



ADAMA SCIENCE AND TECHNOLOGY UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF PSYCHOLOGY

**THE ROLE OF SOCIAL CAPITAL AS A CONFLICT
RESOLUTION MECHANISM, THE CASE OF
ORGANIZATIONS IN METHARA TOWN**

BY
ASHENAFI TADELE LETEBO

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List of Acronyms/Abbreviations

CBD – Community Based Development

CDD - Community Driven Development

CSA - Central Statics Agency

GDP - Gross Domestic Product

GOs - Government Organizations

NGOs - Non-governmental Organizations

OED - Operational Evaluation Department

OECD - Operational Evaluation Community Department

UNDP - United Nations Development Program

UN - United Nations

Glossary of Non English Terms

Baltina: - women's socio economical association that provides financial assistance and other forms of aid for people mostly in the same neighborhood, occupation, church and between friends or kin.

Iddir: - the socio economical association that provides financial assistance and other forms of aid for people mostly in the same neighborhood, occupation, church and between friends or kin.

Iquib: - a financial assistance association. Families, friends or other groups contribute some money together and share the money in rounds for all the contributors in a limited time.

Mahiber : association which mostly people in the same neighborhood come together monthly and have time by eating and drinking in pray with scriptural learning's.

Kebele: - is a local government administration.

Shinglina:- This literally means elderliness, denotes dispute solution by elderly persons.

Abstract

The study was aimed at examining the social capital institutions at Metehara town specifically in kebele 01 and 02. It was intended to find answers to the following basic questions: - 1. What are the level of the awareness's of formal and informal organizational officers and informal institutions leaders of Metehara town on social capital? 2 How the conflict resolution and peace building organization officers and informal institutions leaders of Metehara town using social capital to overcome conflicts? 3. To What extent organizations are interrelated to use social capitals as a means of conflict resolving mechanisms of the community? 4. What are the major conflict resolution mechanisms practicing by the formal and informal organizations of Metehara town? The research design employed for this study was a mixed method more of qualitative supplemented by quantitative descriptive approach. To this end purposive sampling design was used, by employing total sample size of 41 representatives. The samples composition was from formal and informal officers of social capital practitioners, Idir, Baltina, Elders, Religious leaders and governmentally employed professionals to explore the sustainability of the service provision, the enforceability, strengths and weaknesses and its role in maintaining peace and stability in the area. The data was collected using structured interview as the main instrument along with open and close ended questions to supplement the data gathered from the key informants (local elders). The study finding shows sustainability of the service provision of the social capital practice is being over looked in order to integrate social capital as conflict resolution mechanism, with the formal laws strengthening, their role and defining their function is so important in Metehara town. Besides, advancing capacity building, increasing the income of agents by creating new opportunities, raising finance generated from the community, and the like would may helps to the community for the sustainability of the social capital as conflict resolution and problem solving in general as well.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Social capital refers to connections among individuals' social networks, and the norms of reciprocity and trustworthiness that arise from them (Putnam, 2002). The same author explained it in terms of encompass relationships with friends, personal networks, and individual contacts, as well as involvement in more formally organized and public groups and activities. We can also say that it has public and private benefits as well. Strong social networks can help an individual advance their career through their ability to exploit their system of contacts (Ibid). By building trust and encouraging neighbors to look out for one another, social capital can also lower crime in their neighborhood (Putnam, 2002).

An effective social capital manifests itself through social cohesion, equity, freedom, empowerment, social energy, community spirit, social bonds, civic virtue, community networks, extended friendships, community life, social resources, informal and formal institutions (i.e., rules and regulations of the socioeconomic game), good neighborliness, and social "glue". Social capital instills hope, and provides options and opportunities. This in turn, empowers members to make significant contributions toward a strong and vibrant association through the guiding principles of reciprocity, i.e., mutual dependence and exchanges of benefits. (TEAE, 2007)

According to World Bank (2005), the role of social cohesion has encouraged development agencies and non-governmental organizations (NGOs) to attempt interventions to increase its supply. With over a decade of such programming behind such organizations, a clear sense of 'what works' to solve conflict is in high demand. This report thus provides the results of a synthetic review of development, reconstruction, and peace building interventions in sub-Saharan Africa aiming to generate social cohesion.

The Operational Evaluation Community Department (2006), defines social cohesion as: A cohesive society works towards the well-being of all its members, fights exclusion and marginalization, creates a sense of belonging, promotes trust, and offers its members the opportunity of upward mobility. While the notion of 'social cohesion' is often used with different meanings, its constituent elements include concerns about social inclusion, social capital and social mobility. Some of these elements can be quantified, and some countries have taken steps to develop suitable metrics in this field, e.g. through specific surveys assessing different aspects of people's social connections and civic engagement

(Easterly, 2006). According to Miall (2004), situating peace-building as a development effort requires interventions to protect and promote human security by addressing the structural causes of conflict. This involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by empowering people and strengthening the administrative capacities for conflict management, and to lay the foundations for sustainable, equitable and inclusive development.

(UNDP) asserts that conflicts erode human progress and degrade the institutional infrastructure and capacity for sustainable peace and development. It disrupts commerce, learning and the provision of health services, and plunges people into poverty and destitution, with the most vulnerable and marginalized sections of society bearing the disproportionate burden of violent conflicts. Therefore, efforts to sustain rapid economic growth must be accompanied by interventions aimed at creating durable institutions and strengthened public organizations responsible for designing and implementing policies and strategies for ensuring lasting peace and human security. Creating durable institutions for peace and security begins with an articulation of a clear vision, policy and strategy on peace-building. (United Nations Development Program, 2010)

According to Francis (2006), conflict is by definition natural and unavoidable part of human existence, i.e. a natural disagreement resulting from individual or groups that differ in attitude, beliefs, values or needs. As there is the notion of society and the very existence of peoples, there is obviously conflict no matter the extent as well as the source of it. In fact history shows that, one cannot separate conflict from humankind. It is impossible to see them independently; they are always together making two faces of the same coin. It is unconceivable to think a society without conflict. Therefore, natural conflict resolution mechanisms should also be there to balance the nature. The practice of conflict resolution is dominated by the assumption that conflict can at best be managed but hardly possible to solve it completely. Particularly, conflict management theories see violent conflict as an ineradicable-viewing resolving a conflict as unrealistic and the best that can be done is to manage and contain them and occasionally to reach a historic compromise (Reilly and Bloomfield 1998).

On the other hand, Conflict Resolution theorists argue that it is possible to transcend conflict if the parties can help to explore, analyze, question and reframe their position and interest. Conflict resolution, therefore, emphasizes intervention by skilled but power third party to foster new thinking and new relations (Miall, 2003). Thus conflict resolution involves process oriented activities that aims

to address the underlying causes of direct, structural and cultural violence (Walters, 2000), while simultaneously finding a way to respect their underlying values and identities (Spangler, 2003).

There are two ways of conflict resolution methods, i.e. the formal and informal. According to Macfarlane (2007), the formal one is conducted in the court through litigation/legal action/ with official recognition of the government and tends to be more strictly examined and monitored whether there are signs of impartiality, entrenched inequities and lack of due process. Indigenous or sometimes called informal conflict resolution mechanism is the ancient set of practices in almost all the societies in the world with an ultimate application of third party arbitration and mediation (Ibid).

Kennedy, (2011) suggested that the role of indigenous-based institutions and culture in conflict prevention and resolution as well as peace building is becoming increasingly prominent in most countries. Dahal and Bhatta, (2008) also confirmed that indigenous conflict resolution mechanisms are used to organize a discussion to mediate several types of conflicts within the societies by recognizing the identity and interests of the conflicting parties. Here, its main aim is to come up with a solution and justifying it by the duty of the mechanism based on recognized customs and morality of the society itself.

There are Indigenous Institutions which include structures, mechanisms, methods or techniques and practices that incorporate indigenous principles such as conciliation, discussion, negotiation, mediation and arbitration. Indigenous approaches cannot be compartmentalized into “political” or “juridical” or other, rather they are holistic; comprising also social, economic, cultural and religious-spiritual dimensions. This implies that the sum of indigenous lifestyles and world views in which the different spheres of societal life are hardly separated. In addition the conflict parties can directly engage in negotiations on conflict resolution and in the search for a solution, or a third party can be invited to mediate.

It is stated that in sub-Saharan Africa, since it is the site of a significant share of social cohesion, programming and the continent is experiencing pressing development and peace building challenges (David, 2008). While the continent exhibits considerable ethnic diversity, focusing on sub-Saharan Africa also allows us to hold within a reasonable range certain cultural and ethnic variables as well as levels of development, recognized as potential factors moderating social cohesion (Ibid).

Ethiopia is a country of multi-nations, nationalities, and peoples, each possessing its own territory, deeply rooted history, tradition, mutually shared values, and socioeconomic infrastructure. Combination of such societal characteristics creates a unique socio cultural and economic variety. In the Ethiopian case, each entity (i.e., nation, nationality, and people) aspires to enrich its tradition, language, cultural heritage, moral norms, history, and economic wellbeing (TEAE, 2007).

Ethiopia, like most countries in Africa, has continued to record high economic growth averaging 11.3 percent over the last decade and is ranked among the ten fastest growing economies in Africa (AEO, 2011). While government should continue to pursue sensible macroeconomic policies to sustain and even accelerate growth additional efforts are needed to re orient the growth trajectory towards promoting more sustainable, equitable and inclusive growth. Whereas economic growth provides the necessary foundation for enhancing household and public spending, private and public capital formation and the overall social welfare of citizens, it does not by itself guarantee that stability, enhanced social welfare, and social peace will occur and prevail across the Development and human development in particular should be pursued through rights-based approaches and as central feature of any conflict reduction strategy (United Nations Development Program, 2010) .

The researcher believes that the study area community, like in other communities has a social capital a system valued for social services in different traditional associations and networks. It is expected that it has a major contribution for the bonding, strengthening and communicating with each other and building a relationship among different communities. It also serves as a coping strategy at the time of difficulties. A low social capital society is characterized by social conflict-ridden and distrust, which carry on an economic cost as well. Social capital is an important aspect in society or community to develop solidarity between the members as it affects the community climate and the social relationships. Social capital changes the livelihoods of the society in a way that brings stable development that require more cohesive and peaceful societies, this study helps to describing the role of social capital in conflict resolution mechanisms and other problems to re-building social cohesion.

1.2. Statement of the Problem

In researcher's perception, as a sociologist and social psychologist, it seems obvious to observe conflicts in human's life but what matters is about having proper and professional insights about the techniques of conflict resolution in the areas of disagreements. From some of such techniques, social capital is one of the simplest in terms of cost effectiveness and time and energy saving and cheapest ways of conflict resolution mechanisms in any of given conflicting areas of the society. Social capital has a strong connecting and negotiating power among individuals, social networks of the given areas of community, and the norms of reciprocity. By building trust and encouraging neighbors to look out for one another, Social capital can also lower crime in their neighborhood (Putnam, 1992).

The same situation seems true in the case of Metehara the Town which is founds in the Eastern Oromiya Regional State of Ethiopia as one of historically known place for huge sugar production. As the researcher's observation, the town is also a place of frequent dispute mainly in youngsters and also among family's members, and between neighbors. And this situation is greatly distracting the developments of the town by disturbing the cohesions of the social systems. This is due to lack of professional interpretations and insights about the incidents of the conflict and lack of proper professional and sustainable mechanisms of solving the conflict probably; the reason may be because these inhabitants are from diversified ethnical backgrounds that stratified in the town for the sake of employment in the sugar factory.

As per the researcher's justification, most of these conflicts seemed managed through traditional ways of conflict resolving techniques and arbitrations by local elders. But, the researcher assumes that little emphasis seems given to these types of traditional conflict resolution mechanisms now days. As a result, this study is concerned in found out and describe the levels of the awareness's of social capital and its implementations by the actors of conflict resolution and peace building organizations in the town. And also the prevalence's and major mechanisms of social capital in resolving conflicts.

Therefore, the general purpose of this study is to assess the extent to which the social institutions of town uses their social capital for conflict resolution and also as a mechanism, how it handles any sort of conflict in the community of the study area currently.

1.3. The Research Questions

The study has found answers to the following research questions.

1. What are the levels of the awareness of formal and informal organizational officers of Metehara town on social capital?
2. How does the conflict resolution and peace building organization officers and informal institutions leaders of Metehara town using social capital to resolve conflicts?
3. To What extent organizations are interrelated to use social capitals as a means of conflict resolving mechanisms of the community?
4. What are the major conflict resolution mechanisms practicing by the formal and informal organizations of Metehara town?

1.4. Objectives of the Study

1.4.1. General Objective of the Study

The general objectives of the study emphasizes on examining the role of social capitals in conflict resolution and peace building by the formal and informal organizations in Metehara town.

1.4.2. Specific Objectives of the Study

Specifically this study has intended:-

- To describe the levels of the awareness of formal and informal organizational officers of Metehara town on social capital.
- To assess the conflict resolution and peace building organization officers and informal institutions leaders of Metehara town using social capital to overcome conflicts.
- To show the extent how the organizations are interrelated to use social capitals as a means of conflict resolving mechanisms of the community.
- To identify the major conflict resolution techniques practices by the organizations of Metehara town.

1.5. Significance of the Study

Metehara is one of the Ethiopian towns surrounded by larger parts of semi urban villages. It founds in the eastern part of the regional state of oromia. Mainly, the town is well known for its sugar factory. The inhabitant's life style and sources of income are much dependent on the factory. Most of the inhabitants are from diversified ethnic backgrounds that settled there for the sake of employment in the factory. The town is known for major frequent disputes of younger groups. Most of these disputes have been managed through traditional ways of conflict resolving and arbitrations by local elders. However, little emphasis seems given to these types of informal conflict resolution mechanisms this day. As a result, this study observes the levels of the awareness's among conflict resolution and peace building officers of social capital and its implementations, the extent to which they have identified the prevalence's and major techniques of the social capital in resolving conflicts. Accordingly, the study has described the findings towards revealing the gaps of the area in call of the responsible sectors to come and work on adding the residents' and practitioners knowledge of social capital. The researcher strongly believes that it would be a great contribution in suggesting ways of preservations of one of this indispensable/vital/ societal asset of the Community. Therefore, the finding of the study trough its documentations would be helpful for the concerned governmental and nongovernmental organizational practitioners, policy makers, traditional associations, researchers in looking the gaps of higher educational institutions as well.

1.6. Delimitation of the Study

Generally there are about six major traditional and formal social capital practitioners in the town. And they work on resolving conflicts among family members, young groups, resource based and neighborhood conflicts. These major six organizational officers of the town encompass about 87 organizational officers. As a result this research is delimited to 41 of these traditional and professional Conflict resolution and peace building organizational representatives out of 87 organizational representatives in the major two kebele's (01 and 02) of the Metehara town. The Villages of the rural area of the Fentale Wereda which encompasses the Metehara town is not touched yet in this study.

1.7. Definition of Important Terms

- **Social capital:** - as per the researcher connotation a social capital can be seen as societal assets or natural resources found in the society. Can be referred as a ways of sharing the charismatic and learned experiences of individuals to one another in helping each other in any possible ways. And this also the same with the professional definitions by the scholars in which social capital stated as “a network or ties of goodwill, mutual support, shared language, shared norms, social trust, and a sense of mutual obligation that people can derive value from (United Nation, 1995)”.
- **Social cohesion:** is a process of building shared values and communities of interpretation, reducing disparities in wealth and income, and generally enabling people to have a sense that they are engaged in a common enterprise, facing shared challenges, and that they are members of the same communities.
- **Conflict:** is a disagreement between two or more individuals in a setting or in the organization due to arising from the fact that they must share scarce resources or work activities and/ or from the fact that they have different status, goals, values or perceptions (plankett/ Attner, 1989: 436)
- **Conflict resolution:** - a process in which the third party interferes to find a peaceful solution for the disagreement among individuals. (Ra him, 2002, p. 208).

CHAPTER TWO

LITERATURE REVIEW

2. Review of Related Literature

The review of literature in this study focuses on the theoretical background of concept of Social Capital and Conflict resolution mechanisms

2.1 Defining Social Capital

Social capital is ‘the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition’ (Bourdieu 1983: 249). It was similar with those situations of Metehar inhabitants that they are using social capital as a means of conflict resolution tools. Mainly as per the finding results the community of Methara town is using “mediation” to resolve disputes and “Iddir and Baltina” as a means economical and psychosocial provisions.

Social capital is defined by its function. It is not a single entity, but a variety of different entities, having two characteristics in common: they all consist of some aspect of a social structure, and they facilitate certain actions of individuals who are within the structure’ (Coleman 1994: 302).

Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called “civic virtue.” The difference is that “social capital” calls attention to the fact that civic virtue is most powerful when embedded in a sense network of reciprocal social relations. A society of many virtuous but isolated individuals is not necessarily rich in social capital’ (Putnam 2000: 19).

According to World Bank (1999), social capital refers to the institutions, relationships, and norms that shape the quality and quantity of a society’s social interactions. Social capital is not just the sum of the institutions which underpin a society – it is the glue that holds them together.

James Coleman (1988) defines Social Capital as anything that facilitates individual or collective action, generated by networks of relationships, reciprocity, trust, and social norm. Social capital refers to the norms and networks that enable collective action. It encompasses institutions, relationships, and

customs that shape the quality of a society's social interactions. Increasing evidence shows that social capital is critical for societies to prosper economically and for development to be sustainable. According to Putnam (1992), Social Capital is explained as the sum of the institutions which underpin a society. It is a set of horizontal associations between people, consisting of social networks and associated norms that have an effect on community productivity and wellbeing.

2.2. Social Capital in Situations of Conflict:

Due to preserving social capitals in the country, Côte d'Ivoire was for a long time one of Africa's most stable countries. but when the country Côte d'Ivoire losses its social stability due to some failures the country have passed through worst situations for decades after its independence in 1960, after the country enjoyed religious and ethnic harmony and showed remarkable political stability. All that changed on December 24, 1999, when rebels overthrew the government in the country's first military coup. Since that time, the political agenda has been dominated by political and social tensions. This situation has culminated on September 19, 2002 in a war which divided the country in to two and escalated into the country's worst crisis. The south is under government control, and the north is held by the rebels (Keho Y. 2006).

According to Keho Y (2006), a broader definition of social capital includes not only these micro institutional features but also the rule and regulations of the market place, political institutions, and development actors, which have an impact on social capital environment facing actors at the local level.

According to Collier (1998), disaggregates social capital into government and civil social capital. Government social capital refers to government institutions that influence people's ability to cooperate for mutual benefit. The most commonly analyzed of these institutions are the enforceability of contracts, the rule of law, and the extent of civil liberties permitted by the state. Civil social capital refers to the forms of social interactions that are not directly dependent on government rule system. It encompasses common values, norms, informal networks, and associational memberships that affect the ability of individuals to work together to achieve common goals.

According to Narayan (1999), the emphasis is on the importance of inclusion of the state in social capital analysis examining the relationship between state and society. She argues that analysis must be not only centered on civic engagement, characterized by inclusive ties that link different individuals and groups or communities, but also on the effectiveness the whole spectrum of social capital, but these indicators as a group provide information about various dimensions of the concept. Trust entails

willingness to take risks in a social context based on a sense of confidence that others will respond as expected and will act in mutually supportive way. It refers to the confidence that a partner will not exploit the vulnerabilities of the other (Gambetta, 1988). As described by Fukuyama (1995, p.153), “trust arises when a community shares a set of moral values in such a way as to create expectations of regular and honest behavior”. Reciprocity, civic duty, and moral obligation are essential to a successful and stable society and are the behaviors that should emanate from a thriving civil society. Generalized trust is based on a set of ethical habits and reciprocal moral obligations internalized by members of a community. High trust societies can do with fewer regulations and coercive enforcement mechanisms. Putnam views memberships in horizontal associations as a source of trust and of social ties conducive to democracy and economic performance. People engage with others through a variety of lateral associations. The underlying idea is that social capital cannot be generated by individuals acting on their own in of the state. As definition of social capital, she writes that “Social capital is the rules, norms, obligations, reciprocity, and trust embedded in social relations, social structures, and society’s institutional arrangements which enable its members to achieve their individual and community objectives”.

In others words, the vitality of community networks and civil society is largely the product of the political, legal and institutional environment. The capacity of social groups to act in their collective interest depends on the quality of the formal institutions under which they reside (Woolcock and Narayan, 2000).

The World Bank (1998), uses a similar definition: social capital refers to the norms and networks that enable collective action. It refers to the institutions, relationships and norms that shape the quality and quantity of a society’s social interactions.

As mentioned by Colletta and Cullen (2002), few studies, however, have actually analyzed how social capital interacts with violent conflict, an important issue considering the rise in the frequency of civil conflicts in African countries and the importance of social capital for social and economic development (Knack and Keffer, 1997; Grootaert, 1998; Collier and Hoeffler, 2000; Anyanwu, 2002).

2.3 The concept of social Capital and Social cohesion:

Like people in the Methara had “Iddir” and “Balitina” to collaborate in some socioeconomic and psychosocial situations Putnam (1993) defined social capital from the perspective of social

organization, such as, norms, networks and social trust that facilitate the co- operation and co - ordination of the mutual benefit.

According to (Beem, 1999: 20) trust between individuals thus becomes trust between strangers and trust of a broad fabric of social institutions; ultimately, it becomes a shared set of values, virtues, and expectations within society as a whole. Without this interaction, on the other hand, trust decays; at a certain point, this decay begins to manifest itself in serious social problems. The concept of social capital contends that building or rebuilding community and trust requires face-to-face encounters.

There is now a range of evidence that communities with a good ‘stock’ of such ‘social capital’ are more likely to benefit from lower crime figures, better health, higher educational achievement, and better economic growth (Halpern, 2009b).

Social cohesion is variously described as the ‘affective bond between citizens’ (Chipkin and Ngqulunga 2008, p. 61), ‘local patterns of cooperation’ (Fearon *et al.* 2009a, p. 287) and ‘the glue that bonds society together, promoting harmony, a sense of community, and a degree of commitment to promoting the common good’ (Colletta *et al.* 2001). Social cohesion refers to behavior and attitudes within a community that reflects a propensity of community members to cooperate (see Hooghe and Stolle 2003, p. 2). We can distinguish between inter-personal social cohesion, relating to attitudes and behaviors of different groupings of individuals within a community, and inter-group social cohesion, referring to attitudes and behaviors of individuals across key cleavages in society. This is a different notion of social cohesion than one measured simply in terms of the number of potential lines of cleavage (Easterly and Levine 1997, Posner 2004).

For the purposes of development and peace building, we feel that our conceptualization is more useful. Latent cleavages such as language differences, differences in descent, or caste-type distinctions cannot, or can only be with great difficulty, be manipulated by development or peace building interventions. In contrast, the way people think about and act across these cleavages can, in principle, be transformed (Easterly and Levine 1997, Posner 2004).

As Berkman and Kawachi, (2000)

“Social capital forms a subset of the notion of social cohesion. Social cohesion refers to two broader intertwined features of society: (1)the absence of latent conflict whether in the form of income/wealth inequality; racial/ethnic tensions; disparities in political participation; or other forms of polarization; and (2) the presence of strong social bonds-measured by levels of trust and norms of reciprocity; the abundance of associations that bridge social divisions (civic society) and the presence of institutions of conflict management, e.g., responsive democracy, an independent judiciary, and an independent media”(175).

According to Fukuyama (2002), buttress the idea that norms, values, and attitudes affect development. In the theoretical realm, there is a good argument that social capital produces benefits for individuals, households, and societies, with ‘benefits’ meaning anything from greater household income to a higher Human Development Index for better governance.

2.4. The Benefits and Importance of social Capital

Requena (2003) suggested that the importance of social capital lies in that it brings together several important sociological concepts such as social support, integration and social cohesion. This view is supported by Rothstein (2003) who stated that the real strength of social capital theory is the combination of macro-sociological historical structures with micro-level causal mechanisms, a rare feature in the social sciences.

The literature recognizes social capital as important to the efficient functioning of modern economies, stable community, and liberal democracy (Fukuyama 2001; Kenworthy 1997), as an important base for cooperation across sector and power differences, and an important product of such cooperation (Brown and Ashman 1996), and Lyon (2000) described the importance of social capital in shaping regional development patterns. It is clear that social capital is of importance in societal wellbeing. Some aspects of the concept, such as inter-personal trust, are clearly desirable in themselves while other aspects are more instrumental (Bankston and Zhou 2002). Optimism, satisfaction with life, perceptions of government institutions and political involvement all stem from the fundamental dimensions of social capital (Narayan and Cassidy 2001).

Social capital is charged with a range of potential beneficial effects including: facilitation of higher levels of, and growth in, gross domestic product (GDP); facilitation of more efficient functioning of labor markets; lower levels of crime; and improvements in the effectiveness of institutions of

government (Aldridge et al. 2002 ; Halpern 2001 ; Kawachi et al. 1999b ; Putnam et al. 1993). Social capital is an important variable in educational attainment (Aldridge et al. 2002; Israel et al. 2001), public health (Coulthard et al. 2001 ; Subramanian et al. 2003), community governance, and economic problems (Bowles and Gintis 2002), and is also an important element in production (Day, 2002).

Economic and business performance at both the national and sub-national level is also affected by social capital (Aldridge et al. 2002). Others have emphasized the importance of social capital for problem solving and how only certain types of social capital contribute to this (Boyte, 1995; Sirianni & Friedland, 1997) first, social capital allows citizens to resolve collective problems more easily. People often might be better off if they cooperate, with each doing her share .Second, social capital greases the wheels that allow communities to advance smoothly. Where people are trusting and trustworthy, and where they are subject to repeated interactions with fellow citizens, everyday business and social transactions are less costly. A third way in which social capital improves our lot is by widening our awareness of the many ways in which our fates are linked... When people lack connection to others, they are unable to test the veracity of their own views, whether in the give or take of casual conversation or in more formal deliberation. Without such an opportunity, people are more likely to be swayed by their worse impulses.

The networks that constitute social capital also serve as conduits for the flow of helpful information that facilitates achieving our goals. Social capital also operates through psychological and biological processes to improve individual's lives. Community connectedness is not just about warm fuzzy tales of civic triumph. In measurable and well-documented ways, social capital makes an enormous difference to our lives (Boyte, 1995; Sirianni & Friedland, 1997).

The core idea of social capital is harmonious human relationships that form a social network, which is necessary for social and economic well-being and for political stability. Harmonious interactions among individuals and groups of social networks enable members to commit to each other and to knit the social fabric. In short, social networks provide a virtual reality fertile ground where social capital is created, nurtured, and utilized (Woolcock, 2005).

2.5. The Role of Social Cohesion in Development and Peace Building

A number of theories and frameworks provide support to the ideas that human and social dimensions are important factors in economic growth and development, including Chambers' work on sustainable

livelihoods (World Bank 2005), Sen's (1999) capabilities approach, and theories emphasizing the role of institutions (Chang 2002). And by the turn of the millennium, Woolcock and Narayan argued 'there is a remarkable, if often unacknowledged, consensus emerging about the importance of social relations in development' (1999, p. 32). However, in the literature on social cohesion, there is still debate as to whether social cohesion is a cause and/or consequence of other social and economic phenomena. As Beauvais and Johnson (2002, p. 5) note in their review of the literature: there is no unanimous position on whether social cohesion is a cause or a consequence of other aspects of social, economic and political life. For some analysts and policy-makers, the condition of social cohesion in any polity is an *independent variable*, generating outcomes.

While the evidence may reflect a causal relationship from social cohesion to improved development outcomes, it is also likely that there are 'feedback loops' from improved development outcomes to enhanced social cohesion (Ritzen *et al.* 2000).

Research has suggested that social cohesion is important not just for its instrumental value as a means to improve economic development, but also for its essential value as an end in itself. This was one of the major findings of the large participatory research project, Voices of the Poor, which collected the views of 60,000 poor people in 60 countries. The analysis of these data found that poverty manifests itself in many non-material outcomes, such as feelings of powerlessness, lack of voice, exclusion, breakdown of the social fabric, dependency, and shame (Narayan *et al.* 2000). This work highlighted the importance of outcomes such as empowerment and social cohesion both in improving people's well-being directly and in gaining access to resources.

It is also commonly understood that social cohesion is an independent or intervening variable in relation to peace building and conflict prevention. That is, social cohesion, or the (re)building of interpersonal and intergroup networks, trust, and reciprocity, is considered crucial for sustainable peace (Colletta and Cullen 2000, Woolcock and Narayan 1999).

Moreover, the twin goals of development and peace building are related. As a 2006 UK House of Commons review argued: 'preventing and ending conflicts and helping to ensure they do not recur will do more to create a climate for poverty reduction and development in countries affected than any amount of costly aid programmers' (International Development Committee 2006, p. 58).

2.6. Fostering Social Cohesion

There are a number of different theories as to how social cohesion is fostered. Many accounts are rather pessimistic. For example, studies by Olson (1965) and Popkin (1979) concluded that collective action requires either the action of external entrepreneurs to organize material inducements and punishments or some overarching authority. Putnam (Putnam *et al.* 1993, Putnam 2000) argued that the creation of social capital is determined by long-duration historical processes, although its destruction can occur quite quickly as a result of technological change. Others have argued more optimistically that groups can improve social cohesion by establishing inexpensive self-monitoring and self-sanctioning mechanisms among themselves (Ostrom 1990, Wade 1994).

The more optimistic view is what informs current interventions to generate social cohesion. Here, we are particularly interested in assessing the ability of relatively short-term external interventions to enhance social cohesion. Today, the literature on interventions to improve social cohesion in low income and middle-income countries is mainly focused on participatory interventions. This follows a gradual shift from conventional ‘top-down’ approaches to development towards the re-emergence of more participatory ‘bottom-up’ approaches (White 1999, Wassenich and Whiteside 2004) and the idea that participatory processes contribute to the design of better policies and more successful long-term development (Stiglitz 2002).

Given the policy emphasis on social cohesion, development and peace building actors have initiated efforts to strengthen social cohesion in aid-receiving countries. A pro-social cohesion orientation has informed major development interventions by international organizations such as the World Bank’s Social Development Department and NGOs such as the International Rescue Committee. For instance, within the World Bank, where participatory development has been operational in the form of community-based development (CBD) or community-driven development (CDD) projects, there has been a rapid growth in the number of World Bank projects with a CDD or CBD component, with an increase from 2 per cent in 1989 to 25 per cent of projects in 2003 (Operations Evaluations Department [OED] 2005). It is thus timely to synthesis and assesses results of interventions aiming to generate social cohesion.

While there are a number of publications reviewing impact evaluation evidence of such interventions on social capital or cohesion (Chase and Woolcock 2005, OED 2002, 2005, Wassenich and Whiteside 2004), to our knowledge there are no previous *systematic reviews* that focus on interventions aimed at

generating social cohesion. Our review is complementary to work in other parts of the world, such as Chase and Woolcock (2005), who focus on the generation of social capital in East Asia. Our review is also complementary to other reviews of CDD (Mansuri and Rao 2004), as we focus specifically on social cohesion itself as the outcome of interest.

2.7 Types of Social Capital

Gittell and Vidal (1998) have coined the terms ‘bonding’ and ‘bridging’ to the different levels of social capital in communities. According to them, bonding social capital is "the type that brings closer together people who already know each other well", and bridging social capital is "the type that brings together people or groups who previously did not know each other well" (p.15). In this sense, bonding social capital includes all resources that people can obtain from within-group ties, while bridging social capital refers to resources that people can gain from their ties with people from the outside (Adler and Kwon 2002).

In a later work, Putnam (2000) has made the same distinction, defining ‘bridging social capital’ as bonds of connectedness that are formed across diverse social groups (civil rights movements and ecumenical religious organizations), whereas ‘bonding social capital’ cements only homogenous groups such as family members and close friends. The idea of bridging social capital is not new.

According to Granovetter (1973), also suggests that weak ties were an important resource in making possible mobility opportunities. He coined the terms “strong” and “weak ties” to describe the various networks and their usefulness in job-seeking practices. Access to individuals outside one’s close circle provides access to non redundant information, resulting in benefits such as employment connections. These loose connections are referred to as “weak ties”. Within social networks, the existence of gaps- i.e. the absence of direct links among all participants- between connected individuals can actually increase the efficiency of information flows within the larger network.

Burt (2000) refers to these gaps in social networks as “structural holes”. The structural holes argument is that social capital is created by a network in which people can broker connections between otherwise disconnected segments. Networks operate more efficiently when structural holes exist, often by supporting the new information and ideas between sub-groups. Such a process allows information to flow from one group in which it is common knowledge to another where it is new and may be more valuable.

According to Michael Woolcock (2001), a social scientist with the World Bank (and Harvard) has helpfully argued that many of the key contributions prior to *Bowling Alone* failed to make a proper distinction between different types of social capital. He distinguished between as follows:

2.7.1. Bonding

Bonding social capital which denotes ties between people in similar situations, such as immediate family, close friends and neighbors' (Woolcock 2001: 13-4).

2.7.2. Bridging

Bridging is social capital, which encompasses more distant ties of like persons, such as loose friendships and workmates. (Woolcock 2001: 13-4)

2.7.3. Linking Social Capital,

Linking social capital which reaches out to unlike people in dissimilar situations, such as those who are entirely outside of the community, thus enabling members to leverage a far wider range of resources than are available in the community (Woolcock 2001: 13-4).

The Putnam team looked to whether social capital is bonding (or exclusive) and/or bridging (or inclusive). Putnam suggested that the former may be more inward looking and have a tendency to reinforce exclusive identities and homogeneous groups. The latter may be more outward-looking and encompass people across different social divides (Putnam 2000: 22).

Bonding capital is good for under-girding specific reciprocity and mobilizing solidarity. Bridging networks, by contrast, are better for linkage to external assets and for information diffusion. Moreover, bridging social capital can generate broader identities and reciprocity, whereas bonding social capital bolsters our narrower selves. Bonding social capital constitutes a kind of sociological superglue, whereas bridging social capital provides a sociological (ibid. 22-23). These were not seen as either-or categories to which social networks can neatly assigned but "more-or-less" dimensions along which we can compare different forms of social capital (ibid: 23).

However, Putnam did not really look at linking social capital nor did he come to grips with the implications of different forms of social capital i.e. that 'different combinations of the three types of social capital will produce different outcomes (Field 2003: 42).

2.8. A Peace Building Policy Intervention

Ethiopia needs a peace-building policy to improve coordination and effectiveness of its interventions in promoting peace and human security. The constitution, sectoral policy pronouncements, international conventions and policy frameworks which the country has ratified, contain bits and pieces of policy pronouncements on peace-building. The articulation of values, principles, norms and policy actions on conflict prevention and management in the various policy instruments embody within them the absence of a Coordinate approach. Ongoing interventions on conflict prevention and management have mostly been ad-hoc to arrest onsets of violence and prevent humanitarian crises. Moreover, attention given to sustainable resolution of long standing and deep rooted conflicts needs to be up-scaled. Also, the multi-dimensional nature of conflict prevention and management suggest that many stakeholders (sub-national, national and international) might be required to engage in simultaneous and sometimes uncoordinated action that requires effective management. A peace-building policy will provide a framework and mechanism for coordinating actions and will also facilitate effective synergies between local, national and regional efforts in conflict prevention and peace-building. Moreover, its effective implementation and monitoring will reduce duplication and rationalize the diverse and sometimes competing interests, agendas and priorities (United Nation Development Program, 2007).

2.9. Levels of Conflict and Causes

2.9.1. Common Sources of Conflict

In many cases, the signs of conflict are obvious and visible. There may be arguments, raised tempers and emotions, possibly even fighting or formal disputes (Billisbery, 1999:28). According to Billisbery(1999), some signs of potential hidden conflict include: a) Coolness or rigid formality in relations between parties involved; b) Uncomfortable silences at meetings, and; c) Constant referral to formal rules and procedures: Kinard (1988:310) explained how conflict can occur. He said

“Conflict commonly occurs between line, and between union and non-union members, and between informal groups and formal organizations”.

According to Kinard (1988) conflict can arise between the individual and the organization, between individuals, within the individual him/her self, between groups and individuals, and between groups in the organization. According to Plankett and Attner (1989:437), the sources of conflict include; shared resources, differences in goals, difference in perceptions and values, disagreements in the role

requirements, nature of work activities, individual approaches, and the stage of organizational development.

2.10. Conflict Resolution Mechanisms

2.10.1. Managing Conflict In General

The first thing managers must consider in conflict situation is whether the conflict is of potential benefit to the organization or not. According to Owens (1998:230), frequent and powerful conflict can have a devastating effect on the behavior of people in organizations. Such conflict results in physical and psychological withdrawal and is a widely occurring phenomenon in schools that is often written off as laziness on the part of teachers who have been spoiled by "soft" administrative practices.

Effective management of conflict can lead to outcomes that are productive and enhance the health of the organization. Ineffective management of conflict, on the other hand can and frequently does- create a climate that exacerbates the situation and is likely to develop a downward spiral of mounting frustration, deteriorating organizational climate, and increasing destructiveness as again suggested by Owens (1998:230). According to him, participative leadership helps people in an organization have good ideas and quality information for making better decisions. The confrontation of divergent views often produces ideas of superior quality. Thus, conflict causes people to seek effective ways of dealing with it, resulting in improved organizational functioning.

Except in some situations where conflict can lead to competition and creativity, in most other cases conflict is destructive in nature. Therefore it should be resolved as soon after it has developed as possible. But it is advisable for managers to make an effort in preventing it from developing (Chandan, 1994:279). Chandan lends us general ideas as to how we deal with conflicts.

According to Chandan (1994:279-281) there are four guiding principles that are used for the management of conflicts. 1) Preventing conflict:- According to Schein in Chandan (1994:279), four preventive measures are taken in the management of conflict. These are: -

- a) Goal structure: - Goals should be clearly defined and the role and contribution of each unit and the individual in these units towards the organizational goal must be clearly identified.
- b) Reward system: - fair compensation system must be there in order not to create individual competition or conflict within units of the organization.
- c) Trust and communication: - The greater the trust among members of unit, the more honest and open the communication among them would be. Individuals and units should be encouraged to communicate

openly with each other so that they can all understand each other's problems and help each other when necessary.

d) Coordination: - properly coordinated activities reduce conflict.

2.10.2. Mediation as One of Social Capital in Asian Countries Conflict Resolution Mechanisms

Mediation was said to have started in Singapore with the launch of the Court Mediation Centre in 1995 (Lim, 1997). Since then, community, peer and commercial mediation have been introduced. Mediation in general has been actively promoted and lawyers and the public have been introduced to mediation as a useful means for resolving disputes before going to trial. Mediation is now embraced as part of the judicial process. Mediation is also being promoted elsewhere in various parts of Asia although the concept of mediation is not new. In view of the influence of Confucianism, informal mediation has been practiced in countries such as China, Japan and South Korea. China has a long history of community mediation (Kim, 1987; Wall and Blum, 1991). Mediation has always been a traditional way used by the Chinese to solve civil disputes. For a long time in the past, when disputes arose among the people, the relatives, friends, and elders of the disputing parties or those who were impartial and enjoyed high prestige would often be asked to intervene and mediate a settlement (Prof Lim Lan Yuan, n.d.).

2.10.3. The Importance of Traditional Conflict Resolution Mechanisms for Africa

On 25 and 26 July 2014, the African Centre for the Constructive Resolution of Disputes (ACCORD), in partnership with the Center for African Peace and Conflict Resolution (CAPCR) at California State University, Sacramento, United States of America (USA), convened and co-hosted the Fourth International Africa Peace and Conflict Resolution Conference in Johannesburg, South Africa. The meeting followed from previous conferences held in 1998 and 2011 in Accra, Ghana, and 2008 in Addis Ababa, Ethiopia, and provided space for the further analysis and advancement of the theory and practice of alternative dispute resolution (ADR). Specifically, within an African context, ADR has come to be increasingly understood as a potentially more efficient means of addressing various types of disputes that occur, with particular regard to feasibility and time-effectiveness, in contrast to court based processes. Moreover, given that access to justice is a cornerstone of sustainable peace, ADR is a significant emerging avenue which African communities and states are considering to complement established litigation-based processes, and to infuse and bolster traditional justice systems. The 2014 conference was organized under the theme 'Alternative dispute resolution and peace studies in Africa: Lessons, prospects and challenges', and primarily sought to examine and discuss the current state of

ADR through, inter alia, the practice of facilitated dialogue, mediation, negotiation and arbitration, as well as the efficacy and applicability of traditional African conflict resolution mechanisms within this paradigm (Alternative dispute resolution and peace studies in Africa, 2014).

2.10.4. Ethiopian Traditional Conflict Resolution Mechanisms:

Traditional mechanisms are increasingly playing an important role in conflict management and peace building .The Guurti system of the Somali regional state is an example. Other examples include the Seera Aadaa Oromo of the Oromo peoples, Seera and Kitcha of the Gurage, Mada of the Afar, Shimgilina and Erq of the Amhara, and others. The guurti are a group of advisory elders composed of clan leaders, and elders of the communities who advise the regional, zonal and woreda administration on security matters, inter-clan conflicts and other (e.g. border) disputes. These traditional leaders are integrated with the administration. Traditional justice mechanism has the advantage of being: more accessible to the people than the formal legal methods; less costly and speedier; open and participatory. However, they need to be enhanced. For examples, their mobility and documentation needs to be enhanced. Importantly, there is no mechanism to coordinate the work of traditional mechanism and the formal judicial system (Macfarlane, 2008). Moreover in some instances these mechanisms are procedurally flawed as they tend to: ignore or limit fundamental rights of Citizens (e.g., the right to be presumed innocent; freedom of movement); occasionally interfere with criminal (judicial) proceedings; and they remit collective guilt, especially in inter-group conflicts (Zewde, B, 2002).

2.10.5. The Oromo Indigenous Mechanisms for the Prevention and Resolution of Conflict

Indigenous Mechanisms for the Prevention and Resolution of Conflict: The Experience of the Oromo in Ethiopia. Since the causes of conflict are different, it would be better to use different mechanisms for the prevention and resolution of conflicts. By avoiding conflict, we avoid not only one of the hindrances of economic development but also foreign powers' intervention, which may exacerbate the domestic conflicts. Therefore, more than anybody else governments, whose main duty is maintenance of peace and security, are responsible for providing their respective peoples with alternative conflict prevention and resolution mechanisms, popular and widely used among these are the indigenous mechanisms (Assefa, 2005).

According to Assefa (2005), Indigenous mechanisms are time tested and effective to handle conflicts that arise in the Horn region. Had it not been for these mechanisms, things would have been exacerbated and gone out of the government's control and been developed to full scale of war between the neighboring states. When compared with the non-indigenous ones, indigenous mechanisms for the

prevention and resolution of conflicts are less complex, save time, and give a chance to parties in conflict to actively participate to solve their own problems and to handle their affairs in a relatively more acceptable way to them. Oromo people have four developed, widely used and effective indigenous mechanisms for the prevention and resolution of conflicts. These are

1. Ilafi Ilamee mechanism (negotiation or compromising mechanisms)
2. Jarsumma mechanism (reconciliation administered by the community elders)
3. Gada system mechanisms (judicial, administrative and political mechanisms); and
4. Waqefanna system mechanism (religious adjudication).

These indigenous mechanisms have been used for the prevention and resolution of:

1. Conflicts with the central government of Ethiopia
2. Conflicts with the peoples living in their neighborhoods and
3. Conflicts within themselves

These Oromo indigenous mechanisms are popular and they are widely used in almost all Oromo Land, now called Oromia, and they have different advantages including, but not limited to, the following:

1. They quickly respond to crisis.
2. They contribute to reduce regular court caseloads.
3. They contribute to saving of public money.
4. Given the shortage of judges who work in the regular courts and budget constraints, they are complementary to the modern government structures and are not substitutes or competitors as some government officials think and worry about them.
5. They give access to many people who do not find the modern system of conflict resolution comfortable, affordable or suited to their need.
6. Disputants are satisfied with their operations and view their outcomes as fair because these mechanisms give a chance to the parties to actively participate in handling their affairs. Therefore, these indigenous mechanisms for the prevention and resolution of conflict will continue to operate parallel with modern government structures as they have been doing for years. Thus, it would be better if governments in the Horn of Africa officially recognize, revitalize and empower these mechanisms and use them as alternative for conflict prevention, mitigation, and resolution.

2.10.6. Capacity Building as a Means for Conflict Resolution

A need exists to develop strategies for skills training in conflict peace-building. Community readiness to embrace constructive conflict management and peace building would be fostered by requisite skills and knowledge in the field. Such skills include conflict analysis, conflict early warning and response, disaster preparedness, and conflict resolution among others. While some efforts have been made to offer aspects of capacity building for peace, there are no strategic efforts to offer broad based skill straining in peace-building especially targeting people and structures involved in peace-building initiatives. Moreover, focus should be on local level (elders, religious leaders and traditional chiefs. For example, at kabele level, there is need for more involvement of the Regional Government in capacity building in peace-building besides facilitation (GTZ, 2004).

2.10.6.1. Mainstreaming Conflict Sensitivity in Development Planning

This requires building a culture of how organizations could strategize, plan, implement and evaluate their work, paying specific attention to understanding the (conflict) context in which they operate; understanding the Interaction between their operations and the (conflict) context; and acting upon the understanding of this interaction in order to avoid negative impacts and maximize positive impacts on the (conflict) context and the intervention. Program assessment studies are not enough but they are a good start. Designing development projects with these in mind can go beyond simply respecting the basic principles of “Do not harm” and make a positive contribution to sustainable peace. The critical challenge to mainstreaming conflict sensitivity is organizational strategy and operational practice (pace and sequencing).

Whilst government should take the lead in this endeavor, practice from other countries suggest that development partners also have a responsibility. For example, in some countries, development partners have developed networks to enhance the impact of development, peace-building and humanitarian assistance through improved and more widespread mainstreaming of conflict sensitive approaches (United Nation Development Program, 2010).

2.10.6.2. Enhancing Synergies between Formal and Traditional Mechanisms on Conflict Prevention and Peace-Building

Like people in the present study had religious leaders and elder’s mediation systems in the town it’s also acceptable in other world areas. Because it is stated that “considering these local communities and villages are resorting to traditional mechanisms for peace building (Huyse and Salter, 2008), there is need to explore policy options on how interpersonal and community based practices can live side by

side with state-organized forms of retributive justice. Different countries have used different strategies to enhance ethics cohabitation. In some countries, the traditional mechanism has been sanctioned -but with limited competence-to complement the formal judicial system through legislation and policy. In other countries, whilst this cohabitation has been accepted as a matter of pragmatism, they have not been politically and legally sanctioned partly due to political reasons”.

CHAPTER THREE

METHODOLOGY AND RESEARCH DESIGN

3.1 Research Design

This study has been designed as a mixed method in which more of qualitative technique supplemented by descriptive statistics as of quantitative. The intention of the research is to describe and explain the role of social capital in conflict resolution and peace building practices by the organizational practitioners of the Methara town.

3.2. Study Area

This study was conducted in Metehara town. It is about 200km far away from Addis Ababa Ethiopia. Located in the East Showa Zone Fentale woreda, in the eastern part of the Oromia Regional State, it has a latitude and longitude of 08°54'N 39°55'E Coordinates: 08°54'N 39°55'E with an elevation of 947 meters above sea level (Metehara town Administration finance and economic development, 2005 E.C). Fentale woreda has a total of 22 Kebeles and 20 of these are rural and the remaining two are urban. Access to Metehara includes a station on the Addis Ababa - Djibouti Railway. There is a Tuesday livestock open market. Notable local landmarks include Metehara Mikael Bet church, Mount Fentale to the north and Lake Basaka to the south west of the town. Based on figures from the Central Statistical Agency in 2005 E.C, Metehara has an estimated total population of 28,348 of whom 13,763 were men and 14,585 were women.

3.3. Study Population and Data Source

The targets for the study are Metehara town organizations working on conflict resolution and peace building. There are about six major organizations with many sub institutions namely, Religious leaders, Local Elders, Iddirs, Baltina, governmental peace and security officers and school counselors. Totally they are about 87 traditional institutional representatives and professional/formal/organizational officers. These are 14 peace and security officers from both the two kebeles (01and 02) , 10 local elders,14 protestant church representatives, 2 orthodox churches, 2 Muslims Mosques representatives, 1 catholic church representative, 4 school counselors. Out of these the study has purposively selected 41 of the organization as a representative samples using simple random sampling techniques.

3.4. Sample and Sampling Technique

The research samples were drawn from the general six institutions and 87 people working on conflict resolution and peace keeping in the city and the 41 samples are chosen by simple random sampling techniques under the method of purposive sampling as they are the leaders from the two kebeles of the Metehara town.

3.5. Tools for Data Collection

The main data gathering instruments were questionnaire and interview. The researcher has used the questionnaire and interviews to collect data's concerning the implementations, prevalence's, major techniques of conflict resolution and the general awareness of social capital in the practices of conflict resolution by the traditional and professional organizational officers.

3.6. Data Collection Procedure

The researcher has distributed the questionnaires and made the interviews directly with the concerned organizations (the organizations working on conflict resolution and peace building in the town) these are local Elders, religious leaders, Iddir, baltina, school counselors and governmental peace and security officers including kebele representatives. Relevant data for the research study was collected through the use of multiple instruments. Both qualitative and quantitative primary data were collected. Before administering the interview and the questionnaire, participants were asked their willingness to be part of the study. Then, after their confirmation has been gained, consent form was read for them indicating the purpose of the study and rules and regulations that was followed. The researcher had described the voluntary nature of participation, planned systems for the study, and the provision for absolute confidentiality of the participants.

Then, different questions that were designed to meet the objectives of the study had administered by visiting the target group in person by employing trained data collectors. Study participants were completed the questionnaire with assistance from the data collectors. Specific respondent information (i.e., name, address) was not recorded during data collection, analysis, or in the study report.

3.7. Data Analysis

The qualitative and quantitative techniques of data analysis were used in this study. The result of qualitative data's from the filled questionnaire and interview results from elders who cannot read and write were categorized narratives and numerically to obtain main results. These were described in

detail to give a holistic picture of the results. The responses collected by the questionnaire were grouped and tallied in a format designed for this purpose. The data was then analyzed and explained by using narrations, tables and simple percentages.

3.8. Ethical Considerations

Initially, the consent of the interviewees was asked and full willingness to participate in the study was ensured. In the course of interaction, participants were told to provide information as far as they are comfortable and confident. In addition, they were informed that nothing will make them traumatized because of their participation in this research. So, they were clearly informed that they can take a break at anytime of the interview, can ask to skip questions that they might not want to recall or interrupt the interview and can withdraw at anytime during the interview. Furthermore, participants were informed that data gathered will remain confidential. Also, participants were informed that pseudonyms can be used (if necessary) to protect their identity during interview. They were interviewed at a place and time of their choice.

CHAPTER FOUR

ANALYSIS OF THE STUDY

4. 1. Overview of Analysis

This chapter presents the interpretation and analysis of the major finding of the study from informal and formal Conflict resolution organizations /Agents/ within the community such as Religious leaders, Local elders, iddirs, baltina and government officers and School counselors/ professionals’/ perspectives. The main focus of the study is the level of awareness of conflict resolution and peace building Organizations or agents about the role of social capital, the applications/advantages/ of social capitals in solving conflicts, the cause and magnitudes of conflicts and the major conflict resolution mechanisms. Data are presented in line with the purpose of this research with the identified themes.

The data obtained through questionnaire were presented in tables. Each table was followed by description about the data. The data were interpreted and analyzed quantitatively on the basis of computed statistical figures. For each variable, the percentage and frequency value was computed based on responses of the participants to each item.

The responses to interview items were presented and discussed qualitatively. Interview responses were presented immediately following the findings of the questionnaire.

4.2. Background Characteristics of Study Population

Tables 1, 2, 3 and 4 show demographic characteristics of participants (N=41).

Table 1, Gender of participants

Gender	Religious Leaders		Village elders		School Councilors		Government officers		Iddir Leaders		baltina Leaders		Average total
	No	%	No	%	No	%	No	%	No	%	No	%	
Male	7	17.07	4	9.75	3	7.31	11	26.82	6	14.63	-	-	75.60
Female	-	-	-	-	1	2.43	3	7.31	-	-	6	14.63	24.39
Total	7	17.07	4	9.75	4		14	34.13	6	14.63	6	14.63	99.99

As shown in Table 1, the researcher’s attempt to know the level of gender composition of informal Conflict resolution of organizations/actors within the community and government peace and security officers in Metehara town. Thus, 17.07%, 9.75%, 7.31%, 26.82% and 14.63 % are male for religious leaders, Village elders, School Counselors, Government officers, Iddir leaders of respondents,

respectively, indicates that the respondents were male; and 2.43%, 7.31% and 14.63% were Females for School Counselors, Government officers and Baltina of respondents indicates respectively.

Table 2, Ages of participants

Age	Sex	Religious Leaders		Village elders		School Councilors		Government officials		Iddir Leaders		baltina Leaders		Average total
		No	%	No	%	No	%	No	%	No	%	No	%	%
20-30	M	-	-	-	-	-	-	-	-	-	-	-	-	-
	F	-	-	-	-	1	2.43	2	4.87	-	-	-	-	7.31
31-40	M	1	2.43	-	-	1	2.43	10	24.39	-	-	-	-	-
	F	-	-	-	-	-	-	-	-	-	-	3	7.31	7.31
41-50	M	2	4.87	-	-	1	2.43	1	2.43	5	12.19	-	-	21.95
	F	-	-	-	-	-	-	1	2.43	-	-	3	7.31	9.75
Above 50	M	4	9.75	4	9.75	1	2.43	-	-	1	2.43	-	-	24.39
	F	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	M	7	17.07	4	9.75	3	7.31	11	26.82	6	14.63	-	-	75.60
	F	-	-	-	-	1	2.43	3	7.31	-	-	6	14.63	24.39

The majority of the respondents were between the age ranges of 20- 50. The respondents were very closer to adult age which confirms their status to have matured, knowledgeable, reliable information and they were respected and accepted by the society. Moreover, the respondents could describe, the societies practice at this stage and capable of looking things from different dimensions and they may not be emotional and partial.

Table 3, Marital Status of the Participants

Marital Status	Sex	Religious Leaders		Village elders		School Councilors		Government officials		Iddir Leader		Baltina Leader		Average total
		No	%	No	%	No	%	No	%	No	%	No	%	
Single	M	-	-	-	-	-	-	2	4.87	2	4.87	-	-	9.75
	F	-	-	-	-	1	2.43	-	-	-	-	-	-	2.43
Married	M	7	17.07	4	9.75	3	7.31	12	29.26	4	9.75	-	-	73.17
	F	-	-	-	-	-	-	-	-	-	-	6	14.63	14.63
Separate	M	-	-	-	-	-	-	-	-	-	-	-	-	-
	F	-	-	-	-	-	-	-	-	-	-	-	-	-
Widowed	M	-	-	-	-	-	-	-	-	-	-	-	-	-
	F	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	M	7	17.07	4	9.75	3	7.31	12	29.26	6	14.63	-	-	75.60
	F	-	-	-	-	1	2.43	2	4.87	-	-	6	14.63	24.39

Except very few individuals the majority of the respondents were married. And they were about 87.80% out of the total respondents. Based on the background and the results from the respondents, it is simple to conclude that the majority of these respondents were not from single family to have an experience of involving themselves reconciliations and value social capital.

Table 4, Educational Levels of respondents

Educationa l Level	Se x	Religious Leaders		Village elders		School Councilors		Government officials		Iddir Leaders		Baltina Leaders		Average total
		No	%	No	%	No	%	No	%	No	%	No	%	
Read& write	M	-	-	-	-	-	-	-	-	-	-	-	-	
	F	-	-	-	-	-	-	-	-	-	-	1	2.43	2.43
Not read & write	M	-	-	4	9.75	-	-	-	-	-	-	-	-	9.75
	F	-	-	-	-	-	-	-	-	-	-	-	-	
Elementary	M	2	4.87	-	-	-	-	-	-	1	2.43	-	-	7.31
	F	-	-	-	-	-	-	-	-	-	-	3	7.31	7.31
High school	M	1	2.43	-	-	-	-	-	-	2	4.87	-	-	7.31
	F	-	-	-	-	-	-	-	-	-	-	1	2.43	2.43
Diploma	M	3	7.31	-	-	-	-	7	17.07	-	-	-	-	24.39
	F	-	-	-	-	1	2.43	2	4.87	-	-	1	2.43	14.63
Degree & above	M	1	2.43	-	-	3	7.31	4	9.75	3	7.31	-	-	26.82
	F	-	-	-	-	-	-	1	2.43	-	-	-	-	2.43
Total	M	7	17.07	4	9.75	3	7.31	11	21.95	6	14.63	-	-	75.60
	F	-	-	-	-	1	2.43	3	7.31	-	-	6	14.63	24.39

Table 4 presents the educational profile of the respondents. The total respondents, 9.75% of them couldn't read and write or have no educations. The remaining 90.24% had basic and elementary class and above educational level and this shows that the majorities of the respondents are educated and they could answer the questionnaire and good ideas on social capital as well as conflict resolution.

4.3. Analysis of Data on Awareness about Social Capitals

4.3.1. The Awareness of Social Capital among Formal and Informal Community Organizations

In this section data is presented and analyzed regarding the awareness level as perceived by community elders, Religious leaders, Idir and baltina leaders and professional workers from government sectors. Respondents were asked about awareness level of social capital.

“Do people in your area or under your organization help each other in traditional ways?”

According to Requena (2003), the importance of social capital lies in that it brings several important concepts such as social support, togetherness, integration and social cohesion.

As indicated from the information obtained the elder key- informant interviews said that: there is a long tradition of helping one another to simplify tasks difficult for an individual. In his word;

“ሃምሳ ሎሚ ለ አንድ ሰው ሽክምብ ለ ሃምሳ ሰው ጌጡ ነው” “fifty lemons are burden to a person, but as ornament too many” Literal Meaning with friends and neighbors, it is possible to make impossible things easy. For this reason this kind of social capital has to be reserved.”

The local people have supported strongly helping each other as vital to cooperative/ togetherness/ and practicing to solve challenges.

Other elder's also responded to the question “what is the importance of preserving the trends of cooperation's and togetherness among peoples?” It is absolutely important as it is always said that according to the interviewee. In his words:

“Helping each other during serious illness, grief and happiness is one of our good values and an assets just as an Ethiopian saying “ከ አንድ ብርቱ ሁለት መድሃኒቱ” literal meaning saying that “two is better than one”

This indicate that when people work together than alone, it is much better to working in group than individually especially during difficulties/problem solving among the families and the groups.

The key informants of local elder also said that:-

“If an Ethiopian saying stated “ድር ቢያብር አንበሳ ያስር” the literal meaning of the saying is that “If the threads are united, it can tie a Lion”, which has a meaning” if people come together and help each other, they can do more things in one.”

The second interviewee: on the same interview item said that:

“There is a culture of helping each other in our community; when someone gets ill and when a person dies we will try to help each other. These are mandatory without recognizing whether the person is educated or not”.

The third interviewee:

As per Baltina Leader 01 kebeles testimonials the following was reported:-

“I got assistance of money from my baltina and families when I was sick. I called my friends for preparing food and they came to prepare food for me, clean my house and wash close and it was better if it is always, but sometimes it lacks uniformity”.

In essence, this is to indicate that the value of social capital within the context of the community, even though it is not formal and consistent. In fact it has to be supported by further training and awareness offering.

4.3.2. Trainings about Social Capital in Conflict Resolution Mechanisms

Table 5-the awareness given for the respondent group

Levels of training	Religious Leaders		Village elders		School Councilors		Government officers		Iddir Leaders		baltina Leaders		Average total
	No	%	No	%	No	%	No	%	No	%	No	%	%
Once	2	4.87	-	-	1	2.43	3	7.31	2	4.87	2	4.87	24.39
Once in year	-	-	-	-	-	-	-	-	-	-	-	-	-
Sometimes	4	9.75	4	9.75	3	7.31	-	-	4	9.75	-	-	36.58
Many times	-	-	-	-	-	-	10	24.39	-	-	-	-	24.39
Never	1	2.43					1	2.43			4	9.75	14.63
Total	7		4		4		14		6		6		99.99

As shown in Table 5, the researcher’s attempt was to know the provisions of trainings about social capital to the organizational actors within the community in Metehara town. the 24.39%, 36.58%, 24.39% and 14.63% of respondents, responded that the training to raise their awareness was given once, sometimes, many times and never while 14.63%, of respondents, respectively. This shows that have never received professional trainings at satisfactory level.

Table-6 Networking the government officers and informal conflict resolution actors within the community

Level of networking	Religious Leaders		Village elders		School Councilors		Government officials		Iddir Leaders		Baltina Leaders		Average total
	No	%	No	%	No	%	No	%	No	%	No	%	%
Very satisfactory	1	2.43	1	2.43	1	2.43	3	7.31	3	7.31	-	-	21.95
Satisfactory	5	12.19	3	7.31	2	4.87	11	26.82	2	4.87	-	-	56.09
Fair	1	2.43	-	-	1	2.43	-	-	1	2.43	3	7.31	14.63
Not satisfactory	-	-	-	-	-	-	-	-	-	-	3	7.31	7.31
Total	7		4		4		14		6		6		99.98

As shown in Table 6, the researcher attempts to know the level of communications between informal Conflict resolutions organizations/actors within the community and government peace and security office in Metehara town. Thus, 21.95 %, 56.09%, 14.63%.7.31% of respondents, respectively, indicated that the networking was very satisfactory, Satisfactory, Fair and Not satisfactory.

Community/Local elders and religious leader's in-depth interview remarked:

“The current relationship between conflict resolution actors/organizations and the government peace building are satisfactory. However, formerly the relationship between this actors/organizations and concerned government offices was limited and only during the conflict cases were raised or occurred”.

According to Putnam (1993), since their work, the most of piece in social capital literature is often credited for starting the recent social capital trend. They define social capital as:

“... (the) features of social organization, such as trust, norms, and networks, that can improve the efficiency of society by facilitating coordinated actions” (Putnam, 1993).

In addition to the above finding, peace and security officers stated:

"In Pervious times the initiation of agent organizations in Metehara should be formal among peace building organizations/actors /as it appears to be heavy because of informal situations they are within now. But after community awareness about social capital it has been implemented in the area to some extent. Thus formal way of networking should have implemented in the area”.

In his response, he explained that, "Training about role of social capital has been provided to iddirs, religious leaders, Local elders, school counselors and experts, experts in the areas for community mobilization and introduction of conflict resolution mechanisms for support the two kebeles(01 and 02).

4.3.3. Major Existing Conflict Resolution/Problem Solving Mechanisms

Table7: Types of conflict resolution/Problem solving/ mechanisms Used by the Participants/agents

Participants	Religious Leaders		Village elders		School Councilors		Government officials		Iddir Leaders		Baltina Leaders		Average total
	No	%	No	%	No	%	No	%	No	%	No	%	%
Elderly arbitration	2	4.87	2	4.87	-	-	2	4.87	2	4.87	2	4.87	24.39
Religious leader's interference	4	9.75	1	2.43	-	-	-	-	2	4.87	3	17.07	24.39
Professional/psychological advice	-	-	-	-	3	7.31	4	9.75	-	-	-	-	17.07
Legal advice	1	2.43	1	2.43	1	2.43	8	19.5	2	4.87	1	2.43	34.14
Total	7	17.05	4	32.3	4	9.74	14	34.12	6	14.6	6	14.61	99.99

The participants were asked about conflict resolution/Problem solving / mechanisms Used. The majority, 34.14% said that the legal will resolve the dispute. And 24.39 %respondents said that the Elderly arbitration and Religious leader's interference will help resolve the dispute. The others Professional/psychological advices account for 17.07%.

In Ethiopia, the formal legal system, police and courts are not the only system for conflict resolution. Traditional customary laws exist in the cultures of most ethnic groups. These traditional customary laws are biased against women and do not ensure that they are treated fairly (Tsehay 1991).

According to Yohannes (2003), in Ethiopia ‘Shimglina’ is one of the traditional customary practice and the most prominent institution in resolving conflicts. Shimglina has always been employed to smoothen out serious disagreements between friends, neighbors, spouses, communities etc. It is a process of rationale and orderly discussion between conflicting parties.

An interviewee from local elder answered:

“Yes several social values are very important, because it helps for negotiation and compromising problems and conflicts with neighbors and table colleagues, so we should keep this on”.

A counselor from Dandi Gudina preparatory school replied as follows about problem solving:

“Most of the time high school students have behavior of quarrelling each other in groups. After this they called individually and asked about the root causes, then both parties discuss and solve problems and this is kind of problems is resolving by school teachers/directors/Principals including Psychologist counselor. At school conflict is calm down by showing students how to keep their cultural values and by serious follow up to the students misbehaving”.

According to Owens (1998:230), frequent and powerful conflict can have a devastating effect on the behavior of people in organizations. Such conflict results in physical and psychological withdrawal and is a widely occurring phenomenon in schools that is often written off as laziness on the part of teachers who have been spoiled by "soft" administrative practices.

One religious father said:

“A Family, neighbor and people at large will be in peace, if the country gets peace”....the elders added that conflict between husband and a wife were resolved with Gods’ words after listening to their problems and by finding out the cause of conflict. People listen to religious father in the church because they view religious father as Symbol of God’s servants. For this reason they are highly respected and they seen intermediate for social problems”.

Another religious father said:

“ፈጽሞ ይዞ ፀሎት ሳል ይዞ ሰርቆት አይሆንም” “A prayer without forgiveness is vanity or unsuccessful, just as theft for a person with coughing “

With literal meaning, if a person is not with willingness for forgiving/reconciliation/mind, he/she would be valueless among religious leaders and community.

A father from community elder replied as follows:

“Conflict between husband and wife affect not only the life of the pairs, but also innocent children will expose to street life and other social crises. So the father indicated as worked a lot to help people to make peace again in their life.”

A Father from one of the Idir Leader also expressed the idea about the role of the conflict caused by property among two individuals:

“We have resolved the conflict between two Idir members because of money by mediating and making to returning back to the owner. Then the problem was solved and they preserved peace again”.

In our local area, conflicts among youth is usually so difficult and series; due to this reason, the local elders and religious leaders/fathers made a discussions to find out those who have connection with the problem and advised them. Even though, some changes have scanned. I believe that good values, norms and cultures should be given to people repeatedly.

A community leader at interview expressed the following about the value of local mediation of serious conflict.

“Conflicts among youth is usually so difficult and series because, as they are aggressive/emotional/ and very energetic in nature, they do not calm down things easily. In kebele 02, tureta sefer and qebeto sefer youth group conflicts during market place due to conflict caused by property/business .This prohibited the one to cross to the other residential area because of past harm. After this, the Government peace and security office incorporate religious leaders/fathers/and Elders then made a free discussions between the main disputants to find out those disagreements and finally mediation have been operated in democratic ways and now they are in normal relation and peaceful life.”

A representative from the town peace and security office interview mentioned:

“We used Iddirs to address a wider community because of every members of Iddir take the awareness about a social capital/mutual interactions cohesiveness/, togetherness and belongings, this means most of the society could addressed in cost effective, and applicable way of strategies”.

As mentioned by each questionnaire responses, there is good side of the role of iddirs which is coping mechanisms as conflict resolution strategies which resulted in better psycho-social, stress and disputes reduction process which play vital role for the psychological and social wellbeing of the community.

In the above explanations, the participants indicated the necessity of the social capital in conflict resolution mechanisms in the city and its net working system between informal conflict resolution institutions/organizations and government to intervene and address the problems and wellbeing of the community.

Government peace and security office officer explained:

“Some of the conflict resolution organizations/actors included the initiating GOs to take over the sustainability of peace community, volunteer committee/ketena leaders/ and Awareness raising activities in community about causes and importance of social capitals during conflicts.”

By extending his responses the informant also said:

“The principal community members participated in conflict resolution activities were the community/village leaders, religious leaders, government sectors representatives, schools, ketena leaders/volunteer committee/, Idirs, a community with disputes /conflicts/ by the facilitation of the conflict resolution programs under the leading role of office of peace and security in Metehara town.”

According to the information obtained from women's baltina interviewees

“Disputes between the two sisters in the same baltina members which are due conflicts caused by rumors /አሉባሉታ/ then baltina leaders ask them separately and take their answers through a good benefits of mutual interactions, togetherness, to reduce spiritual crises during disputes and the leaders made free discussions between the main disputants to find out those disagreements and finally mediation operated in a good manner”

Kennedy, (2011) suggested that the role of indigenous-based institutions and culture in conflict prevention and resolution as well as peace building is becoming increasingly prominent in most countries.

This indicates that women have an indirect but important role in conflict resolution process. In the early stages of a conflict they act as peace representatives for their districts and are sometimes used as the first messengers sent between the disputing districts.

Therefore, women must be respected as they have critical role in traditional conflict resolution process; and further argue that they should involve in peace promotion and peacemaking at the community level. Therefore, women should be empowered in order to be the front position of any peace efforts in Metehara town.

CHAPTER FIVE

DISCUSSION, SUMMARY, CONCLUSIONS AND IMPLICATIONS

5.1. DISCUSSION

In this chapter, the result of the finding will be discussed and interpreted in relation to the research questions and theoretical assumptions. To qualify the result some views from literature were noted. Therefore, major thematic contents are presented based on the findings. In this study the experience of Community Elders, Religious leaders, School counselors, government officers, Idir and Baltina leaders were explored in specific toward problems related with their experiences of the agents, to indicate possible mechanisms that could address the problems of community. Additionally, through the assessment, better system of collaborating human and material resources at local or community level rather than depending on Government focused approach to make the support sustainable.

5.1.1 Awareness Creation Focused Social Capital

As indicated in (section 4.3), social capital is basic and important value of the community, most of the advantages reveals in forms of helping each other and conflict resolution as major components. The result indicated that most of the services in the community were based on the traditional ways which lacks formal support.

5.1.2 The Awareness of Social Capital among Formal and Informal Community Organizations

In this section, the awareness level is discussed as perceived by community elders, Religious leaders, Idir and baltina leaders and professional workers from government sectors based on this study. Respondents were asked about awareness level of social capital. According to Requena (2003), the importance of social capital lies in that it brings several important concepts such as social support, togetherness, integration and social cohesion. Our local area people believed that helping each other is vital to cooperative work/ togetherness/ and practicing this is better to solve challenges. It is important to preserve the trends of cooperation and togetherness among peoples and other good social values. This indicates that when people work together, it is much better than an individual, especially during difficulties/problems among the families and the groups. In essence, this is to indicate that the value of social capital within the context of the community, even though it is not formal and consistent; however it has to be supported by further training and awareness offering and recognition on the part of government agencies.

The other issue is the role of women's in social capital as indicated in the finding by using their 'baltina co-operation' as its local name. Within this co-operation they helped each other for different purposes and problems.

Diane Singerman ,(1994) argued that women in poor neighborhoods of Cairo use informal networks to find jobs, join savings groups and acquire financial autonomy, access goods and services, arbitrate conflicts, deal with the state bureaucracy, and educate their children.

5.1.3 Trainings about Social Capital in Conflict Resolution Mechanisms

As shown in Table 5, the researcher attempts to know the level of awareness of base social capital organizations/actors/ within the community and government peace and security officers in Metehara town. Thus, 21.95%, 36.58%, 24.39% and 14.63% of the respondents, respectively, responded that the awareness giving was given Once, Once in year, Sometimes Many times and Never while 14.63%, of respondents have never perceived at satisfactory level. This indicates most of the respondents have got awareness from once to many times. Thus in addition to their regular implementation of traditional problem/conflict/resolving, it needs more training and capacity building programs. This needs very strong intervention; follow up, to improve the existing weakness and implementation process through collaborative approach in Metahara town for strong service provision. Through the assessment, Table 6, the level of communication between informal Conflict resolution organizations/actors within the community and government peace and security office in Metehara town were responded positively by 21.95 %, 56.09%, 14.63%,7.31% of the respondents, respectively, and indicates this that the networking was very satisfactory, Satisfactory, Fair and Not satisfactory.

According to interviewees, the current relationship between conflict resolution actors/organizations and the government peace building is satisfactory. However, formerly the relationship between this actors/organizations and concerned government offices was limited and communicated only during the conflict cases were faced.

In addition to the above finding, peace and security officers stated that in the previous times the initiation of agent organizations in Metehara town was formal. Among peace building organizations/actors /, it currently, appears to be difficult because of informal situations they are within now. But after community awareness about social capital, it has been implemented in the area to some extent. This is similar with the idea of other respondents for community mobilization and introduction of conflict resolution mechanisms.

5.1.4 Major Existing Conflict Resolution/Problem Solving Mechanisms

For the response Table 7, to the mechanisms of problem solving, the majority, and 34.14% said that the legal approach will resolve the dispute. And 24.39 % respondents said that the Elderly arbitration and Religious leader's interference will help resolve the dispute. Professional /psychological mechanisms were rated as 17.07% in sharing the dispute solving role. According to Tsehay (1991), in Ethiopia, the formal legal system, police and courts are not the only system for conflict resolution. Traditional customary laws exist in the cultures of most ethnic groups. These traditional customary laws are biased against women and do not ensure they are treated fairly.

In Ethiopia, Shimglina is one of the traditional customary practice and the most prominent institution in resolving conflicts. Shimglina has always been employed to smoothen out serious disagreements between friends, neighbors, spouses, communities etc. It is a process of rationale and orderly discussion between conflicting parties (Yohannes, 2003)

As in the evidences of the findings, the importance of the mechanisms is very vital for problem solving at societal level. The other mentioned value is the school trend of behavioral problem solving mechanism which uses teachers/directors/Principals including Psychologist counselors for conflict is helping calming down by showing students how to keep their cultural values and by the team follow up regarding the students misbehaving. Along with this, the roles of religious fathers were highly adopted because they view religious father as Symbol of God's servants. For this reason they are highly respected and they are seen as intermediate for social problems.

According to community elder's, 'Idir Leader' and 'Baltina' they played important role as their responsibilities, unless there is shortcomings are there because of different supportive and capacity building matters which need further networking and capacity building systems. As mentioned by each questionnaire responses there is good side of the role of 'idirs' which is coping mechanisms as conflict resolution strategies which resulted in better psycho-social, stress and disputes reduction process which play vital role for the psychological and social wellbeing of the community.

Kennedy, (2011) suggested that the role of indigenous-based institutions and culture in conflict prevention and resolution as well as peace building is becoming increasingly prominent in most countries.

In line with this suggestion, the explanations the participants indicated the necessity of the social capital in conflict resolution mechanisms in the city and its net working system between informal conflict resolution institutions/organizations and government to intervene and address the problems and wellbeing of the community.

5.2. SUMMARY

Conflicts are inevitable and unavoidable. What is significant is to respond to them properly. According to the information obtained from religious leaders, local elders and government peace and security officers and other respondents, traditional conflict resolution mechanisms are vital in metehara town in addressing conflicts and enhancing the living styles of the community. Most of these social capitals are helping one another like, accompanying each other during illness, grief, happiness, mediating to bring peace between disputants.

From economic point of view the community also forms a group called “idir” in which each member’s shares some amount of money in weekly and monthly manner to be accounted for the needy times of each member based on their agreements. Not only that each members of the “idir” also obliged to stand personally with the member who had special grief like loss of family or relatives by death. And this companionship has strong values in securing the individual’s psychosocial and financial problems. This type of social capital is well known by male individuals and there is also the women’s association in similar fashion which is called “Baltina”. Similarly, the reviewed literatures has indicated that social capital is useful and important for the developments of the society, social security, mutual understanding, to have shared values, for the well being of the society and for conflict resolutions.

The same is true different Ethiopian ethnic groups including Methara town inhabitants also adopted their own traditional way of social capital system and also modern ways of social capitals which is promoted officially in the country called “one to five” in which five individuals forming a group to help each other by sharing experiences at every sectors of the engagements in the country social systems. However, some of above mentioned traditionally adopted helping practices or intervening mechanisms of problem solving seems less emphasized by the practitioners of Metehara town working on conflict resolutions and peace keepings of the community formally and informally.

However, the focus of this study was assessing and describing the role of social capital in conflict resolution in metehara town by examining the levels awareness of social capitals by the practitioners, about the implementations of social capital in situation of conflict resolution, the prevalence and major types of social capital used in conflict resolutions. And the study found out that, majority of the practitioners had a good levels of awareness’s but, it seems that less professional emphasis has given because there is lack of regular training and networks among formal and informal practitioners.

There is significant level of implementing social capitals in conflict resolution and peace buildings and the very dominant techniques of social capitals have been observed to be “mediation” in conflict resolutions. From economic and psychosocial points of views there is a huge usage of “Idir and Baltina”

5.3. CONCLUSIONS

Based on the finding results, the following conclusions have been made. The finding in the study indicates that the majority of respondents, namely, religious leaders, local elders, iddirs, Baltina, School councilors and government conflict resolution experts, show that traditional conflict resolution mechanisms have been widely practiced in Metehara town. According to the researcher's perception, these traditional conflict resolution mechanisms have so many advantages compared with the modern court system in terms of cost effectiveness and time and energy saving as they are undertaken out of work time and near the residential area. Moreover, they have also relatively a permanent or sustainable solution for conflicting parties.

From the data obtained, a number of conflicts are resolved by religious leaders and the authority of elders and that is due to higher acceptance and respect of the community towards religious leaders and elders. Under this circumstance this religious leaders and elders are responsible to judge fairly and properly. Even if, traditional conflict resolution mechanisms are not legitimized by the government, they have a great contribution for governments, neighbors and family member peace on the area. Elders are an aged people such as village/local elders and religious leaders who are elected on the basis of their accumulated knowledge, wisdom and experience. Elders have a power and ability to convince others and to reach an agreement as well as skill fully endorsing decisions to resolve conflicts because of the knowledge of the culture, beliefs, values, customs and norms. They are respected and accepted by the society. The respondents stressed that the society feels older people became more matured, knowledgeable, wise, and capable of looking things from different dimensions and they are not emotional and partial. The elders are considered as the best persons for creating peace, stability and order. In general 'shimgilina' as a social capital is a mechanism used conflict resolution in Metehara town. It plays a significant role in terms of providing peace and stability between among the communities.

Other forms of communications/social networks/ used to settle social problems include 'iddir' 'baltina', working in groups (as in today's approach of "one to five" grouping strategy of enhancing performance. However, the magnitude of those mechanisms is not enough to resolve conflicts in a full manner. As a result, traditional mechanisms should be encouraged, supported, properly made familiar and be given equal treatment with the modern court system. Besides, the effort of religious leaders and elders need to be supported by modern conflict resolution mechanism as it can fill the gap left by legal mechanisms. It is better to operate them side by side as the way of life of the society is changing

through time and concepts of social capital for resolving any conflicts/disputes differ age, education, religion and status.

5.4. IMPLICATIONS

The following points are the major implications made to overcome the problems identified in the study towards social capital.

- The awareness should exist among every stake holders to make the social capital more benefiting mechanism for solving conflicts for the community.
- There are no deliberate programs to educate the public on social capital. However, it should be done beyond the awareness level. People need to be sensitized and made conscious about the issues involved in social capital in their down neighborhood.
- There is need to develop, networking, positive outlook, and positive knowledge about social capital amongst agents who provide social services to communities. This could require the development of wide range of training both at pre-service and at in-service levels.
- Capacity Building Programs that empower service providers to generate independent financial resources to be able to give service are extremely few. May be better to make sure that each service providers had access to training and by providing the facilities and making the services effective.
- There are a few policies that Government sector use to provide networks of formal and informal settings of social capital. Unfortunately, these policies are not made public and each government sector with the issue of social capital should have a clear budget.
- Establishing Conflict Management Fund is important. At present, unlike in the past, due to different reasons the people are unable to host the local peacemakers who travel from place to place to make peace. In addition, means of transportations are changing from horse, mule and camel in favor of motor vehicles that require payments. Therefore, establishing conflict management fund that can be used to cover the cost of the activities of local peacemakers is very important.
- More researches need to be conducted on the implementation of social capital program in the future. Findings of this study may be shared to social capital program implementers, concerned authorities, community representatives and beneficiaries in Metahara town.

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APPENDIX -A

Adama Science and Technology University

School of Educational Science and Technology of Education

Department of Psychology

Questionnaire

This study is conducting by student from graduate class of Social Psychology in 2016 at Adama Science and Technology University for his Master's degree thesis on the role of Social Capital in Conflict Resolution Mechanisms in Metehara Town towards adding the knowledge for city concerning sectors, areas and for the call of further investigations over the needy areas. The objective of this study is to gather information on the role of social capital in conflict resolution and peace –building mechanisms in Metehara Town organizations and to find how social capital is used in the organizations/community. This study is conducted for academic purpose only and will not affect any one in any ways. Please be frank and answer all the questions. And I really thank you for your understanding.

General Instructions

Please understand that your response has great contribution for the success of this study.

You are kindly requested to provide free and honest response in the space provided by selecting the point you consider important among the options and putting ✓ mark and explanations on the space provided and also the blank paper. You can add another option/s on the option “other” in addition to the provided choices.

Thank you very much for giving your precious time to respond to these questions.

i. Personal information

Gender Male ☐ Female ☐

Age 20-30 ☐ 31-40 ☐ 41-50 ☐ 51 and above ☐

Religious affiliation

Orthodox ☐ Muslim ☐

Catholic ☐ Protestant ☐

Other -----

Marital Status ☐ married ☐ Single ☐ divorced ☐ widowed ☐

Educational level ☐

Read and write ☐ cannot Read and write ☐ Adult education ☐ Elementary ☐

Secondary ☐ Diploma ☐ Degree and above ☐

Are you employed Yes ☐ No ☐

If yes, type of job-----

ii. Awareness of social capitals:-

1. Do people in your area or under your organization help each other in traditional ways?

Yes ☐ No ☐

2. If your answer for question number 1 is yes, in which of the following ways? You can choose more than one.

Idir ☐ Iqub ☐ Baltina ☐

Debo ☐ Workers union ☐ Mahiber/Tsiwa ☐

Layman counseling

3. As the officer/representative agent of this organization/neighbor have you ever participated in trainings about social capitals?

Yes ☐ No ☐

4. If your answer for question number 3 is yes, how often?

Ones ☐ once in a year ☐ sometimes ☐ many times ☐ never ☐

5. Do you think that traditionally adopted ways of helping each other are important in your area or in your organization?

Yes ☐ No ☐

6. If your answer for question number 5 is yes for which area or organization do you think is vital?

Idir ☐ Iqub ☐ Baltina ☐

Debo ☐ Workers union ☐ Mahiber/Tsiwa ☐ All ☐

7. Do you think that traditional types of social problem solving mechanisms are important for governmental organizations?

Yes ☐ No ☐

8. Do you think that traditional types of social problem solving mechanisms are important for school institutions?

Yes ☐ No ☐

9. Do you think that traditional types of social problem solving mechanisms are important in legal court?

Yes ☐ No ☐

10. For which of the following area do socially adopted problem solving mechanisms are much important?

For tribal conflict resolution ☐ for marriage conflict resolution ☐

To resolve problems among gang group ☐ to resolve conflicts between family members ☐

All ☐

11. Do you think that court would suggest for some disputes to be administered through traditional arbitration mechanisms?

Yes ☐ No ☐

12. Do you think that traditionally adopted ways of problems solving are effective in overcoming social problems? Yes ☐ No ☐

13. If your response is yes for question no. 12 what type of situations have you observed in your area or in your organization?-----

iii. The Implementations of social capital in situations conflict resolutions

1. Have you ever engaged or observed while a conflict between married partners resolved?
Yes ☐ No ☐
2. If your response for question no.1 is “yes” which of the following technique was held to cope up the problem?
Elderly arbitration ☐ religious leader’s interference ☐
Professional/psychological advice ☐ legally ☐
3. Have you ever engaged or observed while a conflict between family members resolved?
Yes ☐ No ☐
4. If your response for question no.3 is “yes” which of the following technique was held to cope up the problem?
Elderly arbitration ☐ religious leader’s interference ☐
Professional/psychological advice ☐ legally ☐
5. Have you ever engaged or observed while a conflict between neighbors resolved?
Yes ☐ No ☐
6. If your response for question no.5 is “yes” which of the following technique was held to cope up the problem?
Elderly arbitration ☐ religious leader’s interference ☐
Professional/psychological advice ☐ legally ☐
7. Have you ever engaged or observed while a conflict between gang groups resolved?
Yes ☐ No ☐
8. If your response for question no.7 is “yes” which of the following technique was held to cope up the problem?
Elderly arbitration ☐ religious leader’s interference ☐
Professional/psychological advice ☐ legally ☐
9. Have you ever engaged or observed while a conflict between ethnic groups resolved? Yes ☐ No ☐
10. If your response for question no.9 is “yes” which of the following technique was held to cope up the problem?
Elderly arbitration ☐ religious leader’s interference ☐
Professional/psychological advice ☐ legally ☐

11. Have you ever engaged or observed while a conflict between religious groups resolved?
Yes ☐ No ☐
12. If your response for question no.11 is “yes” which of the following technique was held to cope up the problem?
Elderly arbitration ☐ religious leader’s interference ☐
Professional/psychological advice ☐ legally ☐
13. Have you ever engaged or observed while a conflict between workmates resolved?
Yes ☐ No ☐
14. If your response for question no.13 is “yes” which of the following technique was held to cope up the problem?
Elderly arbitration ☐ religious leader’s interference ☐
Professional/psychological advice ☐ legally ☐
15. Have you ever observed while any types conflicts are resolved through traditionally adopted mechanisms in your areas or under your organization which are not asked here?
Yes ☐ No ☐
16. If your response for question no.15. is “yes” please help us in explaining about the nature of the conflict and the traditional mechanisms held to resolve it

iv. The Prevalence of Social Capital and the major techniques of conflict resolution

1. Have you ever/did your organization have resolved any types of conflicts in traditionally adopted techniques?
Yes ☐ No ☐
2. If your response for question no.1 is yes, is it sometimes or many times please?
Sometimes ☐ Many times ☐
3. Again if your response for question no.1 is yes, which of the following technique is very dominant?
Elderly arbitration ☐ religious leader’s interference ☐
Professional/psychological advice ☐ legally ☐

APPEDIX_-B

የአዳማ ሳይንስና ቴክኖሎጂ ዩኒቨርሲቲ

ሥነልቦና ት/ት ክፍል

መጠይቅ

ይህ መጠይቅ የተዘጋጀው ለአዳማ ሳይንስና ቴክኖሎጂ ዩኒቨርሲቲ የማህበረሰብ ሥነልቦና የማስተርስ ፕሮግራም ተመራቂ ተማሪሲህን የግጭት ፈቺ ተቋማትን የማህበረሰብ ካፒታልን(እሴቶችን) በመጠቀም ግጭቶችን የሚፈቱበትን ስልት/ዘዴ ና ይህ ማህበረሰብ እሴት በመተሐራ ከተማ ያለውን ሚና በማጥናት ላይ ይገኛል፡፡ ስለዚህ ደግሞ የእርስዎ አስተያየት፣ ካለዎት ልምድ የሚያካፍሉት ሐሳብ ስለአገልግሎቱ ተጨባጭ እውነታና የማህበረሰቡ ሰላም ና ለሀገር ዕድገት ትልቅ አስተዋጽኦ ስላለው የሚሠጡት የትኛውም መረጃ ለዚሁ የመማር ማስተማር ፕሮግራም ብቻ እንደሆነና ሚስጢራዊ የሆነ ይዘት ቢኖረው እንኳን የተጠበቀ ይሆናል፡፡ ለማንኛውም ሌላ አካል ተላልፎም አይሰጥም ስምዎም አይመዘገብም የሚሠጡት መረጃ ሚስጥሩ የተጠበቀ ነው፡፡ በተሳተፎዎ ምክንያት ለምንም ዓይነት ችግርም አይጋለጡም፡፡ ስለዚህ መጠይቁን በግልፅ እዲሞሉልንና በሂደት ውስጥ ያልተመቸዎት ነገር ቢኖር ማቆም እንደሚችሉ በአክብሮት እንገልጻለን፡፡ስለቀና ትብብርዎ በቅድሚያ አናመሰግናለን፡፡

እባክዎ ለሚሰጡት ምላሽ ከጎኑ ባለዉ የሳፕን ምልክት ዉስጥ (✓) ምልክት በማድረግ ይጠቀሙ

I. ቅድመ መረጃ

ፆታ----- ወንድ ☐ ሴት☐

እድሜ 20-30 ☐ 31-40 ☐ 41-50 ☐ 51 እና ከዚያ በላይ ☐

ቀበሌ -----

የትምህርት ሁኔታ:-

ማንበብ ና መፃፍ የሚችል ☐

-ሁለተኛ ደረጃ ☐

ማንበብ ና መፃፍ የማይችል ☐

-ዲፕሎማ ☐

አንደኛ ደረጃ ☐

-ዲግሪ ና ከዚያ በላይ ☐

ሐይማኖት:

ኦርቶዶክስ ☐

ፕሮቴስታንት ☐

ሙስሊም ☐

ካቶሊክ ☐

ሌላ ከሆነ ይጥቀሱ-----

የሰራ ድርሻ:-

የትዳር ሁኔታ:-

የመንግስት ☐

ያገባ ☐

ያላገባ ☐

የግል ☐

የተለያየ ☐

በሞት

የሥራ ዘርፍ -----

II. ስነ ማህበራዊ እሴቶች የግንዛቤ ጥያቄዎች

1. በአከባቢዎ ወይም በእርሶዎ ተቋም ውስጥ ሰዎች በልማዳዊ /ማህበራዊ መንገድ እርስ በእርስ ይረዳዳሉን?

አዎን ☐

አይ ☐

2. ለጥያቄ ቁጥር 1 መልስዎ አዎን ከሆነ ከሚከተሉት በትኛዎቹ ይሆን?(ከአንድ በላይ መምረጥ ይችላሉ)

ዕድር ☐

ዕቁብ ☐

የሴቶች ባልትና

የመንደር አማካሪ ☐

ደቦ ☐

የሰራተኛ ማህበር ☐

ፅዋ ማህበር ☐

በሁሉም ☐

3. እንደ ተቋሙ ተወካይነትዎ(እንደአከባቢው ተወካይነትዎ) ስለ ማህበራዊ እሴቶች በተዘጋጁ ሰልጠናዎች ላይ ተካፍለዎ ያውቃሉ?

አዎን ☐

አይ ☐

4. ለጥያቄ ቁጥር 3 መልስዎ አዎን ከሆነ ለምን ያህል ጊዜ?

አንዴ ☐

በአመት አንዴ ☐

አንዳንዴ ☐

አብዛኛውን ጊዜ ☐

በጭራሽ ☐

5. ይህ ባህላዊ እና ማህበራዊ የመረዳዳት እሴት በአከባቢዎ/በተቋሞዎ ውስጥ ጠቃሚ ነው ብለው ያምናሉን?

አዎን ☐

አይ ☐

6. ለጥያቄ ቁጥር 5 መልስዎ አዎን ከሆነ ከሚከተለው ለየትኛው ተቋም በይበልጥ ይጠቅማል ብለው ያስባሉ?

ዕድር ☐

ፅዋ ማህበር ☐

የመንደር አማካሪ ☐

ዕቁብ ☐

የሴቶች ባልትና ☐

በሁሉም ☐

ደቦ ☐

የሰራተኛ ማህበር ☐

7. ይህ ባህላዊ / ማህበራዊ ችግር ፈቺ ስልት/ዘዴ ለመንግስታዊ ተቋማት ጠቃሚ ነው ብለው ያምናሉን?

አዎ ☐

አይ ☐

8. ይህ ባህላዊ / ማህበራዊ ችግር ፈቺ ስልት/ዘዴ ለትምህርት ተቋማት ጠቃሚ ነው ብለው ያምናሉ?

አዎ ☐

አይ ☐

9. ይህ ባህላዊ / ማህበራዊ ችግር ፈቺ ስልት/ዘዴ ለህግ/ፍርድ ቤት ተቋማት ጠቃሚ ነው ብለው ያምናሉ?

አዎ ☐

አይ ☐

10. በማህበረሰብ ውስጥ ለሚነሳ ግጭት የትኛው ግጭት አፈታት ስልት/ዘዴ በጣም ጠቃሚ ነው ብለው ያምናሉ?

የዘመድ ግጭት አፈታት ☐

ለጋብቻ ግጭት አፈታት ☐

በወጣቶች መካከል ግጭት አፈታት ☐

ለቤተሰብ አባላት ግጭት አፈታት ☐

ለሁሉም ☐

11. እርሶዎ ባሉበት አካባቢ የህግ አካላት/የፍርድ ቤት ተቋማት በማህበራዊ ወይም በባህላዊ መንገድ ግጭቱን እንዲፈቱ ወይም ለሚያስታርቁ አካላት ሲልኩ/ሲጠቁሙ አይተው/ሰምተው ያውቃሉ?

አዎ ☐

አይ ☐

12. ይህ ባህላዊ / ማህበራዊ ችግር ፈቺ ስልት/ዘዴ በማህበረሰቡ መካከል የሚከሰተውን ችግር ለመፍታት ጠቃሚ ነው ብለው ያምናሉ?

አዎ ☐

አይ ☐

13. ለጥያቄ ቁጥር 12 መልሶዎ አዎን ከሆነ እርሶዎ ባሉበት ማህበረሰብ መካከል ምን ዓይነት ሁኔታ ተመለከተክ? ከተከሰተው ችግር እና ፈቺነት አንፃር::

III. የማህበራዊ ካፒታል(እሴቶች) ግጭት ፈቺነት ትግበራን የሚመለከት ጥያቄዎች

17. እርሶዎ ባሉበት አካባቢ/ማህበረሰብ ውስጥ በትዳር መካከል ግጭት ተከስቶ ግጭቱ ሲፈታ አይተው ወይም ተሳትፈው ያውቃሉ?

አዎን ☐ አይ ☐

18. ለጥያቄ ቁጥር 1 መልሶዎ አዎን ከሆነ ግጭቱን ለመፍታት ምን አይነት የመፍቻ ስልት ዘዴ ተጠቅመው ፈቱ?

በአካባቢ ሽማግሌ/አስታራቂ ☐ በሐይማኖት አባቶች ጣልቃ ገብነት ☐

በስነልቦና ምክር/በምዑራን ☐ በህግ/በፍርድ ቤት ☐

19. እርሶዎ ባሉበት አካባቢ/ማህበረሰብ ውስጥ በቤተሰብ አባላት መካከል ግጭት ተከስቶ ግጭቱ ሲፈታ አይተው ወይም ተሳትፈው ያውቃሉ?

አዎን ☐ አይ ☐

20. ለጥያቄ ቁጥር 3 መልሶዎ አዎን ከሆነ ግጭቱን ለመፍታት ምን አይነት የመፍቻ ስልት ዘዴ ተጠቅመው ፈቱ?

በአካባቢ ሽማግሌ/አስታራቂ ☐ በሐይማኖት አባቶች ጣልቃ ገብነት ☐

በስነልቦና ምክር/በምዑራን ☐ በህግ/በፍርድ ቤት ☐

21. እርሶዎ ባሉበት አካባቢ/ማህበረሰብ ውስጥ በጎረቤት መካከል ግጭት ተከስቶ ግጭቱ ሲፈታ አይተው ወይም ተሳትፈው ያውቃሉ?

አዎን ☐ አይ ☐

22. ለጥያቄ ቁጥር 5 መልሶዎ አዎን ከሆነ ግጭቱን ለመፍታት ምን አይነት የመፍቻ ስልት ዘዴ ተጠቅመው ፈቱ?

በአካባቢ ሽማግሌ/አስታራቂ ☐ በሐይማኖት አባቶች ጣልቃ ገብነት ☐

በስነልቦና ምክር/በምዑራን ☐ በህግ/በፍርድ ቤት ☐

23. እርሶዎ ባሉበት አካባቢ/ማህበረሰብ ውስጥ በወጣቶች መካከል ግጭት ተከስቶ ግጭቱ ሲፈታ አይተው ወይም ተሳትፈው ያውቃሉ?

አዎን ☐ አይ ☐

24. ለጥያቄ ቁጥር 7 መልሶዎ አዎን ከሆነ ግጭቱን ለመፍታት ምን አይነት የመፍቻ ስልት ዘዴ ተጠቅመው ፈቱ?

በአካባቢ ሽማግሌ/አስታራቂ ☐ በሐይማኖት አባቶች ጣልቃ ገብነት ☐

በስነልቦና ምክር/በምዑራን ☐ በህግ/በፍርድ ቤት ☐

25. እርሶዎ ባሉበት አካባቢ/ማህበረሰብ ውስጥ በዘር/ጎሳ መካከል ግጭት ተከስቶ ግጭቱ ሲፈታ አይተው ወይም ተሳትፈው ያውቃሉ?

አዎን ☐ አይ ☐

26. ለጥያቄ ቁጥር 9 መልሶዎ አዎን ከሆነ ግጭቱን ለመፍታት ምን አይነት የመፍቻ ስልት ዘዴ ተጠቅመው ፈቱ?

በአካባቢ ሽማግሌ/አስታራቂ ☐ በሐይማኖት አባቶች ጣልቃ ገብነት ☐

በስነልቦና ☐

ምክር/በምዑራን ☐

በህግ/በፍርድ ቤት

27. እርሶዎ ባሉበት አካባቢ/ማህበረሰብ ውስጥ በሐይማኖት መካከል ግጭት ተከስቶ ግጭቱ ሲፈታ አይተው ወይም ተሳትፈው ያውቃሉ?

አዎን ☐

አይ ☐

28. ለጥያቄ ቁጥር 11 መልሶዎ አዎን ከሆነ ግጭቱን ለመፍታት ምን አይነት የመፍቻ ስልት ዘዴ ተጠቅመው ፈቱ?

በአካባቢ ሽማግሌ/አስታራቂ ☐

በሐይማኖት አባቶች ጣልቃ ገብነት ☐

በስነልቦና ☐ ምክር/በምዑራን

በህግ/በፍርድ ቤት ☐

29. እርሶዎ ባሉበት አካባቢ/ማህበረሰብ ውስጥ በስራባልደረቦች መካከል ግጭት ተከስቶ ግጭቱ ሲፈታ አይተው ወይም ተሳትፈው ያውቃሉ?

አዎን ☐

አይ ☐

30. ለጥያቄ ቁጥር 13 መልሶዎ አዎን ከሆነ ግጭቱን ለመፍታት ምን አይነት የመፍቻ ስልት ዘዴ ተጠቅመው ፈቱ?

በአካባቢ ሽማግሌ/አስታራቂ ☐

በሐይማኖት አባቶች ጣልቃ ገብነት ☐

በስነልቦና ☐ ምክር/በምዑራን

በህግ/በፍርድ ቤት ☐

31. እርሶዎ ባሉበት ተቋም/ማህበረሰብ ውስጥ ከላይ ከተጠቀሰው ውጭ ማህበራዊ/ባህላዊ ግጭት የአፈታት ዘዴን ተጠቅመው ሌላ ያጋጠመዎት አለ?

አዎን ☐

አይ ☐

32. ለጥያቄ ቁጥር 15 መልሶዎ አዎን ከሆነ እባኮዎ የግጭቱን ሁኔታ እና ሰፋት እና የተፈታበትን ስልት/ዘዴ በግልፅ ያብራሩልን?

IV. ግጭት አፈታት ስልት/ዘዴ መጠኑን የሚመለከት ጥያቄዎች

4. እርሶዎ ባሉበት ተቋም ውስጥ ግጭት ተከስቶ ማህበራዊ እሴቶችን በመተቀም ወይም ባህላዊ የግጭት አፈታት ስልት/ዘዴ ተጠቅመው ፈተው ያውቃሉ?

አዎን ☐

አይ ☐

5. ለጥያቄ ቁጥር 1 መልሶዎ አዎን ከሆነ ምን ያህል ጊዜ?

አንዳንዴ ☐ አብዛኛውን ጊዜ ☐

6. እንደገና ለጥያቄ ቁጥር 1 መልሶ ሀምን ከሆነ በአብዛኛው የሚጠቀሙት የትኛው የግጭት አፈታት ስልት/ዘዴ ነው?

በአካባቢ ሽማግሌ/አስታራቂ ☐ በሐይማኖት አባቶች ጣልቃ ገብነት ☐

በስነልቦና ምክር/በምዑራን ☐ በህግ/በፍርድ ቤት ☐

Declaration

I hereby certify that this thesis material, which I now submit for assessment on the program of study leading to the award of Master in Social Psychology, is entirely my own work, that I have exercised reasonable care to ensure that the work is original, and does not to the best of my knowledge breach any law of copyright, and has not been taken from the work of others, save as to the extent that such work has been cited and acknowledged within the text of my work.

Date

The thesis has been submitted for examination with my approval as university advisor:

Advisor