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Exploring the practices and challenges of indigenous conflict resolution mechanisms in Raya Kobo Town, Ethiopia

ASHENAFI Nigist & BAYU Bezabih Mezgebu Assistant Professor

ABSTRACT

The main objective of this study was to explore the practices and challenges of indigenous conflict resolution mechanisms particularly the Ze-wold in Raya Kobo town, Ethiopia. The study employs a qualitative research approach with the case study design. To conduct this, ten participants in the key informant interview, and five people in the focus group discussion were taking part and the researcher observed the process of reconciliation made by the elderlies. A total number of 15 informants were participated in the study. The collected data were analyzed using thematic analysis method. The finding of this study revealed that the Ze wold, indigenous conflict resolution institution is the most important mechanism to solve conflict in Raya Kobo town. Ze-wold indigenous conflict resolution mechanism is the wide area like school, church and mosque. Elders, families of conflicted groups, duberty, and religious fathers are participated in the reconciliation process. The main challenges of Ze wold indigenous conflict resolution mechanism is, fighting during the process, breaking the agreement after the reconciliation, unable to bring the criminal to justice and lack of budget. This study concludes that Ze wold as an indigenous conflict resolution plays a great role in resolving conflicts. This study recommends government office should prepare conducive environment for the reconciliation process and should give awareness about criminal law.

KEY TERMS: Challenges, Conflict resolution mechanisms, Indigenous, Practices, Raya Kobo Town

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AUTHOR/S DETAILS

- ASHENAFI Nigist, write in full student, College of Education and Behavioral sciences, Bahir Dar University, Ethiopia
- BAYU Bezabih Mezgebu, Assistant Professor in developmental psychology, College of Education and Behavioral sciences, Bahir Dar University, Ethiopia, mezgepsyche@gmail.com

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HOW TO REFERENCE USING ASWNET STYLE

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INTRODUCTION

The main purpose of this study was to explore the practices and challenges of indigenous conflict resolution mechanisms in Raya Kobo Town, Ethiopia. This study utilized case study research design with thematic analysis. The finding of this study shown that, the Ze wold indigenous conflict resolution institution is the most important mechanism to solve conflict in the study area. The main challenges of Ze wold indigenous conflict resolution mechanism is, fighting during the process, breaking the agreement after the reconciliation, unable to bring the criminal to justice and lack of budget.

BACKGROUND

The word conflict derived from the Latin configure, which literally means, “to strike together” (Mengesha, Yesuf & Gebre, 2015). Conflict arises in the human realm when various social groups are adversaries or otherwise engaged in conflict. One side may change, one side may be eliminated, both sides may change, neither side may change, nor (rarely) both sides may be eliminated in such conflicts (Mengesha, Yesuf & Gebre, 2015). onflict is an incompatibility of goals or values between two or more parties in their relationship combined with attempts to control the antagonistic feelings of each other, conflict can be described as a condition in which are identifiable group of human beings, ethnic, linguistic, religious, socio-political, economic, cultural or otherwise is in conscious opposition to one or more other identifiable human group because these groups are pursuing what to be incompatible goals (Wardak, 2016).

Conflicts have existed for as long as human societies, in the past, individuals, social groups, and societies have fought and competed for control of limited resources and commodities like land, money, political power, and ideologies, they have even engaged in violent conflict and fervently sought the eradication and/or subjugation of rivals, but at the same time, human societies and groups have developed their own methods and strategies for preventing and/or resolving conflicts (Wolde, 2018; Chapman & Kagaha, 2009; Zartman, 2000; Lansberg & Perrow, 1991). Conflict can be avoided and handled by upholding the ideals and principles of the constitution and other laws, as well as through finding shared values, interests, and goals and cooperating to solve problems as a group (Dezo, 2021).

The two types of conflict resolution techniques are formal/modern and informal/indigenous (Focus, 2021; Macfarlane, 2007). The formal method is carried out in court through litigation with the official recognition of the government, and it usually undergoes a more rigorous examination to see whether there are any indications of impartiality, ingrained injustices, or a lack of due process. The informal technique, also known as the indigenous dispute resolution method, is a long-standing practice seen in practically all communities around the world, with third-party arbitration and mediation serving as its ultimate applications (Dezo, 2021; Abraham & Yasin, 2000). Cultural conflict resolution mechanisms are locally based organizations and practice that operate in accordance with the norms and customs of a particular society and community (Yousaf & Poncian, 2018; Murithi, 2008). The existing body of literature confirms that the nature and causes of conflicts and mechanisms for resolving them are deeply rooted in the culture and history of every society; they are in many important ways unique to them (Wardak, 2016). Some examples of indigenous conflict resolution mechanisms in the worldwide include, Panchayat in India (Wardak, 2016; Baxi & Gallanter, 1979; Moore 2014), Mediation Committees in China (Li, 2009; Clark, 1991) and jirga in Afghanistan (Carter & Connor, 1989; Elphinstone, 1992; Olesen, 1995; Gletzer, 1998).

Different cultural dispute resolution techniques exist in Ethiopia. Nearly all ethnic groups have created their own native methods of resolving disputes. Numerous ethnic groups, like the Oromo (Gada), Afar (Mablo), Amhara (shimgilina), Benishangul-Gumuz (enashma,michu), Harar (Afocha), Kembata (Reeda and Gudagambela), Walayita (Awassia), Kaffa (shimglina), and Tigray/Wojerat (Gereb) have their own cultural processes for resolving disputes that have some peculiar characteristics. For peaceful coexistence, these characteristics which consist of social traditions, values, norms, beliefs, regulations, and laws must be communicated to and accepted by the relevant population ns (Daniel et al., 2016).

Generally, people use different conflict resolutions depending on their unique context. More significantly, all of these cultural approaches to conflict resolution diverge significantly from the ways in which disputes are settled in the majority of the Western world (Wardak, 2016; Reichel 2000). These comparative social facts would seem to support the philosophical position of cultural relativists who have long argued that the nature of all social phenomena, including conflicts and their resolution, are relative and culturally specific (Wardak, 2016; Harris, 1968).

In Raya cultural conflict resolution mechanisms are Ze wold, mezard, kflo and sinye-seged, those names come from four brothers, those bothers were the most acceptable by the society. These mechanisms are started during zemenemesafint from 1761-1847 E.C. Ze wold is used by Raya Kobo’s societies the other three is used by other parts of Raya including Azebo. However, all those cultural resolution mechanisms are the same except the name. This mechanism did not have any written and recorded laws and regulations until 1985 E.C.

The general objective of this study was to explore the cultural conflict resolution mechanisms in the case of Raya Kobo society. This study was designed to explore the practice of cultural conflict resolution mechanism and challenges of cultural conflict resolution in Raya Kobo City.

METHODOLOGY

Design

The nature of this study was exploring practices and challenges of traditional conflict resolution mechanisms particularly Ze wold in Raya Kobo Town thus, case study was proper research design that was employed by the researchers. Participants of the study were elders, religious leaders, and key informants from government office (peace and security office, legal court), people who participated in cultural conflict resolution mechanism and the agenda writer of the case during the reconciliation. The inclusion criteria for the participants were the experience and who are participated in the reconciliation process, conciliatory Enders of Ze Wold and their willingness to participate in the interview and their ability to give consent.

Sample size and sampling technique

The researchers used purposive sampling technique followed by, snowballing (networking sampling technique). Using these sampling techniques, researchers took fifteen participants to understand about cultural conflict resolution mechanism in Raya Kobo society. The participants were elders and experienced individuals in cultural conflict resolution mechanism, religious leaders, person from legal court, and agenda writer about the case during the process and people who are attended the cultural resolution mechanism from both the victims and offender families. The fifteen participants were categorized in to four parts: five participants were elders and two religious leaders they were selected by snowballing sampling technique, five participants were conflicted groups family selected by snowballing sampling technique and three key informants (one from legal court, one from peace and security office and one Ze Wold agenda writer were selected by purposive sampling technique.

Instruments of data collection

Researchers directly observed the practice of indigenous conflict resolution mechanism, used key informants' interview (KII); for the participants from legal court, peace and security staffs and in-depth interviews (IDI) for the elders, religion fathers, and for the individuals who were participated on the process based on the research questions and mini focus group discussion (MFGD) was employed for the elders therefore, the MFGD was one and it was two times to answer the influencing mechanisms and the challenges and effectiveness of the mechanism the number of the participants for MFGD were five. The researcher also used secondary data collection methods which is document analysis/from truism office. The collected data was analyzed thematically with narration, paraphrasing, and quoting of the respondent response.

Ethical considerations

Significant ethical considerations were considered in this study. Firstly, letter of support was taken from Bahirdar University department of psychology ethical review committee. Secondly, informed consent was obtained from the participants before each interview and FGD conducted. All participants were briefly informed about the reason of conducting the study therefore enabled them to join with full consent. The researchers were clarifying to the respondents about the objectives of the study. Thirdly, confidentiality was assured: the researcher kept the nature and quality of participants 'performance strictly confidential. The researcher did not expose the participants to unusual stress, embarrassment, or loss of self-esteem.

RESULT

Practice of Ze-wold as a cultural conflict resolution mechanism

Ze wold indigenous conflict resolution has its own process starting from the conversation/requesting to the reconciliation to compensation. This practice includes the place, date, and overall process of Ze wold indigenous conflict resolution mechanism. The finding is gated from interview, observation, document analysis. According to the interviewee Ze wold indigenous conflict resolution is practice resolving different types of conflict. To give justice Ze wold indigenous conflict resolution mechanism the case of the crime divided in to two, *tikur dem*/intentionally done crime and *key dem*/ unintentionally crime.

Steps of Ze wold

As interview result conducted with elders, religious fathers and families of the conflicted groups, in Raya Kobo society conflict resolution mechanism, indicated, the process is start by Ze wold elders and religion fathers by going to the victim house to rise the idea of reconciliation. In such pursuit, the elders and religious fathers said that, the victim's family may not accept easily, but the elder it can take up to one year to persuade or accept. But, Ze woldoch/ elders are not obligated to go to the victims' home if they attend the funeral; this moment is called "*Ze woldzenguntekele*". Regarding the interview conducted with the key informant (Ze wold secretary/ case agendas writer) the result indicated that if the case is murder/*gidiya* the killer families (*Rejats*) leave their house and environment until the agreements, even if they have a wedding party it should be cancelled.

Before the reconciliation the case of the victims would be presented to Ze wold elders and the agenda writer by their lower (*fej or negerefej*), then the time and place of the ceremony announced to both groups by the *fejs*. Concerning with place and process of Ze wold, the interview result indicate that, the reconciliation is applied at large area to involve a lot of people from the victim and attacker or offender, the place is like, church, mosques, school, and under large tree or wide area, the process is done on the weekend, it does not allow people from both sides to carry weapons and sharp objects. As the interviewees noted that, the religious fathers and Ze wold elders sit in front side and offender family's site one side and the victim families also site on the other side, then the secretary of Ze wold read the case for the offender then the offender families come to in front of the elders and they reflect their idea and the victim families also express their feelings, the elders give equal chance for two groups to hear their ideas and feelings. This process or reconciliation is called *dem madrek*

The result obtained from observation portrayed that, the secretary of Ze wold was give equal chance for the two groups to hear complaint and answers. The complaints were about pre condition that should done by the offender families like leaving home and other things but were not done by the offender's families the victim families raise their complain for *Ze woldoch*.

The data analysis from truism office indicated that, if the case is murder, the families of the killer prepared, foods and something to drink like *tela*, they also wear black cloth which is called "*maq*" the meaning is "*your grief is also our*", the religious fathers teach about peace and love from the bible and *Kurian*, the elders told to the victims and the killer families to huge each other.

Interview with the elders indicated that Ze wold elders ask both sides that they will not fight anymore, they said yes! They say "we will not raise" and they swear by the name of Ze wold.

Similarly, the document analysis (written document about Ze wold) indicated that the *duberties* (women) let both parties or peoples eat together the food, which comes from the killer families. They also sing a song to empathize with people and to express their solidarity; the song is called "*erfomereba*".

Compensation: According to the key informant/ Ze wold secretary and documents from culture and tourism office the portrayed that, the offender pays compensation for the victim family based on the case that was happened. Based on Ze wold indigenous conflict resolution the case is divided in to two parts, which is called *tikur dem/black blood and key dem/ red blood*, *tikur dem* (is done intentionally or revenge) and *key dem* (is done un intentionally, like accident car or other) if it is murder the killer pays 100,000 birrs for *key dem/ red blood* and 120000 birrs for *tikur dem/black blood*. The birr will be given for Ze wold elders and the two parties put their signature on the written form of agreement paper.

Effectiveness of cultural conflict resolution mechanisms in Raya kobo

To assess the effectiveness of the Ze wold indigenous conflict resolution mechanism, the elders, religion fathers, key informants from peace and security office, legal court and Ze wold secretary and the families of conflicted groups were asked. Interview result obtained from religious fathers, Ze wold elders and the conflicted families indicated that, Ze wold is effective in terms of achieving the intended goal the intended goals were avoiding revenge and developing social interaction between the conflicted groups. Therefore, it helps to avoid revenge; it reinforces social interaction and it facilitates peace; it decreases the recourse of conflict. Similarly, the participants noted that, Ze wold indigenous conflict resolution mechanism gives proper justice, because in "modern court person who committed crime may not be arrested and a person who didn't committed crime may be arrested because it is a matter the person to explain about the case and it is a matter of information". Furthermore, the interviewees mentioned that, both the victim and offended families were satisfied by Ze wold conflict resolution mechanism.

Similarly, the elders FGD indicated that Ze wold is effective because it saves people from the bad consequences revenges, "*dem meqabat*" it makes healthy social relationship between the offender and victim families, and it saves the property and house of the offender family from looting and burning. (a participant with code p5). In contrast to this, the result obtained from key informants from the formal court and peace office indicated that, the practice of Ze wold as an indigenous conflict resolution mechanism is ineffective. The two participants from the justice and peace office said that:

Sometimes the offender families and the elders sign the victim's family not to accuse the criminal person and they came up with the signed paper to the court to stop the judicial process or the proceeding of the case. They

think that if they pay compensation for the victim families the criminal person should not be sued by law. If this happens, it will cause crime to spread (March, 2023).

Challenges of cultural conflict resolution practices in Raya kobo society

Unable to accept the reconciliation process

According to interview with the elders and religion fathers, sometimes the victims may not be accepting the reconciliation and Ze wold elders beg for one year, two or three years. if the victim didn't accept the reconciliation Ze wold have a rule which is called *embididi* this rule is exclude the victim person from any social life, even the relatives and his family didn't share any social life, this will do by discussing with the community members.

Conflict between the two parties during the reconciliation

According to the result from the interview of the elders and FGD as well as from the security office participant indicated that sometimes during the reconciliation ceremony, they have encountered various insults, fights, attacks on the family of the offender, and shootings from the family of the victim. As a result, another crime will be created.

The head of the security office said, *"this year there was reconciliation the case was murder saint Michael church was the setting or the place of the resolution. The reconciliation process was going well, after they had agreed and hugged each other, when they reached the signing process, the aggrieved party shot one of offender relatives and committed another crime"*.

Result from the researcher's observation showed that there was disagreement between the two conflicted parties and the victim families left the resolution process.

Breaking the agreement after the reconciliation

Result from elders FGD showed that, after the resolution process is done and the compensation is paid for the victim families sometimes the break the agreements. As the elder's response some victim families take a revenge on the offender families like killing, serious injury and destruction of properties. If this happen the person who committed the act should be punished by Ze wold elders, the elders make the criminal pay 200,000 birrs for the victims, and the police also arrested the person and the person and his family will be banned from social life (a participant with code p5).

Unable to bring the criminal to justice

Sometimes the offender families and the elders make to sign the victim's family some agreement, the agreement is not to accuse or to terminate the accusation of the criminal person and they came up with the signed paper to the court to halt the judicial process or the progress of the case," a participant from the Justice and Peace Office stated.

They believe that if they provide compensation to the relatives of the victims, the criminal should not be held legally liable. The spread of crime will result from this. According to Article 66 of the Penal Code, "Any person who commits a crime is a criminal even if he is reconciled by the traditional fathers of reconciliation!". To remove the clause saying that if the mediators reconcile, we will not reconcile if there is a penalty due to the fact that it is not clear to the fathers and the society and that it is a useless effort; We have noticed that the society says that if I am accused of a crime, "I will not be reconciled".

Lack of budget and hall

Ze wold indigenous conflict resolution has great role on the resolution of *tikur dem* (revenge) and *key dem* conflicts it used by every Raya Kobo society. But this resolution mechanism hasn't any budgets, the elders work for free and they didn't have meeting hall for the resolution process. An elder in the FGD said that:

Ze wold hasn't its own office, hall and budgets for us for different materials, it is difficult doing the process without the hall specially on summer, it is rainy it has to start the process, most of the time the resolution process is done in church, mostly the churches are busy on the weekend, we wait for an hour still they finish their programs, it is also a full disturbance. (a participant with code p5). Result from the researcher's observation indicated that, lack of free space was the first challenge.

Leaving environment and house after the crime is occur families of the offender

According to the interview with the offender's families leaving the environment and house is a big challenge for them and their children. The following is the response of the *rejats*.

The offender's families/rejats like, sisters, brothers, mothers, fathers (close relatives it usually includes three generations or sosti bet zemed) will leave their environment and house. It is hard to adapt to other new environment, I have two children and we are living with relatives and it's been four months, the reconciliation may take long time even if after the reconciliation or the agreement the victim's family may be unwilling to let us back to our home. Still, they are looking for us. Today I am here because offender families compliant the compliant is because of I opened my house without their permission but know I told my reason for Ze woldoch, and I will back to my relatives home because I came to my home to take some materials (March, 2023).

Similarly, the second participant is the father of the offender. He said that:

My son is criminal and he is arrested. We reconciled with the victim's family but it has been ten months while we are out of our home. My wife, my children and I are living separately. My wife and children live with her family and I am living with my sister. It is hard for my family; my children were students but because of this case, they dropped out of the school. It becomes difficult for children to adapt new environments. Today I am here to hear the complaints of the victim's families. The complaint was I had come to the market and victim families saw me in the market and I explain my reason, we can't go to Kobo town whatever it is happen like for wedding, funeral, and other social and personal cases (March, 2023).

Actors for the practice of cultural conflict resolution mechanism and their selection criteria in Raya kobo society

According to interview with elders, key informants, religion fathers, conflicted groups family's the following are the actors or agents who are participated on the Ze wold conflict resolution process. Elders/ Ze woldoch: these are the elders who lead the reconciliation process by sitting in front. During the observation five Ze wold elders was on the appointment to hear complaints from both conflicted groups. Secretary of the agenda: this is a person who read the accusation for the offender families and he take a note during the process from both sides.

Religious fathers: father of Repentance of conflicted group, if the conflicted group is Muslim or if one side is Muslim the *ustaze*/Quran teacher will be come to the process. The fathers of Christianity and Islam provide education and advice based on the holy books. Mainly by preaching forgiveness widely, they facilitate ways to prepare for reconciliation. During the observation, there were one monk and one priest, which is father of Repentance of the conflicted group. If the killer does not surrender from the day the problem occurs, they will haunt him down. Together with the elders, they guard the property of the killer's family and prevent further damage. In addition to providing government support to facilitate the reconciliation, they will monitor and protect so that there is no security problem. Even if the killer's family is reconciled, they will work to make the killer responsible by law so that the law is respected.

Rejat/ family of the conflicted group: fathers, mothers, sisters, brothers, aunts, uncles, nephew, niece's, cousins will participate on the resolution process. Duberties/women: No less than the male elders, the role of dubertisor women in the local name, they offer a heart-felt song/erfomereba of supplication and plea to the dead family so that the family of the deceased does not show feelings of revenge and grief. Similarly, document analysis from truism office showed that duberties, rejats, religion fathers are participated on Ze wold indigenous conflict resolution mechanism. In addition, the document analysis showed that, the following is the Dubertiy's song to influence the conflicted parties.

Dubertiy's song to influence the conflicted parties

መረቀቀቀቀቀ

| | |
|--------------------|----------|
| እርጅመረቀቀ /2/ | መረቀቀ /2/ |
| የሞተውጅንትይግባ | መረቀቀ |
| ልጅቹይይግባት | መረቀቀ |
| ዘወልድመጅን | መረቀቀ |
| መዘርድመጅን | መረቀቀ |
| ክፍሎመጅን | መረቀቀ |
| ስንየሰገድመጅን | መረቀቀ |
| ደምመቃባትአይበጅን | መረቀቀ |
| ሰላምደግንትይበጅን | መረቀቀ |
| እርቅይውረድልንመጅን | መረቀቀ |
| ደምይድረቅልንመጅን | መረቀቀ |
| ደግሞበሰርግእንገናኝ | መረቀቀ |
| እርቅይውረድ /2/ | መረቀቀ /2/ |
| መቼ? | አሁን |
| በማንቃል? | በዘወልድቃል |
| በማንቃል? | በድብርቲቃል |
| አሜንይግባ | አሜን |
| ይሁን | አሜን” |

In addition to this, on the Day of Reconciliation, *duberties* teach forgiveness by bringing the food together and allowing the offender and the victim families to eat together.

Ze weldoch /Ze wold elders’ selection criteria

According to interview with ze wold elders, religious fathers, key informants, families of conflicted groups and written documents the following are the selection criteria of Ze wold elders/zeweldoch. Ze wold elders are selected by the local community and the criteria is to recruit fathers who are far-sighted, have good character, are honest and brave, and have a great vision to solve problems. A reconciliation system replaces the tired and old ones by constantly monitoring their processes and passing the process on to the next generation. The presence of the security office makes a great contribution to the peaceful and fair election process.

Influencing mechanisms used by the agents

According to the elder’s interview and FGD, Ze wold is known by the society, most of the time the victims accept easily. But some individuals may not be accepting easily the elders, religious fathers;*duberties*/women use some influencing mechanism to persuade the conflicted groups. The elders FGD indicated that the following are the influencing mechanisms of Ze wold indigenous conflict resolution mechanism. Teaching them about forgiveness: the religious fathers teach and give advice based on the bible or Quran by going to the victim’s family house.

Erfomereba/ begging song by *duberties*: the *duberits* /women sing the *erfomereba* song during the process and before the process by going to the victim’s house. Ze weldoch speech: the elders go to the victim's house to make the victim accept the peace. The elders give advice about to accept the reconciliation. However, if they didn’t accept the reconciliation they banned from social life and things will be very difficult for them, which means they will *Embididi*/ Condemn. To escape from *embedidithe* victims will obey, accept the reconciliation. Therefore, people also accept the reconciliation to escape from the *embedded* or ignoring from the social life and to be accepted by the societies (a participant with code p3 and p5).

DISCUSSION

This session deals with discussion of the present finding with the previous studies, which are listed on the literature parts of the paper depending on the objectives of the study. The practice of cultural conflict resolution mechanism and compensation, in Raya Kobo society, Ze wold indigenous conflict resolution mechanism is practiced resolving different conflicts. The practice is start by elder and religious father by going to the victim’s house, the reconciliation is done on the church, school or at large area, the reconciliation process is end by giving compensation for victims, Ze wold indigenous conflict resolution has its own rule for the compensation, the case

is divided into two key dem (unintentional, accidental case) and tikur dem (intentional, revenge case), tikur dem has more payment/ compensation than key dem. The study result has similar with the result of (YIMER, 2021) Abegar indigenous conflict resolution mechanism in Habru woreda. This reconciliation is done at mosque or at the shadow of big tree and compensation can be done based on the case it is called tikur dem (black blood) and key dem (red blood), tikur dem means when the offender is doing the intentionally and key dem is when the offender did unintentionally, the tikur dem has a greater payment than key dem. This result is similar/consistence because of the society has similar culture with Raya Kobo societies,

Depending on the compensation, this result is different with the result of (Endalcachew Bayeh, 2015), in Ambo Oromia, the difference is the type and amount of the compensation. For instance, for killing of a person for male and female, it approaches from fifty to sixty thousand birr respectively. But in the present study or Ze wold indigenous conflict resolution mechanism give compensation for the victims depending on the case which is called tikur and key dem. The result is deferred because of cultural difference, and it is culture specific.

With regard to effectiveness of cultural conflict resolution mechanisms, the present finding shown that Ze wold is effective in terms of time achieving the intended goals these are avoiding revenge to develop social relationship with conflicted groups. It helps to avoid revenge; it reinforces social interaction and it facilitates peace; it decreases the recourse of conflict. This result is supported study conducted by (Lundy et al., 2022) it indicated that, tactics are typically more effective in Indigenous contexts, even if they are regularly utilized to settle interpersonal and sociocultural problems. The findings show that locally based solutions can be used to manage, resolve, and transform conflicts. Similarly, it also supported by (Wolde, 2018; Assefa, 2022) this result showed that, cultural mediation is effective in dealing with interpersonal or intercommunity conflicts. This approach has been used at the grassroots level to settle disputes over land, water, grazing-land rights, fishing rights, marital problems, inheritance ownership right, murder, bride price, cattle raiding, theft, rape, banditry, and interethnic and religious conflicts. Cultural mediation is effective in addressing the mistrust and animosity that can be the local root cause of conflicts.

Likewise, the present finding is also supported by the following study. Conflict resolution through cultural mediation is effective whether it involves individuals or communities. At the local level, this strategy has been utilized to resolve conflicts involving land, water, grazing-land rights, fishing rights, marital issues, inheritance ownership rights, murder, bride prices, cattle rustling, theft, rape, banditry, and interethnic and religious conflicts. In order to address the mistrust and hostility that may be the regional source of conflicts, cultural mediation is beneficial. (Wolde, 2018; Assefa, 2022). Similarly, study conducted by (Mohammed et al., 2017), suggest that indigenous conflict management and resolution has been shown to be less time-consuming and complex, and parties involved handle their own problems and affairs in a manner that is generally more acceptable to them.

Concerning challenges of cultural conflict resolution practices, the present finding revealed that, unable to accept the reconciliation process, conflict between the two parties during the reconciliation, breaking the agreement after the reconciliation, unable to bring the criminal to justice, are the challenges of ze wold indigenous conflict resolution mechanism,

On the other hand, contradicting finding obtained from previous researches. For instance, a study conducted by (Gebretsadik, 2022; Alemie & Mandefro, 2018) have different result, study by (Gebretsadik, 2022) indicated that, negative attitude from the young people in Gamo and Christians and Muslims alike have criticized the Gamo ritual system like paganism, lack a transparent and accountable organizational structure makes them vulnerable to possible bribery, corruption, and favoritism are the challenges of indigenous mechanism. The other study by (Alemie & Mandefro, 2018) also differ from Ze wold, according to this study there is lack of clear legal framework which states the role, functions and legal status of indigenous conflict resolution mechanisms

These literatures or studies are not similar the present study or Ze wold indigenous conflict resolution mechanism. Ze wold has 27 articles related to formal court therefore it has clear guidelines, and the other is rejecting by the young generation and by some people is also other unlike study with Ze wold because based on the present study all kobo societies are reconciled by Ze wold, this result is different may be because of cultural deference.

Agents or actors for the practice of cultural conflict resolution mechanism and their selection criteria, elders, religious fathers, duberties/women, rejats/families of the conflicted groups are the agents of ze wold indigenous conflict resolution mechanism, similarly study by (Ajayi & Buhari (2014) the actors of the reconciliation are, religious leaders' family, Amala (council of elders), Okpara system (eldest male), Umuanna (clan), Umuada (female born in a town but married out), assembly of the people, Ohanaeze (assembly of the people and the king), hunters 'association are the actors of indigenous conflict resolution mechanism selected African society. Unlikely there are two contradicting finding the first finding is by (Dezo, 2021) the result indicated that, in shinasha people Enashma indigenous conflict resolution mechanism women cannot participate on the process.

CONCLUSION AND RECOMMENDATIONS

Conclusions

Based on the data obtained from interview, observation and focus group discussion shown that the practiced on large area like church, school, and under the tree shadow on this practice elders, *duberties*/women, religion fathers, families of the conflicted groups are the agents of the process. Therefore, women/*duberties* are participated equally on the reconciliation process. In addition, both security forces/formal courts do together to resolve the conflicts. In the study area, indigenous conflict resolution mechanism i.e., Ze wold plays a remarkable role in resolving conflicts which arises between different groups and individuals in the community. The Ze wold conflict resolution mechanism primarily focuses on providing conflict resolution services to local communities based on long term and sustainable outcomes. The mechanism tries to combine truth and mercy as well as peace and justice through forgiveness, tolerance, peaceful coexistence, apology and compensation. To give justice and compensation for victims the elder divided the case in to two key *dem*/unintentional/accidental crime and *tikurdem*/intentional/venge. It equally focuses on the past and the future relationships of the parties in conflict. Thus, such a mechanism in Raya Kobo, is effective in addressing conflicts and bringing lasting peace between parties in conflict. In addition to that, there are some challenges of Ze wold indigenous conflict resolution mechanism like, breaking rule after the agreements, lack of space or hall, un able to bring the criminal to justice fighting the conflicted groups during the reconciliation and leaving environment and home for offender families are the challenges that describe by the participants. Therefore, it is difficult for offender families/*rejets* because they leave their environment, home, family and social life, it will be difficult to adapt new environment especially for children. In addition, Ze wold indigenous conflict resolution has both challenges and effectiveness depending on the participant's responses. There are influencing mechanisms that used to influence or persuade the conflicted groups, *embdidi*, *erfomereba* song, biblical speeches are the influencing mechanism. There is a relationship between indigenous conflict resolution mechanisms and the formal court system. In the study area, there is cooperation between the two and worked in collaboration for the maintenance of peace and security among the community. Besides, the research indicated that indigenous conflict resolution institutions have legitimate cultural grounds to function in the context of the studied people. This institution functions in line with the societal harmony in the community. Therefore, the institution is grounded into the tradition, values and worldview of the people. On the other hand, a considerable number of conflict cases are resolved by the indigenous mechanism of conflict resolution.

Recommendations

Based on the conclusions made, the following recommendation were made:

- The Raya kobo woreda peace and security office and justice office should give awareness about the rule of criminal law, because the society is still not accepted when the criminal is arrested.
- The Amhara regional state government should give prepare good and conducive area for the cultural conflict resolution like hall and different materials. The government also should give special treatment for the elders, because they have their own life and they scarify their time. The Amhara regional state should take a role to introduce Ze wold for the other world.
- Raya Kobo woreda and Amhara regional state culture and truism office should support Ze wold indigenous conflict resolution mechanism in terms of material, promote and develop the culture of Ze wold.

Declaration

The undersigned, declare that this manuscript is our original work and all sources of material used for this manuscript have been duly acknowledged:

Competing interest

We declare that there is no competing interest.

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