

ADDIS ABABA UNIVERSITY



SCHOOL OF LAW AND GOVERNANCE STUDIES

CENTER FOR FEDERALISM AND GOVERNANCE STUDIES

**INTER-ETHNIC CONFLICT BETWEEN OROMO AND
GUMUZ: THE CASE OF SASSIGA AND MIZHIGA DISTRICTS
(2018-2021)**

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Addis Ababa, 2021

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Declaration

I, the undersigned, declare that this work which is entitled inter-ethnic conflict between Oromo-Gumuz: The case of Sassiga and Mizhiga districts is my original work and has not been presented for a degree in another university, and that all sources of materials used for this thesis have been duly acknowledged.

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Date 07 June 2021

The Declaration of this thesis has been confirmed by the approval of the advisor Mohammed Dajan (Ph.D.)

Signature_____

Date_____

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Abstract

Conflicts harm the socio-economic and political life of a community. Hence, the inter-ethnic conflict between Oromo of Sassiga and Gumuz in Mizhiga districts is an example. The main aim of this thesis is to assess the root causes, and consequences of inter-ethnic conflict between Oromo and Gumuz of the study area 2018-2021. A descriptive research design with a mixed research approach i.e. quantitative and qualitative research approach was employed for this study. To achieve the goal, an attempt was made to collect necessary data using a questionnaire, in-depth interview, Focus group discussions, and review of written documents. Quantitative data were collected through a questionnaire, interpreted, and presented using the table, and percentage. Whereas, qualitative data that were collected through in-depth interviews and Focus group discussions are presented using descriptive methods. The researcher employed purposive and simple random sampling techniques to select research participants. The descriptive analysis made shows that the lack of good governance, the proliferation of small weapons, lack of clear demarcated boundary, and competition over natural resources as the root causes of inter-ethnic conflict between Oromo and Gumuz of the study area. The conflict resulted in economic, social, and political crises in the study area. Thus, the study has proved that to bring sustainable peace in the conflicting area, the administrators of the two districts should give attention to capacity building for peace, Advancing good governance, implementation of rule of law, demographic pressure of the two ethnic groups of the study area, and demarcating boundary based on the consent of the two ethnic groups.

Keywords: Conflict, Ethnic groups, Ethnic conflict

Acronyms

CSA: Central Statistical Authority

EECMY: Ethiopian Evangelical Church Mekane Yesus

FDRE: Federal Democratic Republic of Ethiopia

FGD: Focus Group Discussion

FHI: Food for the Hungry International

G.C: Gregorian Calender

LPCs: Local Peace Committees

NGO: Non-Governmental Organization

OLF: Oromo Liberation Front

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CHAPTER ONE

1. INTRODUCTION

1.1. Background of the study

Conflict is an old concept in social science studies. Though it has no uniform definitions (Abiodun, 2014). Different peoples interpreted it variously according to their knowledge and interests. Coser (1956) defined conflict as a struggle in which the intention is to gain objectives and to neutralize, injure, or do away with rivals. It served the function of pushing society and was leading to the creation of new institutions, technology, economic systems. Denis (1993) conceptualized conflict, as a functional part of life that takes place because of the incompatible goals of human beings. He believed that groups or individuals can confront when values or needs are actually, objectively incompatible or when incompatible activities occur. For Schelnberger (2005) and Draman (2003) Conflict is frequently described as a fight between individuals or groups that overvalues or claims to preserve status, power, and scarce resources to assert their values or claims over the others.

Conflict is the reality found in all varieties of society that we come across in our everyday lives. It erodes human progress and degrades the institutional infrastructure and the potential for peace and countrywide development. It disrupts commerce, learning, provision of health services, and plunges people into poverty (Harris,1998: Hardgrave, 1994). Now a day, conflict is recognized as a root cause of poverty. The governments of the nations cannot ensure good governance. For these reasons, some of the nations like Somalia were lived without a government for the last two decades. The region is still in severe poverty.

The Horn of Africa was part of the continent that was in civil war for long period. It is an inevitable and frequent historic reality that has experienced sporadic, intense, violent, and severe conflict (Dawit, 2013). Thus, the existing generation lacks the political will and failed to live, pray, work, and die together. As a result the conflict between ethnic groups beyond inter-states conflict in the eastern part of Africa (Bermeo, 2002). But, the principles and reasons of conflict in Africa are paradoxical, multiple, and cross-sectional. For instance, most multi-ethnic countries of Africa suffered an inter-ethnic conflict of different kinds (Asebe, 2007). These are South

Sudan, Angola, Rwanda, Ethiopia, Liberia, South Africa, Burundi, and the Democratic Republic of Congo. This leads to poverty especially food shortage problems in short term, the backwardness of the domestic economic sector, and poor use of the labor force too.

Moreover, Ethiopia is one of the horns of Africa nations, composed of many ethnic-communities with extraordinary histories, languages, and cultures. The cultural cohesion and population composition of the country pass several histories of inter-ethnic and socio-cultural interactions and integrations (Mkutu, 2001; Jarso, 2005; Dida, 2008). Though it is a country with no colonial histories, inter-ethnic conflicts are nevertheless intense and problematic. Inter-ethnic hostility in Ethiopia dates back to the formation of the modern Ethiopian state at the flip of the 19th century, incorporating distinct ethnic groups found at various levels of social and economic development through the use of both forceful subjugation and peaceful persuasion (Markakis, 1987; Merera, 2011). Despite these differences, they have a common history and co-existed for many centuries.

According to CSA (2007), the Ethiopian peoples were categorized into two major ethnolinguistic groups. These are Afro-Asiatic and Nilo-Saharan superfamilies. Afro-Asiatic includes three subfamilies: Among these Cushitic involves Oromo, Afar, Sidama, Agawu, Somali ad Hadiya. The second Semitic includes Amhara, Tigre, Harari, Gurage. Besides, Woliyta, Gamo, Dorze belongs to Omotic subfamilies. On the other side, Nilo-Saharan superfamilies are divided into five subfamilies: These are Agnuak, Nuer, Berta, Gumuz, and Majangir. From these sub-families, the Oromo and Gumuz ethnic groups have been living together from their settlement period and continued until recent times by having both hostility and friendship.

The Gumuz inhabited in Oromo dominated province of East Wollega has strong socio-economic relationships with the Oromo (Masfin, 2012). They experienced positive business transactions, a culture of working, Christianity as a common religion, and intermarriage relationships. Also, due to the strong central state structure of Emperor Hailessie(1931-1974) and the Derg regime (1974-1991) the present-day Benishangul Gumuz National Regional State (BGNRS) was governed under the former Wollega provinces. To assure the state sovereignty and unity of Ethiopia, the state did not incorporate the religion, language, and ethnicity of these peoples (Fisseha, 2000).

As the challenges to this, the different ethnic-based political organizations emerged in the 1960 and 1970s.

After the downfall of the Derg by ethnic-nationalist forces, in 1991 the Ethiopian Peoples Revolutionary Democratic Front (EPRDF) introduced the ethnic-based federal system of government to preserve national identity, national-territorial autonomy, and the right to self-determination to peoples of Ethiopia (Hagmann and Mulugeta, 2008). The new political development brought the formation of regional boundary and it allows greater than eighty-seven (87) ethnic groups to have equal political, social, and economic rights as designed in the 1995 Ethiopian constitution. Hence, In contrast to their history Gumuz share boundaries in the south and southeast with the Oromia region and developed their own distinctive political, administrative, economic, social, and judicial systems comparable with that of other dominant ethnic groups. However, situations are often further complicated, conflict has been changing its nature from time to time.

Among the many, the current political instability, economic crises, lack of respect for the rule of law and human rights, and climate change cross-cut development program of the countries. For instance, the most recent and ongoing claims between Oromo and Gumuz in Southwestern Ethiopia are cases in point where the ethnic conflict took place for a couple of purposes. The conflict resulted in large-scale displacement of people, deaths, and injuries, loss of properties such as houses, farmland, and damage to public infrastructures such as health centers, schools, and training centers (IDPs, 2019). However, what affects their relationship is subjective; not well identified, and resolved. People who live in the study areas are facing problems.

To understand the dynamics of ethnic conflicts the thesis was conducted in Sassiga in the east Wollega zone, and Mizhiga (previously known as Balojiganfoy) districts in the Kamashi Zone. It is an unstable area where the distinctive ethnic group coexisted for a long time. In these areas ethnic combinations; variation in ethnicity, values, culture, and norms are common; the groups share a common boundary, multilingual and multicultural practices (Ayenew, 2018).

There were two basic reasons to conduct separate studies in the study area. First inter-ethnic conflicts between groups are scarcely studied in comparison to another conflict in the eastern part of Ethiopia. As a result, this research was aimed to contribute to the professional community and for the investigation of another problem in the study area. Second, many problems remained unresolved between Oromo-Gumuz ethnic communities, as the reason potential for the re-

escalation of the conflicts in the future is high. As a precondition, When I write this thesis hardly a day media passes without reporting unstable circumstances in Benishagul-Gumuz national regional state. Therefore, this study has the advantage to solve the problem by giving a workable solution and recommendation to investigate the causes and consequences of the inter-ethnic conflict between Oromo in Sassiga district and Gumuz in Mizhiga districts.

1.2. Statement of the problem

In its origin, conflict is inseparable and inevitable in human history (Coser,1968). However, day by day, human being requires security irrespective of difference across people's but human diversity is a crucial and challenging issue in most countries. Understanding conflict as a threat to the human being is a subjective idea, it has both constructive and destructive value for human life. The recurrent conflict between Oromo and Gumuz was broke out several times. For instance, it occurred in 2007, 2008, 2009, and 2011 Ethiopian Calander (Labzae, 2019). Therefore, it is not an emerging phenomenon. The regular confrontation between the two ethnic groups resulted in huge socio-economic destruction and loss of human lives, and materials. Responsive organizations are very few and have limited capacity to address the problem, they only reach limited parts of the area.

Most of the indigenous community based social institutions or self-support systems that play a greater role in conflict resolutions, communities' well-being, stability, and security are not fully functional and in some places, they are becoming weak and withering away due to political, social, economic problem of the study area. the Government took a leading role in handling the conflict. However, the government could not address such conflicts before they reached the level of violence. Government officials both at the regional and federal level started to talk and take action on specific conflict cases when a conflict occurred but unable to do (HRW, 2019).

Litle studies were conducted on the issue of inter-ethnic conflict between Oromo and Gumuz. For instance, the IDPs/multi-sectoral Rapid assessment committee (2019) investigated communal conflict between East/ west wollega Zone and Kamashi Zone. They reveal that tension over land ownership results in causing security issues between the two groups. Gameda (2014) investigated conflict management under Ethiopian federalism in the case of the Gumuz-Oromo conflict in May 2008 and he discussed that the causes for inter-ethnic conflict between the two ethnic groups were the ambition for territorial expansion, the involvement of government

officials, and unequal treatment. Similar to him, Labzea (2019) added poorly demarcated border caused conflict between Gumuz and Oromo peoples. Moreover, Masfin (2012) referred that the cause of inter-regional conflict between Oromo and Benishangul- Gumuz (B-G) was social and economic inequality between indigenous and non-indigenous, territorial issues, and resources competition.

However, mine should be compressive to address the causes, and consequences of the issue under inquiries. Thus, there is a gap in studying the causes and consequences of conflicts between Oromo and Gumz in the study area (2018-2021). To full fill these gaps, the study was aimed to conduct detailed research on the current situation of the Oromo and Gumuz conflict. The researcher aimed to study on the problem by dissecting it into the innermost local communities of Belo central, Balo Bareda, Horawata Kebele from the Sasiga district, and Ayishangidim, Warenka, Empuwayi (before 2018 -conflict known by the name Angermeti, Sayidalecha, Belodiddiga) Kebele from Mizhiga District. This helped the researcher to obtain relevant information in assessing the reason and the result of the conflict between Oromo and Gumuz in the study area. The study suggests that further research is necessary to come up with different strategies that would help to trump the coordination between the two ethnic groups.

1.3. Objective of the Study

1.3.1. General Objective of the study

The general objective of the study is to assess the causes and consequences of inter-ethnic conflict between Oromo and Gumuz in the Sassiga and Mizhiga districts.

1.3.2. Specific Objective of the study

The specific objective of this study was:

- ❖ To explain the root causes of the inter-ethnic conflict between Oromo in Sasiga and Gumuz in Mizhiga Districts.
- ❖ To identify the actors of inter-ethnic conflict in the study areas.
- ❖ To describe the consequences of Gumuz-Oromo conflict in the study areas.
- ❖ To identify the attempts to overcome the inter-ethnic conflict between Gumuz-Oromo conflict in the study areas.

1.4. Research Question

The study attempted to address the following research questions;

- ❖ What are the root causes of the inter-ethnic conflict between Oromo and Gumuz in the Sassiga and Mizhiga districts?
- ❖ Who are the actors of the inter-ethnic conflict between Oromo and Gumuz in the study area?
- ❖ What are the consequences of the Gumuz-Oromo conflict in the study areas?
- ❖ What are the attempts to overcome the inter-ethnic conflict between Gumuz-Oromo in the study areas?

1.5. Significance of the study

The study was generated valuable information on the causes and consequences of inter-ethnic conflict between Oromo and Gumuz in the case of Sassiga and Mizhiga districts (2018-2021). It provided possible recommendations and directions for interventions to take the necessary actions. The recommendations may assist policymakers, public officials, and community members to have a clear insight into the practicability of the good governance principle. Finally, this study will be used as a secondary source for professionals and other individuals who want to conduct scientific research.

1.6. Limitation of the Study

The researcher would face several difficulties during data collection: the first limitation was difficulty in convincing the respondents to accept and engages in the study. Almost all interviewee respondents were reluctant to provide information by suspecting the researcher for their security. Even though there are limitations or difficulties during data collection, the researcher was solved the problem by giving awareness to the informants through ethical consideration of this research and by making negotiations with respondents by saying obtaining data is only for academic purposes. Another fundamental problem that the researcher was faced is the security issue of the areas in general, to minimize such challenges the researcher tried to work with the communities of the area.

1.7. Scope of the study

Though there are various forms of conflict, the study was mainly focused on the inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga districts from 2018-2021. Delimitation has been necessary because the research will not be manageable at the available time, energy, and resources allocated to conduct it. To ensure this, from the Oromia region Wollega is the main focus that is categorized into four Zones. However, only East and West Wollega zones are prone to the inter-ethnic conflict between Oromo and Gumuz of the then time. Due to the vast nature of the two areas, the researcher selected the east wollega zone.

From the East wollega zone, inter-ethnic conflict is more violent between Sassiga and Mizhiga districts. Sassiga district comprises twenty-eight kebeles (28), among these Belo Central, Balo Bareda, Horawata kebele were highly affected by conflict than other Sassiga Kebele. Likewise,

Mizhiga district comprises ten (12) Kebeles. From these Ayishangidim, Warenka, Empuwayi Kebele was highly affected by the inter-ethnic conflict between the two ethnic groups than other kebeles in Mizhiga. The researcher can easily investigate the causes of their conflict and its impact on the overall development of the study areas. Also, to find information and data that are more reliable from the concerned bodies and forward alternative solutions, the researcher aimed to conduct the study with these local communities.

1.8. Organization of the study

This study encompasses five chapters with specific topics and subtopics in each chapter. The first chapter includes the introduction of the research: background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitation, limitation of the study, Organization of the study. The second chapter focuses on the definition of terms, review of related literature: conceptual and theoretical frameworks of the study. The third chapter presents the research design and methodology, sources of data, sample size and sampling techniques, data collection tools, methods of data analysis. The fourth chapter deals with descriptions of the study area, data presentation, analysis, and interpretation based on personal observation and data collection tools. The last and fifth chapter deals with the summary, conclusion, and recommendation of the study.

1.9. Operational Definition

Key terms: Conflict, Ethnic group, intern-ethnic conflict.

Conflict: The relationships that occur between two or more than two parties where one can define themselves positively and ignore or undermine the value, culture, norms, religion, or language of the others (Coser, 1956).

Ethnic group: is an indicator of the social relationship between groups who think about themselves as culturally distinctive from members of other groups with whom they have some regular interplay. Formed to maintains their opportunities (Simon and James, 2003).

Ethnic conflict: Ethnic conflicts are clashes among two or more ethnic groups as an alternative solution to reduce a psychological fear of political uncertainty (Jenkins, 2001).

CHAPTER TWO

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1. Introduction

This chapter dwells on the examination of different theoretical perspectives on ethnicity and ethnic conflict mainly in the context of study areas. In the first part, the researcher has attempted to provide definitions of the basic concepts of conflict, ethnicity, and ethnic conflict. Then, the researcher has tried to look at different theories of ethnic conflict. And also attempted to look at how ethnic conflict can be managed in Ethiopia.

2.2. Definition of terms

2.2.1. **Conflict:** Different scholars furnish definitions of the term “conflict” in various ways. One rationale for the absence of a uniform definition for the term is that causes of conflict are many, so a voluminous definition of conflict has been emerging. Denis (1993) and Coser (1956) conceptualized conflict, as a permanent part of life that occurs because of the incompatible goals of human beings. Mean that conflict is the struggle in which the aim is to gain objectives and simultaneously to neutralize, injure, or eliminate rivals. Therefore, conflict is not without objectives, it is a normal and functional part of human life. People used the conflict as a potential process of combating inconsistencies or misuse of individual/group differences. For this thesis, It is a serious social problem that directly reduces the quality of life of individuals and the communities, in which the aim is to gain objectives and simultaneously to control, frustrate, or do away with rivals.

2.2.2. **Ethnicity:** It is very difficult to provide a single definition of the term ethnicity. According to the definition is given by Betts (2006) ethnicity is a cultural attribute than bodily characters. So, it is a sizeable group of people who define themselves based on their cultural features, myths, and other symbols of group identities. This means it's a social phenomenon than an individual attribute. In contrast to this, Simon and James (2003) entail that ethnicity is an objectively defined group of people based on their ancestral blood ties, history, nationality, and languages. Also, the relationship between the group is original/natural and objectively defined.

In this research mixed approach (primordial and instrumental) is used because either of the two perspectives lacks clarity and it is not normal to conceptualize ethnicity.

2.2.3. Ethnic conflict: large numbers of scholars have an ongoing debate over the definition of ethnic conflict. For instance, Jenkins (2001) conceptualized ethnic conflict as clashes between two belligerent sides; majority and minority, majority and majority, or within minority ethnic groups due to their demand for power, resources, identities, and social status. For some others, it is the typology of conflict in which at least one of the conflicting parties interprets the conflict, its causes, and the measure is taken to address the conflict in opposing line but hardly the line of confrontation is the ethnic distinction (Walf, 2006). The definition was given based on the primary causes of the conflict. As a basic criterion, the individuals contribute to the conflict due to the ties that marges them- together and thereby lose their lives for benefit of the mass. For this paper, therefore, Oromo and Gumuz have identified each other based on their ethnic background. These are nationality, race, culture, and languages. Otherwise, their ethnicity is not a necessary condition for violent conflict.

2.3. Review of Related Literature

2.3.1 The concept of Ethnicity and Ethnic Conflict

The concept of ethnicity and ethnic conflict is overly broad and controversial in social science studies. Every scholar gives a contextual definition to the term as it seems to fit the objectives. The argument is that there are thousands of definitions, our understanding of ethnic conflict should be wide up and confused on the other side. Because multiple objective and subjective criteria are involved in the determination of the issue. Stavenhagen R, 1991 as cited in Gemedda (2014) finds out a way of differentiating ethnic conflicts from other conflicts. To say that a conflict is ‘ethnic’ it has to involve organized political parties, mass protest, mobilization, and civil war to successfully discriminate against the non-members. This definition seems to emphasize the number of participants, nature of war, and the prevalence of force among contending groups as constant attributes of ethnic conflict.

According to Banton (2000) conflict is ethnic conflict; attribute to distinctive qualities. To account for it as ethnic, it would be necessary to differentiate a sub-class of conflicts by their

culture, their nationality, or ethnicity, the political struggle often followed ethnic lines and struggles for political advantage. For Stavenhagen (1991) as cited in Gemeda (2014) and Banton (2000), differences are the main causes of the conflict, and opposed interests are framed parallel to those differences. Therefore, the ethnic struggle might also occur in societies with multiple ethnic groups (Horowitz, 1985). Because they lack common feelings among the members and shape their lines along ethnicity to resolve their divergent interests.

According to Barwon (1993), the necessary criteria to make certain availabilities of ethnic conflict are: one, the two or more ethnic groups must live in the same or adjoining administrative regions, and second, the inability of the state to manage these ethnic groups from fighting one another. He also emphasized on ethnicization of international relations. In the case of the Gumuz-Oromo conflict of the study area, the criteria mentioned above by different researchers are more applicable. Ethnic conflicts in the study area involve mass protest, mobilization, and civil war to differentiate a sub-class of conflicts by their culture, their nationality, or ethnicity. But, each ethnic conflict case could have its peculiar qualities not necessarily captured by the model presented here.

There are debates among scholars whether an ethnic conflict is mere of ethnic differences or other variables. For instance, Slawson (2021) states that ethnic conflict is a conflict in which leaders sensitive identities due to their power demand. Several times a dominant group/party discriminates against and exploits the others. Because, when an ethnic group benefits from the political power of the state, important economic assets are soon transferred to the members of that community. In reaction to this, for Lake (1995) an ethnic conflict is a conflict between two or more contending ethnic groups. While the source of the conflict is many, dynamic, interrelated, and complex. Conflict takes roots when the contending groups demand political, social, economic, or religious purposes, the individuals fight for collective ends. It is likely that ethnic conflict is a universal hassle in ethnically heterogeneous societies in many countries but ethnic groups coexist peacefully in pre and post-conflict periods.

For instance, Fearon and Laitin (2003) identify greater than 58 ethnic civil wars between 1945 and 1999, constituting 51% of the total number of civil wars. Neither ethnic distinctions alone nor social, economic, and political factors are effective ways of enforcing ethnic conflict. Hence, our understanding of ethnic conflict should need to be mixed to cover the areas of ethnic

difference and other factors of ethnic conflict. Ethnic conflict in this research context relates to the conflict which takes place between two or more politically identified ethnic groups because of various antecedent factors at different places (Hutchinson and Smith 1996). Besides the struggle over scarce resources further widen cultural differences and gives rise to ethnic conflict. i.e. identity, and borders or against oppression.

One of the controversial issues in conflict study is ethnicity and ethnic group (Reilchlud, 1996). In the world and Africa, there is no sufficient understanding of ethnicity. It lacks critical definitions, difficulty to hold the critical concept of ethnicity and to predict factors that would generate ethnic conflict. Etymologically the term “*ethnic*” is derived from the Greek word “*ethnos*” which meant pagan or non-Greek citizens. It indicates the aspect of a relationship between Greek and non-Greek peoples since the 1950s (Tonkin, 2016). The exceptional status “self” and latinate, migrant, laborers, meaning for the other. Continuously used in this sense in English from the mid-14th century until the mid-19th century, when it progressively started to refer to "racial" characteristics (Barth, 1969). In the US, "ethnics" came to be used around WWII as a polite term referring to Jews, Italians, Irish and other immigrants considered inferior to the dominant group of largely British descent (Barth, 1969). It is dominated by minority race relationships with that of the majority. Likewise, there had been ethnic biased thinking which is being reflected in another ordinary citizen.

Today ethnic discrimination, exploitation, and conflict are frequently in the news, and pervasive throughout history. Ethnicity is an aspect of the social relationship between groups who think about themselves as culturally distinctive from members of other groups with whom they have some regular interplay (Eriksen, 2012; Cheung, 1993). The different view holds that ethnicity is an evil politics or the phenomenon of ethnicity is being declared by many to all problems of Africa, especially those of violent conflict (Jon Abbink, 1997). It is used as a cornerstone of political manipulation, the instrument of domination, appropriation of resources, and exclusion. Therefore, lowering the cost of ethnicity is an essential condition to democratizing the state and development. Because, it affects the opportunities of different ethnic groups in schools, jobs, income, housing, poverty, crime, and politics. This view does not problematize nation-state politics, one that applied in the past experiences of the countries of the world and it cannot

succeed to assimilate different ethnicity into one as it aimed so. Nevertheless, the concept gained official recognition.

On the contrary, only ethnic identification remained integral and important as a means to develop a sense of belongingness, equality, and trust in the state (Taylor, 2019; Saharso, 1989). These ideas prolong the definition to include social processes that contain one's choice of friends, selection of a future partner, grasp of their life chances, and the reactions of others in one's social environment. Accordingly, these views accommodate ethnic diversity, building communities on the thought of ethnic distance helps us to seize heterogeneity (Acemoglu, Simon and Robinson, 2003). It acknowledges or maintains the unique identities of a multicultural society of Ethiopia, Kenya, Uganda, Rwanda, Burundi, Somalia, and South Africa in particular. It has ever appeared as a basis for individual security and the social, economic, and political wellbeing of the groups.

In most cases, physical characteristics that differ markedly among ethnic groups can be seen as significant causes of conflict whereas in the other case the primordial markers of ethnicity remain 'silent' or 'passive' until politicized by some exterior or interior forces (Pelle and Olsson, 2011). For Barth (1969) ethnic boundaries based on physical differences should be less complicated to police than boundaries based on non-visible differences. People have been dealt with in another way due to the fact of their group membership, and a fair approach requires that we acknowledge this fact. In multiethnic states, there is no dominant group that takes precedence over any other (Berray, 2019). This paves the way for the federal principles of self-rule for their particular objectives and shared rule for their collective advantage.

For many years scholars of different disciplines have developed many theories of ethnicity. Hence, this study utilizes a hybrid of the primordial and instrumentalist principle to seize the whole nature of ethnicity and ethnic conflict. Because the difference between Constructivism and Instrumentalism is not always clear. The primordialism theory of Geertz (1996) postulates that ethnicity is normal, inherited, and givenness so, it has existed at all times of human history and national self-determination is a very deep-rooted, primal connection to one's ancestral bloodline. Thus, descent or primordial attachments lead to hereditary divisions with others based on religion, language, and race. Hence, the causes of conflict are attached to primordial elements (Vanhanen, 1999; Murat, 2009). However, this theory is problematic in different ways; It holds a separatist

position that struggles to classify the world population in many ways. Without understanding the economic, political, and social relationships between members of the ethnic group. This is less acceptable and should not be used to address problems of ethnic diversity.

The instrumentalist school of thought contends that ethnicity is neither something human beings "possess" nor built (Cohen, 1974). It holds that ethnicity is something developed and used and manipulated by political leaders and others in the pragmatic pursuit of their political, ideological, and economic motives (Varshney, 2007; Weir, 2012). So, the interests of groups to search for jobs, wealth, and power are the sole determinant of ethnic identity and ethnic affiliation tends to be chosen as the benefits of ethnicity shift. Therefore, the causes of hostilities are no longer a matter of cultural or identity differences. As the weak side of this theory, passing from one group member to the other might also require language, culture, customs, and religious conversion (Fox and Jonathan, 1997). Now not all of us freely chooses ethnic identity.

This thesis will discuss to what extent Instrumentalism is to blame for the conflict between Oromo and Gumuz focussing on the active manipulation of ethnic identities by political leaders for their political gain. Singling respective schools of thought lacks clarity and it is not normal to conceptualize the nature and causes of ethnic fighting. As the result, Horowitz (1985) states an integrated approach better explains the nature and basis of ethnicity and ethnic conflict. Therefore, the union of primordialism and instrumentalism makes all members of the groups work together regardless of their differences. Hence, it is morally suitable and has to be used to address problems of ethnic diversity.

2.3.2. Ethnic Conflict in the Contemporary Political Context of Ethiopia

In the history of the country, contentions revolve between national oppression thesis, and colonial thesis, and empire-building project of the late 19th century. It is neither my intention nor the scope of this study to go into the details of all controversies between the three perspectives. However, for a better understanding of ethnicity and Ethnic conflict in Ethiopian history, a few words must be said about how ethnicity is construed in Ethiopia. Nation-building refers to the introduction of a sense of countrywide identity manifested through the creation of intangible things such as shared historical memories, symbols, national traditions, and common culture

(Tibabu, 1995). The objective was not to classify Ethiopian people through political, administrative, and economic systems.

In this regard, the language of the dominant groups (Amharic) and orthodox religion act as political solidarity that makes up a nation/ nation-state. By preventing the Amhara nation, language, culture, and religion at the expense of all other Ethiopian's, the state pursued a policy of intense Amharanization. The destruction of ethnic particularities used to be the best guarantee for the rise of a unitary state in a uniform society (Asefa, 1996). It was often a violent and coercive process aim to maintain boundaries instead of national identities.

In contrast to the nation-building thesis, internally, the northern Ethiopian rulers tried to suppress all diversities in general and conquest the southern part of Ethiopia in particular (Bahru, 2002). Homogenizing Ethiopian society was perceived as a pre-requisite for the emergence of a unitary state. To safeguard the ancient sovereignty of Ethiopia and fortify its unity, the policies of one language and one religion should be proclaimed over the whole of Ethiopia. Hence, the state itself was not inclusive and the history too was not inclusive. The dichotomization of north-south relations thus emerged in the country's politics. The Oromo and Gumuz ethnic group's side perspective emphasizes the imperial state's unable to incorporate them to integrate and develop with the system. This in turn gave birth to the 'question of nationalities.

By ideologues of nationalist movements, differently, is dubbed as 'ruthlessly colonial' or the 'prison-house of nationalities' (Renan, 1892). Therefore, politics of ethnicity emerged in the 1960s when the Ethiopian Student Movement (ESM) for the first time rose with ethnic/nationality questions challenging 'assignment of nation-building in Ethiopia. As soon as, everyone aware that Ethiopia is a land of a multi-cultural, and multi-religious state. Others may be associated with how ethnicity is construed in Ethiopia with the coming into power of EPRDF in 1991, which opened a new chapter in the political history of Ethiopia (Asebe, 2007). To this end, ethnic politics used to be brought at the first as the principal institutional mechanism to 'hold Ethiopia together'. Its legacy is the formal recognition of nationalities and in the groundwork for the division of Ethiopia along ethnic- lines.

The argument implies that ethnicity in the country is a new political artifact constructed by the state since 1991 (Asebe, 2007). But, it already exists, otherwise manipulated for different

objectives. The prevalence of ethnicity is primordial whereas being manipulative indicates the approach of instrumentalism. Hence, the constructivist approach has no significant place. Likewise, Vaughan (2003) the post-1991 political environment can neither be seen as a cause for the fabrication of ethnic identity nor a reason for politicized ethnicity among the numerous ethnic groups in the country. The transitional charter and the proclamations ensure each nationality with the right to self-determination including secession.

The 1995 FDRE constitution Article 39(5) placed great emphasis on the nation, nationalities, and peoples of Ethiopia. Ethnicity has been equated with a group of people who have or share a massive measure of a common culture or similar customs, mutual intelligibility of language, belief in a common or related identities, a common psychological make-up, and who inhabit an identifiable, predominantly contiguous territory. Accordingly, ethnicity in Ethiopia is designed based on primordial ties to become aware of themselves as a distinct group from the other (Harff and Gurr, 2003; Jenkins, 1997). However, it is problematic to use the primordial approach alone to explain ethnicity and ethnic conflict in Ethiopia because no state is ethnically homogenous. Particularly, the Oromo and Gumuz conflict has not only been portrayed as an inevitable ethnic conflict raises from natural differences.

On the other hand, all ethno-nationalist movements instrumentalize the primordial elements of their ethnic constituencies for political mobilization or to control political power (Zemelak, 2014). For instance, EPRDF was also a coalition of four ethnically organized political parties Amhara National Democratic Movement (ANDM), Somali Peoples Democratic Movement (SPDM), Oromo Peoples Democratic Organization (OPDO), and Tigre peoples Liberation Front (TPLF). Though there is no necessary connection between ethnicity and conflict. The ethnicization of conflict generated by political, economic, and social factors leads to ethnic conflict or represented by leaders as ethnic conflict. For instance, the new federal order under the ethnic-based federal system of post-1991 brought ethnic conflict between Oromia and Somali ethnic groups based on the formation of ethnic-based regional boundaries and non-clarity resulted in the separation of ethnic groups from their traditional resource bases (Teshome, 2003; Lubos, 2012). These ideas indicate that the division of previous collective resources across the region based on ethnicity raises competition between the communities through time over resourceful areas.

The Borana-Garri conflict over ethnic self-assertion and boundary demarcations (Asnake, 2004), the Silte –Gurage conflict occur when Silte searching to get separate Zonal administration from Southern nation, nationalities, and peoples. In 2002, the Shako-Magengir and yaki ethnic groups started disagreement when they asked for separate administrations within the same regional state (Asnake, 2004). The Agnuak-Nuer conflict of 2003 originated where Nuer fights against unequal distribution of power and resources in Gambella (Watch, 2004), The Gedeo and Burji conflict started when the Gedeo demanded to correct past injustice on the use and distribution of pasture land and water (Asnake, 2004).

The Oromo-Amhara conflict of eastern wollega due to incompatibilities of economic, social, and political interest, the Amhara settlers opposed forced evacuation by Oromo (Asefa, 2009). Like the Gedeo-Burji conflict, Afar-Issa conflict, Barta-Gumuz conflict (2001), the ethnic conflict on Babile woreda between Hawiya and Ogden were due to the unsatisfied interest of the two groups on the use and allocation of the pastureland and water (Asnake, 2002). Overall, it is necessary to explore whether or not ethnic dichotomy had been a matter in Ethiopian history that seeks new political institutions.

2.4. Causes of Ethnic Conflict in Ethiopia

The conflict has no uniform definition, different peoples, organizations, and scholars conceptualized it variously according to their experiences and interest. Identifying and understanding the causes of conflict is not without the cultural, historical, political, and economic motivations of the various parties involved in the conflict (Marsh,2020). It has got various causes or sources. In some cases, conflict is interlinked with competition, although competition produces hatred. Some scholars also forwarded different ideas about the causes of conflict. For instance, Cohen (1988) explains interaction as the main cause of conflict within a given society. It is the nature of an organization that would increase socio-economic interaction and hence leads to conflict. When society organizes in one place, scarce resources and power may not be distributed equally to all members that may cause conflict. In addition to these, Luthans (2005) explained goal incompatibility, ethnic combination, economic interdependence, and accessibility of resources.

Others like Dunmoye (2003) contested boundary or the move for territorial expansion are the major factors of communal conflicts in an ethnic group. Because land is irreplaceable and scarce means of productions. Emmy (2005) also stated that competition for scarce resources is the fundamental source of conflict that includes social, economic, and political factors in most plural states in Africa. For example, in the economic model, the root motives of ethnic hostilities are economic problems that are the result of competition over the attainment of scarce resources (Fisher, 1994). Each party wants to maximize the percentage share of its value.

Whereas value conflict includes incompatibility in their cultural practices, myths, and symbols, the preferences, principles, and practices that people believe in (Fisher, 1994). He argued that power conflict occurs when each party wishes to maintain or maximize the amount of influence that it exerts in the relationship and the social setting. In multi-ethnic communities of Nigeria, Kenya, Ethiopia, peoples strongly struggle for property, rights, jobs, education, language, social amenities, and improved health care facilities.

Lake and Rothschild's (1996) spiral model theorist stated that ethnic conflict is a sign of a weak state. When fragile states act with a bias to favor religion, language, and behavior of particular ethnic groups and the other side fear for the elimination of their linguistic, cultural, and educational opportunities. Understanding and identifying the causes and dynamics of the conflict is important for peacebuilding strategies (Kreitner and Kinicki, 1993). The history of Ethiopia is driven by inter-ethnic conflicts. In its modern history, the country experienced acute social, political, and economic contradictions (Asnake, 2004). Similarly, Merera (2000) characterizes the history of the Ethiopian state as the history of conflict with varying dimensions based on class, ethnic, religious, and regional sentiments. He explained Ethiopian state formation was the resulting force. However, the causes of ethnic conflict in Ethiopia are multiple. They consist of historical, political, economic, social, and cultural causes.

2.4.1. Historical Causes

The name Ethiopia signifies different things for different people (Tibebe, 1995). For some Ethiopia is the oldest Christian polity in Africa with three thousand years of history. It was a source of pride and identity to its people that was supported by the theory of gradual evolutions. For some supporters of Emperor Minilik, it is a country that had its constitution and codified laws since the 13th century. This group acknowledged the strangeness of the Emperor as the creator of the modern Ethiopian state. Hence, the evolutionist view of the former group clash with the artificially created idea of the Ethiopian state. On the downside, the opponent of the emperor believed that Ethiopia formed as the result of the force that the imperial regimes controls land, territory, and people through the use of force. The imperial regime aimed to sustain the hegemony of the northern ruling elite and suppressed the language, culture, and religion of the southern ethnic groups.

It defined nation-building along a narrow perspective to marginalize the other ethnic groups. Therefore, a typical cause of ethnic conflict in Ethiopia was the monopoly of power and the attempt to exploit economic resources by the dominant elite groups(Assefa, 2003). As responses to this mass resisted the nation-building project of the regime and created conflict. For example, on the first uprising against the central government of Emperor Haile Selassie in 1943 (often called the weyane rebellion)– after the government crushed the rebellion with the assistance of the British, one of the subsequent steps it took was banning the Tigray language, in 1966 the leaders of the Matcha-Tulema association were ordered by the government to stop using Oromiffa in their meetings- when they defied the orders, they were persecuted even sentenced to death (Markakis, 1998: Clapham, 1994). This in turn gave birth to the ‘question of nationalities’.

Next to the Emperor, Derg was not an exception except for some nominal recognition of nationalities (Merera, 1999). To address the ‘question of nationalities’ the military regime neither paid attention to solve the problem of nationalities nor decided on the problem of developments. Hence, Ethiopian peoples face a serious challenge from the narrow-minded nationalist act of the military regime.

2.4.2. Cultural Causes

Members of each ethnic group have their identification marks like that of language, religion, and other cultural practices. Because of this people from different ethnic backgrounds can easily identify with each other and they usually fight whenever they meet (Mohammadzadeh, 2016). Therefore, the principal cultural issues that generate ethnic conflicts are problematic group histories, stereotypical perceptions, and grievances over language, religious discrimination, and unequal educational opportunities are common causes of ethnic conflict.

2.4.3. Economic Causes

It emphasized opportunity as the deepest cause of ethnic conflict (Yusuf, 2019). Denial of production, income, and other material well-being can lead to violence by aggravating personal frustrations. According to Aalen (2002) the main factor for the escalation of conflict were clashes over the possession or use of land, grazing land or water resources, and access to State resources like funds, jobs, investments. Ethnic conflicts have their roots in economic interests when boundaries that led to the apportionment of the land between different states, were delimited and impeded the freedom of movement of the nation (Ahmed, 2002). Then, local political elites politicize the environmental issue and produce their own rules and regulations to secure economic advantage. Individual competition is another major economic factor that causes ethnic conflict. To get the required resources: employment in government agencies, corporations, private enterprises or to build an asset for their future, youth go outside of their ethnic group.

2.4.4. Politicization of Ethnicity

It focuses often on a country's ethnic structure which ignites intense ethnic-based disputes i.e. the use of grain for political struggle, the number and size of ethnic groups (Barkan, 1994; and Posner, 2005). The grievances expressed in political language have economic roots and cultural issues while covered by the role of ethnicity in the political process. To secure decision-making power and economic advantage elites sensitize the number of their members against each other (Ahmed, 2002). In economic terms, when resource competition takes place in a political and not in an economic realm, ethnicity becomes the most efficient base for political mobilization, and it gives enough ground for new local elites to compete based on ethnicity.

In such a situation elites usually raise the issue of the number and size of their ethnic groups. Hence, census results are bones of contention in ethnic relations (Weber: Hiers: Flesken, 2016). The countries with few and large ethnic groups are expected to be big in the eye of the out-groups to win a majority in elections, more represented in the national, regional, and other levels of governments. Due to the poverty situation of Ethiopia, there are disparities among regional administrations, so the provision of basic social services and budget distribution relies on the number of ethnic groups. However, falsification of figures or manipulation of numbers by statisticians and politicians exacerbate ethnic conflicts (Ahmed, 2002).

2.4.5. Absence of Good Governance

Good governance is the institutional capacity to formulate and implement sound policies on how to coordinate and mobilize the citizens for a better quality of life for themselves (IFAD, 1999). When the Ethiopian People's Revolutionary Democratic Front (EPRDF) came to power in 1991, its main agenda was empowering the ethnic groups and decentralizing of power as a solution for the above-stated historical problem. However, challenges of good governance at different levels encounter when implementation where capacity constraints among leaders and public servants at different administrative levels. Government officials, especially those at a regional and local level are lacking the knowledge and skill for proper implementation of good governance as the result they simply promote the ruling party's political agenda and misuse their political power, rather than addressing their communities' needs and focusing on development agenda.

Dissatisfactions that exist in the country as a result of an absence of public accountability and non-observance of the rule of law by government officials result in grievances that eventually lead to conflict situations. Also, there has been a lack of consensus between elites about ethnic groups. Some of them think positively for their group member and negatively towards ordinary citizens (Merara, 1999). Such thinking aggravated or became the cause for some ethnic conflicts. Besides this, the negative dialogues could have detrimental effects both on the chance for durable peace and the fortune of the democratic transformation in the county.

2.4.6. Proliferation of Small Arms and Light Weapons

In most of the Ethiopian pastoralists border area, the unchecked proliferation of small arms, light weapons, and deliberate arming of the peoples without considering the security of the others is a trigger for inter-ethnic conflict (IAG,2003). Pastoralist communities now provide the largest market for illicit arms from local circulation and neighboring countries in the Horn (Kenya, Somalia, Sudan, Djibouti, and Eritrea). Easy availability and circulation of small arms and light weapons in these communities have been exacerbating prolonged violent conflicts and social breakdown within the pastoralists and other social groups for control of resources and power. The same is true for B-Gumuz communities of the study area. They give significant attention to hold war weapons and other light weapons at any time.

2. 5. Impact of Ethnic conflict socio-economic Development

In a situation of conflict, there are expected to be impacted (Nyiri, 2014). Ethnic conflicts have caused a lot of destruction in many great nations. It creates hindrances on socio-economic development such as health, education, employment, environment and quality of life, poverty, human rights, gender equality, and migration were investigated (Basit, 2018). Not only these, but they also impacted crucial developmental issues including working conditions and organizational setup. Ethnic conflicts influencing the socio-economic development of border communities in different ways (Burton (1990). For example, there have been quite several ethnic conflicts in various parts of Ethiopia and for generations, violent conflicts have been a serious threat to development and stability in various communities. Though accurate statistics are hard to come by various reports and testimonials in all regional states have been witness to frequent violent conflicts that have claimed the lives of thousands of people and accounted for the destruction of public properties.

According to Barasa (1997), the social impact that results in ethnic conflict can be homeless, landlessness, death, and so on. The conflict also has potential and real consequences on inter-ethnic marriage, family, and social life. Regarding the economic aspect, being homeless, being deprived of the right to access land; poverty, injury, and death are some consequences that may be mentioned happening from marriages of couples of a different ethnic group.

2. 6. Ethnic Conflict Management strategies

Once conflict turned into violence it needs the commitment of all actors and those who have an interest in the conflict to resolve and manage the conflict to bring the situation into a peaceful situation (Jeong, 2000). Therefore, conflict management is the practice of being able to take an impartial or holistic role to reconcile the interest of incompatible bodies. It seeks to reduce ethnic tension and conflicts rather than eliminating them (Horowitz, 1991). So, Ethnic conflict management is the art of designing appropriate institutions to guide or contain ethnic conflict within their mechanisms, routines, and procedures for resolution (Cohen, 1997). But, the capacity of institutions should not be judged in terms of eliminating conflicts – as it is impossible to do so.

The importance of ethnic conflict management is to establish an institutional framework in which the opposing interests of the main parties in conflict may be accommodated in such a way that cooperation or nonviolent actions through compromise pose greater benefits than those which may be attained through violent confrontation (Cordell and Wolff, 2010). Many scholars have suggested diverse approaches to conflict management. In the case of this study, Accommodation of diversity through Mediation is identified as an approach to manage Gumuz-Oromo ethnic conflict. In this regard, the combination of these strategies will produce the expected results when key players make them work.

Federalism as a comprehensive approach to conflict management focuses on regulating the difference between ethnic groups in a country by accommodating them equally in the federal political institutions; devolving power and resources according to their situations (Rotchild, 1991: Horowitz, 1985). Some democratic countries of multinational – societies should practice a federal system. Out of them, 192 countries embraced under the United Nations, some 28 pursue the federal system. In this case, federalism uses different mechanisms that address the basic causes of ethnic conflicts utilizing conflict prevention, transformation, and resolution.

Conflict prevention mechanisms focus on preventing social conflicts from escalating to violence in the long run through working with all relevant actors and, when necessary, military means, to neutralize and identify the causes of conflict, and take creative action to prevent the occurrence, escalation, or resumption of hostilities (Lund, 2002: Shapiro, 2010). It is a set of pro- activities aimed to prevent or solve disputes in stressful conditions before they have developed into active

conflicts. Whereas conflict transformation is a concept designed to change how peacebuilding initiatives are discussed and pursued, particularly in contexts of ethnic conflict (Galtung, 2020; Burgess, 2017). Unlike conflict prevention, it places a greater weight on addressing deep-rooted causes of conflicts such as power relationships and cultural factors between ethnic groups. According to Lederach (2003) conflict transformation goes beyond other conflict resolution mechanisms in providing win to win approach to conflict resolution because of a deeper intervention and more permanent level of change to end cycles of hostility and build a healthier and more equitable world.

Conflict resolution is a way for two or more parties to find a peaceful solution to a disagreement among them. The disagreement may be personal, financial, political, or emotional. When a dispute arises, often the best course of action is negotiation to resolve the disagreement (Miall, 2004). It also deals more with the dynamics of the conflict itself than with that of the system. Because it seeks to move conflict parties away from zero-sum positions towards positive outcomes, often with the help of external actors (Miall, 2004). This should be better when both sides give up the average (50%) of their objective, neither gets what we want, but it seems fair. Otherwise, the relationship could be win-lose. In this study, the interception of the three strategies is a suitable style to worth putting in reaction to the situation and build relationship in time. However, opinions are divided on whether federalism minimizes ethnic conflicts or exacerbates them.

Some scholars argue that federalism can mitigate most of the problems raised by ethnic and minority nationalist conflicts (Linz, 1978 and Lijphart, 1984). From this point of view providing self-government in some substantial areas ought to appease peripheral nationalists, by diluting many of the perceived threats to their existence as a group, by removing sources of perceived grievance, and by fulfilling a substantial part of their aspirations. Self-government enables territorially concentrated ethnic groups to protect and promote their own culture and values (Horowitz 1985). It allows them to foster their interests both as a group and as individuals.

Whilst others have contended that the most likely outcome of federalism is an exacerbation of secessionist demands because self-governing institutions induce distinctive perceptions of collective interests and self. Nordlinger (1972) rejected the use of federalism as an instrument for accommodating minorities as he feared it would lead to state break-up and the abuse of

power by ethnocentric minorities. Hence the provision of self-governing power as a means to contain nationalism may backfire and go against the very purpose it was set out to achieve- the reduction of conflicts. It does not necessarily promote security and ethnic peace, because making ethnic and administrative boundaries congruent is impossible (Gagnon, 2001). This tends to create tensions and conflicts between ethnic groups. The groups arguing against a capacity of federalism by raising the break-up of the former communist federations and the chaos that accompanied can be traced squarely to their ethnic-federal structures. I.e. Soviet Union, Czechoslovakia, and Yugoslavia.

In the case of Ethiopia, the pre-1991 regimes insisted on assimilation policy by imposing one nation, one religion and language' with overall subordination to the center in the name of the ultimate supremacy of class solidarity over national identity (Fisseha, 2000). Therefore, The past political situations had a very severe impact on the nations and nationalities of Ethiopia since there was had the superiority of one national group within the country. The rest nations and nationalities of Ethiopia had been seen as inferior and under-graded and experienced a segregate problem as well as they had been treated as non-Ethiopians for many years. As a result, the Oromos, Gumuzs as well as others were obliged to reject their own culture, history, religion, language, and politics and were made to assimilate to the culture, history, religion, language, and politics of others or that of "Amhara" people. Nevertheless, the rationale of federalism in contemporary Ethiopia is to accommodate the country's various ethnolinguistic groups.

To address the concern of the various ethnolinguistic and religious groups, the 1995 constitutional arrangement offer federalism. The introduction of a federal system empowered all nations, nationalities, and peoples of Ethiopia, decentralize power and resources. In the attempts to balance the interest of maintaining national unity, article 39 of the federal constitution established nine regional states. The remaining states SNNP, Gambella, Benishangul Gumuz, and Harari are multiethnic without a dominant ethnic community. And it takes into consideration the rights of all Ethiopians as citizens. However, there is no consensus on the role of federalism in regulating the conflict in Ethiopia, different perspectives appear to be emerging.

Some argue that the federal arrangement mitigates ethnic conflicts, if not eliminate them (Assefa, 2007). The military violence and repressions by the previous regimes constrained the division of power and the right to self-determination of nationalities was collapsed. The rights of self-

determination contained in the FDRE constitution is one of the most visible political steps ever taken by the Ethiopian state to ensure remarkable peace (Turton, 2006: Habtu, 2005). By creating regional governments whose boundaries coincide with at least some of the major nationalities, the federal system is an attempt to serve as a conflict regulating device as it creates more homogenous states. Hence, the decision of the government for ethnic federalism, including granting secession right in the constitution, is a necessary condition for ethnic groups' continued membership in the Ethiopian state

According to Feyissa (2006), there has been a significant shift of discourse from assimilation to the accommodation of the nationalities and historically marginalized groups have acquired the status of nation/nationality which the constitution ascribes to them. Since the introduction of the federal system, historic minorities Gambella, SNNPR, Benishangul have been granted equal socio-political and economic benefits with the others. The Second line of the argument states some critical limitations of federalism. To take into consideration the rights of all Ethiopian citizens the federal system favors ethnic-based political parties (Medhane and Young, 1996). As the result, the country was in the face of ardent national liberation movements like the OLF and ONLF that strongly committed to national self-determination. Other ethnic groups like TPLF also in conflict with the center seeking the right to secession. Thus, it exacerbated ethnic conflicts, even multiplied conflicts.

Another group argues that, granting of 'mother states' only to those nationalities that have been mobilized and fought for it while the exclusion of another citizen of different ethnic background from socio-political and economic benefits is severe (Asnake, 2009). Accordingly, some of the constituent units such as Gambella, SNNPR, Benishangul Gumuz have not yet been able to evolve as viable regional governments. They do not seem to have acquired the status of nation/nationality which the constitution ascribes to them. For this thesis, there is no other political structure that provides better opportunities for multi-ethnic countries like Ethiopia than federalism. It cannot be accused of increasing conflict otherwise in combination with different factors.

2.7. Theories of Ethnic conflict

Conducting academic research on ethnic conflict requires the development of different theories to explain what causes inter-ethnic conflict. But, attempting to develop theoretical explanations for the causes of ethnic conflicts as a general social phenomena involves the analysis of multiple and interactive variables. There are voluminous theories of ethnic conflicts, each suggesting a particular form of conflict management. This study used two theories to operationalize the causes and consequences of Gumuz-Oromo conflict in the study area. Thus Gagnon's (1994) manipulative elites theory and Fisher's (1994) and Murshed's (2010) economic root theory of ethnic conflict was used to understand and comprehensively address the issue of conflict. The identification of elites as “primary actors” are shadow their presence may not be obvious. Because lack of a mutually recognized boundary and the prevalence of mistrust between the political elite of the two regions affect the relationships between Oromia and Benishangul Gumuz.

For instance, Gagnon's (1994) manipulative elites theory addressed in pinpointing that national membership and identities are intangible and artifacts via political conception and motivation. Hence, political parties or groups can lead the masses to violence to gain, maintain and increase their hold on political power. Elites contend for power by manipulating ethnic division through a presentation of scapegoats or hate propaganda (Esman, 1994). Propaganda has different functions; one to advance the interest of one ethnic group and second domination as essential to group survival and to promote information failure as the main causes of inter-ethnic conflict. Therefore, agent interest is the master driver of ethnic conflict (Gumuz and Oromo ethnic conflict for this study) which is evolving with purpose as opposed to inevitable natural difference.

This theory advocate peacebuilding after an ethnic conflict is the sole responsibility of external power to moderate elites' politics and re-educate the competing groups than internal organizations (Gagnon, 1994: Jonas, 2019). While internal ethnic diversity in combination with political constraints should reduce third-party intervention in ethnic strife in the case of Sassiga and Mizhiga districts. As explained by Fisher et al (1994) in the economic model collective concern is about incompatible interests based on competition over the attainment of scarce recourses. Hence, economic factors have been identified as one of the major causes of conflict.

The role of other factors including ethnicity in conflict is minimal; it is rather a poverty and a corrupt system that causes conflict (Murshed, 2010).

Based on this idea, groups have collectively fear for their future concerning limited resources such as property, rights, jobs, education, and good health care facilities. Therefore, violent conflicts arise when people act to satisfy their basic needs. Basic needs are ontological, while interests are relatively temporal, as reasons competition over scarce resources like land and water is inevitable even in a particular case study. This theory aimed at addressing ethnic conflict via cut-off resources to wage the conflict in the short run or improvement in employment through time enhance ethnic interaction (Fisher, 1994). For this study, the researcher bridges the linkage between elite-led violence and economic cause theory. The former theory provides clear information about the role of elites to provoke ethnic conflict and the later theory directly covers social, economic, and political factors. For instance, in their struggle for power, competing elites can use economic factors such as land, water, education, employment, and other properties as a tool to mobilize popular support. These could allow the elite to frame the conflict, gain the heart and the mind of peoples as struggle against hostile forces.

Besides this, mass mobilization around material interest requires the agent or elites to punish or willing to punish their counterparts. Nevertheless, economic marginalization provides a better ground than political exclusion to the rising insurgency and violent conflicts in the study area. The researcher argued that by any means, an elite is the power seeker and beneficiary of the conflict out came but, peoples didn't have clear information about the exact sources of violence. In the case of the Gumuz –Oromo conflict in the study areas peoples afraid of being victimized without being sure about the causes of the conflict. Moreover, Markakis (1998) asserts that despite many theories on the cause of conflict, the main driving force for group conflict is usually associated with access to control over resources. This argument is also valid in analyzing the conflict in the study area. The Oromo in Sassiga and Gumuz of Mizhiga inter-ethnic conflict has to be analyzed in these theoretical framework.

2.8. Conceptual Diagram of the study

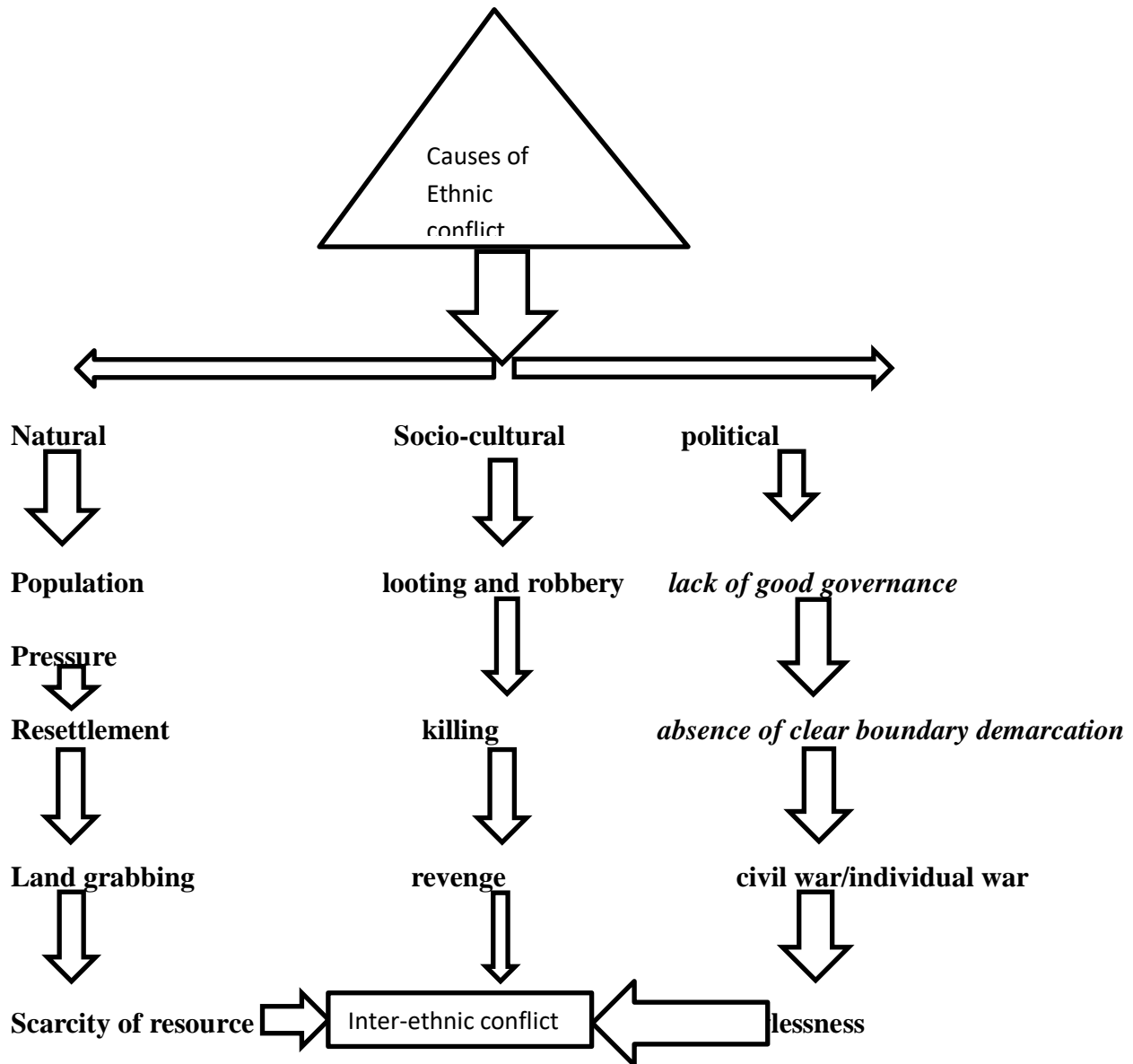


Figure 1 *analytical framework*

There are many different causes of inter-ethnic conflict in the country. As we have seen from figure 1, this study examines the causes of inter-ethnic conflict (between Oromo in Sassiga and Gumuz in Mizhiga districts for this purpose) in two dimensions. It has the objective and subjective dimensions of causes of conflict. Based on the literature review the first cause of inter-ethnic conflict is environmental factors that affect the livelihoods and dignity of the peoples

(objective causes for this study). Naturally, the population increases throughout the time that leads to the resettlement of the population in the new area.

Due to the grabbing of land and scarcity of resources inter-ethnic conflict would be occurring. The second-dimensional causes of the inter-ethnic conflict include socio-cultural and political factors respectively. Because sometimes peoples think that a particular element is a cause of conflict, but is only their subjective opinion of what has been at the root of the problem. Socio-cultural causes involve the seasonal culture of looting and robbing properties leads to the killing which created revenge between the two ethnic groups. From a political perspective, the causes of the inter-ethnic conflict are political causes which is the shadow agenda of the rulers. When there is no clear boundary demarcation between the ethnic groups, the individuals who have land near to each other for resource purposes. During this time due to the lack of efficiency and effectiveness of government bodies who able to manage the individual conflict, the act promoted inter-group conflict which results from lawlessness and enter-ethnic conflict.

Conclusion

There are many different causes of inter-ethnic conflict in the country. This study examines the causes of inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga districts for this purpose in two dimensions. It has the objective and subjective dimensions of causes of conflict. The first-dimensional cause of inter-ethnic conflict is environmental factors that affect the livelihoods and dignity of the peoples. The second dimension causes of the inter-ethnic conflict include socio-cultural and political factors. Because sometimes peoples think that a particular element is a cause of conflict, but is only their subjective opinion of what has been at the root of the problem. Hence, connecting the two dimensions is important to provide a mutual relationship between the communities of the study area. To address the inter-ethnic conflict between groups the role of all relevant actors is necessary via conflict prevention, transformation, and conflict resolution. Besides, collective and justifiable measures taken by different authorities to deal with the communal conflict needs to be viewed to achieve the security of the community in practice. The researcher evaluates the collective, context-specific, and comprehensive strategies used to address Gumuz-Oromo conflict in the study area.

CHAPTER THREE

3. RESEARCH DESIGN AND METHODOLOGY

This chapter deals with the description of the study area, research design, and research approach, data sources, the target population of the study, sampling procedures and sample frame, sampling techniques, and sample size determination, data collection procedures, data collection methods, methods of data analysis and interpretation, as well as ethical consideration.

3.1. Description of the Study Area

3.1.1. East Wollega Zone Sassiga District

According to secondary data obtained from the Sassiga district Administration office of 2021, Sassiga district is located in Oromia regional state east Wollega zone. Oromia is one of the nine regional states of Ethiopia that share a border with every region of the country except Tigray. Wollega Zone is found in the western part of the Oromia region. It is divided into four zones: East Wollega, West Wollega, Horo-Guduru Wollega, and Qellam Wollega.

East Wollega share boundary with Illuababor in the southwest direction, in the west by the Dhidhessa River that separate it from west Wollega, in the northwest and north by the Benishangul-Gumuz region, in the northeast by Horo Guduru Wollega, in the east by West Showa zone and in the southeast by Gibe River which separates it from Jimma. It has 17 districts and away 328 Km from Addis Ababa. From the East Wollega zone Sassiga district is bounded in the north-Binishangul Gumuz, in the South- Diga, in the West- Benishangul Gumuz, and in the East-Guto Gida. It is found at the distance of 18 km from Nekemte, the capital city of the East Wollega zone, and 346 km from the capital city of Ethiopia. It has 27 kebeles and five principal cities.

The total population of the area is 114,364 peoples. Out of these 56,039 are male and 58,325 are females. Based on their age, 50,193 of the population found between the ages of 15-59. The population density of Sassiga is 66.8 people per square kilometer. The two largest ethnic groups reported in Sassiga were the Oromo (96.15%), and the Amhara (3.34%) and all other ethnic groups made up 0.51% of the population (Sassiga district administrative office,2021).

3.1.2. Kamashi Zone Mizhiga District

According to the secondary data obtained from Mizhiga district administration office of 2021, Mizhiga district is located in the Benishangul-Gumuz regional state Kamashi Zone. B-G is one of the regional states of Ethiopia found along the margin of the Blue Nile. It comprises the area that was previously administered as part of Wollega and Gojjam province, in the west and north part of the river. In the north to the west the state shared border with the regional state of Amhara; in the east, Oromia; in the south, Gambella; and in the southwest, Sudan.

Kamashi Zone is located on the eastern side of Asosa's capital city. It contains five districts and far away 621 km from Addis Ababa's capital city. Among this district, Mizhiga is one of the five districts of the Kamashi zone located between the latitude of $8^{\circ} 48' N - 9^{\circ} 35' N$ and longitudinally $35^{\circ} 8' E - 35^{\circ} 30' E$. It shares boundaries with Sassiga district in the East, west, South and Yaso district in the north. It is found at a distance of 445 km from the capital city of Ethiopia, Addis Ababa. And found at a distance of 176 km from the capital city of the zone, Kamashi. Mizhiga district has 12 kebeles.

The total population of the area is 44755 out of which 23,918 males and 20837 women. It has an estimated land area of 1,611.88 square kilometers and a population density of 9.3 people per square kilometer. In Mazhiga district the three largest ethnic groups are Gumuz (69.4%), Berta (19.8 %), and Oromo (10%) and other ethnic groups made up 0.8 % of the population (Mizhiga district administrative office,2021).

3.2. Research Design

Creswell and Clark (2007) noted that careful and effective research design is a fundamental stage to achieve the objectives and answer to the research questions. As indicated in the objective of the study, this study focused on assessing the root cause and consequences of inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga districts (2018-2021). Thus, the researcher used a descriptive research design because this study involves an in-depth examination of phenomena to provide an accurate and complete description of the case. Also, descriptive case study research design emphasizes the thick description of the reality, situation, cause, and consequences of phenomena associated with the Gumuz-Oromo conflict in the study area. Moreover, Yin (2009) has suggested that for ‘what’ research questions descriptive research design is best suited for the particular research questions being addressed. Through this study design, the inter-ethnic conflict between communities was investigated deeply and accurately.

3.3. Research Approach

For this study, the researcher employed a mixed research approach. The study used primarily qualitative, but a quantitative approach was used to enhance data collected from primary sources. Using both methods enables the researcher to cross-check data collected from multiple sources and analyzing them to enhance the credibility of a research finding. According to Girma and Creswel (2014), qualitative research is one of the most specific references to the study of social relations. It deals with assumptions, a world view, the possible use of the theoretical lens, and the study of the research problems inquiring into the meaning individuals or groups ascribe to social or human problems.

Denis and Lincoln (2005) stated that qualitative research enables the researcher to examine the issues in a sequence and in-depth relevant information collected from both primary and secondary sources. Primarily, the study has used a qualitative approach because the aims of this study are discovering the underlying motives of the topic that is assessing the root cause and consequences of inter-ethnic conflict between Oromo and Gumuz of the study area (2018-2021). While using quantitative approaches can express the data, finding, and result in terms of statistics and produces numerical data in quantitative analysis.

Moreover, Yin (2003 (2014), case study research uses multiple data sources that enhance data credibility by interpreting and describing a phenomenon in its contexts. Since the case study is used to probe deeply and intensively to understand phenomena that are not visible to those involved, the researcher understands the causes of the issue under investigation by undertaking in-depth exploration and discovery from multiple perspectives in a real situation. In line with the research objective and research questions, the researcher analyses and reports the voice of the research participants gives a reflection on a complex description of the problem under study.

3.3. Sources of Data

The study used both primary and secondary sources of data. The primary source of data was collected from the residents of the two area and those who were affected by the conflicts. These are leaders, elders, religious leaders, and women's affairs, Civil servants, experts of peace and administration of both ethnic groups in the district, head and vice head of each proposed kebele, local security officers, and victimized local community. Secondary data were collected from published and unpublished materials, such as books, journals, the internet, and report. The study used primary data to check its originality, to gather evidence, relevant and accurate data. To ensure the accuracy and reliability of collected data from primary sources, secondary data were analyzed to discuss the issues of the study based on the primary data and as a complement of discussions on primary data. As a result, the study was used primary and secondary sources of data to investigate and solve the problem by achieving the objectives of the study as well as answers the research questions.

3.4. Instruments of Data collection and procedures

To collect the necessary information sufficiently and achieve the desired goals of the study, the data were collected through in-depth interviews, Focus group discussions (FGD), Questioneries, and the secondary sources. In this study, an in-depth interview, Focus Group Discussion, and questionaries were used to achieve the objectives of the study and answer the research questions, on the assessment of the cause and consequences of ethnic conflict between Oromo and Gumuz in Sassiga and Mizhiga districts (2018-2021). Whereas document analysis was complimentary to collect the necessary information sufficiently and achieve the desired goals of the study.

i. **Questionnaire:** According to Stafan (2016) a questionnaire is a data collection instrument consisting of a set of closed and/or open-ended questions intended to capture responses from respondents in a standardized manner. Thus, the researcher has prepared open-ended and close-ended questions to collect primary data. The questionnaires were prepared and distributed to the civil servant of the woreda administration such as health, education, agriculture, road authority, and public services communities who are living in the study area. The questionnaire was administered to 143 (one hundred –forty-three) respondents. These informants have been picked in a simple random sampling method. Since the item was prepared in the questionnaire at least demands familiarity with the idea of inter-ethnic conflict between Oromo and Gumuz. The questions were prepared in English and later translated into Afan Oromo and Amharic instead of Gumuz language to make more clarity for the respondents.

ii. **Interview:** Interviews were conducted to obtain the data from leaders of both ethnic groups in district 2 (1 from each), Civil servants 10 (five from each district), experts of peace and administration in district 2 (1 from each), head and vice head of each proposed kebele 6 (1 from each), local security officers 6 (one from each Kebele) and an in-depth interview with 4 (two from each district) victimized local community. The interviewer has a clear list of issues that addressed and answer the questions. The study was used unstructured ways of interviews because it is important to generate detailed data and enables an in-depth understanding of the phenomenon that allows the interviewer to be highly responsive to individuals' differences and situational change. Kvale (1996) viewed an in-depth interview as a technique of generating data in which the interviewer extracts valuable information to get objective facts or to get pieces of essential meaning. To this end, the researcher digs out information from informants' pure experiences based on prepared unstructured questions that guide the interview.

Totally, 30 people were interviewed by the researcher face to face to triangulate and validate the data obtained from a questionnaire. This helped to get insight information about the root cause and consequences of inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga Districts.

iii. **Focus Group Discussion:** Focus group discussion is a qualitative data collection instrument in which participants engage in discussion in free and non-intimidating situations. As Jacob (2007) and Kalof (2008) described a qualitative data collection technique conducted with peoples having similar backgrounds or experiences particular to specific topics or interests. In this technique, the more experienced, and knowledgeable the informants have on a particular issue, the smaller the group should be. In this case, the researcher conducted it with elders, religious leaders of the two communities of study areas, and women's affairs of the districts selected based on their life experience and knowledge to supplement the validity of data collected through other techniques.

The intention of the researcher to use FGD was to collect diverse views from the elders, who know the history of these ethnic groups and able to tell a fact about the cause and consequences of the conflicts. The relevant information gathered on the history of each conflict, its impact, and the actors involved in the conflict from different ethnic groups. The focus group discussion was intended to gather data on the nature of the ethnic conflicts, causes, impacts, people perceptions and feeling on the secured peace, the role of the community leader and local governments in the peacebuilding process. There were two separate and one mixed Focus Group Discussion, in each of them 7 (3 communities elders,3 religious leaders, 1 women's affairs of each ethnic group) participants were involved.

iv. **Document Review:** The researcher was reviewed books, Federal/Regional state's constitutions, and journals to validate the data obtained from questionnaires about an inter-ethnic conflict between Oromo in Sasiga and Gumuz in Mizhiga Districts.

3.5. Population, Sampling Techniques, and Sample size

A target population according to Kruger and Welman (2012) is the population to which the researcher would like to generalize his or her results. The researcher must acquire information from those working with the phenomenon under study because it enhances the validity of their interpretations by drawing the experiences of those most involved in the research setting. Hence, the target populations of the study were residents of the Sassiga and Mizhiga districts.

3.5.1. Sampling Techniques

The researcher has used probability and non-probability sampling techniques to fill the gap where one of them misses covering since each of them has its own merits and demerits. According to Mugenda (2003) probability sampling techniques have the advantage to give equal chance for the respondent to be selected and Black (2010) suggested that non-probability sampling techniques enable the respondent to be selected to achieve the objective of the study and address the research questions of the study. To this end, Simple random sampling techniques were used to get representatives samples from the total population while purposive sampling was used to select interviewees and participants of focus group discussion from the residents of the study area. The researcher used this technique based upon the variety of criteria that include experience, responsibilities, and level of knowledge of the respondents to provide the researcher with relevant information concerning the subject under study.

3.5.2. Sample Size

According to Sassiga and Mizhiga districts population data of 2021, there were 114,364 and 44,755 total population in Sassiga and Mizhiga districts respectively. Among these, Balocentral kebele which contain a total population of (2,252), Balo Bareda Kebele comprises (2053) population, Horawata kebele which contains (1,200) population, and Ayishangidim contains (3236) population, Warenka which comprises (4049) population and Empuwayi Kebele's which contains a total of (1,154) population are the target population for this study. Therefore, there was 13, 944 target populations of the study, and the sample size for the study was selected based on Kothari's (2004) sample size determination formula considering its high confidence level of 0.02 (95%) with a margin error of 0.02. Hence, the sample size of the study was 143 where: $N = 13,944$ $p = 0.02$ $z = 2.005$ $e = 0.02$

Table :1 summary of sampling and sampling techniques

No	Study area	Types of Respondents	Frequence	% used	Sampling Techniques	Methodology used.
1	Sassiga District	District Administrative, expert of peace, police officers, Keble leaders, communities	15	7.73	Purposive	Interview
		Elders, Religious leaders, Women's Affairs	11	5.6	Purposive	FGD
		Civil servants of woreda administration, education, health, Agriculture offices and, the road authority	71	36.6	Simple Random Sampling	Questionnaire
2	Mizhiga District	District Administrative, expert of peace, police officers, Keble leaders, communities	15	7.73	Purposive	Interview
		Elders, Religious leaders, Women Affairs	10	5.1	Purposive	FGD
		Civil servants of woreda administration, education, health, Agriculture offices and, the road authority	72	37.1	Simple Random Sampling	Questionnaire

Sources: field survey 2021

As shown from table:1 the research informants include almost all parties of the societies that the researcher was believed to be knowledgeable and more suffered from inter-ethnic conflict than the others.

3.6. Methods of Data analysis

The data gathered are analyzed by using qualitative and quantitative techniques because the nature of the study mainly seeks this research approach. Data analysis in qualitative research consists of preparing and organizing the data, then presenting the data in figures, tables, or a discussion (Creswell, 2007). Thus, the data that was generated from both primary and secondary sources through interviews, FGD, and questionnaires were processed for analysis. Finally, this study has used a table, graphs, percentages that indicated the result of data analysis to check that the research questions of the study are addressed.

3.7. Ethical Consideration

Research is not possible without the help and co-operation of other people. One should treat them with honesty as to respect a participant's life. Therefore, before starting the data collection process, the researcher notified the study area officials or administrators, through the letter written from Addis Ababa University. After getting official cooperation to conduct the study, the respondents provided a detailed explanation of the overall objectives of the study, emphasizing that the data has been used only for the intended academic purpose. The respondents, as well as other participants, assured that the information they provided was kept confidential.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1. Introduction

This chapter deals with data analysis, discussion, findings, and interpretation of the data gathered through questionnaires, interviews, and FGD. The chapter analyzes, discusses, and presents the objectives of the study. Also, the data collected from different sources using different tools have been consolidated as well as analyzed using the SPSS software package and other statistical tools. Finally, present it using charts, percentages, and tables.

4.2. Rate of respondents by Data collection tools

Table:2 Rate of respondents by Data collection tools

No	Data collection tools	No of planned Respondents	No of actual Respondents	Respondents rates
1	Questionnaire	143	143	100
2	Interview	30	30	100
3	FGD	21	21	100
4	Document review	Articles, Reports	Selected documents	

Source: Field Survey, 2021

As presented by table: 2, from the different methods of data collection, 30 (thirty) government officials have been dedicated for an interview and 21 (twenty-one) representatives of different communities association for focus group discussion. The remaining 143 (one hundred forty-three) have been dedicated for the questionnaire that has been distributed to civil servants such as health, education, agriculture, road authority, water, mineral, and energy sectors of the study area. From this 143 (100 %) of them have returned the questionnaire for this study and 30 (100 %) and 21(100 %) of interviewees and FGD participants respectively achieved in the data gathering methods. Thus the researcher believes that response rates were achievable to proceed to analyze the collected data through data gathering tools.

4.3. Characteristics and the Background of the research participants

To understand the demographic profile of the respondents some characters were included in the questionnaire like Sex, age, ethnic identities, level of education, and marital status. These demographic data were used to provide context to the finding of the study. The summarized demographic information of the sample population for this study is presented as follows.

Table:3 Characteristics of Respondents by sex, age, marital status, ethnic background, and level of education.

Item	Categories	Frequency	Percentage
Sex	Male	105	73.4
	Female	38	26.6
	Total	143	100
Age	16-24	40	28
	25-36	52	36
	37-50	40	28
	>50	11	8
	Total	143	100
Ethnic background	Tigray	1	0.7
	Amhara	6	4.2
	Oromo	73	51
	Gumuz	57	39.9
	Others	6	4.2
	Total	143	100
Marital status	Married	83	58
	Unmarried	52	36.4
	Divorce	8	5.6

	Others	52	0
	Total	143	100
Level of education	Illiterate	0	0
	Certificate	36	25.5
	Diploma	47	32.9
	Degree & above	60	41.9
	Total	143	100

Source: field Survey, 2021

As presented in table: 3, the characteristics of respondents regarding sex distribution indicate that the majority of respondents 105 (73.4 %) were male while the remaining 38 (26.6 %) of the total population were female. This sex category was presented to see representations in the study. Hence, it entails that female participation in the study is weak and more respondents are male. This may emanate from cultural influences and the perception of males on the representation of women. In addition, the majority of respondents 52 (36%) are at the age between 25-36 years and 40 (28%) of respondents are at the age between 16 -24 and 37-50 years respectively. However, the remaining 11(8%) of the respondents are above the age of 50 years. The way the aged respondents reacted to the questions of inter-ethnic conflict through the experience they have passed and in need of facts or original information about the historical relationship between Oromo and Gumuz in the study area.

Like sex and age categories, the ethnic composition of the study population indicates that most respondents belong to Oromo 73 (51 %), Amhara 6 (4.2 %), Tigre 1(0.7 %), Gumuz 57 (39.9%), and others 6 (4.2 %). This indicates the Oromo ethnic groups highly participated concerning the other ethnic groups. Regarding marital status, 52 (36.4 %) of the respondents were unmarried, and 83 (58 %) of them were married whereas, 8(5.6 %) were divorced respectively. This implies that the study involves different societies with various marital statuses which is significant in the study of inter-ethnic conflict between Oromo in Sassiga, and Mazhiga districts.

The educational status of respondents was found that 36 (25.2 %) of respondents had a certificate, 47 (32.9 %) of them had a diploma, 60 (41.9 %) of them had a degree and above degree holders, and 0 (0%) illiterate. This academic qualification and professional role of the

respondents can help the researcher to make rational justification about the causes and consequences of Gumuz-Oromo conflict in the study area. Therefore, the response for the study could be rational and the solution they propose is of high value.

4.4. The causes of inter-ethnic conflict

The first objective of the study was attempted to assess the root causes and consequences of inter-ethnic conflict between Oromo and Gumuz of the study area (2018-2021). The causes of ethnic conflict in Ethiopia are many. These involve historical, political, economic, social, and cultural causes. According to zarihun (2005), there are root causes and the major causes of ethnic hostility that are associated with cultural/traditional, political, economic, and other factors. As a study by Gebre Egzibher (2007) ethnocentric federalism and ethnocentric politics, ethnic-based regional boundaries, and elite motivation are the major causes of inter-ethnic conflict.

To investigate the causes of inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga districts of (2018-2021), the researcher prepared in-depth interview questionnaires. Accordingly, asked to provide their opinion if there was the recurrent conflict between Oromo in Sassiga and Gumuz in Mizhiga districts since 2018- 2021. All interviewees 30 (100%) responded as the Oromo and Gumuz in Sassiga and Mizhiga districts conflicted for several years and their problems are still not resolved. The inter-ethnic conflict between the two groups is mainly through the east Wollega Zone between Sassiga and Gumuz in Mizhiga districts. They able to gave what is in their mind and provided valuable data that helped the researcher to make the scientific decision.

Table: 4 Respondents Opinion on the causes of inter-ethnic conflict

No	Item	Rates	Frequence	Percent	Rank
1	Competition over natural Resources	SA	22	15.4	4 th
		Ag	67	46.8	
		UD	9	6.3	
		SDA	14	9.8	
		DA	31	21.7	

		Total	143	100	
2	Lack of clearly demarcated boundaries	SA	25	17.5	3 th
		Ag	70	48.9	
		UD	8	5.6	
		SDA	16	11.2	
		DA	24	16.8	
		Total	143	100	
3	Absence of Good governance	SA	37	25.9	1 st
		Ag	87	60.8	
		UD	9	6.3	
		SDA	8	5.6	
		DA	2	1.4	
		Total	143	100	
4	The proliferation of small arms/light weapons	SA	19	13.3	2 nd
		Ag	96	67.1	
		UD	5	3.5	
		SDA	11	7.7	
		DA	12	8.4	
		Total	143	100	

Source: Field survey, 2021

As it can be seen from Table 4 above, the majority of respondents 124 (86.7%) rated as strongly agree and agree on the absence of good governance as the primary cause for the existed ethnic hostility between Oromo in Sassiga and Gumuz in Mizhiga districts (2018-2021). While 10 (7%) respondents disagree that the absence of good governance was not the cause for inter-ethnic conflict in the study area. Only 9 (6.3%) of respondents have disclosed their ideas on the absence of good governance as a challenge to inter-ethnic relationships. This implies that research participants of the study area believed that the absence of public participation, rule of law, transparency, equity, accountability, effectiveness, and efficiency affected the inter-ethnic relationship of the study area. Also, most of all respondents have put in an open-ended question, it does not protect social unity rather the absence of good governance has an essential role to motivate inter-ethnic conflict. Having these respondents' ideas, we conclude that the impracticability of good governance could pave the way for the outbreak of inter-ethnic conflict.

According to Child (1996), governance implies the prevalence of proper mechanisms, processes, and institutions through which individual or group meet their interest, exercise their right or obligations and maintain their differences. For this reason, Green (2012) state that fragile nature of state politics that manifested hostile identities between competing groups. For instance, the majority of Sassiga interviewees and Senior FGD informants confirmed that the main causes that motivated the May 2008 violence and 2011 inter-ethnic conflict between Oromo and Gumuz in Sassiga and Mizhiga districts can be concerned as a good indicator of the inadequacy on the sides of the state to immediately apprehend and prosecute the criminal suspects who participated in the conflict. And limited knowledge of local government officials to implement effective conflict management mechanisms. This means, at the moment that inter-personal conflict occurs the government body remains silent to take necessary measures on those wrongdoers. Also, they didn't report to the concerned body at the initial time rather they support their members by arming the local militia or police forces materially and ideologically.

The 1995 FDRE constitution state that all men and women should have an equal voice in decision-making directly or indirectly through the agent that represents their interests. However, according to mixed FGD with Oromo and Gumuz elders and religious leaders held on April 6, 2021, there was no place for the voice of the communities on their common problems rather the overall decision is given by the government officials. They usually gave politically biased

solutions to address the problems. Therefore, the problem of lack of participation is widely practiced particularly during boundary formation.

Similar to this, some of the Sassiga interviewee informants responded that there was a breakdown of rule of law, where peoples mobilize against others from their lives and properties. Among the elements of good governance, transparency is a crucial element built on the in and outflow of information and process freely to the concerned body to make them more understand each other. Besides this, information on boundary demarcation should not be accessible to those concerned bodies, without the involvement of elders and HOF, the two woreda administrators came together and made boundaries. Hence, the absence of transparency in the process of boundary demarcation resulted from the inter-ethnic conflict between Sassiga and Mizhiga districts (2018-2021).

In line with the Sassiga informant's opinion, a few of Gumuz interviewee respondents argued that there has been ethnic biased thinking among political leaders that is being reflected on the other ordinary citizens. Such thinking became the engine for some ethnic conflicts. Due to this, the inter-ethnic conflict between Gumuz and Oromo of the study area breaks throughout the year during 2011/12 E.c. Hence, Merera (1999) the contradictory vision of various elite have a massive impact on the socio-political relationships. Otherwise, all citizens should have an equal opportunity to improve and maintain their well-being. Also, there has been the problem of public administration, there is a lack of downward accountability among the available public sectors. Especially, government officials at the local levels working to promote the ruling party's political agenda without being accountable to the public and rule of law. This unaccountability of government officials to fulfilled their responsibilities before the war facilitates conflict situations.

As it could be seen from table 4 above, from the total of 143 (100 %) respondents, many respondents 115 (80.4%) strongly agree and agree about the proliferation of arms or small weapons as the main causes of inter-ethnic conflict. While 23 (16.1%) of respondents disagree, and 5 (3.5) of respondents neither agree nor disagree on the concern of proliferation of small arms and light weapons as the causes of inter-ethnic conflict.

As explained by most of the respondents in open-ended questions, the unchecked proliferation of small arms and light weapons and the deliberate arming of certain communities without due regard to the security of others does not have a positive effect on inter-ethnic relationships of the study area. Also, online with this idea, many of the Sassiga district key informants argued that, unlike Oromo, Gumuz had tools of war such as guns and spears(*xiyya*) that enable them to displace Oromo from their properties. They concerned possession of arms as a means of pride and accumulation of wealth. Hence, every Gumuz has a weapon. If there are four men in the house, there are four guns in that house. This indicates that B-Gumuz communities gave more attention to buying munitions from the locality or neighboring countries.

The researcher also found information from intelligent Gumuz police officers on March 25, 2021, at Soge municipality, during the war of 2018, the Mizhiga district police force caught one investor of the area with one car transporting gun and bullet by covering like other good at Balocentral Keble. But, for whom it may be distributed was not clear. Also, there are traditional weapons called spears that were collected from the peoples of Mizhiga district. Based on the respondent's opinion, the researcher concludes that in B-Gumuz there is easy availability and circulation of small arms and light weapons. And the prevalence of these weapons exacerbated inter-ethnic conflict between the Oromo of Sassiga and Gumuz of Mizhiga districts (2018-2021).

Beyond the study area, scholars and other motivated parties have conducted valuable research on the use of small arms. At the end of the 1990s, international and national institutions have held conferences, training, workshop, and seminar forums on the issue of alleviating problems related to small weapons. According to Parker (2011) state can develop their legislative control mechanism relies on their domestic political situation on gun use and its violence. For instance, in the USA and Yeman, peoples have the right to have a gun while in most others countries state placed huge restrictions against civilian possession of firearms. However, biased implementation of illicit arm control treaty and regulation provides an opportunity that arms traffickers can utilize for the transfer of arms (Parker, 2011). Also, the unchecked proliferation of small arms and light weapons or the deliberate arming of certain communities without due regard to the security of the others is a crucial cause of conflict in most of the Ethiopian border areas.

Table 4 above shows that the absence of clearly demarcated boundary resulted in inter-ethnic conflict in a particular case study area. Among the total of 143 (100 %) of respondents 95

(66.4%) responded strongly agree / agree and 40 (28%) responded strongly disagree/ disagree. Only 8 (5.6%) respond neither agree nor disagree on the issue. Similarly, according to an interview with Ato Dhinsa Amante administrator of Mizhiga district, and Ato Shifarew Alamu administrator of Sassiga district conducted on March 20, 2021, at Soge town and April 1, 2021, at *Sambtadure* town respectively, Oromo and Gumuz of the study area are economically interdependent, culturally intermingled within a territory, their children attended the same school. They have a good relationship by having a common social life. They share a common geographical boundary with ten (10) Kebles of Sassiga district and 8 Kebles of Mizhiga district. Therefore, no more war throughout history between Oromo and Gumuz, so historic conflict is historical and empirically false.

However, the cause of inter-ethnic conflict in the area was that one ethnic group's ambition to control the other ethnic group's territories. Thus, Mebratie (2005) and Pankhur (1997) argued that the indigenous Gumuz peoples were pushed away from their territories by Oromo and other non-Oromo neighboring ethnic groups. While to reduce the problem associated with boundary demarcation the post-1991 political change and the new regional arrangement in the country resulted in the ethnic groups have regional self-administration. Hence, the FDRE constitution article 46/2 states that the regional state has been demarcated based on 'settlement pattern, language, identity, and consent of the people. Nevertheless, Newman (2003) noted that boundary making has its impacts on the lives of the peoples and groups who reside in proximity to the boundary. This claim over territories is seen in frequent clashes of ethnic groups around the lowland area of Sassiga district.

With the same language, according to FGD with Gumuz elders and religious leaders on March 25, 2021, at Harar Sefar, every ethnic community live together for long periods till today without having fixed and known demarcated boundaries rather they do have a common market for exchange and church for further spiritual activities. They discussed that these ethnic groups still do not accept the act of limiting boundary and they claimed as limiting boundary was not correctly marked the territories. Whereas few of Sassiga district interview informants argued that Gumuz always tries expanding their territories by forces and by creating psychological fear and they built the house and other basic social services. For instance, these informants took Fafate high school, elementary and Junior school at Village six built at Bachbach forest area, the place

where the land is very fertile for agriculture. As the result, these ethnic groups started the competition to partition the fertile land of Bachbach valley. Therefore, competition increases land value. At that time government officials of the two communities could attribute to border disputes over Derg state farmland that includes Bachbach valley.

In addition, some of the informants of Gumuz communities stated that the Derg state Farmland area (Maasii Mahibera) up to Sassiga town ninety-four Km was the land of Gumuz. The highland of Sassiga and state Farmland were taken from Gumuz by the Derg government. Therefore, they said that this land should be returned to the Gumuz peoples. Opposition to this idea, the FGD informants of Oromo elders on March 5, 2021, Sassiga land includes state farmland and extended up to Dhidheessa river valley, hence Gumuz had been paid taxes to Sassiga Administration. According to these informant ideas, border disputes was provoked an inter-ethnic clash between neighboring ethnic communities of the study area since 2008. On the issues of border disputes, Masfin (2012) stated that conflict for territorial expansion passes throughout generations and resulted in a misinterpretation of other's culture, history, ethnicity where particular ethnic groups perceive themselves superior to the others. But, the Gumuz-Oromo conflict is not hatred.

According to an interview conducted with the local police of the two districts, the researcher found that personal conflict occurred between the youth of the two ethnic groups over territories. Later on, it sparked a violent conflict between the participant ethnic communities on both sides. So, the Gumuz ethnic group fought with Oromo lived in village four located in Sassiga district. Thus, most of the Gumuz peoples attacked and wounded. As revenge for this, Mizhiga district locally organized militia attacked the Oromo communities in the same village. Similarly, the other neighboring Woreda of Sassiga district (Gimbi) and Mizhiga district (Yaso) retaliated against ethnicity resides the border for the counter- attack. Based on this discussion, the cause for this inter-ethnic conflict is the lack of clearly defined boundaries between the communities of the study area. Even though conflict is caused by the land issue, the government has to consider the demographic pressure of the communities of the study area.

Concerning the competition over natural resources as the final possible causes of the conflict, the above table 4 shows that 89 (62.2) of respondents strongly agree/agree and 45 (31.5 %) of

respondents strongly disagree/disagree with this particular case study. The remaining 9 (6.3%) of respondents left undecided on competition over natural resources. In economic terms, humans want to raise the availability of resources to lose down. Also, in a time where the demographic feature of the societies doubled, resource availability decreased. According to an interview conducted with Ato Tamana Hambisa Mizhiga district Health office head department held on March 20, 2021, at Soge municipality, before 1991, the lowland areas of Sassiga belong to state farmland. But, after 1991 the coming into power of the FDRE or the establishment of ethnic-based federal state structure land use is aggravating factor for inter-ethnic conflict. The rationale behind the development of federalism in Ethiopia was building healthy relationships within multi-cultural societies. Unfortunately, it unable to bring the expected objectives rather caused for the expansions of recent ethnic clashes than ever before. Thus, land resource use is one of the engines for the conflict between the Oromo and Gumuz communities of the study area (2018-2021).

On the other hand, from an interview conducted with Sassiga district administrative and FGD with Oromo elders held on April 1, 2021, and March 29, 2021, respectively, the researcher sorts that the number of the population rises throughout the years. In 2003 from Oromia regional state Hararge peoples faced food insecurity due to drought and shortage of land. To cope with them, the former president of the Oromia region Ato Lamma Magarsa resettled in the East Wollega zone border area of Sassiga and Mizhiga districts at a place called Baredu Balo subdivided into the first Balo and Bareda. However, there is no a fixed boundary between the Oromo and Gumuz communities of the study area. It means the border is an ideal agreement that passes through Mr."x" plowing land from the "y" tree up to Mr. "z" house. So, the Gumuz of Mizhiga district in to expand their territory, they cut the tree which used as a mark of the border, rebuilt their house at night, exchanges their land, and built School while the Oromo Sassiga district exposed to the critical shortage of cultivable land which is a cause for inter-ethnic conflict between the two ethnic groups.

Generally, according to the data obtained from primary sources absence of good governance, the proliferation of small arms (xiyya), lack of clear boundary demarcation, and competition over scarce resources were determined the major (chief) causes of the recurrent inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga districts of 2018-2021 to a varying degree.

4.5. Actors of the inter-ethnic Conflict

Table: 5 Respondents opinion to identify the main actors of inter-ethnic conflict

No	Item	Rates	Frequence	Percent
1	Local Government officials	SA	17	11.9
		A	101	70.6
		UD	7	4.9
		SD	0	0
		DA	18	12.6
		Total	143	100
2	The two ethnic groups	SA	99	69.2
		A	33	23.1
		UD	0	0
		SD	11	7.7
		DA	0	0
		Total	143	100
3	Political leaders	SA	36	25.2
		A	97	67.8
		UD	0	0
		SD	2	1.4
		DA	8	5.6
		Total	143	100
4	Religious leaders	SA	32	22.4

		A	92	64.3
		UD	3	2.1
		SD	3	2.1
		DA	13	9.1
		Total	143	100
5	Federal government	SA	22	15.4
		A	94	65.7
		UD	0	0
		SD	12	8.4
		DA	15	10.5
		Total	143	100
6	Elders	SA	32	22.4
		A	92	64.3
		UD	3	2.1
		SD	3	2.1
		DA	13	9.1
		Total	143	100
7	NGO	SA	101	70.6
		A	17	11.9
		UD	7	4.9
		SD	18	12.6
		DA	0	0
		Total	143	100

Source: field survey 2021

The above figure 5 shows that the majority of respondents 118 (82.6 %) strongly agree/agree, 18 (12.6%) of respondents disagree, and the remaining 7 (4.9%) of respondents undecided to identify government officials as the main actors of inter-ethnic conflict between Oromo in Sassiga, and Gumuz in Mizhiga districts of 2018-2021. Also as clearly explained in open-ended questions, more than half of the total respondents identify the involvement of local government officials in the inter-ethnic conflict of the study area. According to an interview conducted with prominent individuals from both ethnic communities, different government officials have different positions in the administration of residents that participated in the inter-ethnic conflict by providing materials of war on the behalf of their respective ethnic groups. They are involved in the conflict to gain an unjust advantage in different ways.

Similarly, according to an interview conducted with the senior administrator of Mizhiga district (Mitiku Nono, held on March 25, 2021, at Soge Municipality) when the 2018/19 conflict occurred different officials delegated by the government would be sent to the area and would hold a various discussion, meeting and used different strategies to settle problems of the inter-ethnic conflict. But, one of the Oromo elders argued that the administrators of Mizhiga district encourage Gumuz peoples to have start war via distributing necessary traditional instrument of war called 'xiyya' which has sharp metal at its peak that is mostly known among Gumuz communities. The objectives were to evacuate Oromo from their land and properties and expand their territories. They believed that when Oromo was evicted from that area by living their immovable properties, it made a vast opportunity for them.

From the second item on table 5 above, 132 (92.3%) of respondents rated strongly agree and agree and 11(7.7%) of respondents strongly disagree to describe the two ethnic groups as the main actors of Oromo- Gumuz conflict of the study area. In addition to these ethnic groups, according to the responses obtained from open-ended questions, other ethnic groups were indirectly involved in the inter-ethnic conflict of the particular case study. This indicates that Oromo had no problem with Gumuz rather motivated, ordered, and manipulated by the other ethnic groups. Because Oromo have large farmland area and when they evacuated by force from the areas 'they want to take it.

Furthermore, the majority of interviewees and FGD participants of the two districts confirmed that both ethnic groups of the study area were the primary actors of inter-ethnic conflict. The

presentation of chief actors was visible and easily seen in the time of inter-ethnic conflict. Hence, the Oromo and Gumuz peoples were victims of this ethnic conflict. Regarding the third item in table 5 above, 133 (93 %) of respondents strongly agree and agree, Perhaps only 10 (7%) strongly disagree or disagree on the involvement of political leaders in the inter-ethnic conflict between Oromo and Gumuz in the case of Sassiga and Mizhiga districts. According to FGD with Oromo and Gumuz elders held on April 5.2021 and March 25, 2021, respectively, the prevalence of politicians may not be clear but to some extent has the lion share to encourage the conflict for political advantages. As the reason, Betty (2002) argued that the identification of invisible actors has never been an easy task to accomplish. Therefore, the participation of politicians in the conflict was understood by some research participants whereas what they contributed to the conflict were (shadow) not measurable.

Table 5:- has clearly shown that 124 (86.7%) of respondents strongly agreed and agreed, 16 (11.2%) respondents Strongly disagreed and disagree and only 3 (2.1%) left undecided on the involvement of different religious leaders to resolve inter-ethnic conflict of the study area. In addition, according to FGD conducted with Sassiga and Mizhiga districts believers of different religions, the chief among the actors in the conflict resolution was the Ethiopian Evangelical Church Mekane Yesus. The president of EECMY H/ Waggari Tesfaye was invited as a representative role player for the resolution of inter-ethnic conflict in the study area. First, the church has rehabilitated the displaced Oromo and Gumuz peoples and provided them with food by collecting money from voluntary individuals, from its budget by buying clothes, tents, and utensils. Second, the church has gathered dead peoples from different areas and buried them around the formal burial places. In addition, the church being with peace officers, they have given different waves of peace of training at districts, ‘mender’ and kebele level. For example, Mizhiga district women affairs told me that at Angermeti and Balobareda in Sassiga district training on the resettlement of inter-ethnic conflict held on August 28-29/2011, Sep.11/2012 for a total of 300 (three hundred) trainers. The training was conducted with the ceremony of giving a certificate for participants of the training.

It is evident from table 5 that 116 (81.1%) respondents strongly agreed and agreed, 27 (18.9%) strongly disagree and disagree on the existence of the federal government in resolving the inter-ethnic clash. As the respondents have put their opinion in open-ended questions, still today the

federal government provides food aid to them. The researcher also observed when they received aids of different kinds at Soge municipality in time of data collection. Let alone, most respondents of the interview and FGD from the two districts acknowledged that the Federal government was involved in the conflict resolution by sending police force and taking away the instrument of war such as guns from the local militia.

Table: 6 Shows Support provided by the Federal Food security Disaster Prevention and Preparedness office

No	Item	Unit	Supported provided to Sassiga and Mizhiga districts
1	Send	Kun	2198
2	CSB	Kun	1288.5
3	Ruiz	Kun	3010.75
4	Milk	Karton	487
5	Oil	Litre	20908
6	Biscuit	Karton	382
7	Maize	Maize	433
8	others	others	

Source: Report from Food security Disaster Prevention and Preparedness Office of East Wollega zone since 2019.

According to Figure 5.1, the Federal government created favorable conditions for each ethnic group by distributing various supportive products. However, a large number of them had sold the items like jerrycan, bucket, washing basin, kitchen materials, and bed kits and some of them are using them.

From the six-item on table 5 above 124 (86.7%) respondents strongly agree and agree, 16 (11.2 %) respondents strongly disagree and disagree while 3 (2.1%) respondents undecided on the existence of elders in times of inter-ethnic conflict between Oromo and Gumuz in the study area. According to information obtained from some interviewees of Sassiga district and FGD with Gumuz elders, like Religious institutions and federal government, in the ethnic conflict between Oromo of Sasiga and Gumuz of Mizhiga districts of 2018/2019 elders were the main actors. For

example, first each ethnic group select elders, the selected elders invited in front of the public to slaughtered sheep and exchange its bone. Then after, start blessing, made promise between them, and cursed not to repeat such conflict in the future. Hence, the process of mediation was not without the elders.

The six-item on table 5 above indicates that 118 (82.5 %) respondents strongly agree and agree and 18 (12.6%) respondents strongly disagree on the role of NGO in times of inter-ethnic conflict in the study area. Only 7 (4.9%) respondents neither agree nor disagree on the issue. Hence, it was the last actor in conflict resolution. As FGD with Women's Affairs of Mizhiga and Sassiga district on March 3, 2021, and April 3, 2021, respectively, before the conflict there was Non-Governmental Organization (NGO) named Food for Hungry International (FHI) worked on the development agenda of the study area. For the two ethnic groups, they have constructed water pumps and dug springs, helped familyless children to join school by covering expenses, purchase farm materials and seeds for the poor. Besides, they were fulfilling health service facilities such as beds, benches, and microscopes. After the conflict, they have provided necessary food items like wheat, oil, seeds, clothes, utensils, and farm materials. Therefore, they worked hard to cope with the previously affected economy and the life of the societies.

From this table, we conclude that not all actors were equally effective in the inter-ethnic conflict of Oromo and Gumuz in the study area. Hence, the researcher accounted for the intervention of the two ethnic groups, the federal government, religious leaders, and elders as the main actors of inter-ethnic conflict. Others like local government officials, others ethnic groups, politicians, and NGOs were the last but not the least among the main actors of the Oromo-Gumuz conflict in the case of Sassiga and Mizhiga districts.

4.6. Consequences of inter-ethnic conflict

Table: 7 Respondents opinion on the consequences of inter-ethnic conflict

No	Item	Rates	Frequencies	percentage
1	Socio-cultural impacts	SA	21	14.7
		A	84	58.7
		UD	8	5.6

		SD	15	10.5
		DA	15	10.5
		Total	143	100
2	Economic impacts	SA	85	59.4
		A	25	17.5
		UD	3	2.1
		SD	11	7.7
		DA	19	13.3
		Total	143	100
3	Political impacts	SA	19	13.3
		A	71	49.6
		UD	12	8.4
		SD	17	11.9
		DA	24	16.8
		Total	143	100

Sources: field survey 2021

From data gathered above table 5 item 1, 105 (73.4%) of respondents rated strongly agree and agree while 30 (21%) of them strongly disagree and disagree on the question provided to them. Whereas 8 (5.6%) of respondents gave no response to the question. From this table, the majority of them illustrated adverse impacts of inter-ethnic conflict on the socio-cultural development of the existing Oromo and Gumuz of the study area. Again, the response obtained from open-ended questions result indicates that inter-ethnic conflict-affected socio-cultural lives through cultural violation and physical displacement of local people from their original residential environment. Hence, the forceful displacement of local people from their usual environment deteriorates local peoples' socio-cultural institution and its components such as language, marriage system, religion, and other cultural practices.

In the same manner, all interviewee (100%) informants of Sassiga and Mizhiga districts openly explain that inter-ethnic conflict has the most visible impact on the socio-cultural development of

both ethnic groups. This means that all members of the two communities understand the disadvantage of inter-ethnic conflict on cultural practice and social movement. Regarding the questions that the interviewee asked if inter-ethnic conflict leads to displacement, most of them argued that Oromo and Gumuz cultural practices and social relations have great disparity before and after the conflict. Accordingly, before 2018 Oromo and Gumuz were frankly related to each other while after the conflict it was controversial. They believed that displacement due to inter-ethnic conflict made them separate from their own families, homes, and friends lead to disruption in social networks and breaking up communities, families, and friends. This disrupted and demolished indigenous cultures from the area.

Table:8 shows Displacement due to inter-ethnic conflict.

District	Year	No. of peoples displaced			Those immediately replaced		
		Male	Female	Total	First-round	Second round	Total
Sassiga	September 20-27/2018	530	3192	3,722	21, 479	21,202	42,681
		-	-	30,685			
	Feb 28/2020	-	-	3000			
Mizhiga	September 27/2018	375	665	1, 040	-	-	10475
	May 25/209	-	-	-	-	-	

Source: Report for Food security Disaster Prevention and Preparedness Office of East Wallaga Zone, 2021.

Based on the report from the Food security Disaster Prevention and Preparedness Office of East Wallaga Zone, 2021, many peoples had been displaced from Sassiga district than Mizhiga districts. Despite this, 47% were in collective sites whereas 53% were in host communities. Also, Sassiga Woreda hosts the largest returnees. most of them were returned to their home at different cycles.

In terms of loss of human life, Sassiga district interview informants told me that before and after the 2018 ethnic conflict sometimes there was the incidence of Killing between Oromo and Gumuz in particular case studies. According to an interview with Sassiga district administrator Ato Alamu Shifaraw on April 5, 2021, at Sambatdure town, Gumuz peoples believed that a man must kill either man or wild animals to get respective as evidence of being victorious over the enemy. Hence, revenge (Guma baasuu) spread out between Oromo and Gumuz of Sassiga and Mizhiga districts between 2018- 2021. Contrasting to this, the FDRE constitution article fifteen (15) refers to every person has the right to life. No person may be deprived of his life except as a punishment for a serious criminal offense determined by the law. From this view, the constitution of the country gives the most guarantees for the life of a person.

Table:9 shows the number of peoples Killed

District	Year	No. of the killed person
Sassiga	May 2008	more than 470
	September 17/1/2011 E . C	More than 128
Mizhiga	May 2008	46
	September 17/1/2011 E . C	4

Source: field survey, 2021

Accordingly, many peoples lost their lives from both sides. However, the residents of Sassiga have been killed and wounded than those of Mizhiga districts. Also, the researcher was informed by Ato Tamana Hambisa Mizhiga district Health office head (March 20, 2021), but didn't want to tell me the exact number of peoples died from their woreda. So, searched it from the goggle to met the objectives. Perhaps, the number of people killed might be more than the above-listed number.

As it can be observed from the above figure six-item 2 from the total sample respondents about 110 (76.9 %) replied strongly agree and agree and 30 (21 %) replied strongly disagree and disagree on the economic impacts of inter-ethnic conflict between Oromo and Gumuz. Only 3 (2.1%) of respondents gave no response to the question. This means the majority of them supported the view that conflict increased economic wastage on the family and the government.

The researcher further found information about the economic status of the conflicting area during the inter-ethnic conflict. The response of FGD (Religious leaders and elders) participants was almost similar. They explained that ethnic conflict happens during summer and harvesting seasons when farmers started to produce agricultural activities. As the result, farmers of the study area faced great economic crises because production or harvesting materials and oxen were robbed, the seed that was ready for sowing was not sown or the land which was sown and got fertilizer was not cultivated. Therefore, the families of the ethnic groups who were feeding their children by agricultural output exposed to critical socio-economic problems such as hunger forced to migrate and changed their living places.

Shortage of food faced peoples of the study area because during the conflict all their prosperities were destructed. Also, the researcher sought information from security offices of both districts about unexpected bankruptcy and robbery due to inter-ethnic conflict in the study area. Thus, the lost individual and government property were unestimated, out of this only a few properties were returned with the help of police and the local security office. This means conflict between the two districts brought a direct negative impact on economic activities day by day with increasing intensity.

Table:10 Shows damaged, looted, and burnt property from Sassiga and Mizhiga districts

Study area	Name of properties	Unit	Those must need immediate replacement	Those returnees
Sassiga	livestock's	4650 lost	4650	-
	houses	155 burnt	155	72
	lost land	350 households	350	-
	Students chair	2960	2960	-
	Black bord	50	50	50
	Students text book	1200	1200	1200
	Reference book	320	320	-
	Isteneries	95 Dosta	95	More than 95

	Others	-	-	-
Mizhiga	House	1180 burnt	1180	1182
	Livestock's	1743	1743	-
	shoats	138	138	-
	FTC	4	4	-
	Veterinary clinic	7	7	-
	Human clinic	4	4	-
	School	12	12	-
	Religious institutions	3	3	-

Source: Report for Food security Disaster Prevention and Preparedness Office of East Wallaga Zone, 2021.

In addition, according to FGD with Oromo elders April 5, 2021, the surrounding districts were felt a loss of many people's life, livestock, land evacuations, and loss of others properties. They cost overestimated valuable properties and nonrenewable human life, as the reasons they moved to kill the peoples and burn the properties of the then neighboring communities. Also, some affected communities of Gumuz peoples told me that the conflict increased extreme resource competition in all kebeles of the study area. They asked to explain that the were prevalences of unjust gain and loss of land. Thus, they agree that farmers on the behalf of Oromo Balocentral Keble and Gumuz of Ashanjidim (Anger) Keble lost their land from Bach Bach village six and Biftu Belo due to inter-ethnic conflict.

According to the opinion of Sassiga district interviewee informants, by evacuating Oromo peoples, Gumuz gave some hectares of land for youth above the age of 18 years for agricultural activities without the consent of one of the other. And gave their land to others in parity and contract to the other ethnic groups. Therefore, the resettlement of the lost land to societies costs the government and Non-governmental organizations. So, to survive, Oromo households take parity, contract, engage in daily labor and get a wage, and migrated to the others area. As local administrators of both districts asked the two ethnic groups were equally sufferers of inter-ethnic conflict. Hence, they strongly agree that the inter-ethnic conflict leads to looting, robbery, and

inhuman treatment as a common problem of Oromo in Sassiga and Gumuz of Mizhiga districts. Those who are victims of robbery and looting go into war to restore what has been taken away from them. This leads to a new retaliatory attack and hence exacerbates conflict. Likewise, there were slaughtering person by knife, burning of the body, eating of human flesh, putting died into the river and another dead body was eaten by wild animals like by hyena in course of inter-ethnic conflict.

Also, the researcher sought information on which human society is more suffered from inter-ethnic conflict. As we can see from table 5.1 above 3, 722 Women and 4, 331 children were badly -affected by the two ethnic groups. Similar to these ideas, more than a quarter of respondents from the Sassiga district religious leaders explain that the immediate cause of the conflict was started when Gumuz of Ashanjidim killed an Oromo woman in Sassiga by a bullet in her house at village six through-hole of a house at night. The women also suffered from raping at the marketplace, when hundred of adult men and youth run to the conflict area with traditional weapons like Spears and knives while females were vulnerable and the forefront exposed to the problem of inter-ethnic conflict with their children. This is a common problem in all places when the conflict has erupted women could not able to run somewhere as men. Particularly, pregnant women, women in delivery, a person who had been sick and aged, were more suffered due to inaccessibility of transportation.

However, according to FDRE constitution article 35 sub-article 4 the State shall enforce the right of women to eliminate the influences of harmful Laws, Customs, and practices that oppress or cause bodily or mental harm to women are prohibited. Therefore, the inter-ethnic conflict between Oromo Sassiga and Gumuz of Mizhiga district broken the right of women and the constitution of the country. Beyond this, Mizhiga district women affairs explain children separated from their families became orphans and suffered from anxiety, hunger, and starvation because of lack of family support. However, in conflict resolution processes the government would have given training for both sexes and they explain as they were marginalized from participating in the inter-ethnic conflict.

Moreover, the researcher searched information considering compensation paid for the damage, a lot of respondents tried to explain their attitude on the issue. They said that there was no compensation for the dead relative, family, friend, and husband. Only 72/125 houses were rebuilt

on the sides of the Oromia national regional state. As the reasons, both parties did not satisfy with the resolution taken because there was no compensation for taken properties, lost life, and taken land. Hence, it is possible to conclude that the process, the ongoing attempts, and the conflict resolution was taken did not bring lasting peace. Therefore, the Oromo Sassiga district waits for a further resolution for their land and properties from the federal government.

To sum up, inter-ethnic conflicts do have many negative social, economic and political impacts.

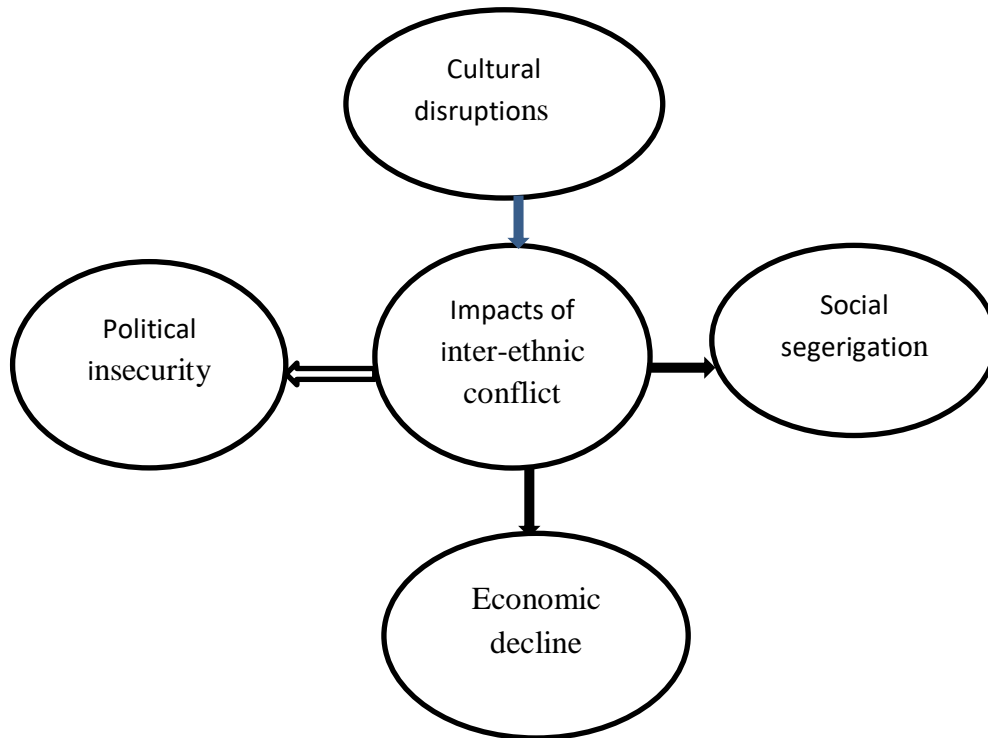


Figure 2: the overall impact of inter-ethnic conflict

This figure shows the negative impact of inter-ethnic conflict between the two districts on the political, social, and economic development of the area (2018-2021). It brought economic damage and make the social relationship very fragile among themselves. The pending of economic development leads to unstable political development. Hence, Miall (2004) discussed that transformation of inter-ethnic conflict requires a serious connection between peace-building and the development process. This means a critical link between socio-economic and political structures of society contributes to peaceful outcomes. According to Social impact that drove from inter-ethnic conflict can be homeless, landless, death, and so on. Whereas, the economic impact of inter-ethnic conflict leads to unavailability of food and housing, unemployment, and

others. Politically, it may be resulted insecurity, disharmony, protest, and violation of basic human rights. Therefore, inter-ethnic conflict hinders societal development via political, economic, and social wellbeing.

4.7. Attempts to Resolve inter-ethnic conflict between Sassiga and Mizhiga districts since 2018-2021

From the response of questionnaire respondents in closed-ended questions, we can easily understand that no respondents said strongly agree/disagree with the question presented to them regarding the attempt to resolve inter-ethnic conflict in the study area. But, it was not to disclose the contribution of potential actors.

Half of the open-ended questionnaires participants stated that when the 2018/19 inter-ethnic conflict happened, different levels of government, non-government, and parts of the societies would be sent to the area to bring internal waves of peace via holding various discussions, meetings, and other mechanisms. At the federal level, the House of Federation (HOF) is empowered to manage and resolve state deputies. It is the supreme body of the country that is authorized to find the solution to disagreement that rises between states (FDRE constitution art 62/2). This house invokes sufficient conditions to tackle misunderstanding within the state depends upon the interest of the concerned parties. Outside the consent of the concerned parties, the house has the power to intervene and take necessary measurements to bring a valuable solution. In a time of border disputes, the house gives decisions based on settlement patterns and the interest of the people in all the disputed areas. However, according to an interview with Ato Eliyase Yamane Mizhiga district vice administrator held on March 20, 2021, at Soge 01 Keble, it is non-professional and unable to address the issue of inter-ethnic conflict between Oromia and B-Gumuz regional states.`

But, the ministry of federal affairs involved in the conflict when the conflict has gone to the deteriorating situation of security, endangered constitutional situations, and violation of human rights of residents. This is applied when cases that authorize the intervention of the Federal Government in Regional states are based on the Proclamation No.359/2003 which is referred to as “System for the Intervention of Federal Government in Regions”. The Ministry’s major task is facilitating the resolution of conflicts through different mechanisms, not necessarily resolve

conflicts by itself. This particular institution organizes “Peace and Democracy Conferences” to bring conflicting parties and train stakeholders together, deploying traditional conflict resolution mechanisms by mobilizing elders and traditional leaders of ethnic groups together who conflict due to land dispute.

At the regional level, it is the mandate of the government to manage and resolve inter-ethnic conflicts. Constitutionally, they are not powerless to address the problem of ethnicity. To carry out these responsibilities, the regional government is not fully functional. Therefore, the federal government established a local peace committee (LPC) at a different administrative level such as Regions, Zone, Worade, and Keble since 2004 E.c. Hence, a co-committee (joint committee) existed along the sides of the Sassiga and Mizhiga districts. According to information obtained from the police officers of the two ethnic groups, the first committee was selected from each Keble based on social value and knowledge of individuals. The committee has 14 (fourteen) members, seven from Sassiga and seven from Mzhiga districts. The village committee has a fixed meeting day (one per Month) and the district committee meets a quarter month. They have fixed an annual agenda for their discussion and holds the same checklists and reports to follow up on their activities. Their meeting place is not constant, changed from one district to another district. If the first round of their meeting was conducted at Oromia region Sassiga district; the next will be conducted at Benishangul Gumuz Mizhiga district.

In May 2017 the federal government and the president of the two regions held a peace conference at Asosa and Nekemte relies on boundary formation. Likewise, after 2012 the government created forums of communication for authorities of conflicting parties. These attempts should play a little role as a guardian to bring sustainable peace to communities of the study area. Besides, it was inadequate to advance social well-being, stability, and security. The office of LPCs on April 6, 2021, told me that short-term training was given on September 24, 2021, for those who reside around the border area. The government aimed to invest mass participation in conflict management through the empowerment of district and kebele level peace committees on providing rapid response to resolve the conflict.

Unlike national and regional PCs, the Woreda peace committee office prepared a sports festival from April, 28- may 1/2013 with the Slogan” Sport for peace” in Ashanjidim. Accordingly, the main types of sports games were boys football, girls volleyball, and three km peace walk. At the

festival, the players showed the importance of peaceful co-existence by treating each other with love and respect. Whereas, local peace committees provide primary information than managing ethnic conflict. But, they lack regular meetings and responsibilities to punish or warn the one who did wrong. This distorted the communication between kebele peace committees and district administration to provides rapid response to the particular issue. Because of this limited structure, they did not have the potential to resolve ethnic conflict. Otherwise, they have relevant information.

The administrative peace office of Sassiga district states that there seems to be a lack of technical support to deal with inter-ethnic conflict and its resolution mechanisms. This may be reflected through the bad-activity of authorities mainly focus on measures and reports of the peace committees that may calm down the ethnic conflict. Next to this, it has been the common ideology of the Ethiopian government that laid the foundation for the maintenance of inter-ethnic relationships by the constitutional provisions of public ownership of land (article 40).To secure this right, it lacks constitutional force, a failure in the proper implementation of the laws, particularly in the study area.

According to Sassiga local administrative and Mizhiga districts peace office, both the regional and the federal government should have been attempting to address the underlying factors of those conflicts. This means that the regional government of Oromia built seventy-two (72) houses to compensate for burnt houses and at the national level the federal government sends military arms to the conflicting area. In addition, the center and the regional governments being with respective zonal and woreda administration were preparing a peace conference on May 2020 at Sassiga district Balo primary school. But they ignore the potentials of indigenous conflict management practices and the need for effective community participation.

According to the result obtained from Sassiga FGD, the process of border delimitation between Sassiga and Mizhiga was conducted three times (1994, 2002, and 20016). It was an unsustainable resolution because due to a lack of administrative capacity and bureaucratic procedures to make crucial decisions. Many times the meeting, and agreement written by the government were largely unsuccessful because there was no public discussion regarding their issues, rather the decision is made by higher government officials which results from grievance among the societies of the two ethnic groups.

CHAPTER FIVE

Summary of Findings, Conclusion, and Recommendation

5.1. Summary of Findings

Based on the data collected by qualitative and quantitative research tools including questionnaires, interviews, and FGD this study comes up with the following main findings. The study explored the prevalences of inter-ethnic conflict between Oromo of Sassiga and Gumuz of Mizhiga districts (2018-2021). To identify the main cause of the problem, assessment and the findings of the study asserted that the Absence of Good governance, lack of clearly demarcated boundary, and competition over natural resources as the main root cause. Due to bureaucratic character and limited knowledge of local government officials, the residents of Sassiga and Mizhiga districts should not jointly live and work together to reduce inter-ethnic conflict that comes through.

According to the finding of the study, the horrifying situation was put under control with the strong involvement of the forces of the federal government, elders, and religious institutions than other actors of the inter-ethnic conflict. In the area of the study, inter-ethnic conflict costed large numbers of peoples' live and properties from both ethnic groups. It is hard to acquire accurate statics of people's died and properties distracted. Unless, the inter-ethnic conflict resulted from huge challenges on the political, social, and economic aspects of the two ethnic groups. The peoples residing in the peripheries of Sassiga border Keble were the victims of inter-ethnic conflict than Gumuz in Mizhiga district.

The inter-ethnic conflict has been broken many times, the problem is still not resolved, no sustainable peace and stability in the area. The study identified that with regards to the measures or attempts to resolve an inter-ethnic conflict between Sassiga and Mizhiga districts, the Ministry of Federal Affairs organized ‘‘peace and democracy conference’’, and the Federal government established a local peace committee (LPC) at the different administrative level that enables to accommodate and promote healthy relationships between commonalities of the study area. Otherwise, the Administrators of the two zones/districts are not giving concern for the effectiveness of Pcs.

Working together with elders, the woreda peace committee office prepared a sports festival to resolve an inter-ethnic conflict between Sassiga and Mizhiga districts. The finding of the study illustrates the fact that the work of PCs lacks technical support from the governments of the two regions. Both the regional states should have been attempts to compensate uprooted peoples while the adequate amount of compensation paid to damaged properties can create mental problems. In general, the researcher addressed the root cause, the aggravating factors and actors, the consequences of the inter-ethnic clashes, and putting the possible solutions in the study area.

5.2. Conclusion

The following conclusion is drawn from the study. Inter-ethnic conflict is a big political issue that the research participants hesitated to provide necessary information about the issue. From the data gathered and analyzed regarding the root causes of inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga districts (2018-2020), it can be concluded that it is the body of the governments that raises the agenda of boundary demarcation and competition over the natural resource(land) as the main causes rather the root causes of the inter-ethnic conflict of the study area was lack of proactive government to accommodate and promote the multicultural society and to handle the circulation of military weapons among local communities. This tends to evaluate the capacity of federalism in which the opposing interests of the main parties in conflict may be accommodated in such a way that cooperation or nonviolent actions through compromise pose greater benefits than those which may be attained through violent confrontation.

The violent ethnic conflicts have become a critical political, economic and social issue that should be the concern of the communities, as well as governmental and non-governmental. From non-governmental actor EECMY(churches) and FHI and within the public sector political decision-making bodies including the federal government were the primary actors during the inter-ethnic conflict of the study area. Those classified as NGOs are supporting the people who were suffered whereas elders, religious leaders, and the government are the mediators of the inter-ethnic conflict. Despite more efforts and attention was exerted, not all concerned decision-making bodies were equally effective in resolving the root cause of the conflict.

This conflict discouraged the social, economic, and political development of the two ethnic groups. Ultimately, it has been evicting and marginalizing 47 % of the indigenous community

and 53% of settlers from their homes. Due to these conflicts thousands of people have been expelled from their homes; wounded or killed and the rights of many people have been violated.

The Oromia National Regional State and Benishangul Gumuz National Regional State and Federal government attempted to put the possible solutions by using formal and informal mechanisms of conflict resolution. The planning, allocating finance for giving training for the community and controlling the existing problems and giving punishment for those illegally act on human lives and properties. But, the role of LGS to make the Oromo in Sassiga and Gumuz of Mizhiga districts share common social services, physical border, and natural resources is very limited. This means they tried to discharge their responsibilities during the conflict rather than before and after the raise of the problems. Therefore, the general direction being taken by the government was conflict management than conflict resolution.

Even though, the conflict resolution mechanisms used by government body has a limitation, the majority of the societies unsatisfied with compensation given due to loss of their land and property. But, through different rehabilitation programs, 90-95% of displaced peoples returned to their original places. Generally, if not resolved soon, the problems of inter-ethnic conflict between the ethnic groups increase in scale and may bring more conflict in the future.

5.3. Recommendation

Based on the result of the study, the following possible recommendations are forwarded to the Sassiga, and Mizhiga districts administration, residents, and other concerned stakeholders to mitigate the problems of inter-ethnic conflict in the study of the area (2018-2021).

- i) The need for effective implementation of rule of law

According to the study, the conflict between Oromo and Benishanigul Gumuz in the study area is grounded in the absence of good governance. The rapid escalation of inter-ethnic conflict has been violating humans and property right from the study area. Hence, the trend of eviction, killing, social break down and destruction of properties are occurring year after year with increasing intensity. So, both district administrators need to take into account the effective implementation of rule of law to maintain the right to live and property for all.

It is the most efficient base to take corrective measures on the government body who directly or indirectly take part in the conflict and those who need unjust benefit from conflict. Rule of law gives enough ground to respect the right and responsibilities of citizens equally. So, the government of the country should have to apply fairly regardless of affirmative action, if the Oromo and Gumuz of the study area have done similar mistakes. Because sometimes there is a proverb which is called 'Gumuz as illiterate society'. Their grandfather was illiterate, their father may be illiterate while their sons may not be illiterate as such. It is better to establish laws on the use of small arms and weapons or to take away it from all parts of society before happening of inter-ethnic conflict.

ii) It is better to enhance capacity building for peace

The district's peace office may give training in new skills, skill-enhancing programs, and capacity building on effective and efficient strategies for conflict resolution. A prerequisite skill and knowledge of conflict transformation would be fostered by giving awareness to both communities. Building common sense through discussion, and giving continuous training for each commonality together on their common problems rather than giving training for few top administrative offices. In addition, they may jointly work to make ethnic communities work together for their mutual benefit by developing good governance structures that used to hinder biased thinking among some political leaders

. iii) The advancement of the socio-economic development

To address the inter-ethnic conflict of the study area, any future attempt by the concerned body may be to work on the advancement of the economic and social development of the two ethnic groups. Since all ethnic communities residing on the border of the study area have the historic culture that links them, establishing the common social services on their border area can facilitate the trends of global citizenship. This may require an independent institution that has the power to investigate the border issue of the study area, compensation for the damaged property, and build love, integrity, peace, harmonious relationships within diversity. This may be used to fill the gap that paved the way for political instability.

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Appendix 1

Questionnaire ADDIS ABABA UNIVERSITY

SCHOOL OF LAW AND GOVERNANCE STUDIES

CENTER FOR FEDERALISM AND GOVERNANCE STUDIES

Dear Respondents,

I am conducting a study entitled the causes and consequences of inter-ethnic conflict between Oromo and Gumuz: The case of Sassiga and Mizhiga districts. The purpose of this questionnaire is to collect information and opinions for the study. You are asked to complete a questionnaire that consisted of two parts. The information that you give will be used for academic purposes and handled with extreme confidentiality. I would appreciate your assistance in completing the questionnaire.

Thank you for your willingness to participate!

Part -I. General information and personal data.

General Direction: Do not write your name! Please, fill in your answer for each item properly by putting the ‘X’ mark in the box provided to indicate your answer. Give only one answer to one question!

1. Your region: ----- Zone----- Woreda-----
2. Sex: Male Female
3. Age: 16-24 25-36 37-50 above 50
4. Marital status Unmarried Married divorced Others
5. Level of Education: Illiterate Certificate Diploma Degree \$ above
6. Ethnic Identity: Tigre Amhara Oromo others

Part II: Questions to identify the causes of inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga districts

1. Is there any conflict between Oromo in Sassiga and Gumuz in the Balojiganfoy districts?
Yes No

2. If your answer is ‘yes’ for question number 1, list the possible causes of inter-ethnic conflict in your community

a/----- e/----- b/-----
 f/-----c/----- g/---
 ----- d/----- h/-----

3. Based on question no.2 what are the root causes of inter-ethnic conflict in your area?

Please read the following statement carefully and decide your response on each of them by using the ‘X’ mark under one of the five scales given below in the table in front of the statement.

Strongly agree =1 Agree=2 undecided = 3 strongly disagree =4 disagree =5

A direction I: Questions related to the causes of inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga districts.

No	Questions	Measurement				
		1	2	3	4	5
4	Competition over scarce resources					
5	Politicization of ethnicity					
6	Historical causes					
7	Absence of clearly defined boundaries					
8	Absence of good governance					
9	Socio-cultural factors					
10	The use of small/light weapons					
11	Motivation of elites					
12	The introduction of ethnic-based boundary					

Direction II: Questions to identify the main actors of inter-ethnic conflict

1. Who are the major actors of inter-ethnic conflict between Oromo in Sassiga, and Gumuz in Mizhiga districts?

2. What is the role and responsibilities of the Federal government in preventing inter-ethnic conflict between Oromo and Gumuz in the study area?

3. Identify the role of the woreda administrators to bring sustainable peace and security to the area of the conflict

4. Explain the willingness of the religious leader to prevent inter-ethnic conflict between these communities

5. What is the role and responsibilities of the elders in preventing inter-ethnic conflict between Oromo and Gumuz in the study area?

6. What is the role and responsibilities of the elders in preventing inter-ethnic conflict between Oromo and Gumuz in the study area?

Please read the following statement carefully and decide your response on each of them by using the ‘X’ mark under one of the five scales given below in the table in front of the statement.

Strongly agree =1 Agree =2 undecided = 3 strongly disagree =4 disagree =5

No	Questions	Measurement				
		1	2	3	4	5
7	Local government officials					
8	Elders					
9	Religious leaders					
10	The political leader from both regional state					
11	NGO					
12	Federal government					

Part V: Questions raised on the impacts of inter-ethnic conflict.

1 . Do you think that inter-ethnic conflict has brought a negative impact?

Yes No

2. If your answer is ‘yes’ on question no. 4, list the major impact of the inter-ethnic conflict on both ethnic communities

3. Which societal class does you think is more suffered from inter-ethnic conflicts?

Please read the following statement carefully and decide your response on each of them by using the ‘X’ mark under one of the five scales given below in the table in front of the statement.

Strongly agree =1 Agree=2 undecided = 3 strongly disagree =4 disagree =5

Direction V: Question raised on the impact of inter-ethnic conflict.

No	Questions	Measurement				
		1	2	3	4	5
1	Loss of human life					
2	Displacement					
3	The interruption of public services					
4	Mistrust/reduced social relationships					

Direction III: Question-related to inter-ethnic conflict and its economic impacts.

No	Questions	Measurement				
		1	2	3	4	5
5	Damage/ burning of properties					
6	Hunger and starvation					
7	unexpected bankruptcy due to robbed					
8	unjust gain and loss of land					

Direction VI: Questions to identify the political impacts of inter-ethnic conflict

No	Questions	Measurement				
		1	2	3	4	5
9	Disarmament of local military					
10	Break down of rule of law					
11	Violation of the human and democratic right					
12	Absences of security					
13	Separation					

Direction VII: Question to identify the attempt to resolve the inter-ethnic conflict between Sassiga and Mizhiga districts.

1. Do you think that this conflict broke throughout the year?

Yes No

2. If you say “Yes” question no. 46, why this conflict broke throughout the year?

3. Do you think that the communities in your district have the necessary skill to prevent inter-ethnic conflict between them? Yes No

4. If you say “No” question no. 48, Can you identify opportunities in your locality that help the communities to improve their relationship?

Yes No

5. What kind of policy (conflict resolution mechanism) do you think can foster a healthy interaction between ethnic groups? Please list those opportunities on the space provided below.

Thank you for your willingness to participate!!!!

Appendix 2

The guiding question for the interview

This interview question is prepared to assess the cause and consequences of inter-ethnic conflict between Oromo in Sassiga and Gumuz in Mizhiga districts. This can be done by assessing the awareness of purposely-selected leaders of the districts, Civil servants, expert of peace and land administration in districts, head and vice head of each proposed kebele, local security officers, Women's affairs, and communities towards the cause, consequences, and approaches to inter-ethnic conflict management.

Interview guide for leaders of the two districts, experts of peace and, and other Civil servants.

1. Is there an inter-ethnic conflict between Oromo in Sassiga and Gumuz in Balojjiganfoy districts?
2. If there were a conflict, what would you think the possible causes of that inter-ethnic conflict?-----/-----/-----/-----/-----
Why?-----
3. What are the most common/ root causes of conflict for these ethnic groups?-----

4. What is the major impact of the inter-ethnic conflict on the lives and properties of both ethnic communities?-----
5. What is the negative impact of the conflict on social relations?-----
6. Who are the actors of the conflict?-----

7. What is the role of the communities, elders, religious leaders, and federal/regional government to bring sustainable peace and stability in the area of conflict?-----

8. Do you think that the conflicting parties satisfied with the resolution mechanism? Why or why not?-----
9. Why did this conflict break throughout the time?-----

10. What do you think is the appropriate solution to minimize inter-ethnic conflict in the area?-----

Interview guide for community leaders, local security officers, Women's affairs, and communities of the study area

1. Was there a socio-economic and political relationship between Oromo in Sassiga and Gumuz in Mizhiga districts?-----
2. What are the most common sources of inter-ethnic conflict in your communities ?-----
----- **why?**-----
3. Who are the actors of the conflict?
4. What are the consequences of the inter-ethnic conflict?
5. What do you think why this conflict broke throughout the year?
6. What do you think a possible solution for this ethnic conflict to bring mutual relationship?
7. Is the root causes of the conflict is completely resolved?-----
----- **why?**-----
8. Is there war compensation for damaged?----- by whom?-----

how?-----
9. Which social class do you think is more suffered from inter-ethnic conflict?
10. What is the role of communities, elders, religious leaders, and government to bring sustainable peace and security to the area of the conflict?

Appendix 3

Interview guide for Focus Group Discussion participant

1. How would you explain the relationship between Oromo in Sassiga and Gumuz in the Mizhiga district?

2. What are the main causes of ethnic conflict in the area?
a/ ----- d/-----

b/ ----- e/-----

c/ ----- f/-----

3. What are the consequences of ethnic conflict on human material resources?

4. Which part of society is mostly affected by ethnic conflict?

Why? .-----

5. What is the impact of ethnic conflicts on social relations?

6. Is there anything that is given to compensate for damaged properties?

7. Why this ethnic conflict broke throughout the time?

8. What is the role of the communities, elders, religious leaders, and NGOs to bring sustainable peace and stability in the area of conflicts?

9. What is the role of the federal government to minimize inter-ethnic conflict in the area?

10. What are the efforts of the two regions to eradicate inter-ethnic conflict in the area?

11. What is the possible solution for this ethnic conflict to reshape the interaction within the communities of the area?

Appendix 4

Persons interviewed

1. Ato Dareje Darge Senior Sassiga district administrator Nekemte March 30, 2021,
2. Ato Dhinsa Amante administrator of Mizhiga district Soge March 20, 2021
3. Ato Shifarew Alamu administrator of Sassiga district Sambtadure April 1, 2021, 3
4. Ato Tamana Hambisa Mizhiga district Health office head department March 20, 2021
5. Ato Mitiku Nono Senior administrator of Mizhiga district Soge March 25, 2021
6. Mitiku Dawit policy officers Soge municipality march 25, 2021,
7. H/ Wagari Tesfaye the president of East Wollega Zone EECMY April 5.2021
8. Women's Affairs of Mizhiga and Sassiga districts March 3, 2021, and April 3, 2021, respectively.
9. Ato Eliyase Yamane Mizhiga district vice administrator Soge 01 Keble March 20, 2021
10. Buzunesh Abera, Aga Lami , Jarmani Tura ,Waktola Kitila ,Tilinti Yirga work at Private Business frist Balo March 24,2021
11. Mr. Solomon Direba, Bekela Leta, Shone Bushura Sassiga district resident Darge town March 30, 2021
12. Wagari Ofga. a Fufa Kamiso peace committee of Mizhiga district March 19, 2021
13. Yeshi Tuli and Misgane Tolasa recent University graduated female of Sassiga March 30, 2021
14. Mr. Boke Fayisa peace expert of Mizhiga district March 22, 2021