



**Addis Ababa University**  
**College of Humanities, Language Studies, Journalism and**  
**Communication School of Journalism and Communication**

**The Role and Utilization of Indigenous Communication in Conflict  
Resolution: The Case of Gedeo People South Ethiopia.**

**A THESIS SUBMITTED TO THE SCHOOL OF JOURNALISM AND  
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## **Declaration**

The researcher hereby declared the thesis on the title, role and utilization of indigenous communication in conflict resolution: the case of Gedeo people South Ethiopia, is the original work and that all sources that have been referred to and quoted have been duly indicated and acknowledged with the complete references.

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## **Abstract**

*The role and utilization of indigenous communication is still pervasive in different communities of Ethiopia. The people of Gedeo are one of the long lived people of Ethiopia who practiced the indigenous communication as means of conflict resolution. The purpose of this research was to analyze the role and utilization of indigenous communication in conflict resolution of the Gedeo people of southern Ethiopia. Qualitative methodology was employed to conduct the research. Individual interview, focus group discussions, and non-participant observation were used to gather the necessary data from the sample respondents in four woredas namely Gedeb, Yirga chefe , Dilla Zuria and Dilla town. Individual interviews were conducted with a total of 20 individuals (six from community elders, four from experts of culture and tourism, and ten from the members of the baalle /traditional administration system of the Gedeo people. Focus group discussions were held with three groups having six members of each (the age of participants ranged from 45-90). The study found that conflict exists among the people of Gedeo and the dominant causes of conflicts are farm land boundary and grazing land. Also it was revealed by the study that in the traditional conflict resolution, the people of Gedeo mostly employ the win - win approach on which neither a loser nor a winner, but cases are negotiated for mutual benefit. However, in most local songos people are losing their trust on the hayyichchas/the traditional judges because, few hayyichchas are acting against the people's belief of working for all people without taking any side/biases among individuals or groups. Also this significant communication assets transferring from generation to generation is facing great challenges. The researcher calls up on action the responsible bodies to verge such dangers from the people's asset and act in a way that changes the current situation being noticed.*

## **Acronym**

SNNPR- South Nation Nationalities and Peoples Region

CSA- Central Statistics Agency

E.C -Ethiopian calendar

G.C – Gregorian calendar

OLF- Oromo Liberation Front

FGD – Focus Group Discussion

IC.\_ Indigenous Communication

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## **Glossary**

Aba Gada -	Traditional leader.
Aba Roga –	Traditional leader at the woreda level.
Anshsho-	Washing body for purification.
Akko manooyye-	Feminine administrative system.
Anshimalchcho –	Place by which sinners wash themselves for purification.
Baalle –	Age graded traditional administration of Gedeo people.
Bello’o –	Sayings on when one did not witness the case.
Bobassa –	The one who appoints Aba Gada together with the people.
Cora usuro –	Let correct there, a speech in the course of conflict resolution..
Daraso -	Ancestral father of Gedeo people.
Dano –	Unintentionally committed killing of individual.
Danotixxa gondooro-	Ritual activity on unintentionally killed individuals by other individuals.
Dhota –	Clever/active individuals.
Faaci’e –	Confessing sin.
Gede’uffa –	Literary name of Gedeo people language.
Gondooro -	The never again ritual in the conflict resolution.
Gosa –	Clan
Gaaffe -	Detecting cases.
Gossallo –	Masculine administrative system
Hayyichcha –	Traditional judges.
Jila ofo’la –	Circumcision.
Jala’ba –	Deputy of the traditional leader Aba Gada.
Kajjellennen –	Kind of appeal.
Kakkichcho –	Small tree that serve as sign.
Kaayyo –	Future fate.
Luba –	5 <sup>th</sup> stage in traditional administrative system.

Loolinxo songo – Local traditional court.

Mageno – God

Mammassa – Proverbs

Mundo – Intentionally committed killings of individual.

Mundiinxo gondooro – Ritual activity on intentionally committed killings of individuals.

Murra - Local messenger

Mura – Compensation pay.

Murga gossallo - Male dominant traditional administrative system.

Nage’a odeesi - Tell us about the place you come from and security about the nation.

Olkimalchcho - Scared place for traditional administrative successor.

Qaaro – Power that protect from danger.

Qorte – Seeking answer for hidden sins.

Seera – Customary law of Gedeo people.

Songo – People gatherings or Traditional court.

Summa gulfat – Good wish.

Tuuta – Human race.

Wabeeko – Future forecaster.

Waata – Pottery man who performs different rituals.

Weese – Enset/false banana.

Woddessa woxa – One activity in the traditional administration system.

Woyyo – ---- People with super natural power.

Xaare – Small material put around the farm which is ready to harvest.

# Chapter One

## Introduction

This chapter reveals the rationale for conducting the research and the objectives to be desired and achieve in the study and how to go through in conducting it. It also presents the statement of the problem, significance of the study, limitations and organizations of the study.

### 1. Back Ground of the study people

#### 1.1 The Gedeo people and their socio-cultural structure

##### 1.1.1 People and Language:

The people of Gede'o are mainly inhabited in Southern Nations, Nationalities and People Regional State (SNNPR). With Cushitic background, the people had lived in the area probably before agricultural and domestication period, more precisely at least before 5000 years (Tadesse, 2002:22).

According to 2007 E.C CSA report, the people of Gede'o had been 986,977. But, now this number exceeds to reach 1,205.632. The people of Gede'o live in the surrounding zones of Oromia region and Sidama zone and scattered throughout the country.

Gede'uffa is among the Cushitic family languages spoken in the region in particular and throughout the country in the general in those areas the Gedeos settled.

According to McClellan (1988:28), as cited in Dagne( 2013 :112) being one of the members of the highland Eastern Cushitic linguistic complex, the Gedeo speak *Gedeuffa / Gedeinke affo*(Gedeo language),a language most closely related to those of Burji, Hadiya, Sidama and Kambata with whom they share numerous cultural and social similarities.

##### 1.1.2 Economy:

The Economy of Gedeo depends on manly on agriculture. In relation to these, different agricultural products were produced in the zone both for home consumption as well as source of economic income.

According to Zewdu (1994:11) as cited in Girum(2014:73)A good variety of crops are grown in the Gedeo land. These include coffee, Enset (false banana), maize, barely, wheat, beans, peas, and fruitsand vegetables. Coffee is a major cash crop and a vital source of income for a large number of households. In this respect, Yirga-Chaffe Wereda produces one of the best quality coffees grown in Ethiopia.

On the other hand onion and cabbage are the main vegetables grown for sell in the cool highlands. Sheep are the major livestock of the Gedeo followed by cattle. Horses and mules are kept for transport. Gedeo people earn their supplementary income from *chat*, *Waasa/Koocho*, and varieties of fruits are important commercial crops other than coffee for them.

### **1.1.3 Origin of the Gede'o people:**

According to Tadesse (2002:22), the Gedeo trace their origin to the aboriginal tribe called *Murga gosallo* the earliest people to have lived in the area (*ibid*).

On the other hand, Gede'o's oral tradition claim that were three brothers namely *Daraso*, *Booru* and *Uraago* living together. *Daraso* the eldest son is said to have been the founding father of the Gede'o. And both *Uraago* and *Booru* said to be founding father of *Alaabduu Gujii* and *Boorena*, respectively both of whom are the Oromo. The traditional sources further show that, *Daraso* had two wives to have given birth for the seven children. Four sons from the first and three from the second one respectively.

Accordingly, these seven sons of him become *torbaane gosa* (the seven clan of the Gedeo). These are *Darashsha*, *Gorgorsha*, *Hanuma*, *Doobbe'a*, *Hemba'a*, *Logoda* and *Bakarro*. The first four are called *shoole baxxe* (four houses, senior) and the second three are collectively called *sase baxxe* (three houses, junior).

Before the population movement of 16<sup>th</sup> and 17<sup>th</sup> centuries, the Gede'o had lived with its strong cultural administrative system which were kept the people to protect the pressure due to the great population movement, but hardly succeeded as Lapiso, (1982) as it was cited in Tsegaye.

#### 1.1.4. The Religion of Gede'o People

The Gede'o people believe in *Mageno* which mean God, the one and only one Supreme Being. Therefore the Gede'o people have high respect for the nature. The people recognize intermediates between *Mageno* and man. From the seven Gedeo clan (from each clan); there exist *Woyyo*, the people with spiritual gift (*Qaaro*) to serve the Gede'o people in the time of troubles and mass gathering for their prayer. These sub clans, rooted themselves in each seven Gede'o clans (*Darashsha, Gorgorsha, Hanuma, Doobbe'a, Hembra'a, Logoda, Bakarro*) are blessed for various functions.

According to Tadesse et.al (2008:27) these are *Dallaacca, Wolliiida, Oramee, Argora, Logoda, Hembra'a, and Bitencho*. These clans supported by the supernatural power, believed to bring prosperity and they could be able to rid of evils from the people of Gede'o. The Gede'o farmers better served by these people to protect their property from looting and theft. The *Xaare* (a small material composed of different plants and tied with together and put around the farm ripen and ready to harvest) warning that any violation after officially put over the farm for anybody's knowledge believed to harm. This material (*Xaare*) is put in a well seen place to warn that the crops couldn't be violated or taken by anyone without the consent of owner. If a thief violated the warning rule and able to loot the property of another person, they believe that he/his family will be badly hurt/die. The Gedeo people believe that each clan had given this spiritual power called *Qaaro*. *Qaaroo* refers to a power that protect own property, to simplify bridge construction (*Orame*), to curse and control dangerous animals from attacking people, (*Dallaacca*) and the like.

On the other hand, the people of Gede'o have its *Waabeeko*, people that forecast the future acquainted with deep knowledge of present situations. The *Waabeekos* tell the fate of individuals and the environment as a whole.

Generally, the people of Gedeo believe in life after death, the mediation between *Mageno* (the creator of nature and the black God) and man by the *Wabeekos* and *Woyyos*. The submission of all mankind to the *Mageno* and law and order generates from the *Mageno*. They believe *Mageno* to be a true and impartial judge for what the persons' did. The Gedeo people emphasize conservation of nature, public places like graves, *Songos, Olkimalcho, Anshimalcho, etc.*

*Olkimalcho* is a place where limited for only to the *baallee (Gada)* successors gathered and practice different Gedeo songs celebrating the new comers to the Gada post. Whereas, *Anshimalcho* is also a place where a person sinned believed to be purified by washing in small stream located in a certain place to this purpose. Tsegaye Tadesse,(2018:9), Promoting Indigenous Conflict Resolution Mechanisms As a Means to Sustainable Peace and Security in Ethiopia: the Case of *Gondooro* Ritual of the Gede'o Southern Ethiopia, unpublished presented to the south region house of federation, unpublished).

## **1.2 Statement of the Problem:**

Indigenous communication is still used as means for resolving conflicts and maintaining peace in Ethiopia. And also the people of Gedeo still uses indigenous communication for conflict resolution. Different researches were conducted in the area of Gedeo people of south Ethiopia. To list some of them; Tadesse (2002) for instance has studied on the: Five Thousand Years of Sustainability? A Case Study on Gedeo Land Use (Southern Ethiopia) and come up with the findings of;- While the foresters worked on the higher level, i.e., supplying market demand for wood, Gedeo farmers operate on the level of farm household. However, as far as the objectives of sustained yield are concerned, these two are similar. Like the foresters, Gedeo farmers maintain a balance between planting and harvest. Though not as sophisticated as that used by European foresters' (e.g., yield tables), the Gedeo have comparable yield accounting procedures, as will be shown later (Tadesse 2002:125).

Asebe (2007) also has studied on Ethnicity and Inter-ethnic Relations: the 'Ethiopian Experiment' and the case of the Guji and Gedeo. In his study the following points were the main findings. These are distinctive groups to a considerable extent maintain their ethnic boundaries regardless of interaction, interdependence and even flow of personnel across ethnic and geographical boundaries. The mechanisms of boundary maintenance differ from group to group on the basis of their culture, tradition, religion, political and social organizations and so forth (Asebe 2007 :101).

Girum (2014) on his turn has also studied on :The Quest for Resolution of Guji-Gedeo Conflicts in Southern Ethiopia: A Review of Mechanisms Employed, Actors and their Effectiveness and

come up with the findings of :.....Therefore, it comes as no surprise that the conflict management processes in those contentious areas were burdened with severe constraints considerably ranging from lack of good will gesture of the authorities' fragile nature of institutionalization of inter-governmental joint effort to the extent of reluctance among all concerned bodies to work in partnership vigilantly, that is to say the authorities of the two regional states, in a number of occasions, tried to disassociate themselves from such conflicts formally (Girum2014:86).

These are among the researches which are conducted in the area. However, none of the studies touched the concept of the role and utilization of indigenous communication in conflict resolution of the Gedeo people.

But Asebe (2007) and Dagne (2013) in their research on Ethnicity and Inter-ethnic Relations the 'Ethiopian Experiment' and the case of the Guji and Gedeo, Conflict and Conflict Resolution Mechanisms in Ethiopia to the case of Guji- Gedeo respectively, they gave emphasis to the mutual co-existence of the two people for long period of time and the causes that bring conflict among them after many years of inter- ethnic relations. They also touched how the two people resolved their conflicts using their indigenous mechanism of conflict resolution through Gondooro ritual. But they did not touch the communication aspect of the indigenous conflict resolution mechanisms.

In regard to this, the study proposed to analyze the role and utilization of indigenous communication mechanism in maintaining peace and resolving conflicts among the Gedeo people. And also the research expected to fill the gap by which the previous research works did not touch in.

### **1.3 Objectives of the Study:**

#### **1.3.1 The General objective**

The general objective of the study is to analyze the role and uses of indigenous communication in conflict resolution in the study area i.e. the Gedeo people.

### **1.3.2 Specific objectives.**

The specific objectives of this study are;

- a. To examine the role and use of indigenous communication for conflict resolution in the study area.
- b. To identify the causes of 2018G.C Guji-Gedeo conflict and how the people of Gedeo resolved it.
- c. To examine the role and use of indigenous institutions in conflict resolution in the study area.

### **1.4 Research questions:**

After establishing the main objectives of the research, the following points are principal questions for the research. These are:

1. What is the role of indigenous communication in conflict resolution in the study area?
2. What are the causes of the 2018G.C Guji-Gedeo conflict and how the people of Gedeo resolved it?
3. What is the role and uses of indigenous institutions in conflict resolution in the study area?

### **1.5 Significance of the study**

From the researchers' experience, indigenous communication as means of conflict resolution is not explored yet in the study area. Therefore, this research may shows how indigenous communication for conflict resolution is playing vital role in the study area. It may also analyze indigenous communication for conflict resolution as the best option of maintaining peace in the study area. In addition to this, the study has the following significances for the respective bodies.

The researcher hopes the study opens opportunity for the media companies to provide necessary attention towards strengthening indigenous communication for conflict resolution as best alternative means of maintaining peace and stability. It may help in fostering peace building

practice in the study area in particular and it has to be a best alternative for the concerned bodies who are working in maintaining peace and stability of the country. The researcher believes the study reveals the research gap in the role of indigenous communication in conflict resolution in the area of study.

Also it may help to show the vital nature of indigenous communication for peace building and initiates government bodies to take it as the best alternative way of peace building in the country. It may also use as a benchmark for others to study in the mentioned area.

## **1.6 Scope/delimitation of the study**

This Study focuses on indigenous communication for conflict resolution among Gedeo people particularly. For this reason, the study is delimited to the role of indigenous communication in the Gedeo people in general and the case of 2018 Guji-Gedeo conflict from the Gedeo people perspective only. The reason why the researcher chose the stated time, is because there was a conflict with sever killings and mass domestic displacements of the people.

In addition to this, the researcher focuses on the trends of the Gedeo people indigenous communication in conflict resolution when conflicts occur with in their community.

## **1.7 Limitation of the study**

In the course of this study, some challenges encounter that imposed some limitations on this study. One of the major challenges encountered was the shortage of time to deeply investigate the indigenous communication in conflict resolution in the area. Lack of review literatures in the study area regarding about the issue was also one of the great challenge in the course of the study.

However, these problems were solved by using the available time in the course of the research process as well as searching hardly the relative materials for the research topic.

## **1.8. Organization of the study**

This study structured in to five chapters. Chapter one covers background of the study, the statement of research problem, objectives of the study, significance of the study, research questions, hypothesis, scope, limitations, organization of the study and the chapter outline.

Chapter two; this chapter covers the review of related literature, theoretical frame work for the study, the essence of indigenous communication , approaches of communication used in conflict resolution, nature of indigenous communication for conflict resolution in Ethiopia, indigenous institutions for conflict resolution of the Gedeo people.

Chapter three contains the research methodology, data gathering techniques, sampling techniques and research design employed in the research. Chapter four focuses on data presentation and analysis of indigenous conflict resolution mechanisms among the Gedeo people. Chapter five dealt with the conclusion and recommendations based on the findings of the research

## **Chapter Two**

### **Review of related literature**

#### **Introduction**

The literature review for this study comprehends an array of texts, papers and journals touching on themes such as the general overview of conflict, use of communication in conflict resolution, and mainly on indigenous mechanisms of conflict resolution in Ethiopia and the Gedeo specifically. The literature review also touch on how the Gedeo People of south Ethiopia resolved their conflicts through their indigenous communication.

#### **2.1 The concept of conflict and conflict resolution**

##### **2.1.1 The Concept of Conflict**

Conflict is a normal part of human relationships and a pervasive element in every society. It also means inconsistency arising from differences in interests, thoughts, beliefs, orientations, principles, perceptions and inclinations. There is a possibility that it could occur at any time in any society. It can occur between persons, group, ethnicity, organizations and nations. No single definition for the concept conflict given by single author. Different scholars defined it differently in different time from different perspectives.

According to John Burton and Frank Dukes (1990:16)

-----The word conflict derives from the Latin word configure, which means literary “to strike together.” It is impossible for two physical objects, such as two billiard balls, to occupy the same space. They conflict, and if either is in motion, the conflict will be resolved by a new position for both of them. Within the human realm, conflict occurs when different social groups are rivals or otherwise in competition. Such conflicts can have many different outcomes: one side changed, one side eliminated, both sides changed, neither side changed, nor (rarely) both sides eliminated.

As one can clearly understand from the above point is that conflict is inevitable and it occurs when there is a need as well as competition between individuals or groups. When one looks at the current nature of conflict that are occurring in different parts of Ethiopia as well as the study area is that, they have a common feature that is a need and competition to have control over certain resources as stated by the above writers.

Conflict is also the result of a lack of agreement in reaching a common understanding, where the conflicting parties perceive a threat to their interests or needs. The two common components of any conflict are the needs and interests we have at play, as well as the concerns that one may perceive from these situations. Such concerns are often triggered by fear, or by the feeling one has no options. We tend to find ourselves in a conflict when we feel that our needs are not being taken into consideration, which generates a degree of concern, varying from very low to very high (Marcus Goncalves 2008 :6)

This point clearly strengthens the existence of conflict as an undeniable part of human society. As it is clearly stated in the above definitions given by scholars, conflict is one part of human life and the driving force behind any conflict is the need and interest by which the conflicting parties aim to achieve or meet.

### **2.1.2 Conflict resolution**

Conflict resolution is one approach of handling disputes and has been part of human experience for centuries. Dominantly it employs constructive ways of solving problems by which the conflicting parties are engaged in.

Miller (2003:8) views conflict resolution as “a variety of approaches aimed at terminating conflicts through the constructive solving of problems, distinct from management or transformation of conflict”. Miall et al (2001:21) indicates that by conflict resolution, it is expected that the deep rooted sources of conflict are addressed and resolved, and behaviors no longer violent, no more hostile attitudes any longer, while the structure of the conflict has been changed.

Conflict is resolved when the basic needs of parties involved in conflict have been met with required or anticipated satisfiers, and their fears have been allayed. However, it is not resolved to its end unless both the conflicting parties accept the existing truth at their hand. This is because if there is one winner and the other loser, one day the loser reestablishes him/herself and starts

fighting again. While working on resolution of conflict it is vital to think of different pre and post conditions for conflict and how to handle such conditions properly for the common good of the conflicting parties as well as maintaining peace within that specific area. The point is strengthened by:

The resolution of conflict largely depends on the mutual agreement of the conflicting parties in the possible condition which enables them to leave in peace accordingly. Whereas when one takes the position of complete winner over the other the one who seemed to be wrong will wait for the best situation and time to take revenge and conflicts will occur again. So it is mandatory to give due attention for the method one needs to employ in the course of conflict resolution because the success or failure of the activity depends on the method being employed in the course of conflict resolution.

John Barton and Frank Duke further strengthen their points through "A conflict is resolved by definitive acceptance of a decision by all parties. In physical conflicts where all but one party are totally destroyed such decisions may be absolute; but if the conflict concerns ideas, policies or claims, the words "definitive," "acceptance," and "all" have to be taken relatively. The rejected ideas, policies, or claims may be presented again. A decision may be accepted in a different sense by different parties. Finally, the direct parties to a controversy may not be the only parties interested (1990:28).

Conflict resolution assumes that given a full understanding of the shared goals, and an appreciation of the environmental constraints, the two parties would arrive at realistic means, such as separation with functional cooperation in some form or other, or perhaps something far more imaginative, to resolve their conflict rather than endure its ongoing and escalating costs.

## **2.2 Indigenous Conflict Resolution and Indigenous Communication**

### **2.2.1 Indigenous Conflict Resolution**

Indigenous conflict resolution is to mean the conflict resolution practices being practiced in one community for long period of time. Different scholars have defined the concept of indigenous conflict resolution differently. According to:

Fred-Mensah, (2005:1) Traditional conflict resolution mechanism is a social capital, defined as the “capability of social norms and customs to hold members of a group together by effectively setting and facilitating the terms of their relationship... sustainability facilitates collective action for achieving mutually beneficial ends” (Fred-Mensah, 2005:1) cited in Kwaku Osei-Hwedie and Morena J. Rankopo

The above point illustrates that the concept of indigenous conflict resolution is the one by which the people of certain or specific area practiced and utilized it in the course of conflict resolution. It is also to mean that a given society can handle or manage any sort of conflict through such indigenous ways of communication and contributes to the attainment of the peace and stability in that specific area as well as to their neighbor. There is also high probability of varied indigenous communication for conflict resolution. Because, the societies have varied culture, values and norms that hold the indigenous communication for conflict resolution in the world.

Boege (2006:6) further describes the concept as” traditional approaches vary considerably from society to society, from region to region, from community to community. There are as many different traditional approaches to conflict transformation as there are different societies and communities with a specific history, a specific culture and specific customs in the Global South. There is no one single general concept of “traditional conflict transformation”. Rather, traditional approaches are always context specific. This contextual embeddedness in itself is a decisive feature of traditional approaches.

Since there are many different societies in Ethiopia also there will be different indigenous communications of conflict resolution. But such traditional approaches for conflict resolution have not been adequately addressed by scholarly research and political practice especially in Ethiopia and specifically in the study area. As Daniel (2016:1) the use of indigenous conflict resolution mechanisms in Ethiopia is deeply rooted in the custom, culture and tradition of various ethnic groups, which could play a big role in resolving violent conflict.

The process is led by leaders of the community such as traditional chiefs, kings, priests, healers, elders and other tribal leaders and takes the forms of rituals in which the whole community takes part in it.

## 2.2.2 Indigenous Communication

It is one type of communication and is specific to the people of certain area. It is a communication by which needs to be carried out or conducted on the basis of that specific community cultural values and norms. The concept is viewed as follows by the following scholar.

P.Mund and J.Lin Compton (1991:4) state that Indigenous communication includes the transmission of entertainment, news, persuasion, announcement and social exchange of every type. It is important aspect of culture and the means by which a culture is preserved, handed down and adapted. And also it has value in its own right; the channels being used in indigenous communication have high credibility and offer opportunities for participation by the local people. If the indigenous communication is ignored, the result might be difficult.

Also it is any type of indigenous way of communication which is inherent for a certain society who uses the method of communication. The concept of indigenous communication is one of the human communications which is carried out at different occasions. Such communication does not take place through newspapers, radio, or extension organizations. It occurs within families, at meetings of village organizations, in the market-place, or at the well. Much of this communication is informal and unorganized, interpersonal, oral rather than written, controlled locally rather than by outsiders, and uses no, or low levels of technology.

### 2.2.2.1 Forms and Channels of Indigenous Communication

Indigenous communication can take many different forms. According to P.Mund and J.Lin Compton(1991:5) indigenous communication have the following types and uses such channels.

**Folk media:** Folk media are the indigenous equivalents of mass media. They are used primarily for entertainment, but also to promote education, values and cultural continuity. They include festivals, plays and puppet shows, dance, song, storytelling, poetry, debates such as the Filipino balagtasan, parades and carnivals. Many have been adapted to transmit messages about family planning, politics and other exogenous topics.

**Indigenous organizations and social gatherings:** Indigenous organizations include religious groups, village meetings, irrigation associations, mothers' clubs and loan associations. Apart from the formal communication they permit, such organizations provide many opportunities for

informal interaction.

**Deliberate instruction:** Parents teach children, craftspeople instruct apprentices, elders guide young people, adolescents undergo initiation rites. Many societies have traditional, often religious, schools. Most of what we need to survive, we learn not through the occasional puppet show, or even at school or through the media, but through deliberate instruction. This is true even in modern societies. Yet deliberate instruction has received little attention from development specialists.

**Records:** Many societies keep formal records - written, carved, painted or memorized. South Asian treatises on animal management written on palm leaves, ancient *bai lan* scripts on leaves preserved in Thai Buddhist temples, and similar leaves containing records of land ownership and tax obligations in Bali are examples. Such records do not have to be written: African storytellers narrate memorized historical epics and genealogies at length. Proverbs and folklore are other vehicles.

**Unstructured channels:** Indigenous communication occurs in many other settings: talk at home and at the well, in the fields and on the road, in the teahouse and coffee shop, in the chief's house and at the market, and wherever else people meet and talk. This communication is not organized or orchestrated but spontaneous and informal. The importance of such channels is illustrated by the role of informal networks in Iranian bazaars in the overthrow of the Shah of Iran.

**Direct observation:** Communication doesn't have to be intentional. A farmer may see a neighbor's bumper crop and conclude that the variety or technique used is good. Nor does the source have to be another person: a dark cloud tells us a thunderstorm is coming just as clearly as another person could (ibid).

From this one can perceive that traditional media are originated from the indigenous people by themselves. In addition, they might consist of poetry, speech, sounds, song, drama, jokes, and proverbs' etc.

### **2.3 Communication and Conflict Resolution**

Communication and conflict are inseparable activities of mankind. When conflict occurs in society it is communication that enables to resolve it. Poor communication leads to conflict as it

is perceived from the experience of human being. Communication is very important in the activity of conflict resolution. This is because it gives an opportunity for the conflicting parties to share their ideas and understand each other. Also Communication has a big role to play in conflict management. It has been observed that poor communication always results in misunderstandings and eventually leads in to conflicts.

By the 1980s, communication scholars had consensus on a definition for conflict that allows for a prospective, constructive, and continuous view of conflict: the interaction of interdependent people who perceive the opposition of goals, aims, and/or values and who see the other party as potentially interfering with the realization of these goals. Three important features make this definition important to communication theorists: interaction, incompatibility, and interdependence as cited in encyclopedia of communication (2009:165).

Communication is central to many aspects of work in conflict and post-conflict settings. The use of traditional or mass media (radio, TV, print journalism) has long been acknowledged as playing a crucial part in providing information and messaging that can shape popular views. As we know, these tools of communication have been used to both incite violence as well as carry messages that help prevent violent conflict, and promote peace and reconciliation.

### **2.3.1 Interpersonal Conflict and Communication**

Interpersonal conflict is one type of conflict which occurs between two individuals. It occurs in interactions where there are real or perceived incompatible goals, scarce resources, or opposing viewpoints. Interpersonal conflict may be expressed verbally or nonverbally along a continuum ranging from a nearly imperceptible cold shoulder to a very obvious blowout.

Nistorescu, (2006) as cited in Elham Zare &Malikeh Beheshtifar (2013:401) The interpersonal conflict is the process through which a person or a department frustrates another from obtaining the wanted result. The observation of this kind of conflict it is very important even from the beginning in order to be stopped, and for this a good specialist has certain clues which he can use discreetly.

One can understand that such kind of conflicts occurs when there is a need of obtaining something which is wanted. Hocker and Wilmot (1995:20): interpersonal conflict is an expressed

difference between at least two independent parties who recognize that they have incompatible motivations, limited compensations, and who are aware of the other partner's interface in the pursuit of their aims.

This type of conflict is the one which occurs mostly with in society. And it is important to give emphasis on it, because it leads to the nature of conflict with in society. It often feels unpleasant or even threatening and can jeopardize goal achievement or relationship. Interpersonal conflict can be understood as a complex interaction between many factors. These factors can be seen both as sources of conflict and as factors shaping the expression and direction of a conflict.

## **2.4 Indigenous Communication Mechanism of Conflict Resolutions.**

Since Ethiopia holds more than 80 different ethnic groups, it is believed that there will be many mechanisms of conflict resolution through indigenous communication.

Abera, (2003:839) as cited in Daniel Mekonen (2016:327) indigenous conflict resolution mechanisms are prevalent throughout the country at local level and it is the dominant justice system in the country. It is made by the people not by the state and drives its legitimacy from participation and consensus of the community and its recognition of the same by the government .Indigenous conflict resolution mechanism emanates from the custom of the people as practiced over long period, accepted by the community as governing principle, and hence binds the society, a breach of which entails social reaction and even punishment.

One can easily observe the fact that there are number of indigenous conflict resolution mechanisms. For the matter of this study the following two mechanisms were discussed by the researcher considering the fact that the works are from other researchers.

### **2.4.1 The Gada system**

According to Dessalegn et al.(2004:146-150) Gadaa is a system of social organization based on age-grade classes of the male population that succeed each other every 8 years in assuming economic, political, military and social responsibilities among the Oromo societies. A complete gadaa cycle consists of five or six age-grades, excluding those stages following *luba*. The number of age-grades is cited differently in various literatures. The gadaa system organizes

Oromo social life around a series of generation grades that assign obligations as well as rights to all the males in the society. Each man born to or adopted by Oromo parents is automatically placed for life into a ready-made pattern of positions and moved through it, performing various services for the public and also receiving certain privileges. Each man contributes his labour power in different capacities to the society as a whole.

According to gadaa, those people who have entered the luba grade (individuals in the expected age range of 40–48) are considered to be elders. Therefore, the lubas (elders) settle disputes among groups and individuals and apply the laws dealing with the distribution of resources, criminal fines and punishment, protection of property, theft, etc.(ibid).

#### **2.4.2 The Magaa**

As Daneiel Mekonen (2016:328) writes Maaga(Gurague south ethiopia) The LibidoMareko's conflict resolution institution is known as *Raaga Maaga*. It is a system of local governance, which administers different affairs of the society including conflict. This indigenous conflict resolution institution has two stages: *Maaga* and *Raaga*. *Maaga* is the first stage of indigenous conflict resolution institution that shows tremendous success in Libido-Mareko ethnic group conflict resolution. *Maaga*, as a system of conflict resolution, exists in every corner where Libido-Mareko ethnic group inhabited (even outside Mareko *Woreda*). The term *Maaga* refers to both the first stage of conflict resolution institution and the conflict resolvers.

The conflicting party selects the conflict resolvers, *Maaga*, at this structure. Conflicting parties have the right to select equal number of *Maaga* whom they trust, think protect their interest and who has the ability to resolve the conflict easily. These conflict resolvers might come from the village or anywhere who are known for their good reputation and seniority. In addition to this, any *Maaga* who is selected by the opponent must get the consent of both conflicting parties unless he cannot set as a *Maaga* in the conflict resolution process. Both parties may also commonly choose one *Maaga* to chair the conflict resolution process that they think are neutral and transfer the conflict peacefully and partially and who is known for his reputation.

## **2.5 Indigenous Institutions for Conflict Resolution Among the Gedeo.**

### **2.5.1 The Gede'o people Baallee System**

The people of Gedeo are one of the long lived people of Ethiopia with its own traditional administrative system. The traditional administrative system is named the Baalle/ the age graded traditional administrative system. Zewudu (1994: 3) as cited in Girum (2011:74) states that Gedeo people had its own social, political and legal systems. This was Gadda system [Baallee system] of administration that divides Gedeo into groups or sets that assume different responsibilities in the society. It has guided religious, social, and economic life of the people for many years. This traditional administrative system serves the community of the Gedeo provides political, religious as well as institution of conflict resolution through indigenous communication.

On the other hand Tadesse et.al (2008:20) discusses about this as follows. The Gede'o, making use of its indigenous knowledge passed many traditional administrative systems. Among these, mentioning of the last three is very palatable. The traditional administrative systems were Akkomanooyye /feminine/ Gossaloo /Masculine/and Baalle /Gada/traditional administrative systems. The systems of the first two were absolutely monarchical, that there is no basic human and civil rights have been given to the people. However, the Baalle /Gada system has been the latest and seemed to be democratic, at least theoretical.

The Baalle system is a societal rank in which male Gede'o passes through in their life time. There existed nine ranks, namely, Qadaaddo, Siida, Lumaasa, Raaba, Luba, Yuuba, Guduro, Qulullo and Cowwajje. Each rank has been a manifestation of the development to take societal, administrative, and religious or any other societal responsibilities. Transformation from one grade to the next takes 8 years. It takes one 72 years to evolve the first rank Qadaaddo to Cowwajje. However, a bench mark to any new born is his father is rank in the Baalle system. Because,he bears a grade younger than his father's during the birth. This is to mean, if the father's grade is Luba, the new born/the child/ bears the grade youngest to Luba, which is Qadaaddo(ibid).

## **2.5.2 The Gedeo Baalle cycle**

### **2.5.2.1 The Qadaaddo Cycle**

This stage is equivalent to new born child. This means that the child bears the youngest grade of his father, the qadaaddo, and this rank is an initial rank to develop to the next grades that leads to well refined and trained stage to shoulder peoples' religious, political, social, administrative and military responsibilities. The struggles took over to take power from the Luba /the 5<sup>th</sup> rank societal groups who have legitimate power and responsibilities/ conceived in this stage. Objectively organizing them, discussions and meeting in wild laid its foundation in this rank.

### **2.5.2.2The Siida Cycle:**

Next to the Qadaaddo, the Siida rank comes. Bearing the same characteristics to the former one, this group began to strengthen itself as strong as the black and hardest stone/ rock. Siida means literarily, the hardest basaltic stone/rock in Gede'uffa. Organizing and hardening themselves to upcoming struggle to power goes one step forward in this stage. Then come to the lumaasa rank (ibid).

### **2.5.2.3The Lumaasa Cycle**

Organizing and discussing frequently in the wild, so that no body intervene in their matters and political programs make themselves ready for the next stage to start open struggle by uttering "Doori! Doori!, to mean we are ready for the struggle of power ...". In actual sense, they do not begin the struggle to power. They pave all the ways that traditionally the elders evaluate step by step. In this stage, the *Lumaasa*, confirm that every step have been passed, the candidates have been identified. Lumaasa in Gede'uffa, means somebody does not begin speaking or somebody doesn't open his mouth yet. This unspoken group, therefore, set out the actual struggle in the next stage, the Raaba stage (ibid).

### **2.5.2.4 The Raaba Cycle**

The actual struggle to power begins in this stage. The former ranks, consolidating itself in wild discussions and debates began to herald its legitimacy to power. The group starts to disclose its programs to the people. Now, begin to utter "Doori! Doori! ...". McClellan wrote one Gada

[Baallee] life in power depend upon pressure that the Raaba, the Luba grade-in-waiting could bring to bear on responsible officials (McClellan,1988:29) cited in Tadesse et.al. All grades precede the *raaba*, had been a time of self-organizing, strengthening and consolidating. When comes to *raaba*, the actual political struggle (usually not followed by blood shedding), follow. But, based on Gede'o *Seera* (unwritten customary laws), the *raaba* strongly claim its legitimacy to power. Pressure after pressure follows. Questions after questions rose.

The new awaiting groups gathering themselves and well- trained in each stages, utters/ calls forth “... *uwwi wokka ankannika anke akka'ika, Mokkaanaa Aagakika, Dukkallee Boshakika! ...uwwi! Seerake uwwiseen uwwi!, uutattoxxen uwwi!...*” literary means “...give us the power that comes down from our ancestors, from *Mokkonna Aaga, Dukkalle Bosha* / former Abbaa Gadas, we are asking you according to the laws that come from our ancestors! The law urges you to give us the power please! You have to do the same...”. The elders pushed by the questions of *Raaba*, begin to discuss calling the *Ya'a* Council. The *Ya'a* Council, mainly composed of the Gadichcha /Abbaa Gada, *Ja'laaba*/the vice, the three traditional administrative regions presidents (*Suubbot Roga ,Riiqatiin Roga, Dhiibatiin Roga*), vice administrators of the three regions (*Suubbot Jalqaba, Dhiibatiin Jalqaba and Riiqatiin Jalqaba* ) and the 9<sup>th</sup> one is a representative of the seven clans of the Gede'o.

Another important electoral wing embracing *Bobbaasa* , *Fattee* and *Murtee* also become among the members of the *Ya'a* to be gathered to discuss on the issue. The elders investigates the *Raaba's* composition, the legitimacy of the candidates basically from the two clans, *Hemba'a* and *Logoda*, etc. In addition, the *Kaayo*, a spiritual power that enables the ascending groups to determine on complicated and interwoven issues to resolve will be evaluated. Every procedure will be checked. Even the awaiting group tested in different systematic questions. They administer (gives) several complicated cases to see how they intelligently and diligently resolve it. The *Raaba*, now after series of tests and temptations allowed ascending to the power. No war! No bloodshed! Every activity takes place according to the *Seera* the Gede'o Baallee administrative system. They take the office of the *Luba* (*ibid*).

### **2.5.2.5 The Lubaa Cycle .**

This rank is unique in its character because true challenges of taking peoples' responsibility become evident. Unlike other grades,, in this stage taking military, religious, political and social power resides over the new comers. This group takes a *Luba* office for 8 years. One term from *Dhallanaa* (a “political party” from Logoda clan) and the next term from *Bilbana* ( a “political party” from Hembra'a), which have its headquarters in *Heebanee* and *Balayya* are two Songos (Gedeo's public office for various purposes ,such as mediating conflicts, practicing cultural sports, a place where information exchange is take place, hospitality of travellers, etc. ) that serve as a headquarter (political centers). *Balayya* is located in Bule Wereda Agansa farmers Association, whereas *Heebanee* is situated in Bule Wereda Dakku'wa Hashare farmers Association(ibid).

*Luba* make decisions for every fate of the people. Now, it is politically empowered that even the retired Lubas give precedence to the new comers and enjoy greater freedom even during the *Gaaffee* (a process by which cases investigated to make decisions). The next all grades (*Yuuba*,*Guduro*, *Qulullo* and *Cowwajje*) give the first position in every activities even blessings and prayers. However, the *Luba* , including *Gadichcha/Abba Gada* allow the retiree to bless and curse first, to take food and drink presented to ceremonial and ritual purposes. After remaining in power for 8 years, the *Luba* now believed to evolve to *Yuub'a* rank (ibid).

### **2.5.2.6 The Yuuba Cycle**

All of the grades after the *Luba* are periods of retry and still more important in advisory and training. As cited in Tadesse et.al (2008) McClellan 1988:30 wrote that “...while *luba* controlled the leadership positions, even if for a short period, the grades beyond *Luba* were in some ways more important. One's status in society increased not only with chronological age but also with *Gada* grade. Entrance in to *Yuuba*, *Guduro*, and *Qululo* meant that one was moving toward social retirement and becoming more sanctified as one approaches death and the spirit world...”. Therefore, *Yuuba* in Gede'o is very important still to train the new comers to power by sharing their experiences. Among other retiree groups the *Yuuba* is the immediate one and that works with the *Luba* closely in advising and caring. They train in this way how to stand, how to sit, what to say, for immediate time etc. As the rank goes to the end, ritual activities such

as Faaci'e and Mageno Kadha (purification and prayer activities) attached to the eldest (Guduroo, Qulullo and Cowwajje) (ibid).

### **2.5.2.7 The Guduro Cycle**

Retired people from the Baallee /the Gada post still found very important. One should understand that the evolution from one age grade to the next usually precedes with different ritual activities. A man in *Guduroo* rank, passing different cultural practices such as Weddeessa Woxaa( preparing a wooden stick symbolizing male sex organ) and Jila Ofo'la ( circumcision) still lives rendering social services like dispute resolution, blessing and prayers. One can easily identify a man in *Guduroo* cycle in his small circle like hair shaven at the top. Bearing Dhalee ( a material serving to carry his food stuff, delicious made from flour of barely, honey and butter) in his hands, he courageously moves among the society. His ears are torn and put precious rings of gold and diamond over them. The society easily identifies and respects those people (ibid).

### **2.5.2.8 The Qulullo Cycle**

The next rank/ age grade to come in Gede'o Baallee system is *Qulullo*. In this grade men shaven up hairs as its name indicates. *Qulullo* means shaven hair/head or a cow without horn. It means an ox, whose horn had been uprooted. This implies that *Qulullo* man now, has become cool. However, societal respect and honor persists. Everybody insists their involvement for blessings and prayers. In any cultural ceremony, they take the front chair next to *Cowwajjee*. ( the next grade ). The burial ceremony after death will be taken place in the dawn. Nobody will see it. The mourning is also prepared by unique manner so that *Medoo*, *Gaddaa*, *Wi'lishsha*, *Weri'o*, *Weello*, etc cultural theatrical music will be played. These are music followed by different dances and dramas. The funeral ceremony on *Wi'limalchoo* ( a place where mourning activities taken place in some distance from the deceased homestead will be held using drums and various cultural music instruments (ibid).

### **2.5.2.9 The Cowwajjee Cycle**

Now, in Gede'o Baallee rank, beginning from *Yuubaa* grade, the Gede'o male ends up in this cycle. But, it doesn't mean everybody will reach this rank before his death. This cycle/rank mean equivalent to the new born child. A man because he has completed a stepping of the age ladder,

now becomes at the top. Now, he has a big social prestige. In this rank, a man breaks a taboo. Speaks what he has not been spoken before. He says things straight forward. He has believed to be returned to his childhood. Even though not common, if he commit a crime, he will not be responsible. Because, a child could not be proven guilty.

During purification ceremonies held among the society, they take risks. They receive sins of the *Tuuta*( the whole human race, children and adults, male and female). In cultural public meetings and ceremonies, they take the front seats because it is believed that the *Qaaroo* (a spirit that makes a difference), resides over the *Tuuta* will gather over them. They believed to take the curses of all so that people live in peace and stability. They take sins of all. They bless and curse. The Faaci'e and Tolcha (purification processes) usually led by them (ibid).

## **2.6 The Functions of Songo Institution.**

Among others, the Gede'o *Songo* system is an intangible heritage which needs conservation. The *Songo* system emanates from the *Baallee* of Gede'o. It can be defined as the *Songo* is the place where *Baallee* system is taking place.

### **2.6.1 The Songo as a Conflict Resolution Center.**

Tadesse et.al (2008:197) the other function of *Songo* is a place where conflicts resolute through its *Baallee* system. Any abuse of law and offence, of one, could easily be solved in this place. Justice availed in the *Songo* using its *Laqqette - Laqenne* or *Gaaffee* system. *Laqqette - Laqenne* is a means by which a complaint is heard so as to investigate criminal elements through *Seera* (customary law of the Gede'o).

Now days, the Song is highly threatened because development pressures by the government and private. Distribution of the *Songo* had been clan based. It means each Gede'o clan owns 75 Songos that makes a total of 525 *Songos* of throughout the Gede'o, but only few are conserved.

## **2.7 Indigenous Communications of the Gedeo People.**

### **2.7.1 Gondooro – a ‘never again’ ritual as the end of a conflict.**

Gondooro, among the Gede’o, refers to a ritual activity to end enmity between two individuals or groups entered in to homicide/conflict. The Gede’o people are among the indigenous people who bear unique mechanisms for conflict resolution. A conflict sometimes ended up with killing /slaying of human. This might be within Gede’o tribes or (inter –ethnic) or out of Geode’o tribes (intra-ethnic). Eventually, elders usually protect the killer and his family from a possible attack by victim’s family. Also Dagne (2013:132) discussed the concept as Gondoro is a traditional ritual to purify blood enmity, and bring about durable peace. *Gondoro* is a means of resolving conflict by declining an event must not happen again between conflicting individuals/groups. This tradition works both in resolution of inter-personal as well as inter-group conflicts. The decisions of the *balle* officials are usually accepted heartily because of the people’s fear of the religious leaders (*Woyyo*) who back the *balle* decisions by cursing in the name of *Mageno* (the God).

They usually send mediator to victim’s family not to enter into revenge which would yield another phase of bloodshed and continuity of enmity and bloodshed. During the intentional homicide, an offender does not allowed to meet people; eat and drink together; nobody greets win does not allowed to share anything with that person. It is believed that the person is cursed. The offender is called *Mundo*-a bloody and cursed person. The curse of ancestors is believed to be over the person. Greeting him and any communication believed to transfer this curse to the peaceful family.

### **2.7.2 The Gede’o people Seera System:**

Seera is customary law of the Gede’o people. Only through memorizing the unwritten constitution, the Gede’o had lived for a long time as a native society of ancient Africa.

As Tadesse et.al (2008:198) any case, be it private or public, are measured according to the *Seera*. While cases are investigated through *Laqqette-Laqqenne* case investigation process, the measurement is the *Seera*. Any person would win according to the *Seera*. Both criminal and property cases will be investigated and judged through the *Seera*. Up to death penalty is provided

in this customary law. In Gede'o peoples' indigenous communication in society, more than three people could see and resolve two party's conflict. Any Gede'o individual is expected to have skill of resolving problems/conflict between abused and abuser. In any place where conflict occurs, more than three individuals could investigate the issue through *laqqette-laqenne/Gaaffe* system using laws / customary law of the *Baallee* system, the *Seera*). The third person follows the way the judges (the *Hayyichchaas*) investigate the problem using the *laqqette - laqenne* system is through *gaaffe*. Whenever any mistake is believed to occur, the third person intervenes to correct the mistake according to the Gede'o *Seera* (customary law handed over from earliest generation to the present generation using only memory). This person accidentally shout *cora tiko / cora usuro* (let me correct there). The two judges investigating the issue, automatically stopped to allow learn missing points from the third person.

They openly learn their missing point and bring it back their investigating work. Sometimes, the third judge raises issue already entertained by the judges or the some perception in different expressions. But most of the time, the third waiting judge bring new impressions and different perceptions of the issue that unseen or overlooked by the former judges.

In *Laqqette – Laqenne*, who is a junior person or the younger that call upon resolving the issue. For example, it is *Ja'laaba* (Deputy of *Gada*) who says '*laqqette*' - for any case. His role is as an advisor, of the leaders who are strongly respected. This *laqqette - laqenne* system prevails in the age grade too.

## **2.8 Review of Related Studies**

The researcher tries to have a look at on related studies on the title to broaden the perspective and to draw an appropriate method and line for the study.

Different researches were conducted in the area of Gedeo people of south Ethiopia. To list some of them; Tadesse (2002) for instance has studied on the: Five Thousand Years of Sustainability? A Case Study on Gedeo Land Use (Southern Ethiopia) ,Asebe (2007) also has studied on Ethnicity and Inter-ethnic Relations: the 'Ethiopian Experiment' and the case of the Guji and Gedeo, Girum (2011) on his turn has also studied on :The Quest for Resolution of Guji-Gedeo Conflicts in Southern Ethiopia: A Review of Mechanisms Employed, Actors and their Effectiveness and Dagne (2013) on other hand studied on: Conflict and Conflict Resolution

Mechanisms in Ethiopia: the Case of Gedeo and Guji Ethnic Groups are among the researches which are conducted in the area. However, none of the studies touched the concept of indigenous communication aspect of the conflict resolution of the Gedeo people. However, none of the studies touched the concept of indigenous communication aspect of the conflict resolution of the Gedeo people.

The first one is folk media as platform for conflict resolution the case of Gedeo people by Nigussie Meshesha. In this research the researcher views how folk media play vital role in the course of conflict resolution as indigenous communication in the Gedeo people. As Nigussie's a notable finding of the research was that "Gedeo's folk media are vital in addressing psychological and social conflicts."

But still there is lack of academic works in relation to the Gedeo's indigenous communication for conflict resolution. This is the gap this research paper aims to fill and also serve as benchmark for other researchers who are interested to do alike works in the area.

## **2.9 Theoretical frameworks**

There are many theories in relation to the concept of conflict resolution and it is difficult to treat those theories in this research.

However, this research is conducted based on the problem solving theory of John Burton which was advanced in 1974 and other models of conflict resolution. Controlled communication as means of attaining lasting solution to the conflict situation is the point by which the theory stresses on. It was the technique based on human needs theory of conflict, which points out that one or more persons' or groups' inability to obtain its fundamental human needs for example identity, security or recognition will be causes of deep rooted conflicts.

Over time all societies experience conflicts between their values and structures of society on the one hand, and human needs at the level of the individual on the other hand. Individuals who are striving to meet their needs will interact with other individuals who are in counter side. As a result of this interaction, individuals identify with, and join in various associations that might facilitate the satisfaction of their needs according to Burton. In all human relationships, there are inevitably constant disagreements over resource allocations, roles and rights. In some cases,

there can be acceptable compromises and adjustments made. This is usually so when material resources are the source of differences. In these cases, the traditional means of settlement such as power bargaining, negotiation, mediation and arbitration may be appropriate.

The failure of power method must be acknowledged by the society and they come up with other strategies of filling violated human needs. Then by identifying the underlying needs that are lacking, parties in conflict are often able to redefine the conflict in a way that facilitates joint problem solving and collaboration, when such was impossible before. But there are other cases in which it seems that there can be no compromise. These are cases in which there are values and goals, such as group identity and personal recognition, which cannot be divided up, as can material resources.

As the theory focuses on problem solving, which arises against an individual/group identity, resource allocation or utilization and other related cases, the researcher believes that this theory fits the case selected to conduct the study.

### **2.9.1 Thomas-Kilmann Conflict management mode**

Thomas and Kilman (1976:8) In conflict situations, we can describe a person's behavior along two basic dimensions\*: (1) **assertiveness**, the extent to which the individual attempts to satisfy his or her own concerns, and (2) **cooperativeness**, the extent to which the individual attempts to satisfy the other person's concerns.:

**Competing** is assertive and uncooperative, a power-oriented mode. When competing, an individual pursues his or her own concerns at the other person's expense, using whatever power seems appropriate to win his or her position. Competing might mean standing up for your rights, defending a position you believe is correct, or simply trying to win.

**Collaborating** is both assertive and cooperative. When collaborating, an individual attempts to work with the other person to find a solution that fully satisfies the concerns of both. It involves digging into an issue to identify the underlying concerns of the two individuals and to find an alternative that meets both sets of concerns. Collaborating between two persons might take the form of exploring a disagreement to learn from each other's insights, resolving some

condition that would otherwise have them competing for resources, or confronting and trying to find a creative solution to an interpersonal problem.

**Compromising** is intermediate in both assertiveness and cooperativeness. When compromising, an individual has the objective of finding an expedient, mutually acceptable solution that partially satisfies both parties. Compromising falls on a middle ground between competing and accommodating, giving up more than competing but less than accommodating. Likewise, it addresses an issue more directly than avoiding but doesn't explore it in as much depth as collaborating. Compromising might mean splitting the difference, exchanging concessions, or seeking a quick middle-ground position.

**Avoiding** is unassertive and uncooperative. When avoiding, an individual does not immediately pursue his or her own concerns or those of the other person. He or she does not address the conflict. Avoiding might take the form of diplomatically sidestepping an issue, postponing an issue until a better time, or simply withdrawing from a threatening situation.

**Accommodating** is unassertive and cooperative—the opposite of competing. When accommodating, an individual neglects his or her own concerns to satisfy the concerns of the other person; there is an element of self-sacrifice in this mode. Accommodating might take the form of selfless generosity or charity, obeying another person's order when you would prefer not to, or yielding to another's point of view (ibid).

One can clearly understand the fact that each of the above phases of conflict resolutions do have their specific characters and it can be revealed in most conflicting cases. As stated by the scholars, the collaborating stage is the one that laid fertile condition for resolving conflicts.

## **Chapter Three**

### **3. Research Methodology**

#### **Introduction**

This chapter looks at in detail the methodology adopted in carrying out the study. It also discusses on the following aspects; research design, research strategy, location of the study, sample and sampling method, data gathering techniques, study subjects, data analysis procedure and ethical consideration to be maintained in the course of conducting the study. The researcher has discussed these aspects by highlighting the reasons why some techniques were selected for the research work over the other.

#### **3.1 Research design**

Research design is the technique by which the researcher employed in the course of the research work. It enables the researcher for systematic handling of data and the overall activities of the research.

Different scholars elaborated the concept as follows differently. According to C.R.Kothari (2004:31) research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure. It is also is the conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data.

The point raised by the above author clearly shows that research design is one of the pillar by which one researcher needs to deal with. Hence it enables the researcher to have clear image of how the overall research projects needs to carry out the researcher needs to decide which research design to be appropriate for the issue of the research. As the study deal with describing the practice of indigenous communication for conflict resolution among the Gedeo people and the research design needs to be employed by the researcher is descriptive research design.

### **3.2 Research strategy**

As research strategy qualitative method of inquiry is primarily selected as the principal method of the research inquiry and this is because it enables the researcher to grasp the social phenomena and values from the study subject perspectives. Again it is the best way of finding and analyzing important information regarding to the subjects value, attitude, norms and other features which are not quite easy to measure quantitatively.

Natasha Mack et al (2005:1) and Catherine Dawson (2007:15) describe the qualitative research strategies as:

It seeks to understand a given research problem or topic from the perspectives of the local population it involves. Qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations. Qualitative research explores attitudes, behavior and experiences through such methods as interviews or focus groups. It attempts to get an in-depth opinion from participants. As it is attitudes, behavior and experiences which are important, fewer people take part in the research, but the contact with these people tends to last a lot longer (ibid).

Because the study attempts to describe culturally important information, values, opinion and social context of Gedeo people in relation to their indigenous communication for conflict resolution which are not measured numerically, the qualitative research strategy is selected as the principal method to conduct the research in addition to the above merits of qualitative research have over the quantitative research approach in relation to the research topic. As Brucel Berg (2001:225)

Case study methods involve systematically gathering enough information about a particular person, social setting, event, or group to permit the researcher to effectively understand how it operates or function. Extremely rich, detailed, and in-depth information characterize the type of information gathered in a case study.

The researcher believes that the best approach for the success of this study is case study approach. This is because: the researcher is interested in dealing with the specific cases which

were brought to the songo and that of 2018G.C Guji-Gedeo conflict cases because it was the worst conflict in the study area both in its damage and the consequence that follows the conflict.

### **3.3 Location of the study**

The study was carried out in Gedeo Zone of southern Ethiopia generally and at Gedeb, Yirgachefe , Dilla Zuriya woreda and Dilla Town respectively. The reason by which such woredas are selected as target area for the research is that because the Woredas were selected on the basis of the distribution of the members of the baalle system which is the traditional administration of the Gedeo people and the area such woredas covers enables the researcher to have full image of the Gedeo people in relation to the study subject.

Gedeo zone is located to south of Sidama zone and West, East and south border with Guji and Borena Zone of Oromia region. And also, it is located 365 Km south of Addis Ababa, capital city of Ethiopia. The absolute location of the area lies between 5°and 7°North latitude and 38° and 40°East longitude in the escarpments of the southeastern Ethiopian highlands overlooking the Rift Valley. The Gedeo people inhabit in the Gedeo Administrative zone within South Nations, Nationalities and Peoples' of Ethiopia Regional State. Gedeo Administrative Zone covered an area of 134,700 hectares. The Zone contained six *Woredas*: Bule, Dilla Zuria, Gedeb, Kochere, Wonago and Yirga Chafe. Dilla town is an administrative capital of Gedeo Zone.

It is located on 6°24'26'' and 38°18'36'' E. It is 90km far south of the Hawassa town, administrative center of SNNPRS and 365km far from Addis Ababa, *Management Plan, 2014 as cited in Tadesse et.al*. The territory of the Gedeo is plateau with an elevation ranging from 1500m to 1300m. The annual average rainfall ranges between 1400mm and 1700mm.

### **3.4 Sample and sampling design**

#### **3.4.1 Sample**

Sample is all the possible units of analysis existed in the research problem. It has to be drawn to represent the relevant attributes of the whole set of units termed "population". According to Roger D. Wimmer and Joseph R. Dominck (2011:87)

Sample is a subset of the population that is representative of the entire population. An important word in this definition is representative. A sample that is not representative of the population, regardless of its size, is inadequate for testing purposes because the results cannot be generalized to the population from which the sample was drawn.

From such definition one needs to consider that a sample must be drawn from the entire populations which are available for the research project and serious attention should be given in the course of the selection. Because the finding of the study will depend on such selected sample.

### **3.4.2 Sampling design**

In the course of any study a researcher needs to decide on the sampling technique to be employed in the project. While deciding on the sampling design to be employed in the research, the researcher should reason out why such specific design is given priority over other existing sampling design. In this research work purposive and snowballing designs of sampling is chosen by the researcher due to, the nature of problem under investigation, because it is when such sampling designs are employed in the project to be successful in the course of work.

As Kular Singh (2007:108) Purposive sampling,

...as the name suggests, is done with a purpose, which means that selection of sampling units is purposive in nature. Purposive sampling can be very useful for situations where you need to reach a targeted sample quickly and where a random process of selection or proportionality is not the primary concern.

The main reason the researcher decides to employ purposive sampling in the research work is due to the fact that it is the only sampling design which enables the researcher to reach at the desired point with effective outcome in the short period of time.

The second sampling design being employed in this research work is snowballing sampling design because; it enables the researcher to have access to the target unit of analysis following the course of chain the sampling design works with. And this sampling technique is employed to select the sample unit for individual interview.

Snowballing is sometimes the best way to locate subjects with certain attributes or characteristics necessary in a study. The basic strategy of snowballing involves first identifying several people with relevant characteristics and interviewing them or having them answer a questionnaire. These subjects are then asked for the names of other people who possess the same attributes as they do (ibid).

The above two sampling designs were employed by the researcher to draw sample from the entire population of the study. Purposive sampling is used to select both Focus group discussion participants from the baalle system, to select experts in the area of the study in relation to the study focus and to select individual interviewees who were member of the baalle system. Snowball sampling is used to select community elders for individual interview.

### **3.5 Data Gathering Techniques.**

There are various data collecting techniques used in qualitative research strategy. Among those data gathering techniques the researcher uses the following techniques based on the forthcoming rationale.

#### **3.5.1 Non Participant observation;**

Non-participant Observation is a data gathering technique which involves observing participants without actively participating. It is used to understand a phenomenon by entering the community or social system involved, while staying separate from the activities being observed. The researcher employs this data gathering techniques by going to different songos, and taking notes when the hayyichchas resolved different cases which are presented to them. According to Albert J.Mills et.al (2010:610)

Non participant observation is a data collection method used extensively in case study research in which the researcher enters a social system to observe events, activities, and interactions with the aim of gaining a direct understanding of a phenomenon in its natural context. As a nonparticipant, the observer does not participate directly in the activities being observed.

The researcher chooses this technique of data gathering because it has the following merits in relation to the topic of the study.

- It provides unique, contextualized insights into events and activities and the meanings that they hold for members of the setting.
- It enables the researcher to capture the dynamics of participants' interactions with each other and with their work environment, and to do so over time, observing processes as they unfold.
- It provides a different kind and quality of data than those gathered through self-report methods, such as surveys or interviews. Indeed, it may offer the only viable way to collect data on especially sensitive topics.(ibid)

### **3.5.2 Focus group discussion;**

This is another data collecting techniques used by the researcher for the task of the research. It is a data collection by which a group of people with similar interest or goal come to gather to discuss over certain issue raised by the researcher under the control of the researcher. According to Geoffrey Marczyk et.al (2005: 154-156)

Focus groups are formally organized, structured groups of individuals brought together to discuss a topic or series of topics during a specific period of time. It can be an extremely useful technique for obtaining individuals' impressions and concerns about certain issues, services, or products. Focus groups are also typically made up of individuals who share a particular characteristic, demographic, or interest that is relevant to the topic being studied.

This technique of data collection has the following merits and the researcher selects the technique on the basis of such merits. It provides an open fairly unrestricted forum for individuals to discuss ideas and to clarify each other's impressions and opinions. The group format can also serve to crystallize the participants' opinions (ibid).

As David L. Morgan(1997:32-46) stated a focus group discussion have 6 to 10 participants per group, and have a total of three to five groups per project. Based on this the researcher uses three groups with six participants per each group and a total of 18 individuals from the baalle system are participated.

### **3.5.3 Individual/personal Interview;**

This is another data collection technique employed by the researcher for accomplishing the research task. And it is most commonly used data collection technique in qualitative research. According to C.R.Kothari(2004:97)

This is sort of interview may be in the form of direct personal investigation or it may be indirect oral investigation. In the case of direct personal investigation the interviewer has to collect the information personally from the sources concerned. He has to be on the spot and has to meet people from whom data have to be collected. This method is particularly suitable for intensive investigations. And indirect oral examination can be conducted under which the interviewer has to cross-examine other persons who are supposed to have knowledge about the problem under investigation and the information, obtained is recorded.

The technique has the following advantages in relation to the research topic and the researcher selects it as one of the data collecting techniques. In relation to this David L. Morgan (1997:10-11) pointed out the following points.

(a) The amount of control that the interviewer has is high. (b) The greater amount of information that each informant has time to share. Furthermore Agar and MacDonald (1995) cited in David L. Morgan (1997:10-11) argue that the dynamics of individual interviews put more burdens on the informants to explain themselves to the interviewer so that the elaboration of initial statements often occurs with relatively little input from the interviewer .The researcher uses this techniques in order to fill the gap existing in the above two data collecting techniques. The selection of interviewee is made from the *baalle* system. And also participants in the focus group discussion who have ample information and knowledge in relation to the research topic are used as individual interview subjects.

### **3.6 Study Subjects**

The study subjects are community elders, community experts who worked in culture and tourism office, members of the baalle system(traditional institution of Gedeo people with age group and who have great power in the traditional administration of the people..

The individual interview and the focus group discussions are carried out by Gedeogna language and later on translated in to English. The age group who are participant of this study is those who are 45 and above. The reason the researcher chooses such age group is because most of conflict resolution issues are actively practiced in this age range. About 20 individuals are being interviewed in the individual interview (5 from community elders, 4 from the experts, 11 from the *baalle* system. From the 11 *baalle* members 5 of them participated both in FGD and individual interview whereas the remaining 6 of them participated only in individual interview. And 18 individuals actively participated in the focus group discussion.

### **3.7 Data analysis procedure**

As discussed before, the individual interview and focus group discussion are conducted by Gedeogna language and, then translated in to English language by the researcher. In the course of translation some words might cause difficulties. When such cases occur the researcher prefers to put the original word by which the interview and the focus group discussion were conducted and glossary prepared.

Thematic coding method of analysis was used in the study through developing a set of codes that could be applicable to the data. The code was not pre developed, but rather grew out of the data gathered. Hence, the researcher consume some time in transcribing, individual interview, focus group discussion and jotting down patterns or themes that, the researcher thought, were so important to answer the research questions posed above.

Quotes from individual interviews and FGDs output together with compilation from the researcher observational recording were used in the course of data analysis. The analysis was, then, presented in narrative structure by triangulating ideas and concepts available in the data gaining through the three methods (Individual interviews, focus group discussions and non-participant observation).

### **3.8 Ethical consideration**

Since research is an academic activity and follows scientific procedures there is ethical consideration a researcher needs to consider and maintain throughout the research activity. According to Bruce L. Berg (2001: 39-61)

Social scientists, perhaps to a greater extent than the average citizen, have an ethical obligation to their colleagues, their study population, and the larger society. The reason for this is that social scientists delve into the social lives of other human beings. Researchers must ensure the rights, privacy, and welfare of the people and communities that form the focus of their studies.

He added the following ethical considerations a researcher needs to be aware of.

**Informed consent:** Means the knowing consent of individuals to participate as an exercise of their choice, free from any element of fraud, deceit, duress, or similar unfair inducement or manipulation. In the case of minors or mentally impaired persons, whose exercise of choice is legally governed, consent must be obtained from the person or agency legally authorized to represent the interests of the individual.

The other point of ethical consideration is confidentiality: It is an active attempt to remove from the research records any elements that might indicate the subjects' identities. Also the other ethical consideration is anonymity. It is to mean that the subjects of the research project remain nameless. The last but not the least ethical consideration needs to be taken into account by the researcher is securing the data. This is to mean that researchers must take intentional precautions to ensure that information does not accidentally fall into the wrong hands or become public (ibid).

It is the duty of the researcher to take in to consideration and maintain such ethical values in the course of the whole activity of the research.

## Chapter Four

### 4. Data presentation and analysis

#### Introduction

This chapter analyses and interprets findings on causes of conflict in the study area, indigenous communication types and its relationship to conflict resolution, indigenous institutions and the role it has for conflict resolution, the “gondooro,” the “faaci’e” rituals indigenous communication in conflict resolution, “songo” and conflict resolution in the study area, and weaknesses and strength of the indigenous communication .

To have full understanding on each research question, the researcher interviewed different individuals those had different professions and social status in the society. However, the researcher took the point by which the majorities shares and represents what the people can.

#### **4.1 Indigenous communications as conflict resolution tool and its role in maintaining peace.**

The people of Gedeo are the one who practiced different indigenous knowledge for long period of time. Among such practices indigenous conflict resolution is the one and it serves Gedeo people. It includes the following ritual activities.

##### **4.1.1 Faaci’e/The confession.**

This is one of the indigenous communications for conflict resolution in the people of Gedeo. For this research question the respondents have given the following answers and the researcher asked number of them to have clear understanding and meaning as well as its function in relation to the communities’ indigenous conflict resolution.

All of the FGD participants from Dilla Zuria, Yirga chefe and Gedeb woredas described the concept as the Gedeo people used the “*faaci’e*” ritual before dealing or attempting to resolve any conflict whether it is between individuals or groups within the community or outside of the community. They further explained the ritual as to mean to confess every sin that an individual does before the current problem is faced. If the case is related with the current situation or not

everyone who faces problem or engaged in the acts which are against the moral values of the community, he/she confess those wrong doings to “*Mageno*” to mean God. Then after, resolution of the conflict takes place.

According to the FGD participants there are also additional moments by which the “*faaci’e*” rituals are practiced in the community. These are when there is lack of rain, drought in the community and when there is aggression of war to the people from external power and others such like situations. In cases like this the people, elders with the “*hayyo’s*” who are believed to be master minded come to gather with the “*roga*” or *woreda* representative of the *baalle/age* graded administrative system of the male and *Aba Gada* who is the leader of the people pray God or confess their sin as well as the people because claiming that they are representatives of the whole people of Gedeo.

Also the community elders on individual interview held at Dilla Town explained the concept of “*faaci’e*” as the ritual activity that aimed in exposing some hidden wrongs or sins committed by the individual or the group. This is done through “*qorte*” to mean asking the “*hayyo*” who are believed to be master minded in the community. The activity takes long time because some time the individuals did not remember some actions they have done long before. However, the “*hayyos*” i.e. the master minded individuals attempted to illustrate every point by point in relation to the current problem in a way that enables the individual with the case to remember it. Finally conflict resolution will take place. This depends on the kind of cases to be treated in such manner. One of the community elders state that:

The *faaci’e* is the ritual activity by which the people of Gedeo used for long period of time in the course of conflict resolution. It was believed that everything is for God, then an individual is expected to purify him/herself before presenting their cases to the *hayyos* claiming that the they are friends of God. This ritual activity is still used and served as the tool for conflict resolution.

In general the people of Gedeo believe that, if an individual/group did not confess their sin before dealing or participating in conflict resolution, even if the conflict seems to be resolved but the problem will arise again and causes severe damages to the individuals and the community at large. From the above points raised by the respondents the researcher concluded that this ritual

activity is still practiced among the people of Gedeo since the researcher has observed it at one of the Songo found in Gedeb woreda named *Jaboxxe songo* to mean songo of leader Aba roga Jabo.

The photograph is taken by the researcher while observing the ritual of *faaci'e* conducted by the elders with in that specific Songo. The case was about the farmland boundary conflict between two individuals before 3 years ago in the district of Gedeb gubata Hirbe and Doori. Among the two individuals Hirbe crosses over the boundary of Doori. Hirbe was respected and owns money in that specific district. Such conditions force him from not taking the call from the local elders for resolving the case believing that he can do anything he wants.

In the time local elders and the *hayyichcha's* attempted to solve the case for several time but they were not successful. According to the tradition the local elders and the *hayyichcha's* take very green grass named "*qorciisa*" and bless or curse him. The motive behind holding such grass was that the Gedeo's believe the grass was so green and the curse by which imposed by the elders holding such grasses will cause some harm one day in one's life time. It needs other investigation whether the fear claim was right or wrong, in that day of *faaci'e* rituals performed at the Songo of Aba roga Jabo,

Hirbe come and asked him to see the case he has refused before 3 years ago Claiming that the God of the elders punishes him and the punishment falls in to his eyes and cause harm on it. I tried different options to be healed but I can't now I'm here to ask you an apology and to resolve the conflict I had before 3 years ago!



Figure1. Faaci'e ritual at Gedeb woreda

#### **4.1.2 The Gondooro / never again ritual**

This is one of the indigenous communications for conflict resolution in the people of Gedeo. The researcher attempted to grasp what view do the people share in common about this interview question by asking many individuals as much as possible.

According to the respondents from the individual interview held at Dilla Town and Dilla Zuria woreda, gondooro is the ritual activity performed when two sub clans engage in to clash with each other and the conflict causes life cost from one side. Accordingly the *gondooro* ritual is divided in to two. These are “*mundu*” to mean applied on intentionally committed killings of individuals and “*dano*” to mean applied in un intentionally committed killings of individual.

##### **4.1.2.1 *Mundiinxu gondooro*” never again ritual in the case of intentionally committed homicide.**

Long time ago when such situations occurs one of the decision to be to be given was that, the killer has to be killed in front of the public for his wrong act. The families of the killer beg the elders who passed such decision to give them time to feed him enough because he is going to die so he has to be given care for his last time. The elders agreed on the idea suggested by the family of the killer and let them to do so.

When the appointed time reaches his family brings the killer to the place by which the killer is executed. The elders select seven individuals who are the representatives of the seven Gedeo clans. The individuals to be selected in this course of action need to have strong muscle. Elaborating this ritual as indigenous communication one of the communities elder in Dilla Town and participant of the individual interview says:

The seven individuals, who take part in executing the decision of the elder’s court, take serious care not to do something which is against the norm of the ritual activity. They raise their stave in equal time, hit him and finally kill him in front of the mass. The body was left to his family to be buried.

This was how the people of Gedeo acquired justice and elude conflict from causing more damage and revenge among the conflicting individuals or group even if killing a person is not recommended by the researcher. However, such punishments were not practiced yet in the

community due to legal and religious influences up on the “*baalle*” system/the traditional institution that dominantly exercises such ritual activities.

#### **4.1.2.2 Danotixxe gondooro never -again ritual in case of unintentionally committed homicides.**

According to Individual interview participants from the community elders in Dilla Town and Dilla Zuria Woreda, if one Gedeo killed the other Gedeo unintentionally in cases like when there is external aggression, when they go for hunting and in other related cases, the killer is not allowed to engage in any relation with his own family until the elders perform the “*gondooro*” ritual to mean never again. Again performing the activity of “*ansho*” to mean washing body in purification water and changing his clothes as well as passing over from the blood of the slaughtered sheep by “*waata*” to mean the pottery people believing these ritual activities purify the killer from his sin. During this ritual activity the *waata*’s took the clothes of the killer with the meat of the slaughtered sheep and wash his body too. One feature of this ritual activity was that, the mother of the killed one is going to feed her breast to the killer believing that the killer will be her son from then on. It was after such ritual activities by which the killer is allowed to take part in any activities with other family members.

#### **4.1.3 The gaaffe/ communication of investigating cases)**

As to the respondents to from the FGD conducted at Gedeb and Yirga Chefe Woreds gaaffe is one of the indigenous communication rituals of the Gedeo people. This is the indigenous communication by which the people of Gedeo use to resolve conflicts. It is believed that any one from the Gedeo people especially the male is expected to know the customary law of the people called “*seera*” which is expressed through gaaffe. *Seera* is the customary law of the Gedeo people and it is believed to be requirement to judge who is right or wrong from what the conflicting parties presented for the *Hayyichchas*/elders. In the gaaffe indigenous ritual activity both the abuser and the abused one present their cases both in the *Songo* and sometimes in cases which are resolved at home.

Gaaffe indigenous communication is the long process that enables those elders/*Hayyichchas* to mean the traditional judge who are in the course of the conflict resolution to dig out what is right

or wrong in the course of conflict resolution. Also it is believed that the gaffe ritual enables not only to resolve conflicts but also to prohibit conflicts not to happen and cause damages.

#### **4.1.4 The Role of indigenous communication.**

Different scholars suggested that the role of communication in indigenous conflict resolution is critical. This point is more explained by the following scholar. Morton Deutsch et.al (2006:144)

... When neighbor's feud, lovers quarrel, or nations at war; the predictable remedy prescribed by the voices of reason is communication. The prevailing view is that, faced with conflict, communicating is always the right thing to do: the U.N. Security Council encourages hostile countries to "hold talks," and marriage counselors advise quarreling couples to "express their feelings." So commonplace is the prescription that advice to the contrary seems anomalous; it's difficult to imagine the Secretary General imploring hostile nations to refrain from dialogue. The positive role of communication in ameliorating conflict seems so obvious that the premise is seldom given serious examination (ibid).

According to the individual interview respondents held at Dilla town and expert in Culture and Tourism office shared their experiences to the researcher as follows. According to them, the Gedeo people believed and accepted as well as practiced indigenous communication can play critical role in the process of resolving conflicts. This is due to the fact that in every indigenous communication value of the people having saying and gaining the counter saying is expected. If conflict occurs between individuals according to the "*Seera*" to mean the customary law of the Gedeo people, the one who believes he/she was abused needs to communicate to his/her counter about the issue before taking the case to the *hayyichchas*. This is done because in the Gedeo customary law or *seera* every "*hayyo*" to mean leader asks the one who is being accused about the issue before dealing on it. If not when the case is presented and the *hayyo*'s asked the one who is being accused of the cause of the conflict, he replies he don't have any communication regarding this issue with the accuser. If he is brilliant enough sometimes he might win and the *Seera* will give him a position of winner even if the case is resolved according to the tradition later on. Due to the fear of such losses in the course of conflict resolution every member of the community takes care of such failures.

One of the expert respondents from individual interview describes other dimension that shows the value of indigenous communication in conflict resolution among the Gedeo community is:

the “*gaaffe*” to mean communication of investigating different cases, in the course of conflict resolution. The process is long and within these long process dominantly two individuals communicate each other and shares their idea in the topic of discussion by saying “*laqqete- laqqenne*” to mean have your say on this. This emphasizes the fact that the two communicating parties are communicating to reach at mutual understanding of the subject they are communicating in. Without such communication activity conflict resolution is not possible for the Gedeo.

Since this ritual is long and takes several time it gives a great opportunity to the conflicting parties to build full image of what needs to be done on behalf of them in the course of conflict resolution.

According to those respondents also the role of indigenous communication in the Gedeo conflict resolution, communication is while presenting their appeal to the “*hayyichchas*” they need to communicate in a manner which strengthen the mutual conciseness which is expected at the final stage of their communication. Proper communication is vital in the course of presenting their appeal to the *hayyichchas*. This is to mean, presenting the case in a manner that respects the *seera* and accompany your communication with different proverbs which modifies and make more clear your appeal to the *hayyichchas*/the traditional judges.

Almost all of the respondents in the individual interview and focus group discussion carried out by the researcher, the respondents agreed that, using the indigenous communication in conflict resolution can deescalate conflicts in the community of Gedeo. This is done through the *Seera*, to mean the customary law of the Gedeo people. According to the *Seera* every one who is the member of the Gedeo people is expected not to be participant in any action that can cause harm to his/her friend. These forces every member of the society to take care of not be in eager of conflict.

Another point has been said by the respondents from the focus group discussion participant is that the indigenous communication of Gedeo for conflict resolution did not pave the ways for revenge among the conflicting parties. This is also done through *Seera* by telling both parties the don'ts after the conflict has been resolved.

As one of the individual interview participant interview held at Dilla Zuria woreda the number cases of appealed to him as well as resolved in each respective *Songos* is decreasing from time to

time due to the role of the *baalle* system which played main role in the course of resolution. One way to do so is using respective Songo's is to teach the young generation about different cultural values of the people as well as giving decision which makes other parties to learn and the conflicting parties to be satisfied. Volker (2011:439) stated this as ,

Hence traditional conflict transformation aims at the restoration of order and harmony of the community (which does not necessarily mean the return to the status quo, but can also imply some sort of transition to new arrangements).Cooperation between conflict parties in the future has to be guaranteed. Traditional conflict management is thus geared towards the future.

From the above explanations given by the respondents, the researcher has given the following conclusions in related to the above research question. Hence many scholars argued that conflict is in-avoidable part of daily activity of the society. And the researcher also argued that conflict always exists in the community and communication is a tool which plays the main role in the course of conflict resolution. And this is manifested in the people of Gedeo indigenous communication for conflict resolution through the exercise of *seera* /the customary law, the gaffe ritual/communication for investigating cases and the like.

## **4.2 Conflict and its Causes among the Gedeo.**

### **4.2.1 Conflict**

To have full understanding on how conflict is perceived among the people of Gedeo the researcher interviewed different individuals. However, the view of the majority would have recognition on the research because the researcher believes the view represents what the people perceive. In relation to this, the FGD participants held at Dilla Zuria Woreda of Hija songo shared their view as conflict is lack of communication between individuals or groups. It exists even with in family and one's self also. They share their view as conflict is the result of greediness in one's mind. The greediness in the mind forbids an individual from communication and motivates him to fulfill his goal with what he thinks is the right way which might include use of force and cause damage. According to one of the FGD participant:

In Gedeo conflict is the difference on the interest of possession of land or idea among individuals. Assuming that an individual needs to take control over the possession of

certain resources or idea attempted to fulfill his/her needs through the activity which is against the moral values of the community.

The points raised by the respondents were strengthened by different scholars. According to Marcus Goncalves(2008:3-4)

There are many perspectives on conflict, but in general it can be viewed as a feeling, a disagreement, a real or perceived incompatibility of interests, inconsistent worldviews, or a set of behaviors. Conflict is the result of a lack of agreement in reaching a common understanding, where the parties involved perceive a threat to their interests or needs (ibid).

Conflict is a disagreement over the possession of resources and other such like issue. From the response given by the respondents, it is clear to understand the view dominantly being shared by the community about what conflict is and conflict can occur when two individuals or group compete to have control over certain resource or idea. This shows conflict is competition of individuals or groups over the possession of certain resources which is driven by perceived threat to their interest or needs.

#### **4.2.2 Causes of conflict in the community of Gedeo.**

Number of scholars sets out different sources or causes for conflict. Based on this the researcher asked different respondents to have clear understanding on the causes of conflict in the research area.

According to the FGD participant held in the songo of Jabo at Gedeb Woreda gives the following points to the research question. One of the main causes of conflict in Gedeo community is the boundary between the farm lands of individuals those who shared it. In this case, if two individuals who share the boundary, one of them crossed over the boundary of the other without communicating each other then, conflict will arise immediately. Another cause of conflict in the community is grazing farm. In this case if ones cattle entered/grazed the farm of the neighbors grazing land and farm, then conflict arises or occurs between those individuals. The owner of the cattle asked forgiveness to the owner of the farm land. If the owner of the farmland replied, that he was ill-treated so that there is a need to have an elder who looked over the issue as the one communicate among the two individuals or mediator. He calls elders in the neighbors and tell

them what the issue was about. Then the elders come and see the farm all round and tell to the owner of the cattle that, his cattle caused several harms to the owner of the farm.

The elders ask both of them to move far from the place where they sat to communicate secretly. After this moment, they call the owner of the cattle and will ask him to pay him *mura*/money as compensation. Again the elders call the owner of the farmland and ask him to leave the case claiming that God will raise the farm again. Also there might be a chance your cattle's might cause harm to others farm and visa viz. They beg to leave it and forgive him. If the owner of the farm agrees, he accepts their proposal of forgiveness easily communicating with the elders. If he is not, he has a right to reject their proposal of communicating and ask them to make possible the *mura*/compensation needed to be given for him from the owner of the cattle.

If the owner of the farm agrees with the first condition given by the elders, they praise God and bless him according to the tradition. Next to this, the elders will return the money they have taken from the owner of the cattle in one condition, i.e not to do the same action again and to take care of such wrong doings. They put this as *seera*/customary law on behalf of the owner of the cattle. Unfortunately, if the owner of the farm took any compensation before from the owner of the cattle, the owner of the farm asks the elders to persuade him to return back what he has taken from in similar cases previously. The elders ask the owner of the cattle weather the accuse is true or not. If the accuse were accepted by the owner of the cattle, they tell him what he did previously was wrong and persuade him to give back the money he has taken from.

Again the focus group discussion participants held at kaarra songo of Yirgachefe Woreda also explains causes of conflicts among the people of Gedeo community. As they said, one of the main causes of conflicts in Gedeo community is between individuals who share boundary of the farmland and when one of them enters in to the others. If such cases occurs, the abused one tell the abuser about his wrong action and says “*atee kajelennen*” to mean that he/she ill-treated the person so that he needs to take the case to the traditional judges/*hayyichchas*. Then the elders go to the place where the problem occurred and investigate it critically. After this moment if they can understand where the problem lies they will put “*kakkichcho*” to mean a small tree that serves as boundary for both individuals and put the customary law that is “*seera*” between them not to commit such evil actions to each other anymore. If they don't have clear image of where the real problem is, they ask the two individuals who are in conflict to bring those who construct

this boundary for them in the beginning. Then after they ask those individuals and have clear image of where the real problem is and finally give appropriate solution for the conflicting parties by placing what they call “*kakkichcho*” to mean a small tree which serve as boundary for those individuals who share farmland boundaries.

One of the focus group discussion participant held at Dilla Zuria Woreda also in his part told the causes of conflict among the people of Gedeo:

This is related to money in a way that if one individual borrow money from another one on the basis of days by which the money is to be paid back. However, sometimes individuals refuse to pay back the money they have taken.

The case is going to be seen by the elders to resolve it in “*songo*” to mean the traditional court of the Gedeo people. Elders call the one who refuses to pay back the money from whom he took to come in to the *songo* in the day they prefer to solve the problem with their indigenous communication. In the appointment day the elders come to the *songo* early and wait for the persons while dealing with other cases which were brought to them.

If he came in that day they ask him what happened and why he did such evil act to his brother of his community. If he accepted the accuse, he responded by saying “*gattowwal hiyye, ani’a barra uutinaata hitinee maalaqa iyedagona’a*” sorry! Give me some days by which I will pay it back. Hence, they set the day by which he will come with the money and give it back to the owner. If he didn’t accept the accuse, they ask him to come in another day with his relative believing that at the end they will curse him for what he did and his relatives need to protect him from being cursed.

When the appointment day reaches the *hayyichchas* brief his relatives about the case and ask him the same questions what they had asked him before. In this due process of indigenous conflict resolution communication step, if he refuses again accepting the accuse they give a turn to his relatives to listen what they think about the issue from them. The relatives will reply please give some days for us to discuss over the issue at home with other members of the family or the relatives.

The *hayyichchas* responses we believe in communication so discuss over it and they give them fixed day to come up with the final decision on the case that both of them prefer the day they are

going to meet. When the day reaches the individual with his relatives come to the *Songo* and the relatives tell to the *hayyichchas* whether they reach in agreement or not to the elders. If they agreed up on the issue the person pay back the money to which he had borrowed from. But if they didn't reach in to the agreement with the person, they tell to the elders that a person refused to pay back the money. Then the elders by their turn ask the person to speak by standing in front of the *Aba Gada* looking in to his eyes by saying “*afennechch hedheba, dhugaa attixxa torbaane gossaxxa*” to mean that he swears to the god of the seven clan of the Gedeo, to the God of your people. Then the *Aba Gada* blesses him the word of your mouth can kill or heal you. So let the truth to flourish it-self when the time reaches and they left the case.

Even though there are number of causes for conflict in the study area, the dominant one which is shared by most respondents is the farmland boundary shared between two individuals or groups. This is the main cause of conflict among the people of Gedeo as many of the respondents have said and the researcher realized that it were presented in different *Songo*'s.

### **4.3 Indigenous institutions and their role in conflict resolution .**

The Gedeo traditional administration system or “*baalle*” is one of the traditional institutions which play the leading role in the course of conflict resolution through indigenous communication in the community.

#### **4.3.1 The Baalle System/traditional administrative system.**

According Girum (2014:74) The Gedeo people, like their neighboring Oromo and Sidama communities are organized under the Gadaa system, which is also referred to as the Baallee system by the score of Gedeo themselves. It is a traditional administrative structure that provides secular and religious leadership for the Gedeo. In the Baallee system, a man passes through nine Baallee grades in his life span all through Qadado, Siida, Lumaasa, Raabba, Luba, Yuuba, Guduro, Qulullo, and Cowwajje which represent child hood to old age respectively. It is based on generation-grading and genealogical system.

The *balle* system by itself can be taken as one of the indigenous communication institution in which conflict resolution can take place. Among the 9 stages which comprises the *baalle* system

the 5<sup>th</sup> stage or the *luba* stage can actively take role of leading the people as well as maintaining justice for the people.

According to FGD participants which was held at Gedeb woreda, conflict is going to be resolved depending on its nature of complicatedness; the one that has the right to take part in actively and fully from the baalle system is the *luba* which is the 5<sup>th</sup> stage of the baalle system. In addition to this, the *murra*/the local messenger, *dabalichcha*/ the vice of the leader and the *woyyo*/ people with supernatural power will participate in the course of the indigenous communication for conflict resolution mechanism. Furthermore, a person named “*dhota*” meaning clever/ active individual believing if the “*lubas*” the one who sees cases with full responsibility and also if those who sees the cases dominantly misses some points in the course of the resolution this person will listen carefully and comment them to correct what they have missed by saying “*cora usurro*” to mean let me correct you.

#### **4.3.2 The Songo/traditional court.**

Different *songos* mostly lead by those leaders in the *luba* stage of the *baalle* system.

According to the individual interview participants from the community elders held in Dilla town *songo* plays significant role as indigenous communication institution of conflict resolution, “*Songo*” meaning a place by which different cultural rituals and other activities will take place or the traditional court of the Gedeo people take the major role in conflict resolution. The informants agreed that, the communities classified it into” *Loolnixa songo*” to mean local songos, *Roginxaxa songo* to mean woreda songos, *Sase baxxexxa songo* to mean the three clans *songo*, *Shoole baxxexxa songo* to mean the four clans *songo* and finally *Torbaane baxxexxa songo* to mean the seven clans *songo*. Within each *songos* the task of indigenous communication for conflict resolution is mostly practiced unless the cases of the conflict are against the don'ts of the community. Depending on the complicatedness and the extent by which the conflict might impose the hardship into the community, then the conflict is going to be resolve in the *songo*. One of the participant of individual interview held at Dilla town from the community elders suggested that

Conflict can be resolve in the *songo* if it fulfills one condition that is when the case is not related with bloodshed. If the case is related with bloodshed, it is not going to be seen in

songo because it is believed to be the holly place. Rather it seen in different a place which is not directly related to the *songos*.

According to the community elders Songo has additional activities to be performed by the Gedeo community. This includes,

- It is a place to pray God.
- A place where only truth will be spoken.
- A place by which the youngsters learn about different cultural values.
- A place of practicing wresting plays among the youths of the community.
- A place of entertainment.
- Is a place where both administrative and traditional ritual activities are practiced.

Above all for Gedeos, songo is a place which is believed as holly and information center. Both negative and positive information are communicated.

### **4.3.3 The Family**

Family is also taken as the indigenous communication institution to solve conflicts that occur within one's family. All of the FGD participants at Gedeb wored agreed that family is one of the dominant indigenous institutions of the Gedeo people in the course of conflict resolution. Most of the time cases which are resolved by family is related to husband to wife, children to father and mother etc.

Among the FGD participant one of them further explained the issue as

Family as institution for conflict resolution is still used by the Gedeo people. Most cases which are bounded in to one's family was seen or resolved within that specific family. If the case integrates more than one family the respective families sit together and resolve their conflict based on the *seera*, i.e the customary law of the Gedeo people.

All of the above indigenous communication institutions were playing active role in conflict resolution in present days by the Gedeo people.

## 4.4 The strengths and weakness of the Gedeo indigenous communication

### 4.4.1 Strengths of the indigenous communication.

As it is known those indigenous communications have its own strengths on how to solve disputes among the social community. Most scholars agreed up on this concept and give their view. Volker Boege(2011:444) is one of such scholar and identified the following strengths of indigenous conflict resolution: Five major strengths of traditional approaches to conflict transformation can be identified.

- fit situations of state fragility and failure;
- are not state-centric and hence credited with legitimacy;
- take the time factor into due account and are process-oriented;
- provide for comprehensive inclusion and participation;
- focus on the psycho-social and spiritual dimension of conflict transformation.

Having this in mind the Gedeo indigenous communication for conflict resolution has the following strengths as the respondents have said during individual interview as well as the focus group discussion.

As to individual interview from the community elders respondents held at Dilla town said, the Gedeo's indigenous communication for conflict resolution has the following strengths. These include,

- Time; the total time needed to have justice through these way of communication is very short. Most cases are resolved within day by which the appeal/the case is presented to the *hayyichchas*. Other cases might take 2-4 appointments based on their complicatedness.
- Access; since there are about 525 *songos* in the zone the people can have access to justice within their localities. Above all the *seera* give the people easy access to justice because every male of the Gedeo people is expected to have knowledge on this and can solve conflicts on the bases of the conflicts complicatedness.
- Using this indigenous communication mechanism, a conflict case that has no testimonies is also resolved. Sometimes conflicts might occur between individuals in the situation which are not suitable to have testimonies. Such like cases are also resolved through the Gedeo

indigenous communication for conflict resolution. This is done when the accuser told to the hayyichchas about the testimonies saying *Ille isix, Mansha isix, Arrab isik ani'a dhugaaten* to mean the eyes, the ears and his/her tongue are my testimonies. When such cases brought in to the *songo* the *gadichcha* to mean the traditional leader asks the accused one to speak looking in to the eyes of him and his colleagues who are in the song looking over the case. Following such manner the case will be resolved.

- It is cost effective. One way to minimize the cost needed to attain justice is its accessibility to the people in their nearby area. Sometimes when there are cases to be appealed to the higher *songo* to mean the *songo* of the Aba Gada the traditional leader of the people it cost less because most of the cases were resolved in the day of their appeal.
- It doesn't give chance to take revenge between the conflicting parties. This is done through after resolving the conflicts by placing *seera* by which the conflicting individuals need to be governed.
- The indigenous communication for conflict resolution of the Gedeo people results to the positive agreement commonly known as win-win approach for both the conflicting parties. This is mostly used in the Gedeos indigenous communication for conflict resolution.

As Thomas and Kilman (1976:8) developed 5 strategies of conflict resolution, these are Accommodation, Collaboration, Avoidance, Compromise and Competition. Collaboration: work together to find a mutually beneficial solution. According to the above scholars, Collaboration can also be time-intensive and inappropriate when there is no enough trust, respect or communication among participants for collaboration to occur.

From the points raised by the respondents above, the researcher came up with the following conclusions related to the above research question. This holds that the Gedeos indigenous communication for conflict resolution do have some points to be mentioned as its strengths and the researcher also agreed with some of the points mentioned by the respondents.

#### 4.4.2 The weaknesses of the indigenous communication.

As it is known that most scholars agreed upon indigenous communication has its own weaknesses too during the process of solving disputes among the social community and it is given by the following scholar:

The scholar Volker Boege (2011:450) also identified the following weakness of indigenous communication conflict resolution. Traditional communication approach

- do not terminate violence in the long term;
- often contradict universal standards of human rights;
- have a limited sphere of applicability;
- are geared towards the preservation of the ‘good old’ order;
- are open to abuse.(ibid)

As Boege identified the above mentioned points as the general weaknesses of the indigenous communication for conflict resolution, the researcher also identified the following points in the Gedeo indigenous communication for conflict resolution specifically. And these are the points by which almost all of the respondents in the research shares in common. These include;

- It does not give opportunities for females and to the young males to actively participate in the course of conflict resolution and giving decision.
- It doesn't have ways of handling data's or information except the memory of the elders or the *hayyichchas* to mean the traditional judge.
- Some time while in the course of the *gaaffe* / communication of investigating different cases stresses are imposed upon to the individuals who are against the interest of the Gedeo people.

From description given by the respondents related to the above research question, the researcher also found out the following points as additional points to be raised as weaknesses of the Gedeo indigenous communication for conflict resolution means as the researcher witnessed and observed. These include:

- In some Songos, few hayyichchas/traditional judges got drunk while they are in the course of conflict resolution. This totally contradicts the traditional beliefs and values of the Gedeo people hence they give priority for the good of their people. One can think that the judge who got drunk and sat in the chair to give justice for the people is considering as madness.
- There are also some indications of bias in some hayyichchas/traditional judges especially in the case of baxxetixe/local songo. This is manifested through cases to be seen by the gadichcha/the traditional leader is increasing from time to time because the people lost their trust on the local hayyichchas. This is in its way of degrading the value and the trust the indigenous communication have among the community for conflict resolution as the cost of taking bribe from their customers' increases.

#### **4.5. The causes of the 2018 G.c Gedeo- Guji conflict and the response of the Gedeo in resolving it.**

Different points have been raised by different researchers in relation to the cause of conflict between these two communities that occurs years ago.

*Girum (2014:62) the federal restructuring process affected the relations that existed between the two ethnic communities. After the federalization of the country, most parts of the Guji were incorporated into the Borena Zone of Oromiya Regional State while Gedeo remained under Gedeo Zone (hereinafter Gedeo People) of SNNPR.....*

But the reason for the 2018 Gedeo –Guji conflict is different from the above given possible causes.

According to the respondents from the focus group discussion held at Dilla Zuria, Yirga chefe and Gedeb woredas briefs this as there was a man named Ato Jilo Genale who was from the Guji side and owned coffee grinding mill. In his coffee grinding mill compound one of the elders who lived in the area and from the side of the Gedeo community was found dead and this made the Gedeo who lived there to burn into ground the coffee grinding mill of Jilo believing that this is done by him. The case take different stand from the conflict between two individuals it turns in to ethnic conflict because both sides accuses one another not by mentioning the individuals who

committed the wrong but to the ethnic group by which those individuals belongs to. This caused and paves the way in to conflict to occur among the two people.

The other possible cause of the 2018 conflict among the two people was that the Gedeo people who have been living in West and East Guji Zones starting from 1952E.C under emperor Hailesilassie who gave the land that had no owner except the government in the time. The people raised questions to teach their children with their mother tongue, to practice and exercise their different cultural values and the like to the concerned body based on the hierarchy of the administration through letter of application. The Oromia regional state wrote letter to the concerned body to make sure that the claim was right or not. But when the letter reached to the hands of the local leaders of west and east Guji zone, it held different political stands from what it was originally that the people asked. The local leaders mobilized the people of Guji claiming that the people of Gedeo are going to take your land through referendum so you have to stop this. According to the respondents, this was the leading reason or cause of the conflict among the two people in 2018 G.C.

Again to the respondents in individual interview conducted in Dilla town, the conflict of Gedeo-Guji traces its history back to 1987E.C by which it results in sever bloodshed and killings of citizens among the two people. While this time of conflict the main cause of the conflict was the question of referendum which was going to be taking place to give their land for the Gedeos the Guji side claimed. And the main cause of the 2018G.C Gedeo-Guji conflict is that the people of Gedeo who have been living in the west and east Guji asked Oromia Regional State to let and protect their constitutional rights of speaking their language, to enable their children to learn with their mother tongue, to develop and practice their cultural rituals in the area by which they are living in. But when this question reached into the hands of the local leaders of the west and east Guji Zones of the Oromia Region it held different political stands. The local administrators changed this question of democratic right and mobilize the Guji people with wrong intention and message giving to the quest of the Gedeo people wrong meaning and interpretation. In addition to these wrong messages, the role played by the OLF (Oromo Liberation Front) was great to escalate the conflict in that specific year.

This showed that the true cause of conflict is not among the two people but it was related to local administrators and some rich individuals in the area which have highly politicized the issue for their respective narrow agenda.

#### **4.5.1 The 2018G.C Guji-Gedeo Conflict and its Resolution.**

To have clear understanding regarding this research question the researcher asked individuals and refer literature.

As Asebe (2007:66) states *Gondoro* “is a common term both in Afan Oromo and Gede’uffa languages with the same meaning. Literally it implies declaring or concluding something or an event not to happen again. The Gondoro tradition is performed not only as a mechanism of purifying the ‘curse’ from the guilty but also as a method of conflict resolution. Through the ritual processes, the guilty and his clans would be reconciled with the relatives and clan of the offended. The tradition works both in resolution of inter-personal as well as inter-group conflicts” (ibid).

The gondoro/never again rituals dominantly take the leading role in the course of resolution of the conflict.



Figure 2, The Gedeo-Guji gadas at the Gondoro ritual.

As to the individual interview participants from the *Baalle* system the gondoro ritual was take place for two times and in the 1<sup>st</sup> time of the ritual the Gedeo side believe to perform the *faaci’e*

/to confess ritual before dealing about the conflict resolution in detail. But the counter side of the Guji refused it and prefers to perform the *gondooro*/never again ritual claiming that the first one that is the *faaci'e* consumes more time and this will let the people (IDP'S) to face more challenges and hardship. The other point by which it was raised by the counter side was that the government is doing the task of obeying rule of law in the area by making the suspects responsible for their deed.

The *gondooro* rituals were performed according to the tradition of the two people. In the ritual activity the Aba Gadas' and their colleagues of the two people, the public to its small representative are presented. To perform the *gondooro* ritual the following materials were brought from both side. This includes, honey, an ox, milk, sheep. Other sheep will be bought for the *waata* who performs the ritual. During this ritual the *waata* rounds the sheep for three times and slaughter it. The motive behind rounding the sheep for three times is that such like conflicts will not happen again among the two people. Since the sheep is slaughtered representatives from both side was asked to walk over the blood believing that this will be the last bloodshed among the two people. Then after the *waata* give them from the whole body part of the sheep to taste and finally he takes the remaining body part of the sheep/meat with him to his home. It was through such ritual the people of Gedeo resolve the conflict.

However, even if the respondents said that the real fact in the ground shows that the true *gondooro* ritual by which the people practiced for several time did not prohibits conflict among them. This forced the researcher to ask why this is happening again and again. According to one of the individual interviewee

the problem is not among the two brotherhood people rather it tend its root to the political leaders in the Zone, Woreda and Kebele especially. And these shows there was hidden political interest aimed to be fulfilled by those parties that is the local political leaders and these was the main reason for the repeated occurrence of conflict among the two people.

The researcher also comes up with the following points as what has to be done regarding this serious problem which costs many lives for several times. The indigenous administration of both sides is expected to sit and communicate in depth on what has to be done regarding to such problem because they are striving for the wellbeing of their people. Again the political leaders

should protect their hand from such acts and do to maintain rule of law in the area by which they are governing. And also the long lasting conflict history among the two people triggers to urge the concerned bodies of the government especially the federal government of the country Ethiopia to inculcate the issue in to policy consideration to bring lasting solution for the case, rather simply running after the problems when they occurred.

## Chapter Five

### 5. Conclusion and Recommendations

#### 5.1 Conclusions

Indigenous communication is a type of communication by which certain people experienced it for a long period of time and is specific to them. Alike this, the people of Gedeo have lived for long period of time with their indigenous communication for conflict resolution. The indigenous communication in conflict resolution is long lived and served the people of Gedeo in dealing with conflict resolution and maintaining peace. It has great value as a communication system in the community. It plays the leading role in maintaining peace among people at different levels in the community as communication system for conflict resolution.

The indigenous communication for conflict resolution process was conveyed through the *balle* system by the traditional judges called *hayyichchas*. *Baalle* is age graded traditional administration system mainly dominated by the male Gedeo's. This traditional age graded administration was led by the *Aba Gada*/the traditional leader who has different colleagues of work in the course of leading the community.

The indigenous communication of the Gedeo people is performed through different cultural ritual activities like the *gondooro*, the *faaci'e* and the *gaffe/ laqqette- laqqenne* rituals at the total of 525 songos which are found in the Gedeo Zone. Each of the cultural ritual activity was guided on the basis of the Gedeo people customary law called *Seera* which is dominantly exercised through indigenous communication. It enables every male Gedeo member to resolve conflict and every male who is from the Gedeo community is expected to have some know-how in relation to such customary laws. Unless the person possesses such know-how in the *seera*, the status given by the community for such persons is low.

There are also various indigenous institutions which play significant role in the course of conflict resolution through indigenous communication. From such institutions, the *baalle* system of the traditional administration comprises of 9 stages take the leading role. *Songo*/ the traditional court of the Gedeo people also has significant role as indigenous institution in the course of conflict

resolution through indigenous communication. It is a place in which both administrative and cultural activities were practiced by the baalle system.

Conflict is resolved at different level based on its complicatedness and the conflicting parties it holds through indigenous communication. The resolution process is performed at home when the case is related to family, in the local songo's lead by the hulat hayyichcha/local traditional judge when its margin allows it to do so, and at the woreda level songo's lead by the Aba roga/traditional leader at woreda level and finally at the Zonal level songo's lead by the Aba Gada/the traditional leader of the people. However, there are some exceptional cases by which they are appealed to the higher level songos respectively.

When people gathered in the songo, they share different messages about cultural as well as political situation of their people and their neighboring ones. Songo is also a place where the youngsters learned about different cultural values of their ancestors. It is a place to be believed as holly by the people of Gedeo and each bit of information to be spoken in is expected to hold truth.

The main causes of the 2018G.C Guji-Gedeo conflict is related hidden political interest of local leaders. Because, the point revealed by the data shows the occurrence of conflict between two individuals from both the Gedeo as well as the Guji sides. The other possible causes of the conflict was the question raised by the Gedeos who have been living in west and East Guji zones of Oromiya region to teach their children's by their mother tongue and to practice different cultural values and rituals of their identity. But their question took different political stand when it reaches in to the hands of the local leaders.

## **5.2 Recommendations**

The researcher has made a discussion with respondents in focus group discussion and individual interviews as well as his observation about the Gedeo's indigenous communication in conflict resolution, the causes of conflict; the role indigenous communication has in conflict resolution, traditional institutions in the course of indigenous communication for conflict resolution etc. The researcher also observed how the people of Gedeo employ their indigenous communication in conflict resolution and the role it plays for deescalating conflict in the community.

Communication is one feature of day to day activities of human life. Indigenous communication is a one type of communication and it distinguishes one community from the other one, on a way it approaches and performed. The people of Gedeo have their own indigenous communication system to solve disputes. Through different ritual activity of communication, they resolved their conflicts.

Among many different cultural ritual activities, the Gondooro, the Faaci'e and the Gaaffe are the most popular and have been practiced for long period of time and now days too. It fosters peace among the people and served as the means of communication in different cultural values of the people.

Nevertheless, now days, such long-lived indigenous communication culture of the people have faced a remarkable challenges. The researcher recommended the following points so that the indigenous communication could be preserved and play the appropriate role for the intended reason of conflict resolution and maintaining peace in the study area.

The recommendations are addressed to the entire society as well as the responsible parties of the Gedeo people.

Even though, the indigenous communication for conflict resolution is playing great role in the course of conflict resolution and maintaining peace in the Gedeo community, the transfer of such indigenous knowledge and skills to the young generation is too weak. So the concerned bodies of the traditional administration/ the baalle system as well as the political administration of the Zone need to work hard on it, because generation without its own indigenous values and cultures do not exist in the community by keeping its own identity.

There is also an indication of losing trust on the local elders/ hayyichchas by the people now a day. This is because there are some local elders/hayyichchas take side in the course of conflict resolution which is against the common value of the people that states the hayyichchas are friends of God and they are not expected to take any side in the course of conflict resolution. This creates some pressure on the top leader of the traditional administration and finally it will put negative impacts on such long live communication system of the people. So the concerned body needs to take actions and make correction in relation to such deficiencies in these cultural assets of the people by which they are facing.

In the course of preserving indigenous communication, the role of elders is very high. So, they need to teach the youngsters about the long live cultures of indigenous communication mechanisms in conflict resolution as well as look inward to correct some misbehaved hayyichchas in some local songos. The youngsters are also responsible in maintaining their culture of indigenous communication because being civilized means knowing and preserving one's own culture properly.

The government is also expected to refrain its' hand from the traditional administration system of the people. They have to stop using them as instruments for accomplishing political tasks especially in the cases which has no significance to the mass. Rather they are expected to give different trainings and initiatives for the youngsters to enable them to shape their attitude towards the indigenous communication in conflict resolution in collaboration with the elders. It is also expected from the government bodies to arrange different stages on what indigenous communication and the role it has in maintaining peace and stability in the community. Finally the one who is responsible to contribute in preserving indigenous communication is the academicians. They can contribute in preserving such long lived indigenous communication by doing researches to show where the problem is, what needs to be done and how scientific methods are applied in solving problems related to indigenous communication for conflict resolution.

Furthermore the long lasting conflict history among the two people of Guji-Gedeo triggers to urge the concerned bodies of the government especially the federal government of the country, Ethiopia to inculcate the issue in to policy consideration to bring lasting solution for it, rather simply running after the problems when they occurred.

Above all, the researcher believes that the challenges posed to indigenous communication in conflict resolution in Gedeo people now days could be shunned if and only if a collaborative work is put forward by all the concerned bodies.

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## **Appendices**

### **Appendix 1 Individual Interview guide for experts in tourism office**

1. What do you think about the role of communication in resolving conflict?
2. When conflicts occur between members of your community and other communities, what traditional institutions are still used to resolve the conflicts?
3. If traditional means of conflict resolution is still used in your community who are the actors in the process? Why?
4. What is the role of Elders in resolving conflict, can you discuss them please?
5. What is the role of members of the baalle system in resolving conflict, can you discuss them please?
6. What are the strengths of indigenous communication for conflict resolution in your community?
7. What are the weaknesses of indigenous communication for conflict resolution in your community?
8. What do you think about the future of such cultural assets of the people?
9. Who is responsible to do what? When and How? Can you discuss it please?

### **Appendix 2 Individual interview guide for members of Baalle traditional administration system.**

1. What do you think the source of conflict in your community, can you discuss them please?
2. Do you think using indigenous communication for conflict resolution deescalate conflict in your community?
3. How does the indigenous communication deescalate conflict in your community, can discuss them please?
4. What traditional folk media used in your community in the course of resolving conflict, would do you discuss them please?
5. What is the motive behind using such folk media, can you brief it please?

6. What do you suggest to improve the traditional conflict resolution method; can you add some points on this please?
7. What traditional institutions are used in conflict resolution in your community, can you add a detail on this please?
8. What is the cause of the 2018 G.C Guji-Gedeo conflict, can you discuss them please?
9. What do you think the possible solution for the Guji-Gedeo conflict; can you add detail on this please?

### **Appendix 3 Interview guide for community elders**

1. Can you introduce yourself please?
2. What is conflict for you, can you discuss them please?
3. What are the causes of conflict among the people of Gedeo, would you brief them please?
4. How do the Gedeo people resolve their conflict, can you discuss them please?
5. What is Songo and what role it have in the course of conflict resolution, can you discuss them please?

### **Appendix 4 ; Focus group discussion guide.**

1. What is conflict for you, Can you define it please?
2. What are the sources of conflict in your community would you brief them please?
3. Is there any indigenous institution that plays any role in resolving conflict in your community?
4. What are the roles of indigenous institution in indigenous communication for conflict resolution in the community?
5. What is seera and what role it has in the course of indigenous communication in conflict resolution, can you discuss them please?
6. When and where the “seera” does practice in the course of indigenous communication in conflict resolution, can you brief them please?
7. What are the weaknesses of the Gedeo’s indigenous communication can you brief them please?
8. What are the strengths of the Gedeo’s indigenous communication for conflict resolution would you discuss them please?

9. What do you suggest possibly to be done in the future in relation to this cultural asset of the people?

## Appendix 5 FGD participant members

**Team one** Members of the FGD held at Hija songo of Dilla Zuria woreda

No	Name	age	Social status	Occupation	Date of interview
1.	Damboob Maaro	56	Aba Gada	Farmer	12 <sup>th</sup> Mar/2019
2.	Shifara Halchchaye	67	Hayyichcha	Farmer	"
3.	Bechchi Shara	58	Hayyichcha	"	"
4.	Bokko Duube	70	Hayyichcha	"	"
5.	Mangasha Kurse	65	Hayyichcha	"	"
6.	Bekele Maamo	45	Hayyichcha	"	"

**Team Two: Members** of the FGD held at Kaarra songo of Yirgachefe Woreda.

No	Name	Age	Social status	Occupation	Date of interview
1.	Tadesse jisso	65	Leader of woreda level songo	Farmer	4 <sup>th</sup> Mar/2019
2.	Tesema Charfo	58	Hayyichcha	"	"
3.	Mengesha Berasso	69	Hayyichcha	"	"
4.	Shiferaw Daama	55	Hayyichcha	"	"
5.	Waaqo Beraaso	95	Hayyichcha	"	"
6.	Mekuria Daama	58	Hayyichcha	"	"

**Team three:** members of FGD at the songo of Jabo in Gedeb Woreda.

No	Name	Age	Social status	Occupation	Date of interview
1.	Jabo Kura	82	Hayyichcha	Farmer	9 <sup>th</sup> April /2019
2.	Jebbe Gedechcho	65	"	"	"
3.	Waare Berako	67	"	"	"
4.	Terro Jaaro	71	"	"	"
5.	Getu Daka	55	"	"	"
6.	Mijane Gobena	80	"	"	"

**Appendix 6 member of individual interview participant**

No	Name	Age	Social status	Occupation	Date of interview
1.	Damboob Maaro	56	Aba Gada/leader	Farmer	12 <sup>th</sup> Mar,2019
2.	Tilahun Ibido	65	Bobaassa /the one selects leader	Retired	15 <sup>th</sup> Mar,2019
3	Alemayehu Hirbe	52	Hayyichcha	Civil servant	9 <sup>th</sup> Apr,2019
4.	Tadassa Jisso	65	Member of the baalle system	Farmer	4 <sup>th</sup> Mar,2019
5.	Jabo Kudha	81	Member of the baalle system	Farmer	9 <sup>th</sup> Apr,2019
6.	Bechchi Shora	58	Member of the baalle system	Farmer	12 <sup>th</sup> Mar,2019
7.	Mangasha kurse	65	Member of the baalle system	Farmer	13 <sup>th</sup> Mar,2019
8	Mengesha Beraaso	69	Member of the baalle system	Farmer	4 <sup>th</sup> Mar,2019
9.	Tesema Charfo	58	Member of the baalle system	Farmer	5 <sup>th</sup> Mar,2019

10.	Shifera Halichchaye	67	Member of the baalle system	Farmer	13 <sup>th</sup> Mar,2019
11.	Ruufu Boku	72	Community elder	Farmer	5 <sup>th</sup> Mar,2019
12.	Gado Shorba	68	Community elder	Farmer	5 <sup>th</sup> Mar,2019
13.	Daaka Dogoma	97	Community elder	Farmer	11 <sup>th</sup> Apr,2019
14.	Kutaashu Kiltu	85	Community elder	Farmer	11 <sup>th</sup> Apr,2019
15.	Seid Baali	48	Community elder	Farmer	8 <sup>th</sup> Apr,2019
16.	Tsegaye Tadesse	39	Civil servant	Expert	15 <sup>th</sup> Apr,2019
17.	Kifile Salli	42	Civil servant	Expert	17 <sup>th</sup> Apr,2019
18.	Habtamu Demeke	29	Civil servant	Expert	17 <sup>th</sup> Apr,2019
19.	Bogale Lole	42	Civil servant	Expert	18 <sup>th</sup> Apr,2019