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COLLEGE OF LAW AND GOVERNANCE

DEPARTMENT OF CIVIC AND ETHICAL STUDIES

ASSESSING THE ROLE OF “GEREB” CONFLICT RESOLUTION
MECHANISM; OPPORTUNITIES AND CHALLENGES IN RAYA AZEBO,
TIGRAY, ETHIOPIA

BY

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Abbreviation and Acronyms

ADR = Alternative Dispute Resolution

E.C = Ethiopian Calendar

FGD = Focus Group Discussion

RAW = Raya Azebo Wereda

ICRM = Indigenous Conflict Resolution Mechanism

IDP = International Development Program

NGO = Non-Governmental Organization

NNP = Nation Nationality People

SES = Socio-Economic System

UN = United Nations

UNDP = United Nations Development Program

USAID = United States Agency for International Development

Abstract

In Ethiopia, a nation characterized by over 80 diverse ethnic groups, traditional conflict resolution mechanisms, such as the “Gereb” , play a crucial role in maintaining social harmony and stability. Unlike Western individualistic approaches, African communal living emphasizes collective responsibility in addressing conflicts. This study explores indigenous conflict resolution mechanisms in Raya Azebo Woreda, focusing on the traditional institution known as Gereb. The primary objective is to assess the effectiveness of Gereb in handling conflicts within the community. To achieve this, a qualitative research methodology was employed, collecting data from both primary and secondary sources. Primary data were gathered through semi-structured interviews and focus group discussions with key informants using open-ended questions. The research design used is case study. A purposive sampling technique was applied to ensure the collection of relevant and in-depth evidence.

The study analyzes conflicts through the lens of community experiences, opinions, attitudes, and relationships while identifying the underlying reasons behind these conflicts. The findings indicate that the Gereb institution plays a significant role in resolving local disputes and contributing to the advancement of modern institutions. It fosters social harmony, peace, and security by bringing conflicting parties together and facilitating reconciliation. Moreover, it is a cost-effective and time-efficient alternative compared to modern judicial systems.

To enhance its effectiveness, integrating Gereb with the formal court system is crucial, ensuring its decisions are legally recognized. However, challenges exist, including governmental mismanagement, generational shifts, and the influence of modernization, which threaten the institution's sustainability. Thus, policy interventions are needed to provide training, incentives, financial support, and formal recognition to strengthen this indigenous conflict resolution mechanism.

Keywords: Gereb, Raya Azebo , indigenous conflict resolution. Modern judiciary system

CHAPTER ONE

1. Introduction

This chapter introduced the background of the study, statement of the problem, the research objectives, and research questions, significance of the study, limitation and scope of the study.

1.1. Background of the Study

Conflict is a state of disagreement or opposition between individuals, groups, or nations, often resulting in tension and disputes). According to Deutsch (2023), conflict arises when two or more parties perceive their goals, interests, or values as incompatible and conflict is also a social interaction where opposing forces compete for scarce resources or power. He also highlights that conflicts in societies often emerge from inequalities in wealth, status, or political influence. (Deutsch, 2023).

From a psychological viewpoint, conflict is seen as a struggle between opposing motives, emotions, or desires within an individual Smith (2022) explains that internal conflicts, such as moral dilemmas or decision-making struggles, can cause stress and anxiety. In political science, conflict refers to disputes between nations, political groups, or ideologies that may lead to diplomatic tensions or warfare. The international conflicts often stem from territorial disputes, economic competition, or ideological differences. (Smith, 2022).

According to Abreha, (2005) logically human beings wish protected and safe life. To understand this, they found strong traditional standards that permit them to tone down problems beyond state organizations. The input of cultural values in overall and conflict resolution values in specific for the purpose of keeping shared security, peace, justice and order is highly significant. Therefore, in the political-history of social existences, practically no people have eternally survived out of the sphere of social order and admin. Here, what is crucial is not the incidence of conflict but the way conflict is managed or resolved. If conflicts are properly and peacefully managed, it will be important agent for social development.

Abera (2009) claims that, Ethiopia is the family for numerous ethnic groups. Almost all ethnic groups have advanced traditional instruments of dispute resolution. Different ethnic groups like Tigrai, Oromo, Afar, Amhara, Benishangul- Gumuz, Hareri, Somale, Sidama, Walayeta, Gamo, and others improve their peculiar indigenous mechanisms of conflict resolution with definite peculiar structures and features. These features, which contain social behaviors, beliefs, standards, philosophies, guidelines, and regulations, interconnected and recognized among the corresponding communities for nonviolent co-existences. These indigenous conflict resolution institutions of diverse ethnic groups were the main body of law in Ethiopia for centuries.

Indigenous conflict resolution mechanisms in Ethiopia are one of the conflict administration mechanisms to resolve intra and inter-ethnic conflict, both at state and local government level. The practice of indigenous conflict resolution mechanisms in Ethiopia is acutely rooted in the custom, culture and tradition of various ethnic groups, which could play a big role in resolving violent conflict. Even if indigenous conflict resolution mechanism varies from society to society, from region to region and from culture to culture, there are certain features and structures that traditional institutions aspect in joint (ibid).

In fact, one cannot distinct struggle from human kind. It is difficult to see them autonomously; they are continuously together building two faces of the same coin. It is unbelievable to deliberate a society without disagreement. The Northern and Central highlands of Ethiopia exercised with distributed government for several centuries up until the turn of the 20th century. Tigray as part of this region had and perseveres to have its own sirit (laws) and traditional strategies for disagreement resolution in line with the familiar state organizations. These sirit and ordinary tools function even in the nonappearance of such official associations (Assefa, 2010).

On the other hand, Abera (2009) illustrious that traditional organizations contain structures, instruments, approaches or systems and practices that include indigenous principles such as conciliation, conversation, negotiation, mediation and arbitration. Indigenous approaches cannot be classified into political" or "juridical" or other, rather they are all-inclusive; comprising also social, economic, cultural and religious-spiritual measurements. This indicates that the sum of indigenous lifestyles and world views in which the dissimilar spheres of societal life are scarcely separated.

In addition the conflict parties can directly involve in discussions on conflict resolution and in the exploration for a clarification, or a third party can be requested to mediate. Indigenous conflict resolution systems are established in the culture and history of the people. They are normally connected with socio-political and economic certainties of the given community. In one way or another they are exceptional to each contextual setting. The local courts lie on benevolence of the communities to assist community benefits being faithful to its decision (ibid).

The above view indicates that, each community has its peculiar customarily deep-rooted systems of incompatible resolution. There are numerous indigenous organizations in Ethiopia that have their own cultural approaches of resolving conflicts. Accordingly, in Tigray, organizations of elderly are recognized by different of styles, but they do have common goal i.e. agreeing on solving the conflicts particularly personal and family peacefully through mediation, conciliation, and arbitration mechanisms at local level customarily.

Hence, the Raya Azebo societies are one of the peculiar cultural communities in Tigray and have their specific original mechanisms of conflict resolution. Then, this research paper exhaustively deals with roles and challenges of differently. “Gereb” the indigenous conflict resolution mechanism in handling conflict in the study area. They have traditional conflict resolution mechanisms which are helping the people to build solidarity and peaceful coexistence among them. It has a gap filling role for the state made laws. “Gereb” is the most known indigenous mechanisms with local judicial jurisdiction that use as mechanism of resolving conflicts that raises between two or more conflicting parties without regular budget. For the purpose of this paper the researcher is dealt with the roles and challenges of “Gereb” indigenous conflict resolution mechanism in handling conflict in the study area.

Conflict resolution mechanisms play a crucial role in solving community disputes across various regions, including globally, in Africa, Ethiopia, Tigray, and specifically in Raya Azebo. These mechanisms are deeply rooted in the cultural and social fabric of communities and offer a more accessible and culturally relevant approach to conflict resolution compared to formal legal systems

Globally, indigenous conflict resolution mechanisms are recognized for their effectiveness in maintaining peace and harmony within communities. They often involve community elders,

traditional leaders, and other respected figures who mediate disputes based on customary laws and practices. These mechanisms emphasize reconciliation, restoration, and the maintenance of social harmony rather than punitive measures. (Dejo olowu 2019). In Africa, indigenous conflict resolution mechanisms are widely practiced and have been instrumental in resolving conflicts at the community level. These mechanisms are often based on traditional customs and practices that have been passed down through generations. They provide a platform for dialogue, negotiation, and consensus-building, which are essential for sustainable peace (Paul O.Bello 2022).

In Ethiopia, indigenous conflict resolution mechanisms are an integral part of the social structure. They are particularly important in rural areas where access to formal legal systems may be limited. These mechanisms are often led by community elders and involve a process of mediation and negotiation to resolve disputes. The focus is on restoring relationships and achieving a mutually acceptable solution Daniel mekonen (2020).

In the Tigray region, indigenous conflict resolution mechanisms have been effective in addressing various types of disputes, including land disputes, family conflicts, and inter-community tensions. The traditional leaders, known as "Shimagile," play a key role in mediating conflicts and ensuring that the resolutions are respected by all parties involved. Nahom tsegay, (2023). In Raya Azebo, a specific area within Tigray, indigenous conflict resolution mechanisms continue to be vital in maintaining peace and social cohesion. The community relies on traditional practices and the wisdom of elders to resolve conflicts. These mechanisms are particularly important in the context of the region's unique cultural and social dynamics, (Nigist Ashenafi 2019)

1.2. Statement of the Problem

Despite the longstanding presence of indigenous conflict resolution mechanisms in Africa, their effectiveness has been challenged by modern legal systems, socio-political changes, and recent conflicts (Zelege, 2023). In Ethiopia, particularly in the Tigray region and districts like Raya Azebo, the eruption of armed conflicts has disrupted traditional structures, leading to a breakdown in customary dispute resolution practices (Gebremichael, 2022). This situation raises concerns about the sustainability of peace and social order in these communities.

Ethiopia is home to diverse ethnic groups, each with its own indigenous mechanisms for conflict resolution (Tadesse, 2021). These systems are characterized by community-based approaches that emphasize reconciliation and restorative justice. For instance, the 'Abo Gereb' system in Tigray involves councils of elders who mediate disputes and facilitate reconciliation between conflicting parties (Tesfay, 2020).

The Tigray region has experienced significant turmoil since the outbreak of conflict in November 2020 (Yohannes, 2022). This violence has led to the displacement of over 1.1 million people and has severely disrupted social structures (ReliefWeb, 2021). In areas like Raya Azebo, traditional conflict resolution mechanisms have been undermined by the ongoing instability, making it difficult for communities to address disputes through customary means (Haile, 2023). The destruction of infrastructure and loss of community leaders have further weakened these indigenous systems (Alemu, 2022).

This research aims to evaluate the opportunities and challenges of the Gereb mechanism in Raya Azebo, exploring its interaction with modern legal systems and the broader implications for community conflict resolution.

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of the study is to assess the role the opportunities and challenges of “Gereb” the indigenous conflict resolution mechanism in Raya Azebo.

1.3.2. Specific Objectives

The study has the following specific objectives.

- ❖ To examine the opportunities and roles of “Gereb” as an indigenous institution in handling conflicts in the study area.
- ❖ To explain the relationship between indigenous institution “Gereb” and the modern court system in handling conflicts.
- ❖ To explore the role of the community, government and non-government organization in empowering “Gereb”.
- ❖ To assess the challenges that hinder the application of indigenous conflict resolution “Gereb” in managing conflicts.

1.4 Research Question

The study addresses the following research questions

- What challenges does the indigenous institution “Gereb” face in managing conflicts and why?
- What opportunities and roles does “Gereb” play as indigenous institutions in handling conflict in the study area?
- How can be explained the interaction between the indigenous institution “Gereb” and the modern court in handling conflicts?
- What is the role of the community, government and non-government organizations in empowering “Gereb”?

1.5. Significance of the Study

Conflicts arise among individuals, within families, between clans, and between communities across the society. The study shows indigenous conflict resolution method's their relevance in settlement of conflicts especially as individual, family, neighbors, communities level etc. therefore, This study has the following relevance;

- a) Serving as an input for policy makers in relation to conflict resolution and peace building.
- b) Assisting as a reference for other researchers to conduct research on a like topic region-wide or nation-wide.
- c) Help to identify the reasons that hinder the indigenous conflict resolution approaches from application and contribute for further strengthening the institution to the extent that it go line in line with the official law court.

d) Additional supplementary support to the few works that have already been done on conflict resolution in the region. Consequently, it serves as a useful input for those individuals interested to carry out in-depth studies on similar topics.

1.6. Scope of the Study

The Ethiopian people have a number of indigenous practices with interesting socio-cultural and economic practices. In order to make the study easily managed, the researcher delimited it to Tigray regional national state, south-eastern zone on roles and challenges of Indigenous Conflict Resolution Mechanisms in Ethiopia: The Case of Gereb Customary Institution in Raya Azebo Wereda, Tigray National Regional state.

1.7 Limitation of the Study

During the study, the researcher may encounter various challenges that could make data collection difficult. Obtaining sufficient and accurate information from participants may not be easy as some respondents might be too busy to provide precise details. Additionally, the researcher may face issues such as participant absenteeism during focus group discussion and incomplete data, which could affect the study applicability. However, efforts will be made to address these challenges through effective scheduling, cooperation, and mutual understanding. This approach will ultimately help in gathering comprehensive and inclusive information.

1.8 Organization of the study

The study is composed of five chapters. Chapter one deals with the introductory part that includes background of the study, statement of the problem, objectives of the study, research questions, significance of the study, scope of the study, limitation of the study, ethical consideration and organization of the study. The second chapter covers literature review dealing with the concept of conflict and conflict resolution, sources of conflicts, conflict management, approaches of conflict resolution, theories of conflict, indigenous conflict resolution mechanism, the process of indigenous conflict resolution systems, advantages and disadvantages of indigenous conflict resolution mechanisms, African traditional institutions of conflict resolution and Ethiopian traditional institutions of conflict resolution and actors in conflict resolution process in Ethiopian context. The third chapter incorporates the methodology such as description of the study area, target population and sampling frame research approach of the study, sources

of data, method of data collection, sample technique, methods of data analysis and interpretation and ethical consideration employed in briefly described. The fourth chapter firm to discussion on the budget and time schedules to undertake the study.

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- d) Additional supplementary support to the few works that have already been done on conflict resolution in the region. Consequently, it serves as a useful input for those individuals interested to carry out in-depth studies on similar topics.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

Introduction

This chapter exhaustively deals with the conceptual, theoretical and empirical framework of the nature and essence of conflict and sources of conflict, conflict resolution mechanisms, Indigenous Conflict Resolution Mechanism, African Traditional Institutions of Conflict Resolution, and Indigenous Conflict Resolution Institutions in Ethiopia, challenges of Indigenous Conflict Resolution Mechanism and others with special reference to the indigenous dispute resolution mechanisms.

Only some of the most prominent African traditional institutions in general and the Ethiopian in particular which are currently being practiced and used in resolving conflicts of any sort are pointed out and reviewed from different sources.

2.1. The Concept of Conflict and conflict resolution

Conflict is often defined as a serious disagreement or clash between individuals or groups due to differing interests, values, or goals. It is a natural and inevitable part of human interaction, arising from diverse perspectives and competing needs. Conflicts can be categorized into interpersonal, organizational, and international levels. Each type has unique characteristics and requires tailored approaches for .Common causes of conflict include miscommunication, resource scarcity, and power imbalances. These factors often lead to misunderstandings and disputes (Tschannen-Moran, 2023).

Conflict resolution refers to the process of addressing and resolving disputes in a constructive manner. It aims to achieve mutual understanding and sustainable solutions .Common methods include negotiation, mediation, and arbitration. These approaches focus on fostering dialogue and finding common ground. Recent advancements in conflict resolution emphasize restorative

justice and the use of technology, such as online dispute resolution platforms, to address conflicts efficiently. (Hocker & Wilmot, 2023).

(Murithi. 2008) in a more or less similar way put it as: the word conflict derives from the Latin *conficere*, which means literally “to strike together.” It is impossible for two physical objects, such as two billiard balls, to occupy the same space. They conflict, and if either is in motion, the conflict will be resolved by a new position for both of them. Within the human realm, conflict occurs when different social groups are rivals or otherwise in competition. Such conflicts can have many different outcomes, one side changed, one side eliminated, both sides changed, neither side changed, nor (rarely) both sides eliminated (Ibid).

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Indirect violence purposefully excludes all people from having liked equivalent social position, participation in political affairs and equivalent access to economic prospects. Indirect violence is almost discrimination and disregarding, destruction and manipulative world instruction and all these in turn would result in human pain and life unhappiness in general as the significance of disadvantage to overwhelmingly common of the people (ibid).

On behalf of hypothetical and their peculiarities between the two types of violence, it is imperative to evaluation Howon Jeong's clarification on this matter. Moreover, the physical damages and the infliction of discomfort that is affected by particular person, murder and defeat, whether they happen in war or interpersonal circumstances characterize by Jeong as direct violence. Accordingly, direct violence is the widely understood meaning of violence and is referred to as strong subject-action-object connections are recognized, as we observe someone who damages other people by a forceful act. Direct violence commonly is individual, observable, manifest and non-structural (Jeong, 2007). On the other side, (Jeong, 2007) similarly describes how indirect violence progressively exposes to be a serious forcefulness in such away as:

Indirect violence regularly works gradual in eroding human values and restriction life extents to characterize circumstances affecting human depression like Poverty, lack of food, destruction and social isolation establish another way. Besides that, irregular life probabilities, unbalanced

sharing resources and unsatisfactory decision-making power and minimize quality of life by denial of education chances, unrestricted discourse and liberty of association. It is characteristically Constructed into the very structure of society and cultural organizations as well as indirect violence is seeming in social systems keeping unfair means (eg, slavery) throughout human history (Ibid: 20-21).

For all conflicts occur, we have conflict resolve approaches because conflicts are rise in any social structure over various opportunities for sufficient reward and like negotiation, mediation and arbitration are conflict resolutions methods. A conflict resolution method negotiation is a method via dialogue or discussion. secret is to harmonize the interests of the parties concerned between two parties, even when the conflict involves a member against his or her society; there is an emphasis on improvement and increase of misbehaving member back into its place in society. Negotiation claims of value agreement and social interconnection, rebuilding of the agreement and truthfulness of the community that the management of the conflict favors the concerns of both parties. On the other hand, mediation refers to a conflict resolution method on which choices are not given, even if it still agrees disputing parties considerable give in reaching a resolution. Mediation is somewhat a little other planned and formalized than general negotiation because it employs a unbiased third party mediator to contribution the parties with reaching a consensual agreement “(Adam.2010).

Whereas, arbitration is given the power to impose their determination as to how a dispute should be resolve and a way of setting a conflict on which the third party is involved and gives conclusions, after reviewing suggestion and reach arguments from all attentive parties (ibid)."

2.2. Sources of Conflicts

Conflict is to be predictable to break out for the reason that the political discriminations encourage leaders to organize happening instruction on the way to spread authority, despite the fact that, the socioeconomic dissimilarities make obtainable possible followers with a powerful complaint. If there are customary dissimilarities that happen together with economic and political variances between groups can cause deep dislikes that may lead to violent struggles and can be occurs conflict. For that reason, conflict banners where there are significant causal variances right to use to economic or political resources among ethnic or religious groups, assumed as both leaders and followers by way of a strong target to combat. (Brown and Stewart, 2015).

According to Singer (1990) human conflict is unavoidable not for the reason that it is part of social life, but meant for it is a biological fact lying contained by us all. He refers to such an approach as individual characteristic theory that emphasizes on the individual and his acts, rather than the context of the act. This view of conflict has its root in the work of Freud, who believed that violence is rooted in our straightforward nature as animals.

Conflicts in excess of natural resources are not a new circumstance for occurrence. This is because, resources openly consequence in conflict when they are becoming progressively more scarce in the district, when they are necessary for human survival, and when the resource can be physically seized or organized. Therefore, Inadequate accessibility of these resources places constant worry on the community, which makes the community not as much of stable (Teshome, 2010).

According to Alemayehu (2009) the basic source of conflict in our day to day activities is that, competition for resources is an obvious cause of conflict. As evidences are available, pastoralist clashes have a long history in the lowland areas of Ethiopia. Besides that, cultural and religious relationships, joblessness position, indigenous and linguistic dissimilarities, the nature of interconnection between traditional practices and administrative structures and the nature of societal/communal livelihood are some of the causes and the social structures of conflicts in Ethiopia changed from time to time. Incompatible is a very multifaceted communal procedure concerning quite a lot of previous circumstances and influences. It is indescribable in the direction of acquire a particular source accounted on behalf of each disagreement. A number of interlinked and interrupted reasons contribute on the way to dispute happening one manner or the supplementary. Researchers tried to distribute the sources of interested in structural, proximate and immediate causes. Structural causes are individual's aspects which construct the measureable circumstance designed for a conflict in a dynamic process. Such conflicts are time-consuming remaining previous

Then and there, the natural surroundings of political management are present recognized by means of a leading feature that amounts to the political structures of disagreement in Ethiopia.

The particular in the political classification incorporates questions of authority, supremacy distribution and the nature of governance and management, surrounded by others. Culture is

correspondingly identified as one factor in unharmonious. The cultural characteristic is on the other hand acknowledged as a feature establishing possible values for conflict resolution (Anteneh, 2013).

2.3 Conflict Management

According to Sorensen (2011) as part of everyday life, from on your doorstep relationships, at a common level and on worldwide side by side are conflicts. Everything in addition over and over again we understand and see conflicts leading to aggression, hostility and war. But, if we learn to switch them fruitfully conflicts can also be a steppingstone leading to transformation and knowledge (Sorensen, 2011).on the other hand, Karim (2015) noted that, Conflict is natural among human being, is not necessarily good or bad. It is the technique that conflict is controlled that makes the consequence constructive or destructive. When we controlled conflict unsuccessfully, conflict can speedily escalate to physical and emotional violence. If handled efficiently, conflict can establish a good learning experience.

Furthermore, Tanner (2000) a hypothetical perception concentrating on the restriction, alleviation, and/or containment of a conflict without necessary solving is conflict management.

As soon as the conflict has been recognized by the actors, as an effort to decrease pressure and prevent further escalation it can be enforced. It is the restriction, alleviation and/or suppression of a conflict without essentially solving it, Likewise, Swanstrom (2002), have supplemented to this explanation and discuss that a change, from destructive to constructive, in the mode of interaction is implies conflict management.

On the other hand, Pia and Diaz (2007) leaving the conflict to be dealt with on the political level and removing violent and violence-related actions is refers to conflict management. Conflict management also stimulates involvement to succeed political settlements, commonly by those who have the power to implementation stress on the conflicting parties in order to encourage them to resolve.

Bloomfield and Reilly (1998) express as the optimistic and fruitful handling of difference and divergence is conflict management. Besides, it addresses the more representative question of managing conflict rather than encouraging methods for eliminating conflict, in what way to arrangement with it in a constructive way, how to take along opposing sides together in a

accommodating process, how to design a practical, achievable, cooperative system for the constructive management of difference.

As soon as the disagreement has been well-known by the actors, as an effort to decrease pressure and prevent further increase can be applied as conflict management. The strategy to handle the dispute and contrary destructive behavior into constructive direct measures, such as decrease of military forces, third party interference, informal and formal communication can be taken as conflict management (Swanstrom and Weissmann, 2005).

According to Wallensteen (2002) the progression of conflict management is the establishment for more effective disagreement resolution. A difference between conflict resolution and conflict management is, on the other hand, desirable as a beginning point as the concepts often are mixed up or combined in an unsuitable manner. Therefore, conflict management talk about to measures that limit, mitigate and/or contain a conflict without necessary solving it whereas, conflict resolution refers to the resolution of the underlying incompatibilities in a conflict and mutual acceptance of each party's existence.

Different academics, mainly from non-Western communities, have claimed that conflict management is effective instrument for resolving incompatible in excess of a longer time period, and that it generates the establishment for effective conflict resolution. Conflict management must be look at as a measure of a larger process of confirming that man lives in peace and in an orderly way, conflict should also be channeled towards positive effect in every human community. It is more of a long-term arrangement involving institutionalized provisions and regulative procedures for dealing with conflicts wherever they occur. This aims to limit and avoid future violence by promoting positive behavioral changes in the parties involved (Zartman, 1989). According to Dereje (2010) the decrease, and repression by reorientation of the matter, putting back together of the divisions among the conflicting parties is refers as conflict management.

Conflict management is the removal of the inclination of conflict to violence by encouraging positive behavioral changes among the parties involved in the conflict. What is more is conflict management as an intervention towards preventing the escalation and negative effects, especially violent one, of ongoing conflicts (University of peace, 2005).

At times conflict management has often been used as nearly synonymous with conflict mitigation, dispute settlement and conflict resolution. Given the fact of conflict, conflict management occupies an intermediate position between conflict and conflict resolution which either follows the settlement of the dispute that generated the conflict or is coterminous with it. Conflict management, in a natural sequence, follows a conflict and precedes its resolution.

Therefore, in the first and foremost place there is a need to be able to manage a conflict and to keep it duly managed until its resolution is obtained. This is the overriding importance of conflict management (Kriesberg, 1992).

Likewise, anything we look after as soon as we recognize and arrangement by means of conflict in a reasonable manner is conflict management. On the way to bring about (manage) conflict, abilities like effective communication and negotiation are needed. It teaches life skills, negotiation strategies, and mediation skills. The term conflict management has come to be an ever-expanding umbrella that is used to cover a variety of approaches. (Karim, 2015).

Then and there, conflict management strategies can be minimized and protected negative nature of conflict expressed in the form of violence and manage badly conflicts break out in violence and result in destruction of community. At that point, a cost effective interference for countries with limited resource cannot meet the expense of the wider and complex burden of post conflict situation as a result of over looked or unmanaged conflicts by conflict management (Jeong, 2000).

According to Trsit (2004) conflict has not typically been accepted and gives a talk unui becomes violence happening in Ethiopia conflict management. What is more, the incorrect belief of officials who are in diverse levels of management that the whole thing is in a peaceful condition despite the fact, take no notice of demands of different groups lead to government bodies to respond to conflict as soon as the issue is manifested in violence and after the conflict resulted in death on both sides of conflicting parties. The lack of ability to distinguish violence and conflict by these responsible bodies in conflict management leads them to conclude that conflicts can be resolved and managed.

2.4 Approaches of conflict resolution

As Shepard and Mouton (1994) quoted in Fisher (2000) there are three general strategies to deal with conflict resolution. These are:

The win lose approach: some times, this is done through socially satisfactory mechanisms such as majority show of hands, the expert witness of the leader, or the determination of a justice of the peace. From time to time, it consists of secret strategies, threat, and ambiguity- whatever works is acceptable, i.e. the ends justify the means (ibid).

Lose-lose approach: is demonstrated by smoothing in excess of conflict or by attainment the simplest of negotiation. In neither case is the creative potential of creative conflict resolution realized or travels around (ibid).

The win -win approach: is a conscious and systematic attempt to maximize goals of both parties through cooperative problem solving. The conflict is looking like as a problem to be resolved rather a hostility to be gained (ibid).

The suitability of this line of attack is that because in one way or another they might come about in the rural communities. Conflict parties in this community may follow the win-lose strategy. lose -lose strategy or the win- win strategy in their different conflicting undertakings. Settlement, decision and alimentation approaches concern to dispute administration procedure from side to side approaches and demand the disputing parties' commitment to settle with one another and their commitment to agree the conclusion of the third parties, The final purposes of these approaches are to handle and decrease conflict between parties who have dissimilar demands (Roberchek, 1990).

2.5. Theories of Conflict

2.5.1. Realistic Group Theory

The realistic group theory of conflict argues that conflict rises between/ among different groups because of competition over inadequate and limited resources that are accessible in a given location that whenever there are two or more groups that are looking for the same restricted resources this leads to conflict between and among them. Furthermore, one group's success in earning those resources prevents the other group from finding them because such competition constructs unsuited goals for members of different groups (Jackson, 1993 and Michael, 2012).

The realistic group theory of conflict, contrasting other philosophies that use psychological influences such as personality or value differences to describe conflict between different groups. The realistic group theory emerged in 1960's focuses on situational forces like resources to describe how identified competition for restricted resources can lead to unfriendliness between different groups. When these resources are identified as scarce groups arrive in to competition for them (Jackson, 1993).

The assistance in pursuit of common goals and mutually desired consequences that are unavailable without such collaboration has the potential overtime to reduce intergroup conflict and to create positive relations among the members of each group. However, realistic group theory also discussed that competition for a desired but limited scarce resources can create conflict (Michael, 2012).

Furthermore, the realistic group theory assumes that antagonism between two individuals result from real or identified disagreeing goal that initiate group competition. That is when individuals involve in the mutually reasonable and for starting activities as result each group development negative stereotypes about the other and enmity develops. In other hand, in order for conflicts to arise, first there should be real or perceived incompatible goal leading to competition that leads to conflict. (Yagcioglu, 1996).

2.5.2. Basic Need Theory

Basic Need Theory' argues that the main foundations of conflicts are caused by unfulfilled basic human needs; humans have needs which they desire to understand and accomplish. These include the need to have identity, spiritual need, distributive justice the need distribute resources similarly. The Basic need theory strengthens that humans have extra needs which they seek to fulfill and any interference to the fulfillment of these needs can lead to conflict (Abraham, 1954).

Furthermore, "Burton (1990) cited in Jeong (2000) further emphasizes that these needs are basic; therefore, they are neither negotiable nor traded. The denial and access to these needs makes people to take the opportunity of violence in order to protect their needs.

According to Cunningham (2001) if humans are not permitted on or after sustaining their desires outstanding in the direction of the awareness of conflicting parties or incompatible objectives, at that point they will contest just before reduce the hindrance in order to satisfy their needs. This is

because violent conflicts arise when people move from place to place to satisfy their basic needs. As a result, competition over scarce resources like land and water is inevitable.

2.5.3. Economic Theory of Conflict

Economic theorists try to describe and principally understand humans as rational beings that have an inclination to fight over things that are material and the occurrence of conflict in human society is through economic explanations (Felati, 2006). It could lead to the greed intention and grievance intention in attempting to describe conflicts in a society. The incompatible in a society as resulting from human greed and the want of some people to benefit from the conflict pushes them to go to war (Collier, 2006). Though, the result of greed is not just the grievance thesis sees conflict in a society, but a number of social, economic and historical factors. Moreover, he sees for the occurrences of conflict in a communities take in to consideration such as an employment, poverty, lack of educational opportunities, shortage of economic opportunities that mainly cause conflict although factors such as the geographical boundary, history, ethnic and religious.

Besides, economic issues such as economic inequalities, poverty and joblessness are the main factors the constrain people to conflict although a lot of other factors do happen. The main sources of conflict between different communities are the competition for the control of economic properties, limited resources and others, Other conflicts which arise from economic factors such the competition over resources tend to affect development negatively because these conflicts become violent leading to the damage of property and peoples livelihood (Berdal and Malone ,2000)

Even though, Conflict exists by given that both leaders and followers with a strong intention to fight where there are important basic differences in access to economic or political resources among ethnic or religious groups (Stewart and Brown 2015).

On the contemporary condition in adding to the economic concern a lot of factors are happened at different times with in the different desires and requirements. Still, obtain arrangements in the origin of conflict, in which its causal factors are broadly consistent with an economic motivation (Collier, 2002).

2.6. Indigenous Conflict Resolution Mechanism

Conflicts arise from several benefits, prejudice, needs and ambitions as long as people live in society or group. As a result, the method accepted to protect or resolve such difference of interests decides its resolution. Accordingly, the essential argument should be the active acceptance of the indispensable principle of the resolution, when a conflict occurs. Therefore, Indigenous mechanisms are grass root methods to settle disputes by the community.

Furthermore, most of the significant elements included in this mechanism contain the tradition of forgiveness, respect for elders because of their symbolic authority to enforce decisions and transfer of resource as compensation (Zartman, 2000).

Incompatible parties are more probable to receive assistance from these mediators than from other foundations because an elder's conclusion does not involve any loss of face and is backed by social stress. Hence, traditional conflict resolution normally includes harmony - creation depending on open negotiations to exchange information and simplify matters. Consequently, a sense of unity, communal participation and accountability, and discourse among groups otherwise in conflict (USAID, 2005).

Furthermore, pre-colonial systems of mediation as a familiar expression of early Jewish, Christian, Hindu, Buddhist, Islamic, and Confucian religions as well as indigenous beliefs and cultures. Besides, ethnic groups and indigenous communities have been exercising these systems of mediation long earlier fresher settlers reached. The family of what is now known as mediation to early Greek and Chinese cultures. Precedes the Christian era by 1,100 years Sri Lankan antecedence dates back to about 425 years before Christianity while Chinese mediation goes back to the Zhou Dynasty. (Osi, 2008).

Traditional dispute organization and resolution systems exercise indigenous actors and customary society -based court and modern decision-making systems to manage and resolve conflicts between/among communities. In addition to that, indigenous discussions can lead to ad hoc practical agreements which keep broader inter-communal relations optimistic, creating environments where nomads can graze together, towns people can live together, and merchants can trade together even if military men remain un-reconciled. Local mechanisms aim to resolve conflicts without resorting to state-run judicial systems, police, or other external structures. (Lowry, 1995). Western societies saw indigenous conflict resolution practices incorporated by

the rise of modern judiciaries. However, local societies in all parts of the world have characterized differences of third-party arbitration and mediation. The increased difficulty of these progressions, nevertheless, saw decreased satisfaction with legal outcomes among disputants (United Nations, 2007).

Additionally, the older practices of disagreement resolution, predominantly those exercised by the Indigenous or native peoples around the world, challenge the originality of present-day court system. In fact, the indigenous forms of conflict resolution have been practiced by peoples and communities for centuries (Osi, 2008).

2.7 .The process of Indigenous Conflict Resolution Systems

Indigenous Conflict Resolution process is qualitatively dissimilar from legal court procedure.

Indigenous Conflict Resolution process is a progression where conflicts are succeeded with the support of a unbiased third party and the unbiased third party is based on mostly on parties own decision. Next to deciding the impartial third parties depend on the readiness of the conflicting parties, conflict parties have starting to deliberate on the matter that leads them to incorporated in to conflict. Later debating on various concerns. facts have to be formed and the truth has to be showing. When agreement regarding the facts and the truth has been reached, committers can announce their unlawful actions say apologetic and request for forgiveness, and victims can understand and accept the apologies and forgive.so, Indigenous Conflict Resolution is one of most prominent methods of conflict resolution in many countries especially in unindustrialized countries (Volker, 2007)..

Besides, the indigenous conflict resolution mechanism lead to the exchange of material and goods as remedy , be it paid in remedy to the family of someone who has been murdered or other expenditures; based on the culture and standards of specific society and these might be cattle, goats, pigs(ibid). conflicts are resolved by compensation of a representatively equivalent expanse, which then is familiar to have reestablished order to the community and then compensation gets the place of violence or violence is substituted by compensation,. The benefit of this exchange lies in the makeover of exchanging things with others for mutual benefit. The conflicting parties honestly promised in negotiations on conflict elimination and in the search for a resolution that would bring reciprocated advantage. A third party can be requested to lead the

procedure; during the process to resolve the conflict in any case the process to solve the dispute is community and the participation of individuals or groups in the process and the agreement of its consequences is voluntary. These acknowledgment has branched acceptance by the upset party depends on acceptance that is punishment by the attacker (Zartman, 2000).

During the procedure of resolving conflict through traditional mechanism priests, sheikh's, big Inen, elders led the process being a social elder, not a biological category. These establishments are highly respected for their awareness of habit, custom, the history of the communities and the Clanships of the conflicting parties. In addition to that, they are well experienced of agreement resolution, their abilities in understanding symbols of reconciliation and their ability as debaters and their social capital as leaders of the communities authorize them to negotiate a resolution to the conflict that is satisfactory to all the society (Volter, 2007).

Since conflict resolution is depending up on voluntary agreement and settlement, everybody has to one in agreement to an answer, including divinity and the spirits of the ancestors to say in outer worlds, indigenous conflict transformation is consensuses -centered (Zartman, 2000)²

Furthermore, Celebrating ceremonies have a great representative, symbol, practical and useful advantage to strengthen the social relationship of the community. At what time conflict resolved and consequences have been attaining, they are conserved in highly customary forms (Eshetu and Getu, 2009). Throughout the ceremony exchanging of asserts, prayers and sacrificing to god of the spirits of their ancestors and habitual activities such as breaking spear and arrows, arrows, drinking and eating together, playing and dancing jointly or consuming certain drugs are different types of activities that include under the celebrating of the ceremony such as (Volker,2007).

2.8. Advantages and Disadvantages of Indigenous Conflict Resolution Mechanisms

According to penal reform international (2003), the conflicting parties are active participants, raising public interest and awareness, gives rise to everlasting resolution of conflict as well as it employed fair-minded and unbiased approach on its conduct are also advantages of indigenous conflict resolution mechanism. Besides that, with the court process or modern justice system of incompatible resolution, some of the advantages of indigenous conflict resolution are given as it

has low cost, rapidity, accessibility, cultural relevance and openness to the poor people's concerns

To decide and resolve disagreements nearby, foregoing or substituting external conflict resolution and thereby decreasing confidence on external structures are some of the objectives of traditional conflict management and resolution systems. Indigenous mediation supports a community preserve control over the consequence of the disputes. Applying this method not need sophisticated party structures or expensive promotions; it supplies a low-empowering means of resolving conflicts within somewhat short time structure. In some communes, elders have indigenous influence in assistance, arbitration, and monitoring consequences (Paul, 1994).

Besides, resolutions are normally recognized and appreciated by the whole thing concerned parties and typically traditional conflict mediators keep moral position, seniority, impartiality and respect of the community; they are acceptable to all parties and show how something works leadership ability (USAID, 2005).

However, some indigenous conflict resolution determinations may be declining by age or gender unfairness for example, in cases with no women elders, some women may consider that male elders are prejudiced in contradiction of women and that this will be reflected in their judgments. This implies that the Indigenous authorities are predominantly not progressive elements of social change (Lowery 1995).

Indigenous conflict resolution mechanism: whatever their role is in trust the society complete and managing conflict, whether it is significant to make efforts to maintain such organizations and whether traditional structures are being challenged, international agencies request efforts to build local capability and improve contribution. Besides that, Indigenous mediation has an active of its peculiar and does not always answer back positively to external prompting. Indigenous mediation requires recognition and knowledgeable administration, and external actors must convey a familiar understanding of local circumstances (Paul, 1994).

Furthermore, the community members permit by the traditional conflict resolution processes to follow remedies and resolve conflicts outside of the courtroom and still within their own cultural confines. Indigenous communities since time long-established, experienced, they are culturally more suitable than litigation because they are based on the customs and traditions of the group

concerned. They may also follow preparations through state-formalized alternative dispute resolution. Litigating in court is normally high-priced; with long case queues, irregular interval in the resolution of motions or claims is quite common. More significantly, litigation with its basic principles of hostility, fault-finding and judge made resolutions, joined with its argumentative nature (Osi, 2008).

According to Assefa (2005) among a number of the benefits of local conflict resolution systems, they reduce the problem in lack of judges who work in the regular courts, and budget restrictions, they are complementary to modern government structures and are not replacements or challengers as some government officials think and worry. In addition to that, as they quickly respond to crisis in terms of time, they contribute to the reduction of regular court case loads, they contribute to saving of the public money, as well as they give access to many people who do not find modern system of conflict resolution comfortable, affordable or suitable to their needs and disputants are satisfied with their operation and view their consequences as fair, and the like.

The disadvantages of indigenous conflict resolution mechanisms are includes such as led to the misuse of power, may lack answerability, and not reliable with International human rights as it practices inhuman and degraded punishments. And indigenous conflict resolution mechanism has limitations such that it is not suitable taking cases as public sanction, with extreme power imbalance, may undermine other judicial reform efforts, and have no any educational, disciplinary, or restriction effect on population. Therefore, the decisions that can best describe court proceedings are argumentative, rigid, strict, evidentiary, rights-oriented, unbiased, impartial, and generally appealable unlike the indigenous conflict resolution mechanisms (penal reform international, 2003).

On the other hand, indigenous conflict resolution is directed at difficulties in comparatively minor societies in the indigenous context. It can work well within a given community with regard to the members of that community. Conflicts within and between families, between neighbors, within and between villages or clans lend themselves rather easily to traditional approaches (Boege, 2006),

According to Osi (2008) in contrast to its advantage, Indigenous conflict Resolution mechanism has also several problems concerning with Indigenous communities for more advanced cases

such as patent challenges. As he noted, governments may hesitate to organize or uphold indigenous Dispute Resolution infrastructures, whether in traditional conflict areas such as land disputes and employment discrimination to newer conflict prone subjects such as patenting of traditional knowledge, nonconsensual commercial use of indigenous symbols or art, and the unauthorized recording/reproduction of ancient chants, Songs, movements and dances. Besides that, indigenous populations have different fundamental conceptions from mainstream society> resulting in only a handful of people who actually understand the culture indigenous to them. This condition can lead to misinterpretation, mistrust, misuses and marginalization.

2.9. African Traditional Institutions of Conflict Resolution

Africa is a continent which has carelessly and imperfectly been, and still is long-lasting to be, deliberated absolutely as a "dark" and hopeless" home with connotatively "primitive" societies. Primitive in this sense clearly suggest meaning remote. Nevertheless, this is not only a simple fault but it is also an ethnocentrically unfair view. Such biased decision arises from the point of view which trusts that there is only one perfect, absolute and standard culture, norm or value. As to the view of absolutism, cultures and/or world outlooks other than the identified standard one are inferior, violent and barbaric. Followers of this idea do not know, or are unwilling to receive the very idea /principle of cultural relativism. The complete concept of cultural relativism is such that each people have their own norms and values peculiar to them. It is all about the intention which activists that any society needs to be judged in its own term. Therefore, right or wrong and good or bad depends on one's own cultural measurements. This view does not put all cultures in to the same basket and measure them with similar standards. All in all, it criticizes the statement that repeats the opinion one size fits all, (Francis, 2006).

African societies have their particular cultures of developments. It is understood that Africa is the foundation of mankind. As it might also be observed in many archeological sites, there is currently a day's inclination to believe that the first men had almost certainly lived in Africa. To be sure, Africans, at least like any other people elsewhere, certainly have for long time developed their own peculiar system of management and governance. As part of their strong and viable system, they had also, and still continue to have, effective and essentially practicable conflict resolution mechanisms which continued and solidified them together within their relevant communities. According to archeological evidence, Africa is the cradle of humanity. It therefore

stands to reason that Africa had, from time long-established, evolved its own mechanisms and institutions for managing and resolving disputes and conflicts in ways that preserved the fabric of society and encouraged peaceful co-existence. The argument is that the concept and practice of peace and conflict resolution is not new in Africa, but rather It is the institutionalization of peace and conflict studies at African Universities and schools and civil society organizations, that is the new occurrence (ibid).

Singleton and Shingler (1967), in this regard, supplement as long beforehand the coming of white men, African peoples had structured national governments to safeguard their citizens from foreign offensives and law-breaking. All African communities have had rules to safeguard that individuals lived in agreement with one another and that fairness was done when conflict broke out. Africa religions have seen man as part of the universe and have provided a moral code on which man could trust. to accept that

Additionally, Francis (2006) also confirms this argument as it is reasonable earliest and pre-colonial Africa must have established its own practical and rational wisdom.

According to pre-colonial historical evidence, Africa had established fundamental and in most cases, sophisticated political, socio-economic and political institutions, and with developed approaches to conflict management, resolution and peace building. It is rational to argue that Africa, as a civilized continent, had the conception of state and state formation as anciently as others.

History tells us that there had been miraculous and until this day mysterious level of civilizations in Africa. These civilizations had existed as equally parallel as the world's renowned Middle East and Greek civilizations. This fact could be seen by the physically tangible remaining artifacts which are believed to be unique up to this date. To this end, it would be adequate to mention the great Axumite and Egyptian ancient civilizations, to just remind only few. By and large, Africa had also witnessed to have such great and enlightened philosophers of its sons like Zeracob of the Axum who originally had critical thoughts regarding gender equality. Africa is, therefore, a home of wisdom and art in varieties of field of areas (ibid).

In fact, colonialism did not only reduce the traditional methods of peacemaking but it also had virtually destroyed the democratic institutions in many African societies. Colonizers did this as

part of their purpose to homogenize the world in such away as their values and standpoints would be dominantly flourishing at the expense of disappearing others. In doing so, they replaced the African customary practices and institutions which for centuries had upheld the societies by their own imported customs of rule. It is because this would ultimately serve their colonial interests (Bahru, 2002).

Moreover, Wilson-Fall (2000) has transliterated about how effective the indigenous organizations to be able to disputes were in the pre-colonial Africa. According to him and other authors, however, these were purposely degraded and paralyzed. Earlier to and for the period of the early part of the colonial era in West Africa, indigenous peoples exercised indigenous methods of conflict management characterized by a concern for long – term rather than short-term clarifications. Numerous of these systems were also preventive or meant to decrease conflict. When the Colonial regime substituted the power base of local political structures, the use of traditional methods of conflict management declined. Especially in terms of land use and access to other natural resources, the colonial governments made it clear that they were the ultimate power.

Withstanding all the impacts and efforts of devastation, there are still indigenous organizations in Africa many of which are co-operatively working with bring in contemporary organizations. In spite of the effect of modernization, the standing indigenous organizations are yet helping to keep harmonies and solidarities among people of a certain society. Although adequate responsiveness is not given to the traditional institutions even in the post- independence era, on the other hand, there are to a little extent inclinations to incline to use them applying in the contemporary concerns, (Zartman, 2000).

2.10. Roles of Indigenous conflict resolution Mechanism

According to Volke (2007) traditional dispute settlement encourages the relationship of conflicting parties on the way to the forthcoming. This conflict resolution technique is essential for the re-establishment of communal relationship or bringing together of the people in over-all and conflicting parties in specific. Besides, it ensures the complete integration of parties in to their societies all over again, and to take on the atmosphere of employed helpfully. It allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not

demolish their relationship and the conflicting parties could rather help to learn information that will permit them to work more competently to their forthcoming lifetime.

Dilemmas of collective action (USAID, 2005). must deal with each other within the context of a particular problem arena and overcome development because they reflect fundamental understandings among affected individuals, who implement compensation. It is are indeed relevant to conflict resolution, reconciliation and forgiveness and of respect for elders because of the symbolic authority to en force decisions and happened. Besides, most important elements involved in such mechanisms are the traditions of against inequality, mistreatment and repression (ibid). turn into a social discomfort. Besides, it has also acquired consent and pledge of the parties involved in the process (Bendeman, 2007). speed, the reason for this is solving conflicts through this mechanism normally requires the other costs. Hence, indigenous mechanism consumes lower cost and the process takes great modern conflict resolution mechanism like: court charge, filling cost, spending for lawyers, and inappropriate or beyond the amount of judgment. There are many expenses while using the harmony and co-existence: and a reactive role in resolving disputes which have already justice in the formal political system play to a practical role to promote social cohesion, peace, grassroots societies in relative to economic progress and socio-cultural , and the government of Traditional institutions of conflict resolution mechanism play a significant role in local and inclusive role in social complaint exercising social control. These help to control the activities of the societies so that they do not abandonment the customs and value systems of the community and very much effective and generate healthy correlation between or among individuals and groups. The institution does coordination as well as which in turn promotes peace and democracy. Additionally, it encourages Indigenous conflict resolution mechanism is all about supplementing maintainable progress and sometimes the cost may goes even the amount of building the conquest of a get-together involved in solving conflict. In the reverse, modern conflict resolution systems are expel the other role of indigenous conflict resolution mechanism is to minimize the cost and time.

Rural peoples are skilled with well-known widely held traditional dispute settlement system. This is further common in societies where there are illiterate people. Therefore, traditional dispute settlement system has a significant role in political, social. economic and cultural issues and transmitting various messages, enjoins and other social exchanges. It is very important

in making peace and conflict resolution. Additionally, to restore peace and social harmonization within the community by making sure that disputants and their respective followers are prepared to accept (Elechi, 2004).

2.11. The interaction between modern and tradition courts

Masina (2000) describes that Africa trusted on the perception and official skills on their local leaders to resolution disagreements. Since the organizations are functioning though the aims are protection of the rights, wealth and peace of the community and procedures they follow may differ and that may result in deal with relations between the systems. Besides, disagreements were obtainable to members of the community, with the traditional leaders as the head or a council of elders or other similar panel presiding. The traditional leader required advice from the audience and then gave judgment to reconcile the disputants, after the parties to the dispute had given a detailed account of the conflict. The institutions in coordination with the police, administration and justice systems manage to settle disputes that are sometimes difficult for the formal justice systems to settle.

The indigenous conflict resolution mechanisms appear to function on the basis of securing peace and agreement among the communities and the female justice system on the other hand exercise on the principle of preventing crime by securing peace by pursuing criminals. Additionally, decision making processes for both justice systems contain either a compromise or majority agreements as well as judicial proceedings are directed at giving a fair hearing to all parties to a dispute. Almost for them grueling offenders is not the main goal; rather the aim is to bring the disputant parties into agreement by using non-coercive methods so that further conflict and intentions for revenge could not arise in the minds of litigants. Besides, the idea of having external parties contribute during judicial hearings is common to both formal courts and traditional tribunals, and could be facilitating for integration (Bennett, 2008).

2.12. Indigenous Conflict Resolution Institutions in Ethiopia

History articulates us that Ethiopia is as ancient state which traced back to 3000 years ago which in return unquestionably tells us that it had experienced strong and organized arrangements of management with its world uppermost primary development and civilization, namely Axumite civilization. Ethiopia is understood and believed to be the "museum of peoples With more than

80 ethnic groups establishing and creating one nation state. It is a country of diversity entertaining diversities of languages. Different religions and faiths as well as quite many nations and nationalities with their own philosophical perspectives and unique cultural practices. Definitely, every Ethiopian ethnic groups as their African counterparts have traditionally age-old and time-tested administrative and conflict resolution institutions at the grass root levels. In fact, in-depth and detailed studies about these institutions are not massive enough and so are inadequate literatures in this area. Be this as it may, however, there are some literatures on only few cases elaborating the importance and strength of these multipurpose institutions. (Bahru , 2002).

As Zelalem (2014) round about in the circumstance of the foundations and changing aspects of conflict in the Horn of Africa region, they were various and not as much of expectable. Due to that inclination, the causes of conflict in Ethiopia and the Horn of Africa take account of concentration of authority, misallocation of resources, irregular economic development, boundary lines and the like. Ethiopia experienced various conflicts across different parts of its entire territory. The process of modern state formation in Ethiopia and the Horn of Africa and the nature of the distribution of resources were the root causes to the problem. Some of them are inheritance of property; political tensions, economy, land ownership, border lines and the breakdown of public peace were the main manifestations of conflict.

Moreover. Ethiopia had experienced conflict among the strongest rival groups in the Horn of Africa. conflicts were manifest problems in Ethiopian empire in the Horn of Africa. Furthermost conflicts the Horn of Africa and in Ethiopia were caused by boundary demarcation and power sinugole between the leaders and regional lords. Therefore, indigenous conflict resolution mechanisms have as a result numerous benefits compared by means of the modern court system in terms of asking price, effectiveness and time and energy valid (ibid)

According to Ambaye (2008), Ethiopia take in to consideration as culturally diverse and multilingual country has numerous diversities of languages, different religions, beliefs as well as relatively several nations and nationalities with their indigenous indispensable peace-making principles in different societal organizations. In addition to that, in a lot of measures of Ethiopia, different societies have established their peculiar traditional values and societal knowledge to administrate their relations and to alleviate conflicts. From the time when time long-established

eldership has been part and area of Ethiopian culture where psychologically directed mediation is deep rooted in the Ethiopian history.

For that reason, in each and every nation, nationalities and ethnic groups of Ethiopia, there are many indigenous conflict resolution institutions. These may include, as Mablo in Aba' la of Afar, Michu in Metekel, Gereb in Wajerat (Tigray), Awassia in Walyta , Afocha in Harar Jarsumma and HaffiHamee in Oromo, Abagar in Southern Wollo Guma in Waliso Oromo and so on and so forth(*ibid*).

2.13. Actors in Conflict Resolution Process in Ethiopian context

Taking part in a lot of societies elders are carefully chosen and nominated in the incompatible resolution process as conflict resolvers who are appreciated, accepted, respected and acknowledged in their community by their understanding, experience, moral standard, knowledge of the custom of the community, their capability to evaluate and give advice disputants, and being attractiveness of patient, unbiased, incorruptible and respectful of diversity (Tarekegn, 2008).

According to Daniel (2016) the actors play a part in disagreement resolution method in traditional conflict resolution mechanisms in Ethiopia. In Ethiopia, traditional dispute resolution mechanism incorporates different actors in the conflict resolution process mainly classified into three categories. Most of traditional conflict resolution mechanisms in Ethiopia, targeted at resolving conflict, can be achieved by all concerned individuals. Therefore, these are the plaintiff and defendant (conflicting parties), conflict resolver (elders) and the crowd. The crowd involves of whichever interested persons or well-wisher the incompatibles. They have (actors) their own peculiar obligation and rights in a conflict resolution procedure. The other actors in conflicting parties together make up the parties in the conflict.

The defendants and plaintiffs are the central actor in the settlement process. That's why because; the actuality of the organization depends on the existence of conflicting parties, who bring and take their cases in search of fairness. If conflicting parties were not present there in the beginning, it would not be possible to have the system of indigenous conflict resolution.

The disputants' understandings with the traditional system, they rely on the elders, time and cost usefulness of the indigenous system is a number of the whys and wherefores behind the

indigenous people's perseverance first choice of the traditional conflict resolution organization(ibid).

Furthermore, elders and clan leaders are the core players participated in the disagreement resolution process as facilitator. They may be blood relatives, groups, and/or neighbors of the parties may possibly participants in the conflict resolution or whichever onlooker can also attain the dispute settlement progression. In most case these participants have the right to participant in deliberating the situation. It is crucial for a mediator to be trustworthy by the parties and in order to attain that, he/she requirement be an honest and honorable person, who indications will and strength of character to help the parties in conflict. Accordingly, unharmonious resolvers, are carefully chosen regarding on their respectable character, knowledge, role modeling, skill, know-hows, patience, commitment, capacity in conveying fair judgments, in good healthfully knowledgeable in traditional law and other abilities. Due to that, what it takes of the conflict resolvers. they are decidedly reliable and respected by the inclusive community as well as disagreement settler are in effect in conserving peace and security at all (Horowitz. 2007).

2.14. Challenges of Indigenous conflict resolution mechanism

According to Ewa (2007) described that the underprivileged and further marginalized or in need people are unbalanced manipulators of the formal justice system and UNDP's unambiguous role lies in assurance right to use to fairness for these who are underprivileged and in need marginalized groups. Besides, Impartiality part modification is a rapidly increasing in various capacities through the fund of various worldwide institute, however, the indigenous conflict resolution systems till mostly abandoned by UNDP and most multi-lateral and bi lateral development support institutions. In similar manner, Michel (2010) stated that the core challenges that touch informal justice system are shortage of pure lawful directives: inadequate monetary funding from different national and international managements and inadequate ability for misunderstanding of system act can all placed in threat the usefulness of the method to increase right to use to fairness for the people. Particularly these matters are observable in developing countries.

According to Hagmann (2006) describes that in the past decade government funded elders of pastoral societies who involve in mediation and reconciliation are either salaried by the regime or by NGOs. Dispute settlement thereby became a moneymaking action for indigenous leaders who

promote local government agendas in return for per diems, khat (native to east Africa and the Arabian Peninsula) and other personal encouragements. At the regional level distinctive financial plan lines for dispute settlement were recognized, providing generous funding for politicians and government appointed elders. Hence, elders represent by district the ruling classes are not in a place to resolve conflict allowing to the historical customary law; rather they work to mechanism of the formal administration system.

Traditional methods to dispute settlement may differ with widespread ideologies of natural and political rights. In many developing countries women's are fatalities of traditional conflict resolution mechanism because the method of dispute settlement under this method is dominated by males. Exchanging of women between conflict parties or gift of girls as compensation approved by local leaders to solve the conflict is becomes unsupportable practice by human right principles. These processes of dispute settlement law is problematic by contemporary democratic principles as well as members of the society including the young and the women who are excluded from judgment creating process become the issues of these judgments approved by these elders, In addition to that, their practical application is restricted to the relatively small community situation; even it may also applicable only to small group family, clan, village or neighboring communities (Volker, 2007).

Wherever traditional dispute resolution mechanism and other indigenous practices of conflict resolution in various parts of the world have been inhospitably weakened by the influence of the improving controls of capitalism such as the upsetting enlargement of development, privatization and other modern practices. Traditional methods to dispute settlement and their end result occasionally exposed to misuse, predisposed approach on the part of elders, chiefs and other participants are sometimes merely inspired by individual greediness these days are often legitimized with reference to practice with specific reference on developing countries the consequence and applied operation of indigenous strategies have been very much disenabled by the lobbying, dishonesty and misuse of traditional structures, especially traditional leadership, which have increasingly affects negatively conflict management constructed around them in the eyes of many and minimized confidence in their efficiency. Therefore, it will be hard or even impossible to implements in methods to conflict resolution in these areas where modernization become increasing dramatically (ibid).

CHAPTER THREE: RESEARCH METHODOLOGY

3.1. Introduction

The intention of the chapter is to reflect on the methodological issues of the study. It deals with the description of the study area, the research design, sources and instruments of data collection to be used; sampling size and sampling technique to be employed. In addition, the methods and procedures of data analysis will also be discussed. Finally, the ethical considerations are presented in this chapter.

3.2 Description of the study area

The study was conducted in Raya Azebo Wereda located in the South Eastern zone of the National Regional State of Tigray. Raya Azebo is located in the Tigray region of northern Ethiopia with Alamata to the north, kobo to the South Ofla to the west and afar region to the east

Raya Azebo is a district in the Tigray region of Ethiopia. The administrative center of this district is Mekhoni. Raya Azebo is situated at approximately 12° 40' north latitude and 39° 45' east longitude. The district has an elevation of about 1,518 meters (4,980 feet) (Nahom Tseaye 2023).

The livelihood of the population is primarily based on mixed farming with commerce is serving as supplementary activity. The study area has dega, quola and wene-dega climate conditions (Raya Azebo plan and finance development office, 2020).

3.3. Target population and sampling frame

The study area consists of 11 kebelles with a total population of 151,000 by 2012 E.C. (Raya Azebo plan and finance development office, 2020).

The researcher selected four kebelles out of 11 kebelles. This is because the process of setting conflict through traditional method is exercised almost in similar manner across the study area. Thus, taking these kebelles delegates to the whole as weed level. On the other hand, the target populations of the study are residents of Raya Azebo Woreda.

3.4. Research Approach of the Study

A research design is a plan, structure and strategy of investigation used to obtain answers to research questions or problems (Kumar, 2005). In this study, the researcher will employ qualitative research method. Qualitative research method is used to identify the characteristics and the significance of human experiences as described by participants and interpreted by the researcher at various levels of abstractions. The intent of qualitative research is to understand a particular the situation, event, role, group or interaction (Creswell, 2007).

In order to address, the stated objectives the researcher will use qualitative type. This is because the study focuses on the community's beliefs, opinions, attitudes and relationships. It also enables to dig out the deep knowledge and skills used by indigenous conflict resolution institution. Besides this, qualitative research is preferred to collect data about human life

realities, experiences, behavior, sentiment and feeling, organizational function, social movement, cultural occurrences and their communication with nature (Creswell, 2007). . Thus, to evaluate the opportunities and challenges of Gereb indigenous conflict resolution mechanism in handling/settling conflicts in the study area, the study used the qualitative approach.

3.5. Sources of Data

In trying to acquire the indispensable data from concerned parties the researcher will use both the combination of the primary and secondary data sources.

3.5.1. Primary sources:

Sources of data were collected through in-depth interview; from key informants of the public and local administrator informants; and focus group discussion with elders, disputants, court officials (judges), youth, and local authorities (local administrators).

3.5.2. Secondary sources:

The secondary sources of data were collected from conflict related official reports, thesis, unpublished materials such as dissertation, and from published materials such as journals, articles, books, and academic literatures. Therefore, the analysis of this study was trusted on both the primary and secondary data sources.

3.6. Method of Data Collection

In order to conduct the study different approaches were used for the fieldwork as a part of the data collection. In-depth interviews concentrating mainly elders of community, local government officials, and some individual informants were mainly participated. Besides, focus group discussions, and personal observation were employed. The necessary instruments to gather the data were organized and framed questions for interview for both local communities and interview for local government officials, and question guides for focus group discussions participants. To get the required data for successful achievements of this study the following methods of data collection were used as follows.

3.6.1 Interview:

In this study, the researcher conducted semi-structured interview. It is more appropriate type of interview because it is conducted with fairly open framework, which allowed focused, conversational and two way communication.

During the interview, relevant notes were also taken. Most importantly, the interviews were conducted in a setting that the informants feel free and assume that they are in the natural course of collaboration. The interviews conducted by the researcher were open ended to explore the views of the local people. It took in to consideration criteria such as age, sex, occupation and residence.

Furthermore, in order to have got data on past events, scenarios and even on the current reality, the researcher had conducted key informant interview with few knowledgeable individuals with 12 informants, i.e. four (4) informants with elders (both men and women) and two (2) informants from court officials, three (3) from kebele administrations particularly from Hawelti, Mechare Wargba and Kukfto as well as three (3) key informants from religious leaders. Accordingly, the researcher employed this data to supplement his information or to fill the gap that was not filled by the other data collection tools that the researcher preferred. The researcher chose the interviewee from the focus group discussion participants and concerned body in relation to their relevance. The choice was based on the participants purposefully who have detailed and adequate information about the issue.

3.6.2 Focus Group Discussion (FGD):

Focus Group Discussion is data collection instrument which the researcher used in her study. By Focus Group Discussion (FGD), enormous data can be collected from many people in short period of time and used to obtain information from the target population. They offer the advantage that what one individual says may trigger a response from someone else a response the person may not have thought of it interviewed singly. Three FGD sessions were carried out. The participants of the FGD were selected based on their sex, age and social background since the issue was required carefulness.

Therefore, the FDG were organized from four kebelles. The number of participant in each focus group ranges from six to eight persons, three kebele leaders, religious leaders, police and social

court workers were included under the focus group discussion in order to earn triangulate ideas from different perspectives as much as possible. The first session involved 8 participants at Wargba kebele, the second session involved 7 participants at Mechare kebele, the third session involved 6 participants at Hawelti kebele and the fourth session involved 7 participants at Kukfto kebele.

3.6.3. Document analysis:

In conducting the study (from its beginning to finalization) various types of documents were explored and used, which include: conflict situation official reports, dissertation/thesis, working papers, journals and other relevant documents.

3.7. Sampling Technique

Since the study is qualitative, the choices of in-depth interviewees were depending on non-probability sampling method: **purposive-sampling** technique in which respondents were nominated on the basis of certain predefined purposes used as a tool to select the informants. Informants were nominated on the basis of their know-how and experiences about the issue under investigation as these concerned their position as respected local elders and local government officials. The remaining informants were selected based on suggestions by the primarily selected informants, residents and the researcher felt the data collected was satisfactory.

The researcher had a limited number of research participants because of the study is qualitative. As a result, the researcher a total of 40 in-depth interviewees and FGDs were conducted. Out of these, five (5) interviewees were selected from local government officials of Woreda and Kebele (Wargba, Mechare and Hawelti) level based on their knowledge. On the other hand, seven (7) interviewees (informants) were selected from the community and religious leaders who had better information on the conflict issue. In addition to that, the remaining participants were FGDs at Wargba, Mechare Hawelti and Kukfto. The participants of FGD were purposefully select 28 participants from elders, disputants, court officials (judges), youth, and local authorities based on their knowledge and information on the conflict issue.

3.8 .Methods of Data Analysis and interpretation

The information that was collected from data sources was organized to search the inherent relationships among the different variables. For analyzing, the data obtained via interview and focus group discussions were thematically organized and translated using qualitative method.

Then, the analyzed and categorized themes to construct meaning were discussed in relation to existing literature and research findings. Finally, the researcher made an effort to organize, analyze and interpret data in a sound manner and interpretation was made to provide appropriate validity of the findings.

3.9. Ethical Consideration

The researcher respected the accurate, interests, morals and requirements of evidence. Specially, when the interviewee wishes to remain secret for any information, it was respected. In order to maintain the truthfulness of the research and the dignity of the interviewee, the researcher accepted ethical consideration approaches to avoid risks and construct on trust between the researcher and the participants. In addition, the researcher is responsible to conserve that trust, just as participants expect, maintain and analyze the data they provide and not unveil their names due to anonymity. The participants are informed about the purposes of the study and the duration of time it take. Moreover, the information they provided is correctly used without falsification and misinterpretation. All material sources employed for this research purpose are cited and acknowledged in the appropriate manner.

CHAPTER FOUR

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1. Introduction

This chapter deals with the analysis and presentation of findings that are obtained from both primary and secondary sources of data. In the course of data presentation and analysis, the results found through each data collection instrument were used as necessary as possible. In which, the results of the Focus Group discussions are offered together with the results of interview and document analysis has also been made to confirm and supplement the available source of data where it is suitable.

Additionally, under this part, the objectives of the study are addressed. The outcomes of the analysis are presented under topics and sub-topics being organized and settled in theme in line with the objectives and basic research questions of the study. Therefore, this study has deeply considered examining the opportunities of Gereb as indigenous institution, interaction of Gereb and modern court, role of community, government and NGOs in empowering Gereb as well as the challenges and weakness of indigenous conflict resolution mechanism in the study area.

Moreover, the researcher attempt has been done to take part in certain theories of conflict and conflict resolutions for the sake of encouragements with the actual and related trends in the study area. Based on those theories the following section is going to present the findings on the opportunities and challenges of Gereb, the indigenous conflict resolution mechanism in handling

4.2 Presentation of data for the current situation of of Gereb

In order to understand, the researcher requested several and different participants about the historical background and central inclination of Gereb. Thus, the researcher forwarded a question as, what the indigenous conflict resolution mechanism Gereb mean. The participants from the focused group discussion at Hawelti (23 Oct, 2024) responded that the Raya Azebo Wereda Gereb was recognized just about a century back to oppose and fight the government repression and as a feedback to the existing unbalanced rule and bad administration. The long and deep rooted self-rule of Raya Azebo community develops this typical traditional institution even for other neighboring societies to follow such related system.

According to AbrhaTesfay (2005) give details about the term is that, Gereb is one of the fruitful indigenous courts or organizations in handling inter-ethnic dispute in the land of Raya Azebo further than inter- communal matters predominantly between Raya Azebo and Afar. Varied indigenous group of people of Raya Azebo, Enderta, wejerat and Bora-Slewa met in Hitalo for the first time to improve muual program taking place by what method in the direction of run self rule and challenge the government. At that point afterwards, the term "Gereb Arena" literally means" we are one and the same under the umbrella of Gereb administration " turn into joint viewpoint on the participants by launching collective articles. Ended and completed through the passage period, Gereb turn out to be a joint organization which utilities as an indigenous court by councils of elders from Afar and elders Wejerat and Raya Azebo.

Moreover, the researcher interviewed informant from the participants at Mechare (22 Oct, 2024) and answered as; Gereb is a traditional institution formed for the resolution of conflicts that involves of a council of elders that solved conflicts that happening at different times and different class of the community due to various causes. Therefore, Gereb, the indigenous institution in Raya Azebo society are still widely exercised and respected with in the cultural values. It is a mutually established institution, which utilities as an indigenous court in the study area.

Another informant from the interviewee at Hawelti (23 Oct, 2024) said also the indigenous conflict resolution mechanism Gereb is a traditional system of conflict avoidance and resolution to ensure social stability and maintain good social relations among Raya Azebo Wereda community without discrimination based on economic status, number of families and other preconditions as well. In addition to that, another respondent from the focused group discussion (23 Oct, 2024) replied, as Gereb is the product of communities of Raya Azebo and the neighbouring woredas that transferred from generation to generation applied in the society deal with various issues, responsibilities and largely their duty is dealing with injustice settling/resolving/ disputes among different groups or the society in the study area.

The researcher also interviewees lawyer at Hawelti (25 Oct, 2024) sub-district court about the current situation of Gereb in conflict resolution and promoting democracy. According to him, the traditional institution Gereb (is equivalent to traditional reconciliation) is considered by the

community of the Woreda as heritage and expression of the identity of the community which is more appropriate in the society since conflict resolution by the court may lead to another court.

As he said, thus, the community prefer to be judge disputes with it occurred among/ between in relation to culture, success and effectiveness outcomes. From this, the researcher understands the community engages and prefers the indigenous conflict resolution mechanism Gereb in in all trends., Because the organizations use the win-win approach which problems are negotiated for the sake of mutual advantage? In this case, problems are effectively resolved through customary way of conflict deciding instruments because they have strong social acceptance for they are supported by social values and norms. However, the lawyer said that although the indigenous institution is suitable in conflict resolution to the community.

The researcher asked some elders in the community at Wargba(Oct, 2024) and they said whether a problem is observed by the law or not, it should be stabled by the traditional ones for the sake of effective peace.

According to Tarekegn (2008) in several communities elders who are respected and recognized in their community by their knowledge, know-how, moral standard, experience of the custom of the community, their skill to analyze and give advice disputants, and existence attractiveness of patient, unbiased, incorruptible and respectful of diversity are selected in the conflict resolution process as conflict resolvers. Due to the above qualities of the conflict resolvers, they are highly right-hand and respected by the wider society. As a result, conflict resolvers are successful in keeping harmony, peace and resolving conflicts. Based on the finding from the focus group discussion also supported the above idea as, the Abbogereb of the Gereb are elected by their respective community based on their skills of dispute settlement, their honesty, and the acceptance. These leaders are influential persons on the given community and have the ability to persuade to the conflicting parties. In addition to this they enforce the agreements of the locality and they are very much accepted and respected by the communities. They had to sit in open fields for a meeting to settle disputes. Most of them also like the service they give to the community but they complain of shortage of time to work on their farms and private matters.

The measures for appointment of Abo-Gerebs are depends on the community recognilion, patience, past experience, and neutral and impartial stand of individuals in making wise

decisions. The role of Abo-Gerebs remains a fundamental affair in resolving inter-ethnic conflicts. The Abo-Gerebs serve as an ambassador of the people of Raya Azebo in their relations with other neighboring communities especially with Afar. The Abo-Gerebs are responsible for maintaining security and peace by negotiating with the Afar elders and clan leaders through gereb institution which is core institution to restore peace. The Abo-Gerebs has and play essential role in dispute resolution of inter-group cases related to cattle raid, use of water, grazing land, theft, robbery etc. including homicide between the two groups to date. They developed symbiotic relationship to maintain peace and security (Abrha, 2005 and 2011).

Furthermore, as per the data's obtained from the key informants and focus group discussion participants at Mechare (25 Oct, 2024) explained and supplement, Abo-gerebs are actors of peace without incentives who are chosen from the community based on their acceptance and dignity of morally, ethically cultural values and principles by the whole adult men population of the locality through voting with the main accountability. Elders are selected by the community using the criteria of age, skills in dispute settlement to one or both of the disputants, and willingness to serve. Abogereb should carry out the task so that the dispute would be resolved and peace could be reestablished and have full power to impose sanctions on offenders in resolving conflict. All decisions passed by abo-gerebs are practical and binding. The information of the rules that work in the decision of village elders and Abogereb is disseminated in public gatherings (church services, etc.) and the public has awareness and knows what rules are working. This knowledge is transmitted orally from generation to generation but not in written form.

In general, the explanation shows that, Gereb was established almost a century ago to oppose and fight the government repression and as a feedback to the existing unbalanced rule and bad administration. The long and deep rooted self-rule of Raya Azebo community develops this typical traditional institution. Hence, Gereb the indigenous institution in Raya Azebo society are still widely exercised and respected with in the cultural values. It is a mutually established institution, which utilities as an indigenous court in the study area. The principles for election of Abo-Gerebs are based their ability to analyze and advise disputants, experience, moral standard, knowledge of the custom of the community, social acceptance, their honesty, having character of patient and the acceptance from their community. Abo-Gerebs are actors of peace without

incentives and selected by the community using the criteria of age, skills in dispute settlement to one or both of the disputants, and willingness to serve. Besides, they enforce the agreements of the locality and they are very much accepted and respected by the communities. Abo-Gerebs have a power and ability to persuade others and to reach an agreement as well as natural skill to resolve conflicts because of knowing their culture, beliefs, values, customs and norms. Conflict in Raya Azebo Wereda, South Eastern Tigray.

4.3 The Sources of Conflicts in the Study Area

Conflict is natural and cannot avoid but possible to minimize it. The source of conflict is varying from place to place, from society to society. The source of conflict in one area may not become a source for other area. But there are common issues that become source of conflict elsewhere. This includes political, social and economic issues. Most of the respondent's in the study area generally agreed on a number of factors leading to conflicts. Therefore, this section provides a more detailed discussion on the source of conflict identified in the study area. Conflict in the study area is the result of various variables that cut across political, economic and social aspects. They are summarized and discussed in the following sections in the study area below. Furthermost, conflicts consist of value variances and authority lack of correspondence. Miss-awareness and miscommunication also play an essential role in the progression of oppositional connections. Even though, the struggle may be based on feelings of deprivation, unfairness, discrimination, and frustration beyond unharmonious roles and positions a conflict may originate from economic and other material sources, it can be speedily stretched out to characteristics, variances by means of acceleration. In addition to that, in most multifaceted disagreement. Variety of matters, such as the avail-ability of resources and basic human needs, are interrelating with each other. Substantive issues of conflict can be tied to a range of challenged objects (namely, wealth, power, and prestige) and their circumstances of accessibility. A challenge to the existing relations also arises when the expectations of various groups are not met in a given social organization (Jeong, 2008).

As in other areas there are also different sources of conflict in Raya Azebo Woreda community. The researcher interviewed to key informants at Mechre 25 Oct, 2024) about the major sources of conflict in the study area community: one key informant tells as follows:

To me, there are many sources of conflict in the study area community that are existing at different times due to various cases. Grazing land, farm land, intoxication and a divorced or unmarried woman are the main source of conflict in the study area. According to the respondent, grazing land is the source of conflict in the study area. The communities are characterized by competition over grazing land and resource scarcity pertaining to grazing lands and water resources has increased levels of violent competition and tension between local communities as well as farm land can be also source of conflict between neighbors in order to expand the size of the farm land. Similarly, another informant from the focus group discussion took place at Haweti kebele said:

"The main sources of conflict in the study area community are a divorced or unmarried woman who makes love with different men usually for her economic resource and farm land. Farm land is one of the main sources of the conflict because the question of land is a matter of life and death." Boundary conflicts on farm lands and problems of access to water irrigation are also source of disagreement among the communities. The farm land and the grazing land are categorized under the source of economy as they both show scarcity of resource. The other one that is a divorced or unmarried woman is considered under the power conflict since both persons in conflict attempts to maintain or maximize the amount of influence that it exerts in the relationship and in the social setting, occurs between or among the youngsters.

According to Fisher (2000) natural resources are source of disputes that are parts of the fabric of indigenous societies as personalities participate for limited resource. Social groups take themselves as having unharmonious interests. Economic conflict involves competing motives to attain scarce resources. On the other hand, the natural resources of conflict appear to dominate the community.

The data gained from the focus group discussion participants at Kukufto (24 Oct, 2024) indicates that, there are different reasons for the existence of land conflict in the study area. From these common reasons of land conflict is common in the study area. Many people do not have enough land especially grazing land for their cattle. Because of shortage of grazing land, many people get in to conflict to protect his/ her land to be taken by another body. Inheritances, ownership of land and boarder conflict are the dominate causes for land conflict in the study area. This finding

is similar with that of Deschamps and Roe argued below in which inheritance is the main cause for the existence of land conflict.

Be in harmony with, Deschamps and Roe (2009) point toward that land is the central source of conflict for many people in least developed countries. According to these authors, the main cause of dispute for rural peoples in developing countries is the occupation of land by one party from another or ownership of land. The next most frequent category of disputes is those over inheritance /the generational transfer of land/.

Similarly, the data obtained from FGD participants at Wargba (27 Oct, 2024) land and land related problems are the main causes for conflict in the study area. Indigenous conflict resolution system Gereb, plays a crucial role to minimize these problems. Local elders play an important role to minimize the problem inheritance by making the member families to share the land from their family. But the participants further confirmed that land problem is the greatest problem which results decreasing social relationship of the community.

According to the key informants of the local communities at Kukufto (24 Oct, 2024) the search for grazing land has become more difficult, because climate change has reduced their availability. and moving in to search of resources often provoke conflict. When there are animals which grazing lands, the other persons rustle the cattle, because they consider themselves as their grazing land is diminished, as a result inter-personal conflict is breakout. Furthermore, the FGD participants at that kebelle also approve that, cattle rustling is the proximate cause of conflict.

Since the grazing land is protected by the guards, when there are cattle's that insert to get grass the guards will rustle the cattle and this results conflict.

Fisher (2000), illuminates that inter group disharmony take place between groups of people such as ethnic or racial groups, sections or levels of decision making in the same organization and union and management. On the other hand, inter personal can take place in a community with undistinguishable customs and backgrounds.

Interpersonal conflict seems common in the study area. However, intergroup conflicts are not. As per the data's obtained from the key informant participant at Hawelti (26 Oct, 2024) says intergroup conflicts in the study area are not common, because this type of conflict occurs

between or among societies where they do have different ethnic groups. However, the Raya Azebo communities are from the same ethnic group and the community has similar cultures and a like life styles. In fact, there are cases of intergroup conflict between the study area and the Afar communities since both communities are from dissimilar ethnic groups. Our community is much known in resolving conflict before it caused damage. The elders have a great position in solving them. However, there are some conflicts that are not resolved as quickly as possible. If the conflicts are not resolved as quickly as possible, they might have a shocking position in social, cultural and economic. For instance, this may lead to loses of human lives and property destruction.

To summarize, the major sources of conflict in Raya Azebo Woreda community are grazing land, farm land, intoxication and a divorced or unmarried woman have been a common phenomenon. In this community, inter group conflict is not common, as the society is from similar culture and one ethnic backgrounds. Nevertheless, inter group conflict is very common in communities with different ethnic groups. Normally, in the study area community, Conflicts are resolved as quickly as possible, but if they are delayed the main cause damage in human lives and property.

4.4 Role and opportunities of Gereb as indigenous institution in Handling Conflict

The key purpose of indigenous institutions in conflict resolution is therefore to find suitable solutions to the existing conflicts solutions based on the values, norm and culture of the society, and accordingly of significance to the conflicting parties. Most important elements involved in such mechanisms are the traditions of mercy and of respect for elders because of their symbolic authority to enforce decisions and implement compensation. Indigenous conflict resolution typically incorporates consensus building based on open discussions to exchange information and clarify issues (USAID, 2005). Therefore, this section incorporates political, social and economic role of Gereb as indigenous institution in handling conflict as below.

4.4.1 Political Role

According to the data obtained from the key informants at Kukufto (24 Oct, 2024) other than in conflict resolution, the traditional institution Gereb has enormous contribution democratization and development. This is because the indigenous system belongs to the people and it is for the

people in whom disputants can say and requests on issues that do not understand and events which are ineligible up on the cases using smooth as well as respectfully participation. Based on the respondents, traditional institution Gereb give the impression to the principles in democratizations. As they said "We can say this institution is as addition tool to support democracy. For one thing; it is participatory and for the other thing, it is indigenous institution system on which various ideas are reflected. It has opportunities to be exercise the principle of self: administration and competitions. This system laid the bases for development of democracy, election system and peace full form of leaving leadership position.

According Volker (2007) individual wellbeing taking place the part of seniors, person in command and other members are now and again basically interested by individual greediness these existences are often legitimized with position to tradition. By means of specific situation on developing countries, the consequence and real-world implementation of indigenous strategies have been very much disenabled by the politicization, corruption especially traditional leadership, which have progressively affects negatively conflict management built around them in the eyes of many and minimized confidence in their efficiency.

Contrary to the above finding, the focus group discussion at Kukufto 24 Oct, 2024) indicates that they did not support the idea that the indigenous conflict resolution system is exposed to in corrupt practices: The interviewee also assured that there are no corruption practices by elders during decision making process; rather the elders are really working to end hostility and conflict in their local area. Therefore, there is no corruption while solving using indigenous conflict resolution mechanism in the local area. As they said, this institution is a role model that reflects and shows to be developing anti-corruption spirit in order to accomplish something that we do.

The data obtained from key informants of local communities at Mechare (25 Oct, 2024) have remarked that, indigenous institution in the study area has long history about its roles, types and other related issues. So, the indigenous institution Gereb has played a great role for the development of contemporary institutions. The modern institutions (Courts) have and took a strong base from the traditional institutions in resolving conflict and preserving peace and safety.

Besides to modern institution, the indigenous institutions have played a great role for the emergence of cooperative unions. Therefore, at this time government courts encourages indigenous institution to promote peace and to solve conflicts at the local level.

On the other hand, on this matter, one interviewee at Wargba (27 oct, 2024) has the following to say; the researcher had an opportunity to ask at Wargba local area Gragle (27 Oct, 2024). The source of conflict was farm land border expansion. The persons in conflict are neighbors.

The conflict was resolved by mediation. Mediation is a way of conflict resolution on which the mediators have not the mandate to decide but to tell options so that the conflict can be resolved.

The mediators were relatives from both sides of the conflicting parties. The relatives were chosen because it was believed that they run the conflict resolution smoothly. From this what the researcher understand is that the community prefers the traditional way of conflict resolution and have great respect ion for long lasting harmonization and tolerance.

Based on the finding from the focus group discussion at Hawelti (26 Oct, 2024) the indigenous conflict resolution system Gereb is center of learning what is right and wrong, allowed to do and not to do in the vieww point of the society or culture. Because, the institution encourages right and good actions to be go ahead and follow morally like respecting, keeping security, bringing peace, justice ,tolerance, cooperation, sprits for good fortune and so forth. On the other hand, it dis encourages and condemned illegal, bad and wrong activities such as forms of crime like murder, theft, rape etc. Due to this, plays a great to create well shaped society, extreme the traditional institution Gereb Furthermore, according to the information obtained from interviews. implies that conflicts Can te resolved by the modern court and or by the traditional ones. If the problem is very Senous murder, knifing, beating using a stick etc. they observed by the law. Nevertheless, there is one thing that the elders highlighted. This is whether conflicts are observed by the modern court or not, they should also be solved by the cultural conflict resolution ways for sustainable peace.so, Gereb is the fundamental mechanism for good relationship. Beside to its role in managing conflict. Gereb has a role in the society in which, people learn his/her responsibilities, how to be socially wellbeing. How to adhere values, norms, behaviors and habits, these and other role fills gap. This institution laid the base for emergency of modern administration system in which in which it managed conflict traditionally with cost and time

manageable manner. It also contributes a lot to upgrade quality of respect, tolerance in a society, creating sense of working hard and cooperation.

The researcher also forwarded a question to the key informants at Kukufto(24 Oct, 2024) to further information about the role of Gereb and they replied as; it has a big role in conflict resolution. It solves conflicts which occur in any social, cultural and economic affairs. Therefore at this time even government courts encourage this traditional institution to promote peace and to solve conflicts at the local level because of its out comes by small burdens but more achievements in all rounded.

In general, the above explanation from the FGD participants and key informants showed that, the Gereb has great roles to the settlement of disputes through the formal system takes longer time institution is far from the residence of a disputant. It is and sometimes locations of such participatory and for the other thing, endogenous institution system on which various ideas are reflected and has opportunities to be exercising the principle of self-administration competitions. It played great opportunities for the development of contemporary institutions (formal court). Besides, it puts the bases for development of democracy, election system and peace full form of leaving leadership position, center of learning what is right and wrong as well as sustainable peace and harmonious relationships.

4.4.2 Social Role

In addition to political, conflict is also affects to the social circumstance. The influence of social relationship of the society depends on the type of conflict. However, the traditional conflict resolution mechanism has huge contribution and advantage to settle disputes in relation to social phenomena.

According to Volker (2007) traditional dispute resolution mechanism permits conflicting parties to work accommodatingly by reducing their gap in creative technique that demolish their relationship. This conflict resolution technique is essential for the re-building of social relationship or take along organized of the society in general and conflicting parties in particular.

Indigenous conflict resolution system cultivates the relationship of conflicting parties towards the future.

The focus group discussion at Mechre (25 Oct, 2024) participants explain that as a result of conflict, disputants miss a lot of advantage which are benefits from social interaction. However, they further explain that even though conflict terminates and affects social relationship of individuals, there are different social organizations which restore the relationship of the community like idir, religious association such as mahber, zikir etc. have been mentioned. More than this, the contribution of local mediators becomes the most significant one to restoring and consolidating the relationship of the community in the study area. Besides that they said, indigenous conflict resolution system Gereb plays great role to consolidate relationship. The local elders have strong potential and ability to advice the people in general and conflicting individuals in particular as well as in consolidating social relationship of the community in their local area.

Traditional dispute settlement system can provide as procedures that can resolve disagreements successfully without harming relationships. In traditional conflict resolution process, the conflicting parties could rather help to learn information that will permit them to work more efficiently to their future time. This conflict resolution method could help to take benefit of the resolution in the past and to learn from experience or skill. The ultimate aim of conflict transformation is the refurbishment of relationship (Volker, 2007).

The data gained from the focus group discussion at Kukufto (24 Oct, 2024) participants agreed that the traditional institution has playing great role in providing advice for the community to minimize local Conflicts. Interviewee also said that we are always advice the conflicting parties to solve their conflict through local elders. Because the decision passed by court or formal conflict resolution systems is not good for social relationship rather it leads revenge. This is directly related with that of Volker's argument in which indigenous conflict resolution system and the local elders play prominent role in consolidating the relationship of the society. Generally, the data gained from focus group discussion and interview at Kukufto and Mechre (24 and 25 Oct 2024) respectively, indicates that local elders have great capacity and ability in peace building process and consolidating social relationships of the society by increasing social harmony, addressing common problems of the society and increase support each other and tolerance as well as re-building of social relationship in the study area. Besides, the traditional institution Gereb plays prominent role in consolidating the relationship of the society, because

decision passed by court or formal conflict resolution systems is not good for social relationship rather it leads to revenge

4.4.3 Economic Role

Besides, political and social phenomenon, conflict affects to the economic situations also. The cost of conflict is also diverse on the system that the conflicting disagreement, hence, some of the economic roles of indigenous conflict resolution mechanism in the study area are as follows. parties used to resolve what is more, the insignificant and considerably disregarded or disadvantaged people are unequal users of the modern justice system and they give much focus of traditional conflict resolution methods because it is significant means of conflict resolution to save time, money and most importantly not to beat their social relationship. These poor and marginalized people using different types of indigenous conflict resolution methods and it depends on the particular culture of the society. Especially in developing countries some uses local elders, others religious leaders (Ewa ,2006).

The idea of focus group discussion is at Wargba (27 Oct, 2024) similar with what Ewa advocates that marginalized people are the main users of indigenous conflict resolution system. It indicates that conflict resolution via local conflict mediators is preferable than using formal one or court in the study area. Indigenous conflict resolution mechanism is more advantageous for rural people to minimize the cost of conflict resolution system. The respondents said that the cost of indigenous conflict resolution system becomes low.

In consequence, happening traditional disagreement resolution instrument, as the decision is stretch to by the parties to the disagreement as a replacement for of being forced on them, there is excessive gratification with the consequence. The procedure is a smaller amount of challenging than modern conflict resolution system and so decreases to be expected cover of success or damage mentality and be responsible for a framework for the future difference of opinion between the parties. As opposed to formal conflict resolution system, indigenous conflict resolution process is faster, cheaper and less formalized both in terms of process and in tailorino results (Eshetu and Gutu, 2009).

The respondents said that using formal or court system of conflict resolution system leads to economic crises and time wastage than indigenous conflict resolution mechanism. Conflict

resolution through formal legal services is seen as costly, unreachable, slow and not consistent in delivering law.

The data obtained from focus group discussion at Mechare (25 Oct, 2024) and interview assured that using indigenous conflict resolution mechanism has many advantages in relation with saving of money and time. It takes short period of time to solve conflicts and disputants can solve their conflict in their local area. It decreases the cost and time involved in solving like material cost, transportation cost. time and other costs. But using formal or court system takes a very long period of time to solve a single cases and leads to economic crises like; court charge, filling cost and expenditure for lawyers and other costs. Besides to this role, Gereb is cost and time effective manageable in addition to many other benefits afford for the society when we compare with modern institutions. Therefore, indigenous conflict resolution system is more advantages or meritfull in terms of saving money and time.

In addition to that, the data obtained from key informants of police at Wargba (27 Oct, 2024) has supported the above idea. The wereda and sub-wereda court forced to the disputants to go back and to settle their dispute through indigenous conflict resolution system to save their money and time and most importantly not to disrupt their social relationship. The decision of local elders also sent to the wereda and sub wereda court and accepted as a binding decision. This indicates that how much indigenous conflict resolution mechanism important to save time and income of the disputants in the study area.

One respondent from Mechare (25 Oct, 2024) described as:

We choose Gereb for conflict resolution since the conflict resolution by the court or in the is not as good as conflict resolution by the traditional institution. The indigenous intitutions not hurt both parties or else they do not disappoint them. However, if conflict resolution by the court is happened, the conflicling parties may hurt each other. Neither of them is happier: Furthermore, there might be fine which does not create everlasting peace. In general, as the researcher understands, the indigenous institution of Gereb is more preferable and necessary for the people to use and manage their common resources equally, to maintain their culture, to help each other, to settle dispute and to impress upon their culture in the mindsof young generation. Besides, this system is not costly in time, money and energy, is not exposed to bribery as well as consolidating

in order to have a very good role in making sustainable at lasting peace. The disputants' familiarities with the indigenous system, their trust on the time and cost effectiveness of the indigenous system are some of the reasons behind the local people's persistence preference of the indigenous conflict resolution institution. When compared with modern institutions, the indigenous mechanisms for the prevention and resolution of conflicts are less complex, save time, money and energy and give chances for parties to actively participate in the solving of problems as well as creating sense of working hard, cooperation and being competent in terms of wealth. Therefore, to this role, Gereb is cost and time effective manageable in addition to many other benefits afford for the society when we compare with modern institutions.

4.5 Approaches to Conflict resolution employed in the community

According to Shepard and Mouton (1994) there are three types of approaches to conflict resolution. These are lose - lose approach, the lose-win approach and the win- win approach.

According to focus group discussion informants, conducted at Hawelti (Oct, 2024): locality, the approach of conflict resolution which is very common in Raya Azebo community is the win-win approach. They further tell as follows:

In many conflict resolution approaches, when elders solve the conflict, the focal point is not who wins or who loses. However, the conflict is resolved in the way that comforts both conflicting parties. This is so because it helps for both parties to live peacefully. However, if the conflict is resolved by the court, for sure there are a winner and a loser. Therefore, this may lead them to another quarrel. That is why conflict resolution is preferred by the traditional conflict ways, to the current ones or to the court, as it favors the win- win approach

Another respondent at Mechare (25 Oct, 2024) to the question, do people prefer to go to the modern court for conflict resolution? She said, in fact there are happenings that some people prefer the court or the modern ways of the conflict resolution to the traditional ones. However, she says going to the court has its own demerits. One loses his/her precious time, or going to the court may be costly in money. Moreover, the persons in conflict may not create long lasting peace. Therefore, the indigenous conflict resolution system Gereb is the preferable one for mutual out comes between the conflicting parties which is relatively balanced and generates sustainable harmonious relationship.

To conclude, usually, the elders prefer the win-win approach or the 'principled negotiation as Fisher (2000) explained. Therefore, this way of approach to conflict resolution employed in the study area is a conscious and systematic attempt to maximize goals of both parties through collaborative problem solving. The elders do so. since the approach disappoints none of the persons in conflict. Rather, the conflicting parties enjoy it and it builds peace between /among them.

4.6 Interaction and Collaboration between Indigenous institution Gereb and Modern Court

The researcher has attempted to explain the interaction and collaboration between the indigenous conflict resolution mechanism Gereb and the formal justice system with the informants exercised and participated in the study area. Relatively, according to the focus group discussion at Kukufto (24 oct, 2024) both the traditional institution and formal justice system work and support each other for similar achievements if something happened instability and disagreements. The indigenous conflict resolution mechanism works on the foundation of ensuring peace, respect, tolerance, and harmony among the communities. On the other hand, the formal justice system works on the principle of preventing wrong doing actions.so, both informal and formal institution engage on Similar responsibility to be conveyed and create equivalent awareness to reduce crimes and bring peace .They serve for the community in order to create and maintain peace, stability and order.

According to the data obtained from police, court and administration workers at Wargba (27 Oct, 2024) the indigenous institution manages disputes that are sometimes difficult for the full justice Systems to settle. Even though, the community and conflicting parties believe traditional system based on their culture, beliefs, values, customs and norms, they work in cooperation with the police and administration of the locality. This existence and correlation between indigenous conflict resolution and formal justice systems helps for security, minimizing crime, fostering good relationship and contributes for the economic growth as well.

Furthermore, data obtained from key informants at Mechare (25 Oct, 2024 of the communities have indicated that both formal and informal institutions give awareness creation on law issues for the public at official and informal public venues like religious gatherings and political meetings. They condemned morally and legally unaccepted activities not to do and to fight

against such unwanted practices. Its main function lies on protecting illegal actions to foster peace, order, and security of the communities.

From the above discussion, the researcher understands that both the indigenous institution of Gereb and formal justice system work and support each other for similar aims which is working on ensuring peace, to respect natural and political laws , tolerance, harmony relationship among the communities and preventing wrongdoing actions. They are closely linked or two sides one coins and service for the community in order to create and maintain reconciliation, stability and order. In addition to that, the correlation between indigenous conflict resolution and formal justice systems help for safety, minimizing crime, fostering good relationship and contributes for the economic growth and give awareness creation on law issues for the public in order to fight against morally and legally unaccepted acts.

4.7 Role of Community, Government and Non-Government Organizations in Empowering Gereb

4.7.1. Community

The data obtained from focus group discussion participants at Kukufto (24 Oct. 2024) confirmed that, the indigenous institution, based on the norms, values, cultural and traditional settings of the community, can play an important role in managing and resolving conflicts. When the disputes are raised over the matters such as grazing land and boarder of farming land the community accepted and respected the traditional institution as a guideline in that activities and they are solved through the assembly of elders. The assembly deals with relations between individuals or groups in dispute time and peace time and puts down the laws and principles by which members of conflicting parties act while adult men are allowed to participate and hear the assembly of seniors. This shows that the community considers the traditional institution as their legacy and property order to transfer from generation to generation. However, it requires beyond this responsibility to conserve and protect seriously. Moreover, other informants also at Hawelti (26 October, 2024) supported and consolidated the indigenous conflict management as, the community familiarities with the indigenous system, their belief on the elders, time and cost value of the indigenous system are some of the reasons behind the local people's persistence favorite of the indigenous conflict resolution institution.

Participants in the conflict resolution may be relatives, friends, and/or neighbors of the parties in the conflict or any passerby can also attain the conflict resolution process. However, they are centered on the values of truth, justice, forgiveness, reconciliation, addressing the affected relationship, voluntary participation and give more emphasis for individual adjustment above complaint behavior. Besides, conflicts typically dispute over grazing land and expansion of border farm land are solved by compromise and the formation of friendship than by fighting due to their strong belief on the institution as cultural values and norms.

4.7.2 Government

A question was posed to the interviewee at Kukufto (24 October, 2024) that how the government sees the role of the Gereb in conflict resolution and empowering it, on which the interviewee reported, the government sees this as a good way of customary conflict resolution and it encourage it so that it is consolidated.

In happenings confusion and dispute would the government administrative intervene to prevent further escalation of conflict and avoid destruction to property and human lives? Once relative peace is reestablished, however, the government police hand over the case to the council and prepare the necessary ground for resolution of the conflict according to custom. The local government seems to target restoration of relative peace in order to resolve the dispute through customary law.

Predominantly, a similar line of argument holds true for formal- informal relationship at the community level apart from the fact that the government supports to the institution. In current years, enforcement of Gereb resolutions is also undertaken by the government. However, the role of the government is multifaceted. As the respondent said, when conflict leads to revenge, the government seeks to maintain relative order to create an enabling environment for Gereb proceeding and after the Gereb settlement, when resolution are made and have to be enforced, the government is enforcing resolutions.

In general, the data that obtained from the informants at Kukufto (24 october, 2024) the government encourages the traditional institution to prevent further escalation of conflict and avoid destruction to property and human lives, prepare and maintain relative peace in order to resove the dispute through customary law.

4.7.3 The church

According to the focus group discussion at kukufto (24 October, 2024) conducted in the study area mainly priests; the church plays a major role in conflict resolution as well as promoting and respecting the institution. In the church, the Abat Nebsi/God father/ have a great contribution in dispute settlement. The main thing is that the society is in the hand of the priest. If there are any people who are disagreed with each other, a priest tells, them to resolve or to make peace among them. However, if the conflicting parties are not willing to make peace, the priest tells them that he/she /they are not his son or daughters. If the conflicting parties plan to change their Abat Nebsi, the Abat Nebsi they ask to be their father, he asks why they were dismissed from the other Abat Nebsi. In addition their former Abat Nebsi tells to the other Abat Nebsi that he refused to make peace with his enemy and he refused to give service for the church. Therefore, the only choice the incompatible parties have is to make peace among them. Therefore, the church is the most important indigenous institution way in setting and solving a conflict hand in hand with Gereb.

As per the information obtained from focus groups discussion at Mechare 25 October, 2024) religious leaders play their role as other actors in resolving conflict due to their religious attitudes, moral, cultural values that transfers from generation to generation in the society. The society considers religious leaders as those who can act on behalf of the will of God and who could argue for truth. That means they thought their followers as conflict was bad and that killing or wishing to kill a person and take the property of other persons were strictly forbidden in the eyes of God and this isolates them from heaven. Finally, such leaders bring the conflicting parties into agreement to settle their antagonistic idea.

Another respondent from interviewee at kukufto (24 October, 2024) supports the above informant idea as explained: the church has a principal role in conflict resolution. The people obey to what the Abat Nebsi says, if the conflict is not to harmful, it is not very common to request using the church cross. So, if the conflicting parties are requested by using the church cross they should immediately say ok for the compromise. Nobody opposes for the compromise held by using the church cross since the people dies or are sacrificed for their religion. Above the laws and above everything the Raya Azebo societies certainly choose their religion. So, the Orthodox Church in

in the study area has crucial contribution in conflict resolution, peace building and uniting the people.

Likewise, the key informants at Hawelti (26 October, 2024) confirmed that, the conflict resolution by the church is not always held at any time and at any place. Rather, there is a specific time and a specific place when the settlement or making peace performed. The resolutions are mostly done in the holidays and the usual venue in the church. According to the respondents, to solve a conflict or to resolve persons in conflict the elders usually use quotes from the religious books like the holy bible. This is so because the communities obey to their religion and to their Orthodox Church reconciles. Reconciliation is made on Sundays. For the church permits no work to do on Sundays, st. Gebriel and Merry, but they are the days for reconciliation and peace building. The other institution that strengthens the conflict resolution mechanism Gereb is marriage. On this matter, one interviewee at Mechare 25 October, 2024) has the following to say;

If one person plans to perform wedding tezkar, there is one thing that he/she needs to consider that is he/she needs to excuse his/her enemy if he/she has got. If he/she does not do like this or he/she planned to perform his/her tezkar without making peace with his/her enemy it is said the person performed his/her affair violating our culture. Therefore, so that he/she will condemned the person needs to celebrate with his/ her enemy after they made peace. Further they promote peace and socialization, because there are many people who are invited to the ceremony.

Based on the findings obtained the church plays a major role in conflict resolution as well as promoting and respecting the institution because of the society considers religions leaders those who can act on behalf of the will of God and who could argue for truth. As religious leaders play great role as other actors in resolving conflict due to their religious attitudes, moral, cultural values and the Orthodox Church in the study area has got a crucial contribution in conflict resolution, peace building and uniting the people. Marriage and tezkar are also strengthens and facilitates the institution in order to create peace, harmonization, excuse, unity, cooperation and celebrate together after they made reconciliation.

4.8 Challenges and weakness of Indigenous conflict Resolution Mechanism in the Study Area.

Traditional dispute resolution mechanism has its own political, cultural and socio-economic advantage for individuals, groups and communities but also has facing many challenges from different directions. Moreover, different efforts were taken to resolve the conflict as well as to build peace in the study area by both traditional and formal means of conflict mechanism; different challenges are drawn from the researcher's investigation and from the data obtained from research participants. To relieve these problems, this indigenous conflict resolution system needs support from governmental and non -governmental organizations.

As Ewa (2006) states that poor and many marginalized or disadvantaged people are irregular users of the formal justice system and united nation development program's specific role lies in guarantee access to justice for those poor and disadvantaged or marginalized groups. United nation development program's support to the formal Justice sector has almost two folded over the past six years, from the report of 53 countries programming on human rights or the justice sector in 2000 and 95 in 2005. Inversely, support to formal justice systems has increased little, remains countries reported support to formal justice systems; in 2005, 80 minimal in contrast to formal justice system, but only seven countries reported support to informal justice systems and eight reported supported to some type of alternative dispute resolution.

According to the focus group discussion at Hawelti 26 October, 2024) respondents the government supports indigenous conflict resolution mechanism is the study area but the involvement is limited for collaboration of the local elders in order to promote harmonization and work together. This indicates that the government failed to provide moral and material support to consolidate indigenous conflict resolution mechanism in the study area as much as possible. But does not mean intervention rather support for transportation and ceremonies. The above idea shows that how much indigenous conflict resolution system is important for marginalized and poor people to have access to justice more than anything. But governments in different levels and different organizations failed to support and provide the necessary support to indigenous conflict resolution system as it happened in the study area.

Information acquired from key informants of local at Kukufto 24 october, 2024) communities has commented that, in the past indigenous conflict resolution Gereb was the center of peace and security. It was served as schools to gain the value, norm and belief of the society. However, on the contemporary trend the core values of indigenous institutions are changing due to

modernization/globalization especially among the young generation. The young generation began to see the indigenous institutions as valueless in solving different community's problem than the modern indigenous institutions in terms of procedures in solving conflicts between two parties. But indigenous institutions are very effective, respected religiously or culturally with the society in resolving any local conflicts. Therefore, from time to time due to the failure of moral principles the encouragement of the gereb has declining to settle disputes to influence the community.

Furthermore, another interviewee Hawelti (October, 2024) participant in the study area confirmed that, the governmental organization stakeholders do not provide either logistical support or regular forces to implement resolutions delivered by the indigenous system on the existed phenomenon. This shows that, failure to take preventive measures on conflicts before they turn in to violent conflict.

The other challenge raised by group discussion participants at kukufto (24 October, 2024) was that sometimes the decision of the indigenous conflict resolution in the study area is not accepted as a decision passed by local elders on conflict binding rule by the government. This means after parties, the government continued to punish the disputants by neglecting the decision of the elders. Therefore, the above finding indicate that the government intervenes does not provide the right support to consolidate indigenous conflict resolution mechanism in the study as much as possible.

In general, the above discussion shows that different attempts were made to solve disagreements peacefully in the study area via traditional practices. However, there are obstacles that face the traditional institutions. The main challenges in the study area are the government is to provide effective cooperation to consolidate the institution and on the contemporary trend the core values of indigenous institutions are changing due to modernization/globalization especially among the young generation. Due to the failure of moral principles the encouragement of the gereb has declining to settle disputes to influence the community from time to time. Besides, after decision is passed by local elders on conflict parties, the government continued to punish the disputants by neglecting the decision of the elders plus the government does not provide the right support to consolidate the system.

The following points may be considered the main weaknesses of customary dispute resolution mechanism of Gereb especially in its internal affair. According to Miche (2010) traditional dispute resolution system have shortage of clear legal instructions, incomplete financial maintenance from different national and international governments and inadequate capability for misunderstanding of system performance can all put in danger the effectiveness of the method to improve access to impartiality for the society. Especially these phenomena are observable in developing countries.

Therefore, the data obtained from the interviewee participants at Mechare (25 October, 2024) showed that, elders are serving their people free of charge. The only benefit they get is peace

Hence, sometimes there is disappointment of elders that may result from them not being compensated in any form for the time and energy they Invest in the effort of dispute settlement and the tendency which may develop to benefit from the process in forms of feasts transportation allowances, etc. and the unwillingness to the take part when the litioants cannot afford to give such services are that the weakness happening on the actual situation. preparing huge ceremony during the process leads to unnecessary expenditure and wasteful use for the conflicting parties in order to resolve the disputes. The data obtained from the focus group discussion participants at kukufto (24 october, 2024) that sometimes the woreda government provides training but when the government tried to give training for abo gerebs, local elders; the process of selecting the participants was unfair. The kebele administer selects his close friends and relatives. This situation created that Today accepted leaders could not develop their capacity, This kind of feeling discourages to the local elders in their day to day activities because of such trial happening on the study area.

In many developing countries women's are upset of traditional dispute resolution process of conflict resolution as this method is controlled by males. Substituting the women between conflicting parties or gift of girls as compensation agreed by local leaders to solve the conflict is becomes unsupportable practice by human right principles (Volker, 2007).

The idea gained from focus group discussion and interviewee at Wargba (27 october, 2024) indicates that, during the decision making process in indigenous conflict resolution system is dominated by the local elders. The association of the Gereb settling disputes among or between

conflict parties and the members of consist of old men, member of the society including the young and the women who expelled from decision making processes become the subject of these decisions passed by these elders. Furthermore, agreed that women's are not participate in all decision making process and it makes similar with Volker's finding that women's are expelled from decision making process. But it does not mean that women's have nothing contributed for peace building process.

The focus group discussion further assures that women are able to influence their husbands, sons, brothers and fathers to stop fighting and settle their cases through indigenous conflict resolution making system and they have special skills and power to stop conflict. However, women does not directly participate in all the decision making process, they play important roles for the sustainability of peace building and conflict resolution systems in the study area.

In general, the researcher understands from the discussion that, elders are serving their people free of charge. The only benefit they get is peace. The woreda government provides training for abo gerebs, local elders; the process of selecting the participants was unfair, the tendency which may develop to benefit from the process in the form of feasts, transportation allowances, etc. In addition to that, huge ceremony during the process leads to unnecessary expenditure and wasteful use for the conflicting parties in order to resolve the disputes. women are able to influence their husbands, sons, brothers and fathers to stop fighting and settle their cases through indigenous conflict resolution making system and they have special skills and power to stop the conflict. However, women does not directly participate in all the decision making process, but does not mean that women' s have nothing added for peace building.

Summary of Findings

This study examines the role of Gereb, an indigenous conflict resolution mechanism in Raya Azebo Woreda, and its effectiveness in handling local disputes. The findings highlight the following key points:

1. Effectiveness of Gereb– Gereb plays a vital role in conflict resolution by fostering reconciliation, social harmony, and security within the community.

2. Community Trust and Acceptance – The local population widely accepts and respects the resolutions provided by Gereb, making it a reliable mechanism for dispute settlement.
3. Cost and Time Efficiency – Compared to modern legal systems, Gereb is a faster and more affordable alternative for resolving conflicts.
4. Challenges to Sustainability – The institution faces threats from modernization, generational shifts, and lack of government support, which undermine its effectiveness.
5. Need for Legal Integration – To strengthen its role, Gereb should be formally integrated with the modern legal system, ensuring legal recognition and jurisdictional clarity.
6. Policy Recommendations – There is a need for training, incentives, financial support, and government collaboration to preserve and modernize Gereb while maintaining its traditional values. These findings emphasize the importance of Gereb in indigenous conflict resolution while also highlighting the need for reforms to ensure its continued relevance and effectiveness.

Chapter Five:

Conclusion and Recommendations

This chapter presents conclusion and recommendations depending on the outcomes of the chapters. In view of that, conclusions are drawn from the study based on the findings of the research and lastly recommendations are forwarded by the researcher.

5.1 Conclusion

The study highlights the significant role of the Gereb institution in resolving conflicts within the Raya Azebo Woreda community. As an indigenous conflict resolution mechanism, Gereb has proven to be an effective, cost-efficient, and time-saving alternative to modern judicial systems. Its ability to restore social harmony, promote reconciliation, and maintain peace demonstrates its importance in local governance. However, the study also identifies challenges that threaten the sustainability of Gereb. These include governmental mismanagement, the influence of modernization, and generational shifts that reduce the institution's relevance. Despite these

challenges, the community continues to trust and accept the resolutions provided by Gereb, reinforcing its necessity in local dispute resolution.

To ensure its long-term sustainability, it is essential to integrate Gereb with formal legal institutions, granting it legal recognition and jurisdictional clarity. Additionally, policymakers should implement training programs, financial support, and incentives to strengthen and modernize the institution while preserving its traditional values. By addressing these challenges, Gereb can continue to serve as a vital mechanism for conflict resolution in the community.

5.2 Recommendations

The study has made a number of recommendations for different actors from the discussions held with key informants, local administrator informants and FGD participants to consolidate the indigenous institution and to bring long lasting peace in the study area. Some specific recommendations are made for different stakeholders. The following are among the key recommendations

- Promote awareness campaigns to educate the community about the importance and effectiveness of the Gereb conflict resolution mechanism. This can help preserve and strengthen its role in resolving disputes.
- Encourage collaboration between the Gereb mechanism and formal legal systems to create a hybrid model that increase the strengths of both traditional and modern approaches.
- Provide training and resources to Gereb leaders to enhance their skills in mediation, negotiation, and conflict resolution. This will improve their ability to address complex disputes effectively.
- Document the practices, principles, and success stories of the Gereb mechanism to ensure its preservation for future generations. This can also serve as a reference for policymakers and researchers
- Identify and address challenges such as resource limitations, lack of recognition, and external influences that may weaken the effectiveness of the Gereb mechanism. Important interventions can help mitigate these issues

- Advocate for policies that recognize and support the Gereb mechanism as a legitimate and valuable conflict resolution tool. This can include legal frameworks that formalize its role in the justice system
- Ensure that the Gereb mechanism is inclusive and represents the interests of all community members, including marginalized groups such as women and youth. This can enhance its legitimacy and effectiveness and. The government should also integrate and strengthen local governance institutions that are rooted in traditional practice.

At the last but not least, massive ceremony during the process leads to unnecessary expenditure and waste full use for the conflicting parties in order to resolve the disputes. Therefore, they should spend the ceremonial with balanced expenditure which do not offend for both the conflicting parties and the local elders as much as possible in order to become successful and effectively without complain for the outstanding solution.

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APPENDIX

MEKELLE UNIVERSITY

DEPARTMENT OF CIVIC AND ETHICAL EDUCATION

I am Assefu Hailu a postgraduate student at Mekelle university, College of Law and Governance, Department of Civic and Ethical Education. I am doing my MA thesis "Evaluation of the Opportunities and Challenges of Indigenous Conflict Resolution Mechanisms in Ethiopia: The Case of Gereb Customary Institution in Raya Azebo woreda.

The main objectives of the study is to evaluate the opportunities and challenges that challenges the application of indigenous conflict resolution at gereb in managing conflicts and to explain the interaction between indigenous institution gereb and the modern court in handling conflicts. Therefore, your genuine information will be highly appreciatiable and valuable for the study. I would like to assure you that confidentiality for your comments will be respect and will be used only for research purpose. I greatly appreciate and acknowledge your giving time to speak and discuss with me, Guidelines for the research participants.

Part I: interview guidelines for the key informants

- 1) What is the current situation of Gereb in Raya Azebo Wereda?
- 2) How does an indigenous institution manage conflicts?
- 3) What roles played gereb as indigenous institutions in handling conflict in this area?
- 4) To what extent that the governmental institutions are effective in promoting Gereb?
- 5) Is election process of the Abbogerb of the Gereb free and fair? What are the criteria's?
- 6) Are the rules and decision making of Gereb sufficiently known (transparent and accountable) to the concerned section?
- 7) What is the perception of local communities towards role of indigenous institutions in conflict management?

- 8) What looks like the role of the community, government and non- -government organizations in empowering gereb.
- 9) Does Gereb, the indigenous conflict institutions address root causes of conflicts?
- 10) What are the significant integration and collaboration between indigenous institution gereb and formal justice system?
- 11) What are the major attempts taken government of the wereda to implement and opportunities of Gereb?
- 12) What are the merits and demerits of the traditional conflict resolution mechanisms?
- 13) What challenges faces the indigenous institution gereb in managing conflicts, why?

Part II: Guidelines for the Focus Group Discussion.

Focus Groups

1. What is your belief about the indigenous conflict resolution gereb? How do you understand it?
2. How do you feel about the role of gereb in handling conflict?
3. What are the major sources of conflict in your locality?
4. What advantages and disadvantages you believe is gereb in handling disputes towards your family, localities especially in terms of social and economic aspects?
5. Discuss whether the technical trainings, orientations or institutional follow-up are being made to the traditional institution gereb (Abbogereb) by any of governmental, privates or their joints to assist them.
6. What roles do non-state actors play in strengthens traditional conflict resolution Institution "Gereb Civil society, media, churches and others what are the main factors that hinder for the implementation of the institution?
7. What should be done t to alleviate such problem? Who are the stake holders?

