to religious leaders and community elders because they trust them and express their feelings freely. Another study supported the above argument that religious leaders and elders were mobilized to promote peace in their community because they possessed the qualities like Trustworthiness and credibility, Shared and respected set of values, Understanding of the local context happened in their local area, presence in local communities, have strong networks and access with their followers (Cox, Orsborn & Sisk, 2015). Generally, the involvement of community elders and religious leaders in peace building process benefits both the court and quarreled party.

5.3 Challenges Encountered by Religious Leaders and Community Elders in their Work of Peace Building between Settlers and Local people

5.3.1 Interference of Politics

The first challenge for their work was the interference of politics on work reduces their levels of acceptance by their people and brings difficulty for the achievement of the expected outcome because the people think as they are the implementer of government interest. But they are doing their work for the sake of mental satisfaction. Rintakoski and Saarnivaara (2016) also found that political affiliation may negatively affect the community's perception of a religious leader.

5.3.2 Lack of Offices and Incentive from Government

Religious leaders and community elders spend their time for mediating disagreed individuals leaving their work which could affect their living status. They stayed in mediation process for half day without any fees. This may bring an impact on their daily life because life was difficult even working for full day.

In contrast to this, similar study in Kenya revealed that Religious leaders and community elders may thus have to spend significant amounts of time competing for scarce funding, rather than engaging in local peace work (Cox, Orsborne & Sisk, Cox & Ndung'u, 2014).

5.3.3 Problem with Perception of Impartiality

At all impartiality and neutrality of religious leaders and community elders should be promoted such that they can be in a strong position to promote peaceful conduct and act as impartial peacemakers where needed. It lost their acceptance and recognition. One finding from Kenya also support the above argument that religious leaders and elders have attempted to

restore their lost positive image and credibility, due to charges of partisanship. (Cox & Ndung'u, 2014).

5.3.4 Lack of Inter- Collaboration among Religious Leaders

Dialogue and discussion improve the relationship between people and create supportive environment among settlers and local people in Kaciboren local administration. But the inability of collaborative working culture among them opens the door for expansion of negative image among people.

Other study also raised that Moderate religious leaders should be supported early on and their role as partners in dialogue and cooperation strengthened in order to counteract actors engaging in divisive, fundamentalist tendencies (Weingardt, 2008; cited in Silvestri & Fba, 2015).

Chapter six: Conclusion and Recommendation

6.1 Conclusion

This Qualitative study was conducted to assess the role, challenges and opportunities of religious leaders and community elders in building peaceful co-existence the case of Kaciboren local administration. The main purpose of the study is to explore the role of religious leaders and community elders in conflict prevention and peace building among their community. Furthermore, the study intends to explore the challenges the community elders and religious leaders face in conflict prevention and building peaceful environment among their community and Assess the acceptance and confidence the community had in community elders and religious leaders regarding their work in conflict prevention and peace building in the case of Kaciboren local administration.

I used qualitative approach using in-depth interview with religious leaders and community members and focus group discussion with community elders as a data collection tool. Another interview was also conducted with police and prosecutors to understand their perception towards religious leaders and community elders in preserving public peace.

The study was based on the role, challenges and opportunities of religious leaders and community elders in building peace between settlers and local people and their acceptances by them the case of Kaciboren local administration.

Religious leaders have been involved in both inciting and preventing violence. And it is important to have announced understanding of how religion intersects with conflict dynamics and the roles that religious leaders can play. Mostly religious leaders can act as a unifier,

bringing people together in support of non-violent action and they may also have other motivations.

According to findings of the study, religious leaders and community elders were played significant role in peace building process among Kaciboren community by using peace education, discussion, dialogue, awareness raising program, establishing local peace committee and mediation was the specific roles religious leaders and community elders used to build peace and prevent conflicts between settlers and local people

Challenges were inevitable while conducting any job in our life. Lack of any incentive for religious leaders and community elders from government, the interference of politics and Problems with perceptions of impartiality are the main challenges religious leaders and community elders faced while restoring the dispute between settlers and local people.

Regarding the perception of community towards religious leaders and community elders the study revealed that the interaction pattern among religious leaders and community elders and their community were good. The community has virtuous attitude, trust and high level of acceptance for their religious leaders and elders in their local administration. Participants from community member shared that they have more respect and good perception for their religious leaders and community elders in their community, and religious leaders also shared that their members have high levels of participation, acceptance and respect for them. Community elders also shared that their members were didn't move from their culture and traditions and go in line with their command.

6.2 Recommendation

I argued that religious leaders and community elders should play a proactive role in managing ethnic conflicts and building sustainable peace among their community. Therefore, the paper recommended the following major role that Elders and religious leaders should play in addressing conflicts and preserving peace and security in kaciboren local administration and nationwide;

- Encourage, enhance and assist the societies to work together with community elders and religious leaders so as to enable Communities to handle their social problems by themselves through their own traditional Mechanisms that have been practiced by them for years through the support of public media to teach people about the role of religious leaders and community elders for peace and promotion of societal integration in their society.
- Providing Education and training for the public about peace and security that can comprise all activities which improve their attitudes, knowledge and capabilities for community elders and religious leaders for the realization of their economic and social desires. This makes them to leftover their time in sustaining peace and security by tackling the sign of conflicts from the beginning at local, regional and national level.
- The government and community should show their support and respect for their religious leaders and community elders by providing material and financial support for them so that they get motivation in their work of peace building process without worrying about their life.
- Community elders and religious leaders should play an important role in settling disputes and building peace. But there are many problems that challenged these community elders

and religious leaders to perform their right activity. Thus, it is better if the government provide the right support for them. To minimize the problem of office or shelter for them, the local administrators should cooperate and build house by using local people and local materials.

- State should encourage and support religious diplomatic engagement as a tool to prevent, manage and solve conflicts and should demonstrate respect for all religions and not discriminate against any religion, or the practitioners of any religion, Finally this study recommends that further research be conducted to explore the role of religious leaders and community elders in their work of peace building process among their community.

6.3 Implication to Social Work

6.3.1: For Social Work Education:

Human right and social justice were the two fundamental principle of social work profession. Being a human service oriented profession, social work involved in challenging unjust policies and practices like discrimination, prejudice and bias. The profession respects the inherent dignity and worth's of every people. social workers can play a pivotal role in promoting peace, human rights and development by advocating the value, dignity and worthy of every individual.

The NASW defines social justice as *“An ideal condition in which all members of a society have the same basic rights, conditions, protection, opportunities, obligations, and social benefits”* (NASW in Morgain, 2014: 242). This implies, therefore that, one of the roles of social workers in this case is to ensure that everyone, regardless of the social and economic standing, and political or religious affiliation have equal access and opportunities especially the

marginalized groups in society. This helps reduce inequalities and thus conflicts. Where there is peace and socioeconomic justice development takes place.

Being a human service oriented profession; peace-building and development agenda is inherent in values and goals of social work profession. Like other professionals, social workers can play a pivotal role in promoting peace, human rights and development by advocating the value, dignity and worthy of man. Peace, oriented social work would also reduce hate and violence among people of different social background and thus, promote institutional building, dialogue, and reconciliation, which played a fundamental role in preserving community peace.

Inclusion of peace and human rights issues in social work education and training would bring in a new and effective dimension in addressing issues to do with conflict, marginalization, human rights, and development of harmonious communities. It would also develop critical thinking in peace related issues and transform social work practice. This can also allow the profession to play a greater role in development. Thus, social workers should not only learn therapeutic approaches, but must also be concerned with issues to do with power relations, inequality and oppression, empowerment and other factors that may have a bearing on the lives of the people.

6.3.2: For Social Work Intervention

Social work practitioners can contribute towards peace-building and development through empowerment of clients and fighting for human rights and social justice. They help people to uphold their political, economic, and social rights which are just and equitable. It is expected that, respect for people's rights would result into peaceful attitudes and practices leading to meaningful development in societies.

Social workers deal with social problems like crime and conflict which can affect and deteriorate the lives of people especially the vulnerable children, elderly and disabled individuals. They do their best to support and empower the marginalized groups of people and stand on behalf of them to bring social justice and equal treatment which totally resulted in creation of peaceful environment in a society.

It is the duty of a social worker to advocate for justice and equal access especially for the vulnerable groups such as women, children, the aged and the minority groups, who may be the victims of war and can play a vital role in mitigating conflicts by ensuring non-discriminatory delivery of services which intends to bring peace in a society.

The involvement of social workers in peace-building and human relations would help them to realize that social work is not just about individual welfare, but about improvement in all aspects of life of the clients including developing strong human relations in the community. The inclusion of peace and human relations issues would promote the transformation of relationships in society and help build community cohesion and resilience. So that social worker would facilitate inclusion in an effort to enhance social cohesion and hence build on human relations in society, resulting into peace and development. Social workers can also contribute to peace-building by supporting communities in building capacity to protect themselves from unnecessary and immoral act.

As part of social action, social workers would engage the violent structures in an effort to fight against hate and oppression which tends to perpetuate violence and dispute in societies. Thus, social worker would play a great role in preventing the recurrence of violence by addressing root causes and effects of conflicts.

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Appendixes

Appendix 1 Demographic characteristic of interviewee participants

| Pseudo name | Sex | Age | Job status | Education | Religion | Marital status |
|-------------|------|-----|-------------------|---------------|------------|----------------|
| Interv.1 | Male | 42 | Religious leaders | Illiterate | Muslim | Married |
| Interv.2 | Male | 43 | Religious leaders | Illiterate | Muslim | Married |
| Interv.3 | Male | 52 | Religious leaders | Grade 4 | Muslim | Married |
| Interv.4 | Male | 48 | Religious leaders | Grade 5 | Orthodox | Married |
| Interv.5 | Male | 45 | Religious leaders | Grade 6 | Orthodox | Married |
| Interv. 6 | Male | 55 | Religious leaders | Grade 7 | Orthodox | Married |
| Interv.7 | Male | 39 | Religious leaders | Grade 10 | Protestant | Married |
| Interv.8 | Male | 42 | Religious leaders | Grade 9 | Protestant | Married |
| Interv.9 | Male | 30 | Com.member | Grade 4 | Muslim | Married |
| Interv.10 | Male | 25 | Com.member | Grade 10 | Protestant | Single |
| Interv.11 | Male | 38 | Com.member | Grade 4 | Orthodox | Married |
| Interv.12 | Male | 25 | Com.member | Grade 10 | Orthodox | Single |
| Interv.13 | Male | 44 | Com.member | Grade 7 | Muslim | Married |
| Interv.14 | Male | 27 | Com.member | Grade 10 | Muslim | Single |
| Interv.15 | Male | 42 | Com.member | Grade 8 | Protestant | Married |
| Interv.16 | Male | 40 | Com.member | Grade 5 | Orthodox | Married |
| Interv.17 | Male | 32 | Prosecutor | Degree in law | Orthodox | Single |

| | | | | | | |
|-----------|------|----|------------|---------------|------------|---------|
| Interv.18 | Male | 30 | Prosecutor | Degree in law | Protestant | Single |
| Interv.19 | Male | 50 | Police | 10+2 | Muslim | Married |
| Interv.20 | Male | 48 | Police | 10+1 | Orthodox | Married |

Demographic characteristics of FGD participants

| Pseudo name | Sex | Age | Status | Education | Religion | Marital status |
|---------------|------|-----|------------|-----------|------------|----------------|
| participant.1 | Male | 40 | Com. Elder | Grade 6 | Muslim | Married |
| participant.2 | Male | 58 | Com. Elder | Grade 2 | Muslim | Married |
| participant.3 | Male | 55 | Com. Elder | Grade 4 | Muslim | Married |
| Particip. 4 | Male | 55 | Com. Elder | Grade 5 | Orthodox | Married |
| Particip.5 | Male | 53 | Com.Elder | Grade 6 | Orthodox | Married |
| Particip.6 | Male | 38 | Com.Elder | Grade 3 | Orthodox | Married |
| Particip.7 | Male | 75 | Com.Elder | Grade 4 | Protestant | Married |
| Particip.8 | Male | 62 | Com. Elder | Grade 3 | Protestant | Married |

Appendix 2

Informed Consent Form

This consent form is prepared for the research titled: The Role of Community Elders and Religious Leaders in Building Peaceful Coexistence in Gore Town, Oromia Regional State.

Purpose of the study: the main purpose of the study is to explore the role of religious leaders and community elders in conflict prevention and peace building among their community. Furthermore, the study intends to explore the challenges the community elders and religious leaders face in conflict prevention and building peaceful environment among their community and Assess the acceptance and confidence the community had in community elders and religious leaders regarding their work in conflict prevention and peace building.

Procedures to be followed: I demand that you have to answer a number of questions forwarded by me at the time of interview. You have the right to extract from the interview process at any particular point of time.

Benefits: nothing gets satisfaction rather than helping people. So you will definitely get a personal satisfaction for being able to share your experience in this research. The data obtained from you will benefit the community and the country in magnifying the importance of religious leaders and elders for the stability of the country.

Confidentiality: this study is guided by the ethical principles of privacy and confidentiality. The information you provide will be disseminated for the purpose of the research. But your

personal information is to be kept confidential and will not be transferred to third party without your consent.

Generally, you have the right to ask question at any time in the interview process and required to be volunteer to provide information for the study. Be sure that the success of the study is on your hand so that please provide clear and real information. Thank you in advance for participation in this study.

Interview Guidelines for Religious Leaders

A) Personal Background

1. Name: _____ 2. Address: _____ 3. Age: _____ 4. Sex: _____

5. Educational status: _____ 6. Family situation: _____ a) Job status: _____ 7. Religion: _____

8. What is your position in your religious institution?

9. Is conflict common in this area? Yes or No,

10. What do you think are the main causes of conflict in the area? If any

10. How conflict has been resolved in this area? Who do you think are the main actors?

11. When, why and how did you start taking part in peace building activities?

12. How do you support and help your community in peace building? In what way (the process you pass and mechanism you used).

13. Do you think that do you have played your role in building peace in your community?

14. Do you have separate office and any incentive from government?

15. What is your effort to sustain peaceful relationship among your community?
16. How do you reduce conflict and support peace among community in your area?
17. Is there a challenge you faced in building peace and preventing conflicts among your community? If yes, what kinds of challenges do you face? How do you overcome the challenges?
18. What is the impact of disorder and instability for the community and the country?
19. What effort you provide to connect and link peoples with different background to live together?
20. Do you think that do you have played your role in building a unified Ethiopia today? If yes so what?
21. How do you explain the relationship between different religions in your area today?
22. In what way do you prevent ethnic conflicts among peoples in your community?
23. Do people obey the rules and regulation of their religion?
24. as you know, there are a lot of disputes happened in different parts of the country but relatively this area is calm and stable? Could you explain the reason behind?
25. Why does government bodies unable to bring sustainable peace among the peoples in the community?
26. How can the communities work together to enjoy fruits of peace? Expectation from community?

Interview Guideline for community members

A) Personal Background

1. Name: _____ 2. Address: _____ 3. Age: _____ 4. Sex: _____

5. Educational status: _____ 6. Family situation: _____ a) Job status: _____ 7. Religion: _____

8. Is conflict common in this area? Yes or No,

9. What do you think are the main causes of conflict and their impacts in the area? If any

10. How has conflict been resolved in this area? Who do you think are the main actors?

11. How do you explain religious leaders in your areas? Their qualities and patterns of interactions with them?

12. Do you believe that religious leaders have played their role in building peace in your area? If yes please explain it?

13. How do you explain community elders? What are their qualities and pattern of relationship?

14. How do you respect and accept elders in your community?

15. Do you believe that community elders have a role in building peace among their community? If yes please explain it?

16. Now a day government used both religious leaders and community elders to build peace in their community. How do you sense it? Do they a threat or opportunity for government?

17. What do you recommend to the government to improve inter-ethnic interaction and promote culture of peace among the community?

18. Why does government bodies unable to bring sustainable peace among the peoples in the community?
19. Why does the government use religious leaders and community elders in peace building process?
20. What are the differences between religious leaders and community elders?
21. How can the communities work together to enjoy fruits of peace? Expectation from the community?

Observation Check List

Based on the consent of participants i will observe the following;

The process they follow to build peace among people in their area if any?

The interaction of religious leaders with their community

The interaction of community elders with their community

The culture of respect between elders and youths

Ways or mechanism of building peace among their community

Focus Group Discussion Guide

The major purpose of this research is to explore the role that community elders and religious leaders play in building peaceful coexistence among the community members of Gore town. You are invited to participate in this research because you are the backbone of the study. And I kindly request you to participate in this research, please be reminded of the following

points. Participation in this focus group discussion is voluntary you are also free to withdraw from the discussion any time without any doubts. You can ask any questions about the study at any time for clarification. However, your honest answers to these questions will help me better understand the importance of your involvement in this study.

Focus Group Guide for Community Elders

1. Is there a conflict in the area? If yes what are the main causes of the conflict? How do you resolve the conflict and when did you start taking part in peace building activities?
2. How do you support the government in building peace & stability among ethnic groups in your area?
3. Do you think that you have played your roles in the process of peace building among ethnic groups in your area?
4. What challenge you faced in the process of peace building and conflict prevention? How do solve the challenges?
5. How do you express the culture of living together and interaction pattern of your community?
6. As you know you are respected person and elder in your community, how do you explain the word peace? What is its value to the country?
7. How do you support and help your community in peace building? In what way (the process you pass and mechanism you used).
8. What is the impact of disorder and instability for the community and the country?

9. Why does government bodies unable to bring sustainable peace among the peoples in the community?
10. Why does the government use religious leaders and community elders in peace building process?
11. How can the communities work together to enjoy fruits of peace? Expectation from the community?

Interview conducted with polices and prosecutors

1. What do you think about the advantage of using religious leaders and community elders in peace building and reconciliation process?
2. Can you tell me the specific role do they play in conflict prevention and peace building among people?
3. How do they support the court in peace building process and reconciling people?
4. What is your perception and attitude towards community elders? Can you tell me their qualities?
5. Do you think that do they minimize your work load in peace building process among quarrelling parties?
6. Why do the courts send the quarreled party to the reconciliation process?

Maxxannee

Ani maqaan Ko Kadir Mohammed kanin jedhamuu Univarsiitii Jimmaati barataa social workii waggaa 2ffaa yemmun ta’u yeroo ammaarratti qorannoo ebbaaf Na gargaarun hojjachaan jira. Mata dureen qorannaa Kootis shoora Abbooti Amantaa fi Jaarsolin Biyyaa nagenya haawaasa ijaaru keessatti gaheen isaan qaban maal fakkaataa Kan jedhu irratti xiyyeffataa. Qorannoo kanarratti gaheen abbooti amantaa fi Jaarsolin biyyaa nagenya haawaasa ijaaru keessatti shorri isaan taphatan sirritti Ni ilaalama. Qorannaa kanarratti sagalee waraabuni fi suuraa kaasuun waan Na barbaachisuuf Feedhi kessanin akka Na gargaartanu kabajaan isiin gaafadha. Akkasumas iccitiin tokkole fedhi kessanin ala akka dabarse Nama biraatti hin kennine waadaa isiinif galaa .Mari daqiqaa 60-90 fudhatu walin waan gaggessinuf tasgabbidhaan akka Na waliin turtan kabajaan isiin gaafadha. Mari kanarratti gaaffii fi yaada addaa addaa kaasuun Ni danda’ama. Qorannaa kana xumuruf gaheen kessan murteessaa wanna taheef tumsa barbaachisuu akka naaf laattan kabajaan isiin gaafadhaa.

1. Gaafannaa Abbooti amantaaf godhamee (interview guideline for religious leaders)

1. Infoormeshini enyummaa

a. Maqaa b. umurii c. saala d.hujii

e.haala barnootaa f. amantaa g. haala maatii

2. Manneen amantaa kessanitti gaheen hoji kessanin maa’inni?

3. Naannoo kessanitti walduhabin ummatoota giddutti mudatee beeka?

4. Sababni walduhabbichaa maal turee?

5. Enyutu shora olaanaa taphate araara buusuuratti?
6. Yoom, akkamin fi maalif nagenya kana buusuuratti hirmaattani?
7. Haawaasa kessan kessatti nagenyi akka buu'u tumsi isiin gootani maal fakkaata? Tooftaan fayyadamtan hoo?
8. Akka sektara biroo waajira mataasaa danda'e isiini kennamera? Faayidaan Gama mootummaatiin isinif laatamu jira?
9. Haawaasa kessan kessatti waldanda'ani nagenyaan akka jiraatan tuumsi isiin gootan maal fakkaataa?
10. Haawaasa kessan kessatti walitti bu'insa ummatoota giddu jiru akkamin hir'istu? Akkaminis nagenya buustuu?
11. Hoji kessan kessatti qorannaa isiin qunname jira? Rakko maalfaatu isiin mudate? Akkamin qorannaa kana kessa darbitani?
12. Dhibbaan walitti bu'insaa, haawaasa kessanifi biyya irratti fidu maal ta'a jettani yaaddu?
13. Haawaasa kessan kessatti ummatoota giddutti walittidhufenyi jaraa akka dabaluu hojin isiin hojjattan maal fakkaataa?
14. Tokkummaa itoophiyaa ijaarurratti gaheen kessan maal fakkaataa jettani yaaddu?
15. Haawaasa kessan kessatti walitti dhufenyi hordoftoota amantaa addaa addaa giddutti jiru maal fakkaata jettani yaaddu?
16. Haawaasa kessan kessatti walitti bu'insa ummatoota gidduutti mudatu akkamin ittistuu?

17. Hoordoftonni amantaa kessani hirmaannaan jaraa maal fakkaata? Seera amantaa nikabaju?

18. Akkuma bekamu walitti buinsi fi lolli biyya Kenya kessatti akka mudate bekamaadha. Garu naannoon kessan hagas mara waan miidiyaan dhagenyu walin walbira qabnee yoo ilaalluu nagenyi ummataa egamaadha. Sababnisaa maal ta'a jettani yaaddu? Gumaachi kessan hoo maal ta'a laata?

19. Qaamooleen mootummaa Kan seera kabachisan akka w.pooliisii fi w.haaqaa nagenya ittifufinsa qabu fidukan hindandenye maalif ta'a jettani yaaddu?

2. Gaafannaa jiraattoota haawaasaaf godhamee (interview with community members)

1. Infoormeshini enyummaa

a. Maqaa b. umurii c. saala d.hujii

E.haala barnootaa F. amantaa G. haala maatii

2. Naannoo kessanitti walduhabbin ummatoota giddutti mudatee beeka?

3. Sababni walduhabbichaa maal turee?

4. Enyutu shora olaana taphate araara buusuurratti?

5. Abbooti amantaa haawaasa kessan kessa jiran akkamin ibsitu? Walitti dhufenyi walin qabdan maal fakkaataa? Ilaalchi isaanif qabdan maal fakkaataa?

6. Walitti dhufenyi ummatoota giddutti akka dabaluu fi nagenya buusuurratti abbootin amantaa gahesaani baahaniru jettani yaaddu?

7. Jaarsolin biyyaa haawaasa kessan kessa jiran akkamin ibsitu? Walitti dhufenyi walin qabdan maal fakkaataa? Maaliin ibsamu?
8. Haawaasa kessan kessatti kabajni Jaarsolin biyyaaf qabdan maal fakkaataa? Ilaalchi isaanif qabdan hoo maal fakkaataa?
9. Walitti dhufenyi ummatoota giddutti akka dabaluu fi nagenya buusuurratti jaarsooliin biyyaa gahesaani baahaniru jettani yaaddu?
10. Yeroo ammaarratti mootummaan Kenya abbooti amantaa fi Jaarsoolii biyyaa irratti amantaan isaa dabalaa jira. Nagenya ummataa egsisurratti dura bu'aa ta'ani gargaaraa jiru. Maaltu isiinitti dhagahaama? Dhibbaan isaa maal fakkaataa?? Bu'aan isaahoo?
11. Qaamooleen mootummaa Kan seera kabachisan akka w.pooliisii fi w.haaqaa nagenya ittifufinsa qabu fidukan hindandenye maalif ta'a jettani yaaddu
12. Walitti dhufenyi sabaafi sablammoota giddu jiru fi Aadaan tokkummaa isaani akka dabaluu dhaamsi motummaaf qabdan maal ta'aa jettani yaaddu?
13. Garaagarummaan abbootii amantaa fi jaarsoolii biyyaa giddu jiruu maal jettani yaadduu?

3. Marii Jaarsoolii biyyaa walin godhamee (FGD with community elders)

1. Naannoo kessanitti waldeebiin ummatoota giddutti mudatee beeka?
2. Sababni walittii bu'insaa maal turee?
3. Enyutu shora olaana taphate araara buusuurratti?
4. Yoom, akkamin fi maalif nagenya kana buusuurratti hirmaattani?

5. Nagenya ijaarurratti akkamin mootummaa gargaartu?
6. Haawaasa kessan kessatti nagenyi saboota giddutti fi walittidhufenyi jaraa akka dabaluu gahee Koo bahera jettani yaadduu?
7. Hoji kessan kessatti qorannaa isiin qunname jira? Rakko maalfaatu isiin mudate? Akkamin qorannaa kana kessa darbitani?
8. Haawaasa kessan kessatti Aadaa walin jiraachu fi walittidhufenya saboota giddu jiruu akkamin ibsituu?
9. Akkuma bekamu Jaarsoolin biyyaa araara buusuurratti hojin isiin hojjattan murtessaadha. Nagenya jechun isiinif maa'inni?
10. Nagenya haawaasa egsisurratti tooftaaleen fi adeemsi isiin hordoftan maal fakkaataa?
11. Dhibbaan walitti bu'insaa, haawaasa kessanifi biyya irratti fidu maal ta'a jettani yaadduu?
12. Qaamooleen mootummaa Kan seera kabachisan akka w.pooliisii fi w.haaqaa nagenya ittifufinsa qabu fidu kan hindandenye maalif ta'a jettani yaadduu?

Gaafannaa Abbootii Amantaa fi Jaarsoolii Biyyaaf godhamee

1. Faayidaan manni murtin jaarsoolii biyyaa fi abbootii amanta nagenya ijaarurratti fi araara buusuurratti hirmaachisuun argatu maal ta'aa jettani yaadduu?
2. shorri abbootiin amantaa fi jaarsooliin biyyaa nagenya ijaarurratti qaban maal ta'aa jettani yaadduu?
3. jaarsooliin biyyaa fi abootiin amantaa akkamin mana murti fi waajira poolisii gargaaru?

4. ilaalchi isaanif qabdan maal fakkaataa? Akkamin jara ibsituu mee?
5. hirmaannaan abbootii amantaa fi jaarsooliin biyyaa nagenya ijaarurratti mul'isan kuun hojii kessan isiinirraa hir'iseeraa ?
6. maalif manni murtii namoota waldhaban gara jaarsumaatti ergaa?

Declaration

This thesis has been submitted to School of Social Work with the following people's approval.

Principal Advisor

Signature

Date

Co advisor

Signature

Date

Examiner

Signature

Date

Student

Signature

Date