



**Inter-Ethnic Conflict in Southern Nations
Nationalities and Peoples Regional State: The Case of
Hadiya and Halaba Ethnic Groups in Misrak
Badawacho Woreda in Hadiya Zone**

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**This thesis submitted in partial fulfillment of the
requirements for the Degree of Master of Arts under
college of Law and governance in Federal Studies**

**Addis Ababa University
Addis Ababa, Ethiopia
June, 2015**

**Addis Ababa University
College of Law and Governance
Center for Federal Studies**

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Acknowledgments

First and for most, I would like to give all the glory and praise to the **Almighty God** for his forgiveness me charity, courage and ability to bring this work to a final stage. Thank you Jesus!

This thesis would not have come to a reality and successful completion without the help of my advisor. My deepest appreciation and thanks particularly goes to my advisor, **Seyoum Mesfin** (PhD can.) for his constructive comments, devotion and useful suggestions beginning from the early inception of the concept notes all through the drafts of the thesis.

My special heartfelt gratitude goes to Abba Amanuel Gebriel and Abba Isaias Gaetano for their concern throughout the years of the study and have been source of encouragement, financial, material, and moral support. My thanks to them are endless.

I am very much grateful to and proud of my friends for their unreserved moral support and they have given me the strength to pass all the difficulties during my two years stay at Addis Ababa University. Particularly who have been sharing my worries at the beginning of my study. Great thanks to Degn Baore, Solomon Mamo, Erduno Belachew, Daniel Belachew, Tamirat Sugamo, Fekadu Handino, Alemayehu Temesgen, Berhanu Sinamo, Daniel Dutamo among others. It is Also my pleasure to thank TEDMC professionals of Hosanna CAEO who put precondition for academic chance; Ato Abadiga, Ato Matewos and W/ro Bizunesh. I am also indebtedness to Namera Tolossa for his contribution.

Last but by no means the least, my fellow students at the University of Addis Ababa are in my memory for their lovely spiritual service and friendly cares.

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List of Acronyms

AAU	Addis Ababa University
Art.	Article
BIRI	British International Research Institute
BoFED	Bureau of Finance and Economic Development
CSA	Central Statistical Agency of Ethiopia
CSO	Civil Society Organizations
DIIPER	Development Innovation and International Political Economy Research
DFED	Department of Finance and Economic Development
DLSA	Department of Labour and Social Affairs
EPRDF	Ethiopian People's Revolutionary Democratic Front
EUP	European University Center for Peace Studies
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
HEP	Hydro Electric Power
HoF	House of the Federation
IPSS	Institute of peace and security study
LGs	Local Governments
MoFA	Minister of Federal Affairs
OFED	Office of Finance and Economic Development
ORD	Office of Rural Development
OSSREA	Organization for social science research in eastern and Southern Africa
SNNPRS	South Nation Nationality and Peoples Regional State

Definition of Local Terms

Anjancho	Heredity, traditional and spiritual title in <i>Hadiya</i> peoples
Dedacho	the title in <i>Hadiya</i> people provided based on skilled leadership and ability to settle Disputes among the communities.
Division bench	sub branch of regional Supreme Court in some zones, it is established to serve the same as the Supreme Court for the purpose of decentralization.
Garad	Traditional title in <i>Hadiya-Halab</i> communities provided with Requirement socio- political competence
Hajji	a Muslim who has made the pilgrimage to Mecca, also used as a title.
Imam	title of Muslim leader, especially of the one that leads the prayers in a mosque.
Kilil	The Amharic term this denotes Regional States or federating units
Special Woreda	is a kind of district which is directly accountable to the Regional State rather than a Zone, for its boundaries are demarcated along ethnic line and is meant to serve as a territorial area wherein the relevant ethnic community exercises self-government.
Woreda	Equivalent to district level of Government in the context of Ethiopian Local Government Structure, which constitutes a number of Kebeles within it.
Zone	Administrative level of the federating units which is below the level of Regional State, it covering two or more <i>woredas</i> which are inhabited by a particular ethnic community

Abstract

Inter ethnic conflict is one of the serious challenge in any multi ethnic federations like Ethiopia. Conflicts have a negative effect on socio-economic and political life of a community. Hence, the conflict between Hadiya-Halaba is a typical example. This study deals with the inter- ethnic conflict between Hadiya and Halaba ethnic groups that live together in Misrak Badawacho Woreda in Hadiya Zone in South Regional State. The main aim of this thesis is to examine the root causes, aggravating actors, effects of this conflict and conflict resolution mechanisms in the study area. For the purpose of this study the research methodology was designed the qualitative one. For the primary data the key informants were selected by using judgmental/purposive sampling technique. It enhanced best information to achieve the objective of this thesis. Through semi-structured guideline questions in-depth interviews, two Focus group discussions from each ethnic group and from field observation the primary data were collected. The secondary sources were also used from written documents, books, and internet sources. The study revealed that the root causes of this conflict are Halaba ethnic group who are living together with Hadiya in study area request demarcation to separate from Hadiya of Misrak Badawacho Woreda. Their main interest is to include into Halaba Special Woreda for exercises self-administration. Whereas Hadiya group strongly opposed against incorporating with Halaba special Woreda and to maintain their traditional territory integrity and claiming as their possession. The other one was the competition between the two groups on arable land for personal cultivation. In addition to these, isolation of Halaba from power sharing in administrative structures, the use of languages on service delivery and primary education and lack of sufficient public services are become causes for the recurrent conflict between the two ethnic groups in the study area. The involvement of internal and external actors aggravated the conflict. Human and material costs, breakdown of law and order in the area were some effects of this conflict. Regarding to conflict management by the effort of Regional and local governments used different modern conflict resolution mechanisms incorporating traditional resolution method the conflict was resolved through peace conference. Therefore, the study argues that inter ethnic tensions are prevalent in a new federal system that attributed to lack of skilled managing in lower level of government structures. However, the FDRE constitution guaranteed the rights of Nations, Nationalities and peoples. Besides, the FDRE government established all conflict managing institutions like HoF and MoFA. Moreover, Regional and local governments manage conflicts through joint or inter-governmental collaborative mechanisms. Therefore, the system of federalism offered a means to manage and transform conflict among the diverse ethnic groups and grant the self-rule. Finally, consider to this conflict the possible solutions underlined recommendation. Regional and local governments should provide better public services, training lower level of administrative structures about the federal setup, advancing good governance, implement the development strategies in the conflict area and others.

CHAPTER ONE

Introduction

1.1 Background of the study

Several scholars define and suppose different meanings about the concept of conflict; Assefa stated that the history of conflict is as old as Human history. From the beginning of Human history, communities have been competing for control of resources and for dominance. These competitions inevitably led individuals as well as social, political, economic, and religious groups to conflicts.¹ He remarks, it is also true that conflict has devastating effects and it is unwanted and it is also true that conflict is unavoidable and it occurs continuously.² Likewise Mohammed confirms that the existence of conflict through a long process of cultural development, human beings are able to score remarkable achievements in their life. However, people are still unable to avoid conflicts of violent /armed character, which are destructive in their nature.³

Human beings have both material interests and values as social entities. Rams and Botham defines conflict as an inevitable aspect of human interaction, unavoidable concomitant of choices and decisions. It is an expression of the heterogeneity of interests, values and beliefs that arise as new formations generated by social change come up against inherited constraint.⁴

Conflict is most popularly described as a struggle over values and claims to scarce status, power and resources as a situation of competition in which parties are aware of the incompatibility of potential future positions and in which each party wishes to occupy a position that is

¹ Assefa Abebe, (2001) *Indigenous Mechanisms for the Prevention and Resolution of Conflict: The Experience of the Oromo in Ethiopia*. Addis Ababa, Liaison OSSREA Ethiopia

² *Ibid*

³ Mohammed Tadesse (2001) *The Fundamental Causes of Armed Conflict in Human History. Reinterpretation of Available Sources: Addis Ababa, Liaison OSSREA Ethiopia. The Ethiopian Chapter of OSSREA held its Second Annual Workshop from 8th to 9th June 2001, in Addis Ababa. The workshop focused on this theme: Conflict in the Horn: Prevention and Resolution* <http://dspace.africaportal.org/jspui/bitstream/...>

⁴ Rams and Botham O. (2011), *Introduction to Conflict Resolution: Concepts and Definitions, and Conflict Resolution: Origins, Foundations and Development of the Field*.

incompatible with the wishes of the other.⁵ Further, Huntington describes that all conflicts are identity conflicts, there is no conflict that is devoid of identity, ethnic, language, religious, ideological, regional, civilization, professional etc are interlocked identities. Conflicts are about material interests and values.⁶

As well Rodolfo, elaborates ethnic conflict as a form of social conflict that occurs between two or more relatively self-contained communities within the wider society. Each self-contained community has their own life styles, distinctive features, cultural values, historical grounds, and other ethnic elements. Several multiethnic countries like Ethiopia undergoes from inter-ethnic conflicts.⁷

Throughout its history, Ethiopia has been characterized by ethnic tensions and violent conflicts until the downfall of the Derge regime in 1991. In Ethiopia, ethnic based federal form of government has been established since 1991. The present Ethiopian constitution guaranteed Nations, Nationalities and People to exercise the right of self-rule and territorial autonomy. Article 46 (2) of the Constitution stipulates this explicitly by stating that States shall be delimited on the basis of the settlement patterns, language, identity and consent of the peoples concerned. Article 47(2) of the same Constitution also provided that Nations, Nationalities and Peoples with in the states enumerated in sub-article (1) of this article have the right to establish, at any time their own state.⁸ These determine the Ethiopian ethnic federal structure and provided all ethnic groups can form their own territorial autonomy (administration).

Consequently, several researchers argue positive attitude toward ethnic federalism. Ghai argued for federalism as an appropriate method to accommodate difference in multicultural states.⁹ As

⁵ Janelle D.G. and H.A. Millward (1976). *Locational conflict patterns and urban ecological structure* London, Ontario Halifax, Nova Scotia Canada

⁶ Huntington, S.P. (1996). *The Clash of Civilizations and the Remaking of the World Order*. New York: Simon & Schuster. <http://www.simonsays.com>

⁷ Rodolfo (1990) *The Ethnic Question: Conflicts, development and Human Rights*: UN University Press: Tokyo.

⁸ *The Constitution of the Federal Democratic Republic of Ethiopia, 1995 Proclamation No. 1/1995 of Negarit Gazeta, 1st year No.1, Addis Ababa 21st Aug., 1995. Adopted on the 8th of Dec., 1994 and Came into force on 21st August, 1995. Addis Ababa*

⁹ Ghai, Yash, (2000) "Ethnicity and Autonomy: A Framework for Analysis", in Yash Ghai (ed.), *Autonom and Ethnicity: Negotiating Competing Claims in Multi-Ethnic States*, Cambridge: Cambridge University

well, Horowitz (1997) cited in Alemayehu, classifies federalism as one of the structural techniques in conflict regulation.¹⁰ Correspondingly, Taurton suggested that the significance of the Ethiopian federal system, the obvious question that arises is whether a federal system which gives ethnicity such overwhelming importance, as the principle of political organization and resource distribution, can also hope to accommodate ethnic diversity and minimize ethnic conflict.¹¹

However, there are other arguments about Ethiopian ethnic federalism that will lead to some ethnic tensions and conflicts. Mesfin, explained the cases of ethnic conflict, the post-1991 politics of Ethiopia witnessed a major departure from the past in terms of political and structural dimensions. It opened a Pandora's Box of tendencies of competition and tensions of interests, values, and identities at intra and inter-group levels over various political, economic and socio-cultural/historical issues.¹²

Therefore, it is within these contexts that the *Hadiya* and *Halaba* ethnic conflict is to be explained; because of the Region is the home of multiethnic groups, there are various ethnic conflicts and tensions. Among these *Halaba* and *Hadiya* ethnic conflict become crucial conflicting issue existed currently in the Region in *Misrak Badawacho Woreda* of *Hadiya Zone* since 2012. The conflict between *Hadiya* and *Halaba* is a recurrent which causes for the destruction of public and private properties and loss of human life. Thus, this research aspires to assess and explore the contributing factors of ethnic conflict in the southern Ethiopia; the case of *Hadiya* and *Halaba* ethnic groups.

Press 2000, pp. 1-26.

¹⁰ Alemayehu Fentaw. (2009) *Conflict Management in the Ethiopian Multi-national Federation MA Thesis*, Stadtschlaining, Austria: European University Center for Peace Studies <http://epu.ac.at/fileadmin/downloads/research/Weldemariam>

¹¹ Turton, D. (2006) *Introduction*. In D. Turton. *Ethnic Federalism: The Ethiopian Experience in Comparative perspective (PP, 1- 31)*. Oxford: James Currey.

¹² Mesfin Getachew (2006) *Ethnicity and Ethnic Conflict in Post Federal Ethiopia. A case of Maiso District Conflict between Oromos and Somalis*. Stadtschlaining, Austria: The European University Center for Peace Studies is an international, on-governmental organization with the support of European UNESCO commissions status, and is affiliated to the Austrian Study Center for Peace and Conflict Resolution.

1.2 Statement of the Problems

Several governments in the world have made efforts toward federal form of state structuring. Alemayehu, emphasized the importance of the federal structure in order to resolve political instability challenges among other things. In recent period state restructuring becomes a global phenomenon. This new state structure offered a means to manage conflicting relationships among the diverse ethnic groups.¹³ In addition, Befekadu & Diribissa stated that after the downfall of the *Derge* regime Ethiopia has been restructuring federal form of government with an ethnic based system of governance. The major objective of redrawing this new form of government in the county is to resolve tensions among nationalities through the grant of self-rule.¹⁴

On the other hand, in contemporary world several scholars believe that one of the basic types of conflict is a conflict of ethnic group. According to Bermeo ethnicity and the related ethnic conflicts and tensions are one of the potent political forces tearing up the internal political landscape of states. Since 1945, ethnic conflicts account for more than all wars fought to.¹⁵ Furthermore, he argues that, emergence of ethnic conflict in the developing world, states with boundaries that do not reflect pre-existing social, political and economic divisions and backgrounds have frequently experienced tremendous conflicts, the end result being the destruction of massive human and material resources. Among these conflicts, ethnic based internal conflicts between two ethnic groups occurred many times.¹⁶ Horowitz argued, the basis for confrontation may emerge due to the inclusion of two or more ethnic communities within a single or adjacent territory of a state characterized by discriminatory and uneven status and resource allocations. An ethnic contrast that has produce an extraordinary amount of conflict in

¹³ Alemayehu Fentaw. (2009) *Conflict Management in the Ethiopian Multi-national Federation MA Thesis, Stadtschlaining, Austria: EPU.*

¹⁴ Befekadu Zeleke & Diridissa. (2002) *Intr-state ethnic conflict resolution strategies: Lesson to Overcome Ethnic Conflicts in Ethiopia conflict in the Horn prevention and Resolution, Addis Abeba, Addise Abeba, Printing Press.*

¹⁵ Bermeo, Nancy G. (2002) "The Import of Institutions", *Journal of Democracy: Published by the Johns Hopkins University Press, Baltimore. Vol.13. No.2* <http://muse.jhu.edu/journals/jod/Summary/v013/13.2bermeo.html>

¹⁶ *Ibid*

many African, Asian, and Caribbean states is the juxtaposition of ‘backward’ and ‘advanced’ groups.¹⁷

A new constitutional order has been established in Ethiopia with the adoption of the Federal Democratic Republic of Ethiopia (FDRE) Constitution of 1995. Under this constitution, Ethiopia is structured as a federal state in which ethnicity is an important component. The nomenclature of the government structure (Regions, Zones and *Woredas*) specially in SNNPRs also reflects their ethnic content.

Moreover, some arguments correlate the current ethnic issues of the country since 1991, Lubo; explicitly describes the creation of ethnic federalism as an endeavor to address inter-ethnic conflictual problems in Ethiopia, many ethnic conflicts have occurred after 1991. The major post 1991 inter-ethnic conflicts observed in Ethiopia are: the *Silte-Gurage* conflict, the *WaGaGoDa* language based conflict, the *Sheko-Majang* conflict, the *Anuak-Nuer* conflict, the *Berta-Gumuz* conflict, and the *Gedeo-Guji* Oromo conflict, the *Oromo-Amhara* conflict, the *Borana-Gerri* conflict, the *Afar-Issa* conflict, and the *Oromo-Somali* conflict.¹⁸

Because of the multiethnic nature of SNNPRS, the region faced various ethnic conflicts. *Hadiya* and *Halaba* are among the ethno-linguistic groups residing in south central Ethiopia. This ethnic conflict has been generated and exacerbated by many factors. Even though, few researches on conflict have been done in the regional State by different researchers and experts, still ethnic conflicts are not properly addressed. It is true for the ethnic conflict between *Hadiya* and *Halaba*. Their conflict is not called attention by scholarly research. As a result there are no research works or that are literatures mentioning the contributing factors of their conflict.

This thesis, therefore, focuses on only as a case study of *Hadiya-Halaba* ethnic groups conflict in *Misrak Badawacho Woreda* of *Hadiya* Zone in SNNPRS. The conflict between *Hadiya* and *Halaba* can be considered as ethnic conflict between ethnic groups or communities. Both *Hadiya* and *Halaba* ethnic groups are living together in border *Kebeles* in *Misrak Badawacho Woreda*

¹⁷ Horowitz, Donald L. (1985). *Ethnic group in conflict*, Berkely: University of California Press Ltd.

¹⁸ Lubo Teferi, (2012) *The post 1991 ‘inter-ethnic’ conflicts in Ethiopia, An investigation Department of Law*. Adama Science and Technology University: Adama, Ethiopia. Journal of Law and Conflict Resolution Vol. 4. http://www.Academic_journals.org/JLCR

for a long period. *Halaba* ethnic group is Predominant inhabitants in the conflicting *Kebeles*. The societies historically strongly tied with marriage alliance and cultural similarities, further interacted in other social elements. Both *Hadiya* and *Halaba* peoples are belonged to Cushitic language family; but they use their own distinct languages ‘*Hadiyissa*’ and ‘*Halabissa*’ respectively. However, violent conflict was exploded on sep.29, 2012 between *Hadiya* and *Halaba* ethnic groups and extended until the end of 2014. It needs to be studied and how can be managed as well as resolved through modern and traditional mechanisms of conflict management.

In 2012 the *Halaba* ethnic groups who are living in *Hadiya* Zone border *Kebeles* specially 1st *Keranso*, 2nd *Keranso*, *Gegara*, *Kebeles* and others are demanded to separate from East *Badawacho Hadiya* domonation and to be included into *Halaba* special *Woreda* in the same Region. *Halaba* wanted the right to use language, self administration. But the *Hadiya* Ethnic group highly opposed against the claiming of *Halaba* ethnic groups into *Halaba* jurisdiction/special *Woreda/* who are live beyond the Bilate river. The demand of *Halaba* , led to bloody shaded conflict for consecutive years. Due to the conflict between the two ethnic groups, several lives were lost, many persons were injured, peoples were displaced and more than hundred houses were burned, domestic animals, material resources and other properties were destroyed from both sides of ethnic groups. So the 2012 the *Halaba* and *Hadiya* conflict was destructive in both Human life and material resources, putting bad memories and insecurities in the minds of the people involved in the conflict. If the conflict is not addressed wisely, it will become the main political agenda of the regional State as well as the country.

In order to control the conflict, the special armed forces of the region have intervened in *Misrak Badawacho Woreda* border *Kebeles* such as 1st *keranso*, 2nd *keranso*, *Gegara* and around *Kebeles* and settled until 2014. The root causes of the conflict remained unaddressed. Besides, there exist a very limited research to deal with the problem thus; there is a clear research gap that should be filled through empirical research. To prevent such incidences and maintain sustainable peace for local communities and achieve economic development conducting empirical research is more than necessary. Therefore, identifying their root causes, differentiating the key aggravating circumstances in the conflict area, consequences and mechanisms of conflict resolution are the primary focus of this study.

In other words, the purpose of this study is to investigate the basic/root/ cause, aggravating circumstances and the consequences of the conflicts in the area. In addition, the study aimed to assess the role of different levels of government and traditional conflict resolution in reducing and regulating inter-ethnic conflicts between the *Halaba* and *Hadiya* in SNNPRS.

1.3 Research Questions

As has already mentioned above, generally this study seeks to explore the nature, underlying causes, aggravating factors, effects and ways of resolution of the conflict between the two ethnic groups. Specifically, the study seeks to address the following research questions:

1. What are the major causes that lead to conflict between the *Hadiya* and *Hababa* Ethnic groups in SNNPRS?
2. Who are the main actors and what factors aggravate the conflict between the two ethnic groups in the study area?
3. What are the effects of the conflict between *Hadiya* and *Halaba* ethnic groups in 2012 to 2014?
4. What are the mechanisms used by Regional, Zonal and *Woredas* governments to identify the problem and manage the conflict in the study area?
5. What would be the possible /remedial/ solution to address the root causes of the conflict and to ensure peace in the study area?

1.4. Objectives of the Study

General Objective

The Purpose of this study is: To investigate the social, economic and political causes for the conflict between *Hadiya* and *Halaba* ethnic groups in *Misrak Badawacho Woreda* of *Hadiya* Zone in South Nations, Nationalities and Peoples Regional State

Specific Objectives

The purpose of this study is:

- ❖ To examine the root causes, aggravating factors, consequences and managements for conflict resolution between *Hadiya* and *Halaba* ethnic groups in *Misrak Badawacho Woreda* of *Hadiya* Zone.
- ❖ To assess background and immediate cause of the recurrent conflicts between the two ethnic groups.
- ❖ To examine the role of Regional and local governments in managing the conflict to maintain peace in the study area.
- ❖ To assess the traditional mechanisms of conflict resolution and its effectiveness in the area.
- ❖ To suggest the possible /remedial/ solution.

1.5 Significance of the study

This study examined inter-ethnic relations about conflict and co-existence both *Halaba* and *Hadiya* ethnic groups, the major causes, effects, aggravating factors for violent ethnic conflict. It also discusses the indigenous mechanisms of conflict resolution that sustained their harmonious co-existence for long years. Therefore, the study may have the following major significance:

- It helps to understand the perspectives on ethnicity, ethnic relations and inter-ethnic conflicts in the study area;
- It may contribute to the understanding of the role of government institutions in different levels such as regional, zonal and *Woreda* by using modern and traditional conflict management mechanisms so as regulate, reduce, manage and resolve inter ethnic conflicts and then to guarantee peace.
- Enables the new generation of the two groups to develop an aspiration to restore the tradition of peaceful continued existence as in the past and to enhance the revival of local methods of conflict resolution among the groups.
- For further arrange and implement the appropriate measures by concerned stake holders

or bodies.

- It may serve as a springboard for further studies and other related studies in the future.

1.6 Delimitation of the Study

This study was undertaken and specified in *Misrak Badawacho Woreda* of *Hadiya Zone* which is located in the South-central part of Ethiopia focusing on conflict happened between *Hadiya* and *Halaba* ethnic groups in *Misrak Badawacho Woreda* particularly 1st *Keranso*, 2nd *Keranso*, *Gegara* and *Edo Kebeles* during 2012 - 2014. Due to time and financial constraints, the scope of this study is delimited to identify the causes, effects, aggravating factors and the possible strategies were taken to manage the violent conflict.

1.7 Limitation of the Study

This study had its own limitations. The following were some of the major factors that contributed to the limitations' of the study;

- The recent memory of the conflict in the minds of the subjects and suspicion of officials to provide information had its own negative influence in getting data.
- Financial and time constraints have also highly restricted the researcher's activities.
- Lack of official's willingness for access of official documents concerning the conflicts.
- Dispersed geographical locations of data collection area, were in-convenient for scheduled.

1.8 Research Methodology

In order to undertake this study, the researcher employed qualitative research method since this method would help to examine the causes, effects and aggravating circumstances of the conflict. Deniz and Lincoln stated the qualitative method of a research consists of a set of interpretive and material practices that make the world visible and transform in terms of the meanings people bring to them.¹⁹ Furthermore, they elaborated the significance of the qualitative method that allowed studying things in their natural settings or interpreting phenomena in terms of the

¹⁹ Normank K. Deniz and Lincoln yvonnas (2005:3), *the sage Handbook of qualitative research. The Sage publications thousand Oaks: 3rd ed. London. New Delhi.* <http://www.SAGE Handbook .com/SAGE-Handbook Qualitative-Research-Handbook /dp/1412974178>

meanings people bring to them.²⁰ Since it was likely design the method for the current study. In addition, it enables the researcher to examine the issues in a sequence and in depth relevant information collected from both primary and secondary sources.

Relevant data for this research were collected from different sources using various data collection methods. The main methods used to collect primary data included in-depth interviews, focus group discussion, field observation and document analysis. In order to ensure the accuracy and reliability of collected data using one method, other cross checking technique and instruments were used, i.e. the obtained a datum was triangulated with other data collected from extra informants.

Sampling Techniques

To obtain important data, the researcher selected key informants for this study by using judgmental/purposive sampling technique. These key informants were those who have involved in the incident of the violent conflicts and concerned stakeholders. Because purposive samplings are enhance best information to achieve the objective of this thesis. By using limited number of informants and as the matter of convenience this sampling technique was employed to select the participants from two ethnic groups and concerning knowledgeable stakeholders.

Accordingly the subjects of this study were selected from the two ethnic groups (*Halaba* and *Hadiya*) in *Misrak Badawach Woreda* of *Hadiya Zone*. For the study two kebeles were selected among four conflicts erupted *Kebeles* in the sites in *Misrak Badawacho Woreda* because, they were highly affected and innermost *Kebeles* in the conflict. The two selected *Kebeles* for this research were 1st *Keranso* and *Gegara*.

Research Informants of the Study

One of the most important informants for the current study was in-depth interviews. Key informants were selected based on their age, social and cultural status in their communities, political positions, place of residence, and involvement in social disputes (conflicts) and other social issues in areas. Respondents of this study were include, 16 *Kebele* administrators, *Woreda*, Zonal and Regional concerned government officials and professionals, 4 police officers, 7

²⁰ *Ibid*

religious leaders, 15 Conciliator local elders (5 from *Hadiya*, 5 from *Halaba* and 5 from *Oromia*) particularly local community elders who had long experiences and participation in forum to settle or manage conflicts and disputes as well to show knowledge of community's values and practices, 7 affected groups in the conflict were participated. The selection of informants were based on their knowledge about the issues concerned by purposive sampling, so as to get them provide reliable about the *Hadiya-Halaba* ethnic conflict. Therefore interviews were conducted with these respondents in meeting places, residences, work places, offices, around churches and mosque where they would be accessible.

The other informants were focus group discussants. In this study focus group discussions were one of the data collection methods. In this regard two focus group discussion sessions were employed with both ethnic groups. One FGD team held from *Hadiya* and other FGD team from *Halaba* ethnic clan leaders and community members was arranged. Each group composed of eleven focus group participants. It was used particularly in community meeting for its advantages of availability of informants, time saving and to obtain knowledgeable informants concerning issue. Therefore, from the two focus group discussions, The *Halaba* one was conducted in First *Keranso* secondary school in the classroom on 23/01/2015 whereas; the second discussion with *Hadiya* group was conducted in the 1st *Keranso* primary school compound. The discussion was held on, 04/02/2015 under shadow of big *Ficus sur* tree locally "*Qillito*" in the community meeting day.

Generally 49 respondents were interviewed in in-depth interview and 22 informants participated on focus group discussion; thus a total of 71 key respondents were participated in the research. Regarding gender balance, the culture of the peoples in the study site is male dominated in many social affairs therefore women were not voluntary to participate in discussion and share me their knowledge about the issue unless given permission by their husbands. Consequently, only three women were participated in interviews.

Data Sources

To undertake this study and answer the research questions and attain the objective both primary and secondary data sources were consulted. In this regard, immense amounts of primary data were collected from key informants. During the fieldwork different approaches have been used

for the data collection. For instance, to overcome the sense of suspicion of informants particularly government officials; the researcher presented himself as a neutral researcher rather than an ethnically or politically affiliated individual. This is well situated for the free explanation of ideas and opinions of informants. The researcher travelled by bus, motorbikes and walked over and lived in the study areas and intimately met the respondents in their own environment.

Field Observation

In the study area the researcher observed daily interactions between the *Hadiya* and *Halaba* ethnic groups in social settings. Moreover, the researcher observed the situation of resource scarcity especially farm land, holding of investment, public services, culture of the community, settlement patterns, burned and constructed houses, damage caused by the conflict, mechanisms of conflict resolution, and socio-economic interaction between the *Hadiya* and *Halaba* ethnic groups in the research sites. Many data were recorded in field notes, photographing and video.

Written Documents

Some valuable documents were referred particularly on the inter-ethnic conflict situations of the *Woreda*. Secondary data provide some background facts and information for the study was referred. For this purpose, the researcher used some secondary data were collected from different sources such as published and unpublished documents, books, journals, reports, action plan for conflict resolution, minutes of the meetings, maps, letters, proclamations, internet sources and others relevant materials were utilized for acquiring information on current inter-ethnic conflict of the *Hadiya-Halaba* were collected from different levels government offices. Secondary data also provided data to cross check the information collected from the field. Finally, data presentation, analysis and interpretation have taken place.

Data Gathering Instruments

Data collecting is a crucial component in any research work. As hinted above, in this study five major data collection instruments were employed. The data were gathered through Semi-structured interview question as a guideline for in-depth interviews and focus group discussion. In order to obtain potential information five different questions were prepared separately for each interview groups.

Method of Data Analysis and Interpretation

The collected data was analyzed by using qualitative method of data analysis. After collecting the appropriate amount of data an effort was made to organize, analyze and interpret it in a sound manner. While doing this the following important steps were followed:

Step 1: Data Reduction: At this stage the vital and credible data was filtered out from among the bulk s of information collected.

Step 2: Data Display: here the datum holding similar or coherent information was arranged and categorized together in order to make analysis and interpretation easier and simple.

Step 3: Data Analysis and Interpretation: here the datum was systematically organized in a sound and meaningful manner. Furthermore, attempts were also made to analysis and interpret data as logical, objective and reliable as possible. The collected data was analyzed qualitatively categorizing the view of respondents under the thematic area through interpretation and description.

Step 4: Major Findings, Conclusions and Recommendations: The researcher was developed detail and complete description about the subject of the study by verifying data. Based on the findings obtained, conclusions was drawn and recommendation was made

1.9 Ethical Consideration

With regard to this study an effort was made to avoid bias and to be as objective as possible. As a Federal studies research, the researcher considered and respects the rights, dignity, privilege and personality of the respondents. In addition to this preserve the anonymity my informants, privacy is respected and the collected information was carefully kept. Generally the researcher conducted the gathering of data based on sound ethical considerations.

1.10 Organization of the Thesis

This study was organized in five chapters. Accordingly, the first Chapter introduced the context within which the research conducted the statement of the problem, the general and specific

objectives, related research questions, significance of the study, scope and limitation of the study and methodological aspects such as research design, methods of data gathered instruments and included their types, the sampling technique employed in the identification of research participants, data sources, methods of data analysis and ethical considerations.

The second chapter focused on review of related literature that covered theoretical approaches and conceptual frameworks of the contributing factors of ethnic conflict. In addition the conceptual and historical back ground of *Hadiya* and *Halaba* ethnic conflict was set out in this chapter.

Under the third Chapter of the study consisted of general descriptions of the study area; such as geographical setting, economic livelihood, political and social organization of SNNPRS, *Hadiya* zone and *Misrak Badawach* peoples, and their relation were the themes described in detail

Chapter Four deals with presentation, data analysis and interpretation, it consists of root cases, aggravating factors, consequences of the conflict and conflict resolution mechanism between both ethnic groups based on collected data.

Finally, under chapter five findings of the study, conclusion and recommendation of the study based on the research findings were put.

CHAPTER TWO

Review of Literature

The chapter deals with related and relevant concepts under the study. This part assesses review of empirical works on the concerns conceptual and theoretical approaches to ethnicity, ethnic group, ethnic conflict, causes of ethnic conflict, effect of the conflict, the modern mechanism as well as traditional experiences of conflict management and impacts of Conflict under the study were set out.

2.1 Theoretical and conceptual framework: Conflict, Ethnicity, Ethnic Groups and Ethnic Conflict

Conflict

Different definitions and description on conflict are given by different authors depending on contexts they consider. The majority of writers describe conflicts with terms such as civil war, civil strife, hostility, war and political instability. Abdalla for example, defines conflict in Africa as a violent and armed confrontation and struggle between groups, between the state and one or more group, and between two or more states.²¹ However, Tom P. 2003; cited in Sisay argues that conflict has to be seen as an inevitable feature of all social relations, and that it is one of the most powerful positive factors for change and development.²²

Hence, sisay discussed that the ambiguity of conflict can be seen by describing as a relationship in which each party perceives the other's goals, values, interests or behaviors as adversative to its own. If conflicts are not properly handled they could easily turned into violence and become serious obstacle for socio-economic development. For him conflicts have a beginning before

²¹Bujra, Abdalla (2002): *African Conflict: Their Causes and Their Political and Social Environment, Development Policy Management Forum (DPMF), Occasional Paper, No. 4.* <http://www.dpmf.org>

²² Tom P. 2003; cited in Sisay Gebre Egzaber (2007). *What role should civil society organization play to address ethnic conflicts in Ethiopia: the challenges and opportunities for peace & development in Ethiopia & Northeast Africa, on the fourth international conference on Ethiopian Development Studies (4th ICEDS).* Haworth College of Business, Western Michigan University, Kalamazoo, USA.

violence occurs and they can then escalate into violence and worsen over time, and eventually they abate.²³

Similarly, Teshome asserts that conflict is a natural phenomenon and occurs as a result of incompatible goals of human beings.²⁴ He further explained that conflicts can be driven by the unfulfilled needs and fears of the society expressed in different situations and forms: the sense of justice, autonomy, identity, basic needs, rights of the individual, rights of property and land.²⁵ Mohammed in his part stated that feature of the conflict, through a long process of cultural development; human beings are able to score remarkable achievements in their life. However, people are still unable to avoid conflicts of violent character, which are destructive in their nature.²⁶ This implies that every conflict has a negative effects human life and materials.

Ethnicity

The Term ethnicity has various conceptions and analytical views. Many social science scholars define ethnicity in different ways and they believe that there is difficulty of getting a clear definition. However, there is no a clear and single definition several scholars define the term ethnicity in different views. Hence, various conception and analytical out looks of ethnicity have emerged. P.Q Yang; cited by van D. Beken, ethnicity is subjective since it is an identification or a sense of belonging to a particular ethnic group. At the same time it is objective since the feeling of belonging to a particular ethnic group can only arise if it is based on objective by verifiable elements such as language, culture, religion, skin color and other physical characteristics.²⁷

The literal meaning to identify the ethnicity, Hutchinson, 1996; cited in Brihanu, attempted to define the word ethnicity drives from the Greek term “*ethnos*” used to denote an ethnic

²³ Ibid)

²⁴ Teshome Mekonnen (2003). *Conflict of Frontiers between the Oromia and Somali: The Case Study of Moyale Woreda*, in First National Conference on Federalism, Conflict and Peace Building, Ministry of Federal Affairs and German Technical Cooperation, United Printers, Addis Ababa.

²⁵ Ibid

²⁶ Mohammed Tadesse (2001) *The Fundamental Causes of Armed Conflict in Human History*. Reinterpretation of Available Sources: Addis Ababa, Liaison OSSREA Ethiopia.

²⁷ Van Der Beken (2012) *Unity in diversity Federalism as a Mechanism to Accommodate Ethnic Diversity: The case of Ethiopia*. Zurich, Minestr Litvelag Press.

*community or ethnic group as a named human population with a myth of common ancestry, shared historical memories, one or more elements of common culture, a link with a homeland and a sense of solidarity among at least some of its members.*²⁸ Asefa also define the term ethnicity as state of mind emanating from a feeling of separate identity which in turns based on some shared cultural values such as culture, language and religion. But more significantly on the myth of common descent.²⁹

Conversely to this idea Anthony D.1988; cited in Mesfin, argued that boundary maintenance a crucial factor in ethnicity in dependent on structural differences of groups.³⁰ Brassgaul, similarly suggests structural relationships are more decisive in defining ethnicity than cultural factor, as well as during processes state formation and creation of ethnic identify.³¹ These have the same opinions that ethnicity formation under line on the courses of structural relationships. malesivice identify that, ethnicity with reference to the self perception of a group in relation to others with whom it in facts.³² It is the social interactions with other groups that indicate that socially distinct.

This argument implies that the factors that indicate the identity group are associated with culture and blood relationship and shared by those groups who feel that they are distinct some other groups. In the same way, Erikson 2002, cited on S. Vaughan defines, ethnicity is aspects of social relationship between agents who consider themselves as cultural difference both members of other groups with whom they have a minimum of regular interaction according to the author this description mainly stresses on culture than ethnicity have their own cultural identification.³³

²⁸ Berhanu Gutema Balcha, (2008) *Ethnicity and restructuring of the state in Ethiopia Development*, Innovation and International Political Economy Research (DIIPER) Aalborg University Denmark DIIPER Research Series Working Paper No. 6. <http://www.diiper.ihis.dk/>.

²⁹ Assefa, Fiseha. (2007). *Federalism and the Accommodation of Diversity in Ethiopia: A comparative Study*. Revised edition. Nijmegen: Wolf legal Publishers.

³⁰ Mesfin Getachew. (2006) *Ethnicity and Ethnic Conflict in Post Federal Ethiopia*. A case of Mai'so District Conflict between Oromos and Somalis. Stadtschlaining, Austria: EPU Vol.3

³¹ Brass, Paul R. (1991) *Ethnicity and Nationalism: Theory and Comparison*, Sage Publication, New Delhi.

³² Malesevic, Sinisa (2004). *The Sociology of Ethnicity*, Athenaeum press: Gateshead, Great Britain

³³ Sara Vaguan (2003), *The Culture of Power in Contemporary Ethiopian Political Life*, Printed

Ethnic Group

Scholars state it by using different aspect that relate to the ethnic group, Rupesinghe, 2001; cited in Lubo, as describe an ethnic group is not a mere aggregate of people but a self-conscious collection of people united, or closely related, by shared experiences and a common history.³⁴ Hence, the factors used by scholars in describing an ethnic group which include primordial characteristics like common ancestry, language, and culture are not only the bases for identifying the members of one ethnic group from another but also factors that keep the members together by creating cohesion and solidarity. Smith A. argues, ethnic group as a group whose members accept that they share common family b background and cultural heritage of tradition, and ethnic group concerning (requires) their distinctive ethnic description and characteristics.³⁵ In addition, he noted that language, religion, homeland and mode of subsistence figure prominently in the creation and perpetuation of the ethnic cultures and collectivities.

An ethnic group is a group organized based on a common set of social, economic and political activities consisting members who share a common conviction and interest. Bates states that symbolism of the group is a characterization of collective myths of origin and kinship as expression for the cultural uniqueness and elaborated language heritages. Further as he considers that the term “ethnic group” represents, in essence a coalition which has been formed as part of rational efforts to secure benefits created by the forces of modernization and benefits which are desired by all but scarce.³⁶

Gursel characterizes that, ethnic groups are historically given collectivities or psychological communities whose members share a persisting sense of common interest and identity that is based on some combination of shared historical experience and valued cultural traits - beliefs, culture and religion, language, ways of life, a common homeland. Such groups exist over time,

Edita Sverige: Sida Studies NO.10 . www.sida.se

³⁴ Lubo Teferi, (2012) *The post 1991 'inter-ethnic' conflicts in Ethiopia, An investigation Department of Law.* Adama Science and Technology University: Adama, Ethiopia. Journal of Law and Conflict Resolution Vol. 4. pp.64.

³⁵ Smith, Anthony (1986). *The Ethnic origins of nations.* Oxford: Basil Blackwell Ltd: New York

³⁶ Bates H. (1983:153). *Modernization, Ethnic Competition and the Rationality of Politics in Contemporary Africa.* State versus ethnic claims African Policy Dilemmas: AO Boulder. West viewPress Inc.

even as they emerge and may well change and disappear.³⁷

Ethnic groups are used by different authors in different ways According to Brown (1996a) some requirement to determine ethnic group such as the group must have a name for itself, believe in a common ancestry, shared historical experience and culture, an attachment to a specific piece of territory and the people in a group have to think of themselves as a group in order to institute an ethnic community.³⁸

In this argument the important point is common or shared things. In sum an Ethnic group is a group of persons bound together by a common language, norms, beliefs, and identity. One can understand that, there are several important ethnic groups indicators for their self identification who having a distinct name for itself, language and territory on its political structure. These elements clearly illustrate the feature of an ethnic group and distinguish one from other community organizations.

Ethnic Conflict

Ethnic conflict might occur in its various aspects. According to, sisay ethnic conflicts are clashes among two or more ethnic groups due to demand for power, resources, identity, social status and the like. It refers to situations where people mobilize against others on the basis of their ethnic identity.³⁹ Conflicts increasingly present themselves as ethnic conflicts with ethnic identity serving and instrumentalised as the rallying point or the mobilization agent for the manifestation of the conflicts.⁴⁰

Whatever the concrete issue may be over which conflict erupts, at least one of the parties will explain its dissatisfaction in ethnic terms. That is, at least one party to the conflict will claim that its distinct ethnic identity is the reason why its members can't realize their interests, why they

³⁷ Gursel G. Ismayilov. (2009:51), *Ethnic conflicts and their causes*. Jyochi University: Tokyo.

³⁸ Brown Michael E. (1996a) *the international dimensions of internal conflict*. Massachusetts: The MIT Press.

³⁹ Sisay Gebre Egziabher (2007), *What role should civil society organization play to address ethnic conflicts in Ethiopia: the challenges and opportunities for peace & development in Ethiopia & Northeast Africa*, on the fourth international conference on Ethiopian Development Studies (4th ICEDS). Haworth College of Business, Western Michigan University, Kalamazoo, USA.

⁴⁰ Ibid

don't have the same rights, or why their claims are not satisfied.⁴¹ Thus, ethnic conflicts are a form of group conflict in which at least one of the parties involved the conflict.

2.2 Theoretical approaches of ethnicity

As already be pointed out, there are diverse views on ethnicity exist in social science literature. According to Christophe the most known theories in the arguments of ethnicity are divided into three schools: primordialist, the constructivist and the instrumentalist school. These will be discussed below as follows.

The Primordialist school

According to the primordialist school of thought, the relationships among human societies are based on the relationship between member of the family, common historical background and similar cultural practices. Beken suggested that ethnicity was a primordial natural characteristic of society and they consider ethnic groups as semi-biological entities.⁴² He recommended primordialist view of ethnicity; the diverse groups are separated by cultural factors such as language, tradition and religion, but also by biological characteristics such as common descent. The boundaries of ethnic groups are fixed and unchangeable. An individual belongs to a particular ethnic group; he cannot change it and become a member of another group.⁴³ This view is advocated by smith arguing that, ethnicity and ethnic attachment is natural and innate which would never change over time.⁴⁴

Esman, described that the idea of primordialists, take ethnicity as a collective identity so deeply rooted in their common historical experience and as such that it may be treated just as a given

⁴¹ Ibid

⁴² Van Der Beken (2012:11) *Unity in diversity Federalism as a Mechanism to Accommodate Ethnic Diversity: The case of Ethiopia*. Zurich, Minestr Litvelag Press.

⁴³ Ibid

⁴⁴ Smith, Anthony (1986:13). *The Ethnic origins of nations*. Oxford: Basil Blackwell Ltd: New York

phenomenon is human relationship⁴⁵. Furthermore Ghai, stated that the primordialist approach of ethnicity represents that, a group of people with common descent or origin who shares the same identity, historical background and having sense or distinctiveness⁴⁶ Fishman as elaborates that ethnicity is continuity within the self and within the link to a common ancestor by experiencing being ‘bone of their bone, flesh of their flesh, and blood of their blood.’⁴⁷

Berhanu on his part explained that Primordialists maintain that the importance human beings attribute to biological connection is neither capricious nor accidental, but is connected to unique and very close nurturing and relationships that make a bond from generation to generation with an experience of deeply rooted, intimate and eternal belonging.⁴⁸ Horowitz clearly understood the Primordialist interprets ethnic conflict as an outbreak of common antagonism.⁴⁹ Primordialists reject the linear association of ethnicity with conflict or racism, rather they emphasizes the need to take advantage of the emotional benefit instill within ethnicity Economic, social and political conditions.

Finally, the concept of ethnicity strongly underlines the importance of culture, language, religion and any cultural assets that keep those groups together. Generally the primordial approach of ethnicity implies that a group of people with common ancestral origin who shares the same identity, historical background and having sense of uniqueness. Consequently, the argument defines ethnicity in terms of natural existence which, is not changed with changing situation.

⁴⁵ Esman Milton J. (1991:19) *Political and psychological factors in ethnic conflict*. In Montville, Joseph(ed) Conflict and peacemaking in multi ethnic societies: Lexington books, USA.

⁴⁶ Yash Ghai. (2000, 21) *Autonomy and ethnicity*. Negotiating competing claims in multiethnic states, New York Cambridge University Press.

⁴⁷ Fishman (1980: 84) *Social Theory and Ethnography*, in Peter Sugar, (ed.), *Ethnic diversity and conflict in Eastern Europe*. Santa Bar Bara: ABC-CLIO

⁴⁸ Berhanu Balcha, (2008:3) *Ethnicity and restructuring of the state in Ethiopia Development*, Innovation and International Political Economy Research (DIIPER) Aalborg University Denmark DIIPER Research Series Working Paper No. 6. <http://www.diiper.ihis.dk/>.

⁴⁹ Horowitz, Donald L. (1985: 85). *Ethnic group in conflict*, Berkely: University of California Press.

Constructivist Theories

According to the constructivist theoretical framework ethnicity is not a primordial characteristic of society, but it is the result of creative social acts constructing an ethnic identity by selecting ethnic markers such as language, culture, history and religion. Such ethnic identity construction is the result of both internal and external processes. Brihanu as elaborated the constructive process of ethnicity; ethnicity can shape through the process of fission and fusion, and other considerations like sense of security or material interests, people change their ethnic affiliation or can belong to more than one ethnic group at the same time.⁵⁰ Therefore individuals or groups do not belong to a particular ethnic group on a permanent basis hence; they have multiple ethnic identities.

In this approach Oluseyi argues that, ethnic identity is not something people possess but something they construct in specific social and historical contexts. It is therefore fluid and subjective.⁵¹ Regard to Constructivist view of ethnicity Iulia, identified the significant elements in understanding ethnicity on the bases of the following postulates: a) ethnicity is variable depending on the context and the situation, b) ethnicity represents a social construct, c) ethnicity is constructed by social interactions and relationships, d) ethnic identity is based on the similarities and differences between Us and Them, e) individuals may have multiple ethnic identities.⁵²

Markakis also concludes that in a study of ethnic conflict in the Horn of Africa, ethnicity is an imperative embedded in the foundations of the political order and functions as a controlling factor in the political process, long before an ethnic movement appears to challenge that order

⁵⁰ Berhanu Balcha, (2008:3) *Ethnicity and restructuring of the state in Ethiopia Development*, Innovation and International Political Economy Research (DIIPER) Aalborg University Denmark DIIPER Research Series Working Paper No. 6. <http://www.diiper.ihis.dk/>.

⁵¹ Oluseyi Aj (2014), *Exploring Cases of Ethnic and Racial Disparities in the United States of America and Nigeria*, Department of Business Administration, Kogi State University, P.M.B. 1008, Anyigba, Kogi State: Vol.4, pp,49 No.22, www.iiste.org

⁵² Iulia Bindar (2009) *The Discourse Of Ethnicity In The Sociology Of International Relations*. University of Cluj-Napoca: Babeş-Bolyai. pp 235

Markakis.⁵³ He argues that ethnicity has become catalysts for political conflict in the Horn of Africa due to two objective factors: competition for resources in condition of great scarcity and the role the state plays in controlling the allocation of these resources.⁵⁴ Therefore, in this perspective ethnicity is the cause for such conflicts due to economic and other contributing factors, ethnicity in some cases exacerbate to the existing conflicts.

Instrumental Theories of Ethnicity

The third school is an instrumental school with regard to ethnicity; this school emphasis the social-political function of ethnicity. People identify with a particular ethnic identity when it is in their interest to do so. One of the proponents of this theory is Erikson. He argues that, ethnicity as something that can be changed and manipulated to gain specific political and/or economic ends.⁵⁵ Malesevic cited in Oluseyi, also state the makeup of the ethnicity. Ethnicity is based on peoples historical and symbolic memory is something created, used and exploited by leaders and others in the pragmatic pursuit of their own interests. Hence, the strength of ethnicity in a given society is depends on its usefulness.⁵⁶ According to instrumentalists view, the force of ethnicity is due to the manipulation of myths and symbols by political leaders who try to mobilize individuals and ethnic groups in order to reach their own goals and political ambitions.

The leaders /the Elite in a contemporary state use and manipulate perceptions of ethnic identity to further their own ends and stay in power. Moreover, Enoch and Mark describes that ethnicity is created and manipulated in the dynamics of elite competition within the boundaries determined by political, economic and cultural realities in their pursuit of advantages and

⁵³ Markakis Jhon (1994). *Ethnic conflict and the state in the horn of Africa: Ethnicity and Conflict in the Horn Africa* Athens University Press.

⁵⁴ Ibid

⁵⁵ Eriksen, Thomas H. (2002). *Ethnicity and nationalism: Anthropological perspectives*. Second ed. London: Pluto Press. pp 38

⁵⁶ Oluseyi Aju (2014), *Exploring Cases of Ethnic and Racial Disparities in the United States of America and Nigeria*, Department of Business Administration, Kogi State University, P.M.B. 1008, Anyigba, Kogi State: Vol.4, pp,49 No.22, www.iiste.org

power.⁵⁷ Similarly Brass, argues ethnicity as a sense of ethnic identity, consisting of the subjective, symbolic or emblematic use by a group of people of any aspect of culture, in order to differentiate themselves from other ethnic groups. Thus, ethnic communities are created and transformed by particular elites in modernizing and in post-industrial society undergoing dramatic social change through competition between competing elites for political power, economic benefit and social status within and among ethnic category.⁵⁸

In sum, the instrumentalists argue that ethnicity is constructed by particular individuals, elite or group driven by competition for political power, economic benefits, social status or other objectives and motives. Accordingly, competition and conflict between inter-ethnic elites is considered as the major cause behind ethnic self-consciousness and ethnic based demands. Particularly, ethnic conflict can be stimulated when individual pursue personal interests thorough the recruitment of ethnic groups. This argument is privileged to personal interest through the mobilization of ethnic groups. One can understand that, the main argument of instrumentalism is that ethnicity is flexible and unstable; circumstances can shape or change the symbolic and social boundaries that define the ethnic group. Consequently, ethnicity is dynamic and changes according to new conditions group shifts their content and boundary.

⁵⁷ Enoch Wan and Mark Vanderwerf (2009), *A Review of Literature on "Ethnicity" and "National Identity"*. a review of the literature on ethnicity, national identity and related missiological studies Featured Articles vol.1, pp.12. www.GlobalMissiology.org

⁵⁸ Brass, Paul R. (1991) *Ethnicity and Nationalism: Theory and Comparison*, Sage Publication, New Delhi, pp.25

Summary of School of thoughts of ethnicity

Primordial Thought of Ethnicity: ascribed at birth, fixed and permanent, people who have common descent or origin who shares the same identity, historical background, and people with common ancestral origin.

Constructivist Thought of Ethnicity: Ethnic identity is not something people possess but something they construct in specific social and historical contexts to further their own interests. It is therefore fluid and subjective.

Instrumental Thought of Ethnicity: something that can be changed, manipulated to gain specific political and/or economic ends. It is an Elite theory, Elites use and manipulate perceptions of ethnic identity to further their own ends (goals) and Ethnicity is based on people's historical and symbolic memory. It is flexible and unstable

Source: Erikson, T. H. (2001). Ethnic Identity and Intergroup Conflict

2.3 Causes of Inter Ethnic Conflict: General overview

Different scholars employed different in their effort to explain the causes of ethnic conflict. Ethnic conflict occurs when a particular set of factors and conditions converge. Bojana described that each ethnic conflict has its own unique characteristics and, in different contexts, some of these elements will be more prominent than the others, but all of them are the common features necessary for ethnic conflict to occur.⁵⁹ Conflict is undesirable phenomenon by conflict; all refer to contradictions arising from differences in ideologies, orientation, perceptions and ideas. Moreover, a major structural crisis; presence of historical memories of inter-ethnic grievances; institutional factors that promote ethnic intolerance; manipulation of historical memories by political entrepreneurs to evoke emotions such as fear, resentment, and hate toward the other and an inter-ethnic competition over resources and rights.⁶⁰

The cause of conflict can vary from case to case in different place and time. In addition, the dimensions, level, and intensity of conflict differ greatly. Ethnic conflict is caused by a number of interrelated factors, which vary depending on the nature of circumstances in a given situation.

⁵⁹ Bojana Blagojevic (2009) *Causes Of Ethnic Conflict: A Conceptual Framework*, Journal of Global Change and Governance and Division of Global Affairs Vol.3, pp. 3. No. 1 ISSN: New York. <http://globalaffairsjournal.org>

⁶⁰ Ibid

For Markakis, cited in Attilio, among the major causes of ethnic conflict, it is possible to mention such factors as meager natural endowments and scarcity; the emergence of modern states; uneven development among regions and groups; cultural oppression; regional, ethnic, or clan movements; class conflict and ideology.⁶¹

Dereje explained the three causes that are interrelating variables for ethnic conflict: identity, resources and power variables. Contrasting ethnic identity formations create the potential for ethnic conflict (the identity variable), unregulated access to and control over natural resources lead to ethnic conflict (the resource variable) and differential patterns of incorporation into an ethnically stratified state generate ethnic conflict by altering inter-ethnic power relations and preventing the emergence of an alternative national identity (the power variable).⁶² He debated that the ethnic groups were involved in inter ethnic conflicts when they have common identity interest or political power sharing or inequitable resource allocation. Likewise, the cases of *Hadiya* and *Halaba* inter ethnic conflicts related with some of these variables. As it was discussed in presentation part, the cases of this conflict had political, economic and social dimensions.

Habitu, as defines as well as expresses that the causes of conflict, conflict is any form of clash, dispute or expression of grievance that occurs due to some political, social and /or economic matters. The main causes for the conflicts are competition over natural resources such as land, interest for power, misunderstandings/misconceptions, fiscal and development inequality, religious diversity, blood feuds, lack of well defined borders between regions, zones *Woredas*, and claim of prejudice, marginalization and discrimination. Recent studies show that wanting greater share of various resources seem to be the major contributing factor⁶³

⁶¹ Attilio A. (2003) “Major *Geo-political expansion of Conflict in the Horn of Africa*” in conflict in the Horn: Prevention and Resolution. Addis Ababa: Image printing.

⁶² Dereje Fayissa, (2011). *Playing different games, The Paradox of Anywaa and Nuer Identification Strategies in the Gambella Region, Ethiopia*: erghahn Books New York, Oxford. www.berghahnbooks.com

⁶³ Habtamu Wondimu (2013) *Federalism and Conflicts' Management in Ethiopia*. Social Psychological Analysis of the Opportunities and Challenges: IPSS, AAU pp 11- 12.

He emphasizes that political, economic and social matters are major contributing causes for ethnic conflicts. Therefore, for the purpose of this study I used Habitamu's expression for the cause of ethnic conflict in different parts of the country particularly between States, Zones and *Woredas*. Thus, here, generally I grouped the causes of ethnic conflict into political, economic, cultural, lack of good governance and expansion of Small Arms and Light Weapons in the area factors.

Political Factor

Political factors ensuring ethnic and internal conflicts. Esman in his part argues that the most likely cause of ethnic mobilization is a serious and manifested threat to the imperative interests of an ethnic community to its political position, cultural rights, livelihood or neighborhoods.⁶⁴ In this case, the major cause of ethnic conflict could be the unbalanced expectation of groups with the changing political situations. That means when there is political change in the country some power or ethnic groups expect they will get special privilege.

In Ethiopia some ethnic conflicts have apparently emerged after the change of the political system in 1991. On the way to this reason Abdullah, actually stresses currently, critics on ethnic conflicts in Ethiopia are pointed towards the government's state structure. It is argued that the "self-government" structure created by the government had separated different ethnic groups, who were in the past living within the same administrative borders, into different Regional States and limited their access to common resources like pasture lands.⁶⁵ According to this view, the case for *Hadiya* and *Halaba* ethnic conflicts relate with some of this basis, *Halaba* ethnic group claimed to separate from *Badawacho Woreda* and to include into *Halaba* special *Woreda* whereas *Hadiya* ethnic group want to remain in *Badawacho Woreda* of *Hadiya* Zone.

⁶⁴ Esman Milton J. (1991) *Political and psychological factors in ethnic conflict*. In Montville, Joseph(ed) *Conflict and peacemaking in multi ethnic societies*: Lexington books, USA.

⁶⁵ Abdulahi, Mohammed (2004) *The Changing face of pastoral conflicts in South-eastern Ethiopia: the case of Boran and Dogdi Pastoralists in Seminar Proceedings on Conflict Prevention and Peace-Building: Case Studies in pastoral areas of Southern Ethiopia*. Addis Ababa

Economic Factors

Various researchers point that conflicts due to natural resources are inevitable. For instance, the major cause of conflict among *Amhara*, *Oromo* and *Afar* of Ethiopia is the question of land and related natural resources. People everywhere have competed for the natural resources they need to ensure their livelihoods. However, the dimensions, level and intensity of conflict vary greatly.⁶⁶

Markakis, underlines the role of economic resources in producing ethnic conflict. As to him, regardless of the form it may take, the real cause of ethnic clash in the Horn of Africa is the desire to secure access to resources in the country concerned and the role of the state plays in controlling the allocation such resources in the major source of conflict. That is, in a situation where there is scarcity of resources and unequal distribution of those resources among different ethnic group is the major factor for the cause of ethnic conflict Markakis.⁶⁷ On the other hand, geographical location has also its own impact on the stability of ethnic groups and their economic activities.

Cultural Factors

Not only political and economic problems caused inter ethnic conflicts, but also culture has its own significant contribution. Kymlicka states that a societal culture is defined as: a culture which provides its members with meaningful way of life across the full range of human activities, which including social educational, religious, recreational and economic life encompassing both public and private spheres. These cultures tend to be territorially concentrated and based on a shared language.⁶⁸

⁶⁶ Kifle Gashie (2007) *Traditional Mechanisms of Conflict Transformation among the rural Hadiya Community a Social psychological analysis*. MA.Thesis; Addis Ababa University. Addis Abeba

⁶⁷ Markakis, Jhon (ed) (1994). *Ethnic conflict and the state in the horn of Africa: Ethnicity and Conflict in the Horn of Africa*, Athens University Press.

⁶⁸ Kymlicka will (2006) *Emerging Western models of multinational Federalism: Are they relevant for Africa*: James Currey, Ohio University Press.

Furthermore Brown identifies two factors of ethnic conflict in relation to culture. These are cultural discrimination against minorities and group histories and group perceptions of themselves and others. Pertaining to cultural discrimination against minorities, a politically dominant group encroach its tradition, values and beliefs on other groups. Brown also put it the second factor is in relation to the historical beliefs of the group, which has an influence over the other group. ⁶⁹ In this notion differences and discrimination culture among ethnic groups are become the source of the conflict.

Lack of Good Governance

There has been problem of public administration and there is lack of downward accountability among concerned bodies. Problem of officials' transparency and lack of accountability for the communities create dissatisfaction among the community, and even sometimes may lead to mistreatment ethnic equality. This eventually led to ethnic grievances and conflict. Sisay as elaborated the inefficiencies of the good governance become another factor for conflict. The government officials, especially those at local level are promoting the ruling party's political agenda and misuse their political power, rather than addressing their communities' needs and focusing on development agenda. Dissatisfactions that exist in the country as a result of absence of public accountability and non-observance of the rule of law by government officials result in grievances that eventually lead to conflict situations.⁷⁰

Expansion of Small Arms and Light Weapons in the Area

Easily availability and circulation of small arms and light weapons in communities have been exacerbating prolonged violent conflicts and social breakdown among ethnic groups. Teshome stated that the unchecked proliferation of small arms and light weapons and the deliberate arming of certain communities without due regard to the security of others and the unchecked increase of small arms in the border areas is a major threat to peace in most of the Ethiopian pastoralist

⁶⁹ Brown Michael E. (1996) the international dimensions of internal conflict. Massachusetts: The MIT Press

⁷⁰ *Sisay Gebre Egzaber (2007). What role should civil society organization play to address ethnic conflicts in Ethiopia: the challenges and opportunities for peace & development in Ethiopia & Northeast Africa, on the fourth international conference on Ethiopian Development Studies(4th ICEDS). Haworth College of Business, Western Michigan University, Kalamazoo, USA.*

areas have also its negative impact on the Peace and security. Even the chance of getting small arms from their respective clans and from informal market is also very tremendous.⁷¹ When communities provided the largest market for illegal arms from local circulation, it might be an aggravating cause of conflict.

2.4 Causes of Inter-Ethnic Conflict: The Ethiopian Experience

The causes of ethnic conflict in Ethiopia are multiple. They include historical, political, economic, social and cultural causes. Sisay as described there are in Conflicts involving various ethnic, religious and/or political groups over land, water and other resources or power issues, have come widespread and increasingly severe in many parts of Ethiopia. The nature and trends of such recurrent violent conflict within and between tribal, clan, religious and other groups of different communities vary depending on the contributing social, economic and political and linguistic factors.⁷²

Moreover, Asebe has asserted that the Ethiopian context, the national question, sometimes referred as nationalities question, refers to the political struggles launched by members of ethno-national groups to abolish ethnic domination and suppression. Since mid 20th century it has been premised on promoting political rights, freedom, and equality, respect of identity of the politically, economically and culturally oppressed and marginalized ethnic groups.⁷³

As it was already mentioned, inter ethnic conflict is caused by different factors such as socio-political, economical cultural and Historical aspects. Since 1991, the federal government in

⁷¹ Teshome Mekonnen (2003): *Conflict of Frontiers Between the Oromia and Somali: The Case Study o Moya Woreda*, in “First National Conference on Federalism, Conflict and Peace Building”, Ministry of Federal Affairs and German Technical Cooperation, United Printers, Addis Ababa.

⁷² Sisay Gebre Egziabher (2007), *What role should civil society organization play to address ethnic conflicts in Ethiopia: the challenges and opportunities for peace & development in Ethiopia and Northeast Africa*, on the fourth international conference on Ethiopian Development Studies (4thICEDS). Haworth College of Business, eastern Michigan University, Kalamazoo, USA

⁷³ Asebe Regassa, (2007). *Ethnicity and Inter-ethnic Relations, the ‘Ethiopian Experiment’ and the case of the Guji and Gedeo*: Master of Philosophy in Indigenous Studies Faculty of Social Sciences, University of Troms Norway, Tromsø.

Ethiopian political arrangements in multiethnic societies should take into consideration the configuration of ethnic Cleavages and rivalries in practical conditions. Under 1995 constitution Ethiopia is structured as a federal state in which ethnicity is an important component. The basis of state-formation is a mixture of ethnicity and territory, although ethnicity takes dominance. The nomenclature of the states also reflects their ethnic content. Beken described the Ethiopian federal arrangements' the constitutional grant of extensive ethnic rights on the one hand and the political limits to their implementation on the other is an important conflict generating factor. However, in order it to be able to achieve unity in diversity.⁷⁴

So, one can understand that, ethnic conflicts have various dimension in different regions of Ethiopia. Habtamu points, there have been conflicts in the borders *Oromia* and *Somali*, SNNPR and *Oromia*, *Afar* and *Isaa*, *Garre* and *Borana*, *Oromia* and *Gumuz*, *Guji* and *Gedeo*, *Agnwa* and *Nuer*, *Sidama* and *Guji*, and *Kereyu* and *Afar* in the past couple of decades.⁷⁵ Particularly as state in SNNPRS, Inter-ethnic disputes in southern parts of Ethiopia are commonly over natural resources such as grazing and agricultural lands. Yohannes described inter-ethnic conflicts for resource competition such as between *Dizi* and *Sure*, *Arbore* and other groups, *Kore* and *Guji*, *Mursi* and *Bodi*, *Mursi* and *Hammer*, *sidama* and *Arsi*, *Guji* and *Sidama*, *kore* and *Burji*, *Konso* and *Derashe*, *Guji* and *Gedeo*, *Konso* and *Ale* ethnic conflicts⁷⁶

2.5 Mechanism of Conflict Management

According to Nathan, Conflict management has been exercised for several years in the part of the world to reduce problems within societies, countries, ethnic groups, individuals and others. It is primarily aimed at peaceful solving of disputes of conflicts that arise from time to time in different parts of the world Conflict management encourages society to negotiate and establish peace.⁷⁷ Agarwal as expresses and classifies that, Disputes are a critical part of human

⁷⁴ Van Der Beken (2009) *Federalism and the Accommodation of Ethnic Diversity: The Case of Ethiopia*. pp. 21

⁷⁵ Habtamu Wondimu (2013) *Federalism and Conflicts' Management in Ethiopia*. Social Psychological Analysis of the Opportunities and Challenges: IPSS, AAU, pp 13.

⁷⁶ Yohannes Gebere Michael (2005) Addressing pastoralists conflict in Ethiopia: the case of Kuraz and Hame sub-disrictts of south Omo Zone; Safe world; Kenya. pp. 17.

⁷⁷ Nathan A. (1996). *Everything you need to about conflict resolutions*. New York.

relationships, and mankind has developed different mechanisms for managing disputes to maintain peace, cohesion, economic and political stability in the life of citizens and states. The mechanisms can broadly be categorized as formal and informal.⁷⁸ Similarly, Mechanisms of conflict management recently has developed to a process of traditional resolution and a multi-lateral (modern) approach capable of mobilizing many intervention strategies from peace keeping to problem solving.⁷⁹ Therefore, the mechanisms can broadly be categorized into two, modern, and traditional. The study will focus both on modern and traditional conflict mechanisms.

Modern Mechanism of Conflict Management

The modern mechanism of conflict management is also classified into formal and informal.

The Formal Mechanisms

The formal mechanisms are mechanisms related to formal legal institutions. Litigation is the dominant method of resolving disputes in formal mechanisms. Litigation is a process of conflict resolution in a court. Agarwal states the formal mechanisms, the court can be a national court created by national legislation as part of the justice system of the country or, an international one created by the law of international or multilateral institutions. Such mechanisms are useful in handling individual conflicts but constraining in addressing the multiple effects that may arise as a result of the original cause of dispute.⁸⁰

Informal Mechanism of Conflict Management

The informal ones are mechanisms that range from the traditional mechanisms with lots of variations to the broader areas of preventive diplomacy, mediation, cooperation and other related

⁷⁸ Agarwal Vinod (2001) *Alternative Dispute Resolution Methods. Paper written following aUnitar Sub-Regional Workshop on Arbitration and Dispute Resolution* (pp. 3-4). Geneva: United Nations Institute for Training and Research (UNITAR) www.unitar.org/dfm for other titles of our Document Series

⁷⁹ Wood house, T. (1996) *Commentary: Negotiating a new millennium? Prospects for African conflict resolution*. Review of African political economy no. 68. Mattew (ed) Peace studies Vol 2, pp.135 Rutledge Taylor and Francis group, Britain International Research Institute (BIRI) Addis Ababa.

⁸⁰ Agarwal Vinod (2001) *Alternative Dispute Resolution Methods. Paper written following aUnitar Sub-Regional Workshop on Arbitration and Dispute Resolution* (pp. 3-4). Geneva: United Nations Institute for Training and Research (UNITAR) www.unitar.org/dfm for other titles of our Document Series

activities. Because of the limitations of the judicial system in providing comprehensive solutions to disputes, alternative methods of dispute resolution have developed in varying forms. Alternative dispute resolution methods may be less adversarial, less formal and more flexible process. Some of the forms of alternative informal dispute resolution mechanisms include arbitration, negotiation and mediation.⁸¹

Traditional Mechanism of Conflict Management

At all time modern mechanisms alone cannot be considered to be enough for the management of conflicts. Tirist illustrates significance of the Traditional mechanism, when compared to the modern mechanisms it is less complex, more time saving and gives a chance to parties in conflict to participate in solving their own problems and handling their own affairs.⁸²

2.6 Inter-Ethnic Conflict Management: The Ethiopian Experience

Since 1991 the country is implementing with an ethnic-based federal form of government. Befekadu and Diribissa as indicate that the devolution of administrative, political and economic power can be potential causes to be abused for the proliferation of conflicts. Ethiopia is multi-ethnic state where by over eighty languages are spoken. The country has experienced acute social, political and economic contradictions which have been creating fertile ground for intra state conflicts.⁸³

The research that is conducted by Vaughan similarly argues that many conflicts in Ethiopia, essentially focused on local resource competition over scarce land resources, existed before, but it seems, the new constitutional order, particularly disputed boundaries between regional states,

⁸¹ Ibid

⁸² Tirist Girshaw (2005). *Indigenous Conflict Resolution Mechanisms in Ethiopia*. In first National Conference on Federalism Conflict and Peace Building Organized by MOFA and GTZ, Addis Ababa

⁸³ Befekadu Zeleke & Diridissa. (2002:31) *Intr-state ethnic conflict resolution strategies: Lesson to Overcome Ethnic Conflicts in Ethiopia conflict in the Horn prevention and Resolution*, Addis Abeba, Addis Abeba, Printing Press.

has offered new dynamism, by offering new legitimacy to pre-existing conflict and competition, whilst infusing both with an ethnic dimension.⁸⁴

Modern Mechanism of Conflict Management

In 1995 FDRE Constitution the House of Federation is the most important legally established institution for conflict management. Alemayehu discusses the role of House of Federation in conflict resolution, that the HoF was created to maintain and develop the cooperation, partnership and consensual relationships of Ethiopia's ethnic communities on the basis of equality and respect for their diversity.⁸⁵ According to, Art. (62(6&9)) Of the 1995, FDRE constitution; the competences of the HoF are therefore, strive to find solutions to disputes and misunderstandings and directly linked with the need to maintain and promote the constitutional compact of Ethiopia's ethnic communities.⁸⁶ The HoF in resolving border conflicts between member States of the federation has been to hold a referendum.

The other principal conflict resolving institution in FDRE government is the Ministry of Federal Affairs. It has been established by virtue of Proclamation No. 256/2001. The proclamation granted a special mandate for the Ministry of Federal Affairs to intervene in the affairs of the States in the cases of violent conflicts between member States of the federation and to build the States conflict management capacities. The MoFA has participated in conflict management in the States by organizing peace conferences with the conflicting parties, providing capacity development support, and training in conflict management mechanisms to the underdeveloped States.

Referenda were held in different parts of the country to provide solutions to conflicts over land claims among ethnic groups living in adjoining States, Zones and Woredas. For instance

⁸⁴ Vaughan (2005:10) *The nature and causes of violent conflict in Dewe and Gewane Woredas of Afar region and Hamare and Kuraz woredas of south Omo zone SNNPR*: a study commissioned by FarmAfrica EEP.

⁸⁵ Alemayehu Fentaw. (2009:65) *Conflict Management in the Ethiopian Multi-national Federation*
MA Thesis, Stadtschlaining, Austria: EPU

⁸⁶ *Constitution of the Federal Democratic Republic of Ethiopia (1995), Proclamation No. 1/1995 Negarit Gazeta, 1st year No.1, Addis Ababa 21st Aug., 1995. Adopted on the 8th of Dec., 1994 and Came into force on 21st August, 1995. Addis Ababa*

Referenda were conducted between *Sidama Zone* and *East Arsi Zone* of Oromia, Oromia and Somali regions *Siraro* in West Arsi and *Hadiya Zone*, *Gurage* and *Silite* ethnic groups to give decision based on community opinion. The referendum is significant in resolving some of the conflicts.

Traditional Mechanisms of Conflict Management

The 1995 FDRE Constitution, under Article (78(5)) states Pursuant to sub-article (5) of Article 34, the House of people Representative and State councils can establish or give official recognition to religious and customary courts.⁸⁷ These articles could be mentioned as indications for the better recognition of indigenous conflict resolving institutions and mechanisms in the country.

In Ethiopia, where a number of ethnic groups live, they have a number their own customary law. Alemayehu states that there are more than sixty ethnically-based customary law systems. The customary regimes of the various ethnic groups, consisting of unwritten norms, have been in place for long to regulate the daily lives of the members these groups. Most, if not all, of these groups have their own oral customs which vary from group to group. These different indigenous conflict management mechanisms practiced by different ethnic groups which could play a significant role in resolving and preventing conflict.⁸⁸

Most of the Ethiopian people solve their conflicts at local levels. According to Tsega, the Oromo, for instance, have various traditional bases for resolutions of conflicts among themselves and with other communities. Moreover, they developed different mechanisms of cultural integration and tolerance. Among *Ab'ala* of Afar, disputants often choose among a number of alternative settlement forums. The selection is based on careful calculations regarding the cost and benefits involved in appealing to one forum as opposed to the other.⁸⁹

⁸⁷ Ibid Article (78(5))

⁸⁸ Alemayehu Fentaw. (2009) *Conflict Management in the Ethiopian Multi-national Federation* MA Thesis, Stadtschlaining, Austria: EPU

⁸⁹ Tsega Endalew (2002) *Conflict Resolution through Cultural Tolerance: An Analysis of the Michu Intuition*

Metekkel Region, Ethiopia. Social Science Research Report no. 25 pp.28.

To conclude, contemporary modern mechanism of conflict resolution are considered to be based on legally established modern institutions of states, while a traditional conflict resolution mechanisms is based on the utilization of traditional institutions and social organizations.

2.7 Impacts of the Conflict

Conflicts have their own positive or negative impacts. Kifle, argued that conflict may have functional (positive) or dysfunctional (negative) effects; Negative effect of conflict threatens or damages growth and development of the country. Positive effect of conflict can actually strengthen group relationships. Positive effect of conflict between individuals or groups who share a consensus perspective may prevent from polarizing against one another in an ‘us versus them’ dangerous and antipathy.⁹⁰

The adverse effects of violent ethnic conflict and classifies into three categories. Ethnic conflict could be categorized into political, economic and socio-cultural factors. Dagne, on his part illustrates detail aspect as follows:

- The political effect of ethnic conflict could be the weakening, disintegrate and possible collapse of the central government. What is hinted here is that ethnic conflict can play a crucial role both in the collapse of the central government; and at the extreme cases, the disintegration of the country totally. Ethnic conflict leads, to the breakdown of law, order and stability.
- From economic angle, ethnic conflict destroys the very bases of development: environmental resources, economic infrastructure, deter long run investment and the productive labor force will be drained, hence production and productivity decline.
- The Social upshot of inter ethnic conflict concerns loss of social services, displacement of people as refugees, humanitarian crisis, vulnerable groups Women, children, the old as well as the disabled who often seriously affecting.⁹¹

⁹⁰ Zartman 1989, cited in Kifle, 2007, *Traditional Mechanisms of Conflict Transformation among the rural Hadiya Community: A Social psychological analysis*. MA.Thesis; Addis Ababa University. Addis Abeba

⁹¹ Dagne Shibru (2009) *Ethnic Conflict in East Africa. An over view of Causes and Consequences* PhD. Research Scholar: pp, 24 Andhra University, India Abhinay. www.abhinavjournal.com

In general, Conflict is undesirable. Alexander states conflict in its violent form, it claims the lives of many people, destroys property, and diverts human life as well as financial resources away from development.⁹² Unless conflicts are managed properly, range resources and peoples livelihoods will continue to worsen. Furthermore, conflict affects development and provision of crucial public services in rural areas.

2.8 Conclusion

The focus of this chapter has been reviewed theoretical and conceptual framework on the perspectives of conflict, ethnicity, ethnic groups and ethnic conflict. Various conceptual and analytic definitions of these elements were described in relations to their existence and distinctiveness. By using different literatures clear notions of the themes attempted to put. A reasonable overview of the accounts and the scholar arguments were discussed regard to conflict, ethnic conflict and ethnicity. Further their relations, contexts and essences remarked.

Under this chapter, the three schools of thoughts such as primordial, constructivists and instrumentalists debated in detail on their conceptual definitions, manifestation features in social and political ethnic groups. The three schools of thought argue for ethnic identification: Primordial school of thought ties with kinship, language, culture, assigned at birth and fixed and permanent. The constructivist approach attributes ethnicity to construct in specific social and historical contexts further to their own interests and according to instrumentalists attachment ethnicity can be changed, constructed or manipulated by leaders.

In this part some factors hypothesized that causal for the ethnic conflicts are political, economic social and cultural were compressed for the causes of the inter-ethnic conflicts. The other important points presented were conflict resolution mechanisms, In order to devise effective peace building strategies. Under this issue the modern and indigenous mechanisms were identified for alternation or combination of the conflict resolution. Finally the impact of the violent conflict on economic disruption and human crises were demonstrated

⁹² Alexander Attilio (2001) *Geo-Political Explanations of Conflict in the Horn of Africa*. Addis Ababa, Liaison

CHAPTER THREE

3. General Background of the Study Area

3.1 Introduction

Ethiopia is a country with full of ethnic diversity. It was asserted as a home of diversified *cultural* groups by Sisay, the Ethiopian people are ethnically heterogeneous, speaking multiplicity languages comprising of more than 80 groups. Hence, the country presents a mosaic of nationalities, each speaking a dialect of one of more than 70 languages and has a long history of rich culture and strong social values.⁹³

Since the current ruling party, the Ethiopian People Revolutionary Democratic Front took power in May 1991; a new constitutional order has been established in Ethiopia with the adoption of the Federal Democratic Republic of Ethiopia (FDRE) the Constitution in 1995. Under this constitution, Ethiopia is structured federally because ethnicity is seen and highly valued as an important element. The federal government consists of nine regional states and two city administrations. The delimitation of the states was based on settlement patterns, language, identity and consent of the people concerned (1995 constitution of FDRE Art.46 (2)).⁹⁴ The nomenclature of the states also reflects their ethnic content.

3.2 Context of SNNP Regional State

The Southern, Nations, Nationalities and People's Regional State (SNNPRS) is one of the biggest Regional states in Ethiopia. It is the most multiethnic regional state. After 1994, for the purpose of minimizing administrative cost without any Peoples consent, the five Regional units (Killil 7-11) were merged together as today's South Regional State during the transitional period.

⁹³ Briggs cited in Sisay Gebre Egziabher (2007), What role should civil society organization play to address ethnic conflicts in Ethiopia: the challenges and opportunities for peace & development in Ethiopia and Northeast Africa, on the fourth international conference on Ethiopian Development Studies (4th ICEDS) pp 1. Haworth College of Business, Western Michigan University, Kalamazoo, USA.

⁹⁴ Constitution of the Federal Democratic Republic of Ethiopia (1995), Proclamation No. 1/1995 *Negarit Gazeta*, 1st year No.1, Addis Ababa 21st Aug., 1995. Adopted on the 8th of Dec., 1994 and Came into force on 21st August, 1995. Addis Ababa

However, there are several ethnic groups in SNNPR with significant population number who consistently raise the question of Regional status but are not given it yet. Article 47(2) of Ethiopian Federal Constitution allows Nations, Nationalities and peoples within states to establish a separate their own region.⁹⁵ Establishment of new state constitutionally/ theoretically is still possible. Yet, since the time of writing this right on constitution; the Regional ruling party South Ethiopia democratic movement does not provide any for the exercise of forming state. The present political context the Regional government seems rejecting every new claiming State, Zone or *Woreda*. This mainly because of the fear that it would trigger demands of ethnic groups self determination and ultimately led to the disintegration of the Regional state. According to the Regional officials, it also aimed to achieve the unity in diversity among the southern ethnic groups in the Region and to minimize the government cost.

The Southern Nations, Nationalities and People's Region (SNNPR) is located in the Southern and south-western part of Ethiopia. It is bordered with Kenya in South, the South Sudan in Southwest, *Gambella* Region in Northwest and surrounded by *Oromiya* region in Northwest, North and East directions. According to SNNPRS BoFED, Astronomically, the Region is roughly lies between 4° 43' – 8° 58' North, latitude and 34° 88'- 39° 14" East, longitude. The total area of the Region is estimated to be 109,015 Sq. Km, which shares 10% of the country. Based on ethnic and linguistic identities the Region is at present divided into 14 Zones, subdivided into 131 *Woredas*, 4 special *Woredas* and 24 City administrations. The Regional State capital is *Hawassa*. There are also 315 urban and 3709 rural *Kebeles* in the Region. There are about 243 towns having 6 types of levels, one leading City administration (*Hawassa*), 4 higher City administrations such as *Hosanna*, *Wolayita Sodo*, *Arbaminch* and *Dila*, other 5 medium City administrations, 12 growing City administrations, 79 municipality towns and 147 growing municipality towns.⁹⁶

Southern Constitution guarantees all 56 ethnic groups the right to establish their own Zones or special *Woreda* administration.⁹⁷ Zones or special *Woreda* are ethnic based territorial administration. The best instrument to enable ethnic groups to exercise their right self-

⁹⁵ Ibid

⁹⁶ SNNPRS Bureau of Finance and Economic Development (2012), department of population development.

⁹⁷ *The 2001 revised South regional State Constitution*

administration is the establishment of their own territorial administration. Constitutionally both Zone and special *Woreda* administrative levels have the same status. Therefore the constitution allows them an identical structure, power and responsibility.

The Zones/ special *Woreda* have their own assembly and council. The council has a specific composition with both members who are directly elected to the Zonal/ special *Woreda* council. The members of the State councils elected from the respective Zone/special *Woreda*. This is carryout the achievement of unity in diversity in the Region. The State constitution also grants the Zones/special *Woreda* a number of important powers, which allow ethnic groups to protect their identity and exercise self-administration. The Zonal/special *Woreda* budget is formulated and drawn up by the Zonal/special *Woreda* administrative council. Furthermore holds a number of appointment powers. The Zonal/ special *Woreda* chief administrator is accountable to the Regional president. The council has power to determine the working language of the Zone/special *Woreda*. The official language of the Region is Amharic⁹⁸

A traditional and subsistence farming system is the main livelihood in the Region especially in the highland areas. In this area, farmers cultivate crops and rearing livestock. Because of its diverse climates, soil types and cultural practices, the Region is the dominant place for large scale production of different types of food and cash crops.⁹⁹

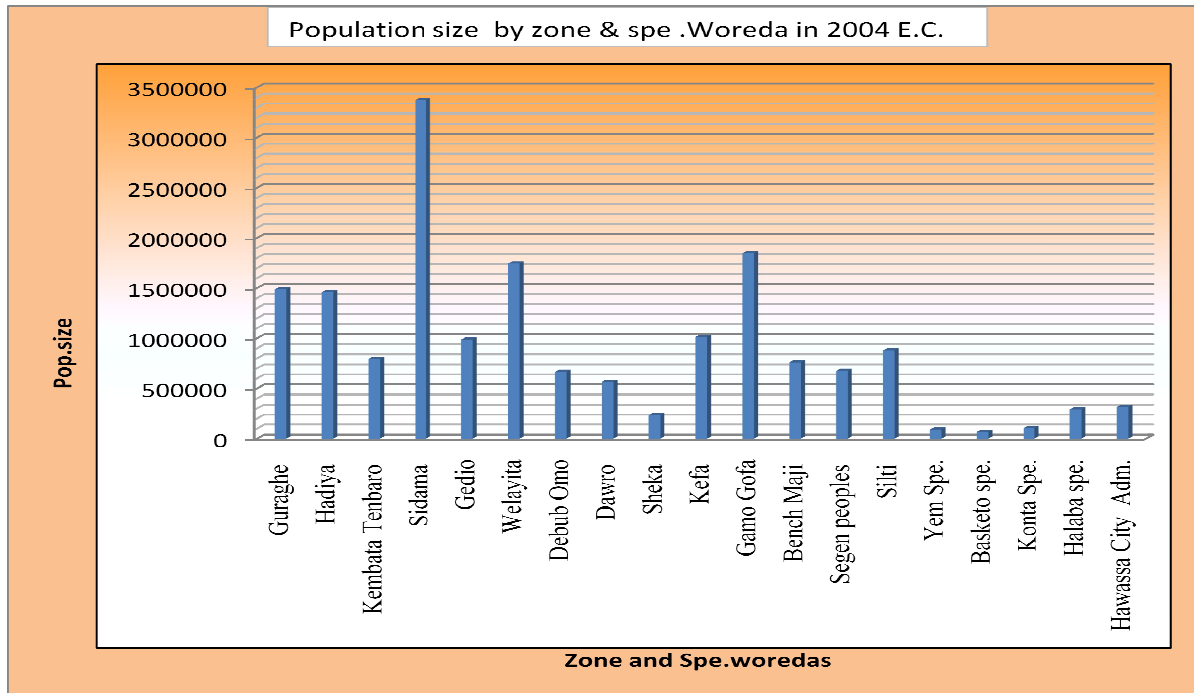
3.3 Population Size and Distribution of the SNNPRS

According to central statistical agency, the total population size of the Region was 15,042,531 with an average annual growth rate of 2.9 %. It constituted 20% of the total population of the country; of which 89% is reside in rural areas while the remaining 11 % inhabited in urban areas. The average population density of the Region is 159 persons per sq.km, which makes the Region one of the most populous parts of the country. Regarding population distribution, in the

⁹⁸ Ibid

⁹⁹ SNNPRS Bureau of Finance and Economic Development (2012)

year 2011/2012 only six Zones having a population between 1 and 3.3 million constitute 62% of the Region population.¹⁰⁰



Source: SNNPRS BoFED (2012)

Sidama, *Gamogofa*, *Wolayita*, *Hadiya*, *Gurage* and *Kefa* are Zones in which the largest population reside and accounted for 19.5%, 10.7%, 10.1%, 8.6%, and 8.4% and 5.8% of the total population respectively. While *Basketo*, *Yem* & *Konta* special *Woredas* are areas where the lowest population reside reaching around 65.7, 89.8 and 105 thousand respectively.¹⁰¹

3.4 Ethnicity

The SNNPRS is a multinational which consists of about 56 different ethnic groups living together and distributed in various part of the Region. These ethnic groups vary in number or population size and distribution. According to the SNNP's Nations, Nationalities Institute of

¹⁰⁰ Central Statistical Authority (CSA) 2007: Population and House Census Various Ethnic Groups Have Been Identified. See Ethiopian Federal Democratic Government Statistics Authority, Population Census Of Ethiopia Summary Report at Country And Regional Level. Addis Ababa

¹⁰¹ SNNPRS Bureau of Finance and Economic Development (2012), Population project of department of population development.

study, the ethnic groups are classified into the major language family called Cushitic, *Omotiic*, Nilo–Saharans and Semitic. These major Ethnic groups are residing in their own administrative geographical area Zones, special *Woredas* or *Woredas* having their own distinct language, culture and other social identities living together. Among them, *Omotiic* and Cushitic are the most populous and diversified ones with the largest area coverage in the Region accounted for 48% and 30% of the total 56 Ethnic groups respectively, where as the remaining 22 % belong to Nilo-Saharan and Semitic Ethnic groups SNNP’s Nations Nationalities Institute of study.¹⁰²

3.5 Overview of the *Hadiya* Zone

Description of Location, Area and Administrative Divisions

Hadiya Zone is relatively vast in size. Astronomical extension of the Zone is roughly located at 7° 3' 19" – 7° 56' 1" North latitude and 37° 23' 14" – 38° 52' 13" East longitude. The Zone is fully situated north of the Equator. It is also found East of Prime meridian .Because of the Zone’s situational location at tropical highland climatically; it resembles mid-latitude countries with an estimated area of 73,978.31sq.Km /362,349 hectare.¹⁰³

As it is an element of weather and climate, the rainfall distribution in *Hadiya* Zone is seasonal. The data obtained from Hosanna meteorology station shows that of 22.54°c.annual mean maximum temperature. Mean minimum annual temperature is 10.54°c and the amount of rainfall received ranges from 801mm. to 1400mm. The rainy season begins from June to August. This shows that the temperature in the Zone is moderate except in very low points along the Gibe River valley. Then, the Zone experiences medium temperature or the climate in *Hadiya* Zone is mild tropical highland type.¹⁰⁴

Currently, *Hadya* Zone is one of 14 Zones and 4 special *Woredas* in Southern Nations, Nationalities and People’s Region. In SNNPR, *Hadiya* Zone is situated roughly at the margin of the Great Ethiopian Rift Valley at the Western edge in the North central part of the Region. The

¹⁰² Ibid

¹⁰³ Hadiya Zone Department of Finance and Development statistics 2013.Population and Development Main Co-ordination process. Hosanna.

¹⁰⁴ Hosanna, meteorology station (2015), Hosanna.

Zone is bordered on the North by *Gurage* and *Silte* zones, on the North east and East by *Bilate* River which separates it from *Halaba* special *Woreda* and *Oromia* Region, the same as on the West the *Omo* (*Gibe*) River separates it from *Oromia* Region and *Yem* special *Woreda*, and on the South by *Kembata* at its immediate and *Wolayita* Zones. But *Wolaita* Zone at the near far is the neighbor of detached two *Weredas*; namely, *Misrak* and *Mirab Badewacho*, This Zone is surrounded with two major Rivers in the North East, East and West borders are *Bilate* and *Gibe/Omo* respectively, (see map on page 46).

Recently, the Zone has a total of 10 *Weredas* and two City administrations (*Hosanna* and *Shone*) as administrative political unit of the Zone. There are 329 *Kebeles* in the Zone that 303 of them are rural *Kebeles* and the remaining 26 are urban and sub urban centers. The principal town of *Hadiya* Zone is *Hosanna* (*Wachemo*). *Hosanna* town was established as a municipality in 1942. *Hosanna* is found 232 Km far away on Southern part of the capital of the country, *Addis Ababa* on the main road that across through *Butajira* to *Wolayita Sodo* and the *Arba Minch*. This makes transportation easy and fast as well. There in turn has a triggering impact on the overall economy of the country has become. Currently, it one of the 23 reform towns in *SNNPR* and has got a second grade status similar to that of *Arba Minch*, *Wolayta Soddo* and *Dilla*. Being an administrative city of the *Hadiya* Zone, *Hosanna* provides a base for many public and private institutions that operates in the Zone and sub Region.

The People

According *Kifle*, most of the *Hadiya's* traditions are characterized by a distinctive Muslim influence and tale of a migration of Muslim Arabs from the Arabian Peninsula and their mixed with autochthonous people in what is now Somalia and East Ethiopia, this constituting a new ethos called *Hadiya*.¹⁰⁵

Many Historians believe and bring their evidences from different sources that *Hadiya* people belong to Cushitic family. *Hadiyisa*, the language of *Hadiya* nation has its origin at the East

¹⁰⁵ Braukamper U. 1980, cited *Kifle Gashie* (2007) *Traditional Mechanisms of Conflict Transformation among the rural Hadiya Community: A Social psychological analysis*. MA.Thesis; Addis Ababa University. Addis Abeba

highland Cushitic language cluster. According to Zone DFED indicated, that *Hadiya* Zone is largest in size and the dominant people in the Zone is *Hadiya*. *Hadiya* nation shares common culture, similar history and language with most other Cushitic families those live in SNNPRs and throughout Ethiopia. *Hadya* nation has very strong link with *Sidama*, *Affar*, *Oromo* and other Cushitic ethnic groups. *Hadiya*, *Halaba*, *Libido (Mareqo)* and *Qebena* originated from the same ancestor. *Hadya* people are living at present in *Wolayta*, *Kembata-Tembaro*, *Gurage*, *Silte* Zones and in *Oromia* Region. In *Oromia* Region, *Hadya* people are assimilated and Romanized in *Arsi*, *Bale* and *Hararge*.¹⁰⁶

According to 2007 Census conducted by the CSA, this Zone has a total population of 1,243,776. Currently, based on the Region`s population size projected, estimated to be 1,502,232 of whom 746,842 are males and 755,390 females. From the total population of this Zone, about 87.1% live in the climatic Zone where temperature is moderate and rain fall is high and fairly distributed. The highest concentration of people is in rural areas and less number of people live in urban areas. 135,447 (10.89%) of its population were urban inhabitants at the time.¹⁰⁷

Hadiya Zone has an estimated population density of 378.7 people per sq. kms. *Hadiya* is speak as a first language by 92.94%, 2.24% speak *Amaharic*, 0.94% spoke *Kambata* and the remaining 3.88% speak all other primary. Regard to the religion today, majority of the *Hadiya* is Protestant Christians and believe in, single Almighty God (*Wa'a*). 75.35% of the population said they are Protestants, 11.13% are Muslim, 8.45% practiced Ethiopia Orthodox, and 4.31% Catholic Christianity.¹⁰⁸

At present not few number of *Hadiya* people are flying to different countries like Republic of South Africa, Australia, Middle East, Sudan and using DV program to USA for decent live. According to Zone`s DLSA, some factors for the outflow of people from *Hadya* Zone are

¹⁰⁶ *Hadiya* Zone Department of Finance and Development statistics 2013. *Population and Development Main Co-ordination process. Hosanna*

¹⁰⁷ *SNNPRS Bureau of Finance and Economic Ddevelopment (2012), Population project of department of population development.*

¹⁰⁸ *Hadiya* Zone Department of Finance and Development statistics 2013. *Population and Development Main Co-ordination process. Hosanna.*

unemployment, work opportunity of destinations, remittance flow to the Zone center, small land holding that results in insufficient income and poverty.¹⁰⁹

The Zone has different agro-ecological Zone with relatively changing weather condition. The altitudinal variation is found between the average highest peak and the lowest point in the zone ranges from 2970m and 800m respectively. Therefore, there are 19% is *Dega*, 68.1% is moderate *Woyna Daga* and 12.9% is *Qola* low altitude. These different climatic Zones supply the people by growing crops and rearing of animals on suitable land surface. As a result, these appropriate agro-climatic conditions make the Zone to be endowed with the production of different commercial and food crops as well as attracting investors' attention recently.¹¹⁰

Agriculture is the most widely distributed and predominant economic activity of the *Hadiya* Zone. It is the basic livelihood for the people. That is, around 85% of the people engaged in crop production and animal rearing. Most crops grown in the Zone are subsistence level for domestic consumption by rain fed farming system. *Hadiya* Zone is well known in the Region for the production of wheat, *teff* and maize and other cereal crops. *Enset* is also another most useful plant in the Zone that is used for subsistence.¹¹¹

3.6 Context of *Misrak Badwacho Woreda*

Geographical Location and Political Organization

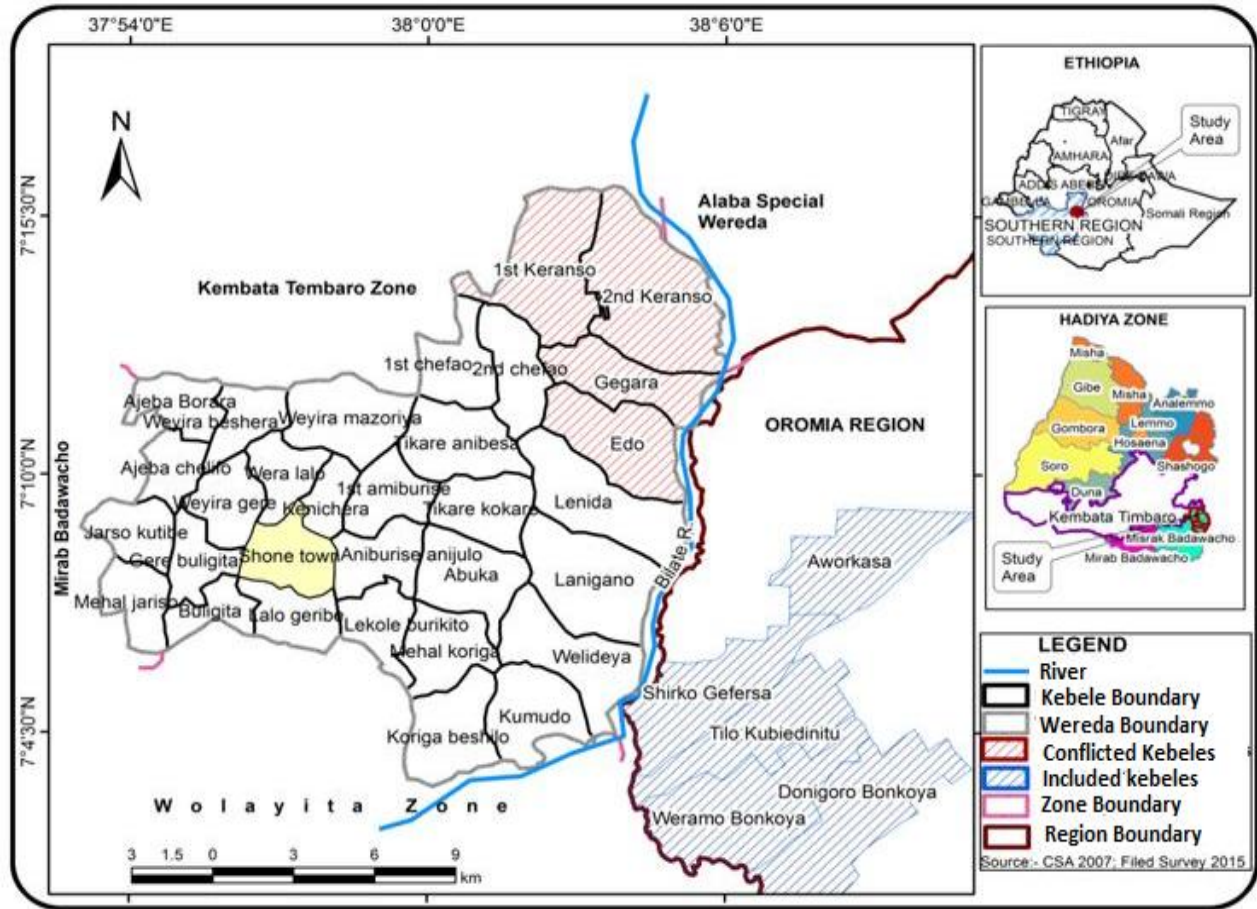
The study was conducted at SNNPRS, *Hadiya* Zone in *Misrak Badawacho Woreda Halaba-Hadiya* inter-ethnic conflict. *Halaba* and *Hadiya* ethnic groups are among the fifty six nationalities of SNNPRS which are found in the Northern part of Region. *Misraq Badawacho* has a triangular shape and an exclave separated from the rest of the Zone by *Kembata-Tembaro* Zone.

¹⁰⁹ Hadiya Zone Department of Labour and Social Affairs 2013, Hosanna

¹¹⁰ Hadiya Zone Department of Agriculture and Development 2012, environment and Natural protection main Coordinating process. Hosanna.

¹¹¹ Ibid

Location Map of the Study Area



Source: CSA 2007, Field Survey 2015

According to *Misrak Badawacho* (OFED), *Misrak Badawacho Woreda* is located at 342km and 277 km in the south of Addis Ababa through *Shashemane* and *Butajira* respectively, about 121 Km from the capital of SNNPR State, Hawassa and situated at 97 Km East from the Zonal capital of Hosanna. *Misrak Badawacho* is astronomically to be found between $7^{\circ} 00' 05''\text{N} - 7^{\circ} 18' 35''\text{N}$ latitude and $37^{\circ} 52' 0''\text{E} - 38^{\circ} 11' 00''\text{E}$ longitude. *Misraq Badawacho* is bordered on the Northeast and East by the Bilate River which separates it *Halaba special Woreda* and *Oromia Region* by 8km and 16km respectively; on the South by 24km the *Wolayita Zone*, on the West by 18km *Mirab Badawacho*, on the North by 28km, the *Kembata Tembaro Zone*. According to *Woreda* OFED, the relief or landform of the *Woreda* is characterized by plain land which falls in the Great Eastern Rift Valley Region. The altitude of *Woreda* is ranges 1501-2500m above sea

level. The climate distribution of the mean annual rainfall ranges from 801mm - 1400mm and annual mean maximum and minimum temperature are 22.54⁰ and 10.54c⁰ respectively.¹¹²

Misrak Badawacho Woreda is one of the 10 *Woredas* and 2 city administrations that constitute Hadiya zone of SNNPRS. Before 2006 *Misrak Badawacho* was part of former *Badawacho Woreda*. Later on, the *Badawacho* classified into two *Woredas* which are called *Misrak Badawacho* and *Mirab Badawacho* with 34 and 22 *kebeles* respectively.

According to interview with *Misrak Badawacho Woreda* administration, *Hadiya* ethnic groups who are living beyond *Bilate* River in *Oromia* Region in *Siraro Woreda* claimed for long time to include into *Hadiya Zone*. Based on the peoples demand and their settlement in 2009, 05 *Kebeles* were incorporated into SNNPR in *Misrak Badawacho Woreda* through referendum held by House of federation. Since 2009 referendum, the included *Kebeles* are politically administered under *Misrak Badawach* in *Hadiya Zone*, (see Map on page 46). Currently, there are 38 *Kebeles* under *Misrak Badawacho Woreda* administration.

Recently, Shone become reform town and independently City administration in the region. Consequently, Shone is services as a principal town for both *Misrak Badawacho Woreda* and Shone City administration. The *Woreda* town is very contented and plain land for dwellers, investments and trade activities at large. It has 24 hours HEP supply, telecommunication, water supply, the highway road crossed via Addis Ababa to *Arba Minch*; it is highly accessible for tourist flow. In addition to information accessibility and administration security makes the town comfortable for investors.

As *Woredas* ORD statistic indicated, the land area of the *Woreda* estimated to be 308 sq. Km /43,996 hector which accounts 12.68% of the *Hadiya Zone*. From the total land surface about 36857 hectares are cultivated land, about 834 hectares are grass land, about 2994 hectares are forest land, about 1639 hectares are cultivable for future, about 464 hectares are non cultivable

¹¹² Misrak Badawacho Woreda Office of Finance and Economic Development department of population 2013. Shone.

land and finally about 1208 hectares are occupied with others. The soils of the area are believed to be highly fertile and during good rainy seasons farmers can harvest good yield.¹¹³

The *Woreda* has two Agro-ecological Zones; 87% *Weina Dega* and 13 % *Kolla* climatic type. The both ecologic Zones are very important for different animals reared and crop production on which sedentary farming and urban economy are practiced by the community. Agriculture does the main livelihood of the *Woreda* population, which comprises 99% of the economy as a source of employment and subsistence. Because of the agricultural system of the *Woreda*, is divided into two farming systems, spring and summer seasons based on the types of crops produced. The *Woreda* is known producer of maize, *teff*, wheat, haricot-beans, pepper and sweet potato.¹¹⁴

The People

According to 2007 Census conducted by central statistic agency, this *Woreda* has a total population of the *Woreda* 171,154. The 2013 SNNPRS BoFD population project indicated that, the total population of the *Woreda* is estimated to be 224,375 of whose 111,910 are males and 112,465 females; which is composed of 11.8% of the Zone population. From the total population, 10.93% are urban dwellers. However, level of its urbanization is very limited and there is no any sub urban centers except major town Shone.¹¹⁵

According to the 2007 CSA, in the case of religious faith, the *Hadiya* ethnic groups dominantly adheres to Christianity, of which the majority of the inhabitants in the *Woreda* are Protestants with 67.47% of the population coverage that belief, 8.02% were Catholic, and 3.58% practiced Ethiopian Orthodox Christianity whereas almost *Halaba* and a very few *Hadiya* follow Muslim religion. It consists of 20.07%.¹¹⁶ *Misrak Badwacho Woreda* population is densely distributed

¹¹³ Misrak Badawacho Woreda office of Agriculture and development, Environment and natural protection Main Coordinate,2013.Shone

¹¹⁴ Ibid

¹¹⁵ SNNPRS Bureau of Finance and Economic Development (2012), Population project of department of population development.

¹¹⁶ Central Statistical Authority (CSA) 2007: Population and House Census Various Ethnic Groups Have Been identified. See Ethiopian Federal Democratic Government Statistics Authority, Population Census Of Ethiopia Summary Report at Country And Regional Level. Addis Abab

within two Agro-economic Zones. The majority of the populations of the *Woreda* are *Badawacho- Hadiya*, belonging to various clans. The *Badawacho*, one of the *Hadiya* subgroups predominantly occupies in today's *Misrak* and *Mirab Badawacho Woredas*. As the *Hadiya* elder informants, unlike other *Hadiya*, *Badawacho* is a confederation of four major groups which are *Doda*, *Dodich-Manna*, *Weto-Gira* and *Shamana*. Under these four major groups there are several sub clans. However, they have a single entity locally known as '*Ami Soro*' means the four brothers of a Mother.

As a result, socially they have strong bond among them to secure common opponents and to resolve disputes between clans or individual conflict. Therefore, the case would be seen first by local '*Anjancho*' and '*Dedacho*' elders. Even any serious blood cases could be resolved by these clans elders. *Badawacho* believed in these two traditional spiritual powers. The issue of disputes settlement is intertwined both in *Anjancho* and *Dedacho* elders. Therefore, it is believed that disobeying any in '*Anjancho*' and '*Dedacho*' rule of peace would create misfortune upon the person or group. If disputes are not resolved at a traditional spiritual elders council, they will provide the right for one party to appeal to legal institutions.

There are a number of *Halaba* living in *Hadiya* Zone, particularly in *Misrak Badawacho* in the conflict exploded *Kebeles*. The *Halaba* and *Hadiya* peoples are living together communities in study area, they share the same geographical landscape, economic contract, some cultural practice and intermarriage alliance. According to the local elders informants, since 2003 former relationship between the members of the two ethnic groups are being reduced and led into 2012 violent conflict.

3.7 Conclusion

Geographical clarification about the study area will help the readers to have a better understanding where the research was carried out. The background of the study area described astronomical location, economic livelihood, settlement patterns, social and political organizations,

the relation of *Hadiya* and *Halaba* peoples, and their former relation during Imperial and Derge regimes are the main themes dealt under the third chapter.

On the bases of political organization the background of this study was presented in generally top to down administrative structure from Region to *Woreda*. Hence it describes most specified the study area which is inter-ethnic conflict of *Hadiya* and *Halaba* ethnic groups in *Misrak Badawacho Woreda*.

This chapter gives vital information about Regional, Zonal and the study area situated *Woreda* ethnical and population aspects. In particular, it outlined the early interdependence, geographical proximities, cultural similarities and mutual co-existence between the *Halaba- Hadiya* ethnic groups conflict area. It also discussed the beginning of the change in their relationship, some sorts of tension and recently emerged exceptional violent conflict between the two groups.

CHAPTER FOUR

Inter-Ethnic Conflict between the *Hadiya* and *Halaba*

4.1 Introduction

As has mentioned in the previous chapters, the *Halaba* and *Hadiya* peoples are neighboring inhabitant communities and shares adjacent geographical landscape, economic relations, cultural practice and intermarriage alliance. *Hadiya* and *Halaba* have lived together peacefully in different governmental rules. As the majority of informants indicated that, during imperial regime, both *Halaba* and *Badawacho* (*Hadiya*) peoples were incorporated and administered under *Kadida Gamela* (the former *kambata* Awuraja) for long period of time. However, when immediately after the Derge controlled the power, *Halaba* and *Badawacho* were separated from *Kambata* Awuraja and established their own independent *Woreda* named *Halaba* and *Sike* respectively.

According to interview with Haji Kemal Banek¹¹⁷ stated that these two people descended from the same ancestor, they have long historical relationship, blood kinship, cooperation and interdependence, friendship in social and economic aspects. Furthermore, the two ethnic groups exchange goods and services in their place of residences and the market. Moreover, join during weeding ceremony, funeral ceremony and other social activities. According to Alebachew and Samuel there were remarkable relationships between both ethnic groups. The *Halaba* people identified themselves to the sub-*Hadiya* ethnic group, formerly they were one of the earlier groups of *Hadiya* which was separated in 1825 and united with other the so-called *Uli-Halaba* group; after that, they move beyond the Bilate River and settled on their current customary land of *Halaba*.¹¹⁸ Although the myth implies having common ancestor of two groups could not prevent the conflict and the current identity of them is politically recognized independently.

All of the *Halaba* peoples were not living in *Halaba* special *Woreda* only. Some of their members live in surrounding neighbors those who were closer to them in their interactions.

¹¹⁷ Kemal Banek (Haji) one of the elected local elder from Halaba ethnic group for the purpose of reconciliation of conflict in indigenous mechanism, interviewed (20/01/2015), 1st Keranso Kebele primary school compound.

¹¹⁸ Alebachew Kemiso and Samuel Hadamo, (2010) *Hadiya People: History and Culture*. Sefir Printing, Addis Ababa Ethiopia 1st ed. Vol.1

According to the 2013 population project conducted by BoFED (Bureau of Finance and Economic Development) of SNNPRS, about 287,802 *Halaba* peoples are live in *Halaba* special *Woreda*; and there are about 14,212 *Halaba* peoples were living in *Hadiya* Zone, particularly in conflicted *Kebeles*.¹¹⁹ See the table below that shows number of clans in the study area. However, predominantly *Hadiyyisa* is a spoken language in the *Woreda*; yet a smaller section of inhabitants in specific kebeles of *Misrak Badawacho* speak *Halabissa* but, they could not speak *Hadiyyisa* especially, in conflict area in 1st*Keranso*, 2nd*Keranso*, *Gegara* and the other 2nd*Chefa*.

The following table shows the major clans in both ethnic groups living together in conflicted area.

Table 4.1 *Halaba* and *Hadiya* clans in the study area

No.	Halaba Clans	Hadiya Clans
1	<i>Azobada</i>	<i>Abure</i>
2	<i>Darimo</i>	<i>Anchmana</i>
3	<i>Giganchata</i>	<i>Aniymana</i>
4	<i>Kolmine</i>	<i>Bohalmana</i>
5	<i>Sefato</i>	<i>Dawe</i>
6	<i>Side</i>	<i>Handero</i>
7	<i>Torombora</i>	<i>Meshera</i>
8	<i>Wishira</i>	<i>Shamana</i>
9	<i>Woshermine</i>	-----

Source: From Local councilor elders interview on January 20/ 2015 at 1st *Keranso Kebele*

4.2 The Quest of *Halaba* Ethnic Group to be Part of *Halaba* Special *Woreda*

According, to the reflection of FGD and majority of local elder informants, the relationship between *Halaba* and *Hadiya* ethnic groups has basically changed following the down fall of the Derge regime and with the coming of EPRDF to power. As the result of the introduction of the right to self-administration for Nation, Nationality and People in Ethiopia, the *Halaba* raised self-rule right. In the beginning *Halaba*, was an ordinary *Woreda* under *Kembata-Halaba-*

¹¹⁹ SNNPRS Bureau of Finance and Economic Development (2013), Population project of department of Population development.

Tambaro (KAT) Zone of SNNPRS. According to interview with SNNPRS councils of nationalities, in April 2001, *Halaba* was separated from *Kembata-Alaba-Tambaro (KAT) Zone* to make its own special *Woreda* in SNNPRS which is directly accountable to the Regional state. Today *Halaba* is the one among the four especial *Woredas* in SNNPRS of the new federal structure of Ethiopia.

Numerically disproportional diverse ethnic groups are inhabited together in *Misrak Badawacho*. According to interview with Key informants, there are about seven ethnics living together in *Misrak Badawacho* such as the *Hadiya, Halaba, Kembata, Wolayita, Oromo, Amhara* and *Gurage*. According to the interview with *Woreda* administrator and Zone security department, responded that the *Halaba* and *Kembata* ethnic groups who are living in boarder *Kebeles* in the *Woreda* claimed to separate from *Misrak Badawacho* of *Hadiya Zone* and to include into adjoining Zone and *Woreda* administrative specially to incorporate into *KembataTembaro Zone* and *Halaba* special *Woreda*. Among the requested peasant associations six of them were demanded to include in to *Halaba* special *Woreda* while the other two of *Kemata* ethnic inhabited *Kebeles* were chosen in to *Kembata Tembaro Zone*.¹²⁰

4.3 The 2003 Referendum

According to key informants' interview with, *Dadach Matewos Yadre, Woreda* administrator, *Ato Tamirat Abebe, Commander Samuel Sodeno* and both FGD participants described that in 2001/2 there was strong separating demand for self-government and identity interest among the *Halaba* and *Kambata* ethnic groups. They strongly claimed the Regional government to carryout referendum for the response of the demand of the two peoples in *Misrak Badawacho Woreda*. For the purpose of implementing the referendum, the Regional government established committee from three neighbor Zones (*Hadiya, Kembata* and *Wolayita*) and *Halaba* special *Woreda* including Regional government officials. The committee investigated the number of inhabitants/ households of each ethnic groups as well their settlement pattern in all claimed

¹²⁰ Interview with *Ato Erase Abe* (19/01/2015),(shone) responded for the separation claimed *Kebeles* and *Ato Abera Haydamo, (09/02/2015 Hosanna; justified about the eight Kebeles demanded in 2001/2 to including into Adjoining Zone and Woreda from Misrak Badwacho Woreda for the interest of self- administration*

Kebeles. Based on the investigation, the committee reached an agreement to conduct a referendum as a principle to resolve the requested *Kebeles*.¹²¹

On Feb. 17/2003 the referendum was carried out in the contentious five *Kebeles*. Based on the result of the referendum, the two *Kebeles Adillo* and *Geshigolla*, were detached from *Misirak Badawacho Woreda* of *Hadiya Zone* and joined to *Kembat Tembaro Zone*. Currently, the three conflicted *Kebeles* namely 1st*Keranso*, 2nd*Keranso* and *Gegara* voted with majority of *Halaba* ethnic group to unify with former *Badawacho Woreda*. While in the other three *Kebeles Eddo*, 1st*Cheffa* and 2nd*Chefa*, the referendum was not conducted that the *Hadiya* are the most dominant.¹²²

According to interview with *Woreda* police Commander Samuel Sodano, Ato Gemechu Sebeko and Haji Kemal Banek stated however, minority separatist were highly dissatisfied with the referendum result. Specifically, the minority *Halaba* groups were unhappy and refused to live within *Misirak Badawacho Woreda*. This group reported that the referendum was not conducted by fair and free votes of the peoples.¹²³ Consequently, this becomes the main reason for the ongoing conflict between two ethnic groups. Since 2003 the relationship between these two ethnic groups have been reduced and changed negatively. This demand led into conflict and more intensified in 2012, then extended to the end of 2014. The study disclosed that there were damages, in social, economic, human casualties and in to bloody shade conflict in 2012. In what follows, we have discussed these issues below in detail

¹²¹ Interview with highly knowledgeable key informants in the study area, Dadach Matewos Yadre councils local elder from *Hadiya* ethnic group; (20/01/2015), 1st *Keranso*, Ato Erase Abe *Woreda* administrator, (19/01/2015) Shone, 1st late Tamirat Abebe zone conflict prevention and resolution, Hosanna, (10/02/2015), commander Samuel Sodano Woerad ILTEP main coordinator, (05/02/ 2015) Shone and both *Halaba* and *Hadiya* ethnic FGD participants, (23/01/2015 and 04/02/2015) 1st *Keranso Kebele*

¹²² *Ibid*

¹²³ Interview with Commander Samuel Sodano *Woreda* ILTEP,(05/02/ 2015) Shone, Ato Gemechu Sebeko (05/ 02/ 2015) 1st *keranso* and Kemal Banek (Haji) one of the elder elected from *Halaba* ethnic group, for the purpose of reconciliation (20/01/2015) 1st *Keranso Kebele* primary school compound.

4.4 Causes, Aggravating circumstances, Consequences and Conflict Resolution between *Hadiya* and *Halaba* Ethnic Groups in *Misrak Badawacho Woreda*

The Root Causes of the *Halaba-Hadiya* Ethnic Conflict

The nature and causes of conflicts are multiple; most researchers agree that the causes of conflict are diverse. Also the dimension, level and intensity of conflicts vary greatly. As it was attempted to mention in the previous part of the study, conflicts sometimes have historical, political, economic, social and cultural dimensions. Brown also as put it that ethnic conflict is a phenomenon of disagreement over important political, economic, social, and cultural nature or issues between human societies.¹²⁴

The root causes of *Hadiya-Halaba* ethnic conflict were the result of multiple and interrelated factors. According to interview with almost all key informants, the major cause of the conflicts between these ethnic groups was mainly and directly linked with the question of demarcation of *Halaba* ethnic groups into the *Halaba* special *Woreda* for self-administration by themselves. This confirms Alemayehu finding that the reason for ethnic groups to demand for self-government is demands for incorporation into the adjoining State to which their ethnic group belongs.¹²⁵ Majority key informants stated that *Halaba* recognized as an ethnic group with their own distinct language, culture and they formed their own special *Woreda* administration in 2001. Likewise, *Halaba* ethnic groups who are living in different pockets of the *Woredas* or *Zones* or *Regions* requested to include into special *Woreda* for their ethnic identity and self-administration. It also concurs with Aseffa's argument that the post 1991 ethnification process created the idea of belonging into separate ethnic group on the basis of blood and/or linguistic division.¹²⁶ Immediately, *Halaba* recognized alone special *Woreda* status, in 2003 the *Halaba* ethnic groups who are living in *Misrak Badawacho Woreda* in border area requested to be

¹²⁴ Brown Michael E. (1996) *the international dimensions of internal conflict*. Massachusetts: The MIT Press. pp 83.

¹²⁵ Alemayehu Fentaw. (2009) *Conflict Management in the Ethiopian Multi-national Federation* MA Thesis, Stadtschlaining, Austria: EPU pp 53.

¹²⁶ Assefa, Hizkias (1996) "Ethnic Conflict in the Horn of Africa: Myth and Reality" in Kumar, R and A.T.Valery (eds) *Ethnicity and Power in the Contemporary World*. Tokyo ,New York, Paris: United Nations University Press

included into *Halaba* special *Woreda*. This quest has caused deadly conflict between *Hadiya* and *Halaba* ethnic groups in *Misirak Badawacho Woreda*. Hence, it seems that the placing of the same ethnic groups into different administrative units after the introduction of ethnic-based federalism has caused unending conflict in the study area.

Discussion with *Hadiya* FGD participants, seriously contested the demarcation question of *Halaba*. One key *Hadiya* informant underlined that;

*The contested Kebeles are the traditional territory of Badawacho. Before they settled onto this area, it was our possession. Since, already it was clear set demarcated by “God” naturally towards Badawacho Woreda. Hence, we never give over our land/territory to Halaba special Woreda.*¹²⁷

At this point, it should be realized that the disputed area were not geographically separated however, there is great Bilate River that separates both *Halaba* special *Woreda* and *Misirak Badawacho Woredas* (See map on page 46). Therefore, *Hadiya* ethnic group strongly opposed against the *Halaba* inhabited *Kebeles* to include in to *Halaba* special *Woreda*. They considered as loss of their territory and not wanted to administer under *Halaba* special *Woreda*.

As far as, for the sake of self-determination; they decided the possibility of constitutional right in the 2003 referendum. In addition, they remarked that *Halaba* special *Woreda* government has a desire to growing up in to Zonal status. In order to realize this aim, kebeles where any *Halaba* ethnic members who are living in adjoining *Woredas*, Zones and Regions including into *Halaba* special *Woreda*. From point of view of the *Hadiya*, the dispute of the *Halaba* was seen as ambition for territorial expansion by incorporating conflicted area into their *Woreda* administration. Furthermore, the *Badawacho* ethnic group as well as *Woreda's* administration suspected that the *Halaba* special *Woreda* administration was a driving/pulling force behind the questions raised by the *Halaba* ethnic in the conflict area.

On contrary, however; *Halaba* ethnic groups in the three *Kebeles* previously voted to incorporate with former *Badawacho Woreda*. Majority *Halaba* groups were reverted their former view by

¹²⁷ Discussion with *Hadiya* ethnic FGD informant, (23/01/2015) 1st kernso Kebele

opposing the referendum and requested for demarcation. They strongly claimed the so-called referendum conducted the three Kebeles should be demarked into *Halaba* special *Woreda* without putting any preconditions. *Hadiya* claimed for the territorial integration inwards the Bilate River while *Halaba* need the ethnic self-identification and to operate the rights of self-rule vested by constitution for Ethiopian Nations, Nationalities and people. These two contradictory political interests of each ethnic group became the root causes for *Hadiya-Halaba* ethnic conflict in *misrak Badwacho Woreda* in 2012.

According to both FGD and interviewee with religion leaders about the immediate cause of the conflict for both ethnic groups was the beginning of some *Halaba* ethnic groups to strike and revolt against the local government and administrative functions of the *Misrak Bawacho Woreda*. As the result, the *Woreda* officials called a meeting to discuss with local community on issue in *Gegara* where it was first conflict exploded *Kebele*. Nevertheless, they failed to arrive to common consensus. So the *Halaba* members have showed aggressive feeling towards the local officials. On the other hand, informants as narrated that on the public discussion the *Woreda* officials did not wanted to manage impartially and properly according to the will of people. Instead they attempted to use force to suppress demanding groups.

Interview with *Hadiya* Zone security department and police officers stated that, the first case of the conflict was assassination of the *Woreda* police officer by one of armed *Halaba* ex-Derge soldier on, September 29, 2012.¹²⁸ This incidence became the immediate cause for outbreak of conflict between *Halaba* and *Hadiya* ethnic groups in the study area. It escalated the violent conflict in different *Kebeles* within a few hours. At the same day, the *Hadiya* group, especially inhabitants of *Eddo* peasant association, attacked the *Halaba* groups as a response to the death of the police officer. Most of the *Halaba* living in the three *Kebeles* were forced to flee to *Halaba* special *Woreda* leaving their home and properties to save their life. Before the Regional special armed forces intervened between them to stop the conflict, the human casualties and property damage become high on *Halaba* side. The violence was immediately put under control by arrival the special armed force. The intensity of the conflict was given up and the army forces were

¹²⁸ Interview with Hadiya Zone security and administration department officials, (09/02/2015) Hosanna and *Woreda* police Commander, (05/02/2015) Shone

forced to remain in the area for two years. If the armed forces were not intervened, the Human and material damage would be awful.

Again, according to the key informants particularly Ato Abera Haydamo once the peace keeping force left the area after two years. In 2014 the second and a new wave of violence had erupted among the members of *Halaba* ethnic group.¹²⁹ As described early, the division was created among them, one group who are supporters of the decision of the 2003 referendum. This group accepted that as they had implemented the constitutional right once in ultimately decided by referendum to live with *Badawacho Woreda*. According to interview with *Woreda* Police Commander, 1st Keranso administrator, and both FG discussants underlined on the other hand, opponent group was strongly claimed for including into *Halaba* special *Woreda*. This group was supported financially and armed firearms by external actors (kin/natives who are living abroad).¹³⁰ This group launched great offense on any opposite group members in both *Halaba* and *Hadiya* peoples. Since, in re-erupted conflict much human, social and economic damage were occurred. After a year also special armed peace keeping force and *Hadiya* Zone police group resettled until the beginning of 2015 final resolution.

According to *Halaba* informants point out regard to other political cause of this conflict, *Halaba* in the *Woreda* has no representation in administrative structure. There is no one in cabinet pool from *Halaba* ethnic group in *Woreda* at any time. They politically dominated and influenced by *Hadiya*, both in *Woreda* and *Zone* administration. Thus, *Badawacho* were dominated the administrative positions during the *Derge* and the current government. As the result they have no employment opportunities and highly excluded from power sharing in the *Misrak Badawacho Woreda*. The *Halaba* were excluded from the administrative power sharing on the basis of the ethnic identity. In this perspective the exclusion of the minorities from the access of the political power led to the cause of ethnic conflict *Alemayehu*, clearly put that the marginalization of a minority ethnic group by a majority ethnic group within a certain territory is another cause of

¹²⁹ Interview with Ato Abera Haydamo *Hadiya* Zone department of security, (09/02/2015) *Hosanna*

¹³⁰ Interview with Police Commander,(05/02/ 2015) *Shone* and (name withheld) (21/01/2015) and both FG discussants in *Keranso Kebele*.

conflict.¹³¹ This unfair power allocation became one of the root causes of the conflict between the two groups as well the reason for *Halaba* claiming separations.

The second cause of this conflict had economic dimension. As it has discussed in preceding part, competition over natural resources and imbalance distribution of resources are the contending factors for the causes of inter-ethnic conflicts. Both *Halaba* and *Hadiya* community in conflict area have fertile agricultural land. They have increasing demand for arable land in the area. In addition, there are vast investment and cultivable land in the conflicted peasant associations. For the economic benefit holding and controlling of fertile agricultural land is significantly important for these communities.

According to interview with Ato Kurkua Metebo, Ato Abroham Lerebo and Ato Abera Haydamo stated that the another cause of the conflict was; few individuals among *Halaba* ethnic groups controlled and cultivated common grazing land for their personal use.¹³² For this reason, demand for grazing land, farm land and the use of water resource by *Hadiya* and other people increased among them. As the result of this, exclusively use of farmland and competition of the resources has generated conflict in the area.

In similar way, they challenged and confiscated some part of the investment land forcefully which was given for investors legally. This corrupted attitude for land use of some *Halaba* groups also became the cause of the conflict. On other information remarked concerning to this point by key informants from *Woreda* security office and most of FGD participants, there are three investors invested legally vast lands in 1st and 2nd *Keranso Kebeles*. Some *Halaba* special *Woreda* executive organs secretly came into conflict area and promised: *if the demarcation question is succeeded and our ethnic group is included into our Woreda, they would distribute*

¹³¹ Alemayehu Fentaw. (2009) *Conflict Management in the Ethiopian Multi-national Federation MA Thesis*, Stadtschlaining, Austria: EPU pp 55.

¹³² Ato Kurkua Metebo^{1st} keranso kebele administrator, (19/01/2015) Keranso Kebele, Ato Abriham larebo *Woreda security office*, (21/01/ 2015) shone and Ato Abera Haydamo *Hadiya zone security department head*, (09/02/ 2015) Hosanna.

*the investment land only for Halaba ethnic groups as the favor.*¹³³ This uncertain desire contributed for the already intensified conflict between the two groups.

According to *Halana* FGD and interview with *kebele* administrators other underlying causes of the conflict were geographical proximities and lack of the provision of public services. The distance from the conflicted center to *Shone*-administrative capital of *Misrak Badawacho* Hosanna, Zone capital and *Alaba-Qulito*-administrative capital of *Halaba* special woreda is 23Km, 97km and 6Km respectively. With this comparative distance *shone* and *Hosanna* are further far away from *Qulito*, for conflicted area hence, they opted the nearer *Woreda* to obtain administrative services. There are also inadequate public services such as clean water, health center, secondary school and other services in their area.¹³⁴ The area is known for the shortage of drinking water. The only source of water used to both human and animals is *Bilate River* in the eastern border. As the result of this, the people are suffering a lot particularly in winter season, which creates conflict in the area.

The other information provided by key informants was on the underlining cause of conflict between two groups which was directly related to language and religion. *Halabissa* and *Hadiyyisa* are absolutely distinct languages. *Halabissa* is predominant language in the study area. From the time when, the primary education (grade1-4) has been delivered in mother tongue in SNNRS, the elementary schools education in *Badawacho Woreda* was started to be provided in *Hadiyyisa*; but, the children of *Halaba* communities do not know *Hadiyyisa* language entirely. The children of the *Halaba* in *Badawacho Woreda* were forced to learn in *Hadiyyisa*. It had imposed negative impact on their educational development in the future significantly. Since, several children were enforced to drop out their schools.

The *Halaba* dissatisfied in the language issue in the educational system and they confronted with administration in the claiming to respect the right of children to learn with their native language. In this regard, they expelled teachers, health extension workers and development agencies of *Hadiya* nation not to work in the three *Kebeles*. Consequently, the curriculum was designed in

¹³³ Interview (name withhed) 21/01 2015 shine and both ethnic FGD, 1st Keranso Kebele, on 23/01/2015 and 04/02 2015

¹³⁴ FGD, 1st Keranso Kebele, in January 2015 and 1st and 2nd Keranso Kebele administrators (21/01/2015) 1st Keranso

Amharic (grade 1-4) for only *Halaba* children in the study area. But above grade four the language of education is English in entire Region. In addition to this, they protested strongly that they were unable to follow their cases in *Woreda* offices particularly in courts by themselves and if not speak in Amharic; they were forced to call translation of other people.

The other source related to religion, according to the responses obtained from interview with the *Woreda* and Zone officials and religious leaders as described that there is religious distinction between the two groups. *Halaba* are totally followers of Muslim faith while *Hadiya* are new expanding Protestants. The *Halaba* ethnic groups considered the *Halabas* and the *Halaba* Qolito the center of Ethiopian Muslim as Mecca and Medina. With this distinction, currently the expansion of Protestants created contention between them. At the time of conflict, an initiative factor of violence was one of prominent Muslim hajji (the pilgrim) converted into Protestantism and they built new church in his out of doors. For this reason, immediately they burned the converted hajji's residence in 2nd Keranso Kebele.¹³⁵ Informants stated that some sheiks said that we lost our original religion and churches were built at the outdoors of hajjis instead of mosques so, Muslim should maintain his religion and defend newly expanding religion. The fear of Protestants expansion created the religious competition between the two religion believers particularly Islam leaders.¹³⁶ However, *Woreda* security office showed that religious diversity does not have a significant impact in determining the likelihood of this ethnic conflict.

To sum up, the root causes for existence of the inter ethnic conflict was the demand of *Halaba* ethnic group for demarcation to include into territorially isolated their members, loss of opportunity for representation in administrative structure and self-government with their members , exclusion of employment opportunities, competition of farm land, problem of democratization or lack of good governance in lower level of government structure, religious competition, resistance of demarcation by *Hadiya* to maintain their territorial integrity, the assassination of the Police officer and for its taken revenge from *Badawacho* side were examined as the major root causes of the conflict in the study area.

As stated above, the causes of conflict in the study area have various dimensions. However, factors listed by the interviews and FGDs as a cause of conflicts are interrelated each other. These and

¹³⁵ Interview (name Withhed)

¹³⁶ Ibid

other related factors have been reinforcing one another to lead to current violent conflicts. This has created insecurity, devastated economic development and abuses and suffering human rights in the study area.

Aggravating Factors of the Conflict between *Halaba-Hadiya* Ethnic Groups

Conflict has its own aggravating factors. Aggravating things for conflicts are various from place to place and the type of the conflict. Actors of the conflict are aggravated, push toward conflict and fired the conflict.

According to interviewees with officials, local elders and religious leaders' pointed that the aggravating factors of *Halaba-Hadiya* conflict were somehow related to the major causes of the conflict. In this point of view Mesfin stated that actors due to the deliberate manipulation of ethnic sentiments and identities, ethnic elites propagation a pan-ethnic consciousness has been identified as crucial in this regard to secure economic and political advantages.¹³⁷ Therefore, in the prospect actors of this conflict was driven from their ethnic sentiments to fulfill the groups' interest.

According to interview with *Woreda* police officer and local elder remarked that the main aggravating actors were internally and externally from *Halaba* ethnic group. Internal actors such as, corrupted and expelled former *Kebele* administrators, affected groups in the conflict, some *Hajjis* and *Garads* (religious and traditional titles provided for clan leaders in the study area) hence, some of them activated their clans as aggravating actors, ex-soldiers, illegal returnee from defense force, illegal armed, unemployed nonprofessionals and acts some criminals wanted to loot other peoples properties.¹³⁸

All informants particularly the three *Kebele* administrators, majority of both FGD participants and *Woreda* security office were definitely underlined that there were three externally aggravating actors. First, invisible some hands of *Halaba* special *Woreda* administration and other peoples call for incorporation. Further some cadres came to the conflicted area agitated

¹³⁷ Mesfin Getachew. (2006) *Ethnicity and Ethnic Conflict in Post Federal Ethiopia*. A case of Mai'so District Conflict between Oromos and Somalis. Stadtschlainin Austria: EPU Vol.3 PP. 11

¹³⁸ Interview with Commander Samuel Sodeno, (05/02/2015) Shone and Imam Mohamed Abdulla local elder, (20/01/2015) 1st Keranso.

people for claiming the demarcation seriously by saying; “If the demarcation will be succeeded through the peoples effort the *Woreda* administration will guarantee special benefits, by providing water and electricity, loans, farm oxen, for the three *Kebele* peoples and organize unemployed under small enterprises, open shops and distribute investors lands for unemployed” and others were fired in the conflict. The second, actors were kin/natives from conflicted *Kebeles* who are living abroad were taking their own stake in the conflict by funding finance for the sake of the so-called “liberating *Keranso*” where they were born. Third actors were agitated through religion in Mosques where found in *Halaba-Qulito* town. Deliberately, they were taught in mosques the separated peoples should be unified with a mother people who have one language and one religion.¹³⁹ It fueled and intensified the violent conflict in the study area.

According to the *Halaba* FGD participants, the other aggravated factor was the ravage by *Badawacho* people due to the loss of lives. This has brought significantly made an impact on trust, mutual life and interactions between the groups. Moreover, it has created a general sense of objection, hostility, doubt and feeling of dislike among the *Halaba* towards the *Hadiya* as a whole. Generally, the absence of tolerances contributed for the simmering tension and conflict in the study area.

Effects of the Violent Conflict between *Hadiya* and *Halaba* Ethnic Groups

The outcome of every conflict has its own impact on socio-economic and political activities. In this perspective Alexander described the consequences of the conflict as that conflict is undesirable. In its violent form, it claims the lives of many people, destroys property, and diverts human as well as financial resources away from development.¹⁴⁰ Likewise, the violent conflict between *Halaba* and *Hadiya* ethnic groups has resulted in significant number of death causalities, property damaged and displacement of people from their home from both sides. Information obtained from *Woreda* and *Kebeles* administrators, effect of the 2012 both ethnic

¹³⁹ Interview with Ato Kurkura Metebo, Ato Ahmed Nurye and Garad Munduno Basho 1st and 2nd *Keranso* and *Gegara Kebeles* administrators, (21/01/2015), both ethnic FGD, 1st *keranso*, 23/01/2015 and 04/02/2015 And Interview (name withheld),(21/01/2015)

¹⁴⁰ Alexander Attilio (2001) *Geo-Political Explanations of Conflict in the Horn of Africa*. Addis Ababa, Liaison OSSREA Ethiopia.

conflicts had resulted to social, economic and political crisis in the area. Socially, the previous mutual relationship between the two ethnic groups is being eroded; senses of mistrust were prevailed. Besides, free movement of the people in the conflicted *Kebeles* restricted and simmering tension prevail. According to both FG discussants and interview with *Woreda* and Zone security experts, official, Police officers and affected groups responded, economic damages and political insecurities were highly intensified as the result of that violent conflict in demarcation requested *Kebeles*. The communities where living in the conflict area extremely exposed for the following socio- economic and political impacts:

- Public services were discontinued (Schools and health posts were closed);
- Equipment, medicine and nutrition of these institutions plundered and damaged;
- Investors exited and their properties were distributed;
- Water and electric services damaged and interrupted;
- Cash crops, fruits vegetables like, coffee and chat eradicated;
- Breakdown of law and order in the area for instance, passengers were robbed forcefully by armed individuals controlling public transport vehicles on the roads;
- More than one hundred households became homeless;
- Opened the way for illegal armed men alongside their ethnic and flow of illegal arms Trafficking from different directions for the supply of the conflict;
- Violations of Human rights such as kidnap and rape young women;
- *Halaba* forced to flee from their home, and then *Hadiya* and other groups greatly looted and burned animals and properties of the *Halaba* in their absence; and;
- Churches closed and worship was abandoned particularly, *Kelehiwot* church¹⁴¹

The consequences of *Hadiya-Halaba* conflict is not only restricted above described but also, there are quantified victim of the conflicts over loss of human life and material destruction. The following tables illustrates: the number of died, wounded, imprisoned, Looted and Burned animals and properties from sep.29/2012 to the end of 2014 conflict.

¹⁴¹ Both ethnic FGD, 1st Keranso, (23/01/2015 and 04/02/2015), interview with Ato Daniel Silbamo Worwda security, (21/01/2015) Shone, Ato Abera Hydamo Zone security head, (09/02/2015) Hosanna, Cmmander Samuel Sodeno woreda Police officer, (05/02/2015) Shone, and Affected groups, (20/01/ 2015) 1st Keranso

Table 4.2 the number of died, wounded and imprisoned

No.	Item of victim		Number of individuals affected by the Conflict	Victim side
1	Life lost	Adults	8	From both ethnic
		Children	13	From both ethnic
2	Injured		27	From Halaba only
3	Imprisoned		20	From both ethnic

Source: Documents from *Gegara Kebele* administration, *Misrak Badawacho Woreda* Police and security and administration offices (20012)

Table 4.3 the number of Burned and Looted animals and properties

No.	Item	Unit of Quantity	Effect of the conflict		Remarks
			No. of Burned	No. of Looted	
1	Cattles	In No.	10	137	
2	Goat	In No.	07	90	
3	Sheep	In No.	33	08	
4	Donkey	In No.	--	09	
5	Hen	In No.	452	--	
6	Horse	In No.	01	--	
7	Horse	In No.	121	--	
8	Maize	In Quintal	37	--	
9	Millet	In Quintal	17	--	
10	Sorghum	In Quintal	10	--	
11	Teff	In Pile	06	--	
12	Fertilizer	In Quintal	--	40	
13	Pickup Car	In No.	01	--	
14	Tent	In No.	01	--	
15	Forest	In Hectare	56	---	
16	Shop	IN No.	--	03	
17	Cycle	In No	--	04	

Source: Documents from *Gegara Kebele* administration, *Misrak Badawacho Woreda* Police and security and administration offices (20012)

4.5 The Role of the Modern Mechanisms in *Hadiya-Halaba* Ethnic Conflict Resolution

In Ethiopia, there are several established Modern institutions for conflict resolving mechanisms. The House of Federation is the most important and relevant constitutional organ for conflict management and the Ministry of Federal Affairs in collaboration with the House of Federation plays an important role in maintaining peace and order in the Regional States.¹⁴² In addition to Alemayehu, pointed out the other responsible institutions organized for conflict resolving in Ethiopia: a Joint House Speakers Forum, Forum of House of Federation and each Regional State, Education Professionals Forum, Prosecutors' Joint Forum, Adjoining Regional States Joint Forum, Public deliberations and Peace Committees, States and local governments.¹⁴³ Likewise, in case of the Regions there are also those responsible institutions to the conflict preventions and resolutions in modern ways.

According to interviewee of SNNP regional state Nationalities council and security Bureau officials responded, the conflict is intra-state conflict. It is the responsibility of the Regional state and was not beyond the capacity of Regional State government. The Regional institutions made various efforts related to conflict resolution process cooperating with local governments. The Regional institutions have done significant activities on managing conflicts through joint collaborative and cooperative mechanisms of all concerned stakeholders in the Region in regard to conflict existed area. Besides, these have contributed to promote harmonious relationship among the diverse ethnic groups and maintain peace and security among nations, Nationalities and peoples as well to achieve sustainable and stable economic, political and social development in the Region.

Specifically, SNNPRS security and administration Bureau including local governments have played a great role in *Hadiya-Halaba* ethnic conflict resolution in *Hadiya Zone* in *Misrak Badawacho Woreda* by carrying out the different alternative dispute resolution methods.

¹⁴² *Definition of Powers and Duties of the Executive Organs of the Federal Democratic Republic of Ethiopia Proclamation No. 691/2010 federal Negarit Gazeta, 17th Year No. 1 ADDIS ABABA 27th October, 2010; The Ministry of Federal Affairs the powers and duties art.14(b, c and h).*

¹⁴³ *Alemayehu Fentaw. (2009) Conflict Management in the Ethiopian Multi-national Federation MA Thesis, Stadtschlaining, Austria: EPU*

According to Regional, Zonal and *Woreda* documents analysis and researcher field observation, the Regional security and administration *Bureau* and *Hadiya Zone* department have established four conflicts resolving joint committees. For the purpose of managing *Halaba–Hadiya* ethnic conflict in *Misrak Badawacho Woreda*, a committee was organized from Regional security and administration, Police Commission, *Hadiya Zone* Police and security and administration department, *Halaba special Woreda* and *Misrak Badawacho Woreda* security and administration offices. They also have set a common major action plan in 2015 to resolve and transform the conflict, (see appendix-V). The peace-building plan stipulated the context of the conflict, objective, goal and implementing methods of the resolution. The plan accommodated different *Hadiya-Halaba* conflict resolution committees, public relation tasks and security issues. The plan also organized four major Committees that comprised various officials, stakeholders from Regional, Zonal, *Woredas* and including ethnic local elders, see appendix-VI. The organization of the committees as follows:

1. Major committee.
2. Sub technique committee
3. Security force from special armed, *Zone* and *Woreda* police forces.
4. Local ethnic elders committee.

Both major and sub committees united with local governments conducted different leaderships, security and alternative public forums. Agarwal states that the significance of the alternative dispute resolution methods rather than litigation; the alternative dispute resolution methods have been found satisfactory, popular and it encompasses a variety of methods for the resolution of disputes between two parties belonging to a country. In addition, they offer the conventional advantages like less expensive and dispensation of quick justice, including choice of venue for the resolution of disputes.¹⁴⁴ Based on the peace action plans, the major and subcommittee implemented alternative methods like cooperative, collaborative and negotiation as a means of modern mechanisms and indigenous resolution to consolidate people to people relation

¹⁴⁴ Agarwal Vinod (2001) *Alternative Dispute Resolution Methods. Paper written following a Unitar Sub-Regional Workshop on Arbitration and Dispute Resolution* (pp. 3-14). Geneva: United Nations Institute for Training and Research (UNITAR) www.unitar.org/dfm for other titles of our Document Series

According to document analysis, generally through the over-all plan, the SNNPRS and the local governments implemented five forums to resolve the conflict of *Halaba-Hadiya* ethnic groups at the beginning of 2015. The schedule of the forums planned from 12/ 01/2015—09/02/2015 consecutive days. The researcher as observed during the field study, efforts made by Regional and LGs, conducted various forums and peace conference. The major achieved tasks during the five forums were:

I. The first forum held from 12-14/01/2015. This preliminary discussion undertaken by approving the resolution plan and on the manner of implementing to bring consistent and continuous conflict resolution in the study area particularly, in 1st *Keranso*, 2nd *Keranso* and *Gegara Kebeles* in *Misrak Badawacho Woreda*.

Information provided during interview with Zonal and *Woreda* security and administration, this first session focused on evaluation ‘*Gimgema*’ of Regional and LGs responsible leaders, on the resolution implementing processes and identifying aggravating factors of the conflict. On discussion, mainly raised subject was about the external actors. The forum pointed *Halaba* Special *Woreda* administration, people, some *Halaba* clan elders, and religious institutions were involved as external actors. Therefore, on the discussion prevailed and reached into consent, they should be withdrawing their hands from the conflict area. This issue underlined politically upon special *Woreda* leaderships. Besides, prominent individuals were identified and indicated to restrict from what they did, unless they will be taken responsible for the risk regarding to the conflict in the area.

II. The second Forum: was implied the commitment of *Hadiya Zone*, *Misrak Badawacho* and *Halaba Woreda* administrations security and government office, political organization and police departments to resolve the conflict and secure peace in the *Misrak Badawacho*. The discussion prevailed the way of implementing resolution and conclusion to put into practice reached an agreement.

III. The third Forum: this forum took about twenty days beginning in January 2015. In this forum a very decisive and multi-dimensions’ tasks for the resolution was implemented. Various discussions held on fundamental issues with all stakeholders beginning from top-to-down including neighbor local LGs. Major activities undertaken in this forum were specified below as follows:

- ❖ Local councilor elders made reconciliation and peace between victims and affected families by using indigenous conflict resolution mechanisms;
- ❖ All local elders from each ethnic group, religious leaders and well-known individuals' discussed on the resolution of the conflict;
- ❖ Youth and Females forum were held on peace and conflict resolutions;
- ❖ Discussions with chief leaders of security and with several suspected private individuals in the area done to avoid bad situation. However, informants needed individuals were not voluntary to be present at forum but they escaped the area so that the attempt failed;
- ❖ Discussions of all inhabitants in each *Kebele* on challenges of peace and its solution in the area were made;
- ❖ Providing the suspected individuals to the court through popular participation;
- ❖ Inquiring the returned from defense force and the suspected ones those who were returned in illegal ways;
- ❖ Registering and controlling illegal weapons;
- ❖ Implementing general registration of weapons in the study area;
- ❖ Training public militia through the participation of the people; and
- ❖ Working on peace and security with the neighboring *Woredas* and Zones such as, East *Kembata Tembaro*, Zone *Kedida Gamila Woreda*, from *Oromia Siraroo Woreda*, *Halaba* special *Woreda* collectively organizing and building their capability through training.

IV. The fourth forum: in this forum, arranging public discussion with the local population in each *Kebele* through the established hierarchies. In this case, in 1st *Kerenso*, 2nd *Kerenso* and *Gegara Kebeles* security leadership and organization are strengthened.

V. The fifth forum:

This forum was the final forum. In this forum, the conclusion of conflict resolution was finalized by public peace conference through negotiation, cooperation and collaboration to build future peace in the study area. In the fifth forum, two most decisive resolution mechanisms of the conflict were carried out. These were Peacemaking conferences and traditional conflict resolution mechanisms were undertaken

4.6 The 2015 Peace Conference

Although, the peace conference was scheduled previously in fifth forum peace plan to conduct on 05/02/2015, it was postponed to 07/02/ 2015 due to the presence of two big public markets in consecutive days in the area. The fifth forum was the final forum held on 07/02/2015 in each *Kebeles*. On this forum, the conflict resolution was concluded by public peace conference through negotiation, cooperation and collaboration to build future peace in the study area. The conference was coordinated and led by both already organized major and sub technique committee including all responsible Regional and local administration structures as facilitators. As it was seen in previous forum, before the public conference held on the fifth forum, the peace making committee completed various fundamental activities with all stakeholders. Generally, these efforts were put the fertile ground for concluding and success of the conflict resolution through public peace conference in modern way.

Unfortunately, the researcher has the opportunity to observe the peace conference during field work at 1stKeranso Secondary and Primary school compound under a shadow of big '*Qilto*' tree. The peace conference which was intended to bring peace mainly between the *Hadiya* and *Halaba* ethnic groups in the 1st*keranso*, 2nd*Keranso* and *Gegara* peasant associations and activating the people for the development in the area. The conference was become public participatory because, most communities were involved majority of the *Kebeles* households such as Youth and Females associations, in the conflict affected families, different religious leaders, civil societies, civil servants of the area, Zone and *Woreda* Police departments, elders and well known individuals from adjacent Zones and *Woredas* such as *Siraro Woreda* of *Oromia*, *Kembata Tembaro Zone*, *Halaba special Woreda*, *Mirab Badawacho Woreda*, *Hadiya Zone* and *Misrak Badawacho Woreda*, Militia members and any voluntary inhabitants were fully joined.

In the conference the main subjects presented for the discussion were in harmony and a demarcation issue. In the forum, the issues clearly opened for the discussion and it was focused on the decision of 2003 referendum. The participants further discussed on the causes of the conflict, aggravating factors, on the consequences and on the final solutions. The peoples strongly opposed unexpected violet conflict between these two brother people who were coexisted peacefully for the long time on the bases of different socially ties. As the result of the

conflicts, there were numerous destructions both in human lives and in other resources. The participants of the two groups agreed to bring a lasting peace in the area.

According to the conference decision, the forum underlined and forwarded for the request of the referendum. The demand of the people was also answered through 2003 referendum. The demarcation claimed part of the people was put into practice through constitutional self determination rights. They already decided to live together with *Badawacho* people in *Misrk Badawacho Woreda* administration. Re-referendum will not carry out here after. It was the final answer to fulfill the demand of the people as the same to other people in the Region. According to the conference leader responded, the participants of the conference declared that the conflict was a result of aggravation of some actors who ambitious for power and resources in the *Kebeles*. They also acknowledged the immediate cause of the conflict was the lack of the awareness, lack of good governance and personal fault. Since then, the two ethnic groups and other ethnic groups living in the area wanted and made a decision to bring peace and stability in the area.

At the end of the conference, the peace committee called all the inhabitants of the *Kebeles* to be participants in the conference; the researcher interviewed the *Kebele* administrators about fully participation of the peoples. According to interview with 1st*Keranso Kebele* administrators indicated that a very few individuals who are strictly wanted to include into *Halaba Woreda*, some aggravated actors and escaped criminals from the area were not participated the peace conference. The same is true in the other *Kebeles*.

When the *Kebele* administrators responded that the reason why they did not involved in the conference was the causes might be two; on one hand, absolutely they don't have any interest to accept the referendum result and against the unifying to live together with *Badawacho Woreda* according to the 2003 referendum decision. On the other hand it was for the fear of the responsibility that they have committed some crimes and for aggravated the conflict in the area. Even if a very few individuals were not happy and did not come up to the peace conference from the three *Kebeles*, the peace conference succeeded as it was intended.

As the researcher observed during the field work and the officials of LGs security department responded that, the Regional and local governments made great efforts to the people to reach the

consensus and agreed to live peacefully together like their forefathers in the previous times. Moreover, people agreed to give up any conflict, and maintain the peace in the future in the side of Regional and LGs. LGs also promised to fulfill any development questions of the people in the area collaborating with Regional state. Finally, the *Hadiya-Halaba* ethnic conflict in the *Misrak Badawacho Woreda* was concluded through people to people relation, negotiation, cooperation, collaboration and indigenous conflict resolution Mechanisms.

4.7 The Role of the Formal Conflict Resolution Mechanisms

One of the modern mechanisms of conflict management is formal arrangement. The formal mechanisms are conflict resolution mechanisms formally and legally carried out in the government institutions. It was a process of conflict resolution run in the courts to enforce their laws and orders. When the human right is violated during a conflict the causes are seen in the regular court.

According to the information obtained from interviewee with a judge and Prosecutor of the Region supreme court of Hosanna division bench, the Regional state assigned Supreme Court prosecutors group directly to examine and identify those responsible for the victim in the *Hadiya-Halaba* conflict in the *Misrak Badawacho Woreda*. Accordingly, those who suspected police forces for use of the force in violation of human rights as well as some criminals during the conflict were arrested. Those suspected were taken into the Court and prosecuted in the Supreme Court of Hosanna division bench. Among accused members there are five polices, four illegal armed who committed different crimes in the area and eleven local inhabitants. The Court examined their cases and sentenced ranging from six months to twenty five years of imprisonment.

Even though, on the two polices decision complaints were appealed to the case to be seen in change of venue. As a result, the files of the two polices transferred to *Silte* Zone High Court but the court approved the decision of the Supreme Court of Hosanna division bench. Formal resolution mechanism played a pivotal role in resolving conflict of the two ethnic groups in the study area. The regional Supreme Court has worked in ensuring and protecting rights and freedoms of the victim groups by identifying and arresting wrong doers or criminals. these enabled to advance law and order in the conflict area.

4.8 The Roles of the Regional and Local Governments in *Halaba-Hadiya* ethnic conflict

According to the Zone and *Woreda* security department officials, *Kebeles'* administrators interviewees and Regional security bureau reports indicate that both Regional and local governments have made various vital efforts to alleviate violent conflict since the conflict erupted between *Hadiya* and *Halaba* ethnic groups until the final resolution. According to the SNNP Regional State 2001 constitution article (51) sub (3 (g)) and (59 (4 and 5)) both lower and upper houses of the Regional state have power and responsibility to maintain the peace and security of the peoples in intervening and resolving intra state conflicts.¹⁴⁵ Accordingly, the Regional State council and councils of nationality strived to prevent and find solution to disputes in different mechanisms in the study area.

According to interview with majority key informants, the Regional government sent Regional peacekeeping armed force; the violence action was immediately put under control by the intervention of Regional special armed force. The armed force managed to control the violence and arrested some pioneer leaders of the violation, robbers and other criminals. They created stability continued to longer and the *Halaba* were started to return to their home who were forced flee from the area for their live safe at the time of violation. To stabilize of the peace the armed force remained in the area for a year. However, after a year the armed peace keeping force left the area before the conflict, unsolved. This was opened the way for the violation to be re-erupted in 2014. Therefore, again the Regional peace keeping force came to settle in the conflict area including Zone Police force until the final resolution in 2015. In addition to the Regional state sent an independent investigation group to find out the causes of the conflict to identify those responsible for it in collaboration with the police to track down and provide the suspected criminals to the court. Furthermore, Zone police department and Regional peace keeping force united launched to control illegal armed criminals. According to interview with Zone Police Commander in this operation three ring leaders were arrested in *Halaba* town with full armed and provided for Court and other were escaped from the area.

¹⁴⁵ South Nation Nationalities and Peoples Regional State (2001) the revised constitution.

Proclamation, No. 133/2003 was entitled the responsibility to Regional security and administration Bureau. According to respondent of councils of Nationalities official, the two institutions worked mutually on conflict prevention and resolution.¹⁴⁶ Recently, the case of *Hadiya-Halaba* ethnic conflict in addition to its responsibility the fully mandate was provided to Regional security and administration Bureau. The Bureau has made effort on issue collaborating with Regional state and local governments to find solution in term of peace restoration.

Information obtained through interview with main peace committee, *Kebele* administrators and both FGD, Regional and local governments made a number of administrative decisions, preparing jointly peace and security strategic plan for peace and reconciliation conference. In addition, Measures taken by Regional and local governments were trainings about the adverse impacts of conflict upon the two communities. Regional and local governments' security and administration Bureau, departments, offices and police officers united and prepared peacemaking plan. The committee also established four peacemaking committee, these are Major committee, Sub technique committee, Security force and the local councilor elders committee.

As the result of the conflict, for damage of the human and material, the *Hadiya* zone government and *Misirak Badawacho Woredas* coordinated and provided materials assistance to displaced persons, people who had lost their homes or their subsistence during the conflict. The *Hadiya* Zone government also including other *Woredas* allocated budget for constructing houses for homeless and material destructed *Halabas*. More than hundred corrugated sheet houses were immediately built for the peoples who had burned them. The Zone and *Woreda* security departments, by facilitating the peace making processes with the local community, coordinated traditional conflict resolution processes.

Regard to provision of public services, a modern secondary school was built with full materials in 1st *Keranso Kebele*. It is central for conflicted area; there are also one kindergarten, two 1st cycle and three 2nd cycle primary schools and three health posts were built in each *Kebeles*. All the public service institutions provided services with full of human power and materials in each *Kebele*. One deep water hole was dug in 2nd *Keranso Kebele* and distributed to the three *Kebeles* through water storage tower. Moreover, in order to secure the public peace, the *Hadiya* zone

¹⁴⁶ Proclamation 133/2003 SNNPRS (2010) *Security and administration bureau*

security and administration department trained and graduated 60 militia members from the three *Kebeles* communities and graduated peace. This militia contributed in keeping day to day peace and security in the area.

Finally, the significant efforts were made by Regional and LGs for the resolution of *Hadiya-Halaba* inter-ethnic conflict used the various peacemaking mechanisms. Among the vital tasks made by the committee was the reconciliation procedure concluded through peace conference, which was held on February, 07/ 2015.

In the peace conference, particularly, positive people to people relationship was created through negotiation, cooperation, collaboration, and traditional conflict resolution combined with the modern conflict management. In addition, the victim families' issues were resolved by organized local councilor elders through indigenous conflict resolution. Illegal pressure groups were arrested and public services has been provided in the area. As a result the conflict resolution mechanisms brought positive effects between the two conflicted groups and security was granted. Awareness was created for all the people and others in the study area.

4.9 The Traditional Conflict Resolution Mechanisms

Conflict resolution implies the way of termination or elimination of conflict either formally or informally or using both methods. Heinz Antonio and Oliver state some classes and the process of the resolution followed; a large number of studies on negotiation, bargaining, mediation, and arbitration fall into the conflict resolution category.¹⁴⁷

The indigenous mechanism is widely used in many parts of the country. Sisay describes the existence of vital cultural values under communities in different parts of the county. Ethiopia has a strong cultural heritage and various indigenous communities based social institutions or self support systems that play a greater role in conflict resolutions: communities' well-being, stability and security. These indigenous institutions are very useful for conflict management mechanisms

¹⁴⁷ Heinz A, Antonio M. and Oliver S. (2006:16) *The research project on Conflict settlement through Europeanization*, Department of Social Sciences Institute for Political Science Lotharstr:Duisburg, Essen. www.europeanization.de

as they allow communities to handle their problems in their own way.¹⁴⁸ Traditional/ indigenous reconciliation is necessary for the restoration of social agreement of community in general and of social relations between *Halaba* and *Hadiya* ethnic conflict in particular.

Indigenous institutions of conflict management play a significant role in the daily lives of many Ethiopians. The 1995 Ethiopian Constitution recognizes the independent validity of Customary law and functioning indigenous mechanisms of conflict management (Art: 34 (5) and 78(5) of the FDRE constitution and also the SNNPRS 2001 constitution stipulates and acknowledged in the same way on article (34(5)), Art. (73) and (119 (1)).¹⁴⁹ Traditional/ indigenous reconciliation is necessary for the restoration of social agreement of community in general and of social relations between *Halaba* and *Hadiya* ethnic conflict in particular.

Traditionally local elders and clan leaders have a managing power over their community and play pivotal role in conflict resolution by maintaining peace and security. The data gathered through elders interviews, FGD discussant and observations show that traditional resolution endeavors are pursued in accordance with customary law orally transmitted norms and values and practices that govern the everyday life of the community. Traditional Conflict resolution methods are preventive and deterrent measures of conflicts within the community. Respondents stated that the indigenous conflict management mechanisms make groups respect solutions given by elders and discharge their respective duties accordingly without the need for other coercive measures. Groups tell the facts to elders in fear of bitter effects in future. The persons responsible for the wrongs can confess their wrongdoing, apologize and ask forgiveness and victims can accept the apologies and forgive.

Moreover, interview with local councilor elders regarded that indigenous conflict management mechanisms are that they consider wrong doings and offences as violence against the whole

¹⁴⁸ Sisay Gebre Egziabher (2007 :18), What role should civil society organization play to address ethnic conflicts in Ethiopia: the challenges and opportunities for peace & development in Ethiopia and Northeast Africa, on the fourth international conference on Ethiopian Development Studies (4thICEDS). Haworth College of Business, Western Michigan University, Kalamazoo, USA.

¹⁴⁹ Constitution of the Federal Democratic Republic of Ethiopia , Proclamation No. 1/1995, federal *Negarit Gazeta*, 1st year No.1, Addis Ababa 21st Aug., 1995. Adopted on the 8th of Dec., 1994 and Came into force on 21st August, 1995 Addis Ababa.

community. The objective of indigenous conflict management system is maintaining damaged relationships, rectifying wrongs and restoring justice. Traditional conflict resolution between the *Hadiya* and *Halaba* ethnic conflict intended for the restoration of peace and harmony of the both community. Cooperation between conflicted groups in the future has to be guaranteed in SNNPRS *Hadiya* Zone in *Misrak Badawacho Woreda*.

In the case of indigenous Conflict Resolution, both people have similar cultural practices. Both FGD and Local elders responded that, however, they differ in language they also have firmly alike traditional system of conflict resolution. There are many traditional methods of conflict resolution of *Hadiya-Halaba* culture respects. They have well detailed rituals of resolving conflict. ‘*Itansima*’ means reconciliation among the community. Any issues terminated ‘*Sera*’ of “*Lomanano*” or “*Hoqansoa*” means reconciliation by elders’ councils among both communities. It is a detailed ceremony mean to reconcile conflicting groups likely to incur of the ancestors.

According to interview with Ato Abraham Lerebo and *Anjanch* Abemo Megabo were key informants, there is a detailed ceremony to reconcile the conflicting groups in the communities. The elders in the communities make a dominant component of the traditional mechanisms of conflict resolution. During reconciliation of conflicting groups, council of elders listen from each group and crosscheck them in order to establish the causes of conflict and the guilty group. The mediation typically incorporates consensus building based on open discussion to exchange information and clarify issues. The elders are effective in maintaining peaceful relationships among the people and directly engage in negotiations on conflict termination.¹⁵⁰

Alebachew and Samuel, in their book assert that the culture of both communities, the customary law structure in traditional peace and order enforcement institution in the *Hadiya-Halaba* ‘ethnic’ groups have their own hierarchy ranging from *Gira* down to the *Gicho*, *Sulo*, *Mollo* and *Mine* local chiefs at village level. In *Hadiya* and *Halaba*, local chiefs first solve a crime or dispute at village level. If they could not solve it, the problem is referred to the *gossa* leader at the clan level. At any rate, the clan leader (Mi’ in *Dana*) solves most of the crimes and disputes at

¹⁵⁰ Ato Abraham Lerebo Badawacho woreda security and administration head and resolution coordinator in the woreda,(19/01/2015), Shone and anjanch Abemo Megabo local councilor elders chairperson from Hadiya ethnic group and he is knowledgeable person in traditional conflict resolution in the Woreda,(20/01/2015) Keranso Kebele.

the clan level. But high crimes like killing and others are directly to the high ranking leader *Sull Dana*.¹⁵¹

However, in the place of peace settlement, the killing cases are referred to the *Sull Dana*, who in turn will lead it to the *Moll Dana*. *Moll Dana* is an executive body to examine the matter and take the decision. But its decision or resolution must reach the highest legal authority in *Hadiya* and *Halaba*, *Gich Dana*, who has an absolute right (power), either to ratify or to cancel the decision taken by the *Sull Dana*. In the battlefield, the age group leaders act as the judges on disputes over the war-victim but they will refer it to the *Hagga Garada* if they failed to solve the problem.¹⁵²

The indigenous management system, *Hadiya-Halaba* ethnics has its own rules and regulations. In conflicted communities, the family plays the main role in conflict resolution, usually accomplished by elders members of the extended family. Alebachew and Samuel also describe the *Hadiya-Halaba* normative systems continuously the people to conform to community norms, avoid confrontations, and seek non-violent ways of resolving disputes. To remove fear or suspicion between disputed groups, they must take an oath that during the conflict period, they never attempt to revenge by harm or killing on their opponents after the settlement. Every member of communities respects and give high value for the “*Hidiil Sera*” means rule of Oath. The final goal is making peace between the conflicted.¹⁵³

Traditional conflict resolution between the *Hadiya* and *Halaba* ethnic conflict intended for the restoration of peace and harmony of both community. According to peace plan, in order to resolve conflict the Regional and local governments’ peace committee planned on other hand to run resolution by local councilor elders. Accordingly, five from *Hadiya* nationality, five from Oromo and five from *Halaba* nationality, which totally comprises fifteen members of local councilor elders were organized. As the area is being bordered with three nationalities, the

¹⁵¹ Alebachew Kemiso and Samuel Hadamo,(2010) *Hadiya People: History and Culture*. Sefir Printing, Addis Ababa Ethiopia 1st ed. Vol.1

¹⁵² Ibid

¹⁵³ Ibid

reconciliation was accustomed to including the elders from the three ethnics because; the societies have tri-dimensional cultural affiliation.

According to interview with *Woreda* and Zone security officers and local elder, the reconciliation process was concluded by cultural oaths. In the case of bloodshed conflict resolution ceremonies, usually known in the area was “*Xiigguula*”. Generally, this “*Xiigguula*” means purification of bloodshed conflict by oath. The councils of elders discussed about peace restoration, identified affected groups, and deeply examined their level of damage for long days.¹⁵⁴

To carry out the traditional “*Xiigguula*” /purification process/, the *Woreda* administration allocated any required budget. In general, any costs covered by *Misrak Badawacho Woreda* administration. Certain amount of the money paid to the family of the deceased and looted as compensation based on their level of damage in both groups. According to purification ceremony a blanket, other clothes and a calf provided for each deceased family.¹⁵⁵

According to information from local elders of *Hadiya* and *Halaba* ethnic groups and *Woreda* security office, the reconciliation for purification program held in *1stKeranso* primary school on 22/01/ 2015. At the presence of both families together first one black sheep was slaughtered then, one white as well. Elders made oath procedure tied the killers’ and deceased family representative thumbs and toes with intestine of the killed black sheep. Finally, the elders encouraged the conflicting parties to cut by them. Purification (cleansing) ritual is performed to clean the killers for having shed blood in the conflict. The elders make peace by making both sides swear on oath that symbolically covenant is made that they will never harm each other or any of their relatives any more. Traditionally, this implies that the bloodshed type of conflict recognized the final resolution.¹⁵⁶

¹⁵⁴ Interview with Abriham Iarebo *Woreda* security, (19/ 01/2015) Shone, Azmach Tahir Amante and Anjanch Abemo Megabo councilor elders, (20/01/2015) Keranso Kebele.

¹⁵⁵ Ibid

¹⁵⁶ Interviewed with Anjanch Anemo Megabo local councilor elders chairperson from *Hadiya* ethnic group and he is knowledgeable person in traditional conflict resolution in the *Woreda*, Kemal Banek (Haji) one of the elected local elder from *Halaba* ethnic group for the purpose of reconciliation of conflict in indigenous mechanism,

Finally, members from the two communities who participated had food and drank together to reflect peace made and restoration of their former relationships. The conflict resolution was concluded by conciliation of purification ceremony closed by blessing of the three Nationalities elders. This traditional conflict resolution paved the way for final peace conference and to achieve *Halaba-Hadiya* ethnic resolution in the intended direction.¹⁵⁷

The traditional conflict resolution methods have great value for the community. They are based on the value and belief systems of the society. They are more about the solidarity of their community. However, according to religious leaders and officials response, indigenous conflict management mechanisms have much strength in restoring peace and stability among the communities.

Traditional conflict management ultimately restored good relations between the two conflicting groups. The local elders brought into a consensus about the facts and truth has been disclosed. The respondents regarded the traditional method of resolving conflict because the mediator elders devoted themselves to reconciling the conflicted societies without any benefit. Therefore; it is incorruptible and cost efficient unlike the litigation. This indigenous conflict resolution method is also accessible. Elders came from different place and easily convene where the affected and conflicted groups in living villages and solve the disputes especially at central *Kebele* for all, it is 1stKeranso.¹⁵⁸ Respondents also stated that traditional approaches to conflict resolution and management among the community, here to take every responsibility in bringing trust and joint engagement in peace and social relations among the groups in the area.

Weakness of the Traditional Conflict Mechanisms

Although the “Xigguula-Seera” reconciliation of *Hadiya* and *Halaba* Communities has many advantages in conflict resolution and management, it has some weaknesses that include the Local councilor elders have no ability to call witness. Some customary laws and practices against and contravenes the explicit provision of the Constitution. Some of the rules and procedures violet fundamental rights of citizens as well the rights of equal protection of the law and hence

(20/01/2015) 1st Keranso Kebele and Ato Abraham Lerebo Badawacho woreda security and administration head and resolution coordinator, (19/01/2015) Shone

¹⁵⁷ Ibid

¹⁵⁸ Ibid

unconstitutional. Any evidence is exclusive responsibility of the shemagles. The same procedures and remedies are used in criminal cases. The accusations and defenses are not recorded. There is no ability to appeal against the decision.

In addition the respondents cited that the councilor of the local elders could not enforce some concerned rebelled who were not voluntary to attend in reconciliation and purification ceremony. According to the researcher's perception, it has also other weak sides. The indigenous conflict resolution method is lack of written document on customary law that made difficult to obtain document reference in conducting researches and pass on such customary knowledge and practices to future generations. Moreover, indigenous conflict mechanisms in the study area are ineffective in preventing the re-escalation of conflict between *Hadiya* and *Halaba* ethnic group. Besides, clan leaders sometimes inclined to their own clans.

4.8 Conclusion

Ethnic violent conflicts have become critical issues due to different economic, political and social factors. In fact the conflict caused by certain factors and it imposed negative impacts in socially, economically and politically on conflicted communities. As the result of the conflict several people have been displaced from their homes, wounded, killed and the rights of peoples have been violated. Conflict not only creates human misery but also devastates economic activity. The *Hadiya- Halaba* ethnic conflict had its own causes and effects.

Chapter four focuses on analysis and interpretation of the data as a central theme of the thesis. For the purpose of this study the data were gathered from key informants that helped to examine these ethnics conflict overall. In this part for the basic research questions and formulated objectives attempted to provide relevant answers as well achieved intended objective.

This chapter also discussed and investigated detail information about what might caused the conflict, aggravating factors, effects of the conflict and taken conflict resolution mechanisms of *Hadiya* and *Halaba* inter ethnic conflict in *Misrak Badawacho Woreda*. Based on data obtained from interviews, Focus group discussions and field observations the causes of the conflict were investigated that the quest of *Halaba* group to enjoy the right

to self-administration and demand of the demarcation, competition over arable land and lack of administrative power share. There were internally and externally conflict aggravated actors in the area. According to key informants, the conflict affected humanitarian crises and material damages. Several people lost their life, wound, arrested, displaced, more than one hundred houses were burned also a lot of animals and materials were burned and plunder.

Regard to conflict resolution by the effort of the Regional and local governments significantly resolved through negotiation, cooperation, collaboration and including indigenous mechanism enabled to bring positive situation and maintain peace between the two conflicting ethnic groups in the area.

Chapter Five

Summary of Findings, Conclusion and Recommendations

This chapter provides the summary of the central findings, conclusions drawn based on the findings and finally, recommendations that are expected to undertake problems related to prevent conflict maintain sustainable peace and build up more harmonious interrelation between the two ethnic groups in the study area.

5.1 Summary of major Findings

Based on the gathered primary and secondary data analysis of the thesis has the following major findings:

Root causes

The analysis revealed that the root causes for the *Halaba-Hadiya* ethnic conflict had political, social and economic dimensions. Particularly, the Quest of *Halaba* Ethnic Group to be part of *Halaba Special Woreda* due to the Marginalization of *Halaba* ethnic group from power allocation and employment opportunities in the *Woreda*. They were politically dominated and influenced by *Hadiya*, in *Woreda* as well *Zone* administration positions. Besides, the lack of good governance, accountability and inefficiency of democratic culture in lower level of administrative structures; competition between the two ethnic groups on arable/grazing land holding for personal cultivation; lack of public services in the area; and the problem of Language difference in service delivery in various service providing institutions including education aggravated the situation.

Actors of conflicts

The findings of the study also show that there were internal and external actors that added fuel to the conflict between *Halaba* and *Hadiya*. To mention some;

- Internal actors such as, corrupted and expelled former *Kebele* administrators, affected groups in the conflict, some *Hajjis* and *Garads* of clan leaders, ex-soldiers, illegally

returnee soldiers from defense force , illegal armed, unemployed nonprofessionals and acts of some criminals wanted to loot other people's properties;

- ▶ Externally, the invisible hands of some executive bodies from *Halaba special Woreda* administration, some local elders, religious leaders and other peoples call for incorporation; and
- ▶ Native Individuals from conflicted *area* who are living abroad were taking their own stake in the conflict by funding finance for the sake of the so-called “liberating *Keranso*” where they were born.

5.2 Conclusions

As it is stated in the context this study seeks to examine the root cause, aggravated factors, effect and the possible management mechanisms of inter-ethnic conflicts between the *Hadiya* and the *Halaba* ethnic groups. The violence conflict was exploded in 2012 in border *Kebeles* of *Misrak Badawacho Woreda* in *Hadiya Zone* in *SNNP Regional State*. Hence, the data gathered through semi-structured interview, focus group discussions, observation and document analysis indicates that the root cause of the conflict is multiple political, economic and social factors. The principal root cause of inter ethnic conflict between *Halaba-Hadiya* was request of *Halaba* group to separate from *Badawacho Woreda*. The *Halaba* wanted to exercise the self-administration in *Halaba special Woreda* while *Hadiya* groups strongly opposed to reserve their customary boundary. To response the demand of the *Halaba* to decide self-determination, the governments were held the referendum in 2003. In spite of that it could not bring the solution.

In addition to root cause of demarcation question there were competitions for arable land between the two ethnics, marginalization of *Halaba* from administrative power, language difference in service delivery in sectors as well education language in primary schools and lack of social services on the area. The majority of the *Woreda* officials and police forces are not impartial before and during conflict as the result lack of good governance and effective administration in the area. Afterward, a number of aggravating factors escalate internally and externally. Among some these are ex-soldiers, illegally returnees from defense force, unemployed unprofessional, weapon proliferation and illegal armed, some clan and religious leaders are assumed aggravating actors for conflict and played a significant role in violent

conflict negatively. The assassination of Police office at meeting place was caused immediate outbreak for violent conflict between the two ethnic groups on September 29, 2012.

The consequences of ethnic conflicts have undesirable impact on the social, political and economical aspects. These can, and have, resulted in high levels of casualties. The *Halaba-Hadiya* ethnic conflict resultant for human deaths and wound, people have been displaced, human rights violated, the breakdown of law and order, properties were damaged and distraction of infrastructures. Conflict has been resulted distortion cultural values and integration of the communities. Furthermore, the conflict has also affected trust and mutual relationship among ethnics.

When conflict occurred, it must be handled at its early stages. Unwise handling of conflict gives it the opportunity to extensive all of unexpected victim. To cease and manage of the conflict the Regional state sent peace keeping armed force to the area. Moreover to resolve *Hadiya-Halaba* inter ethnic conflict in study area, Regional and local governments and other stakeholders made their own efforts. Both governments designed peacemaking strategy. They formulated a peace plan and established Peace making committee. Through these committees conducted various public forums and peace reconciliation conference. In implemented mechanisms communities reached consensus in alternative methods by collaborating negotiating and people to people relation reconciliation concluded in peace making conference.

In addition, the reconciliation through traditional conflict resolution methods is taking place. Both communities have similar indigenous conflict resolution mechanisms. The major committee organized fifteen numbered local councilor elders from culturally tied neighbor communities such as *Hadiya Halaba* and *Arsi siraro Oromo*. To carry out the traditional “*Xiigguula*” /purification ceremony/, elders made oath procedure tied the killers’ and deceased family for Purification in ritual. Agreement is made that they will never harm each other or any of their relatives. According to peace plan, peace and harmony was restored between communities. Furthermore the regional government used modern mechanism by arrested conflict criminals in proving to the court and decided imprisonment.

Over all, after the establishment of an ethnic based federal system several inter- ethnic conflicts erupted in Ethiopia, some conflicts were raised seeking self-determination, competition of

resources, territorial demarcation, and the right to participate in political representation. However, EFDR government established various institutions for conflict prevention and managing resolution. Institutions resolve conflicts by maintain and develop the cooperation, collaboration and consensual relationships of Ethiopian ethnic communities based on equality and respect for their diversity. Federal and State institutions also held referendum to provide solutions to conflicts. The referendum helps in resolving some of the conflicts. For instance, as the case study of the *Halaba* and *Hadiya* show, the conflict between the two ethnic groups was resolved by the effort of the Regional and local governments together with traditional conflict resolution mechanisms. Therefore, it is safe to say that the system of federalism is best device to accommodate the diverse ethnic groups and manage conflict resolution.

5.3 Recommendation

The study investigated the cause of inter ethnic conflict between *Hadiya* and *Halaba* ethnic groups in *Misrak Badawacho Woreda* in South Nations Nationalities and Peoples Regional State. It also achieved the intended purposes and identified the root causes, aggravating actors, extent of conflict effect and taken effective conflict resolution mechanisms. In order to preventing, resolving and managing conflict and developing positive people to people relation all levels of administrative bodies, communities and any stake holders are necessary to work in harmony . Therefore, the following recommendations are suggested to bring good governance, socio-economic development and sustainable peace in the study area.

1. The Regional and local governments should facilitate, to provide better public services like health center, road, and clean water etc, particularly both governments promised infrastructures for the demands raised by the people during the peace conference should be fulfilled rapidly in the conflicting area.
2. The government of the Region has to advance good governance and create awareness for lower level of administrative structures about the federal setup of the country as a law and the context of the SNNPRS in particular. In addition, understand the system is safe and best device to accommodate the diverse ethnic groups and manage conflict resolution.
3. Develop the cultural values of harmony, peace, tolerance, respect, good hospitality and

conflict resolution methods among conflicted ethnic groups. This is the responsibility of the Regional and local governments and the whole society.

4. The Police forces should be free from any ethnic biased attitudes, work for the loyalty of the constitutions and respect human and democratic rights of the people. The researcher would like to recommend because, as key informants remarked that polices taken inappropriate measures on civil inhabitants that could have ignited through police forces and made the first immediate cause of the violent conflicts between the two ethnic groups in the study area. In addition, they should collaborate and work together with people and concerning government bodies to control the proliferation of illegal arms and the anti peace movements in the area.
5. The Region government should empower and build the administrative capacity of local authorities to improve their capacity to implement the principles of good governance, transparency, accountability, and democratic culture. The governments also should strive to accommodate the diversity in involving in any social, economic and political life actively. In addition to these the primary first cycle education should be delivered for *Halaba* children by their mother tongue.
6. To avoid the existence of ethnic violent conflict, the best option could be established the development strategies in the conflict area. This would bring both communities together and develop the sense of sharing a national resource co-operatively and solidarity between the two conflicting people.
7. The Regional and local governments should implement properly government policies and creating awareness by providing trains for the local people, creating work opportunities for youths, establishing and participate in small scale enterprises are going on in the conflict area.
8. In order to benefit from the traditional methods of conflict resolution and to create a meaningful link between the two systems, both regional and LGs should work towards integrating the indigenous mechanisms of conflict resolution with modern mechanism by recognizing, empowering and promoting traditional elders would create more harmonious inter-ethnic relations. In addition to these government bodies enable the communities to handle their social problems by themselves through their own traditional mechanisms that have been practiced by them.

9. When the conflict will emerge in the Region among the ethnic groups, the Regional government should take immediate conflict resolution action without any delay. However, the Regional government sent armed force to intervene; the State institutions did not take fast resolution mechanisms for the conflict. It remained unsolved for three and half years.

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Appendixes

Appendix-I

Semi-structured Interview Questions

Addis Ababa University College of Law and Governance Center for Federal Studies. Structured Interview schedules Prepared for Focus Group Discussion and In-Depth Interview Informants. The Purpose of these structured Interview schedules are to gather information in order to examine the major and specific causes, aggravating factors for conflict, consequences, and managements for conflict resolution as well as suggest possible solution for violent conflict between *Hadiya* and *Halaba* ethnic groups in *Misrak Badawacho Woreda* of *Hadiya* Zone in South Nations, Nationalities and Peoples Regional State. To this end, the data will collect from informants through these questions. Whatever information you will provide will be kept firmly

confidential and used only for the research purpose in fulfillment of master degree under college of Law and Governance in Federal studies from Addis Ababa University.

Thank you in advance!

I. Interview questions for government officials

1. What is (are) the root cause(s) of the Conflict between Hadiya and Halaba ethnic groups in east Badawacho woreda of Hadiya Zone SNNPRS?
2. What do you think aggravating factors and externally involved actors contributed for the conflict between Hadiya and Halaba ethnics in the area? If there is please mention.
3. What are the effects of the conflict between Hadiya and Halaba ethnic groups in Economic, Social, political and other impacts in the area? Please explain precisely.
4. How do you see handling mechanisms of the conflict between Halaba and Halaba?
5. What is traditional conflict resolution mechanisms experienced in the area by the communities? Please mention; and How do you evaluate the effectiveness of it in resolving conflicts?
6. What are the major roles played by government bodies such as local (kebele & woreda) Zonal, regional and federal governments in managing conflicts and taken measures? Please explain?
7. What is the method used by government to identify the Problem and manage the conflict in the study area?

II. Interview questions for religious Leaders

1. What do you think as the causes of the conflict between the two ethnic groups?
2. What do you think as the aggravating factors that contributed for the conflict between Hadiya and Halaba?
3. What is the effect of conflicts on Socio- economic aspects in the area?
4. What do you expect from government officials in order to manage the conflict between Hadiya and Halaba?
5. What are the mechanisms used by regional, zonal and woredas governments to identify the Problem in the study area?

6. What do you suggest about the possible solution to manage the conflict between Hadiya and Halaba?

III. Interview questions prepared for affected group in the area

1. When and Where the conflict was took place between Hadiya and Halaba in East Badawacho Woreda?
2. What was the main cause of the conflict between Hadiya and Halaba?
3. Are there any external actors engaged in the conflict in the area?
4. What is (are) the major economic, social and political Consequences of the conflict between Hadiya and Halaba ethnic groups in the area? Please list.
5. How do you see the role of indigenous institutions, religious institutions and government officials in resolving conflicts between Hadiya and Halaba?
6. How do you evaluate the trends of conflict between Hadiya and Halaba?
7. What do you suggest as a solution in order to improve the conflict between Hadiya and Halaba?

IV. Interview questions prepared for Elders Informants

1. What was the basic cause of the conflict between Hadiya and Halaba?
2. What was the effect of conflicts on socio-economic and Political aspects between Hadiya and Halaba?
3. Who is played the significant role in resolving conflict during violent conflict between two groups?
4. Could you mention the role of traditional institutions in managing the conflict between Hadiya and Halaba?
5. Did you think the role of local regional government in managing the Conflicts in the area?
6. What do you suggest about the possible solution of the conflict?

V. Guideline Questions for focus group discussion/Informants

1. Was took place any conflict between Hadiya and Halaba ethnic groups before 2012 conflict, particularly post *Derg* periods, during Derg and imperial regimes?

2. How was social relationship both Hadiya and Halaba ethnic groups before and after 2012 conflict and your opinion about the general trend of the conflict?
3. What is the interest of the two ethnic groups in the area? And why?
4. What are the basic causes and aggravating factors of the conflict in the area?
5. What was the effect of the conflict in the socio-economic and political aspects between Hadiya and Halaba?
6. How do indigenous institutions and governmental officials play vital role in managing the inter-ethnic Conflicts? Please mention?
7. What could you suggest as a Solution in regarding to manage the Conflict in the area?

Appendix-II List of Informants / interviewee and FGD participants

R. No	Name Informants	S e X	A G E	Place & Date of interview	Representation / Occupation/ of the informants
1	Abera Haydamo (Ato)	M	54	Hosanna 09/ 02/2015	Head of Hadiya zone security &Administration department
2	Erase Abe (Ato)	M	44	Shone 19/ 01/2015	chief Administrator of East Badawacho woreda
3	Daniel Solbamo (Ato)	M	36	Shone 21/ 01/2015	Expert in Badawacho woreda security &Administration office
4	Abraham Larebo (Ato)	M	41	Shone 19/ 01/2015	Head office of East Badawacho worwda security &Administration
5	Tesfahun Wolde (Ato)	M	31	Shone 19/02/2015	Woreda administrator office Driver
6	Eridedo Aweno (Commander)	M	45	1 st Kernso 23/01/2015	Chief of Hadiya Zone police department
7	Simon Achiso (Ato)	M	48	1 st Kernso 23/01/2015	Director of Keranso Secondary School
8	Kurkura Metebo (Ato)	M	46	1 st Kernso 21/01/2015	Administrator of 1 st Keranso
9	Kedir Hamiza (Ato)	M	43	1 nd Kernso 21/01/2015	Former Aministrator of 2 nd Keranso
10	Ahmed Nuriye (Ato)	M	47	1 nd Kernso 21/01/2015	The current Aministrator of 2 nd Keranso
11	Munduno Basho (Garad)	M	49	1 st kernso 21/01/2015	Administrator of Gegara Kebele
12	Gemechu Sebeko (Ato)	M	42	1 st kernso 05/02/2015	excutive of 1 st Keranso
13	Sahilu Haile (commander)	M	45	1 st kernso 05/02/2015	Hadiya zone Main coordinator of ILTEP
14	Eliase Ersulo (1 st late)	M	49	Hosanna 04/02/2015	Expert in Hadiya zone security &Administration department
15	Samuel Sodeno (Commander)	M	43	Shone 05/02/2015	East Badawacho woreda Main coordinator of ILTEP

16	Tamirat Abebe (1 st late)	M	44	Hosanna	10/02/2015	Hadiya zone Conflict prevention
17	Abebe Atlaw (Ato)	M	38	Hawassa	12/02/2015	The Regional Bearu of security & Administration Confl. Pre, & Res. Expert
18	Gemechu Arebo (Ato)	M	42	Hawassa	12/02/2015	SNNPRS Nationalies council deputy Speaker
19	Akmal Ahmeden (Dagna)	M	44	Hosanna	27/02/2015	Judge of Regional supreme court in Hosanna division bench
20	Shigute Ertiro (Ato)	M	41	Hosanna	27/02/2015	Public prosecutor of Regional supreme court in Hosanna division bench
21	Abemo Megabo (anjanch)	M	60	1 st Kernso	20/01/2015	Conciliator elder from Hadiya
22	Sendano Wonteso (Azmach)	M	65	1 st Kernso	20/01/2015	Conciliator elder from Hadiya
23	Lolemo Anjulo (Azmach)	M	50	1 st Kernso	20/01/2015	Conciliator elder from Hadiya
24	Jula Horra (Azmach)	M	55	1 st Kernso	20/01/2015	Conciliator elder from Hadiya
25	Matewos Yadre (Dadach)	M	47	1 st Kernso	20/01/2015	Conciliator elder from Hadiya
26	Tehiri Amate (Azmach)	M	56	1 st Kernso	20/01/2015	Conciliator elder from Oromia
27	Nuriye Banti (Imam)	M	70	1 st Kernso	20/01/2015	Conciliator elder from Oromia
28	Hiriph shifa (Imam)	M	80	1 st Kernso	20/01/2015	Conciliator elder from Oromia
29	Abdelakader Edao (Imam)	M	45	1 st Kernso	20/01/2015	Conciliator elder from Oromia
30	Yimam Shuke (Hajji)	M	75	1 st Kernso	20/01/2015	Conciliator elder from Oromia
31	Kemal Banek (Hajji)	M	60	1 st Kernso	20/01/2015	Conciliator elder from Halaba special woreda
32	Mohammed Abdela (Imam)	M	75	1 st Kernso	20/01/2015	Conciliator elder from Halaba special woreda
33	Hiriph Wochiso (Imam)	M	68	1 st Kernso	20/01/2015	Conciliator elder from Halaba special woreda
34	Mantre sumoro (Imam)	M	70	1 st Kernso	20/01/2015	Conciliator elder from Halaba special woreda
35	Suliman Dalelo (Ato)	M	66	1 st Kernso	20/01/2015	Conciliator elder from Halaba special w.
36	Gishe Bushura (Ato)	M	48	Gegara	20/01/2015	affected group
37	Husen Mohamed (Ato)	M	35	Gegara	20/01/2015	affected group
38	Ayane Ahmed (W/r)	F	42	Gegara	20/01/2015	affected group
39	Bariso Ibrahm (Garad)	M	43	Gerara	20/01/2015	affected group
40	Usman Mohammed (Hajji)	M	55	1 st kerenso	20/01/2015	affected group
41	Ramate Anunja (W/r)	F	30	Gegara	20/01/2015	affected group
42	Alamudin Bamud (Ato)	M	29	1 st keranso	23/01/2015	affected group
43	Kayiru Mohammed	M	31	Gegara	23/01/2015	FGD informant from Halaba ethnic

	(Ato)					group
44	Nuriye Bamud (Ato)	M	32	Gegara	23/01/ 2015	FGD informant from <i>Halaba</i> ethnic group
45	Anullo Abose (Ato)	M	45	Gegara	23/01/ 2015	FGD informant from <i>Halaba</i> ethnic group
46	Shemsu Heliso (Ato)	M	33	Gegara	23/01/ 2015	FGD informant from <i>Halaba</i> ethnic group
47	Gobena Salo (Ato)	M	46	Gegara	23/01/ 2015	FGD informant from <i>Halaba</i> ethnic group
48	Jamal Kadire (Ato)	M	41	Gegara	23/01/ 2015	FGD informant from <i>Halaba</i> ethnic group
49	Kadire Ahmed (Ato)	M	33	1 st keranso	23/01/2015	FGD informant from <i>Halaba</i> ethnic group
50	Ayano Muntasa (Ato)	M	29	1 st kernso	23/01/2015	FGD informant from <i>Halaba</i> ethnic group
51	Abdella Habib (Ato)	M	46	1 st kernso	23/01/2015	FGD informant from <i>Halaba</i> ethnic group
52	Handino Bamud (Ato)	M	30	1 st kernso	23/01/2015	FGD informant from <i>Halaba</i> ethnic group
53	Shemsu Someno (Ato)	M	40	1 st kernso	23/01/2015	FGD informant from <i>Halaba</i> ethnic group
54	Zeleke Mekengo (Ato)	M	42	1 st Kernso	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
55	Ayele Herego (Ato)	M	28	1 st kernso	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
56	Mohammed Wase (Ato)	M	29	1 st Kernso	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
57	Adane Awol (Ato)	M	34	Gegara	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
58	Ahmed Tosiso (Ato)	M	35	Gegara	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
59	Jemal Edemo (Ato)	M	43	Gegara	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
60	Abdelkadir Handiso (Ato)	M	45	Gegara	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
61	Mohammed Handiso (Ato)	M	41	Gagara	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
62	Girma Jabengo (Ato)	M	48	1 st Kernso	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
63	Kedir Heliso (Ato)	M	38	1 st Kernso	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
64	Abayneh Sebiro (Ato)	M	32	Gegara	04/02/2015	FGD informant from <i>Hadiya</i> ethnic group
65	Surur Hasen (Imam)	M	28	1 st keranso	06/02/2015	Mozin of Mosque
66	Kedir Nasir (Hajji)	M	45	1 st Keranso	06/02/2015	Imam of Mosque
67	Kalil Kayiru (Imam)	M	41	1 st keranso	06/02/2015	Imam of Mosque

68	Abera Elias (Ato)	M	48	Gagara	07/02/2015	Religious leader in Adventist church		
69	Haile Duguno (Ato)	M	38	Gagara	05/02/2015	Religious leader in Kelehiwot church		
70	Abaye Ano (w/r)	F	52	1 st Keranso	05/02/2015	Religious leader in Kelehiwot church		
71	Solomon Herano (Ato)	M	41	1 st Keranso	05/02/2015	Religious leader in Kelehiwot church		

Appendix III Analysis of Respondents Age and Sex



R No.	Age interval of respondents	Sex of respondents				Total		Remarks
		No. of Male	%	No. of Female	%	No.	%	
1	20 – 30	5	7%	1	1%	6	8.5%	
2	31 – 40	16	22.3%	-	-	16	22.5%	
3	41 – 50	30	42%	2	2.9%	32	45%	
4	51 – 60	9	13%	-	-	9	12.7%	
5	Above 60	8	11.8%	-	-	8	11.3%	
Total		68	96.1 %	3	3.9 %	71	100%	

Regard to age of respondents, 14.9% are between 20 – 30 years old, 26.2% are found between 31–40 years, 36.4% are between 41–50 years old, 12.5% are between 51- 60 years old and 10% respondents are above 60 years old age. In term of the sex most of the respondents 96.1% are males and some 3.9% respondents are females.

Appendix-IV Photographs of Key Informants



በሀዲያ ዞን ምስ/ገ/ወረዳ
1ኛ ቄራንሶ ፣ 2ኛ ቄራንሶ
እና ገጋዕራ ቀበሌዎች
የተከሰተው የፀጥታ ችግሮች
በዘላቂነት ለመፍታት
የተዘጋጀ የንዑስ ኮሚቴ
ዕቅድ



ጥር 2007 ዓ/ም
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Appendix-VI Organization of the Conflict Resolution Committee

VI. የኮሚቴዎች አደረጃጀት

አብይ ኮሚቴ

1. ደ/ብ/ብ/ሕ/ክልል መንግስት ፀጥታና አስተዳደር ቢሮ ሰብሳቢ
2. የሀዲያ ዞን ዋና አስተዳዳሪ ም/ሰብሳቢ
3. የሀላባ ልዩ ወረዳ ዋና አስተዳዳሪ አባል
4. የምሥባዳዎች ወረዳ ዋና አስተዳዳሪ አባል
5. ደ/ብ/ብ/ሕ/ክልል መንግስት ፖሊስ ኮሚሽን አባል
6. የሀዲያ ዞን ፀጥታና አስተዳደር መምሪያ ኃላፊ አባል
7. የሀላባ ልዩ ወረዳ ፀጥታና አስተዳደር ጽ/ቤት ኃላፊ አባል

1. የንዑስ ኮሚቴ

- የሀዲያ ዞን ፀጥታና አስተዳደር መምሪያ ኃላፊ ሰብሳቢ
- የምስባ/ወ/ ዋና አስተዳደር ምክትል ሰብሳቢ
- ደ/ብ/ብ/ሀ/ክ/መ ፀጥታና አስተዳደር ቢሮ ተወካይ አባል
- ደ/ብ/ብ/ሀ/ክ/መ ፖሊስ ኮሚሽን ተወካይ አባል
- የሀዲያ ዞን ፖሊስ አዛዥ አባል
- የምስባ/ወ/ፀጥታና አስተዳደር ጽ/ቤት ኃላፊ አባል
- የሀላባ ልዩ ወረዳ ፀጥታና አስተዳደር ጽ/ቤት ኃላፊ አባል
- የምስባ/ወ/ፖሊስ አዛዥ አባል

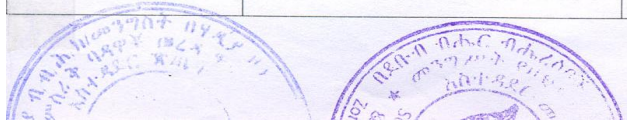
1. የሀገር ሽማግሌዎች

- ከሀዲያ ብሄረሰብ 5 ሽማግሌዎች
- ከሀላባ ብሄረሰብ 5 ሽማግሌዎች
- ኦሮሞ ብሄረሰብ 5 ሽማግሌዎች

1. የፀጥታ ሀይል

2. ክክልል መንግስት ፖሊስ ኮሚሽን ልዩ ኃይል ብዛት 30
3. ከሀዲያ ዞን ፖሊስ መምሪያ ብዛት 10
4. ከምስባ/ወረዳ ፖሊስ 5
5. በድምሩ 45 አባላት የፖሊስ የልዩ ኃይል ተሰመርቶ አገልግሎት እንዲሰጥ ተደርጎል::

ግቦች	ዋና ዋና ተግባራት	የሚፈጸሙበት ወቅት	የአስፈጻሚ አካል	ፈጻሚ
1ኛ ቁራንሶ፣ 2ኛ ቁራንሶና ጋገራ ቀበሌዎች የቀበሌ አመራርና የፀጥታ ማዋቅር ተጠናክሮዋል::	መድረክ (5) የሰላምና የዕርቅ ኮንፍረንስ በሰብጥቶ ቀበሌዎች የሰላምና ዕርቅ ኮንፍረንስ በወረዳ ማዕከል በወረዳው የሁሉም ቀበሌዎች የተሳተፉበት ወረዳ አቀፍ ሰላምና እርቅ ኮንፍረንስ ማካሄድ	28/05/07	ንዑስ ኮሚቴ	ሀዘብ ግንኙነት
	አፈጻጸም ግምገማ ማካሄድ	29/05/07-30/05/07 02/06/07 ግ/ፀ/ፀ	አብይ ኮሚቴ	የክልል ልዩ ሀይል ፀጥታ መዋቅር



Appendix-VII a Letter Shows 2003 Referendum

5. የቱሜ ማክበረሰብ የቀረበው የማንነት ጥያቄ ላይ ዝርዝር ጥናት የተካሄደ ባይሆንም የቱሜ ወረዳ ቀበሌያት በሙሉ እና አንድ ወረዳዊ የሕዝብ ስብሰባ በማካሄድ ፡-

እንደኛ- ጥያቄውን ተከትለው በወረዳው በአንዳንድ ቦታዎች የተካሄዱ ሕገ-መጥ ተግባራት ከማንም በላይ ሕዝቡን የሚጎዱ በመሆኑ በድጋሚ መረጃም የሌላባቸውና በድርጊቱ ላይ የተሳተፉ ግንባር ቀደም ተሳታፊዎች በሕግ አንዲጠየቁ!

ይሁን። አየተሳ ያለው የማንነት ጥያቄ ሕዝቡን የማይጠቅም ስለሆነ እንዲቀም በሚል በተሰሉዎቹም ሆነ በወረዳ ማዕከል በተካሄደው ስጋራ ሕዝባዊ ውይይት መሰማማት ላይ የተደረሰ ነው። በሌላ በኩል ከጥያቄው ጋር በተያያዘ በአካባቢው በተፈጠረው ግድት ምክንያት አየተወሰደ ካለው እርምጃ ጋር ተያይዞ የከብዳዊ መብት ጥላት አየተፈጸመ ነው በሚል የቀረበው አቤቱታ እንዲጣራ አንድ አባሪ ቡድን በምክር ቤታችን ሰብላሲነት አሰክ ቦታው የላከን ሲሆን ቡድኑ ዝርዝር ጥናት አካሄዶ ያመጣው ሪፖርት የሚያሳየው የከብዳዊ መብት ጥላት እለ የተባሉ ነገሮች በግም የተገኙ መሆናቸውን እና አንዳንድ ቦታዎቻቸው መቀነረ መታረም የሚገባቸው ጉዳዮች መኖርን የሚያሳይ ሰለነር በጥናቱ ሪፖርት መሠረት ተገቢው እንዲፈጸም ተደርጓል።

በተመሳሳይ መልኩ ከደርዘ ማኅበረሰብ የቀረበው የማንነት ጥያቄ ላይም ዝርዝር ጥናት የተደረገ ባይሆንም የጥያቄው ግን ሌሕዝቡ የሚጠቅመው ነገር አለመኖሩን እየጠየቁ የአካባቢው ሕዝብ በውይይት የተግባባቡት ሁኔታ ነው ያለው።

6. የሀሳብ ማክበረሰብ ጥያቄ በሚል የቀረበው በሀዲያ ዞን በምሥራቅ በደቀች ቀበሌ የሚኖሩ በሌላ ቀበሌያት የሚገኙ የሀሳብ ብሔረሰብ ተወላጆች ወደ ሀሳብ ልዩ ወረዳ ለመካለል የጠየቁት የማክበረ ጥያቄ ሲሆን ይህ ጥያቄ በ 1995 ዓ.ም የአካባቢው አመራር ሕዝቡን አወያይተው አሁን ባሉበት አስተዳደር ሥር ለመተዳደር አንደውሰት/ሕዝቡ አንደውሰት የሚታወቅ ሲሆን ያንን ውጤት ባለመቀበል ጥያቄው በተደጋጋሚ አየተረበ ይገኛል። ስለሆነም አየተረበ ያለው ጥያቄ ላይ ሕጋዊ እቅጣቄ ተከትሎ በማየት ሕዝቡ የተረጋጋ ልማትና ሰላም አረጋግጦ የሚሄድበትን ሁኔታ ለመቆጣጠር በሕዝቡ ጋር የተጀመሩ ውይይቶችን ሌሎች ሥራዎችን አጠናክረን መቀጠል የሚያስፈልገን ይሆናል።

