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**ADDIS ABABA UNIVERSITY**  
**COLLEGE OF SOCIAL SCIENCES**  
**DEPARTMENT OF SOCIOLOGY**

**CONFLICT MANAGEMENT AND RESOLUTION MECHANISMS:  
AMONG AFAR: THE CASE OF DAWE WORED A.**

**By**  
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**October, 2020**  
**Addis Ababa, Ethiopia**

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AMONG AFAR: THE CASE OF DAWE WOREDA.**

**A Thesis Submitted to the School of Graduate Studies of Addis Ababa  
University in Partial Fulfillment of the Requirements for the Degree of  
Masters of Arts in Sociology**

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**October, 2020**

**Addis Ababa, Ethiopia**

## **Declaration**

I Hussen Edris Mahammoda, declare that this thesis, entitled “*Conflict Management and Resolution Mechanisms: Among Afar: The case of Dawe Woreda*” is my original work and has neither been presented for a degree in any other University nor was published before and that all sources of material used for the thesis have been appropriately acknowledged.

Signature: - -----

**Addis Ababa University**

**School of Graduate Studies**

This is to certify that the thesis prepared by Hussen Edris Mahammoda, entitled: “ Conflict Management and Resolution Mechanisms: Among Afar :The case of Dawe Woreda ”and submitted in partial fulfillment for the requirements of the Degree of Master of Arts in Sociology complies with the regulations of the University and meets the accepted standards concerning originality and quality.

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## **List of Acronyms**

IDI	In-Depth Interview
FGD	Focus Group Discussion
UN	United Nation
ECSA	Central Statistical Agency of Ethiopia
BMCL	BodoytaMeela Criminal Law
BMCL	BadoytaMeela Customary Law
NURC	National Unity and Reconciliation Committee

## Glossary of Local Words

<b>Afar</b>	<b>English</b>
<i>Absuma</i>	Cuisine
<i>Amoyta/Sultan</i>	King or Sultan
<i>Amoytimajlisi</i>	Council of Sultan
<i>AwsiRasu</i>	Zone one of the Afar Regional State
<i>Aymissiya</i>	Injury
<i>Biilu</i>	Murder case
<i>Bodoytameelah</i>	Among one of the clans of the Afar people
<i>BuxahddahBoodu</i>	Domestic conflict
<i>CarriRasu</i>	Eastern Afar region
<i>Cuggaane</i>	Neighborhoods
<i>Dessó</i>	Denying access to or entry into private land
<i>Eido</i>	Killings
<i>Farakká le Buxa</i>	Extended Family
<i>Fe'ima</i>	The association of an equal-age young group of Afars
<i>Fe'imatabba</i>	A leader of the association of an equal-age young group of Afars
<i>GarciKalot</i>	Early warning
<i>Giba/ Cuumi</i>	Spying
<i>HarakBodoyta</i>	Clan of the Badoytaclan
<i>IdoolâMajlisi</i>	Council of Elder
<i>Kedohaba</i>	Chief of a particular Clan
<i>Mablo</i>	System of negotiation the panel of elders selected to resolve a particular sort of dispute
<i>Mada'a</i>	Afar Customary law
<i>Makaabon</i>	Traditional Adjudicators or Judges
<i>Xaafu</i>	Insult
<i>Maldino&amp;Morrusso</i>	Compensation payment given for a person who is wounded
<i>Mataaka</i>	Early complain
<i>Rado/ Garqa</i>	Theft
<i>Nefti Abba</i>	Chief of Clan
<i>Ramari</i>	Casting stones
<i>Sammo</i>	Adultery

## ***Abstract***

*This study focuses on conflict management and conflict resolution practices in Dawe Wereda of the Afar region of Eastern Ethiopia. The qualitative research design, which uses data collection methods including In-depth interviews, employed focus group discussion, and observation, was used to explore the most common conflict causes, conflict management, and conflict resolution practices, as well as the decision enforcement approaches of the Dawe people. The research used 20 people (8 people for FGD and 12 In-depth interviewees) from Dawe Wereda. The study found out that the most common causes of conflict mentioned were domestic violence such as conflict within the family, conflict by grazing land, theft, the incursion of one's territory, Dessó etc. It also found out that the most common conflict management practice is adherence to the practices that have been passed down through generations such as Mataaka, Garci Kalot, Agatdacrisa, Giba/ Cuumi, and Ramli were clarified. The application of various punishment mechanisms enforced by the family head- usually the father, age mates, chief of clans, the council of Elders, and the Council of the Sultan was important conflict resolution methods used in Dawe Wereda. The study found a strong association between law enforcement and the need to be abided by the cultural practices of the people. Thus, it would be sensible to recommend that the need to reinforce and include the cultural conflict management and conflict resolution practices to the modern one in government institutions like the police and court.*

# CHAPTER ONE

## INTRODUCTION

### 1.1. Background of the Study

The concept of conflict, because of its ubiquity and pervasive nature, has acquired a multitude of meanings and connotations, presenting us with nothing short of semantic jungle. Conflict is a process in which one party suggests that its interests are being opposed by another party. As a rule, people see only the observable aspect of conflict angry words, actions of opposition, etc. But this is only a small part of the conflict process (Mashanne and Glinow, 2008).

According to Robin (1996) conflict is the process that starts when one party perceives that the other party harmfully affected something the first party cares about and it's inescapable in human life in which it comes up from interest clashes.

According to Coser (1967), conflict is a struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralize, injure or eliminate the rivals. It is also defined from communication perspective as "an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce rewards and interference from other parties in achieving their goals (Hocker and Wilmot, 1985).

There are subtle forms of conflict involving rivalries, jealousies, personality clashes, role-definitions and struggles for power and favour. There is also conflict within individuals between competing needs and demands to which individuals respond in different ways.

Since conflict is seemingly unavoidable, it is obviously necessary for managers to be able to recognize the source of the conflict, to view it's constructive as well as destructive potential, to learn how to manage conflict and to implement conflict resolution technique in a practical way (Fleerwood, 1987).

According to Helvard (2011), conflicts defined as part of daily life; they form in our interaction with others, at a group level and on a global level, on the other hand, to avoid this conflict, human beings always reach for conflict management and resolution mechanisms via various methods grounded in their historical and cultural circumstances and economic and power relation conditions as well (see Hannah, 2008).

Besides, Bukari (2013), Conflict management and Resolution Mechanisms are often related to the social, cultural, economic, and way of life of the particular community. When it comes to their differences, Galtung (2000) indicated that, one of the distinctive characteristics of the traditional conflict resolution and management mechanisms is their paramount acceptability within and among the group, communities, and societies. Besides, the traditional conflict resolution mechanism is culture-oriented and gives more emphasis to focus on the cultural perspective of the society and encourages participation of greater conflict resolvers or disputants.

This thesis is aimed to study the Conflict management and Resolution mechanisms of the Daweworeda eastern Afar region Ethiopia. The main conflict resolution mechanism used by these people is locally known as Mablo and Mada'a- in the Afar language- representing the customary laws and systems of arbitration and reconciliation. In doing so, conflict management and resolution process, conflict prevention mechanisms, the sanction and enforcement mechanisms of the traditional conflict management and resolution mechanisms of the Daweworeda are also examined in the study.

The interest of the current researcher in the study of conflict management and Resolution Mechanisms of the Daweworeda as this segment of the district have their sultanate (sultanate of Dawe ), customary law (badoytameelahMada'a), Sultan, council of elders and council of a sultan . More importantly, their social organization is based on the rulers' sultan (Amoyta). Furthermore, they have a system of reconciliation and arbitration (mablo and Mada'a), peer group (fig'mah) clan, and tribe based structure and associations for conflict resolution.

## **1.2. Statement of the Problem**

In Ethiopia, various indigenous conflict resolution mechanisms have been practiced for many centuries (Gowok, 2008 and Endalew, 2014). These indigenous conflict resolution mechanisms are deeply rooted in different ethnic groups of Ethiopia. They are associated with the cultural norms and values of the peoples and gain their legitimacy from the community values instead of the State. Besides, due to the multi-ethnic composition of the country, indigenous conflict resolution mechanisms of Ethiopia are different from one to another ethnic group. As a result, they do not have uniform applications all over the country (Endalew, 2013).

According to Tarekegn (2008), traditional conflict management and resolution mechanisms use local actors and traditional community-based institutions and decision-making mechanisms to manage and resolve conflicts within or between communities.

Conflicting parties are more likely to accept guidance from the traditional litigation than from other sources because an elder's decision does not trigger any loss of face and is backed by social pressure. It also brings win-win solution rather than a zero sum game. (see Ben-Mensah, 2004).

A different study conducted by Greenidge and Demessie (2012:91) found out that killings (Eido), injury (Aymissiya), theft (Rado ), adultery (Sammo ), insults, and affronts (Xaafu) are the main causes of the conflict among Afar people .

To manage and resolve the aforementioned causes and other causes of conflicts, Afar people have five Customary Laws (Mada'a) having their jurisdiction over territories and clans in the Afar Triangle.

Besides, despite their divided presence in the Horn of African states (Ethiopia, Eritrea and Djibouti), the Afar people have maintained undivided allegiance to their traditional customary laws and practices as a supra-state trajectory of sharing one identity, language, history, and lands.

According to, Afar Regional Justice Bureau (2007:6), Bur'uli *Mada'a* is the oldest and the only written customary law to govern matters of disagreement amongst clan that exists 350 years ago. However, the aforementioned study was limited only to Bur'uli customary law which is practiced in northern part of Afar region (kilbattiRasu or Zone two) of the Afar region, not the eastern part of Afar region (HariRasu) the fifth zone of the Afar region, where the current study was done. Since, the two zones have different Sultan and customary law. The former zone practice Bur'uli customarily law (Burqulimadqa) and later one Practice BadoytaMela Customary law (Badoytamelahmadqa)

As to the best knowledge of the current researcher, such studies of Afar customary conflict management and conflict resolution are not well addressed nor represented the whole Afar region. Therefore, the purpose of this research is to explore the conflict management and resolution mechanism in Daweworeda of the eastern Afar region.

Looking upon the existing literature proved that no specific research has been conducted on conflict management and resolution mechanisms in Daweworeda. Hence, this study is intended to fill this gap and to shed light on the traditional conflict resolution mechanisms of the people of the sultanate of Daweworeda.

Therefore, the current research filled the aforementioned gap by adding customary law called BodoytâMeela (BodoytaMeelahMadaqa,) and unique conflict management such as early warning, early complain, spying conflict management mechanism animated historical and socio-culture of the people of daweworeda. Besides, the study added social institutions such as age mates , councils of elders ,councils of sultan and sultan that platy curial role to resolve conflict arise among the people of daweworeda.

Moreover, the study found out that, Daweworeda has its own socio-economic, political, and geographical location identified and detailed in chapter four of this thesis work.

As a result, the study also proved that Daweworeda has its own traditional Authority and Sultan called "Afar Sultanate of Dawe" ruled by the Sultan of Dawe. Finally, the study revealed that the Daweworeda has unique law enforcement mechanisms and sanctions different from the other four customary laws of the Afar people.

Owing to this and other features that differentiate the sultanate of Daweworeda from other Afar sultanates, the current research attempted to achieve the following objectives.

### **1.3. Objectives of the Study**

#### **1.3.1. General Objective**

#### **1.3.2. Specific Objectives**

The specific objectives of the study are

1. To Identify major causes of conflicts in DaweWoreda.
2. To Examine the procedures used to manage and resolve conflict in the DaweWoreda
3. Look into, the sanctions and enforcement mechanisms in DaweWoreda.

#### **1.4. Research Questions**

Achieving the specific objectives of the study will require the researcher to answer the following few questions in light of the Daweworeda people's conflict management and resolution mechanisms.

1. What are the major causes of conflicts in DaweWoreda?
2. What are the procedures used to manage and resolve conflict in the DaweWoreda?
3. What are the conflict resolution mechanisms in DaweWoreda?
4. What are the sanctions and enforcement mechanisms in DaweWored

#### **1.5. Scope of the Study**

The present research was delimited to collecting qualitative data from systematically selected buxah Abba, peer groups, clan leaders, tribal leaders, and Makaabon from the Sultanate of Daweworeda. The study is limited in scope to only assessing the indigenous conflict management and resolution mechanisms practiced by people of DaweWoreda. The data for the study was collected from **01–30/03/2020**.

#### **1.6. Limitations of the Study**

Due to the lifestyle of Pastoralists, time available for respondents to respond in detail was so limited. And disorganized arrangement, tiresome of accessing, and incompleteness of necessary secondary data from official sources obscured more accuracy.

#### **1.7. Significance of the Study**

The study will contribute to conflict management and resolution mechanisms and it also helps to document the conflict management and resolution practice of the people of Afar in general and the sultanate of Daweworeda in particular. Moreover, the scientific study of this practice may also help traditional conflict management and resolution mechanisms of the people of the sultanate of Daweworeda in managing and solving conflicts in the study area.

## **1.8. Organization of the Paper**

This paper is organized into five chapters. The first chapter presents the introductory part of the study which consists of a background of the study, statement of the problem, objectives of the study, scope of the study, the significance of the study, and limitations of the study. Chapter two presents' details of various kinds of literature reviewed on the topic followed by chapter three which contains research methods. Preceded by the methodology applied to this specific study, chapter four provides the data collected, analyzed, and interpreted. The final chapter encompasses the conclusion and recommendation.

## **CHAPTER TWO**

### **2. Definition, Conceptualization and Operationalization of terms**

#### **2. Introduction**

This chapter provides an overview of the concepts of conflict, conflict management and conflict resolution in general and traditional conflict management and resolution, in particular. The aim is to clarify and operationalize these concepts so that the discussion on the traditional conflict management and resolutions mechanisms of the people of Daweworeda proceeds with clearly defined and operationalized concepts. To this end, first, conflict is defined and some theoretical issues related to conflict presented. Then, conflict management and resolution are defined and their difference and similarity discussed. Finally, the main issue of the thesis conflict management and resolution mechanisms as a concept explained.

#### **2.1. Concept of Conflict**

According to, National Unity and Reconciliation Committee (2008), conflict defined as an inverse relationship or a disagreement between two or more Persons, between groups, regions, or even nations originating from different insights and interests. Conflict is not a new social phenomenon in the history of the human being.

The study conducted by Imobighe (2003) defined, as a condition of disagreement in an interaction process and usually occurs because of a clash of interest between the parties involved. Clash of interest could occur because either they are pursuing their incompatible goals to pursue their chosen goal.

On the other hand, Conflict can be understood as engagement in a fight or confrontation between two or more parties aspiring towards incompatible or competitive means or ends (University for Peace, 2005). Similar to the above ideas, conflict is a situation in which two or more parties try hard to acquire the same scarce resources at the same time (Mikael and Swanstrom, 2005). Nathan (2007) on a similar context defines conflict as a consequence of a major transformation of popular pressure for essential political or economic change.

Besides Spangler (2003) stated that conflict tends to arise over non-negotiable issues such as fundamental human needs, intolerable moral difference, or high stakes distributional issues regarding essential resources such as water or land.

In social science research, it is desirable to start a scientific undertaking in a social phenomenon like conflict, conflict prevention, conflict management, and conflict resolution with a clear and precise conceptualization of the terms. The conceptualization of scientific terms begins with an appropriate definition of the meaning of the term in the context of the intended research.

Different scholars have forwarded their ideas related to the prevalence of conflict in any society. For some, the conflict has a positive dividend in making human beings able to design a new way to solve their social, economic, and political problems and to progress into a better way of life (Coser, 1967). There is no society living without conflict and there is a dialectical relation between conflict and progress in society (Coser, 1967). The most important issue in conflict is its prevention and management so that it could not become violent and destructive.

The term conflict has been conceptualized in different ways by scholars. It is defined as something that results from opposing interests involving scarce resources, goal divergence, and frustrations (Niklas and Mikael, 2005). The frustration-aggression dynamics is one issue that has got an emphasis on the social-psychological conceptualization of conflict. On other hands, the word conflict can be defined as clash, competition, or collisions of mutual interference of opposing incompatible forces or qualities, ideas, interests, and wills (Gove, 1976:476).

For political scientists, the term conflict is defined as antagonistic encounters or collisions of interests, principles, ideas, policies, or programs that characterize many interactions carried on within or between political systems (Plano, 1973:77). Political conflict has many manifestations, ranging from verbal expressions of disagreement to outright physical combat.

Some scholars define conflict as a struggle over values and status, power, and resource in which the combatants aim to neutralize, injure, or eliminate their rivals (Kolbo, 1964:123). The conflict has also features and manifestations it is not a static situation, but a dynamic one. The intensity level of a conflict changes over a conflict's life cycle and understanding of these dynamics helps

how, where, and when to apply different strategies and measures of conflict prevention and management (Niklas and Mikael, 2005).

Communities have been competing for the control of resources and dominance. Individuals, groups, and societies have disputed and competed against one another over scarce commodities and resources, land, money, political power, and ideology. They have even fought against one another and bitterly sought the elimination and /or resolving conflicts. These competitions inevitably lead individuals as well as social, political, economic, and religious groups to conflicts. Conflict indeed has devastating effects if it is not properly managed and resolved (Assefa, 2005).

It could also relate to struggling, a battle or confrontation, and a situation of unrest or turmoil. A conflict could characterize the inner emotional and psychological state of the individual and relationships within or between different social groups such as the family, town, state, cultures, or even civilizations. It could be understood as the opposite of cooperation, harmony, accord, or even peace (Sewanyana, 1997).

Some scholars differentiate two ways of conceptualizing conflict. For example, Niklas and Mikael (2005) differentiated between a traditional and more recent perception of the concept of conflict:

*According to the traditional definitions, conflict is the result of opposing interests involving scarce resources, goal divergence, and frustration. In more recent perceptions of the conflict concept, we suggest that conflicts should not be defined simply in terms of violence (behavior) or hostility (attitudes), but also include incompatibility or differences in issue position (Mikael 2005:7).*

## **2.2 Theoretical Perspectives**

Theoretical perspectives were important for this study for the reason that it supports researcher to bring together opinions, and ideas. Above and beyond, it helps researcher to frame research questions, design and conduct research, and analyze their results.

In addition, theoretical perspective in this study was helpful to explain causes of conflict, since, causes of conflict are plentiful and complex, thus creating problem of analysis of specific conflict situations. To solve the aforementioned problem, conflict theories were front-line to make things easier.

More importantly, the theoretical perspective help researcher to analyze ground theory in order to explain social phenomenon and its manifestation and finding out possible ways of preventing, managing and resolving issues related to conflict. In doing so, researcher used some of the relevant theories of conflict in the following subsection.

### **2.2.1. Conflict Theory**

C.Wright Mills has been called the founder of modern conflict theory (Knapp, 1994). In Mill's view, social structures are created through conflict between people with differing interests and resources. Individuals and resources, in turn, are influenced by these structures and by the "unequal distribution of power and resources in the society".

Mills argues that the interests of these elites were opposed to those of the people. He theorized that the policies of the power elites would result in "increased escalation of conflict of weapons of mass destruction, and possibly the annihilation of human race" (Knapp, 1994).

In addition, this theory attempts to explain conflict as a product of the tension that arises when groups compete for scarce resources. The central argument in this sociological theory is that conflict is built into the particular ways societies are structured or organized. It describes the condition of the society and how such condition or environment can create conflict.

### **2.2.2. Economic Theory of Conflict**

Economic theory of conflict explicates the economic undercurrents in conflict causation. There is considerable interface between politics (power, resources or value) and the scarcity. People seek Power because it is a means to an end, more often, economic ends. Communities feud over Farmlands, grazing fields, water resource, et cetera, and groups fight government over allocation of resources or revenue. Scarcity, wants, needs, or the fear of scarcity is often a driving force for Political power, contention for resource control, and so forth. Conflict is thus not far-fetched in the course of such palpable fear or threat of scarcity. Just as the fear of poverty and deprivation could lead to fraud or corruption; so is threat of or real famine, deprivation, mismanagement of scarce resources, could propel conflict over resource control.

### **2.2.3. Realistic group conflict theory**

According to this theory, in order for conflicts to sit down, there must first be factual mismatched goals leading to intergroup struggle that, in turn, leads to psychological misperceptions and aggressions. In other words, this theory suggests that opposition between two groups is easily formed from real or perceived conflicting goals that initiate intergroup antagonism. That is, when groups involve in mutually reasonable and annoying activities of zero sum nature, each group develops negative stereotypes about the other, and hostility develops (Befekadu and Dirbssa, 2005:80).

### **2.2.4. The Social Identity Theory**

This theory, assumes that group members have basic needs for a positive social identity and that inter-group conflicts arise because each group unavoidably associates themselves with the other group. According to this theory, individuals belong to different classes or social classes and surrounded by this system of social categorization, individuals locate themselves and the others the sum total of where they are located with respect to each grouping and classification constitutes. One's social identity consists of how one defines oneself in each social category (geographic location, gender, class, profession, etc.). (Befekadu and Dirbssa, 2005:80).

### **2.2.5. Frustration-anger-aggression**

This is a psychological hypothesis of conflict that posits that it is natural for man to react to unpleasant situations. The hypothesis is drawn from the frustration-aggression theory propounded by Dollard and Doob, et al (1939), and further developed by Miller (1948) and Berkowitz (1969).

The theory says that aggression is the result of blocking, or frustrating, a person's efforts to attain a goal.

Frustration is described as the feeling we get when we do not get what we want, or when something interferes with our gaining a desired goal, as shown in the case of Niger Delta, and that of the Palestinians or Hutus in Rwanda. Anger implies feeling mad in response to frustration or injury; while aggression refers to flashes of temper (Tucker-Lad, 2013). The frustration aggression theory states that aggression is caused by frustration.

When someone is prevented from reaching his target, he becomes frustrated. This frustration can then turn into anger and then aggression when something triggers it. When expectation fails to meet attainment, the tendency is for people to confront others they can hold responsible for frustrating their ambitions or someone on whom they can take out their frustrations. And when aggression cannot be expressed against the real source of frustration, displaced hostilities can be targeted to substitute objects, that is, aggression is transferred to alternate objects.

### **2.2.6. Relative Deprivation Theory**

The development of the relative deprivation approach is described by Porto (2002) in the following way:

*“The relative deprivation approach was developed by James Davies (1962), the Feierabends (1966), and Ted Robert Gurr (1970) to explain individual and group violence. . At the heart of individual and groups” grievances is the idea of unrealized expectations. In Davies” view, political violence results from an intolerable gap between what people want and what they get: the difference between expectations and gratifications. This discrepancy is a frustrating experience sufficiently intense and focused to result in either rebellion or revolution. Additional causal variables are introduced by Gurr because aggression must be politicised if it is to appear as collective political violence”. These causal variables are the belief in the utilitarian justifiability of violence and protest (attitudes and beliefs that justify aggressive action, because it is expected to help people achieve their political goals, provide utilitarian motivational incentives), and the belief in their normative justifiability (attitudes and beliefs that justify aggressive political actions, because it is intrinsically right or proper, provide motivational incentive for such behavior).”*

This approach places the relative sense of deprivation as the most important factor in creating grievances and mobilising people for conflict behavior. At the heart of individual and groups ‘grievances is the idea of unrealized expectations (Porto, 2002: 13).

By citing Michael Brown’s approach to underlying conditions ‘and proximate causes ‘of internal conflict’, Porto (2002:24) presented the following framework as underlying causes and proximate causes of conflicts.

Underlying causes	Proximate causes
<p><b>Structural</b></p> <ul style="list-style-type: none"> <li>• Weak states</li> <li>• Intra-state security concerns</li> <li>• Ethnic geography</li> </ul> <p><b>Political factors</b></p> <ul style="list-style-type: none"> <li>• Discriminatory political institutions</li> <li>• Exclusionary national ideologies</li> <li>• Inter-group politics</li> <li>• Elite politics</li> </ul> <p><b>Economic/social factors</b></p> <ul style="list-style-type: none"> <li>• Economic problems</li> <li>• Discriminatory economic systems</li> <li>• Modernisation</li> </ul> <p><b>Cultural/perceptual factors</b></p> <ul style="list-style-type: none"> <li>• Patterns of cultural discrimination</li> <li>• Problematic group histories</li> </ul>	<ul style="list-style-type: none"> <li>• Collapsing states</li> <li>• Changing intra-state military balances</li> <li>• Changing demographic patterns</li>   <li>• Political transitions</li> <li>• Increasingly exclusionary ideologies</li> <li>• Growing inter-group competition</li> <li>• Intensifying leadership struggles</li>   <li>• Mounting economic problems</li> <li>• Growing economic inequities</li> <li>• Fast-paced development and modernisation</li>   <li>• Intensifying patterns of cultural discrimination</li> <li>• Ethnic bashing and propagandising</li> </ul>

Thus, the study of conflict can be based on theoretical and conceptual frameworks that touch the underling nature of human beings and their political, social and economic organizations. The underling and proximate causes of conflicts are also related to structural, political and cultural factors.

The conflicts in areas inhabited by the Daweworeda that are addressed by the traditional conflict management and resolution mechanisms are also related to economic, cultural and structural factors. Most of the conflicts are related to homicide, marital conflicts, intergroup conflicts related to scarce resources like grazing areas and water points.

### 2.3. Common Types of Conflict

Disputes between individuals or groups about the allotment of inadequate resources, about values, or about the admittance to power that allows influence over the two, are both inevitable and necessary. They are inevitable, because human beings are interdependent creatures and because it is impossible to meet the needs and desires of all people at the same time.

There are different types of conflict in different areas and it depends on the economic, socio-cultural, and political activity of a given society.

### **2.3.1. Blood Revenge/ Feud**

Blood revenge is a very serious act that involves killing of the former killer and his kin by the family of the victim. Blood revenge is primarily a tradition for many people in the world, and its connection to honoring is illustrated by the fact that failure to respond is deemed a sign of moral weakness, and may imply whole kinship groups being seen as lacking in moral character. If the victim side negotiating for financial compensation with the perpetrator's family can be interpreted as weakness and as indicating that the group is not strong enough to defend its honor (Country of Origin Information Center, 2011).

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

Blood revenge is closely linked to honor. A killing that provokes revenge has in one way or another dishonored the kin group/clan/tribe. Within the victim's kin group there is a limited, collective responsibility to take revenge and contribute to restoring honor. The person taking revenge should be a close relative of the victim.

Killings connected to political conflicts/battles do not legitimize blood revenge, nor do killings and attacks against family members by political opponents or in connection with a political or military conflict constitute a collective responsibility within the kin group to avenge these acts.

The revenge will therefore be directed at the perpetrator, and the conflict is concluded when the perpetrator is killed (Strand 2007, p. 3).

### **2.3.2. Land**

Land is on which human beings settle and make it base for their life. Further, it has economical and political value. Land issues readily lend themselves to conflict. Land is an important economic asset and source of livelihoods; it is also closely linked to community, identity history and culture. Communities, therefore, can ready mobilize around land issues, making land a central object of conflict.

Now days, it has seen a dramatic increase in the global demand for land, driven by growing demand for agricultural products, biofuels, carbon sequestration, and conservation uses. The new demand offers developing countries opportunities for badly needed foreign direct investment and inputs of technical and managerial.

Over the past decades a spike in demands for agricultural lands in developing countries have generated a great deal of political and media attention while many investments bring opportunities for local community, some have wrongfully pushed residents and workers off their land or have caused social and environmental harm. Some development projects ( eg. Agro forestry initiative, irrigation schemes have also encounter land conflict.

In some cases dispute between project developer and local communities were rooted at least in part, in pre-existing conflict between the communities. Local and conflicts are common in countries where land governance is weak but they can be for outsider to spot. Yet failure to identify and address these conflicts in timely way can result in disputes escalating into wider conflicts also affecting commercial or development projects. This wider conflict can negatively impact communities, causing serious harm to vulnerable groups. These include effects on local livelihoods, which may significantly depend on land and resources. But it includes wider effects too. Land is often more than a commodity to be traded. It can carry religious or cultural meaning and represent the backbone of local economies.

Left unaddressed, escalating land disputes can also result in project delays, increased operational, costs may be high and drawn out, nullifying return on investment of people or resulting in stranded assets. Investors may be inadvertently complicate in the wrongful displacement of people, which can lead to revocation of operational licenses or undermine the social license to operate.

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

### **2.3.2.1 Causes and Types of Land Conflict within and Between Communities**

Land conflicts have been raised and it very historical in communities of different countries. According to Karol B. (2017) land conflicts can result from historical injustices, ill-advised government police, conflict of interest, corrupt leadership or more generally from competition over land and resources. Conflict can be clearly apparent, involving violence damage to property or may be latent or dormant.

By raising the economic stakes in the area, new commercial or development project can be revive old conflicts, and burst into flames ongoing tensions. The common types of land conflicts as Karol B. (2017: 6) are as follows:

#### **A. Disputes within Communities**

- ✓ **Leadership Disputes:** *If two or more people may claim to be the rightful traditional leader in a given community and to have the authority to allocate land or approve transactions. Negotiating with one of them may expose the project to the risk of contestation from the other pretenders and their followers.*
- ✓ **Generational Disputes:** *young people may be contesting their exclusion from land allocation decisions which is often in the hand of the elders. Failure to reach out to youth could create anger against the project.*
- ✓ **Boundary Disputes:** *families may dispute boundaries and disagree over access to resource, especially where population pressures are increasing. Local disputes may rise if communities perceive the project to be compensate the wrong people for loss of land and resources.*
- ✓ **Discrimination against Women:** *women land rights are often ignored where customary practices prevail. Widows and children were also face abuse from relatives who attempt to grab land following the death of male head of household.*

*Merely adhering to local customary practice could entrench discrimination against women, and expose the project to contestation.*

### **B. Disputes between Communities**

- ✓ **Border Disputes:** *disputes over borders with other communities often result from poor record keeping or boundary demarcation, and they may represent long standing conflicts over power and control.*
- ✓ *In some cases, traditional leaders allocated land to commercial or development project as a way to assert their ultimate control over the land vis-à-vis neighboring communities. Failure to engage all relevant communities could cause the project to be contested by neighboring communities.*
- ✓ **Disputes Involving in Migrants:** *dispute between migrant and local land owners may exist, even if the so called 'outsiders' arrived a long time before. Project would need to reach out to migrants, but doing so in context-insensitive way could cause suspicion among local landowners concerned that the project could end up strengthening migrants' tenure claims. Even 'innocent' issues such as naming the project after the closest village or encouraging villagers to plant long-term tree crops, could spark tension if that village is inhabited by migrants without the necessary customary tenure rights.*
- ✓ **Disputes between Pastoralist and Fettle Farmers:** *dispute between these groups often arise over access to water, or when livestock destroy crops. New investments can add additional pressure to resource and pasture land, causing disputes to flare up-to example, if farming communities allocate to the project land traditionally used for grazing or transhumance.*

#### **2.3.2.2 Warning Signs of Community Land Conflicts**

Conflicts between communities due to land have very common signs in different community of the world. Population of the world increase dramatically now days. When the populations increase demands also must be increase parallel as well, hence their benefit also increase. To fulfill their needs, it is expected to migrate for survival and expand their territory for farm or mining. The other sign of warring for conflicts is when the owner of the land is not officially recognized and registered. These all leads the community to conflict between them.

Karol B. (2017: 8) mentioned the five signs that local land conflicts may exist. These signs are very common signs of conflicts in different communities of the world especially pastoralist and partial farmer of the developing countries like Ethiopia. As the number of population increases people needs increase parallel. It is fact that people become worry about the coming generation and try to handle some lands for them. When they expand their interest, conflict may occur with other on the same interest they aim at. As some researcher like Karol B. (2017) stated the following can be common warning signs of land conflict between communities.

- A. **Population Increase:** As towns and villages grow, people begin to compete over increasingly scarce land and resources. This can cause younger generations to worry about their future and families to fight over inheritance claims. In this globalization world it is fact that there are rapid changes. Different infrastructures have been built following this, people built their houses where there are enough interests. The villages and towns are well developed. These all may not smoothly ensue without any conflict.
  
- B. **Migration into the Area:** Some communities may expand into new areas in search of farmland, forests, pastures or water. Authorities may also ask people to relocate to make way for new infrastructure. Such migration can drive up land value, put pressure on resources and create tensions between ethnic groups. People of the rural areas of different countries have been migrating swiftly from one place to the other to handle the land which is full of resources this also can't be ensure with no conflict. Trying to expand the land of other or migrating to the land which owed by others before may lead to conflict. So, it is a sign that migrating is the sign of conflict.
  
- C. **Increase in Land Value:** where ownership is unclear, increases in land or resource value can cause conflict. Officials and community leaders may be tempted to profit unfairly from such increases, and the discovery of valuable minerals can trigger a rush to lay claim to land.
  
- D. **Previous Land Transfers:** Transfers may mean that communities lose homes, livelihoods and access to important resources or sacred sites. They may be unable to expand and provide land for their children. This can lead to subdivision of land into increasingly small parcels.

- E. **Unreliable Land Information:** land records may be out of date, inaccessible or missing, and boundaries can be increasingly mapped. Community understanding of borders may also not align with the official government position.

### **2.3.2.3 Land Conflict Resolution**

The prerequisites in resolving any conflict between the communities is identifying the cause of conflicts and researching the background which are causes for the conflict. Different studies have shown some practical resolution mechanisms which are effective and permanent. Land conflicts are the very common and frequent conflict in developing countries especially between pastoralist communities who are searching for land for grazing their animals and farming. People who catch that land may get battle from the former community.

So as to resolve such conflicts between the communities there should be a clear step which be follow to make negotiation between the groups.

According to Karol B. 2017 effective land conflict management resolution best achieved when community land conflicts are identified and addressed. Karol B. (2017) states five steps, which likely will require support from experts can be used to integrate community land conflict into enhanced project risk assessment. They will take time and cannot be rushed. Note that, while these activities will generally be required as part of a broader due diligence process aimed at identifying tenure rights holders, land and resource uses and the potential impacts of a proposed project, they are especially important in the context of local land disputes because these conflicts can be so difficult to identify.

The steps which Karol B. identifies are as follows:

#### **Step 1: Research the history, economy, culture and politics of the region**

People who have been in conflict may share common interest, economical, cultural, and political values. Common interests, values and believes, on one side and their differences on the other side make easy to resolve the conflicts.

Be well-acquainted which the local area-is there a history of diffidence and conflict over land or other resources? Is there population change? What are the local power dynamics, income resources, and resource pattern? How do people resolve disputes? By answering these questions

early an investor or implementer can identify “red flags” and create a strategy to address problems. Karol B. (2017)

### **Step 2: Understand the national legal framework on land dispute resolution and customary right and practices**

The other steps or mechanism which should be understood is the standard of the national legal framework. Every country of the world has their own legal frame-work which they follow in resolving conflicts which have been practicing in the world.

Karol B. (2017) sates that the national legal framework should be thought of establishing the minimum necessary standards an investment or project must meet. Because countries with weak judicial and land governance systems may keep unreliable records and because important customary rights may go unrecognized in law, it is important to think beyond national legislation and take rule practices into account for project design.

### **Step 3: Review reports and research on land disputes in the area and local land and court records**

Review formal land and judicial records and consult with responsible government officials about existing land disputes. Take care, as even government assurances of a clean title may not stand up in court or be accepted by local community members. Never rely solely on formal records, as they may be inaccurate, missing or inaccessible. Gather information from a broad array of stakeholders.

### **Step 4: Engaged directly with the affected community**

This step is the most important step among the five steps as Karol B. identifies. In this step, visit the project site and often to engage communities and get a sense of existing/prior disputes and how they might interact with the project. Conduct broad consultations, including with women and any migratory groups that use resources, to identify all who use the land, how they use it, and the nature and source of their rights.

**Step 5: Where relevant, conduct participatory mapping exercises supported by GPS/satellite imagery.**

Participatory mapping exercises can help communities reach agreement on boundaries and help bring land disputes to light. Use GPS and satellite imagery to clearly demarcate borders and improve land holders' tenure security. Make the results of mapping exercises publicly available and be sure to validate findings with community members.

These steps for sure are all very common and advisable to be used in solving land conflicts between the communities.

**2.3.3. Theft**

Theft is the dishonest taking of property belonging to another person to deprive the owner permanently of it. In another word, the crime of theft is the taking of the property of another person without their consent. For a theft to occur, the thief must have the intent to permanently deprive the owner of the property taken.

There are different levels of theft, such as grand theft or petty theft, which usually are linked to the value of the property stolen (International Legal Foundation, 2004).

In a modern society theft has been changed into technological. Individuals and/or groups are involved in operating with a recognition given officially from state government or country to steal the secrets of others' new technology, economy and political issues. In the competition world the developed and powerful countries are competing each other in modern technology. Due to this conflicts arise between the countries which are hesitated in theft and the victims.

**2.3.4. Inter-personal Conflict**

This is what has been described as "man against man" in the micro sense. This type of conflict may be direct opposition, as in the exchange of blows, a gunfight, or a robbery, or it may be a more subtle conflict between the desires of two or more persons (Nikolajeva, 2005). Boxing or The wrestling match is a kind of game, but the action on the mat depicts conflict. Conflict in this sense is a fight between people. However, conflict does not always translate to the physical exchange of blows. Malice or 'cold attitude' to each other already underscores conflict.

The conflict thus also means implicit hostility. It may not be obvious to the third party, but the disagreeing or unfriendly parties already understand that there is a state of discontent between them.

This is an interesting type of conflict. Morell (2009) posits that “man against society” type of conflict arises when a man stands against a man-made institution or practices. These may include slavery, human trafficking, child prostitution, human rights abuses, bullying, corruption, bad governance, et cetera. According to her, "man against man" conflict may shade into "man against society". “Man against nature” is the type of conflict that depicts a state of contention between man and his environment (Lamb, 2008). Such forces of nature as global warming, climate change, rainstorm, hurricane, desertification, resistant malaria, killer insects, et cetera create a situation in which man battles with nature to overcome and master it.

### **2.3.5. Family Conflict**

This type of conflict occurs in a family unit. Sociologists would describe this as intra-unit conflict. In most cases, these conflicts arise from crises occasioned by familial roles, expectations, and role conflict. Examples include father-son, mother-father, husband-wife, brother-sister conflict. It may also imply cousin-cousin, nephew-uncle, sister-in-law, or brother-in-law conflict. Such conflicts may be caused by such factors as simple as rudeness, claim to seniority, laziness, truancy at school, lying; to such extreme cases as land, property, inheritance, and will dispute. Besides, we're more involved than women in herding, they acquired more authority in the family, and the family became more patriarchal than previously (Folarin, 1997).

### **2.3.6. Inter-Group conflict**

This refers to the kind of disagreement or feud that takes place between two or more sectarian or religious groups, ethnic groups, communities, or interest groups. The contention between Christians and Moslems in Nigeria is a classic example of inter-faith conflict. Nigeria has been riddled with clashes between members of the two faiths since the 1980s. The Maitatsine riots in Kano, Bulumkutu crisis in Maiduguri, Sokoto University campus riots overuse of Othman danFodio’s daughter’s name in a pageant, Cross vs. Crescent crisis at the Ibadan University, among others, are worse scenarios of this (Folarin, 1997).

## **2.4. Main Causes of Conflict Economic Cause:**

One of the basic and long-term causes of conflict has been the shattering of economic achievement. The combination of many things like debt, poor flows of capital towards a given nation from abroad, and inefficient aid for different programs often lead to conflict (Adeleye, 2012). According to Frances (2002), four economic suggestions propagated to explain conflict based on factors related to collection or group inspiration, private interest, failure of the theory of social contract, and degraded environment (Adeleye, 2012).

### **2.4.1. Group Inspiration or Collective Interest**

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

### **2.4.2. Private Interest or Motivation**

This hypothesis elaborates that an individual's costs as well as benefits that can motivate people to fight. Where alternative chances are less and less because of limited incomes and poor employment, the occurrence and extent of wars are likely to be greater (Adeleye, 2012).

### **2.4.3. Failure of the Social Contract**

This theory dictates that social stability and peace are based on the contract between the people and the government. People accept the existence of the state in return the state delivers services and provides reasonable economic conditions for citizens. With economic stagnation or decline and failure of the state to provide services, the contracts will break down, and violence will occur (Stewart, 2002).

#### **2.4.4. Green War Hypothesis**

These points to the deterioration of the environment would result in poverty and lead conflict. For example, the alarming increase in population pressure and the decline in agricultural productivity may lead to land disputes. The shortage of water also aggravates conflict (Stewart, 2002).

#### **2.4.5. Political Corruption**

Political corruption becomes the root cause of many conflicts in the world today, especially for developing countries. The point here is that Politicians use the resource of the nation for personal interest and this result in the mass worsens its poverty situation. Because of this reason, this corrupt practice leads to a serious shortage of basic needs to provide for the people. Corruption results in horrific things for the mass such as; it generates social unrest; restrains economic development, and hinders the establishment of government and strong financial institutions that are needed for stability and growth (Arthur, 2009).

#### **2.4.6. Ethnicity**

The other major cause of conflict has been ethnicity. The creation of new states immediately after independence was accompanied by urgent calls for nation-building by the new leaders, particularly in Africa. There have been several pro-self-rule movements causing attempts to create self-determination like the case of the Katanga ethnic group in Zaire, the movement of the Biafra ethnic group in Nigeria, the case of Sudan and Somalia ethnic groups (Adeleye, 2012). The use of foreign troops to avoid such cases tends to exacerbate the cruelties and abuse of human rights inflicted on the civilian population, for these troops feel little likeness with populations they are sent to control.

In a similar context, Arthur (2009) explained that manmade political borders and colonial discrimination set the conditions for ethnic rivalry in much of developing countries. Surprisingly Poor governance makes matters worse. In the absence of national identity, people may identify with their ethnic group. This often happens when the government fails to address concerns like the case of security, property rights, poverty, and famine.

#### **2.4.6.1 Ethno-National Conflicts and their Resolution**

TsegayeRegassa (2010: 59), in his article he defines the term ethno-national conflicts that, which can be viewed as conflicts between and/or among ethnic or national groups that are in relationships. Clearly this definition assumes diversity/plurality and relations among diverse groups. It also infers a divergence of pursuit benefits and incompatibility of means used to attain a goal. Ethno-national conflicts thus can be viewed as a struggle between and/or among diverse groups who, having incompatible goals, use incompatible means to achieve their goals.

TsegayeRegassa 2010states causes and resolutions of ethnic conflicts as follows:

##### **A. What Causes Ethnic Conflicts?**

According to Donald Horowitz as sited in TsegayeRegassa's ( 2010 : 60) study there are three major categories of ethnic conflicts namely, modernization theory, class theories ,and cultural difference theories. According to modernization theories ethnic conflicts as a mere relic of an outmoded traditionalism will go away if modernization penetrates the domain of ethnic existence. Ethnic conflict is also viewed as an obstruction to the inexorable progress towards modernity, and as may result in the inventible tension between tradition and modernity which in turn causes some conflicts.

Furthermore, asTsegayeRegassa(2010: 59) mentions the competition among groups for the fruits of modernity i.e. infrastructural, educational, new wealth, etc might also cause conflicts.

On the other hand,TsegayeRegassa's study he stated that class theories of ethnicity hold that belief in a particular ethnic identity is part of an ideology that "mask class interests and diverts the working class from pursuing their interest" As such it is malleable to elite manipulation and instrumental utilization for the elite's own pursuit of class and political interests.

The third one is the cultural difference theories such as the one promoted by Furnivall maintain that maintain conflicts among groups arises out of incompatibilities among their cultures. It is an attempt at explain many an ethnic conflict on the basis of cultural differences.

As John Markakis, cited in TsegayeRegassa(2010:59) and he was a long-time scholar in Ethiopia, suggests that causes of ethnic conflicts are mostly competition for resources and power although in what looks like a laps in thought he also seems to endorse the cultural difference theory when he tried to explain the Issa-Afar conflict in the light of historical/traditional enmity between the two groups.

In addition, MereraGudina cited in TsegayeRegassa(2010:61) stated that he attributes ethnic conflicts in Ethiopia to, among other things, contending nationalisms that have emerged and evolved over time in Ethiopia. He also deplors the incomplete transition of democracy as a result of which we continue to have political instability that is rooted in ethnicity.

Mainly educators are convinced that ethnic conflicts in Ethiopia have often been revolved around the competition for resources, power, and opportunities.

## **B. Modes of Responding to Ethno-national Conflicts?**

TsegayeRegassa (2010:62) the resolution of ethno-national conflicts, he reveals that the problem of ethno-national diversity has a number of options to choose from in order to deal with them. But mostly, the responses depend on the nature and types of claims put forward by the difference groups within polity. Some groups, considering their numerical smallness, might just want security of survival. They thus claim recognition and security of existence, equality and non-discrimination, identity, enjoyment of cultural and linguistic rights to homeland, representation and participation in the politics of the encompassing polity, and autonomy.

The responses to these diverse demands differ from country to country and from time to time. The approaches often taken in response to the demands of diversity and difference historically took the form of extermination (genocide), assimilation, misrecognition, marginalization, exclusion, domination, and recognition. A positive response took the form of tolerance, equalization, affirmative action, power-sharing, and accommodation treading the multiculturalism road. Federalism is also a mode of positively responding to the challenge of diversity. (But in most divided societies concerned with the task of nation-building, positive responses were hard to come by, the most extreme form of which propagated the slogan ‘kill the tribe to build the nation.’)

### C. Federalism as one among Many Responses to Ethno-national Conflicts

Federalism is often used as a tool of cooperative diversity. Ethiopia is one among some countries which consists diversity. It is estimated that there are above 80 nations in Ethiopia. Ethiopia has been practicing federalism for its diversity. Daniel Elazar, one of the leading proponents of the expansion of the federal idea in modern times, and who is otherwise very skeptical about the success of ethnic federalism, says that “Federalism has become a very popular “solution” for problems of ethnic conflict in public discourse.” But owing to the fact that the American model is often taken as the prototypical model of federalism, a federal type that takes ethnicity into account in the process of carving its constituent units is viewed as rather unconventional. They also observe that:

*Ethnic federations are among the most difficult of all to sustain and are least likely to survive because constituent units based on ethnic nationalisms normally do not want to merge into the kind of tight-knit units necessary for federation. It may be that confederations of ethnic states have a better chance of success. Ethnic federations run the risk of civil war, while ethnic confederations run the risk of secession.*(TsegayeRegassa, 2010:63)

Indeed most scholars consider ethnic federalism with a degree of doubt because to base a federal arrangement on such an inflexible trait such as ethnicity is to freeze the negotiation and compromise inherent and necessary for an operational federal system. Nonetheless, trends in recent years suggest that perhaps ethnic federalism must be given a chance because it has two major advantages:

Firstly, it brings about peace and stability in conflicted societies; and secondly it entrenches and institutionalizes ethno-cultural justice.

In countries such as that of the horn—which share common peoples, cultures, fears, and vulnerabilities—ethnic federalism with the secession clause might even help for regional integration. It is important, however, that for ethnic federalism to effectively respond to the challenge of diversity, it needs to be augmented by an electoral and political system that provides for power-sharing, equal representation, veto power on select matters, etc. It should also be working under the provenance of a legitimate, supreme, and rigid constitution that can be interpreted impartially and neutrally (or evenly). It should also be supported by a robust minority rights regime that can protect new minorities or minorities within minorities.

#### **2.4.7. Power**

Power is the ability or capacity to perform something or to control and influence others. It determines who passes judgment and what judgment is prepared (Jacob, n.d.). Politicians who hold a lot of power compared with the people they choose or the people who work for them and buy their products would lead to anarchy. Power is not only having military strength. It can also include having capital and wealth, ability to make decisions.

#### **2.4.8. Persecution**

It implies violations of human rights, mass movements of refugees, poverty, or instability caused by the mismanagement or weak competence of the government, including evidence and perceived levels of corruption by the government beyond any acceptable limits of traditional toleration (Adeleye, 2012).

#### **2.4.9. Inter-State Borders Conflict**

Interstate conflict is Common for many countries following the unsatisfactory nature of their borders. Many colonized in different parts of the world and their borders were inborn from colonial times and were the result of negotiations and treaties between the colonial powers themselves without considering the background of colonized nations. At independence, the governments from independent nations shied away from making new borders but this was difficult as they did not all reach independence at the same time (ibid).

The existing state structures and boarder do not satisfy variously the desires of various societies in terms of sovereignty, equal opportunity, and the right to self-determination of different nationalities of the contemporary states. Thus, many nations have been involved in a continuous guerrilla war and armed conflict which aggravates both internal and inter-state conflicts (Adeleye, 2012).

## **2.5. Conflict Management and Conflict resolution**

According to conflict theorists, conflict management means constructive handling of differences. It is an art of designing appropriate institutions to guide inevitable conflict into peaceful channels. Thus, it is a theoretical concept focusing on the limitation, mitigation, and/or containment of a conflict without necessarily solving it (Niklas and Mikael, 2005; Fred, 2000; Zimmerman, 2000).

In light of the traditional conflict management and resolution conflict management and conflict resolution are different concepts, but at the same time, they are closely interrelated. They are two mechanisms at the deterrence stages of these conflicts. Conflict management and conflict prevention have, in a similar way, been argued to be different sides of the same coin. It has also been argued that conflict management is required to enable the initiation of preventive measures aiming at resolving the dispute (Nikals, 2005).

Conflict management as a concept has been conventionally associated with conflict containment. Conflict management theorists see violent conflicts as an ineradicable consequence of differences of values and interests within and between communities. These theorists regard resolving such conflicts as unrealistic, the best that can be done is to manage and contain them and occasionally to reach a historic compromise in which violence may be laid aside and normal politics resumed.

This definition assumes that conflicts are irresolvable and that handling is limited to containing and ending the violence (Hamad, 2005).

The process of conflict management is the foundation for more effective conflict resolution. A distinction between conflict management and conflict resolution is, however, needed as a starting point as the concepts of the two are confused or integrated.

As will be shown in the next section, conflict resolution refers to the resolution of the underlying incompatibilities in conflict and mutual acceptance of each party's existence. But, conflict management refers to measure that limit, mitigate, and /or contain a conflict without necessarily solving it. Conflict management minimizes the negative outcomes of conflict and promotes the positive outcomes of conflict to improve learning in an organization (Rahim, 2002, p.208).

## **2.6. Conflict Resolution**

Conflict Resolution has traditionally referred to measures attempting to resolve the underlying incompatibilities of conflict, including attempts to get the parties to mutually accept each other's existence (Niklas and Mikael, 2005). Conflict management and resolution are often related and sometimes interchangeably used concepts. But they are different and are applied also at different stages of the conflict. Regarding their difference, Niklas and Mikael (2005: 25) noted that conflict resolution refers to the resolution of the underlying incompatibilities in conflict and mutual acceptance of each party's existence, while conflict management refers to measures that limit, mitigate, and/or contain a conflict without necessarily solving it.

In Africa different countries are experienced in different conflict resolution among a number of countries which pass through this experiences Uganda is one. As AshadSentongo and Andrea Bartoli2012 studied up on the conflict resolution in Uganda, the continuing struggle for the state to become more viable and democratic has also transformed or replaced a number of traditional methods of conflict mitigation and resolution. This is evident among the Baganda ethnic group, which is the focus of this chapter primarily because it has been seen as a 'prototype ethnic group' (Fearon, 2003).<sup>2</sup> In Uganda the Baganda are the largest of over ethnic groups, making up 18% of 30 million people in the country, and strategically located in the central region of the country. They were a privileged group under the colonial government in areas of appointment to positions of leadership, education and economic development. The Baganda people as a group continue to be influential in affairs of state to the extent that conflicts which occur in their region also affect the rest of the country. Systems evolve over time to constitute users and managers. They contain maintenance and security mechanisms to ensure continuity.

### **2.6.1 The Process of Conflict Resolution Mechanism**

Conflict resolution is one of the most prominent methods of conflict resolution in many countries, especially in developing nations. A study conducted by Eshetu and Getu (2009) describes that the indigenous conflict resolution process is qualitatively distinct from the judicial process.

It is a process where conflicts are managed with the assistance of a neutral third party and the neutral third party depends generally on the parties' own choice. After choosing the neutral third parties based on the willingness of the conflicting parties, conflict parties have starting to discuss

the issue that leads them to be involved in the conflict (Volker, 2007). After discussing different issues, facts have to be established and the truth has to be exposed.

The study concurred Volker (2007). Over and over this processes lead to the exchange of material and goods as compensation, be it blood money (paid in compensation to the family of someone who has been killed) or other payments; depending on the culture and norms of a particular society and these might be cattle, goats, cattle, etc.

The advantage of this exchange lies in the makeover of exchanging things with others for mutual benefit. Compensation obtains the place of violence or violence is replaced by compensation, conflicts are settled by compensation of a symbolically comparable amount, which then is acknowledged to have restored order to the community. That acknowledgment has two-pronged acceptance by the distressed party depends on an acceptance that is punishment by the attacker (Zartman, 2000).

The conflicting parties frankly engage in discussions on conflict extinction and in the search for a solution that would bring mutual benefit. During the process to solve the conflict, a third party can be invited to lead the process; in any case, the process to solve the dispute is public, and the participation of individuals or groups in the process and the approval of its results is voluntary. The process to settle the conflict through indigenous means is lead by traditional kings, chiefs, priests, sheiks' healers, big men, elders (being a social elder, not a biological category) (Volker, 2007).

These authorities are highly honored for their knowledge of custom, tradition, the history of the communities, and the relationships of the conflicting parties. They are rich in experiences of conflict resolution, their skills in interpreting symbols of reconciliation and their ability as orators, and their social capital as leaders of the communities authorize them to negotiate a resolution to the conflict that is acceptable to all the society. Since conflict solution is depending upon voluntary consent and agreement, everybody has to agree to a solution, including god and the spirits of the ancestors to say in other words, indigenous conflict transformation is consensus-based (Zartman, 2000).

When conflict is resolved and results have been attaining, they are preserved in highly ritual forms. Celebrating ceremonies are of great symbolic and practical importance to strengthen the social the relationship of the community (Eshetu and Getu, 2009). There are different types of activities that included under the celebrating of the ceremony such as exchanging of assets, prayers and sacrificing to the god of the spirits of their ancestors and habitual activities such as breaking spear and arrows, drinking and eating jointly, playing and dancing mutually or consuming certain drugs (Volker, 2007).

### **2.6.2. Actors in the Conflict Resolution Process**

Conflict resolution mechanism involves varies actors in the conflict resolution process. According to Alula and Getachew (2008), in many parts of Ethiopia, the lineage system often involves in dispute resolution. Most of the indigenous conflict resolution mechanisms in Ethiopia, aimed at resolving conflict, can be attained by all interested individuals.

The actors who participated in the conflict resolution process mechanisms can be divided into three types. These are the conflicting parties (plaintiff and defendant), conflict resolver (elders), and the crowd. The crowd consists of any interested persons or sympathizers of disputants. These actors in a conflict resolution process have their duty and rights (Mellese, 2008, Daniel 2016, Kelemework 2005, Ambaye 2008).

According to Horowitz (2007) a mediator must be trusted by the parties to a conflict, and to achieve that, he/she must be an upright and honorable person, who shows will and determination to help the parties in conflict. In this regard, conflict resolvers, are selected based on their good reputation, wisdom, exemplary deed, experiences, patience, commitment, talent in delivering just decisions, well versed in traditional law and other calibers.

Tarekegn ( 2008) also noted that in many communities elders who are respected and accepted in their community by their wisdom, experience, moral standard, knowledge of the custom of the community, their ability to analyze and advise disputants, and being the character of patient, impartial, and respectful of diversity are selected in the conflict resolution process as conflict resolvers. Due to the above qualities of the conflict resolvers, they are highly trusted and respected by the wider society. As a result, conflict resolvers are effective in maintaining peace and resolving conflicts.

## **2.8. Traditional Conflict Management and Resolution Mechanisms**

In the above sections, important concepts have been conceptualized except what is called tradition. The adjective traditional may be connoted negatively as backward-looking primitive or not modern. But, for the conceptualization of tradition in the spirit of this dissertation, it is highly important to cite Calhoun (2004: 241):

*“Tradition is better grasped as a mode of reproduction of culture and social practices that depends on understandings produced and reproduced in practical experience and interpersonal relations, rather than rendered entirely abstract, as a set of rules or more formal textual communication. So tradition is not simply a set of contents, but a mode of reproduction of such contents. It works for people when it successfully organizes projects in their lives”.*

The actual place of tradition in traditional conflict management and resolution activities are then the reproduction of the rituals and social practices of conflict management and resolution proceedings and the interpersonal and practical experience, which transferred from generation to generation.

Moreover, the existing body of literature confirms that the nature and causes of conflicts and the mechanisms for resolving them are deeply rooted in the culture and history of every society (Ben-Mensah, 2004). Thus, it is desirable to assess conflicts in terms of the culture, history, and tradition of a given society.

Especially the prevention, management, and resolution of conflicts need to be understood in the context of the culture and tradition of a given society so that it would be effective and long-lasting. That is why the study of traditional mechanisms of conflict management and the resolution becomes an area of interest for scholars of conflict studies (Tarekegn, 2008; Mamo, 2008; Ambaye, 2008).

### **2.8. Principles of Conflict Resolution in Traditional African Society.**

Bolaob (2010), writes it is important to put the principles of conflict resolution in Africa society in proper context and within the focus of Africa cultural heritage. Doing so entails that are acquired sufficient knowledge and proper understanding of peace process in African continent. Not to understand the mechanisms associated with conflict resolution in African society.

Fundamentally, parties to the conflict usually submitted themselves for cross-examination based on the fact that they had radiant confidence in the conflict resolution principles that were to be applied to the conflict in vogue. As a matter of fact, no one was adjudged an isolated entity in African society. This was why the principle of collective responsibility was in place.

Indeed, you will find out that the concern of the populace was always directed to the parties in conflict borne out of sympathy reverence to the forebears, who looked from afar and had the wherewithal to punish the wrongdoers or offenders among the parties to the conflict. The wrongdoing when properly ascertained needed collective action to surmount.

This was why J.H. Driberg maintained that such a wrongdoing must be propitiated by all the members of the society in the area of contributing towards procuring ritual materials. This was also akin to the practice of being your brother's keeper in the time of crisis Truth which is associated with the positive conduct of life was quite at home (and in place) with conflict resolution mode in traditional African society. Truth had been adjudged by African elders as the objective station of scientific trust and ethical modesty showcasing movement of time in development process. The African forebears loved and embraced truth as covenant logo. It was upheld as salient principle of conflict resolution in traditional African societies. Hence, it deserved suitable verification to authenticate verdict in the process of conflict resolution in traditional African societies. Impartiality, neutrality and transparency were tripod principles of conflict resolution in indigenous African societies. They were adopted by the African forebears to showcase the tension associated with peace-making and peace-building. Indeed, the practitioners of indigenous peace need the tripod principles to stand the test of time towards ensuring completeness and totality of verifying truth and asserting vibrant claims. Max Gluckman attested to this fact in his research among the Barotse people.

Thus, African judges and adjudicators upheld the tripod principles toward playing safe and restoring peace and order in the muddy atmosphere. Parties to the conflict in traditional African societies had the mutative of persuasion and submission to reasonable claims to justice. Hence, they had the chances of letting off the steam of conflict, forgiving, loving and tolerating one another for mutual orientation and adaptation. This you should understand was the basis of reconciliation and restoration of harmonious relationship or *esprit de corps*. This principle had long been anchored of social engineering and mannerism on traditional African societies.

Fairness, equity and justice were tripartite principle of conflict resolution in traditional African society. Parties to the conflict, were usually given fair hearing and representation (through a witness) to the degree that no one had its case treated in absentia as during so announced to misplace of justice and assault to the enforcer of justice (the Supernatural). The Africans believe that justice delayed was justice out rightly denied which was to spell doom for the community.

The scene of conflict resolution parties to the conflict were always afforded reasonable time to state the issues of conflict. Failure to ever appear at the scene of conflict resolution amounted to what Schapera (among the Tswana) and Olaoba (among the Yoruba) regarded as contempt of court. The end of justice in traditional African society, therefore, justified the principles conflict resolution in place. Thus, parties to the conflict were enjoined to give peace a chance by shifting the ground of conflict and limping towards peace and harmony in a principle of “give a little, get a little”.

When we come to the conflict resolution of nations in our country it may be similar to others’ resolution mechanisms. Most conflicts are all the same the very common cause of conflicts are due to land, theft and revenge for killing or damaging ones property. People of different nations live together and or abroad sharing common things. Try to handle common things for one leads them to conflict. Though they are different or similar in one nation they have common cultural heritage so as to resolve their problem themselves. This traditional conflict resolution has been given international recognition and countries also use as a better mechanism for conflict resolution. Consequently, we will see detail in the following page.

## **2.9. Traditional Conflict Management and Resolution Mechanisms in Ethiopia**

### **2.9.1. Introduction**

Traditional conflict management and resolution mechanism is a well-established area of research in conflict studies. There is a proliferation of such studies in Ethiopia (see Desalagn et al., 2005; Assefa, 2005; Tsega, 2006; Mellese, 2008; Yacob, 2001).

The studies address the traditional conflict management and resolution mechanisms in different ethnic groups within the Ethiopian society. The conflicts resolved through these mechanisms are ranged from inter-ethnic group conflicts to homicide and simple family quarrels. The studies try also to highlight strengths, shortcomings, and the nexuses between the traditional and modern mechanisms in different socio-cultural contexts.

Desalagn (2005) examine indigenous systems of conflict resolution in Oromiya, Ethiopia. They are concerned with the Gada system, the institution developed for guiding the social, political, economic, and religious life of the Oromo people. They analyze also Gada's contribution to managing resources such as water and conflict resolution among individuals and communities.

Assefa's (2005) focuses on indigenous mechanisms for the prevention of conflict. In his study, he demonstrated that the people in the Horn of Africa have time-tested and effective indigenous mechanisms to prevent, mitigate, manage and resolve conflicts and to draw the attention of the government of the Horn countries to streamline and use these mechanisms to make the region more stable and peaceful. He indicates that the Oromo people use different indigenous mechanisms which are:

1. Ilafiilamee-negotiation of parties in the conflict without the involvement of third-party.
2. Jarsumma - traditional reconciliation system administered by community elders.
3. Gada - a traditional Oromo political system.
4. Waqefanna - traditional Oromo religious system.

Tsega (2006) examines *Cuba basa and harmahodha* traditional mechanisms for conflict resolution in Metekel. According to him, *lubabasais* more of a preventive mechanism and gradually Gojam establishes ethnic integration through adoption. The *harmahodha* establishes a kind of parent-child relationship between ethnic groups. These institutional principles are widely applied in many parts of Ethiopia. Yacob (2001) studies the traditional conflict resolution mechanisms concerning a conflict over the *Chaleb* grazing area between the Borena and Guji Borena and Somali, Borena, and Hamer and the Brenna and Arbores groups.

Those who wrote on inter-clan conflicts are Mamo (2006), Mellese (2008), Tsega (2006), Netsanet (2006), Mulugeta (1988), Alemayehu (2009), Yilma (1988), and Greenidge and Demessie (2012).

Mellese (2008), in his research on the role of elders in resolving conflicts, the case of the Walayta people of southern Ethiopia, says the traditional institution of handling conflicts in Walayta is called *awassiya* literary meaning reconciliation. The process of conflict resolution is conducted by the council of elders called *deriacimma*. Members of *deriacimma* are selected with the common consent of the disputing parties. The members of the elder's group are selected based on accepted norms and widely known criteria.

Tsega (2006:533) describes *Micu*, an institution for the resolution of conflicts between the Gumuz and Oromo. The main actors in this conflict management and resolution mechanism are elders of the communities of the conflicting parties. —*Micu*, handles also every type of conflict ranging from individual to inter-group.

Netsanet (2006), in her MA thesis titled, *The Abagar* traditional conflict resolution in Tehuledereworeda describes the structure and system of conflict resolution through the *Abagar* in Tehuledere. According to her findings, there are two types of *Abagars*: the hereditary *Abagars*, who are responsible for resolving violent and more complex conflicts, and the neighborhood *Abagars* that are more responsible for resolving daily conflicts. But, in case the hereditary *Abgars* are not available in an area, the neighborhood *Abagars* may also take the responsibility of the hereditary *Abagars*.

Mulugeta (1988) in his MA thesis, the Oromo *Sere Chefe* because of conflict in *Ada Lebenworeda* has described the Oromo *Sere Guma*. The *Sere Guma* conflict resolution mechanism handles effectively conflicts related to the homicide.

Oath-taking and blessings by elders of the community for both conflicting parties after they express their willingness to settle their conflict are some of the procedures used during the resolution process.

Alemayehu (2009) in his MA thesis on Conflict Management in the Ethiopian multi-national Federation raised the cases of traditional conflict resolution mechanisms among Oromos-*LubaBasa* and peoples of Wejerat and Raya-Azebo – *AbboGereb*. Alemayehu compares that both communities have the same intention and goal of conflict resolution albeit different mechanisms of addressing them depending on their contexts.

Under Shimegelena and reconciliation among the Wolayita, Yilema (1988) describes also the traditional conflict resolution mechanisms among the Wolayita through the institutions known as “*Chameta, Chako, and ChachuChata*. The *Chameta* is applied for the resolution of those conflicts which are considered limited in their extent.

Family conflict, the conflict between neighbors, and conflict-related to the abduction of once fiancée are conflicts considered under the *Chamita*. The *Chako* is used to resolve inter-clan conflicts and *ChachuChata* is used to settle conflicts related to the homicide.

Moreover, the elderly use different proverbs and tales to influence the conflicting parties and bring them to the negotiation. The Afar People have also their conflict management and resolution institutions based on the clan and sub-clan system. To present these institutions in full length, it is desirable to cite at length Greenidge and Demessie (2012)

*Mediators (Isi) are afar elders (Mekabon) who play a critical and indispensable role in resolving conflicts between clans and sub-clans. They are often from neutral clans and are called upon to mediate and reconcile antagonistic clans. Har Abba The literal meaning of the term Har Abba is „father of the tree. The lowest level in the Afar system of political authority is the Har Abba, A position that exists at both clan and sub-clan levels. The Harah Abba initiates the formal process of traditional conflict resolution by making the opening or first speech during the actual proceedings. Dar Abba means „father of the dar ;dar means abode. Although a traditional Afar position, the Dar Abba now acts as the administrator of a woreda. Keddo Abba, perhaps the most important functionary in the Afar traditional system of governance is the position of Keddo Abba or „father of the clan (Savard, 1970:226-239). Afar uses the term to refer to the chiefs of clans and sub-clans since unlike the Somali, the Afar do not distinguish between the two.*

*The Keddo Abba is the official representative of a clan/sub-clan in interactions with other clans/sub-clans and also in formal or informal interactions with state structures.*

*Additionally, Keddo Abba also plays a critical role in conflict management, resolution, and reconciliation. In terms of the traditional system of conflict resolution, the word of the Keddo Abba is final and binding.*

## **2.10. Enforcement Mechanisms**

Many of indigenous conflict resolution mechanisms in Ethiopia do not have written law and well-organized structure in resolving conflict and to enforce its decision.

This makes indigenous conflict resolution mechanisms highly dependent on the consents of the disputant and custom, norm, the spiritual belief of the community for the execution of its decision. The study of Alula and Getachew (2008) demonstrated that the use of religious value and faith of the society in enforcing the decision of indigenous conflict resolution mechanisms are prevalent in many communities. Tarekegn and Hanna (2008) and Mellese (2008) also showed that many institutions use oath, blessing, cursing, and many spiritual mechanisms to prove and accept the decision by the conflicting parties. In addition to these stigmas and ostracism are also used as enforcement mechanisms in addressing conflicts in the community.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

Qualitative research usually emphasizes words and meanings rather than quantification in the collection and analysis of data. The field-research method, depth interview, life histories, diaries and conversation analysis squarely belong in this category. Yeraswork Admassie, (2010, p.20).

Qualitative research is concerned with qualitative phenomenon, i.e. Phenomena relating to or involving quality or kind. For instance, when we are interested in investigating the reasons for human behavior (i.e., why people think or do certain things), we quite often talk of ‘Motivation Research’, an important type of qualitative research. Kothari, (2004, p.07).

Besides type of research aims at discovering the underlying motives and desires, using in depth interviews for the purpose. Other techniques of such research are word association tests, sentence completion tests, story completion tests and similar other projective techniques, Attitude or opinion research i.e., research designed to find out how people feel or what they think about a particular subject or institution is also qualitative research. Qualitative research is especially important in the behavioral sciences where the aim is to discover the underlying motives of human behavior. Through such research we can analyse the various factors which motivate people to behave in a particular manner or which make people like or dislike a particular thing. Kothari, (2004, P.8).

Besides Kothari, (2004, p.6), said that, Qualitative approach to research is concerned with subjective assessment of attitudes, opinions and behavior. Research in such a situation is a function of researcher’s insights and impressions. Such an approach to research generates results either in non-quantitative form or in the form which are not subjected to rigorous quantitative analysis.

To this end, the study had employed a qualitative approach to collect and analyze the data needed to address the various issues regarding the conflict management and conflict resolution mechanisms practiced by the people of Dawe Woreda. In particular the chapter consists of topics such as the study area and period, study design, study population, sample size determination and sampling procedure, data collection procedure, method of data analysis, and ethical considerations upheld.

### **3.1. Study Area**

Being one of the nine big states that Ethiopia is composed of, the Afar region further sub-divided into five Administrative zones- namely AwsiRasu (Zone 1),kilbattiRasu (Zone 2), GabbiRaru (Zone 3), FantiRasu(Zone 4), and HariRasu (Zone 5).

Based on the 2007 Census conducted by the Central Statistical Agency of Ethiopia (CSA), the Afar Regional State has a population of 1,390,273, consisting of 775,117 men and 615,156 women; urban inhabitants number 185,135 or 13.32% of the population, a further 409,123 or 29.43% were pastoralists.

As part of the administrative HariRasu, Dawe is a woreda located near the base of the eastern escarpment of the Ethiopian highlands and is bordered by Borkana River in the South, Amhara region in the West, Talalakworeda, one of the six Woreda's of Zone 5, in the North, and administrative Zone 3 in the East.HailuEjara, (2009).

The Eastern Afar region (HariRasu), has an estimated total population of 183,799, of whom 199,290 were males and were females.CSA,( 2007)/ (see annex).

### **3.2. Study Design**

Kothari (2002) defines research design as a conceptual structure within which research is conducted The research problem having been formulated in clear cut terms, the researcher will be required to prepare a research design, i.e., he will have to state the conceptual structure within which research would be conducted. The preparation of such a design facilitates research to be as efficient as possible yielding maximal information. In other words, the function of research design is to provide for the collection of relevant evidence with minimal expenditure of effort, time and money.Kothari, (2004, p.4).

The study employed a qualitative research design. Data collected qualitatively were systematically analyzed. The analytical design of qualitative research is concerned with the interpretation, analysis, and identification of qualitative themes from the collected data.

A qualitative design allows the researcher to use a naturalistic method to gain an in-depth understanding of participants' knowledge, experience, and opinion regarding the causes of conflicts and conflict management and resolution mechanisms (Flick, 2014). Accordingly, the

study was employed qualitative techniques in both the collection and analysis of the data (Ibid, 2014).

Denzin (1989) iterated that qualitative research design is employed to gain a thick description of participants' understanding of the social phenomena, attitudes, and experiences; and understand the meanings of their actions. Therefore, the way research participants respond to their knowledge, experience, and opinion on the cause of conflict, conflict management, and resolution mechanisms and authorizations and sanction were identified and explored qualitatively.

### **3.3.Sample Size and Sampling Procedure**

The researcher must decide the way of selecting a sample or what is popularly known as the sample design. Purposive sampling, one of the most common sampling strategies, groups participants according to preselected criteria relevant to a particular research question.

Besides, Purposeful sampling is widely used in qualitative research for the identification and selection of information-rich cases related to the phenomenon of interest. A purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study.

This sampling method involves purposive or deliberate selection of particular units of the universe for constituting a sample which represents the universe sample sizes, which may or may not be fixed prior to data collection; depend on the resources and time available, as well as the study's objectives. Kothari, (2004, P.15).

Purposive sample sizes are often determined on the basis of theoretical saturation (the point in data collection when new data no longer bring additional insights to the research questions). Purposive sampling is therefore most successful when data review and analysis are done in conjunction with data collection. Ibid,(2004 P.16).

To this end, researcher used a purposive sampling method to collect the necessary data. The participants come from different background and some of them have locally recognized positions. A total of 12 participants were selected as the sample for the in-depth interview of which 12 participants were successfully interviewed.

For the in-depth interview, the participants included were 1 Sultan, 2 Religious fathers, 3 Clan leaders who represent three different clans, 5 Community elders, and 1 Government official.

Besides, two focus group discussions, each containing 4 members were organized in which the researcher played the role of a facilitator. For the FGD, the participants included were: 1 Religious father, 2 Clan leaders who represent three different clans, 2 Community elders, 2 Peer group members (age-mates), and 1 Government official. A total of 8 participants (4 individuals per group) have participated in the FGD.

### **3.4. Field Entry**

Various different methods of research are used in sociology. In field-research method (referred to as participant observation or fieldwork<sup>1</sup>), to this end YerasworkAdmassie (2010, P.22) in his book entitled “Social Research Method: pointed out the advantage of field work as the following way, first gets near to the group or community being studied by taking part, to one extent or another, in their activities and perhaps takes a direct part in their day to day activities events.

Second, observes them in their natural setting and as they normally go about their activities. Third helps them to conduct extended and in-depth interviews that take the form of normal conversations. Finally, helps them to records his/her observations and conversations, and analyses the material as one goes endeavors to see reality from the subjects’ perspective.

To this end, before directly entering the fieldwork for data collection, a letter from the College of Social Sciences, Department of Sociology was issued to begin the fieldwork since the first day of March 2020.

The letter was submitted to Daweworeda administrator and son of the late Sultan of Dawe Mr. Sultan Ali Sulte. While introducing the objectives of the study, elaborating the procedure, and duration of the research project, these aforementioned authorities were informed.

Following this was a visit to Mr. Sultan Ali’s home where key informants among elders, clan leaders, and peer group leaders from different kebeles were identified. Meanwhile, the aforementioned key informants provided further information regarding conflict management and resolution mechanism.

Based on suggestions from the Woreda administrator, the researcher contacted some knowledgeable informants from different kebeles. The Makaabon (elders), clan members, tribe leaders, peer groups, and some ordinary community members were participated in the study. Since the researcher himself speaks and listens to the Afar language, it was easy to build rapport and trust among the study participants.

### **3.5. Methods of Data Collection**

For the proper achievement of the research objectives, first, key cultural experts and research areas have to be determined. The study used qualitative methods. Which are observation, interviews and focus group discussions? The literature was also consulted which includes books, locally produced materials and other relevant documents have been used to support data collected through interviews, observations and informal discussions. The quantitative approach was not employed because the objectives set for the research did not require quantification. Rather, to meet the objectives, I had to explore and understand peoples 'experiences related to their conflict management and resolution mechanisms.

In this regard, concerning secondary data, different books are used to assess theories and methods related to conflict management and resolution mechanism. Besides, Journal articles to conflict management and resolution mechanisms.

On the other hand, first-hand data were collected from research participants using in-depth interviews, focus group discussion, and observation research methods. Each of these data collection mechanisms is detailed below.

#### **3.5.1. Indepth-interviews or Extended-interviews**

Interviewing with a questionnaire is sometimes called 'formal' or 'controlled', to distinguish it from less structured interviews, in which the interviewee is allowed to talk freely about various aspects of a topic.

Some interview studies do not utilize a questionnaire at all: people may sometimes be interviewed at considerable length; and where the objective is to develop in-depth information only a few respondents may be involved. Depth-interviews or extended interviews provide richer material than is usually available from surveys. Yeraswork(2010, P.27).

Bryman (2003) distinguished that, via interviews, researchers gather verbal information about behavior, meanings, attitudes, and feelings that are not directly observed in the face to face encounter of the person interviewed .pp

Moreover, Nayeem and Huma (2017) reiterated that “in contrast to a simple questionnaire or rating scale, an in-depth interview is conducted to uncover in-depth details of the interviewee's experience and perspective on a subject”.

These authors also believed that “due to its efficiency and less structured, one of the most important benefits of an in-depth interview is that it helps to discover comprehensive and full information than other data collection methods.”

Accordingly, to collect the verbal behaviors, meanings, and attitudes of the participants of the study, a series of interviews were conducted with elders, clan leaders, peer group (makaabon), elders who have a high reputation among the community, and religious leaders using a semi-structured interview question. Besides, some youths and women from the general community were interviewed.

The time and place of interviews were arranged based on the choice of interviewees themselves. The in-depth interviews with participants who live in a rural area were conducted in their respective villages.

### **3.5.2. Focus Group Discussion (FGD)**

Focus group discussion is a method in which a number of people are asked to come together in order to discuss a certain issue such as people's reaction to a television commercial or their attitudes toward a development program – for the purpose of research. Focus group discussion is facilitated by a moderator who asks questions, probes for more detail, makes sure the discussion does not digress and tries to ensure that everyone has an input and that no one person dominates the discussion.

Focus-groups typically have 6 to 12 members, plus a moderator. A group of eight people is a popular size. If a group is too small, one or two loudmouths can dominate it, and if it gets beyond 10 or 12, it becomes tough to manage. The participants in a focus-group should be more or less homogeneous. Moderator runs the group; one or more members will eventually feel comfortable enough to divulge sensitive information about themselves. Once the ice is broken, others will

feel less threatened and will join in. This method or any of its modified forms is extremely useful particularly in studies in which homogenous communities are encountered as a rule, such as in rural areas.

The following aforementioned reasons this researcher used (FGD) as an important instrument of data collection. Conducting FGDs was important for this study since focus group discussion benefits a researcher to bring people from similar backgrounds or experiences to discuss conflict management and resolution mechanisms.

Moreover, the FGD helped to understand not only the groups' voices that are represented but also the variations within the group members on the same issues.

The groups of participants were guided by a moderator (the researcher himself) who introduced a topic for discussion and helped the group to participate and forward their perceptions and opinions freely.

The researcher allowed the participants to agree or disagree with each other so that it provides an insight into how a group thinks about an issue, about the range of opinion and ideas, and the inconsistencies and variation that exists in a particular community in terms of beliefs, experiences, and practices.

Focus Group Discussion was helped researcher to explore the meanings, opinions/views on the topic of interest, and to collect a wide variety of local terms. The FGD participants were drawn from the local community (age mates, religious fathers, clan members, government officials.)

Overall, two FGDs in different places with different people were conducted. Since Wade-raage is relatively the center of the sultanate of Dawe, one FGD was arranged for it. The second FGD was conducted at Darsa Da .the participants were Makaabon (respected elders), chief of the clan, and tribe leader.

### **5.3.3. Observation**

Observation is crucial in documenting the processes involved while different socio-cultural practices and other activities are carried out in natural settings. Ethnographers often use observation as a strategy for both listening to people and watching them in natural settings (Fife, 2005:56). Observation helps to get meanings attached to the different socio-cultural practices

among the community. The researcher observed people while they are engaged in conflict resolution practice. The physical characteristic of the social situation was also observed.

According to Baker (2006), observation is one of the vital qualitative research methods particularly in documenting the processes involved whereas different socio-cultural practices and other activities are carried out in natural settings. The technique involves systematic observation and recording of the behavior of individuals involved to describe such behavior (Abubakar, 2018).

The observation helped researcher to observe their regular settings .For instance, the researcher observed the conflict that happened between two clans due to issues related to land ownership (locally known as Dessó) and opened informal discussions on issues related to conflict and its resolution mechanisms.

While observing, accounts such as photographs, videos, and notes related to conflict resolution mechanisms that are relevant to the current study were collected. During all these journeys, the researcher made casual interviews with different informants who were also very much helpful in making informed consent with the community.

### **3.6. Data Analysis and validation**

The study employed thematic method of data analysis, in this regard Aronson, J. (1994).

Pointed out that, Thematic Analysis is

*“a method for systematically identifying, organizing, and offering insight into, patterns of meaning (themes) across a dataset. Through focusing on meaning across a dataset, Thematic Analysis allows the researcher to see and make sense of collective or shared meanings and experiences. Identifying unique and idiosyncratic meanings and experiences found only within a single data item is not the focus of Thematic Analysis. This method, then, is a way of identifying what is common to the way a topic is talked or written about, and of making sense of those commonalities”..*

In the course of doing this task, I followed some approaches or styles to data analyses. I examined each of the data by categorizing them into different constituent parts. Afterward, the data were analyzed to understand how the traditional conflict resolution mechanism among the people of Daweworeda. To perform such tasks, first, it was essential to carefully listen to the recorded data in the tape recorder and read the note book. Listening and reading to those data

allowed me to have a general knowledge of the local institutions particularly on the conflict management and resolution processes.

Finnegan (1992) expressed the idea as follows: "These could be summed up provisionally as the more formalized and recurrent conventions relating to verbal expression, considered in their cultural context" (p: 3).

The study employed thematic analysis, in which the data are .As described above, the collected data were arranged based on the similarity of ideas. Data transcribed from interviews and FGDs and notes taken from observations were put into tentative category of related themes I have attempted to analyze the collected data. The qualitative data collected using interviews and focus group discussions were analyzed using thematic analysis methods. The analysis began once the first interview was conducted and continued throughout the data gathering process.

Following the completion of each interview and focus group discussion, the researcher transcribed the tape records into English using Microsoft word. Each written transcript was read several times while listening to the corresponding original audiotape to ensure the accuracy of the transcribed data.

The transcribed passages were coded for both in-depth interview and Focus Group Discussion. The coded passages were then compared and codes that had common elements were grouped to form major themes and sub-themes. These themes and their supporting passages were continuously revised during the process of going through the transcripts. Data was scrutinized to ascertain its suitability within and across the category in a way that it gives meaning and answers to the research questions. All the transcription, translation, coding, and categorization processes were conducted manually.

### **3.7. Data Management**

Data management has become more complicated and requires that researchers develop a plan before collecting data. By providing a "road map," organized qualitative data allow researchers to answer specific research questions. Researchers can use a reflective process to manage data generated in qualitative research to better systematize their data. This process involves interviews with concurrent note taking, reflective journaling, revising field notes, and listening to audiotapes. Qualitative data might include various forms of records, such as notes and

audiotapes. Depending on what a researcher intends to achieve or what research questions he/she wishes to answer, varied approaches may be needed to manage his/her data. Ayres L. (2007, P. 34).

The data collected for this study consisted of recordings of interviews, FGD, and Observations. To manage collected data researcher used collected. Besides, aforementioned, data management techniques, researcher uploaded the audio recordings on the researcher's personal computer and were also saved on an external hard disk as a backup. Afterward, every interview and group discussion, the audio was transcribed by typing directly on the researcher's laptop using Microsoft word and then translated to English.

The recorded in-depth interview and focus group discussion were played back to cross-check the typed transcripts for any errors or omissions and then were corrected. A soft copy was saved on the external hard disk and to the researcher's email to serve as a backup.

The researcher assigned an identification number to each participant's file for easy identification and to assure the confidentiality of the participants. The researcher used IDI for an in-depth interview and FGD for focus group discussion.

### **3.8.Ethical Considerations**

Ethical issues are regarded as paramount in conducting research and ethical consideration is kept in mind for this study while collecting data. There are certain behaviors in research – such as causing harm to individuals, breaching confidentiality, using information inappropriately, and introducing bias that is considered unethical in any profession (Kumar, 2011, p. 218).

The law and code of ethics of research requires researchers to recognize and consider certain injunctions; namely, never to cause unnecessary or irreversible harm to subjects; to secure prior voluntary consent when possible; and to never release harmful information about specific individuals that was collected for purpose of the research ( Neuman 2007:

To this end, as information was collected from different Kebeles of the Daweworeda, ethical issues were rigorously followed among all the stakeholders. The researcher first had gained a supportive letter from the Department of Sociology, College of Social Sciences, and Addis Ababa University and had obtained permission from DaweWoreda.

Participants were informed about the purpose of the study and participated only after providing informed consent. Names or other personal information, other than information considered vital for the study were not collected from any participant.

In-depth interviews and focus group discussions were digitally recorded with permission and professionally transcribed. To gain informed consent from the participants, the researcher explained all the rights of participants during and after the data collection. Among other things, the researcher stated the confidentiality and all the data management processes to the participants. Indeed, confidentiality was assured in data collection and storage.

Furthermore, the researcher assured the participants that there was no positive or negative consequence as a result of their participation in the research. The research participants were also aware that they had the right to withdraw from the study at any time. They had been informed that they were free to raise any question to the researcher concerning the subject under study.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

This chapter presents the findings of the study on the conflict management and conflict resolution mechanisms practiced in Daweworeda of Afar regional state in Ethiopia. The main purpose of the study was to explore the conflict management and resolution mechanisms. The analysis aimed to answer the research questions such as what are the major cause conflicts in DaweWoreda. What are the procedures used to manage and resolve conflict in the woreda? What are the sanctions and enforcement mechanisms while managing and resolving conflicts in DaweWoreda? The study answered these research questions using data collected through semi-structured in-depth interviews, focus group discussions, and observations.

Generally, the result of the present study was organized and presented with the following four major themes: contributing factors for (causes of) conflict in Daweworeda, conflict management techniques in the woreda, conflict resolution mechanisms, and reinforcement methods. Under this section, the findings from the in-depth interview, FGD, and observations were illustrated. The description begins by presenting the general socio-demographic characteristics of the participants and followed by the themes and subthemes that were developed based on the aforementioned research questions.

#### **4.1. The Location of DaweWoreda**

Dawe is one of the woredas in the Afar Region of Ethiopia. Part of the Administrative Zone 5, Dewe is located near the base of the eastern escarpment of the Ethiopian highlands, and bordered on the south by the Borkana River which separates it from Dalifage and HadeleEle, on the west by the Amhara Region, on the north by Telalak, and on the east by Administrative Zone 3.

The major settlement in this woreda is Wedarage. Dewe was the seat of the Sultanate of Dewe, one of the Afar traditional sultanates in the Afar Region. HailuEjara, (2009).

#### 4.1. Demographic Characteristics of the Study Participants

**Table 1:** Socio-demographic characteristics of study participants

S.No	Socio-Demographic Characteristic		In-depth Interview		FGD		Total	
			No.	%	No.	%	No.	%
1.	Age	Range	30-80	-	15-75	-	-	-
		Mean	52.17	-	48	-	-	-
2.	Sex	Male	12	100%	8	100%	20	100%
		Female	0	0%	0	0%	0	0%
3.	Religion	Muslim	12	100%	8	100%	20	0%
		Christian	0	0%	0	0%	0	0%
4.	Education	No formal Education	6	50%	4	50%	10	50.0%
		Religious education	2	16.67%	1	12.5%	3	15.0%
		Elementary	1	8.33%	1	12.5%	2	10.0%
		College and above	3	25%	2		5	25.0%
5.	Role in the community	Sultan	1	8.33%	0	0%	1	5.0%
		Religious leader	2	16.67%	1	12.5%	3	15.0%
		Clan leaders	3	25.0%	2	25.0%	5	25.5%
		Council of Elders	5	41.67%	2	25.0%	7	35.0%
		Peer Groups	-	-	2	25.0%	2	10.0%
		Government Authority	1	8.33%	1	12.5%	2	10.0%
6.	Participation in CM & CR	Yes	12	100%	8	100%	20	100%
		No	0	0%	0	0%	0	0%

As can be seen from Table 1 above, all the participants of the study were male and all have participated in conflict management and conflict resolution activities. In terms of religion, all the participants were Muslim. About half of the participants do not have formal education while a quarter of them hold a college above level qualification.

A total of three religious leaders (of which two were for the in-depth interview) participated in the study. About 35% of the participants (of which 5 participants were for the in-depth interview) were Council of Elders (community elders). Two government authorities (one for an in-depth interview and the other for FGD) were included. Finally, five clan leaders (three for the in-depth interview and two for FGD) participated in this study data collection.

#### **4.2. Causes of Conflict in the DaweWoreda**

It is natural to first look into the causes of conflicts before proceeding into the management and conflict resolution practices. Thus, this section of the study interprets the various causes of conflict that people experience in the Daweworeda of the Afar region.

First identify the causes of conflicts to various management techniques implemented to contain the conflicts accompanied by the different techniques used to achieve conflict resolution. Then, data presentation, analysis, and interpretation preceded. Finally, numerous conflict management, resolution and decision enforcement mechanisms will be outlined in the in-depth interview, FGD, and observation.

The participants underscored that conflict is an almost omnipresent experience with different degrees of impact on human life/day to day activities. To this end, one of the participants coded as IdI01 from the in-depth interview reiterated the pervasiveness of conflicts as follows:

*Conflict may occur in all places of any circumstance except between two horns of cows. He added that even at the family level, disagreements could happen among family members.*

Related to the prevalence of conflict in Daweworeda, almost all the participants agreed that the occurrence of conflict in various magnitudes for various reasons a very common experience. However, some of the causes of conflict are so serious that they need interventions while others can easily be resolved.

To this end, one of the participants for the in-depth interview coded as IdI02 reiterated that:

*Sometimes the conflict emanates among children in the family in which the family head, usually the father, resolves it simply. However, the conflict among wives for perceived differential treatment by the husband can have far-reaching consequences such as separation and even divorce.*

However, other participants enumerated several possible causes of conflicts that would end in a severe consequence requiring the implementation of conflict management and resolution mechanisms. The most common kinds of conflicts that, if not resolved, usually have grave consequences include land disagreement, theft, adultery, rape, ‘Dessó ’, e.t.c. The following section of the study reports some of the experiences of the participants related to the causes of these kinds of conflicts in Daweworeda.

Domestic violent behaviours do exist among the eastern Afar region of Dawe communities. One of the participants of the study coded as IDI03 described the prevalence of domestic violence as “buxahaddahqeebiikeulluhardanummayaffara” which means ‘fighting *at home and running down hills/downward is what everyone can do*’.

The same participant described that domestic violence usually happens due to disputes and misunderstandings. In his own words, the participant coded as IDI06 said that:

*Family conflict is common. Usually, my wives do not understand my intentions and plans. I always want to keep balance in managing resources among my wives and children. However, sometimes my wives misunderstand me and consider my plans and managements are biased.*

Another participant described that domestic violence is a very common experience in the DaweWoreda. This participant, coded as IDI05, believes that sometimes the causes of domestic violence exceed simple disagreements between a husband and wife. This participant explained that domestic violence can happen due to jealousy, polygamy, and failure to keep responsibility.

The participant coded as IDI03 particularly emphasized that having two or more wives result in domestic violence as the wives develop feelings of contestants and rivals. To quote his words, “domestic violence caused by having two or more wives creates domestic conflict”. He further explained that “the children develop ‘feelings of jealousy’ parallel to the kind of treatment their respective mother obtains” from the father. Some other sources of domestic violence raised among participants of FGD1 include events such as “a husband coming home too late”, “a wife unable to cook good food for her husband or his guests”, “if your animal enters to your neighbour’s farm”, and “your kids fighting with your neighbour’s kids”.

Another cause of conflicts that the Dawe people experience is the result of adultery (Dalwa in Afar language) and rape are classified as a serious manifestation of conflict within the dawe people. A respondent coded as IDI01 stressed that “adultery is the most serious violation that leads to heavy payment”. Another participant, IDI04, reported that due to the seriousness of the issue, “adultery cases are usually sent to Sharia court in which the strength of the matter depends on whether the adultery case happens between married and/or unmarried person”.

Another important cause of conflict is disagreements over land use/ownership. In this regards Participant IDI04 believed that conflict can happen whenever another person attempts to use/own someone else’s land without permission from the landlord. This participant put it as:

*Some people claim lands are a gift given for them from God and as a result, try to broaden territory of their land forcibly. Others simply come to your land and sitting there or trying to role the land without your permission, proper convection, and consent, a sort of tension that would finally escalate to an all-out war over land ownership disagreement could happen.*

Another land disputes are also one of the major and common problems causing conflicts in the eastern Afar region society. Participants from FGD2 underscored that:

*“Land is communal property administered by elders for the benefit of the whole community. However, conflicts may arise from competition for land use, water, and grazing resources and over hereditary of the land.*

One of the participant code IDI07 said that, Dessó which means “denying access to or entry into private lands such as grassland or water for animal or agriculture or residential purpose” other source of conflict in Daweworeda. Whenever a person is denied to access such resources, conflict happens.

In this regard, respondent IDI07 summarized the conflict related to Dessó as follows:

*Due to drought, or when people finish their pasture, they may go to another place for water and lack of security (e.g., war) or famine, people move to places with their families and animals where there are security and food. These kinds of moves called Dula usually lead to clashes with the local people. Moreover, climatic conditions during the summer and winter also cause people to move. During the hot season, people prefer to go to the highlands while in the winter they get back to their place. These moves also cause conflicts between the locals and those moving back and forth depending on the season.*

The researcher observed that Cutting a tree is banned in all kebeles at Dawewereda general and Gandawri in particular especially some of the local trees like kusra, Subla, and kasetto have a special place in the people of GandawriKebele, and cutting trees was considered as another of conflict Daweworeda

One of the in-depth interviewer coded with IDI04 said that “*trees play a curial role to solve all matter that creates dispute among the local people because any conflict resolution was held under the tree and the shadows of the trees protect us and our animal from the sun*”.

Since each and every decision held in under the tree, the local people consider cutting of trees as undervalued their traditional system. Besides, for pastoralist, trees used food for animals. Thus, it is considered as a key asset for traditional system and good for their animals as well. .

In Daweworeda, participants from in-depth interviews gave due emphasis to conflicts that arise from **Garqa** (in Afar language which means *theft*) which can be either individual or group theft. Participant coded as IdI06 explained the situation as “in Dawe when an individual enters to one’s village, alert message would be sent to neighbours and designate that area as Garqiculeh ”which in Afar language means theft entered area. Therefore people will be vigilant about the situation. This participant further illustrated how the theft could cause conflict as:

*In Dawe, there is a practice called Daasiga (Xaasiga) in which animals would be taken into the Jungle/forest to eat their meat for at least two weeks without eating other food. It is common to find a group of individuals stealing animals from someone they know very well, but without his or her consent and knowledge to eat the meat of his good animal.*

Other participant said that, “*Stealers are severely subject to heavy penalty and compensation. For instance, if they were found guilty of stealing Camel, they must pay 24 cows for one camel to the owner. The Sultan gets 1 cow and the rest 11 cows are divided between the Judge and Makaabon*”.

All participant’s argued that, a theft has no good friends and less treated and less valued, particularly, if he or she is unable to stop himself, after having received advice and rehabilitation support from community and care agency, from stealing activities.

Finally, participant IDI12 believed that inter-clan conflict is also common among the peoples of Daweworeda. This participant said that “inter-clan conflicts are usually due to lack of respect, competition for agricultural land, pasture, and water. Moreover, political domination, social and political inequality which usually leads to conflicts”.

### **4.3. Conflict Management in DaweWoreda**

Thus far, the various causes of conflict in Daweworeda are identified. In this particular section of the study, conflict management methods are going to be dealt with. The study participants in both the in-depth interview and FGD mentioned that various conflict management methods depending on the level of the conflict are available. Traditional approaches to conflict management and resolution existed among the people of Afar in general and Afar Sultanate of Dawe in particular.

Participant coded as IDI01 underscored that the need to focus on prevention mechanisms instead of handling differences once they already result in a conflict of interest. This participant believed that looking at the bigger picture that helped the Dawe people in particular and the Afar people in general intact regardless of various national, international, and regional socio-political factors.

The participant put it as follows:

*We manage conflict through cultural practices that have been transmitted through generations such as sharing and helping each other (TittâlukAlliyyá in Afar language), communal ownership, and strengthening family ties and kinship relations” (IDI01).*

The participant coded as FGD08 also underlined that the need to strengthen the values and assets of Afar people so that conflict management would be easier. This participant coded believed that “one of the basic tenets of Dawe people is accepting people as they are irrespective of their religion and ethnicity and living together harmoniously as one community”. This participant also gave due regard to the involvement of different people with various socioeconomic statuses. To this end, tribal leaders are equally involved in conflict management, reconciliation, and conflict resolution processes through the Council of the Sultan.

In general, the emphasis regarding conflict management lays in the need to create awareness, keep harmony among community members, and maintaining the customs and cultural practices that have existed for generations.

This was emphasized by participant FGD02 who said that “our conflict management mechanisms help us to strengthen social relationships among community members by encouraging solidarity, promoting community interest, strengthening social cohesion, and developing good interaction systems”.

Yet another participant of the study coded as FGD05 gave due regard to the involvement of Afar customary law-*Afar Bodoytâmeela*- in managing conflicts in Dawewereda. The participant said that

*... even nowadays, disputant parties are still increasingly relying on traditional legal processes of the conflict resolution as they consider them a more guaranteed conduit of swift justice than what they perceive as a slow and corrupt modern court legal system.*

Participant FGD07 also observed that *Bodoytâmeela* has positively affected significant parts of the Argubba and Oromo communities in the northern part of the Wollo region of Ethiopia. He said that “traditional Afar norms of conflict resolution are alive and well-practiced not only in the Eastern Afar Region but also in the neighbouring African states such as *Djibouti and Eritrea and in the Middle East Arabs* where the Afar communities’ presence is strong. FGD07.

Other participants of the study believed that the Dawe people have good conflict management practices that give attention to the prevention phase. For instance, participant IdI03 said that

*Mataaka is an early complaining and evidence-compiling mechanism by which people make a formal complaint to the defendant’s immediate family or relative or a close friend or clan leader whenever someone believes that s/he is likely to commit a crime. This Mataaka will be followed by warning the traitor alone first, then in front of his family and/or friends.*

To the best knowledge of researcher is concerned, these kinds of conflict management are not common.

According to participant IDI03, the chief of the clan who received a complaint must investigate the matter deeply and take all possible measures to prevent the person from committing crimes. The clan chief calls his family and the youth around the traitor toward the individual. In the case of conflict management using Mataaka, the final measure to be taken is taking the traitor to religious leaders to make him “dua”/prayer.

Another early warning mechanism in Daweworeda is called **GarciKalot**. A participant with code IDI04 emphasized that conflicts with bordering woredas, zones, or region and neighboring countries such as Djibouti are prevented through GarciKalot. This participant explained the method of GarciKalot as “... gathering of attentive intelligence information regarding external threats and movement of enemies so that preventative measures will be ready”. The participant added that in addition to warning the perpetrator from wrongdoing, GarciKalot helps to mobilize resources in the face of enemies and also helps individuals to avoid risky circumstances that will lead to conflict.

To the best knowledge of researcher is concerned, these kinds of conflict management are not common.

Another conflict preventive mechanism that the Dawe people used to apply is what is called **Agatdacrisa** (literally to mean secret agents).

Participant IDI05 said that elders assign special individuals to collect relevant intelligence information within and outside the region to prevent and manage conflicts. The participant added that “... Agatdacrisa collects information regarding neighbors' movements, encroachment, and invasion of Dawe people’s land, so that appropriate measures will be readied to prevent and/or diminish the effect of conflict”.

To the best knowledge of researcher is concerned, these kinds of conflict management are not common.

Another important mechanism of preventing conflicts in Daweworeda is the use of **Giba/Cuumi** means *Spying*. This mechanism helped the Dawe people to maintain their territories for years.

In this regard, the participant with code IDI06 summarized how the *Giba/ Cuumi* works as follows.

*Using Giba/Cuumi/spying, we control and know what is going on in our territories. It helps us to find out for any foreign footprints in our boundary. If any, then we discuss it with the concerned bodies such as our sultan and council of elders who will also give guidance and mobilize the young and energetic peer group to get ready to save our land and people from any foreign invasion. Thus, using Giba/Cuumi, we control the main get of all our territory and control the entire boundary of our hand.*

To the best knowledge of researcher is concerned, these kinds of conflict management are not common.

Finally, the participants also gave due attention to the conflict management mechanism called *Reading Stones (Ramli)*. Accordingly, there will be an individual who is very familiar with and expert in casting stones to forecast an impending attack on the community. The participant with code IDI07 explained the use of Reading Stones (Ramli) in preventing conflict as below:

*If a stone casting expert reaches a reasonable finding, then the community must take defensive measures. However, usually, such information is exceptionally truthful and the community members follow it rarely. In case, the person who is casting stone (ramali) advised the community members to move away from dangerous locations, then the community accept the advice and move together with their livestock. Besides, when someone loses his camel/cattle, s/he goes to “Ramli Ide” (casting stone expert) and requests him to use casting to find the location of the camel/cattle.*

To the best knowledge of researcher is concerned, these kinds of conflict management are not common.

So far, the key informant participants focus on the management of conflicts amongst the Dawe people in Eastern Afar mainly focus on preventive mechanisms that concentrated on tendency to give due regard to the generation of old cultural practices that are used to manage conflicts has also been given due regard. Thus, the major focus of conflict management in and among the Dawe people rests on strengthening cultural practices and the use of traditional methods such as Mataaka, Garcikalot, Agatdacrisa, Giba/ Cuumi, and Ramli were clarified so far. Hence, conflict management in and among Dawe people in the eastern Afar region of Ethiopia is more of a cultural practice than the application of modern laws and policies.

#### **4.4. Conflict Resolution Mechanism**

So far, causes of conflict and conflict management methods that the Dawe people in Eastern Afar have been applying were discussed at length. Now, what kinds of conflict resolution procedures and Conflict resolution mechanisms are practiced by the people of the study area are presented below?

##### **4.4.1. The procedure of Resolution Mechanism**

Traditional argument procedures of the plaintiff in the sultanate of Daweworeda are the following.

One of the FGD participants coded FGD4 said that, First step we allowed both sides the defender and offender to present complaint. He added that, in the second step, if the plaintiff is adult and independent an appointment is set. On the other hand, if the plaintiff is dependent and very young is requested to bring an adult representative.

Another FGD participant, coded FGD08 describes that, in the Third step, an appointment will be decided place. He added that the Fourth step, specific day, time, month, and jury members will be informed.

Other participant coded FGD05 Said that, in the fifth step, facilitates and handles accommodations and catering services for jury members. Sixth step, representatives from both plaintiff and defendant will be identified, where applicable.

Participant coded with FGD03 said that, at the Seventh step, at the time of jury complaints is presented from the plaintiff side. In an eighth step, the defendant's side presents the defending argument or admits the case.

Regarding the Ninth step, the participant coded with FGD03 pointed out that, the jury, again gives chance for the second time for both sides to raise issues on their previous presentation or arguments. In the tenth step, the jury members repeat the saying of both sides to make sure arguments are well captured by all.

Participant coded FGD06 indicates that, At the Eleventh step, analysis of arguments is made thoroughly.

Other participants coded with FGD07 said that, at the Twelfth step, the jury decides whether the arguments need more personal or documentary evidence or not.

Concerning to the Thirteenth step, participant coded with FGD08 indicates, if the defendant does not accept the claim, the jury orders the plaintiff to present personal evidence. If the personal evidence cannot present at the same jury, another appointment is made.

Another FGD participant coded with FGD02 said that, at the Fourteenth step, if personal evidence cannot be found, the oath is taken .before the oath is performed, a short and separate discussion is conducted with the one who is going to perform the oath.

Affection with Fifteenth step, again, the participant coded with FGD03, said, if the plaintiff presents personal evidence that supports the plaintiff, the decision is will be ruled out in the favour of the plaintiff. If the personal evidence, does not support the plaintiffs' argument, the ruling out will be for the defendant, setting him free.

Regarding the Sixteenth step, the participant coded with FGD06, once, said, at this step, the jury declares its decision both for the plaintiff and defendant. Seventeenth step, if there remains an unsatisfied body from both sides, they are allowed to present their case for the second time. Finally, participant FGD07 said, at the Eighteenth step, the injury will have the last and final say on the argument .the decision will be closed to all.

The conflicts happened at various levels of the hierarchy such as domestic violence at home; conflicts among peer groups, neighborhood conflicts, or communal violence are all treated at various stakeholders such as the head of the household (the husband), the clan/clan leader, the council of elders, etc. In this regard participant coded IDI01 described that

*We have our customary law called Badoytameelah law customary (Badoytameelahmadqa). Anyone who committed a crime will be passed to his/her peer group, clan leader, the council of elders, and finally, submitted to our honourable sultan. Everyone in our community is obliged to obey Bodoytameela criminal law (BMCL).*

However, micro-conflicts such as conflicts within the family are usually resolved by buxah Abba/husband. Sanctioning from certain activities such as play together or staying at home are the most common applied conflict resolution measures taken by the buxah Abba/husband.

Participant coded IDI02 said that “the father is always the head of the family who has the responsibility to lead the family, to manage and resolve any conflict within and among the family members”. The participant further underscored the role of the father as “authority of the father/husband in the family is unquestionable and he is the decision-maker of his family matters and private property”. This traditional leadership of family matters is indisputable and not allowed to the wife said participant IDI02. According to participant IDI02, in case of the buxah, Abba/husband dies or is unable to assume the leadership, then, the elder son who is aged fifteen or above will take all the responsibilities of his father and act similar to his father.

In other cases of conflict, the sultan is responsible to arbitrate. For instance, participant coded IDI03 said that:

*“Stealing is haram/forbidden and has severe consequences if found guilty of. For instance, a person found guilty of stealing a camel will be subject to heavy penalties and compensation. The person found guilty of stealing the camel must pay 12 cows for one camel to the owner. The Sultan gets 1 cow and the rest 11 cows are divided between the Judge and Makaabon. Only after the compensation is in effect that the conflict will be solved”.*

Other participants focus on the role of religious principles to resolve conflicts. Participant coded IDI04 said that “both adultery and rape acts are contrary to Islamic guidelines and ethical standards of the people of Daweworeda”. Other participants gave due value to the role of elders in conflict resolution. For instance, participant IDI05 emphasized that “disputes among community members like conflict over grassland, intra-clan and inter-clan disputes are resolved under the intervention of council of elders”.

The Sultan of Dawe is responsible for conflict resolution related to the murder. The Sultan of Dawe has a legal duty and political responsibility to protect the suspect from any problem following the established rules and procedure. In this regard, participant IDI07 described how conflicts that resulted in the murder are resolved as follows:

*First, the killer brings with him all the materials used to kill such as weapons, arms, knife, or any other materials to the Sultan. Then, immediately after the murder happens, the Sultan selects a special committee composed of local chiefs, clan leaders, elders, religious leaders, and representatives of social organizations including peer group leaders (Fiqma. The special committee brings the immediate family members and relatives of the victim to the Sultan of Dawe so that the Sultan expresses his deep concern about the situation and starts to discuss the murders case. That will finally lead to a just and peaceful solution to the conflict.*

Participant IDI08 also emphasized the need for the killer/suspect to seek “refuge” protection called “Meglo” (in Afar language) of the Sultan of Dawe. The next step will be calling both the victims and the suspect’s families within 15 days of the killing for a court hearing. This participant added that “selected elders participate in the hearing and give their opinions on the kind of judgment that could be passed”. Another participant coded IDI10 described that “punishments for crimes related to murder called Diya or Diyat, Xikca is paid to the victim’s family. The Diya for murder or bloody harms or property damage must be paid by offering animals rather than money”. Regarding the compensation payment, participant IDI011 said that “the fine does fundamentally differ based on gender, social and political position.

There is a specific amount of Diya to pay. For example, if the victim is a male, 92 cows and if it is a woman, 50 cows must be paid by the traitor to the families of the victims. This participant also believed that these punishments have been effective in preventing conflicts and disputes”.

Finally, the study participants reported that the application of heavy punishments used to prevent further escalation of conflicts, normalize relationships, and help to teach the rest of the members of the family or clan.

To this end, participants coded as IDI012 said that “the practice of heavy fine or physical punishment is imposed not only on the offender who directly involves in the dispute but also on the whole family and clan. This is done so to prevent other members of the community from committing the crime”.

#### **4.5. Traditional Authority and Sanction System**

One of the most important things in understanding conflict management and conflict resolution in the Afar region of Daweworeda is the way the traditional authorities apply and manage punishments into effect. The following few paragraphs will look into how the application of sanctions and authorities become effective in the process of conflict management and conflict resolution.

#### 4.5.1. Traditional Authorities

Different levels of authorities are there in the hierarchy of the various social organizational levels. The authorities responsible to impose punishments too vary depending on the degree of the offense/crime committed.

According to participant coded IDI01, *social isolation* is the kind of punishment imposed on a thief. Accordingly, a thief has no good friends and is less treated and less valued. This participant further emphasized that sanctions would get stronger if the thief is unable to stop stealing after s/he received advice and rehabilitation support from the community and care agency.

An important grading system that has far-reaching relevance in the socio-political and cultural practice of Afar people is **age** (karma in Afar language).

Participant IDI02 has given paramount importance to age grades in determining the day-to-day social interactions among people from various walks of life. The participant put it as follows:

*Age (karma) is an important factor in the Afar sociocultural tradition because the general public is divided according to a system of age group associated with the cluster of rights, duties privileges, and recruitment of leaders based on age set.*

A ***Fiqmâ*** (age mates) is another authorized sanctioning peer group made up of young people of equal age. age mates is a social institution which is consisting of primary group of people who share a similar or equal social status and who are usually of roughly the same age starting from age of 15.

In the eastern Afar region Daweworeda, age mate have significant influences on individuals and society. They play very important role in solving disputes and keeping law and order in the society. In some cases, they have power and authority to punish offender physically that could causing damage or pain to the offender.

Age mate is a fundamental social institution made up of 9 members .They are inseparable part of conflict management and resolution in Daweworeda. The leader of age mate should have impartiality, respectability, good integrity and reputation in the society.Participants coded with IDI04.

*The role of peer groups is to solve the conflict that arises among peer groups. The Fiqmâ lead by Fiqmâh-Aba investigates the issue, looks if the offender admits it, and accepts moral and financial support, and forwarding the case to the clan leader. However, if the offender neglects and violates the norms and values, then discuss and give warning. If the offender insists on his rejection, then, the peer group cut off their relationships and segregate the offender until s/he accepts his wrongness.*

The other important authority figure that has the power to sanction and make decisions related to conflict management and conflict resolution is the clan leader. The participant with code IDI08 said that “the clan leader in consultation with the clan leader has the power to arrest and punish any person of his clan who commits disputes or minor crimes. The clan leader will, then, order all other clans not to associate/cooperate with the clan that has committed an offense”.

Another participant coded as IDI02 focused on the role of the Council of Elders (*IdoolâMaglisi* in Afar language) who is composed of elders from different clans. The number of traditional council is composed 58 clan’s members .they have power to punish and impose sanction those who commit a crime and break up laws and regulations of the clan. In the participant's own words,

*Council of Elders investigate the issue genuinely and come up with a common agreement and impose sanctions on the clan which neglected, exploited, and abuse human rights.*

*The IdoolâMaglisi will also impose sanctions on clan/s which fail to obey indigenous conflict resolution and management practices.*

The Council of the elder is a hereditary traditional court and the highest socio-political organisation and conflict resolution mechanism.in case if someone from the council deceased they replace from the elder son of deceased person or one among his clan.

The Council of Elder is made up of all clans’ chiefs or leaders, clan leaders, religious leaders, age mates and representatives of the Royal Council. In this regard one of the participant coded FGD03 said that,

*“Council of elders are principally made up of well respected, experienced and wise old men and leaders who are knowledgeable in different affairs and areas, such as customary law, history, war, social solidarity and community relationship of Afar society. The Council deals with major disputes and criminal cases. It is mandated to negotiate with other communities, especially for peace, cease-fire, grazing land disputes, water resources and inter clan conflicts”.*

Other major function of the council of elders is to act as arbitrators and reconcilers when disputes occur in order to restore peace and maintain harmonious relations between clans. Accordingly, the Council of Elders (IdoolâMaglisi) is responsible to *impose sanction* on those who commit a crime and break up laws and regulations of the clan.

The Council of Elders is the second highest traditional Court after the Council of the Sultan of Daweworeda and its verdict is final if its decision was declared in the name of the Sultan. If not, or in special circumstances, the appellant may seek a “Judicial Review” at His Majesty Supreme Court of Justice (FayyataSangeerral).

Another participant coded as IDI04 described the role of the council of the sultan as “interpretation of the law and giving opinions related to previous legal cases.” The participant further added that “very serious criminal cases like homicides cannot be solved without the involvement of the Sultan”. Yet another participant underlined the power of the decisions made by the Sultan as below:

*In DaweWereda, the Sultan’s verdict is final and no petition is accepted. The Sultan has full authority to impose any sanction and gives the last decision or solution for any conflict. The sultan is the highest authority in solving conflicts.*

Any sanction imposed and conflict resolution handled by the customary law of Badoytamelahmada’a, is under the direction of the Sultanate of Dawe.

In conclusion, the sanctioning system of the people of the Dawe people is hierarchical. Sanctioning related to domestic violence can be made by the heady of the house called Buxah Abba. Then, peer groups, the council of Elders, Clan and Clan leaders, and the Council of the Sultan are authorized to sanction offenders to avoid further escalation of conflicts in and among Dawe people.

#### **4.5.2. Legal System in DaweWoreda**

Alongside, the existing indigenous conflict management and resolution mechanism, the researcher, also confirmed that Daweworeda has legal systems, like police and court. Nevertheless, their role is needed in typical issues which are beyond the Badoytamelah customary law.

One more role of the legal system in Daweworeda is to maintain peace and security during court session without any interfering just to conclude it peacefully.

They provide financial and transportation and administrative if needed, supports provide legal support if required from elders and they insure health and safety of defendant.

On the other hand, the roles of the legal system are not such crucial because the indigenous conflict management and resolution mechanism override the legal system and people are no more subject to their system and precaution.

## **CHAPTER FIVE**

### **CONCLUSION AND RECOMMENDATIONS**

This section of the study presents the conclusion on the key findings and appropriate recommendations to the research results. In doing so, recommendations forwarded are based on the objectives outlined in the paper.

#### **5.1. Conclusion**

This qualitative research has found out that conflict, like elsewhere in the world, is a common experience in DaweWoreda and its vicinity. The data collected via focus group discussion, in-depth interview, and observation showed that various causes of conflict, different culturally tied conflict management mechanisms as well as various locally entertained conflict resolution techniques and enforcement approaches.

Traditionally, Afar Mada'a customary law of BadoytaMeela has been orally transmitted from generation to generation and practiced for a long period. Thus, traditionally, when there is a dispute between different parties, normally/customarily, priority is given to restoring and consolidating the existing relationships, co-operations, and peace between the parties.

The relationships are viewed and examined carefully following the past and the present situation to move forward to improve future relationships of the parties and the cause and types of conflict are domestic conflicts, thefts, adultery, land disagreements/dispute, Dessó, rape, and inter-ethnic conflict.

The study revealed that there are different levels of conflict management and conflict resolution practices in DaweWereda of the Afar region. The process of conflict management and conflict resolution starts with the head of the house, Buxah Abba, who is responsible to manage and resolve conflicts that may arise among the family members. Buxah Abba has the responsibility to lead the houses that he might have more than one wife. Domestic violence is common among family members, and conflict may also arise among the different wives and their children born of Buxah Abba. In those circumstances, the Buxah Abba responsibly and fairly manages and resolves conflicts, and enforces decisions that would help to alleviate the conflict.

The next level of conflict management and conflict resolution is usually accomplished by peer groups of 'equal age'. In this circumstance, the peer groups work to help the traitor/ "criminal" to first admit the mistake/wrongdoing she/he made. Then, the peers are also responsible to provide social support that would help the traitor to admit and provide remedial action to those who believed is "victims". The peer groups are also responsible to execute punishments that would help resolve the conflict.

After peer groups, the next level that helps manage and resolve conflicts in the DaweWereda is the council of Elders. These groups are usually responsible to manage conflicts that happened beyond the family and peer group level. The most common causes of the conflict usually conflict over grazing areas, land, water, theft, etc. The council of elders progresses through different stages of data collection related to the causes of the conflict.

After the council of Elders, conflicts in Dawewereda are presented to the council of the Sultan. The council of the sultan composed of representatives of various segments of the population such as the youth, the elderly, religious leaders, etc. is believed to have the highest authority to manage and resolve conflicts.

What made the local conflict management and conflict resolution experience more effective is the general tendency to transmit from generation to generation the moral, ethical, religious, and social values and it is unique culturally transmitted conflict management mechanism technique such as Early Complain (*GarciKalot*), the secret agents (*Agatdacrisa*), *Giba/ Cuumi (Spying)*, *Reading stones(Ramli)*, and early warning.

These culturally transmitted values helped the Daw people survive various external and internal challenges and helped to uphold the community together. Yet, the community believes that those values must be transmitted to the next generation so that conflict management and conflict resolution would be easy. That would also help the people stay intact with original and most effective conflict management and conflict resolution methods and approaches.

Because, of the applicability and acceptance of indigenous conflict management and resolution mechanism the current study proved that, the customary conflict resolutions override the legal systems.

## **5.2. Recommendation**

As the objective is set out earlier it was to explore Conflict Management and Resolution Mechanisms, Afar region, DaweWoreda. In broad terms, the solutions are linked to institutional support, capacity building, and structural arrangement and empowerment of local practitioners.

### **5.2.1. Institutional Support**

At the federal level ministry of peace and regional Bureau of peace and security should support the conflict management and resolution mechanism of the Afar people in general and in the Afar sultanate of the Dawe in particular since their contribution is unavoidable for the maintenance of peace and security of the nations.

This will motivate and contribute a lot to maintaining peace and security and enhance the capacity of indigenous conflict management and conflict resolution institutions. More importantly, the governments should encourage the Afar customary justice organs of the Afar people in general and the people of Dawewereda in particular by providing capacity building pieces of training for judges, personal development for clan leader, clan leader, revitalizing traditional conflict resolution institution.

Even though, judges (Makaabon) play the most important roles in the conflict resolution system and peacekeeping system in the Dawewereda, however, they have no permanent financial source, so that, they should have permanent offices and salary in which they perform their function and to cover expenses for their performance in judgment measures. So, this will avoid corruption, ensure suitable peace and security, and get away indigenous Institutions from the dependence on modern government-sponsored institutions.

### **5.2.2. Capacity Building**

The government should build the capacity of judges (Makaabon) chief of the clan, (Kedoh Abba) council of elders and peer groups in particular. The government should teach the young generation the customary law in general and the systems of conflict management and resolution in particular, because the greater the capacity they have, the greater they transfer, keep the existing culture and guarantee the security of the nation.

### **5.2.3. Structural Arrangement**

It is a universally, recognized fact that the role of indigenous conflict management and resolution mechanisms is inevitable to keep peace and security for any society. As a result of this situation, the government should change the current informal structure into formal legal justice systems applying side by side with the formal federal justice system.

Just like the legal system, indigenous of conflict management and resolution mechanisms be harmoniously be structured and downward started from the federal level to the region into the Kebele level. This will help conflict management and resolution mechanism and will keep peace and ensure the sustainable development of our country in general and the Afar region in particular.

### **5.2.4. Empowering of Local Traditional Practitioners**

Ever since local solutions for local problems, just like that, indigenous conflict resolution mechanisms play an inescapable role to solve local challenges. However, now a day due to globalization and international the role of indigenous become less functional on the other hand there is increasing local problem. Therefore, the government should encourage and must emphasize local factors. From the time when, local factors engaging the individual, family, and community and make the society involve disputes over land, resources, and power play crucial to solve any disagreements.

Meanwhile, local complications are also solved by local practitioners like the head of the family, community leaders. For that reason it is very essential to empower local practitioners, therefore, the federal government, Regional and Non-Governmental Organizations should empower local practitioners to prevent internal conflicts and disputes through community education, such as giving awareness and through socialization practice.

### **5.2.5. Recommendations for Further Research**

Based on the scope and limitation of the study, the following broad areas are pointed out for further research interest. Hence, future study should concentrate on:

- 1) An attitude of the young generation on indigenous conflict management and resolution mechanism and customary law
- 2) The role of indigenous conflict management and resolution mechanism
- 3) Comparative study on the customary and legal system.

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**Addis Ababa University**  
**College of Social Sciences**  
**Department of Sociology**

**APPENDIX 1: Interview for chiefs of the clan**

Dear chiefs of clans, ( Nefti Abba ), My name is HussenEdrisMahammoda.

I am a student at Addis Ababa University, pursuing a Master's Degree in Sociology.

As part of the academic requirement, I am researching Indigenous conflict management and resolution mechanisms at the Eastern Afar region Ethiopia with special focus to easternAfar Dawe, Woreda."

You are kindly requested to share your knowledge and experiences to guide me in this study.

Your answers or responses will be used for research purposes only and your identity will be kept confidential.

Please read and answer the questions and put (√) within the provided brackets and writing where required.

Thank you for your co-operation.

HussenEdrisMahammoda

Signature \_\_\_\_\_ Date \_\_\_\_\_

**Section A: common types and causes of conflict**

1. What are the most common types and causes of conflict in your area which are resolved by the traditional conflict resolution mechanisms at the clan level?
2. What are problem-solving mechanisms and conflict management systems at the clan level?
3. How do you dispute conflict at family, neighbor, and peer group among your clan?
4. What type of measures you have taken to minimize conflict
5. What are other things that I have not asked and you would like to tell me?

Thank you for being part of this study

## **APPENDIX 2: Interview Guide for chief of clans**

Dear, chief of clan (kedoh Abba), my name is HussenEdrisMahammoda.

As part of the academic requirement, I am researching Indigenous conflict management and resolution mechanisms at the Eastern Afar region Ethiopia with special focus to eastern Afar Dawe, Woreda."

You are kindly requested to share your knowledge and experiences to guide me in this study.

Your answers or responses will be used for research purposes only and your identity will be kept confidential.

Please read and answer the questions and put (√) within the provided brackets and writing where required.

Thank you for your friendly co-operation.

HussenEdrisMahammoda

Signature \_\_\_\_\_ Date \_\_\_\_\_

### **Section B: A process and method of indigenous law of the Afar people**

- 1) Could you tell me more about the genesis of *bodoytaMada'a* (customary law)?
- 2) What is the process of the *Mablo* (system of Arbitration and Mediation)?
- 3) What is the case of conflict and its offense of the Afar indigenous conflict resolution?
- 4) What conflict prevention mechanisms are practiced to settle conflicts in the Afar region?
- 5) What are the techniques held by the indigenous conflict resolution mechanism?
- 6) What are the types of disputes, problem-solving mechanisms, and conflict management systems among clans?
- 7) How do you evaluate the process of indigenous conflict resolution mechanism?
- 8) What are the different factors that cause conflicts in Daweworeda?
- 9) What did the procedures use to manage and resolving conflict in the Daweworeda?
- 10) what is the conflict resolution mechanism in your local area
- 11) What are the sanctions and enforcement mechanisms?
- 12) What are other things that I have not asked and you would like to tell me?

### **APPENDIX 3: Interview Guide for sharia court**

Dear religious leaders, My name is HussenEdrisMahammoda.

As part of the academic requirement, I am researching Indigenous conflict management and resolution mechanisms at the Eastern Afar region Ethiopia with special focus to eastern Afar Dawe, Woreda."

You are kindly requested to share your knowledge and experiences to guide me in this study.

Your answers or responses will be used for research purposes only and your identity will be kept confidential.

Please read and answer the questions and put (√) within the provided brackets and writing where required.

Thank you for your co-operation.

HussenEdrisMahammoda

Signature \_\_\_\_\_

Date \_\_\_\_\_

**Section: C Rituals used in Daweworeda to influence the conflicting parties?**

1. What is the role of a sharia court concerning indigenous conflict management and resolution?
2. Can you tell me what ritual religious leaders can organize during the customary conflict dispute?
3. What are the shared principles of Bodayto tribal customary law and sharia law during homicide?
4. What are other things that I have not asked and you would like to tell me?

Thank you for being part of this study.

#### **Appendix .4. Focus Group Discussion for Elders (Makabonu)**

Dear makabon (elders who have a good status among Afar), my name is Hussein EdrisMahammoda.

I am a student at Addis Ababa University, pursuing a Masters Degree in Sociology.

As part of the academic requirement, I am researching Indigenous conflict management and resolution mechanisms at the Eastern Afar region Ethiopia with special focus to eastern Afar Dawe, Woreda."

You are kindly requested to share your knowledge and experiences to guide me in this study.

Your answers or responses will be used for research purposes only and your identity will be kept confidential.

Please read and answer the questions and put (√) within the provided brackets and writing where required.

Thank you for your co-operation.

HussenEdrisMahammoda

Signature \_\_\_\_\_

Date \_\_\_\_\_

**Section: D. crosschecking questions Causes, procedure and the sanctions and enforcement mechanisms**

1. What are the causes of conflicts that customary law resolves Dawe wereda?
2. What are the enforcement mechanisms for the decisions passed by local elders?
3. Can you tell me about the commission and omission of customary law?
4. What are the methods and rituals used in Dawe woreda to influence the conflicting parties?
5. How is the consensus made among parties on an agreed solution for a given conflict is implemented and monitored and what are the sanctions?
6. What are the main causes of conflicts in the village? Why individuals inter to dispute or conflict in your village?
7. How do you evaluate the process of indigenous conflict resolution mechanism?
8. What are other things that I have not asked and you would like to tell me?

**Annex**



**Figure 01 Specially reserved water for the future use at Adalilkebele on 03/14//2020**

**Observation in setting 2 (OS02)**



**Figure 02 pictures of newcomers want to use the reserved water at Adaliworeda On 03/13/2020**



Observation in setting 3 circled areas(Dessó)(OS03) 11/03/2020



C

**Figure .03Cutting of tree as a cause of conflict, atGandawriKebele at 3/13/2020.**



**Figure 05 KESEL charcoal AS Causes OF CONFLICT AT Darsa xa 10/03/2020**

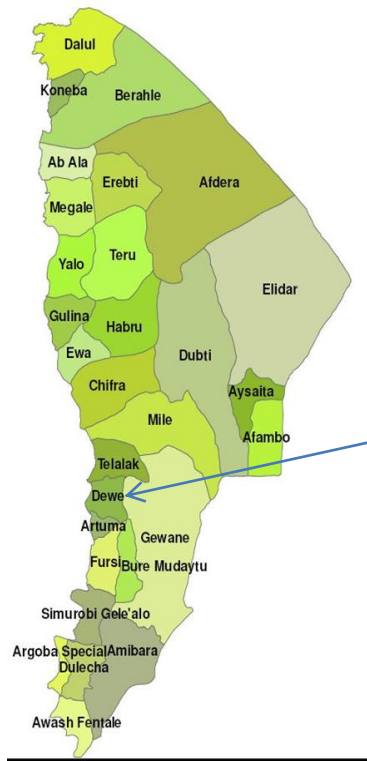


**Picture 06 Iyyaleedikebeles on March 6, 2020 Researcher with FGD participants while, talking about procedures of conflict resolution**

**Observation in setting 2 (OS02)**



**Figure 07 peer groupssitting together at Iyyaleedi woreda ON 25 MARCH, 2020.**



Map of the study area