

**Documentation and Description of Traditional Conflict Resolution and
Language Use among the Wolayta: The Case of Humbo Woreda**

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**June 2014
Addis Ababa**

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Language Use among the Wolayta: The Case of Humbo Woreda**

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**A Thesis Submitted to
Department of Linguistic**

**Presented in Partial Fulfillment of the Requirements for the Degree of Master
of Arts (Documentary Linguistic and Culture)**

Addis Ababa University

Addis Ababa, Ethiopia

June 2014

Addis Ababa University

**College of Social Sciences and Humanities, Language Studies, Journalism and
Communication**

This is to certify that the thesis prepared by Siratu Simon Meja entitled Documentation and Description of Traditional Conflict Resolution and Language Use among the Wolayta: The Case of Humbo Woreda and Submitted in Partial Fulfillment of The Requirements for The Degree of Master of Arts (Documentary Linguistic and Culture) Complies With The Regulations of The University and Meets The Accepted Standards.

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Acknowledgment

I would like to express my gratitude to all, who contributed to this research work. First,

I extend my utmost gratefulness to my adviser Dr. Zelalem Tefera for his constructive academic and moral support. His extensive comments and encouragement contributed a lot to the development of this thesis.

I also owe a great deal of gratitude to Dr. Derb Ado department of linguistics. For his comments and support on technological unit of language documentation parts and giving me his precious time.

Moreover, I also wish to express my sincere thanks to all the informants of Wolayta Zone, Humbo Woreda, for their contribution and for their willingness. Without their participations and contribution this research would not have been completed in this form.

I would like to thank my wife, Roman Hailemariam and all Wolayta zone culture and youth office officers for their help in assisting and facilitating the data gathering process throughout my filed work.

Abstract

Peace is a necessary antecedent condition for societies to continue and remain prosperous. However, conflict occurring among individuals, between communities viodet peace and stability of the society. This thesis investigates traditional conflict resolution mechanisms and related language use among the Wolayta community of southern Ethiopia: with particular reference to the role of folk tales and proverbs in conflict mitigation. This study has aimed at answering the research questions such as: how traditional conflict resolution mechanisms are import and what roles does language play in conflict resolution in Humbo Woreda. Within the view of answering such research questions the researcher employed exploratory research design. The target population was elders above forty in Humbo Woreda. The sample size of this study was thirty people through purposive sampling method .Data were collected through interview, informal discussion, participant and non-participant observation, taking felid notes, records and pictures and presented using narrative description methods. The finding of the study revealed that traditional conflict resolution mechanisms and the role of language in the study area have a very great role. Results further indicates that the prevalent forms of conflicts occurring in the study area are resource based particularly farm plots as manifested in the trace passing and marriage related issues. The communities in the study area have to set a plan and framework to pass on the indigenous knowledge and conflict resolution mechanisms and language to the young generation and document it.

Key words: conflict, language, resolution, indigenous, peace

Acronyms and Abbreviations

SNNPR=South Nation Nationality People Region

WODA= Wolayta Development Association

UNESCO= United Nations Education Science Culture Organization

YOGA=Yakima Ome Guutaraa Association

UN= United Nation

ECOWAS=Economic Community of West African State

AU=African Union

INN=International Negotiation Network

WDA=Wolayta Development Association

ABS – Absolutive

ADV – adverbial

CAUS – Causative

CONV – Converb

F = Feminine

FUT = Future

IMPF = Imperfective

INDEC = Indeclinable

INFN = Infinitive

INTER = Interrogative

Lit = Literally

M = Masculine

NEG = Negative

NMNL = Nominalizer

NOM = Nominative

OBL = Oblique

OPT = Optative

PASS = Passive reciprocal

PF = Perfective

PL = Plural

REL = Relative

SG = Singular

SUBJ = Subject oriented

VOC = Vocative

1= First person

2= Second person

3= Third person

Glossary of Local Terms

Dere /dere/=people

Dubbushaa/dubufa/=dispute settlement place.

Guuttara/gu:taɾa/=legal dispute settlement place

Marc'uwa/marc'uwa/= iron ancient currency of wolayta

M ask'ala/mask'ala/= festive celebrate at september

Koyiissaa/koji:sa/=honerfic song for the dead boy in funeral

Waaruuwa/waruwa/=black cotton wor by relatives of dead family.

Goom77oriya/go:m?orija/=iron like blood the cheek to show love

Doona /do:na/=lit.mouth

Wolaytatto doona /wolaɟtato do:na/= wolayta language

Anjuwa= /?anjuwa/= blessing

Shiqquwa=/fik'uwa/=meeting

Wogaa/woga:/=custom

Yehuwa wogaa/yehuwa woga:/= funeral custom

Daggeeta:/dage:ta:/=sharing signifies

Parsuwa=/parsuwa/=local dirink

Daguwa=/daguwa/=work in group

Transliteration

Basic attributes of Wolayta language

1 Table 1. Consonant inventory

	bilabial	dental	alveolar	palato-alveolar	palatal	velar	glottal
plosive	p b	t d		c j		k g	ʔ
fricative	ɸ		s z	ʃ ʒ			h
ejective	pʼ	tʼ		cʼ			kʼ
implosive	ɓ	ɗ					
nasal	m	n					
liquid	l	r					
glide					y	w	

2 Table 2. Vowel inventory

	front	central	back
close	i, i:		u, u:
mid	e, e:		o, o:
open		a, a:	

These two tables are adapted from Azeb (2006) and Yitebarke (1983)

Diphthongs

Diphthongs in Wolayta language are /ay/ /oy/ /ey/. These diphthongs always help to separate subject case and absolute case in the parts of speech

Tone and stress

Lamberti and Sottile (1997:23, 25-26) state that there is no adequate information and even the written document on tonal language of Wolayta. It's quite complicated and definitely requires further research.

Vowel lengthen

Vowel lengthen are occurs in Wolayta and they also bring meaning differences.

Example, from linguistic data:

e:	e	a:	a
era /?eraɑ/(knowledge)		awa/?ɑwɑ/ (light)	
eessa /?e:sa/(honey)		aawa/?ɑ:wa/(father)	
o: = oolla/?o:la/(hole	o= ola/?ola/(war)	i:	i
		c'ima/tʃima/ (elder old	
oolla/?o:la/(hole)		c'iimma/tʃi:ma/(deceive	
u: = uutaa/?u:ta:/ (false banana)			
u = uta/?uta/(sit)			

==Grammar==

===Word order===

Like other Omotic languages, the Wolaytta language has the basic word order SOV (subject–object–verb), as shown in the following example (Wakasa 2008:1041):

```
{| class='wikitable'
```

```
|na7-ái|| 7iss-í|| maTááp-aa || shamm-ís.
```

```
|-|child-NOM.M.SG. || one-OBL. ||book-ABS.M.SG. ||buy-PF.3M.SG.
```

```
|-|colspan='7'|'The boy bought a book.'
```

```
}}It has postpositional phrases, which precede the verb (Wakasa 2008:1042):
```

```
{| class='wikitable'
```

```
|ta-7ish-ái|| maTááp-aa|| ba-lágg-iyá-ppe||taLL-ís.
```

```
|-|my-brother-NOM.M.SG.|| book-ABS.M.SG. ||his:own-friend-OBL.M.SG.-from||borrow-PF.3M.SG.
```

```
|-|colspan='7'|'My brother borrowed a book from his friend.'
```

```
}}Nouns used adjectivally precede the nouns that they modify (Wakasa 2008:1044)
```

```
{| class='wikitable'
```

|l677-o ||d67-uwa|| de7-áis.

|-|good-OBL || life-ABS.M.SG || live-IMPF.1SG.

|-|colspan='7'|'I live a good life.'

|}Numerals precede the nouns that they quantify over (Wakasa 2008:1045)

{| class='wikitable'

|na7-ái|| naa77-ú|| máCC-a|| 7as-atá||be7-íis.

|-|child-NOM.M.SG|| two-OBL|| female-OBL|| people-ABS.PL||see-PF.3M.SG.

|-|colspan='7'|'The boy saw two women.'

Similarly, **see linguistic data Ref.opp.1301**

Grammatical Endings in Wolayta

- iis perfective 3rd person, singular, masculine
- ees imperfective 3rd person, singular, masculine
- aas perfective 1st person singular
- adasa perfective 2nd person, singular
- o portative, 3rd person, singular

(Wakasa 2008)

CHAPTER ONE

Introduction

This introductory chapter first provides background information about the study subject and sets the stage for problem statement where the rationales for choosing the topic are described. The general and the specific objectives of the research were presented followed by research questions, significance of the study the scope and its limitations.

1.1. Background of the study

UNESCO expert group on endangered languages state that language diversity is essential to human heritage .Each and every language embodies the unique cultural wisdom of a people. The loss of any language is thus a loss for all humanity (UNESCO 2003). Yet, the language of the world are disappearing at an alarming rate .It has been suggested that half of the world's languages have disappeared in the past 500 years (Nettel and Romanel 2000). This situation leads to loss of diversity and important cultural knowledge. Since the 1990s, efforts have been made by several bodies including UNESCO address this problem.

Due to this, linguists and anthropologies have been at the forefront in the effort to document endangered language before they disappear. Therefore, language and culture documentation and conservation are facilitated by modern technological advance that enable the digitalization and integration of video, audio and textual materials and reductions for revitalization.

Many people around the world argued that unless we take serious steps to strengthen culture and protect the environment, the juggernaut of globalization ... could in just a few decades; wipe out the cultural ...diversity that took millions of years of human plant and animals evaluation to produce (Friedman 2006:47)

Therefore, today, the world's indigenous cultural knowledge and its practice are in danger and become extinct (Trask 2009:233).Due to this reason, survival of traditional knowledge and documenting for lasting are the main issue in today's world, African and other local and international researchers give emphasis on rehabilitation of indigenous knowledge of peoples ,

cultures and languages of least studied communities. One such indigenous knowledge that needs proper documentation is traditional knowledge called “indigenous conflict resolution.”

Meanwhile, some scholars have been particularly interested in explaining the deterioration caused by the conflicting situation in Africa; others have focused on the management of conflict. Osaghae & Robinson (2005:6) writes: “Yet, although we now know a lot about the ‘causes’ and nature of conflicts, they remain intractable and difficult to predict and to deal with. Consequently, that singular issue which has recurrently posed serious challenge to scholars has been the management of conflict in Africa.

International and regional organizations such as: the United Nations (UN), African Union (AU), and Economic Community of West African States (ECOWAS) have attempted to restore peace. So have individual countries, such as: the United States and France and even private agencies such as: the International Negotiation Network (INN) of the Carter Center of Emory University. Despite such efforts, it has been observed that there are severe shortcomings in the conflict management processes. Bemoaning this situation, Zartman (2000: 3) wrote:

Yet African countries remain impervious to these attentions. Though they involve the activities of seasoned peace makers using the best of personal skills and recently developed knowledge about ways of managing and resolving conflicts, international efforts at conflict management have not been particularly effective or efficient in overcoming the disasters that have been brought to the continent.

It is this futility of efforts to resolve conflicts in Africa, countries that have partly been provoked for “the search for more creative and contextual approaches to conflict resolution in Africa” (Osaghae 2000: 201). In fact, Zartman (2000) held the view that before conflicts in Africa rose to an intensity that justified international attention, domestic measures would be expected to come into play. This is the current thinking among scholars who strongly argue for great emphasis to be placed on the wisdom of African traditional conflict management practices. Thus, Brock-Utne (2001: 1), citing Ofuho (1999), lamented the treatment of conflict in Africa through conventional mechanisms to the neglect of traditional approaches.

It is in tandem with this viewpoint that I try to explore in this paper how the wisdom of Wolayta proverbs and language could be brought to bear on the conflict management practice in Ethiopia. It is relevant to note here that the capability of the proverbs to function in this capacity is tied to their prescriptive function espoused by Olatunji (1984: 175) states:

The proverbs, more than any other poetic type, outline a rule of conduct. They state what should or should not be done and lay conditions for certain actions and attitudes. They serve as social charters condemning some practices while recommending others. These statements can be negative, positive or conditional. The negative statements usually assert what things are not or should not be done. They often embody a normal or practical percept or a rule of conduct.

Therefore, proverbs play a great role in the community in order to create picture of the issues and clearly indicate what things should not be done. This study also documented and described traditional conflict resolution and language use with indigenous knowledge among Wolayta. Linguistic primary data and some proverbial language related to traditional conflict resolution are transcribed and annotated. The paper analyzed and discussed linguistic primary data, elements, folk narration and proverbial language use within the context of traditional conflict resolution in the study area. Then, the linguistic parts are linked by using language technology with actual research. Finally, the summary, conclusion, recommendation and the findings were given in the last chapter of the thesis.

1.2. Statement of the Problem

It is obvious that in all indigenous societies of the world, there is interrelationship between culture and language, that is, both are intertwined (Isaac Ssetuba 2002, 1-7). Meanwhile; it has been stated by Dell Hymes (1964) that the relationship between cultural categories and language is problematic. In a particular culture, language serves as a source of ‘metalanguage’, which is a cultural way of communicating about much but not all of the cultures. (Dell Hymes, 1964)

Culture is an essential part of conflict and conflict resolution. M. Lebaron said that culture is like underground river that runs through our lives and relationships giving us message that shape our perception, attribution, judgment, and ideas of the self and the other .(M.Lebaron 2003)

Like anywhere in the world and Africa in general, concerning Wolayta too, a number of studies have been conducted on the issue of traditional or cultural conflict resolution and peace building .Specifically, there are studies conducted on the ethnic and cultural aspects of Wolayta people. However, the issue of traditional conflict resolution and language use with indigenous knowledge among Wolayta is not explored or touched adequately.

Frankly speaking, there are various research works depicting how traditional conflict resolution mechanisms work among different ethnic groups of Ethiopia. But in case of Wolayta, there is a dearth of information regarding such matters. In most cases, the scholarly works seem to be negligent in their compilation by the fact that, they do not take in to consideration the role of language use with indigenous knowledge in traditional conflict resolution. Indeed, the proverbial usages quoted by the elderly groups during dispute settlement now days are diminished. It can be argued that, the advance of modern education should have been accompanied with indigenous knowledge and language use in order to preserve and ensure the continuity of such social practice for the benefit of the coming generation.

Where proverbs But, the existing reality shows that conflict resolution practices are used in diffusing the conflict are on the verge of extinction being neglected by the young generation. Therefore, it has become necessary to document and preserve proverbial language use as element of indigenous knowledge which serves as instrument of conflict resolution.

In other words, this study aims to describe and document the traditional conflict resolution through the instrumentality of language use among Wolayta, with particular reference to selected Humbo Woreda located in southern part of Ethiopia.

This is because ,despite a continued use of proverbs in conflict mitigation , no research has been made so far to elaborate this fact .For instance ,I encountered problem when I try to find some written document about the indigenous knowledge and language use to support my study. It is, therefore, this knowledge gap and the need to preserve the stated elements of Wolayta indigenous practice that initiated the current study.

To guide this study process the following research questions were formulated and reacted up on in the course of the field work.

1. What are the most prevalent forms of conflict in the study area?
2. How do people resolve conflicts in the study area? Under what settings?
3. What role does the language /proverbs /play in conflict resolution in the study area?

1.3. Objectives of the study

1.3.1. The General Objective

The main objective of this study is to document traditional conflict resolution mechanisms and explore the use of language in conflict resolution among the Wolayta: The case of Humbo Woreda.

1.3.2. Specific objectives

1. To identify the most prevalent forms of conflict in the study area.
2. To explore the conflict resolution mechanisms and the settings under which they conduct in the study area.
3. To investigate the role of language in conflict resolution process in the study area.
4. To transcribe and annotate the linguistic data related to traditional conflict resolution in the study area.
5. To document the traditional conflict resolution mechanisms and the roles of proverbial language in conflict resolution in the study area.

1.4. Significance of the study

It is expected from the findings of this study:

- ❖ Primarily, the study community benefits a lot as the research aids in the preservation of their indigenous knowledge of conflict resolution both in textual and digital form
- ❖ Secondly, the study might serve as a basis for further study.
- ❖ Thirdly, it provides linguistic information both for researchers and students pertaining to the role of proverbs mitigating conflict.
- ❖ Finally, the study may contribute to local ,regional and federal culture and tourism to register and promote the intangible cultural heritage of the society

1.5. Scope of the Study

This study is limited to the documentation and description of traditional conflict resolution and language use with indigenous knowledge among Wolayata: with special reference to Humbo Wereda. The researcher has selected four sample sub-districts or kebeles that is two from high lands and others from low lands. The rationale that delimits the study area is the case that the area is mostly exposed to frequent conflicts that arise between people within the same group about different social interests (i.e. marriage issue, boundary issue, family, ethnic, and race issues are mainly addressed) which are the rationale for delimiting my study area.

Moreover, the vastness of the Woreda, encompassing 42 kebeles would be difficult to cover and the richness of the area in different natural resources which might be the cause for people to engage in conflicts. Hence, it has become evident to take such few sample kebeles to carry out the study. Besides, I have been involved in different activities performed in the area being part and parcel of the community.

1.6. Limitation of the study

One of the challenges encountered by the researcher is the problem emanating from limited literature material particularly, concerning the mechanism of conflict resolution among the Wolayta. The other limitation was seen in terms of financial constraints to conduct the study. Besides the inclination or expectations of the respondents to acquire much money while the researcher was in need of communicating with them.

Possible justification for some views might need further investigation or studies. But one of the remedies to be used is cross checking the views of the informants. The constraints of literature materials prompt the researcher to focus much on information from informants. The good opportunity when carrying out my study is that, I can communicate with informants in the language they speak and share their experiences understanding the purpose of my research work.

CHAPTER TWO

Review and Conceptual Frame Work

In this chapter I briefly deal with the review of literature and conceptual frame work .Hence, I present general and specific discussion about the research problem from the available literature. So as to aid the understanding of the context and its situation in the study community, I, further provide conceptual and theoretical frame works that help to explain the study issues and analyze the collected data from the field.

2.1 Conceptual frame work

2.2 Conceptualizing conflict

Conflict has been studied over centuries by many scholars. But a more systematic study has been possible only since the twentieth century (Schellenberg, 1996). The study of conflict resolution became prominent with the emergence of political anthropology as a special branch of social anthropology stated by the publication of “African political systems” (1940), edited by Fortes and Evans-Pritchard. However, theoretical controversies over the subject of conflict and its resolution have survived a long history of the study. From the very outset, scholars do not agree upon whether conflict is a disjunctive process or sociation,

Some scholars have contended that conflict has a divisive effect considering it as some abnormal phenomenon. Durkheim cited in Sipova, (1989) for instance used the term anomie or pathology to describe it. Similarly, Wilson and Kolb (1949), cited in Colser (1964) believed that conflict has a disjunctive effect, (Wilson and Kolb, as cited in Colser, 1964).

Many other scholars in contrary have repudiated this view. Park and Burgess (1921) and Simmel (1955), as cited in Closer, (1964) argue that every interaction among men is a sociation, so is conflict. They claim that conflict is a means to solve and avert complete fission, thereby preserve some kind of unity. Meanwhile, Bohannan (1967: XI-XIV) characterizes conflict to be as basic as culture is in society which possibly controlled and utilized profitably for better cultural development and maintenance of social order. (Bohannan, 1967: XI-XIV)

Shellenberg (1996:9) states that conflict is neither bad nor good, but is one of the essentials in human social life. Gluckman (1956), Gulliver (1963) and Nanda (1994) agree with the view that conflict is a part of social life and society is impossible without it. Furthermore, Marxists view conflict not only as built into the social system but also as the primary stimulus for social change (Seymour-Smith, 1986:51)

For some psychologists and physical anthropologists Freud, (1960) cited in Ferguson, (1984) conflicts emanate from an innate human tendency to act aggressively. They assert that the tendency of people to define their territories even instinctively is a universal phenomenon about which nothing can be done to eliminate. Scholars of legal and political anthropology have remained divided on issues relating to micro disputes and their resolutions. One of many concerns on the area is the nature of the causes of conflict. Some researchers sought to locate the source of conflict in deviant individuals and thereby began to study the legal processes by which deviants are identified, controlled and reformed. Generally, conflict could be taken as opposition between individuals, groups, institutions, classes, etc that arises because of incomplete wishes or interests,(Freud, as cited in Ferguson, 1984).

Conflict could be economic, political, social and cultural, etc... struggles with in humans at all levels of interaction. According to Bassi,(1992:75), most of the proponents of this view believe that conflict is caused by individuals who commit wrongful acts or who fail to fulfill their obligations. Some of these researchers argued that evil doing is randomly spread through the population and occurs at a fairly constant rate, whereas, others looked for patterns of wrong doing that emanate from psychological, social or cultural factors. For example, Gibbs (1969) contended that the personality traits of Keplle in Liberia induced particular patterns of wrong doing, Litigation and non-compliance with judicial decisions.

According to Giday, (2008:3) conflict occurs among individuals, within families between clans, and communities across ethnic borders, all societies change, and so do some values, norms, attitudes. And so do methods to solve problems, for instance, social conflicts and their solution occur in any given human setting be it in a family, clan, a community or a state. As social changes take place due to factors such as migration, natural disasters, urban growth or shifting economic opportunities a persisted tradition to conflict may lose authority.

2.3 What is Conflict?

Different scholars have offered many different definitions of the concept depending on their theoretical orientation. According to a psychologist Pruitt and Rubin's (1986:10) conflict is a "perceived divergent of interests". whereas, for the sociologists like Blalock(1989:7) who view things in terms of observable behavior, it is "intentional mutual exchange of negative sanctions". In the dictionary of social science (1994 :123), conflict is defined as "a struggle over values and claims to scarce status, power and resources in which needs, ideas, beliefs, values or goals or literally a serious disagreement or argument, typically protracted on.

According to Gove, conflict can be defined as "clash, competition, or mutual interferences of opposing or incompatible forces or qualities (as ideas, interests, wills)" (Gove 1976, 476).

Zartman puts it as "conflict is an inevitable aspect of human interaction, an unavoidable concomitant of choices and decisions" (Zartman, 1997:197)

Hymes (1980:14) on the other hand defines social conflict as "purposeful struggles between collective actors who use social power to defeat or remove opponents and to gain status, power, resource and other scarce values".

In this research my working definition of Conflict is "a struggle over values."

From early the history of the study of conflict, whether the aggressive behavior is an in born human quality or a reaction to social, political and economic factors is where lies the controversy among the scholars (Nader, 1968; Collier, 1975; Tadesse 1988, 1994).

Some scholars have agreed that the causes of conflict are deep rooted in our biology. Schellernberg (1996:13) describes such an approach as individual characteristics theory that focuses on the individual and his acts, rather than the context of the act. This view of conflict has its root in the work of Freud, who believed that violence is rooted in our basic nature as animals. Human conflict is inevitable not because it is part of social life, but for it is a biological fact lying within us all. (Schellernberg, 1996:13)

Nineteenth century social Darwinists stressed the role of competition and conflict in all human societies. Taking the idea of the "survival of the fittest" as a basis, they analyzed conflict as part

of a universal struggle urged by inborn aggressive tendencies. The new theoretical perspective under the name of ethnology also supports Freud's view. This approach, according to Schellberg (1996:43) emphasizes the genetic instance of social behaviors.

Lorenz (1963, 1966) cited in Tadesse (1988) and McCauley (1990), who argue and popularize that human violent behavior is inherited, were representatives of this approach for them, according to Nader, (1968), man inherits the biology of aggression that is natural and universal to vertebrates.(Nader,1968).

The idea that aggression and conflict are inborn human qualities have faded and due to heavy criticisms from other researchers. Gibson (1990), Roberchek (1990) and Gregor (1990) presented ethnographies of what they called peaceful societies, the Buid, the Semai, and the Xingu, respectively. (Gibson, et.al 1990)

Montagu (1968, 1978), Plibeam (1972), cited in Tadesse (1988) reported several hunter-gathers societies of Africa, which are said to be relatively peaceful. Tadesse (1988) further illustrated that a given society or individual person called be peaceful and/or violent across time and circumstances. Anthropologists have effectively used these ethnographic works to refute the biologically based explanation of the sources of conflict and show its inadequacy.

Even those who have challenged the innate nature of human aggression have taken different paths to treat the sources of conflict. Whether or not material and are the final causes in another point of debate. (Tadesse, 1998)

According to Roberchek (1990), ecological functionalists (for instance, Harries; (1972); Gross (1975) Ross (1978); Ferguson, (1984) assert that material causes are the final arbiter of human behavior. Opposing this view, Gibson (1990) argues that the materialistic and deterministic final cause argument is inadequate to explain the causal dynamics of particular conflicts. It is unable to link material cause with cultural elements, and it leaves no room for consideration of human decision-making. Roberchek (1990:63) says that the understanding of dispute "requires putting the brute material facts into cultural and social context attempting first of all to comprehend how the situation was conceptualized and defined by the people involved".

Other scholars have attempted to explain why the local groups of some cultures are internally more peaceful than the others in relation to social structure with a special emphasis on residential pattern, decent system and marriage rules. Velzen and Wetering (1960), cited in Otterbein, (1994) first developed the fraternal interest group theory. Fraternal interest group is power group that constitutes related males residing close together. They contend that such a group responds aggressively whenever the interest of one of their members is threatened. The authors concluded that in societies with power groups, conflicts are more often, and peaceful conflict resolution is less probable for the disputants have group ready to support them through thick and thin,(Velzen and Wetering as cited in Otterbein,1994).

Confrontation theorists oppose this assumption arguing the entire structure rather than make residence are responsible for conflict. For instance, Dillon (1980), cited in Otterbein, (1994) has come up with different research result. Despite the presence of fraternal interest groups, the Meta of western Cameroon stigmatized the act of relations.

The structural functional theory is one of the major theoretical approaches to the study of conflict. Nader, (1968) show that this theory emphasizes both the structural sources and the structural functions of conflict (Nader, 1968).

Lewellen (1983:6-8) states that the structural functionalists view society as an equilibrium system whose component parts play a role in the maintenance of the whole. Hence, as part of social life, conflicts too work towards the maintenance of the ongoing social structure. In the works of Evans-Pritchard (1940), the Nuer and Gluckman's custom and conflict in Africa (1956) are typical examples of such an approach, which dominated the period between 1940's and 1950, in legal anthropology (Lewellen 1983).

The year 1960, according to Lewellen (1983:8), marked a shift to a more process-oriented, more dynamic form of analysis. This was signaled in 1954 by the work of Leach entitled "political systems of Highland Burma", in which he asks what accounts for conflicts in a society rather than 'what holds society together' as functionalists did. Similarly, Gulliver's works on conflict and its resolution have been ground breaking for shift from system-oriented approach toward actor-oriented approach which take into consideration the new roles and choices in the face of the changing world (Caplan 1995:23).

2.4 Conflict Resolution mechanisms

Although conflict is common human experience, it is noticeable in diverse ways. In this account, scholars have been making deferent categories of conflict using their own distinct yardsticks. For example, Lewin (1931, 1935) as cited in Deutsch, T. Coleman and Eric C. Marcus Ed. (2006:14) offered three basic types of psychological conflict based on his analysis of force fields that is approach – approach; avoidance – avoidance ; and approach-avoidance. And based on the geographical scope and level of social structure involved in conflict within the field of international relations, Peter Wallensteen (2002) identifies three general forms of conflict: interstate, internal and state formation conflicts. Other scholars as Gulliver (1979), for example, made a distinction between “violent and peaceful” mechanism of conflict resolution. In his classification, war and self-help are viewed as “violent” methods while negotiation, mediation, arbitration, adjudication avoidance and symbols are taken as “peaceful” conflict management. Although conflict resolution is an area of professional practice, it is relatively new phenomenon; the practice of conflict resolution is probably as old as human society itself (Mayer, 2004).

Scholars as Bohannan (1967), Gulliver (1979) and Schellenberg (1996) again state about conflict in the same manner categorizing conflict resolution mechanisms into two: the violent and the peaceful. The violent includes war, self-help and duel, whereas the peaceful includes avoidance, burying the dispute in the symbolic process, negotiations, mediations, arbitration and adjudication.

Each mode has its own characteristics, according to Gulliver (1979:1-3), duel is a violent mechanism in which contestants resort to either physical or verbal confrontation to prove the superiority of their case regardless of the facts underlining the dispute. Violent self-help is also a violent way of managing conflict, usually employed by groups with no or little social and economic ties. It often appears as short-term solution. Gulliver puts, it, avoidance is used to prevent further escalation of conflict.

As Gulliver (1979) and Schellenberg (1996) negotiations are characterized by voluntary discussion between the disputing parties and the absence of a third party-decision-maker.

Mediation, as Schellenberg (1996:182) describes, is “an assisted negotiation”. The intervention of third party is necessitated for the parties in dispute have certain problems to resolve a conflict

on their own. However, the role of a third party in this process is not one of decision-maker but a facilitator of a negotiation. As opposed to mediation, a third party decision-maker to which the parties take their case characterizes arbitration. Arbitration may or may not act according to pre-established-law. Adjudication refers to a process in which a third is an authoritative decision-maker and the disputants are mere informants to the adjudicator in an attempt to secure a relatively and variable decision.(Schellenberg,1996:182)

However, Gulliver (1979:18) argues that neither negotiation necessarily correlates to norm making nor adjudication necessarily concentrates on narrow issue in dispute. Gulliver, of course, admits that there are certain factors that encourage disputants to choose either negotiation or adjudication, if both options are available. According to Collier (1975:132) states, some studies search for similarities of dispute handling mechanisms among different societies. This leads us to the Bohanna-Gluckman debate in legal anthropology.

Bohannan (1969), cited in Moore, (1995:23-24), of course, challenged the evolutionary typology employed by Gluckman, appealing to cultural particularity. He argues that using indigenous categories and indigenous terms in ethnographic works and analysis does justice to the culture.

Gulliver (1969, cited in Moore: 1995) entered the debate but charged the point of argument. He opposed Bohannan's extreme cultural relativism by qualifying negotiation into legal anthropology canon, and he argues that negotiation is cross culturally universal. He repudiated Gluckman's idea by stressing that in negotiation what matters is not the rule, but the relative power of the protagonists to mobilize social support. Gulliver recognized that the social context of confrontation has also much to do with the outcome of the negotiation.

In addition, another argument developed that pertains to why most disputes are settled peacefully in the absence of authoritative chiefs. Though scholars have agreed that the resolution and control of conflict need not necessarily be identified with formal institutions that operate according to codified law, they have remained divided as to what pushed the opposing parties to reconcile in the absence of any formal institution set for this purpose.

Because of loss of resources, land or owing to denial of their rights; civil, cultural and political, indigenous people have been engaged in peaceful resolution of conflicts every day without ever using the term since time in commemorative. Boulding (1996:36). Overtime every social group

has developed its own strategies of conflict resolution, which is distinctively rooted in local culture and passed from generation to generation, just as a family unit builds up its own solving ways (Boulding ,1996:36)

According to Deutsch and Coleman the type of conflict is classified on the basis of consideration of the context and different level in which the dispute occurs. Their classification shows that, conflict arises in different situation and occurs at the intrapersonal, interpersonal, intergroup, organizational and international levels (Deutsch and Coleman, 2000:3).

As indicated in Teshome (2010), scholars have also made other distinctions of conflict between political and non –political based on whether a conflict necessitates state intervention or not .Still another common distinction has been made between violent and non-violent ones ,and between organized or planned and unorganized or spontaneous conflict based on extent of manageability (Teshome, 2010)

According to these distinctions, therefore, the conflict situations that are considered in the cases observed in this research can be categorized as interpersonal, and non-political. But as I learned from my observation and informal discussion and interview conducted, during my study, both planned and spontaneous conflict kinds are practiced among Wolayta.

2.5 Conflict Transformation

During the early 1990s the term conflict transformation was not in common use among peace and conflict theorists. In fact, one can argue that the term has not been a core construct of the field for even a decade. But the term served for many other expressions such as transformation of individuals, transformation of relationships, and transformation of social systems large and small (Dukes, 1999: 48).

Similarly I will consider conflict transformation as a newly minted core construct in the field and outline how this term and its relationship to other terms such as conflict resolution.

The idea of conflict transformation itself is a newly emerging notion in the occurrence of conflict. It is a relatively new invention within the broader field of peace and conflict studies. As a relatively new field, it is still in a process of defining, shaping, and creating terminology.

During the 1990s a number of theorists (Galtung, 1995; Rupesinghe, 1995; Schwerin, 1995; Spencer and Spencer, 1995; Väyrynen, 1991) have assisted in solidifying what Lederach (1995a: 201) called “a shift” toward conflict transformation in the language used in the field and practice of peace research and conflict resolution.

From this perspective we understand that conflict cannot be resolved completely rather it is postponed to some other future time. However, we cannot deny the fact that it manages or calms the dispute for the time being.

The first references to transformation in the literature normally appeared in a somewhat indirect or circuitous fashion. In other words, it is the process of mediating or negotiating people in a conflict and leads them to tolerate any further social disputes and build piece with their opponents.

For example, Burton (1990: 2-3) contends that “by the resolution of conflict, we mean the transformation of relationships in a particular case by the solution of the problems which led to the conflictual behavior in the first place.” This noted conflict resolution scholar also did not include a definition of conflict transformation in his relatively recent discussion of the field’s language and processes Burton, (1996). However, the idea of transforming conflict in order to mitigate or even end protracted social conflicts has now become an integral part of the lexicon used in the peace and conflict.

There is a change in progression from conflict resolution to conflict transformation in which the latter can be understood in several different ways. The growth of literature surrounding this topic, being prolific and diverse, has outpaced existing dictionary definitions. For example, Yarn’s definition in the *Dictionary of Conflict Resolution* (1999: 121) has only a truncated summary of Lederach’s work, which promotes “the concept of transformation over conflict resolution (Lederach 1997 as cited in Burgess 1997).

2.6 Traditional Mechanisms of Conflict Resolution

In traditional societies, varieties of institutions and personnel may function as agents of conflict resolution. However, Evans-Pritchard (1940), Gluckman (1956), Ember and Ember (1977) argue that these agents lack coercive force to support their decisions. In addition according to Hamer

(1980:107) there is little evidence from the literature that settling dispute with in traditional institutions is in any way encouraged by governments. Nevertheless, traditional agents of conflict resolution impose sanctions.

In line with this, Redfield (1967:22) who divided sanctions into the secular and the sacred or super natural argues that the latter is more effective and often used than the former among the pre-literate societies (Redfield 1967:22).

Pospisil (1967:37-38) suggests that what actually qualifies sanction is its effective social maintenance. He further discusses that though psychological sanctions such as ostracism, ridicule, avoidance or denials of vapors are, sometimes very subtle and informal, they are effective sanctions or approval (Pospisil1967:22).

Various ethnographic works suggest that both the sacred and the secular sanctions are effectively employed in different traditional societies. Dillon (1980, cited in Otterbein, 1994) shows that the metadata of western Cameron execute their fellow villagers, kinsman and friends for their wrong doings. Boehm (1985, cited in Otterbein, 1994) also reveals that a troublesome member of a community is denied clan protection, and is thus isolated and even executed among the Montenegrins.

2.7 Ritual Ceremonies in Peace Making

Many scholars have accepted that dispute processing involves rituals but whether or not these rituals really restore harmony has been a point of controversy. The pioneering studies of Durkheim show that rituals have the power of reinforcing the collection of entitlement and forming group cohesion. This view of Durkheim was adopted by later structural functionalists who have emphasized the role of rituals in aiding the survival of the larger system (Seymour-Smith, 1986). Glukman (cited in Lewellen 1983:9) states that rituals are not simple means of expressing feelings but also symbols that assert the priority of the system over the individual. Hoebel (1966:478) describes that rituals are acts, which are believed to maintain the status quo or to achieve the specified ends.

Turner (1969 cited in Colson 1995), provides powerful inputs to the anthropological emphasis upon the importance of harmony his work shows what role rituals play in achieving and

enhancing oneness, in his term 'communitas' for Turner; Colson puts it, law is an antithesis of communitas, whereas, dispute settlements in a way of restoring the oneness. The very aim of law is the creation of communitas in favor of amity rather than equity.

Rituals for Turner (1957) are social drama that resolves crises by dramatizing the advantages of values and social arrangements. It is performed in response to the breach of law during times of social conflicts to restore social order. Through rituals, social values are given sacred authority. According to him, the drama of dispute settlements passes through four phases: (1) the breach of peace (2) the crises that result from the breach (3) the practice of resolving the crisis and (4) the reestablishment of unity of the group.

Tesehay (1992:65-66), "Gondaro: A rituals of conflict resolution in Wolayta", shows the picture of how it is performed; and she interprets the symbolic meaning of this ritual as a rebirth of local people together with their enemies".

Likewise, Mellaku Abera (2009) gives us a mirror of the process and meaning of the rituals that the Ormo practice while homicide is compensated. He shows that the killing of a ram whose blood both parties wash their mouth with to signify the settlement of feud and the washing away of the blood of a slain.

The availability of various modes by which disputes are handled and performance of extremely elaborated rituals to mark conflict resolution, scholars have revealed that disputes are not often resolved. Bell (1992) cited in Alexander (1997) repudiated the idea that a ritual resolves social tension and conflict. She argues that a ritual simply offers a temporary solution.

Kopytoff (1980), cited in Colson, 1995:69) also presents that anthropologists wrongly attribute a great healing power to rituals, whereas, the actor do not. For the participants, rituals are not what they purport to be. The same to that, Bartels (1984:35) argues that rites are expressions of the ideal moral behavior, which people often fall short of.

Schellenberg (1996:122) too argues that neither peaceful nor violent mechanisms of conflict resolution can always perfectly resolve issues. Even though, decisions are made and agreement reached, the parties often complain and feel that it has been unfairly treated. Likewise Gulliver (1979:78-79) who admits that hostilities survive ritual affirmation of dispute settlement, has

become reluctant to use the phrase “dispute settlement”. It seems he tend to replace it by conflict management or control of conflict that avoids the escalation of conflict and open fighting.

This study will be attempted to address traditional conflict resolution mechanisms and the language use among the Wolayta and its language documentation within the frame work of conflict resolution, conflict resolution mechanisms and conflict transformation of existing theoretical orientation. Ritual ceremonies in peace making accompany the resolution process in community.

2.8 African Conflict Resolution Methods

When focusing on Africa, Bob-Manuel advises, theorists to try as much as possible to move towards real life in all practicality. Social realities within societies should be taken seriously. Conflicts should be viewed as non-isolated events in their social contexts. When Africans sit down to discuss a conflict, they talking usually covers all kinds of relevant background and goes wholistic into the thoughts and intentions of others. The elders from a family, clan or state see their traditional objectives in conflict resolution as moving away from accusations and counter-accusations, to soothe hurt feelings and to reach a compromise that may help improve future relationships. They also dwell on values, aspirations, perceptions and visions. All over Africa, people have deeply rooted cultural commitments, and in many of the conflicts in Africa, this cultural heritage plays a decisive role.

In Africa, family ties and community networking are constantly respected, maintained and strengthened. When there is a dispute between different parties, priority is given to restoring the relationships. During the dispute settlement, which would normally involve supporters of the disputing parties and the elders meant to talk the matters through, relationships are given prime attention. The relationships are viewed according to the past, and the tense or current conflict, and then the aim would be to improve future relationships. Indirect relationships are analyzed along with direct ones to see cross-stitching potentials, for example, if each of the disputing parties happen to be musicians, this commonality may be utilized as a converging factor. The fear of sorcery or divine punishment is also used to show what the breach of peace would bring upon the society and the conflicting parties.

Bob-Manuel (2000) tells that, among the Ndendeuli of Tanzania mediators play active roles in conflict solving by suggesting an agreement and get as far as pressurizing the parties into accepting it. Pressurizing can be done through talking or singing, shaming and ridiculing. This special method can be used in contexts where it is acceptable and in instances where the cause of the dispute is self-evident. In an effort to change the behavior of trouble makers, through ritualized or ordinary conversations anti-social and conflict-causing conducts are put to shame, by individuals gifted in poking fun at others, in jocular ways. Comedians, singers etc... can here be of great influence.

Bob-Manuel, (2000) feels convinced that, if political processes are not remodeled from the short-term power dominated interests towards longer-term co-operative, and people centered interests, conflicts in Africa will continue. Therefore, she asserts, conflict resolution should not be the responsibility of a privileged few alone, but rather be a participatory process in every sense involving all affected people. African, intellectuals and professionals in the field of conflict studies should seek to inculcate African ethical values into modern academic structures, especially in conflict resolution (Brock-Utne, 1996).

Traditional conflict resolution mechanisms in Africa are generally, closely bound with socio-political and economic realities of the lifestyles of the communities. These mechanisms are rooted in the culture and history of the African people, and are in one way or another unique to each community. The customary courts rely on goodwill of the society to adhere to its ruling Rabar and Karimi,(2004). As a part of African socio-political setting, the major conflict resolution mechanism in the two pastoral areas is also found to be through indigenous system.

As an area of a separate professional practice, the beginning of conflict or dispute resolution, for that matter can be traced as far back as 1957 G.Pruitt, (2009: xx). Informed by theories and empirical findings, conflict resolution advocates have identified a number of different approaches, in the World, Africa, Ethiopia as well as particular study area.

2.9 Indigenous Conflict Resolutions in Africa

Empirical Evidence reported by, Ofuho (1999), in his paper to the All-Africa Conference on African Principles of Conflict Resolution and Reconciliation, which was held from the 8th until

the 12th of November 1999 in Addis Ababa, Ethiopia brings to light the experiences of grass root peace-making efforts among the communities of the Kidepo Valley of Eastern Equatorial.

Ofuho in his paper exposes factual stories about the conflict, highlights the use of symbols and interpretation of myths to resolve them. All these constituted practices of peacemaking, now fashionably termed "grass-root peacemaking" that has for years been used to contain cattle rustling in this region.

Likewise, Lanek (1999) presented a paper he called: "Mato Oput, the drinking of Bitter Herb" to the All-Africa Conference on African Principles of Conflict Resolution and Reconciliation, which was held from the 8th until the 12th of November 1999 in Addis Ababa Ethiopia. In his paper, he deals with integrating indigenous approaches with national and international mechanisms for conflict resolution and reconciliation.

He also contrasts the indigenous approaches of specially the Acholi approach, with the western legal ones. Western legal approach emphasizes, establishing guilt and executing retribution and punishment without reference to the victim or the wider families or future incorporation of the offender into the community. Physical and material penalties and use of force, including costly prisons, provide the sanctions against offending. Western legal approaches are adversarial and evidence must be direct and specific. The process, according to Lanek, effectively encourages the accused to deny responsibility while the Acholi method of peace, conflict resolution and reconciliation are co-operative and can be indirect and circumstantial which does effectively encourage the accused to admit responsibility.

He also tells that, the Acholi, a Luo speaking tribe occupying Northern Uganda, for generations have used "Mato Oput" as a means of reconciliation within the context of their tradition. The Acholi believe in leadership through consensus, allowing everyone in their localized clans to have a voice while the traditional head of each clan rules by consent.

The Ugandan researcher Dani W. Nabudere (1997) mentions that the recent collapse of the Somali nation-state and the decline in order to not practiced post traditional conflict resolution method of social and political organization in northern Somaliland have shown how dynamic some of the old systems are the restoration of the gurtii system of Clan Elders who intervene to

settle conflicts and mediate between the hostilities of the different warlords. They have helped to maintain a semblance of order and stability in an otherwise hostile environment created by social relations and politics of modernity. The *dia*-system of compensation which in the old days was based on blood compensation and revenge, is undergoing transformation while also providing a reference point for the reorganization of the Somali society and conflict resolution and conflict management.

Similarly, Bob-Manuel from Nigeria is concerned about the fact that for more than a decade, and especially since the end of the cold war Africa has been torn apart by extremely intense conflicts which have resulted in thousands of deaths, and the internal displacement of millions of civilians.

She notes that the use of western methods of conflict resolution has failed. Peacekeeping operations, which have been conducted in the last few years under the auspices of the United Nations, have allowed for the establishment of peaceful processes only in very few countries, for example, Mozambique. More often than not they have been resounding failures, recent examples are: Somalia, Rwanda and Angola. This, she claims, is mostly because the political, military and sociological realities of these countries were not fully appreciated and comprehended.

Today's predominant pattern of conflict in Africa is proving resistant to the available and accepted tools of conflict management. What Bob-Manuel sees needed is a new range of flexible and adaptable instruments that can take the more subjective, complex and deep-rooted needs and interests that underpin these conflicts into account. Special attention should be given to the valuable contributions from Africa.

2.10 Conflicts in Ethiopia

Some of the authors who wrote on the topic of Indigenous systems of conflict resolution in Oromia, Ethiopia include: Desalegn et al (2007) presented their paper in International workshop on 'African Water Laws: Plural Legislative Frameworks for Rural Water Management in Africa: 26-28, January 2005, Johannesburg South Africa.

The aim of their paper describes the role of the Gadaa system, a uniquely democratic political and social institution of the Oromo people in Ethiopia, in the utilization of important resources such as water, as well as its contribution in conflict resolution among individuals and

communities. It discusses ways to overcome the difference between customary and statutory approaches in conflict resolution.

A synthesis of customary and statutory system of conflict resolution may facilitate a better understanding that will lead to improved management of resources, which are predominant variables for the socio-economic development of the country. It suggests that top-down imposition and enforcement of statutory laws that replace customary laws should be avoided. Instead, mechanisms should be sought to learn from the Lubas, elders who are knowledgeable in the Gadaa system, about the customary mechanisms of conflict resolution so as to integrate them in enacting or implementing statutory laws.

Therefore, in Ethiopia, natural resources-based conflicts are part of the fabric of local communities as individuals compete for scarce resources: social groups perceive themselves as having incompatible interests. Those who depend on a particular resource, but are unable to participate in planning or monitoring its use are marginalized. Conflicts also arise when local traditional practices are no longer viewed as legitimate or consistent with national policies, or when entities external to a community are able to pursue their interests, while ignoring the needs and requirements of local people. In the conflicts that ensue, often between parties of very uneven power, it is not only the environment that suffers but also the whole society (Constantinos, 1999).

2.11 Conflict Resolution Setting in Traditional Wolayta

The Wolayta people have a strong traditional social institution called /guutaraa/ which may be translated as a ‘village assembly’ or ‘social political forum or public place’. It is a forum where important issues are debated to arrive at consensual decisions. This can be described as the democratic assembly of Wolayta. In physical terms /guutaraa/ is an open space, usually located at the center of certain neighborhood. Major annual celebrations such as the celebration of /mesk’ala/ Festival, major funerals, conflict resolution meetings, even political meeting, used to take place in /Guutaraa/ (Data, 2004).

‘The Yakima Ome Guutaraa Association’, a YOGA which is legally registered with SNNPR in September 2004, claims to have drawn its basic inspiration from the ‘age old’ Wolayta cultural

institution of /guutaraa/. It aspires to rejuvenate some aspects of earlier practices of /guutaraa/ institution. This is a grassroots institution based on and controlled by the villagers. The objectives of the Association include: i) To contribute to the rejuvenation of cultural institutions which forms the basis of morality, economic and social security, ii) to contribute to the revival of communal practices; iii) to contribute to the revival of cultural tradition of caring for nature and wise use of environment; iv) to fight collectively against poverty and contribute towards establishing a firm socio-cultural foundation for a just and sustainable society. (Data.2004)

2.12 The Role of Language and Culture in Conflict Resolution

2.12.1 . Language

As it is indicated by UNESCO that, the extinction of each language results in the irrecoverable loss of unique cultural, historical and ecological knowledge .Each language is a unique expression of the human experience of the world .Thus, the knowledge of any single language may be the key to answering fundamental questions of the future .as a consequence , loss of their language as loss of their original ethnic and cultural identity (UNESCO, 2003:2).

[Language] powerfull conditions all our thinking about social problems and processes .Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood but are very much at the mercy of particular language which has become the medium of expression for their society ...the fact of the matter is the “real world “is to a large extent unconsciously built up on the language habits of the group ...the worlds in which different societies live are distinct worlds, not merely the same worlds with labels attached (Spair 1964,68-69)

2.12.2 . Language Documentation

The language documentations are the basic formats, analysis is included in the form of scattered annotations and cross reference. Language documentation need not provide detailed grammatical account. Or the extended format, analysis is represented in full, as descriptive statement about the language system. That means, language documentation provides sound and metadata information.

Some scholars say that language documentation needs not focus on language description “resources allocated to documentation should not be “wasted” on writing a grammar but are better spent on enlarging the corpus of primary data, the quantity or quality of annotations, or on the “mobilization” of the data (Himmelman (2006:23).

But, Himmelman states documentation does not exclude analysis; analysis can be included in documentation through (scattered) annotation. (Himmelman 2000:23).

2.12.3 Proverbial Language Use in Conflict Resolution

Definitions of the term ‘proverb’ have centered on its economy of words, origins in human experience and observation of social phenomenon, folkloric and communal belonging as well as the claim of being general or absolute truth. Of all the ‘definitional ingredients’, the claim over truthfulness is rather disturbing. It actually reflects the user’s or society’s aspiration for control and desire to impose a given view of life as unshakeable and accepted. This is where the proverb helps patriarchy to live on from generation to generation by presenting it as a stable immutable part of social order.

Scholars have illustrated the functions of the proverb centering their analyses on one or the other of its characteristics. Some have noted the proverb’s prescriptive nature in that it seeks to pass over the values ‘entrusted’ to it for preservation and transmission’ Others have not only pointed out the intent of proverbs as the preservation of ‘the lives of those who would pay them heed’ but also admired their faithfulness to ‘the principle of modesty which they preach’, citing brevity and precision

The proverb is highly regarded as a noble genre of African oral tradition that enjoys the prestige of a custodian of a people’s wisdom and philosophy of life. As a literary genre and aspect of living language, the proverb is, stable, concise and fairly fixed and can therefore be transmitted to future generation with minimum alteration. It has been noted by certain scholars that since the proverb falls under category of the ‘fixed form’ genres, any significant textual modification would be tantamount to ‘deformation of tradition’, thus compromising the ‘functions of proverbs in archaic societies’ The proverb is durable and resilient and can stand as shaper of

mentalities over several generations. Its in-built stability augurs well for the persistence and ‘perenniality’ of patriarchy in African societies.

Proverbs of the Baganda of Uganda who inhabit the northern shores of Lake Victoria will serve as a sample study on implicit attempts by predominantly patriarchal societies to preserve and sustain patriarchy through language use. However, we should point out that there is nothing special about the nature of patriarchy

The general Luganda word for ‘proverb’ is *olugero* (plural: *engero*), a polyvalent term used to mean story, proverb or parable, as notes Ruth Finnegan. But strictly speaking, the equivalent Luganda term for ‘proverb’ is *olugero olusonge* (plural: *engero ensonge*), which could be interpreted with some ‘literalness’ as ‘pointed comparison’. What brings me to ‘comparison’ in this approximate attempt to find a befitting translation, is the etymology of the noun ‘*olugero*’ which corresponds to the verb ‘*okugera*’ meaning ‘to measure’, ‘to compare’ and ‘to time’. Besides, the same word is used for ‘recounting’ but in *olugero olusonge*, the target sense is ‘comparison’ encompassing the three meanings of *okugera* with the underlying idea of ‘pointing’ to meaning. This further asserts the above author’s view on the allusive and figurative nature of the African proverb. The African words translated as ‘proverb’ lay the emphasis on ‘the significance of speaking in symbolic terms’.

The two recent Luganda proverb collections referred to above are self-published and Father Walser’s collection with English renderings, completed in 1958, only got published in 1984. The translations into English of proverbs in this paper are mainly by the author. They are rather free, meant for explanation and should, therefore, not be taken as definitive. In our translation, for the purpose of this paper, fidelity is more to the matter than to the manner

Likewise, the corpus of proverbs in focus is a selection from published sources and unpublished in Wolyata language, with translations into English. Attention is also given to proverbs and versions of proverbs in contemporary use during conflict resolution although they may not be documented in any written sources adequately. Proverb compilation in particular and the documentation of Wolayta oral tradition in general, had a very limited start in the first half of the 20th century but such cultural activity later continued diminishing due to negligence and

socio-political malaise. This area of social study was badly hit and it experienced serious problems of publication that linger on up to the present day.

2.12.4 Connections of Culture and Conflict

Cultures are embedded in every conflict because conflicts arise in human relationships. Cultures affect the ways we name, frame, blame, and attempt to tame conflicts. Whether a conflict exists at all is a cultural question of dissimilar forms. In an interview conducted in Canada, shows that an elderly Chinese man testified that he had experienced no conflict at all for the previous 40 years. Among the possible reasons for his denial was a cultural preference to see the world through lenses of harmony rather than conflict, as encouraged by his Confucian upbringing? Labeling some of our interactions as conflicts and analyzing them into smaller component parts is a distinctly Western approach that may obscure other aspects of relationships.

Culture is always a factor in conflict, whether it plays a central role or influences it subtly and gently. For any conflict that touches us where it matters, where we make meaning and hold our identities, there is always a cultural component. Intractable conflicts like the Israeli-Palestinian conflict or the India-Pakistan conflict over Kashmir are not just about territorial, boundary, and sovereignty issues -- they are also about acknowledgement, representation, and legitimization of different identities and ways of living, being, and making meaning.

Conflicts between teenagers and parents are shaped by generational culture, and conflicts between spouses or partners are influenced by gender culture. In organizations, conflicts arising from different disciplinary cultures escalate tensions between co-workers, creating strained or inaccurate communication and stressed relationships. Culture permeates conflict no matter what - - sometimes pushing forth with intensity, other times quietly snaking along, hardly announcing its presence until surprised people nearly stumble on it.

Culture is inextricable from conflict, though it does not cause it. When differences surface in families, organizations, or communities, culture is always present, shaping perceptions, attitudes, behaviors, and outcomes.

When the cultural groups we belong to are a large majority in our community or nation, we are less likely to be aware of the content of the messages they send us. Cultures shared by dominant groups often seem to be "natural," "normal" -- "the way things are done." We only notice the effect of cultures that are different from our own, attending to behaviors that we label exotic or strange.

Though culture is intertwined with conflict, some approaches to conflict resolution minimize cultural issues and influences. Since culture is like an iceberg -- largely submerged -- it is important to include its element in our analyses and interventions. Icebergs unacknowledged can be dangerous, and it is impossible to make choices about them if we don't know their size or place. Acknowledging culture and bringing cultural fluency to conflicts can help all kinds of people make more intentional, adaptive choices.

As Tylor said that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom and any other capabilities and habits acquainted by man as a member of society". Of course, it is not limited to men. The concept of culture has become the central focus of anthropology. Culture is a powerful tool for survival, but it is a fragile phenomenon. It is constantly changing and easily lost because it exists only in our minds.

As (Tylor) indicates our written languages, governments, buildings and other man-made things are merely the products of culture. They are not culture in themselves. For this reason, archeologists cannot dig up culture directly in their excavations. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns- they are things that were made and used through cultural knowledge and skill

Therefore, given culture's important role in conflicts, what should be done to keep it in mind and include it in response plans? In general, culture may act like temperamental children: complicated, elusive, and difficult to predict. Unless we develop comfort with culture as an integral part of conflict, we may find ourselves tangled in its net of complexity, limited by our own cultural lenses. Cultural fluency is a key tool for disentangling and managing multilayered, cultural conflicts. >[http://www. Beyond intractability.org/essay/culture-conflict](http://www.Beyondintractability.org/essay/culture-conflict), *Browsed on 19 October 2013*

2.13 Theoretical Framework

To provide a theoretical framework for this study, I adopted the socio-semiotic approach to discourse studies as espoused by Renkema (2004). Renkema (2004:46) explained, “The central aim in this approach is: Every [piece of] discourse has to be studied in its social context, in the culture and situation in which it appears.” The three concepts that make it possible to interpret the social context of a discourse is, according to Halliday & Hassan (1985), are the field, tenor, and mode of discourse.

The field of discourse refers to what is happening and the nature of the social action that is taking place. More specifically, it answers questions about what the participants are engaged in, in which the language figures as an essential component. In relation to the present study, the field of discourse is a social conflict in which proverbs are seen as a veritable rhetorical mode of conflict resolution. The tenor of discourse refers to who is taking part, to the nature of the participants relative to their statuses and roles.

The analysis and discussion I carry out in the present study, concern parties in conflicts and the mediators who seek realistic means of resolving them. Finally, the mode of discourse refers to what part the language plays and the participants’ expectations about what language can do for them in that situation. In light of the present study, the mode of language I chose as suitable for meeting the social need of conflict resolution is the proverbial discourse. In particular, what the proverbs can achieve is seen in terms of their prescriptive, persuasive, and didactic essences which are pivotal to resolving conflict.

This study aimed at exploring traditional conflict resolution mechanisms and language use. To address traditional conflict resolution mechanisms and the language use among the Wolayta and language documentation within the frame work of adopted the socio-semiotic approach, specifically what the participants engaged to and which language figures are as an essential component, what linguistic primary data elicited by the group and the nature of participant states are discussed within the existing theoretical orientation.

Meanwhile, as discussed in review of related literature ,different scholars and researchers have made attempts to conduct research on conflict resolution mechanisms and management of conflict resolution through different knowledge and they come up with the finding that traditional conflict resolution approach different according to culture of the study community .Whereas, my research is fulfill the gap of previous work that entitled traditional conflict resolution mechanisms and language use among the study area.

CHAPTER THREE

Research Design and Methodology

This chapter first elaborate about the research design of the thesis, and it sets research method and sampling technique in order to attain the designed objective, since I, would rather to use qualitative research orientation, participant and non-participant observation, unstructured and structured in-depth interviews of potentially dominant elders, ethnographic field notes were major data collection tools were employed. Similarly, language documentation formats were also implemented in this part.

3. The Research Design: Case Study

The investigator considered exploratory design which was designed to focus on discovery of ideas and insights and it was flexible enough to provide opportunity for considering different aspects of traditional conflict resolution mechanisms and the use of language for the resolution purpose. This study used qualitative approach which was needed to get individuals own data, to use chances for probing and to help respondents' if they have difficulties with written language during data collection.

4. Data Sources and Method of Data Collection

4.1. Data sources

My first and genuine data sources were elderly men and women who provided cultural information. The second data sources were (WDA) Wolayta development association and administration bureau. And then I made informal discussion with some key peoples and potential key informants as other data source. Some written documents in the area of study were also my data sources. Therefore, the data sources are categorized in to two parts; i.e. the combination of primary and secondary. But, in this research work the researcher used , primary data and secondary data in order to attain this thesis.

4.1.1 Population

For this study the target population used as data sources were elderly men and women (age>40), Wolayta Development Association ,Wolayta Zone Administrative office and selected key informants from the study area .

4.1.2 Samples

The investigator used purposive sampling method to get the appropriate respondents and addressed thirty sample sizes for this study.

4.2 Method of Data collection

The investigator considered multiple sources of data for this study and selected document examination, the gathering and organizational documents such as Administrative reports agendas, minutes for each of selected organizations. With regard to this, the investigator conducted open ended interview with key members of each organization and selected elderly men and women using check list to guide interviewers during the interview process so that uniformity and consistency can be issued in the data, which could include facts opinions and unexpected insights.

In this case study, the investigator employed direct observation as a tool while the conflict resolution process on going and used filed notes to record feelings and initiatives and documented the work in progress .They recorded testimonials, stories and illustrations which were used in later reports. Also the investigator conducted informal discussions with selected key informants to explore vital information.

5. Data Organization and Analysis

The data were organized by placing information into arrays, creating categories and flow charts and recombination of data were made to address the initial preposition or purposes of the study and cross checks of facts and discrepancies were made. The researcher employed the narrative method for analyzing the data collected through interview .The researcher also made triangulation of data from multiple sources in order to strengthen the research findings and conclusion.

6. Documentation Method, Tools and Format

This research focuses on creating audio video graphic or images and text documentation materials. Hence the documentation method includes audio and video recordings in the natural setting covering the use of language in a assortment of social and cultural contexts. Therefore, all the instances of the language including proverbs, fables, blessings, communication or conversation between elders, opponents and other participants at conflict resolution process. These data are processed and analyzed by using software package such as: audacity, Praat and ELAN.

Audacity is a type of software that converts analog recordings /data to digital once so that the data used by digital computer. It also helps that no loss in quality even it copied many times and they can burned to audio CD.

Praat, similarly, is used to transcribe the data both phonetically and phonemically by using IPA characters. ÉLAN is used to fully annotate the data.

According to Himmelmenn, there are three documentation formats the basic format the grammar –dictionary format and the extended format. According to Himmelmann,(2006,pp14-20) the basic format mainly consists of large corpus of fully annotated primary data and metadata. The grammar dictionary format focuses on the description of languages’ system and structure. The extended formats encompass both the basic format and grammar dictionary format; hence it is comprehensive language documentation in this research. The extended format is employed as it includes both in documentation and primary linguistic data of the language.

7. Transcription and Glossing Convention

The linguistic data is transcribed both phonetically and phonemically by using IPA characters and Unicode fonts. The phonetic transcription is given first and then it is followed by phonemic transcription (with morpheme boundary), glossing and free translation. Glossing convention is based on ‘Leipzig glossing Rules’ which adopts interlinear morpheme-by-morpheme glosses. According to Comrie, this kind of grammar convention provides information about the meanings and grammatical properties of individual words and parts of words (Comrie, 2008, p.1).

8. Types of Metadata Collected

In this research and documentation work a data collected within single traditional conflict resolution mechanism and the language use among the study area .Therefore, types of language instances were collected in the field, include audio, video, texts and images that genres directly related with the study topic. Bite rate88kbps the dimension 640x480 the size about494MB video recording has been recorded the process of traditional mechanisms of conflict resolution and language use by providing or eliciting linguistic data and the way how the elders, calm and facilitate the performance act in the institution of conflict resolution were documented.

The audio recording contains 0.06:35 minute recording, type elicited MP3 format sound the Bite rate 128kbps; size 6.02MB the date 2/28/2014 about proverbial language use within conflict resolution process takes place among Wolayta in Wolayta language. The video recording type is video clip duration contain 0.07:45 conflict annotated and transcribed video recording in the process of traditional conflict resolution and linguistic primary data in the study area.

[Ref.file//f.language.doc.](#)

CHAPTER FOUR

Descriptions of the Study Area and community

Chapter four mainly concerned about description of the study area and community that is historical background of the people of Wolayta. Moreover the anthropological, geographical and socio cultural back ground that is the language and people ,their traditional occupation livelihood system of land resource and agriculture , animal husbandry and petty trade were major point that discussed in the study area.

4.1. Historical, Anthropological, Geographical and Cultural Background

4.1.1 Historical Background

From 14th - 17th centuries the Wolayta constituted an independent kingdom which stretched from the banks of the River Omo (in the region of Soddu) to Lake Abbaya “(Cerulli 1929:4).

The prosperity of the Wolayta country and the thriving trade which had been taking place there, seem to have for several centuries been attracting the neighboring people (especially those speaking an Ethino-Semeitic language and Oromo) who from time to time raided the country. In fact the Wolayta oral tradition remembers the subjugation of the Wolayta people by means of the Emperor Amda-Sion in the 14th century, the invasion of Ahmed Grag'n's troops (in the 16th century) and of the Boranna Oromo. The numerous wars (especially in the 17th century) against the Arsi Oromo who threatened the Wolayta kingdom from the north-east, induced the Wolayta to build some defensive fortification works, the relics of which could be admired up until a few decades ago.

The numerous raids of the Amharas and of the Oromo have worked out as christening waves on their “heathen” Wolayta people, so that their old Christian traditions go back to the beginning of this. But Wolayta kingdom was totally defeated and incorporated into the Amharas' empire only in the 1990s when last Walayta king (T'ona) was defeated by the expanding Empire of Menelik II and carried off as prisoner to Showa 1894 (Cerulli 1929:4).

The kingdom of the Wolayta people occupied an intermediate geographical position between Northern population speaking a Burji-sidamo language and those of the north speaking Ometo.

This favorable geographical position allowed trade to thrive contributing in that way to the prosperity of the country which was already agriculturally rich. The Wolayta kingdom was organized in a feudal manner with small nobility, free citizens and slaves; beside this the disdained craftsmen.

The circumcision of both males and females take place among the Walayta only after the conclusion of the engagement, but before their marriage is celebrated. Ni infibulations seems to be practiced. The nuptial rite consists of a simple ceremony which however, takes place according to a clearly prescribed procedure (cf. Cerulli 1929:6).

4.1.2 Anthropological Note

The Wolayta people are devoted to agriculture. They mainly produce cereals (i.e. wheat, barley, sorghum, and maize) tobacco, coffee and cotton. Furthermore, they rear goats, sheep and equines. Like other west Cushitic and Burji-Sidamo people, the Wolayta obtain food from the “ensete” ‘false banana’ 7uutaa’ [ʔu:ta:] plant; the characteristic ensete flour, from which they make their bread. The monetary unit they used considered of iron pieces that they call “marc’uwa” /marc’uwa/ (Cerulli 1929:9).

For the celebration of the “mask’ala”/mask’ala/ feast by the Ometo-speaking as Straube (1963:204-208) the inauguration of the new year (in September) is a festivity which is usually spent within the family (in a broad sense); the course of the ceremony has been impressively described by (Cerulli 1929:9-10).

During the burial rite the relatives of the dead and the guests festivity adorned with their honorific symbols form a circle called ‘Kooyissa’/ko:jisa/ in the middle of the circle, the close relative of the dead dances and cries hitting himself/herself/ with a kind of iron comb called ‘waaruwa’ or ‘goommoriya’ /wa:ruwa/or /go:m?orija/ until he falls to the floor bleeding after that the burial banquet begins. The burial itself can take place in a small grave on which a little tumulus is erected. The ‘pagans’ a person who have no religion prefer, however a big circular grave beside which a lateral one has been dug.

The corpse, wrapped in heavy blankets, is let down in to the laterals grave, while the food, the clothes and the tools which serve for the life of the dead in the other world, are stored in the circular one. After that both graves (the circular and the lateral one) are filled with earth and a tumulus is erected on them.

According to the SNNPR Regional Statistical Abstract (2007), the average population density of Wolayta are over 385 people per square kilo meter (ppkm²) making it one of the most densely populated areas in the country. Population density in some parts of the Zone is as high as 781 ppkm² in Damot Gale Wereda; and as low as 168 ppkm² in Humbo Woreda.

Based on the data gathered by WODA in (2009) the population size and structure, the current total population of the zone is 1,906,244 of which 795,950 are children (0-14years) 901,276 are working age population and 29,352 are old age (65+1) population, women of reproductive age (15-49) are 42,572.

Current average population density of the zone is 428.2 km². Regardless of what figures suggest, it is very evident that the region is one of the most densely populated rural regions in Ethiopia. Overcrowding and scarcity of farmland remain as the main problem for the inhabitants. It is currently in the midst of ecological crisis.

A sizable portion of the population lives outside Wolayta region. Many young people are forced to seek off-farm employment opportunities in other parts of the country. Many migrate seeking seasonal employment at sugar plantation, state arms and coffee plantation areas.

‘Wolayta’/woljita/ is the language spoken by the Wolayta people mainly inhabiting in the Ethiopian provinces of Gamu Gofa and Sidama. Wolayta belongs to the West Cushitic sub-branch known by the name “Ometo” constituting one of the most northern representatives of that group. The Wolyata people are surrounded in the west and in the south by populations such as: Dawro, the k’uc’a, the Borodda and Gamu who speak another Ometo cluster and thus an idiom similar to Wolayta and in the north by peoples speaking a Burji-sidamo language such as: the T’ambaro, the Kambata, Hadiya and the sidamo (Cerulli 1929:4)

4.1.3 Socio–Cultural Background

Knowledge of some socio-cultural realities of the Wolayta people is supposed to accelerate better understanding of their proverbs. This is because folkloric forms of the society i.e. its poetry, proverb, prose narrative, riddle etc. emerge from its socio-cultural life. As Assefa (1994) asserts oral literature, especially proverbs are strongly related to the social realities and traditional practices of a society; therefore, familiarity with these situations can help readers understand a folkloric form of the society.

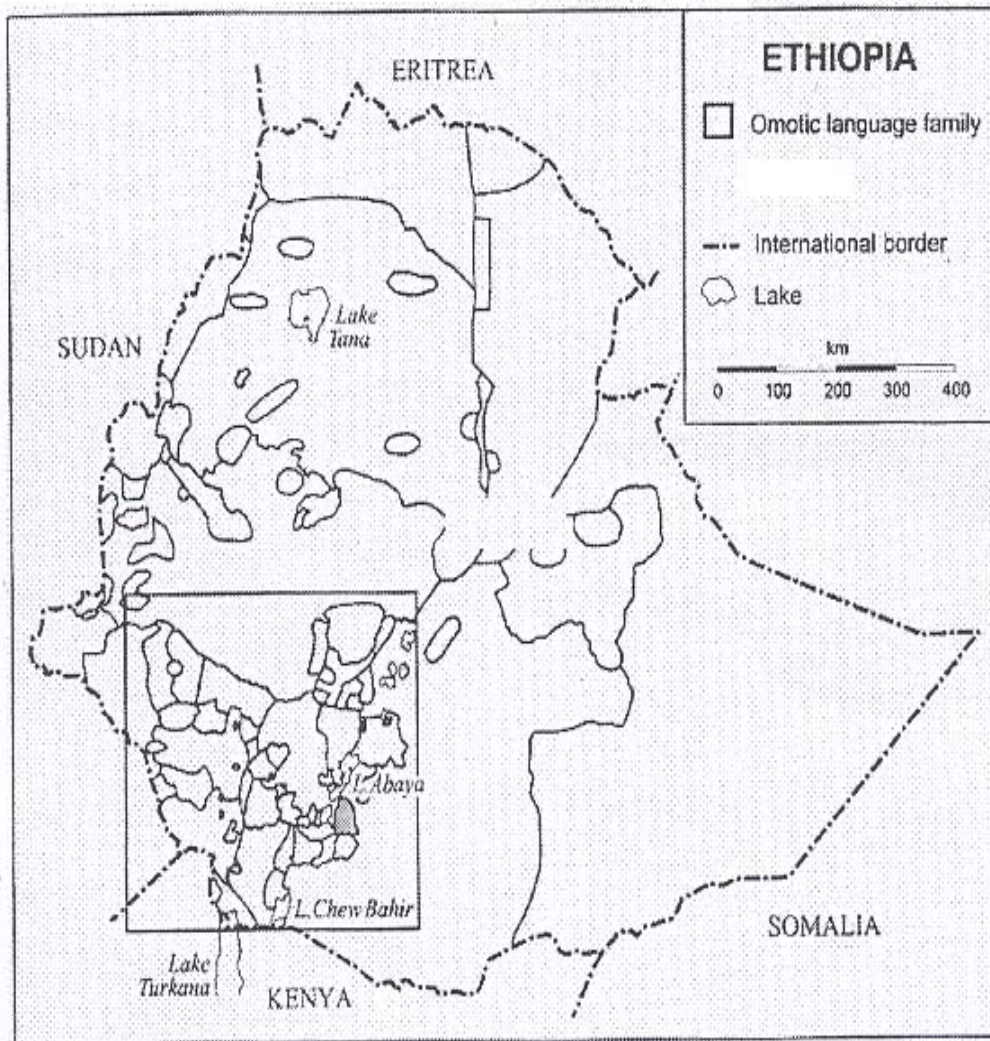
The Wolayta proverbs also flourish from the social and cultural life of the people. One can come to the meaning and function of the proverbs when he/she is familiarized with the major elements of the socio-cultural realities of the society. As stated by Pro.Chatti(1984) for the clear understanding of a folkloric form the knowledge of not only cultural and social phenomenon, but also that of the lineage and tribal composition of the people is important.

A reader may wonder to know who the Wolayta people are and description of the people in order to have a good knowledge about the particular ethnic group. To this effect, this sub-section undertakes the description of the Wolayta people and their common traditional ways of life, which include cultural systems and its rituals, traditional belief occupational practices and oral traditions.

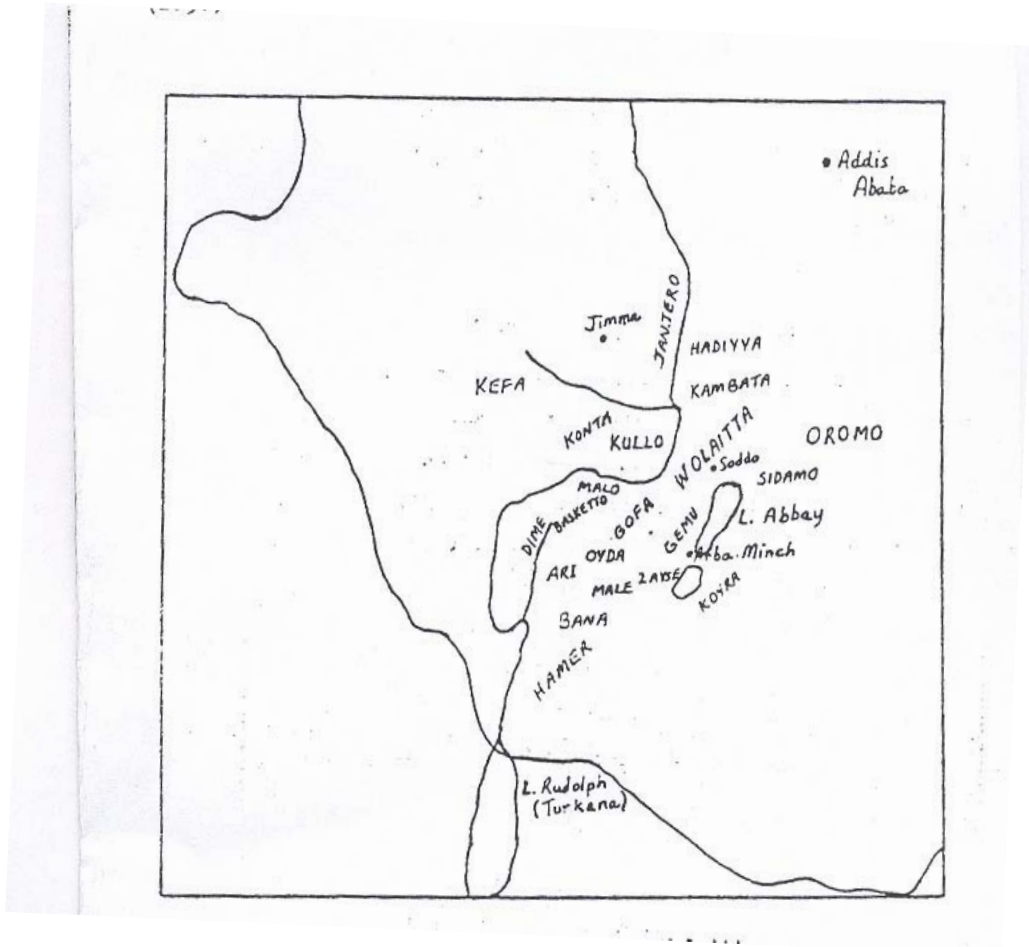
4.2 The Wolayta People and the Language

Omotic Languages in Southwestern of Ethiopia

Map 1 Omotic Languages in Southwestern Ethiopia



Adapted from Binyam (2008)



Map-2 Language adjacent to Wolayta

Adapted from Adams (1983)

The Wolayta people belong to the dominant ethnic group living in Wolayta administrative region of SNNPR. They speak ‘wolaytatto’ /wolajita-tto/ the morpheme /-tto/ indicate vocative case and which one wants to talk.

‘**donna**’ /**donn**/ lit. ‘**Mouth**’ the languages is one of among the other Omotic language family and practice the original Wolayta culture. In other words, though original traditions of Wolayta culture is confined in the very remote and rural areas, most cultural practices are still actively excised by the Wolayta society but scientifically not yet documented.

Regarding the term “Wolayta” I used throughout this paper, I put my rationale as follows. There were different spellings for this language name in previous works written in the Latin alphabet. Some are the following: Wolaytta – Lamberti and Sottile (1997) Gordon (ed) (2005) and

Wolaytta – Adams (1983) and .Wolayta – Bekale (1989) ,Wolaita – Chiatti (1984) Welaita – Bender (1987) ,and others

Phonologically, “Wolaytaa” seems to be the best as Dr. Motimachi suggest. However, I adopt “Wolayta” in this thesis. There are almost no persuading reasons for it. I just wanted to pay my respect to Dr. Bekale (1989). Unpublished dissertation

This ethnic group occupies a large territory in South Ethiopia approximately 380 kms away from Addis Ababa. The Zone is bordered by Gamo Gofa in the South, Dawro in the West, Hadiya and Kambata in the North, and Sidama in the East. According to my informant (Mangistu Wolde), the Wolayta ethnic group embraces two major clans and social class and structural dichotomies this social stratification are called ‘Maalaa’/mɑ:lɑ:/ and ‘Doogola’ /do:gola/. The existence of such sub-division, of the tribe is oracle in Wolayta oral traditions. Each of the two strata comprises more than fifty clan groups whereas the last one encompasses about 5 up to 8 tribal divisions.

4.3 Traditional Occupation

The Wolayta territory consists of highland and lowland areas. The people dwelling in highland areas live on mixed farming. They cultivate crops such as barley, wheat and bean; and rear cattle. Most of the time, they, use oxen for plough and like working in groups which is traditionally called ‘daagguwa’ /da:guwa/ work in group besides, these people are engaged in traditional ways of bee farming by preparing traditional beehives and place them on big trees.

(Dessalegn 2007:10) In this way, the Wolayta farmers produce honey, sell it and generate a little amount of income. The people who inhabit in the lowland areas make their living by animal rearing. Like: goats, sheep and cattle, were using their products for livelihood. To some extent, they produce crops like maize and teff. Most of them lead a hand-to-mouth kind of life. As Amsalu and Mengistu indicated and as it also learnt during the fieldwork, the Wolayta people seem to live in a poor economic condition. They explained that even though the people toil hard, they couldn't overcome poverty. In general, the social and cultural structure of the Wolayta people is governed by the traditional system in which the social institutions of “danna/dana/ and

c'ima''/tj'ima/ are supreme cultural and religious leaders. These socio-cultural elements embody the occasions and contexts in which Wolayta proverbs and genre functions are very crucial to navigate issues in a community. In other words, proverbs are important for understanding the cultural and social contexts in which they are used to resolve or mitigate conflicts.

4.4. Livelihood Systems

The livelihood of the majority of the rural populace in Wolayta is predominantly based on land. Resources and the farming systems, Animal husbandry and petty trade are also other modes of survival in the area. Generally, most people are believed to be deriving their livelihood from a subsistence rural economy. Let me first explain some points about agriculture (Yonas, 2011).

4.4.1. Land Resources and Agriculture

Agriculture is the chief but fragile means of survival and backbone of the rural economy in Wolaita Zone. It is fragile because the farming system has been operating under the insufficient Supply of farm assets (oxen, land, labor, and livestock). In particular, the continuous fragmentation and acute shortage of land resources is one of the factors that have prompted the shift from small-holder agriculture to micro-agriculture in the Zone. This, according to Dessalegn (2007:10), is a significant shift accompanying the growth of poverty and the stagnation of the rural economy. Other factors that contributed to the shift include: population growth and demographic stress; environmental deterioration and the loss of soil fertility; lack of employment opportunities and of livelihood diversification; and the land system in place since the second half of the 1970s but whose origins must be sought in the Imperial period .(Dessalegn 2007:10)

Land in Wolayta continues to be an extremely scarce asset. Supporting this, Dessalegn argues that two-thirds of the households are micro-holders, their holdings measuring less than 0.5. (Dessalegn 2007:10)

4.4.2. Animal Husbandry and Petty Trade

Animal husbandry is another source of livelihood in Wolayta, yet with a meager contribution to the rural economy. Traditionally, farmers need for organic fertilizer has been met with the manure from the animals raised. This entails that livestock, particularly cattle, are important

assets. Moreover, a family with sufficient cattle gets enough manure for its farm fields. Dessalegn, however, argues that large numbers of families do not have sufficient livestock and hence not enough manure for farms. He also contends that a third of households do not own any cattle at all, and another 40 percent own only one or two heads of cattle (Dessalegn, 15-16). The short supply of cattle in the area seems to complicate the livelihood of poor households. According to Dessalegn (2007), they depend on traditional schemes of co-rearing or share-rearing of livestock, but even this is becoming difficult because the ranks of the richer households who are the source of the cattle “leased” to the poor are diminishing (Dessalegn, 2007:15-16).

In Wolayta, not only land but also farm oxen are the scarce means of production. The distribution of oxen appears to be uneven in the past. The same problem is also lingering in the present. Supporting the foregoing argument, Dessalegn points out that 56 percent of farmers do not have draught power, 25 percent are one-ox households, and only 19 percent own a pair of oxen. He also stresses that many of the poor households depend on schemes involving joint use of animals (Dessalegn, 15).

The widespread poverty in the area seems to discourage farmers from buying oxen as well as other cattle. This, on the other hand, is believed to be forcing the rural population to look for alternative options for employment and income. Hence, petty trading (usually itinerant trading) has emerged as the most common form of earning additional income for farmers.

As Dessalegn (2007:18) notes, the plethora of weekly markets as well as small, daily neighborhood markets that are common in rural Wolayta areas encourage petty trading for both men and women. Women, particularly, are active traders and most are also involved in selling homemade food and traditional beverages. However, they are more restricted in their movement than their men-folk (ibid.).

The mode of conducting petty trading between wealthy and poor farmers appears to differ in some ways. Dessalegn argues that wealthier farmers are larger traders since they own pack animals and can transport more goods from one market to another, and can reach more markets that are distant. On the contrary, poorer farmers engage in selling and buying small items and do not travel far (ibid.).

Generally (Yonas, 2011), Wolayta farmers engage in animal husbandry at a small scale to supplement their subsistence household economy. They also take part in off-farm activities like petty trade and generate money for the household since agriculture no more brings all the income they need for their livelihood. (Yonas, 2011:66)

Livelihood systems of my study area are the same with whole Wolaytas' systems that scholars discussed above. But there are two kinds of systems were observed in my study area that the geographical settlement of the area divided in high land and low land. The low land parts always use the mixed approach agriculture and animal husbandry .The high land parts more focusing on agriculture. High land with very narrow land and densely population they make conflict because of trace-passing conflict is the most common in the area. Whereas, some informal discussion indicates that the traditional ways of livelihood strategies now a day demolished and lot of young generation migrated to urban area.

CHAPTER FIVE

Data Analysis and Findings

This study was aimed at exploring the traditional conflict resolution mechanisms and the role of language use in the case of Humbo Woreda. Within the view of this objective, this thesis discusses the documentation and description of traditional conflict resolution mechanisms and language use. The data collected were presented and analyzed as follows:

5. Results and findings

5.1 Interview Results

The researcher attempt to address twenty persons and get the following findings

A/ Prevailing Conflict Types in the Study Area

Concerning the type of conflicts occurring prevalently in the study area ,majority of the respondents responded that most conflicts emanates from rape, abduction ,robbery, murdering ,competition for arrival land competition for grazing land, competition for portable and irrigation water ,racial discrimination ,marginalizing people ,denial of borrowed money and kebele border conflict .

Some other respondents indicated that most of the time conflicts arise due to inheritance of widowed women inheriting wife of died brother , inheritance of land and propriety ,divorcing wife ,insult and boundary conflict between individuals .While a few of the respondents pointed out theft and adultery as the prevailing cases of conflict in the study area

Although, conflict is occurred in our community, the dominant elders of respondents assert that major conflict types are recourse based and marital based conflicts are exercised and arise in the area. Another elder indicates that this kinds of conflict common in the area and resolved by elderly men rather it transfer for further big issue.

B/ Participants in Conflict Resolutions

All of the interview respondents responded that in Wolayta nation, males are responsible and in change of taking part in conflict resolution. They agree that females are nothing to do with conflict resolution rather they are allowed to stay silent at home. But some of the respondents

point out that female's facilities the resolution process beyond the curtain and made coffee and other drink for accompanying the post conflict situation.

Majority of the respondents gave response in such a way that the community elders or male, clan leaders and economically dominant peoples and skilled people take part in conflict resolution processes .But some of the respondents indicated that any person who has been selected by both parties jointly can take part in conflict resolution process and arbitration processes.

C/ Conflict Resolution Setting

Regarding the setting under which the resolution process conducted almost all of the respondents gave similar response .They described that at the outset of conflict resolution process the selected elders were told that they were appointed to conduct conflict resolution and were in charge of attending the ceremonies at the time date and place /guttaraa/ specified by activists . The activist's three selected elders arrange the venue either at the 'guttaraa' or at the front side of the selected neutral elders' house. The activists were responsible for arranging the setting place of dispute settlement for specifying the time and date, for preparing food and drinks for participants .As they responded the setting arrangement can be around the table, on the floor, in the middle of big tree, around the circumference of big tree or can be in row or circle according to the issue raised in the community.

Most of the respondents assert that the indigenous conflict resolution setting pace or the institutions are called 'guttaraa'. According to respondents, at the starting of the ceremony all appoints, two parties and activists have to come the place where prearranged on the specified time and date.

The mediators come and sit as arranged by activists and the two parties come and sit far apart to each other .Then the mediators order the two parties to come to the front level of them and stand silent as the blessing ceremony has to come to the end. Next to this, one of the mediators start mediating the ceremony by blessing, the community whole and cursing the evil sprite too.

D/ Languages Uses in Conflict Resolution setting

As the respondents confirmed, and another elder mediator stands and makes honorable speech with regard to the invaluable roles of peace for the development of individuals, families, communities and the prosperities of the whole country. Also the speaker added that there are situations violating the peace of the society and aggravating conflicts among peoples. The mediators standing turn by turn in front of the two opponents made much talk and gave advice to both offenders and the others saying that “our hope to live together bestowed in tomorrow is greater than the past.”

Farther more, another elder mediator asserts that the occurrence of such conflict is not a strange situation, by the fact that there could be bad shading up on good relationships in different social interactions. Also he added that tolerance would be a remedy to resolve the conflict.

My informant Eyasu samule states that proverbial language plays a great role among Wolyata when elders resolve disputes and other social issues in the community for example he suggests, if there is no tolerance and mutual understanding among people, there would be exacerbation of disagreement and deterioration of relationship. Wolyata fables like: *‘akekenaa deeree adhiwodhan’ / ?ake:kena: de:re: ?aDiwoDana / a discordant people may end up torn apart*

He also asserts that Wolyata people resolve conflict and facilitate in a place using different approaches like narration, folk telling and other values of the community. When the conflict related with recourse and its base, the proverbs that are used by the community elders are *“ankuwaa sheeshay bawtawu bagidooni baxxetessi!” / ?ankuwa: je:fai bawtawu ba gido:ni ba t’ete:si/ This means, “Hawks fight among themselves for something on the ground!” (Info.Eyasu samule)*

5.1.1. Informal Discussion Results

Types of conflict resolution among Wolyata were ‘awaassiyaa’ arbitrations; mediation and negotiation were implemented according to the level of the issue arising in the community. Therefore, the simple issue in community or society uses the mediation system of conflict resolution always takes place by disputants themselves in a very simple manner. The next and the informal indigenous ways of conflict resolution among Wolyata is negotiation and the third and informal forms of conflict resolution among the community is arbitration this called

‘awaassiyaa’ this ways of conflict resolution takes place at special specific traditional place called ‘guttaraa’ this arbitration process going on with selected elders from the community minimum two maximum eight. When the researcher made data record the audio of language documentation as non –participant observation. The setting of dispute settlement always takes place ‘dubushshaa’ or ‘ guttaraa’ the participants are elderly selected men by activists.

5.1.2. Data from Ethnographic Field Notes

The investigator used the field notes to record feelings and initiatives and documented the work in progress. I record the testimonies, stories, linguistic data, pictures, illustrations which were used in data interpretation. The ethnographer made directly observation of the performance art of conflict resolution process and capture video and audio of linguistic data in order to confirm how traditionally the elders resolve or diffuse conflict. For more detailed information of the whole language data attached at annex part of this thesis. When the researcher made data record the audio of language documentation as non –participant observation of the event.

5.1.3 Data from Written Documents

The Wolayta people have a strong traditional social institution called /guutaraa/ which may be translated as a ‘village assembly’ or ‘social political forum or public place’. It is a forum where important issues are debated to arrive at consensual decisions. This can be described as the democratic assembly of Wolayta. In physical terms /guutaraa/ is an open space, usually located at the center of certain neighborhood. Major annual celebrations such as the celebration of /mesk’ala/ Festival, major funerals, conflict resolution meetings, even political meeting, used to take place in /Guutaraa/ (Data, 2004). The written document is scarcely used in the area of particularly traditional conflict resolution and language use. That means dearth of written information in the study area.

Tesehay (1992:65-66), “Gondaro: A rituals of conflict resolution in Wolayta”, shows the picture of how it is performed; and she interprets the symbolic meaning of this ritual as a rebirth of local people together with their enemies”. A ceremony in conflict resolution helps or accompanies the resolution process.

5.1.4. Triangulating Data from multiple sources

Data triangulation means the use of a variety of data sources in this study. For the same reason thus ,I used more than one data gathering tools to validate the information from different angles and realized the point of convergence and divergence in the perception and interpretation of the issue through various methods .Thus I believe that it enable me to well identify and confirm those major dimension of conflict resolution mechanisms and language use in the socio –cultural context of Wolayta society and to realize the growing issue of its role for peace building in community and language use in conflict resolution with indigenous knowledge. Generally, most interview respondents, informal discussion, direct observation of the data asserts that prevalent forms of conflict, rape, abduction ,robbery, murdering ,competition for arrival land competition for grazing land, competition for portable and irrigation water ,racial discrimination.

5.2 Data Interpretation and Discussion

5.2.1 Major forms of Conflict in Study Area

Concerning the type of conflicts occurring prevalently in the study area ,majority of the respondents responded that most conflicts emanates from rape, abduction ,robbery, murdering ,competition for arrival land competition for grazing land, competition for portable and irrigation water ,racial discrimination ,marginalizing people ,denial of borrowed money and kebele border conflict .

Although conflict is common human experience, it is noticeable in diverse ways. In this account, scholars have been making deferent categories of conflict using their own distinct yardsticks. For example, Lewin,(1931, 1935) as cited in Deutsch,T.Coleman and Eric C. Marcus Ed.(2006:14) offered three basic types of psychological conflict based on his analysis of force fields that is approach –approach; avoidance –avoidance ; and approach-avoidance. And based on the geographical scope and level of social structure involved in conflict within the field of international relations, Peter Wallensteen (2002) identifies three general forms of conflict: interstate, internal and state formation conflicts.

A more detailed classification is provide by Deutsch and Coleman based on consideration of the context and different level in which the dispute occurs .According to their classification ,conflict

arise in different situations and occurs at the intrapersonal, interpersonal, intergroup, organizational and international level, (Deutsch Coleman, 2000:3).

My key informant asserts that, like anywhere in the world, there are different kinds of conflicts that occur among Wolayta. However, there were major forms of conflict discussed in this section as follows: recourse based conflict and marital based conflict that is assured by triangulating different sources of data from key informants and informal discussion as well as direct observation takes place.

5.2.2. Resource Based Conflict

The respondents indicated that most of the time conflicts arise due to inheritance of widowed women inheriting wife of died brother, inheritance of land and propriety, divorcing wife, insult and boundary conflict between individuals. Whereas, different data collected from the key informants asserts that all the conflicts move up in the community were recourse based. In the communal or '*laataa*' system / inheritance /is an individual was to have rights to land in a given farming society if he was able establish decent from who was recognized to be to the original holder of the land in question or the founder of the community, (Kifle, 1998:137) Similarly, Pausewang, (1990:40), elders of an extended family or a community had a power to allocate a share of agricultural land to every claimant.

As Dessalgne, (1985:17) notes the individuals, thus obtains infrastructure right over his holdings, which could not however be transferred, sale, mortgage or gift. This tide ways of resource use will fetch movement among the society.

Resource-based conflicts are major types of conflict in all over the world and the part of the yard goods of local communities as individuals struggle for scarce resources: social groups perceive themselves as having incompatible interest and these interest lead to conflict. Therefore, Land among Wolayta as a very crucial asset and their livelihood strategies completely or highly integrated with land and land resources. According to the data collected from key informants, Land among Wolyata causes conflict but in different phenomena: for example, shortage of land, ways of getting land, mutual interest use the same land for pasture, boundary assertions and land sale, land freehold and population density are causes of conflict.

In Wolayta, peasant farmers' survival is inextricably dependent up on their entree to agricultural natural resource such as: farm land, water, pasture and other product. Access to these resources is determined by the freehold systems that govern the ownership and use rights of the resources.

As the written document indicates that, the freehold system in turn are influenced and shaped by the ecology resource potential, land use practice social organization of the community and more importantly population density. Thus based on this variable freehold systems varies from one extreme of making a resource open to all users, irrespective of their locality and number to other extremes of exercising complete control by limited number of people such as family or individual,(Thebaud, 1995, Weinstock, 1986).

Similarly, different data sources asserts that Wolayta in general study area particularly is an area with density populated and shortage of land resource mainly farmland scarcity were the big issue. So the agrarian community in order to survive life and getting land are the basic question in the area. These questions not threaten in a good way, the feelings always leads to conflict.

As it is indicated by some informants, population number of the study site and their feeling to survive in the area a good base for conflict or disputes in the area. It is obvious that the agrarian society always need to lead their life in agriculture base. It is indicated, in the study area there is scarcity of farm land because of population number in the community as my informant assured. This land issue always arise the conflict in the community. According to my informant, when I interpreted this issue in my study area, resource and its interest especially those depend on farmland feeling and its resource are unmatched.

Generally, based on resources as confirmed by all respondents different kinds of conflict are practiced. For example, physical violence, robbery, theft, homicide, property based particular land and widow inheritance, divorce and related property based conflicts common in the study area.

5.2.3. Marital Based Conflict

As it is indicted in different document, and some informal discussion indicates the marital based conflict predominantly occur in the study area .As it is asserts by the elderly men of my

key informants the Wolayta people generally respect marriage and marriage related issues. Human being and nature have been interacting for years .They will also continue to do so in the future. The human use of natural environment is until now dictated by certain rules and rights originated from systems devised from resource users, (Yonas, 2011). Conflict may occur in this interacting nature between husband and wife.

Whereas, Chiatti (1984) categorize all conflict types of Wolayta are ethnic conflict. Which is traditionally resolved by elders and elders are the highest body to decide issues in the dispute settlement place. However, Fanchu and Eyob (2004) all conflict are a social phenomenon that touches all life of the Wolayta people. That is family with family, wife with husband, interpersonal disagreement between people, neighbor.

But elders play a great role in Wolayta to facilitate and to calm these conflicts among the community. But they are not the highest body of decision makers in the community. There is the representative of government who decide the issues related with conflict among wolayta called /duubbee/ government representative .Today's community elders.

My informant illustrates that Wolayta had its own independent government according to oral tradition and its people governed from since 14th -17th century there was two ways diffusing conflict in the era.

Moreover, in Wolayta when ethnic based conflict occur, ethnic leader should responsible to calm and facilitate conflict traditionally known as /sigaamoc'onaa/ and /waasheemoc'onaa/ who control and facilitate conflict issues concerning boundary case or land case in Wolayta, (Fanchu and Eyob,2004:509).

Therefore, in my study area, selected villages like: Bolahumbo,Sipa ,Hobicha and Fangogelc'ecec'a are my target area and these four kebeles are in Humho administrative Wereda among 42 kebeles . I purposefully select the villages that prevalent conflicts are occurring. The marriage related, land right case with neighboring zone like Sidama, that the conflicting issue with interpersonal or inter-community conflicts in Wolayta are the mainly practiced in the area.

5.3 Mechanisms of Conflict Resolution

The mediators come and sit as arranged by activists and the two parties come and sit far apart to each other. Then the mediators order the two parties to come to the front level of them and stand silent as the blessing ceremony has to come to the end. Next to this, one of the mediators start mediating the ceremony by blessing, the community whole and cursing the evil sprite too.

As the respondents confirmed, and another elder mediators stands and make honorable speech with regard to the invaluable roles of peace for the development of individuals, families, communities and the prosperities of the whole country. Also the speaker added that there are situations violating the peace of the society and aggravating conflicts among peoples. The mediators standing turn by turn in front of the two opponents made much talk and gave advice to both offenders and the others saying that "our hope to live together bestowed in tomorrow is grater then the past." [see file:f:\Wol.lang.doc.eaf](file:f:\Wol.lang.doc.eaf)

Scholars divide conflict resolution by a number of different approaches of conflict management (G.Pruitt, 2009: xx). As Gulliver (1979), for example, made a distinction between "violent and peaceful" mechanism of conflict resolution. In his classification, war and self-help are viewed as "violent" methods while negotiation, mediation arbitration, adjudication avoidance and symbols are taken as "peaceful" conflict management. Although conflict resolution is an area of professional practice, it is relatively new phenomenon; the practice of conflict resolution is probably as old as human society itself.

(Mayer,2004), Because of loss of resources, land or owing to denial of their rights ;civil ,cultural and political ,indigenous people have been engaged in peaceful resolution of conflicts every day without ever using the term since time in memorial (Boulding 1996:36).overtime every social group has developed its own strategies of conflict resolution, which is distinctively rooted in local culture and passed from generation to generation, just as a family unit builds up its own solving ways (Boulding 1996:36).

Scholars as Bohannan (1967), Gulliver (1979) and Schellenberg (1996) again state about conflict in the same manner categorizing conflict resolution mechanisms into two: the violent and the peaceful. The violent includes war, self-help and duel, whereas the peaceful includes avoidance, burying the dispute in the symbolic process, negotiations, mediations, arbitration and

adjudication. Like anywhere in the world ,in Africa and the study area particular implements the peaceful ways of conflict resolution by approaching different manner for example, as the informants asserts that ‘awaassiyaa’ arbitration are the indigenous and informal ways of conflict dissolving method in the study area.

5.3.1 Mediation

Mediation is one of the useful aspects of cultural heritage .In traditional societies where there is conflict ,effective mediation skill is indispensable in conflict resolution .Mediation is an art of intervening in a conflicting situation and environment (Ebrima,2003). It is a voluntary and informal process undertaken with an external third party that facilitates the settlement of defenses or demands between directly confronting parties. This involvement often follows for establishing common ground for restoring friendly relations. In severe cases, mediation acts as a means of facilitating communication between parties that are unable come to mutually satisfactory resolution on their own.

In the process of mediating a conflict, the mediators often work by introducing new relevant knowledge or information, especially regarding the negotiation process between the disputants ,and revealing common interest and suggesting possible direction towards settlements .(ibid)

Similarly, as my informant Eyob Acha asserts that mediators among Wolayta, work by introducing new knowledge or information in terms of negotiation process. Specially, the selected mediators suggesting the solution by providing indigenous knowledge like: folk narration, proverbial language use and other knowledge they share for the disputants in the relation to conflict settlement.

5.3.2 Negotiation

The negotiation had been one of the significant types of conflict resolution in the traditional societies. Similarly, the scholars like: Gulliver (1979) and Schellenberg (1996) negotiations are characterize by voluntary discussion between the disputing part and the absence of a third party-decision-maker.

Mediation, as Schellenberg (1996:182) describes, is “an assisted negotiation”. The intervention of third party is necessitated for the parties in dispute have certain problems to resolve a conflict

on their own. However, the role of a third party in this process is not one of decision-maker but a facilitator of a negotiation. As opposed to mediation, a third party decision-maker to which the parties take their case characterizes arbitration.

5.3.3 Arbitration

Arbitration had been the other approaches of conflict resolving mechanism in the community. It had produced great levels of trust, confidence and mutual understanding .It is a method for resolving conflicts where by third neutral party, presented with arguments and evidence from both side enforce a decision of out comes by identifying grievances and demands of the disputants (Ebrima,2003) .

Arbitration may or may not act according to pre-established-law. Judgment refers to a process in which a third is an authoritative decision-maker and the disputants are mere informants to the adjudicator in an attempt to secure a relatively and variable decision.

5.4 Institutions of Conflict Resolution among Wolayta



Figure 1 photo by siratu simon

PIC. 1 'dubbushaa ' or 'guttaraa 'dubufa:/ or /gu:tara:1 Traditional Institution /

5.4.1 Conflict Resolution Setting /guttaraa /

Regarding the setting under which the resolution process conducted almost all of the respondents gave similar response .They described that at the outset of conflict resolution process the selected elders were told that they were appointed to conduct conflict resolution and were in charge of attending the ceremonies at the time date and place /guttaraa/ specified by activists . The activist's three selected elders arrange the venue either at the 'guttaraa' or at the front side of the selected neutral elders' house. The activists were responsible for arranging the setting place of dispute settlement for specifying the time and date, for preparing food and drinks for participants .As they responded the setting arrangement can be around the table, on the floor, in the middle of big tree, around the circumference of big tree or can be in row or circle according to the issue raised in the community.

The written document shows that the Wolayta people have a strong traditional social institution called /guttaraa/ which may be translated as a 'village assembly' or 'social political forum or public place'. It is a forum where important issues are debated to arrive at consensual decisions. This can be described as the democratic assembly of Wolayta. In physical terms /guttaraa/ is an open space, usually located at the center of certain neighborhood. Major annual celebrations such as the celebration of /mesk'ala/ Festival, major funerals, conflict resolution meetings, even political meeting, used to take place in /Guttaraa/ (Data, 2004).

'The Yakima Ome Guttaraa Association', a YOGA which is legally registered with SNNPR in September 2004, claims to have drawn its basic inspiration from the 'age old' Wolayta cultural institution of /guttaraa/. It aspires to rejuvenate some aspects of earlier practices of /guttaraa/ institution. This is a grassroots institution based on and controlled by the villagers. The objectives of the Association include: i) To contribute to the rejuvenation of cultural intuitions which forms the basis of morality, economic and social security, ii) to contribute to the revival of communal practices; iii) to contribute to the revival of cultural tradition of caring for nature and wise use of environment; iv) to fight collectively against poverty and contribute towards establishing a firm socio-cultural foundation for a just and sustainable society.(Data.2004)

Like anywhere in the world, Wolayta has its own traditional dispute settlement mechanisms and specific places that are used peacefully lead social issue particularly conflict resolution among

the community. Thus elders are implementing these informal indigenous ways of conflict resolution in different approaches like: mediation, arbitration, negotiation in standings of the level of the issues happened in a community. According to informal discussion shows Elders uses these resolution approaches by levels of conflict arise in the society .Thus sometimes used negotiation for family based conflict. Generally, disputes are inevitable normal phenomenon among Wolayta society including my study site. But all disagreements are settled peacefully through traditional tribunal. The principal person for settling disputes in a village is ‘‘Dere cimaa’’/dere/ *people/C'im a:/ elder* the type of arbitration performed by the help of a clan elderly leaders. These clan elders form the traditional court or tribunal to settle dispute cases in accordance with the customary law of the Wolayta/woljita/ community .The mediation of disputes and arbitration has been held in an open gathering and dispute mediation places called ‘‘dubbushaa’’/dubufa:/ or ‘guutaraa’ it is a places assigned for meeting different social issues even political issues and conflict resolution place too.

5.5 Conflict Resolution procedure among Wolayta

Then the mediators order the two parties to come to the front level of them and stand silent as the blessing ceremony has to come to the end. Next to this, one of the mediators start mediating the ceremony by blessing, the community whole and cursing the evil sprite too.

As the respondents confirmed, and anther elder mediators stands and make honorable speech with regard to the invaluable roles of peace for the development of individuals, families, communities and the prosperities of the whole country.

Conflict resolution through open discussion between the parties among Wolayta always the discussion focuses on customary law process of the community .And resolution based on the norms, experience, traditions or culture of the people.

The lowest level of conflict resolution is the *soo c'ima /household./* However, disputes that are not resolved at this level may go to the *daabbo c'ima / relative elders/*. That means, comprising of elders from the extended clan families .This is the lowest level of the customary courts and emphasizes mediation process.

The next level *heeraa c'ima* /village elders/. These different clan elders beginning formal dispute settlement like process and follow the procedures and the elders hear both civil and criminal cases from each party. If the issue is too complex to solve, village elders postpone to *dere c'ima* /community elders / and each level of elders illustrate the issue for the *dere c'ima* in *guttaraa*

In each leave of dispute settlement, the relatives of parties involved are free to attend and participate in the deliberations .any aggrieved parties who are not satisfied with the outcome any levels may appeal all the way to the traditional customary court of appeal, the higher cultural institution in conflict resolution.

The highest dispute resolution is at the community level *dere c'ima* .these community elders are more advanced and selected by their linguistic knowledge ,culture ,norm ,experience of conflict resolution and age level from 45 and above. The linguistic knowledge determined by indigenous wisdom of uttering different folks for example, fable, narration, proverbs, e.t.c .Experience determined by participating different conflict resolution and having knowledge of community culture , norm and values.

Similarly, the primary concern of the “dubushshaa or guttaraa” (settlement place) of the Wolayta elders is resolution of inter-personal disagreements. When a disagreement exists between two persons or among members of a group, elders come together to a certain place, (usually under big trees) in the area. Then, they summon the people who are in conflict with each other to discuss the problem with them and present suggestions to settle the disagreement and create a peaceful relationship between them.

Similarly, Wolayta, elders shoulder the responsibility of resolving local disputes, correcting deviant behaviors, advising the young to learn the socio-cultural norms and conform to them. They also carry out these responsibilities by coming to together in a village usually at weekend days in the place called ‘*dubbushaa or guttaraa*’ meeting place. (Ref.pic.No.1)

They call a misdemeanor person, disputing people and other attendants to the meeting place “regardless of sex” and admonish and teach them. The number of elders to participate in a ‘*dubbushaa*’ is not determined. It depends on the number of available elderly people in an area on a day of meeting. Sometimes two elders can hold such a meeting and other times six to eight elders can participate in a specific ‘*dubbusha*’ or ‘*guttaraa*’. The elders forward their critical,

advisory, appeasing and affirming views turn by turn. The most senior one begins discussions by blessing and introducing the agenda of their meeting and then the others continue deliberating on the case see, [Ref.eld.121-1215](#).

Of course, cases usually deliberated on by local elders are instruments for resolving conflicts between households or among family members, between individuals; rebuking of someone who behaves strangely or violates the established norms, and teaching the youth and a stranger to be able to conform to the social and cultural realities of the Wolayta people. Thus, it should be noted that, the important role of proverbial language use would be socialization of people.

That means, it is conducting, shaping, harmonizing and guiding the social and personal life of the people). Proverb performances in various occasions are mainly done by elderly people, who can utter wits and wisdom. In other words, their conversations are rich in proverbial sayings, which are more frequent in social and cultural occasions.

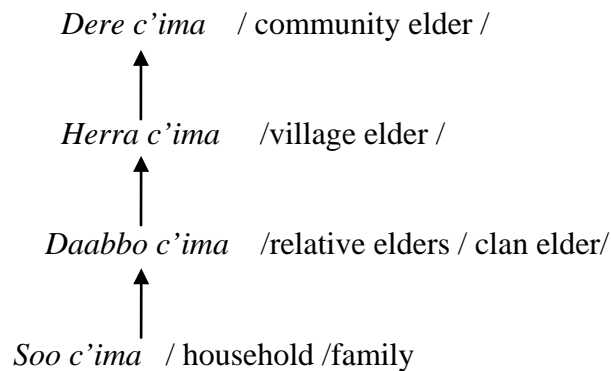
In the contexts of '*dubbushaa*' or '*guttaraa*' where most of conflicts are resolved, two or more elders may use or utter proverbs in a rapid succession in conversations, where by the speaker may not give elaborations or explanations of the meanings of proverbs. This is because; all participants in such conversations are elderly people, who are expected to be conversant with the linguistic and cultural information which require understanding the meanings of the proverbs. Sometimes, an elder calls attention of listeners (attendants) to a proverb performance by using phrases like 'yoohuwa akekada 7eezгаа' /jo:huwa ?akekada ?e:zгаа:/ (listen to me), 'hagee xoosaa tumaa'/hage: t'o:sa: tuma:!/ (this is truth of God) e.t.c see, [Ref.eld1225](#) and another elder validates the performance by restating the proverb or quoting another proverb with similar meaning.

However, elders may utter proverbs to the youngsters participating in the meeting. The purpose is informing, admonishing, encouraging, praising criticizing, advising him/her in order to culminate the point of conflict and try to probe the true cause of disagreement between two parties.. In this situation, the meaning and relevance of proverbs to a topic of discussion are usually made clear. It is in the contexts of such occasions that the meaning and function of the Wolayta proverbs can be analyzed. See, [Ref.eld.1225](#)

Based on interview with key informants and observations of folkloric contexts in ‘*dubushaa or guttaraa*’ session it is possible to note that these occasions are embodiments of cultural and social contexts respectively, because of the fact that in the former case, cultural elements such as people's ways of life ,wearing style, norms, beliefs and other forms of traditional values are enumerated and praised, while , in the later context of the social and personal cases like ridiculing of abnormal behaviors and practices, reconciliation of people at variance, advising of the young to adapt themselves to Wolayta traditional ways of life etc. are considered. Therefore, the mediation types of conflict resolution play a great role among Wolyata community including the study site.

5.5.1 Actors in Conflict Resolution

The actors in conflict resolution are *c’ima* /elders/ but in Wolayta levels of conflict resolution in each stage the elders resolve the disputes .The levels of actors are:



5.5.2. Rituals Accompanying Conflict Mediation

According to my informant rituals at the Wolyata will be hosted at the time of coronation at the beginning of harvest, cultivation and conflict resolution process. During reconciliation the traditional Wolayta elders perform rituals before start to mediation. As Tesehay,(1992) shows the picture of how the ritual ceremony ‘gondoro ‘ accompany the conflict resolution situation, function and symbolic meaning of the ceremony .(ibidi). It provides the meaning for resolution and guarantee to understand the situation during conflict resolution.

Whereas, my data shown that in relations to conflict resolution, the rituals are scarcely used, it is scarcely used because it is endangered .so, it needs further investigation. The Elders today begins simply call their sky God ‘x’oosa’ by blessing and cursing the devil spirit. **See, Ref.eld.1201-05**

5.6 Types of Decision Made and Compensation

My informant illustrates that, in each level of conflict occur among community interims off different social issues. Therefore, elders using indigenous ways of conflict resolution method, they mediate the community and sustain the conflicting issue among the Wolayta. The elders play their role and facilitate the conflict issue and calm for a short period of time and transfer to decision making bodies. These bodies are said ‘sigamoc’onaa’ /sigamoc’ona/representative of government that facilitates conflict issue in the community. The elders offer types of punishment on mistreated body they are not the part of decision maker but they divide a simple and intermediate types of punishment let them and government representative punish the misbehaved one .Elders always shows the fact using different mechanism and their punishment is not such a harsh. If it is ethnic conflict, these conflict types are very difficult to resolve and it accompanied by rituals but now demolished .so, elders are actively involve and decide on a punishment and it takes extra time . Three were different kinds of punishment in different levels among traditional Wolayta like:/k’ashuwa / kafuwa:/ imprisonment, physical punishment such as :/dut’iyoogaa / dut’ijoga:/ /hec’ec’uwa:/ /he:c’e:c’wa:/ stretch hand and foot for long time by powerful body’s/k’ap’yooga pinching /k’ap’jo:ga:// pinching/ suliyooogaa // sulijoga:/dangling/sifayioogaa /sifjo:ga:/ slaughtering /soohiyooogaa //bo:hijoga:/ ostrasizatio or exclusion from the community /zaayiwoogaa /zajjo:ga:/ confiscation of property /setisiyoogaa//betisijo:ga:// force to abandon one’s birth place /boohuwaa bokisiyoogaa / bo:huwa: bokisijo:ga:/ forced labor /ololan tokidi hup’e t’alaa ashidi paraa t’arc’aa togiyooga/ ?olan tokidi hup’e t’alala ?fidi para t’arc’a: togijo:ga:/ thumb a person alive until neck then ride a horse up on this head) this kind of punishment is very serious and bad. (Abriham Geta cited Fanchu and Eyob, 2004)

According to oral sources the traditional Wolayata once the decision made by the community elders, wrongly doer(s) should pay family of the victim but that act is artificial it is not applicable. With the decided money the mediators celebrate by dirking and eating, they strengthen the resolution or build social order of the two parties. In Wolayta even the victim family not accept the reward from antagonist parties but the only thing what the victim parties want is respect or winning the opponent party.

Whereas, traditional Wolayta there was indigenous conflict resolution method of homicide crime which is often considered as the gravest form of murder .Settling this kind of homicide cases and its compensation require maximum effort from the mediator's side and consume much more time. The elders decide the compensation payment the wrong doer pay family of victim this compensation payment called *gumiyaa* the day of the process take place was '*cuucaa cachchaa*' *especial day for resolution* . In this day the wrong doer brings the following materials such as: money directly offer for the victim family, ox, stone, unborn sheep, unborn old caw, very old but blind women. The other materials help for resolution process in traditional tribunal.

5.7. Post Conflict Issues in Wolayta

Sharing signifies the end of conflict and guarantees a better future: An important step without which settlements of dispute settlement cannot be binding. The foregoing arguments should not however imply that women are not in any way useful in conflict management. It is claimed that women sometimes influence the decision making process behind the curtain. This is often revealed in domestic conversations at home where women shape the outcomes of conflict resolution by arguing pro or against specific personalities or groups. Women also influence younger generations at the household level through informal peace education emphasizing on cultivation of the culture of tolerance and effective handling of conflict. Since women are the primary victims of violent conflict, it is in their best interest to teach successive generations how to prevent and resolve conflict in order to avoid possible displacement, loss of income and social crisis. See [Ref.pic.2](#)



Pic.2 Taken from /guutaraa Hall/

Post conflict in traditional Wolayta.(picture 2) ‘daggeetaa’ /sharing signifies /

Just as in the case of the dubbushaa and guttaraa assemblies or council conflict resolution is a male affair; and of course not all men are entitled to do it. Women particularly could not participate in the actual dispute settlement process except preparing and supplying food and drinks”bordiya” /bordija / / bōrdə/ in Amharic “parsuwua “ /parsuwa/ to be jointly consumed at the end of the conflict resolution ritual which is traditionally called ‘daggeeta’ ./dage:ta/

5.8. The Role of Language in Conflict Resolution

5.8.1. Socio- Cultural Contexts of Performing Proverbs in Wolayta

Description of the context in which proverbs are used by the Wolayta is important to enable readers understand the cultural and social realities associated with the meaning and function of the proverbs included in the thesis by the fact that meaning and function of proverbs are rooted in the social and cultural contexts characterizing the everyday life of the Wolayta people. Thus the attempt to analyze the Wolyata proverbs in their contexts of performance should take in to account the cultural and social occasions in which the frequent use of proverbs is carried out.

In other words, the question of meaning, use and function of proverbs in the social and cultural contexts should address the nature and feature of the conflicts and occasions in which proverbs

are performed. Therefore, this subsection is aimed at introducing the common cultural and social occasions in which proverbs are performed frequently. The components of performance such as participants, the occasions in which they participate, and the local ideas and practices related to them are described briefly.

The concept of proverb performance involves the use of proverbs in verbal communication that consist the assumption of responsibility to listener(s) for a displaying communicative competence. On part of a speaker, it emphasizes on an assumption of accountability for a listener for the context in which the speech is carried out. It calls for special attention to an act of expression. Thus, the study of proverb performance relies on the concept that we can know more about proverbs when we examine them within contexts in which they are used (Bauman, 1992).

As stated in Okpewho (1992: 65) proverbs come in contexts of any social and cultural occasions. There is no a special occasion for proverb usage. They come in discussions in rituals, in coffee ceremonies, and in different forms of social gatherings as well as in conversations between two persons. This implies that the collection and analysis of proverbs are to focus on these contexts of use. However, it is hardly possible for a researcher to get access to the all possible occasions and observed each day –to-day life of a society in a particular period of time.

Even though the use of proverbs is believed to be part of the everyday social and cultural practices of the society, the chance to observe all occasions in a specific period of time is limited. For example, during the fieldwork, the researcher came across only four conflict resolution occasions. For documentation purpose the data gathered from specific area only.

However, there are occasions, which are supposed to be important parts of the social and cultural practices of the Wolayta society and are more accessible in a specific period of time. These occasions are known by the society as ‘anjjuwa’ /ʔndʒuwa/ blessing session see (Ref.eld.121) and (Ref.eld.127). (For those who become willing to solve the problem peacefully); ‘Shiqquwa’/ʃik’uwa/ local meetings (to discuss conflict causing matters with the purpose of creating awareness in advance) see, (Ref.pic No.1).

And ‘bullachaa’ /bu:latʃa/ (wedding ceremonies) which occur at least ones in a week (of dry season) on holidays; ‘yehuwaa wogaa’ ‘yehuwa’ /jehuwa/ ‘funeral’ ‘wogaa’ /woga ‘custom’ or funeral ceremony, which embody discussions that call for proverb application.

The traditional knowledge like: the wedding ceremonies, funeral custom of Wolayta other indigenous knowledge’s are not properly documented so, I recommend that the scholars take this into account and try to document these cultural intangible heritages. Therefore, the Wolayta elders attending the occasion raise different issues about the cultural values, the dos and do not dos of society and discuss them carefully.

They focus mainly on the specific elements of language, cultural practices and also argue for the continuation of their values. In this occasion, most of the time, elders deliberate on issues related to the role of elders in transmitting values of each aspect of traditions and morality to young generation : (i.e. truthfulness, purity, charity, respectfulness etc...), and the importance of social laws by which the people are governed. The purpose of such discussion as stated by Amsalu is to activate elders in a village so that they acquaint the young with the socio-cultural values of the Wolayta people and helping to conform to them (Amsalu, 2006).

5.8.2. The Role of Proverbs in Triggering Conflict

Whereas, proverbs are the main elements in conflict resolution among Wolyata, as my informant Danile Mena said that proverbs are sometimes cases for conflict rather diffusing conflict in the area .According to my informant that triggering proverbial usage most of the time began by women’s because they had no chance in Wolayta to take part in ‘guuttaraa’ due this women’s plays greater role behind the curtain. That means they always need heroes and they force and advice their relatives, families, boyfriends to made conflict or implement in order to achieve their hidden agenda in the community. The Wolayta elderly men realize that the origin of conflict and conflicting issues they show for the selected elders the originality of the problem. In this time, people use proverb like: : ‘*maac’i maak’in maati Mokena /ma:c’i mak’in ma:ti mokena/*

Women -NOM convince –NOM-if grass-NOM grow-NEG

‘If women deal together, the grass will not grow.’

In this situation as my informant, explained that if women try to trigger conflict, the conflicts are not dissolving easily. The women discussions always trigger the conflict and the men hear the sound of the female among Wolyta. Sometimes if somebody wants to make conflict with one another he /she begin the proverb like: ‘ ta yohuwa bu:liyo bataw na7a /ta jo:h-uwa bu:l-ijo baat-aw na?a:/

Me-ABS.M.1SG matter-NOM-VOC mix-NOM pot- ABS-VOC
boy-ABS

‘I am the son of mixing a matter pot ’

The above proverbs simply need to conflict and trigger somebody in Woalyta. In that situation the second parties answer for the proverb like:

‘ta yohuwa bu:liyoo ba:ta: mentiya shucca: ‘

/ta johuwa bulijo ba:ta mentija ju:tfa/

‘I am a stone to break the matter pot ‘

This proverb is the initial point to make conflict in Wolayta and the proverb plays great role to trigger conflict.

The proverb that indicates something have in somebody’s feeling to conflict the Wolayta people fable like:

u:luwan ek'idara agobare c'o:shshiyara agawsu'

/?u:luwan ?ek'dara ?agobare c'o:fijara ?aga?wsu /

This means lit. ‘If there is no problem with internal organ, there would be no vomit ’

The traditional context of performing proverb in the above is that if something problem with a internal organ a person not health enough. he should vomit out issues that make him unhealthy. Therefore, Wolayta people also express their internal feeling by using proverbs needs to conflict.

Generally in traditional Wolayta, proverbial Language use and its functions are evidently appreciable. These genres should document carefully now and then .even this part is not main results of the data collected it needs further documentation in the area of the roles of language triggering conflict among Wolyata.

5.8.3. The Role of Proverbs in Resolving Conflict

It is known that proverb is a genre which elicited through indigenous knowledgeable person that leading figures among the attendants of the meetings underline the key points in their speeches of reconciliation by using it. In traditional Wolayta proverbs are used to diffuse or to calm the conflicting situation. For example, in the *dubbushaa or guutaraa* held in zamo village, there was a discussion to settle a case between two individuals who were in conflict on the question of the possession of farmland. In the discussion, dannaa Wagesho (one of the elders in the *dubbushaa* began forwarding his view via a proverb and then elaborated that the two antagonistic or adversaries should tolerate each other. He fables:

"diidogappe daannage darees"

/di:dogape da:nage dare:s/

It is said, "Our hop to live together bestowed in tomorrow is greater than the past!"

Ref.inf.1218

Using this proverb, the elder asserts that the occurrence of such conflict is not strange situation, by the fact that there could be bad shadings up on good relationships in deferent social interactions. He also confirms that tolerance would be a remedy to resolve the conflict. Hence, the formation proverb can serve as a means of convincing the two opposing partners to discard the point of their disagreement.

Another informant also voiced a proverb insuring the importance of tolerance and mutual understanding to overcome disagreements. He utters a proverb saying:

'hachchiro xeloppa ,beni boora woyssha shukidii miido wodiya qqoppa'

/ hatfi:ro t'elopa beni bo:ra wojfa fukidi mi:do wodija k'opa/

Which means, "Don't see the two days one, but remember the dish we shared in the past?"

(Inf.Eyob Aca)

According to my informant, it has been underlined that friendly relation can be weakened by conflicts, the two extremes during the time of intimacy in one end and separation or disagreement in the other should be handled and treated wisely. To express this:

”hachchi ixuwawu wursada c’ayooppa ,hachchi siiquwawu wursada odoppa !”

/hatfi ?it’uwau wursada tf’ajo:pa hatfi si:k’uwau wursada ?odopa/

Ref.inf. 1235

Which is interpreted: ‘don’t heap ultimate insults for today’s hatred, and don’t speak out from the bottom of heart for two days love?’

This shows that, partners or members of a group should be aware that the two extremes could result in unexpected mishaps, which can endanger friendly relations. The other proverb forwarded regarding discordance is that: Proverb:

‘akeekena deeree adhiwodhana ‘

/ ?ake:kena: de:re: ?aDiwoDana /

(Info. Eyasu samule)

Which means, “ A discordant people may end up torn apart!”

Thus the proverb, suggests that, if there is no tolerance and mutual understanding among people, there would be exacerbation of disagreements and deterioration of relationships, i.e. it projects the undesirable consequence of conflict.

The importance of patience and tolerance could remarkably underpinned by the following proverb: “Dandayay Darees “

/dandajai dare:s/(inf.mengistu wolde)

Which means, “The people who tolerates cherish”

(inf.mengistu wolde)

It indicates that people who agree with each other can develop their bond of relation and strengthen their kinship. It points out the significance of tolerance and consent, which can ensure the establishment and prevalence of smooth relationship among people. Furthermore, Wolayta

elders advise their people not to retort in the same way to a person who does something bad or harmful to them. By rendering such advice in their proverbs:

“neeyoo iitidagaw iitateetan zaroppa “

/ne:jo?i:tidagaw ?i:tate:tan zaropa/ (inf.Eyasu Samuel)

Which means, “don’t avenge your adversary!”

They also try to edify the people by nourishing good indigenous knowledge by showing that forgiveness values much in emboldening good relationship. In this regard, they utter a proverb:

‘baari tumapee agenaay asaaraa de7eenaa ‘

/ba:ri tumape: ?agena:i?asa:ra: de?e:na/

Which means, “The Man who can’t forgive end up living alone!”

(inf.Abera Doyamo)

The proverb suggests that one should respond in kind words to the harsh ones to avoid a disagreement, and bad social friction. They, also say:

“iita lootetan xoonappatiin itaan xoonetoppa!”

/ ?i:ta lo:tetaan t’o:na:pe?ati:n ?ita:n t’o:netopa/ (inf.E.S)

Which means, “Overcome the evil by good deeds, but not be won by evil?”

(inf.Eyasu .Samule)

Thus he who sows good things will harvest better things in the later days, even by winning his opponent to his side Besides, due emphasis is given to the importance of gentle answer to cool down angers. The proverb utter to show this is that:

“liko hasayai hankuwa zarbises ,pordola kali hankuwaa dentetes !”

/li:k’o hasajai hank’uwa zarbi:se:s po:rdola: k’alai hank’uwa: dentete:s /

Which means, “a gentle answer turns away anger, but a harsh word stirs up wrath!”

(Inf.Eyasu.Samuel)

Hence, the antagonistic parties would become aware of expressing their idea in a civilized and ethical manner. However, the elders further, inform the consequence of vituperative words in the following proverb:

“toora masuntaay paxxesishshin donnaa maalayzoy paxxeenaa!”

/to:ra masuntai pat'e:sjin dona: ma:lazoi pat'e:na:/

Which means, "Bad wound does heal but bad word doesn't!"

(Inf.Eyasu asmuel)

The proverb points out the fact that one can recover from pain of a bad wound after a time, but the harm of bad words stays in one's mind for a long period of time. Such proverbs are used to exhort the disagreeing persons and mitigate worsening situation of inter-personal conflict. Hence, careful use of language or words can be taken as a solution to tackle the problem.

Elders further express that, hurling insult escalates social distance and friction and show this view through the following proverbial language use:

“donaanni geelaay dorsaani simmeenaa!”

/dona:n ge:lai dorsa:n sime:na:/inf.A.D/

Which means, 'a person with scoffing tongue doesn't praise!'

(inf.Abera .Doyamo)

Most of the time, scoffing tongue causes a disagreement or conflict; whereas praise is believed to be the antidote to it. In this context, the proverb holds the meaning that scolding, which comes from scoffing tongue, should be replaced by praising. Thus, the aforementioned proverb helps in the avoidance of scolding and utterance of praise in social interactions to prevent the occurrence of conflicts among the people.

Above all, the Wolayta people understand that, individuals sometimes stand against each other due to minor cases.

Proverbially, it is said : *“mitti baynaan chchuwi chchuwatena! /miti bajina:n tʃuwi tʃuwatena/*

This means, “No smoke if no wood!”

(inf.Mengistu .Wolde)

This shows that, there may be a certain causal ground for a conflict and it is understood that knowing the source a problem is half -way for the solution. There is a situation whereby individuals became greed and jealous and enter into dispute with each other on account of something in their control. In the context of resolving inter-personal disagreements, the elders express this idea through the following proverbial usage:

“ankuwaa sheeshay bawtawu bagidooni baxxetessi!”

/ ?ankuwa: ʃe:ʃai bawtawu ba gido:ni ba t'ete:si/

This means, “Hawks fight among themselves for something on the ground!”

(Info.Eyasu samule)

In its literal sense, the proverb indicates that, hawks, which are brought down from the sky filled with greed and fight with each other on the ground for something adequate to all of them. The above proverb expresses indirectly that, most of the time people become greedy and quarrel with each other for something in their control and exorbitant in their environment. Here, the word "hawks" is used as an symbolic representation to depict greedy image. Furthermore, proverbial language serves as an instrument of reconciliation for those who are in conflict on the ownership of farmland. There is a proverb which expresses the unethically of encroaching on the farmland of the other person:

“beni zawa shshodoppa ,awi bayinaa naatu gadiyaa kokaa sugoppa!”

/beni zawa ʃodopa ?awi bajina: na:tu gadija: koka: sugopa/

Which means,” don’t move an ancient boundary marker, and don’t encroach on the fields of a fatherless!”

(info. Eyasu Samule)

In fact, there are a number of cases in which individuals were indulged in such conflicting matters related to boundary encroachments. Therefore, the elders attempt to advise and persuade the disputing people by the fact that such greed-based -conflict is unwise practices.

Thus, the credit side of symbiotic living is confirmed by the following proverb:

“dan77o shooruwa ,dako apala “/dan?o fo:ruwa dako apala/

Which means, “ the neighbor to you equates a double-faced garment!”

Ref.eld1225 and Ref.inf.1202

This is to indicate that once living with his /her neighbor is inseparable and they are also interwoven in social fabrics, which can ensure their hegemony upon disagreements.

As demonstrated above, the proverbial expressions, which are included in this section, contain ideas that reflect the social disorders created by inter-personal disagreements, and also the way of resolving the disputes. Therefore, they are used as instruments to reprehend the disputing parties. The proverbs really convey reconciling messages, and the elders employ them in the discussion of uprooting the cause of animosity.

“hauwan de7iya dabuwappe mattan de7iyaa alaggayi keha”

/hauwan de?ija dabu:wape matan de?ija: ?alagaji keha/

That means *“the enemy living nearby is better than relatives living faraway”*

See Ref.inf.1206

In this the elder fables that even the neighbor become enemy he or she better than relatives faraway. The nearby neighbor always become intertwined each other in order to lead their social life.

This proverb help always at the decision stage during this the elders how far the issue is chronic they decide very simple decision not mistreating the two parties. If they utter this proverb the two antagonist parties understand the coming punishment what it like to be.

Here are another proverb that illustrates during the mediation period the elders to show their social life and how they live further life together by saying the following proverb

‘Daana dangarsai miitaw t’era mees baana dangarsai t’ap’uwara shodidi mees ‘
/da:na dangarsai miitaw t’era mees ba:na dangarsai t’ap’uwara fodidi
me:s/

‘The living hippo eats the leave part of the tree; the migrant hippo eats with root parts’

Generally the Wolayta people mediate or arbitrate the conflicting issue using different approach and strategies with in this context uses one of very important and easily understandable proverbial language use and indigenous traditional knowledge like :narration , folk tells transferring values of the community by advising the consequence of conflict from. And its managing system in specific time and place. According to my informant most of the time conflicts triggering proverbial languages use are not traditionally advisable. As all my informants asserts that the indigenous conflict resolution mechanisms need serious documentation from the data discussed in this chapter the Proverb compilation in particular and culture documentation among Wolyata and oral tradition in general had a very limited and continued diminishing due to negligence.

CHAPTER SIX

6. Summary, Conclusions and Recommendation

This study was aimed at answering the research question such as: traditional conflict resolution mechanisms were perceived to be important for peace building in Humbo Woreda and the role of language use in conflict resolution in the study area. It is evident from this study that the traditional mechanisms of resolving conflict in the study area has a great contribution in peace keeping and the language plays a key roles .

6.1 Summary

As it has been indicated in this paper, the major objective of this study was to document and describe the traditional conflict resolution mechanisms and related language use among Wolayta: specifically Huombo Woreda. As it shown in the first chapter, the language documentations and culture documentation are intertwined activity. Therefore, the traditional conflict resolution mechanisms accompanied by different indigenous knowledge and wisdoms .In line with this ,this research paper , a few basic research questions were formulated .To answer these leading questions, data collection method ,participant and non-participant observation, structured and unstructured in-depth interview ,document analyses ,ethnographical field notes were employed.

Similarly, in the literature review, writers have attributed types of conflict; causes, mechanisms of resolution and the role of language in conflict resolution are the main component. Regarding this, scholars have agreed that in all human society life does not move along in peace and harmony at all times.

That means conflict is a natural phenomenon it occur everywhere any time with in different conflict causes and to different sources in social life. Primary types of conflict in case of Wolayta seems to be resource based and its causes are land freehold and population density are the major one of conflict and marital based types of conflict also predominantly practiced and its causes are not easy to determine in a formal way.

Peaceful mechanisms of conflict resolution are divided anthropological literature into various categories. Negotiation, mediation and arbitration concerning Wolyata these informal mechanisms are employed with in single proceeding.

After the necessary data analyses, I have come up with the following major findings:

- In Humbo Woerda different kinds of conflict that occur both at inter personal and intrapersonal community level.
- Mainly the prevalent forms of conflict in Huombo Woerda occur resource based specifically land resource and martial based conflict excised in the area.
- The peaceful conflict resolution mechanisms employed within a single proceeding like ‘awaassiyaa’ arbitration approach used.
- The traditional institution of a dispute settlement place known as *guttaraa or dubbushaa* which has much more contribution in the area of conflict resolution.
- There are actors in dispute settlement in each level and the highest level and more formal is called *dere c’ima* who has headed the dispute settlement process in peaceful manner.
- Decision has made in each tribunal depending on the level of crime made by the parties.
- Post conflict issue among Wolayata sharing signifies is known as *daggeetaa* which has symbols of peace that guarantee for future life.
- Indigenous knowledge that Language instrumentality for conflict resolution, folk narrations, proverbial language use and other linguistic data in terms of conflict triggering and resolution are my major findings of the thesis

6.2. Conclusions

- There is indigenous traditional and conflict resolution mechanisms are practice in Humbo Woreda is good ways or approach in the area in order to calm or facilitate conflicting issues.
- It is explained that elderly involvement in the traditional mediation or arbitration ‘awaassiyaa’ is integral in maintaining everlasting peace and stability.
- Proverbs is stable, concise and fairly fixed and can therefore be transmitted to future generation with minimum alteration.

- It is stated that, details of performance and proverbial expressions are mostly uttered by well-experienced Wolayta elders, who can positively influence the attitude of disputing parties.
- There is a conflict resolution setting known as “dubbushaa or guttaraa “,which has much contribution in accommodating those concerned individuals in the area of conflict ,and also known for manifesting socio-cultural context of performing proverbial language use .
- There are very important traditional and informal institutions described in relation to the study. However, we can see that there is no well-organized documentation of such proverbial expressions and conflict resolution setting, which can exert a positive impact on the life of entire members of the ethnic group.

6.3 Recommendation

Based on the fact of the findings and various important literatures, it can be recommended that:

- There should be taking proactive measures on conflicts before they turn into violent stage, there is an inclination to act on consequences of disputes rather than on the inherent causes.
- Proverbial material sources should be used as a part of letters, and be cited as references in deferent scholarly works.
- Comments should be collected by linguists and anthropologists when occasions enable to do so, and the availability of standard proverb collection in the library should be ensured.
- There should be special documentation mechanisms with respect to endangered indigenous knowledge and non-material cultures like: proverbial language use, fables, tales and stories, narrated by the ethnic group.
- There should be experience sharing with the people of other regions or ethnic group regarding how they could preserve important folkloric cultures or traditions and proverbial language use to transmit such values to the next generation, which can help in consolidating social ties and ensuring the prevalence of good governance.

- There should be lasting language and cultures related with indigenous knowledge that the scholars and the stakeholders take this into account and try to prevent country's assets and heritages including in Ethiopia, focusing Wolayta.
- There should be educating youth and children so as to enable them to recognize the shared values of peaceful coexistence and receive an education conducive to realization of their material and social desires of culture and language
- Conflict is an exciting concept that is sensitive to various intervening factors; it therefore, requires furfures in-depth investigation and undertaking a systematic documentation followed by revitalization effort.

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Appendix

Interview Guide Line

The interview and informal discussion addressed are:-

I. Personal data

1. Tell me your name and age.
2. How did you get started participating in this performance?
3. How long have you been participating?
4. How would you describe the issue?

II. Setting

5. What does dispute resolution setting like?
6. When and when does it occur?
7. How do individuals organize themselves especially in group?
 - 7.1. In circle?
 - 7.2. Around table?
 - 7.3. On the floor?
 - 7.4. In the middle of big tree?
 - 7.5. Around the circumferences of big tree?
 - 7.6. In rows?
8. What understands and beliefs exist in the group are known to individuals?
9. What unique ceremonials and rituals are practiced by the group?
10. What effect do these have upon the younger generation?

III. Participants

11. Who participate in the dispute resolution place?
12. Who has the power within the group?
13. Who is taking part in the discourse, event and how are they organized?
14. What are the rights and responsibilities of each group members?
15. What does a member of a community of practice need to know to participate successfully in a speech situation?
16. What kind of communicative competence does she or he have
17. How can people become member of this group?

IV. Language and culture

18. How is deference shown?
19. How are cursing process occur and how blessing expressed?
20. What is the role of language in social control?
21. What kinds of language practice when you resolve or manage the dispute?
22. What is the significance of using proverbial language to conflict resolution mechanism?
23. What is the cultural significance of using proverbial language use?

V. Questions to answer about act sequence

24. What acts (social action) are included and how they arranged?
25. What is the first thing you do (elders do) traditionally in response to local conflict?
26. What social category does the speech event?
27. What considered or agreed from are drawn upon?

General question

Could you talk about your experience with indigenous mechanisms of conflict resolution and its language use, its activities now and. Then?

List of key informants and consultants

No.	List of key informants	Place of interview	Date of interview	Age	Status
1	Megistu Wolde	Humbo	8/8/05	55	Language skill
2	Eyasu Samuel	Wolaytta soddo	15/8/05	50	Cultural knowledge
3	Desta Wogaso	Humbo	23/8/05	36	Proverbial language skill
4	Doyamo Tora	Humbo	25/8/05	56	Cultural knowledge
5	Fikru Mechalo	Wolaytta soddo	3/9/05	61	Cultural and language
6	Daneil Mena	Humbo	15/9/05	65	Cultural and lang.skill
7	Eyob Acha	Wolayta	13/10/05	40	Historian & Anthro.
8	Mlunesh Shuke	Humbo	11/9/05	65	Cultural knowledge
9	Andinet Gebre	Humbo	21/10/05	41	Cultural knowledge
10	Alemayehu Adimasu	Humbo	25/10/05	41	Language skill