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Indigenous Conflict Resolution Mechanisms for Family Disputes: A Study among the Tembaro People of Central Ethiopia

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Authors' contributions

This work was carried out in collaboration between both authors. Both authors read and approved the final manuscript.

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ABSTRACT

This study was conducted among the Tembaro people, who are one of the Special woredas in the central Ethiopia. It was designed as a qualitative exploratory study. The researcher conducted in-depth interviews with 20 community elders, 8 key informant interviews from various offices (3 from the court office, 3 from the police office, and 2 from the culture and tourism office), and 3 focus group discussions (FGDs). Data analysis involved transcribing, categorizing, coding, and thematizing the information into meaningful units. The study identified several causes of family conflict in the area, including property ownership, inheritance issues, marriage disputes, theft, alcohol addiction, verbal insults, violence against women, disagreements during mourning ceremonies, and murder. Various indigenous institutions are involved in resolving conflicts among the Tembaro people, including Lemalla Molla, Lahi Womma, Balee Womma, Baddi Woma, and Rider.

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1. INTRODUCTION

Conflict is a widespread and serious problem in the contemporary world family. Majority of African, societies have had their Indigenous mechanisms of conflict resolution. Rwandan Gacaca court, which made speedy solutions to genocidal criminals in Rwanda (Kohlbage, 2008), and Ajaweed Council which handled Darfur criminal and civil cases like; injuries, killings, theft or robbery, land aggression, and family troubles are the best examples of effective Indigenous mechanisms of conflict resolution being practiced in Africa (Ibrahim, 2013).

Conflict resolution is finding a lasting solution for the conflict followed by urgent measures of managing the conflict. Indigenous conflict resolution mechanism is a social capital that indicates the capacity of social norms and customs to hold members of a group together by effectively location and making possible the terms of their relationship, sustainability facilitates communal action for successive mutually beneficial ends. Indigenous conflict resolution mechanisms emphasize the values of understanding, involving, allocating, and cooperating in dealing with collective problems which underline the spirit of humanity (Murithi, 2006). Indigenous conflict resolution mechanisms are part of a well-structured, time-proven social system geared towards reconciliation, keeping, and enhancement of social relationships within people. The procedures, practices, processes, principles, and regulations are deeply rooted in the customs and traditions of the people (Kwaku & Rankopo, 2010).

Traditionally, family is classified into two. One is a nuclear family which usually comprises two adults who maintain a socially approved sexual relationship with or without minor children, who are either owned or adopted. The other family type is an extended family which comprises aunts, uncles, grandparents, cousins, and other relatives. Family conflict is active hostility between family members. According to, Coser and Rubin (Coser & Rubin, 2010) conflict is a "struggle over values and claims to scarce status, power, and resources in which the goals of the opponents are to neutralize, injure or eliminate the rival". According to, Deutsch and Rubin (Deutsch & Rubin, 2010) conflict exists whenever incompatible actions occur an action

which prevents, obstructs, interferes with, injures or in some way makes (resolution) less likely or less effective.

This study was conducted in Tembaro Woreda, which is found in Kembata-Tembaro Zone, in Central Ethiopia. The Tembaro nation is heterogeneous in terms of different clan groups. There are more than 66 clans' groups (Tembaro Woreda Culture and Truism Office, and Sport Office, 2020). The role of Indigenous conflict resolution mechanisms in family conflict has not yet been studied among Tembaro people. The focus of this study is on the role of indigenous institutions in resolving family-based disputes. Therefore, the purpose of this study was to find out the indigenous conflict resolution mechanism in controlling the family-based conflicts among the Tembaro people (Adane & Pkalya, 2006; Ademola, 2006).

1.1 The Concept of Conflict

There are different habits of explaining the concept of conflict in the theoretical literature of conflict.

Conflict has a long experience in the history of human beings. It always happens as long as human beings live together and it is an inevitable part of human practice (Francis, 2006). Assefa (2001) also states that, as long as there is the concept of society and the very existence of people. Conflict is very difficult to separate from humankind historically, individuals, social groups, and societies have disputed and competed against one another over scarce commodities and resources. They have even fought one another and bitterly sought the elimination and/or subjugation of rivals, to control these resources and commodities (Baxi & Gallanter, 1979), (Moore 1985). The realization of these needs and interests by people can lead to conflict. When two groups or individuals pursue incompatible interests and needs which could either be political, economic, social or cultural, they can engage in conflict (Bukari, 2013).

Conflict is a worldwide phenomenon that happens when two or more values, perspectives, and opinions are opposing in nature and discomfort from fear of the unknown or absence of satisfaction. Conflict is inevitable and often good, for instance, good teams always go through a storm, and norm and perform

period (McNamara, 2007). Conflict management is the process of attempting to resolve a conflict. Conflict resolution happens by listening to and preparing opportunities to meet the needs of all parties and to sufficiently address interests, so that, each party is satisfied with the outcome (Weaver, 2003).

In the many literatures, conflict is basically, understood as the pursuit of incompatible goals between two or more parties. Accordingly, the incompatibility of goals will lead to contradiction where the party with unrealized goals feels frustrated and causes aggression against the other (Galtung, 2004). Therefore, conflict is a mutual phenomenon manifested in the form of divergence or difference of view in the course of human interaction. According to Ali, (Ali & Mazrui, 2006) it can be considered as an intrinsic and an inevitable part of a functioning society.

1.2 Family Conflict

Conflict is a widespread and serious problem in the contemporary world family. Traditionally, family is classified in two, one is a nuclear family comprises two adults who maintain a socially approved sexual relationship with or without minor children, who are either owned or adopted. The other family is an extended family which comprises to aunts, uncles, grandparents, cousins, and other relatives. According to Aschalew and Martha, (2009), the causes for family conflict are insult, murder, theft, and the like. Conflicts may encompass different mixtures of family members. It can be conflict within the couple between parents and children or, again, between siblings and others.

A family comprises parents and children including a father, sons, daughter, wives, grandfather, and grandmother, but also extended relatives like grandparents, uncles, aunts, cousins, and other kin this contains other kin. Conflict within a family is mainly caused by conflict over the division of labor, property management, and resource distributions like land, cattle, and others (Bamlak, 2013). Mismatched inheritance claims and use of properties can also be another cause of conflict between family members. A family-related cause of conflict is also resolved either in the formal system or in the indigenous conflict resolution system. The conflicts between nuclear Families use various styles in handling conflict. The influence of family conflict on the welfare of family members depends on how conflict is resolved. The term intimacy defines the

perception of closeness and of intimacy that is reached following a conflict conducted with constructive modalities: once the conflict has been exhausted, the spouses reach an emotional reconciliation that assures them and reaffirms the positive nature of their bond, sometimes leading to an improvement of the quality of their marital relation (Scabini & Greco, 1999).

On the other hand, escalation of conflict, that is, the negative result, defines the expansion and progressive accentuation of the intensity and the areas involved in the conflict, which reaches a destructive conclusion: there emerge tensions, resentment, recriminations, feelings of delusion, and incomprehension (Scabini, 1995). It is the escalatory spiral in which the relationship continues to circle around to more and more demanding ends (Boardman & Horowitz, 1994; Bryman, 2004).

1.3 Conflict Management

Conflict management, according to Jeong, helps to support strong-arm policy by conforming to main social norms. Conflict management is also the process of minimizing the negative and damaging capacity of conflict through a number of measures and by working with and through the parties concerned in that conflict (Best, 2006).

Conflict management refers to the process of containing the conflict to avoid aggravation. In general, conflict management is maybe an admission of the truth that conflict is inevitable, but that not all conflicts can always be resolved; therefore, what practitioners can do is manage and regulate them. Conflict management is largely seen in terms of social control designed to minimize the challenges to the core values of the system Jeong (2000).

1.4 Indigenous Conflict Resolution in Ethiopia

Like other African countries, previous to the making of the current new Ethiopian Empire, in the last decade of the 19th century, different racial groups of Ethiopia had used indigenous conflict resolution mechanisms. However, with the creation of the modern Ethiopian Empire, due to the fact that imposition from the top and other related reasons these traditional mechanisms have been greatly affected and distorted (Daniel, 2016; Dereje, 2010).

According to Tessema and Mohammed (2008), most ethnic groups who were incorporated into

the new modern Ethiopian state were only peripheral in historical and cultural studies. Yet, recent researches show that several indigenous systems including systems of dispute settlement have survived and largely experienced among the several ethnic groups of Ethiopia.

According to Kelemework (2006) among the Ab"ala Afar the council of Mablo moot and Gereb assembly play a dominant role in controlling conflicts among themselves. He also says that the Ab"ala Afar supposes that every conflict within their ethnic group should be handled through the use of the customary law (Mad"aa). According to, Getachew and Shimelis (2008) more than ninety percent of Afar people rely on this Indigenous customary law (madaa) to resolve disputes that arise among them. This is due to the very fact that indigenous mechanisms are easily obtainable, inexpensive, fast and efficient and work by the custom of the people (Cosser, 1968).

2. THEORETICAL FRAMEWORK

Social scientists established social theories that explain the way life in society and the conflicts that occur among them. Depending on the research title, the researcher discusses theories as follows:

2.1 Equilibrium Theory

Equilibrium theory, primarily associated with the works of Talcott Parsons, understands a society as a multifaceted system of interdependent parts that work together to preserve stability. The parts of the system are thought to be fundamentally in agreement with each other. A high degree of cooperation (and social integration) is achieved because it is assumed there is a significant consensus on social goals and cultural values. The components of the system cooperate due to similar or complementary interests and because they rely on each other to attain mutually beneficial outcomes. This theory examines society as a whole in terms of the functions of its constituent elements, such as norms, beliefs, customs, traditions, and institutions. In summary, proponents of this perspective emphasize cooperation, reciprocity, stability, consensus, cohesion, harmony, integrity, and consistency, which can be problematic in the real world where various forms of conflict are inevitable (Barfield & Nojumi, 2004).

2.2 Conflict Theory

Conflict theorists emphasize authority as a central feature of society, contrasting with functionalists who view society as unified by collective agreement on cultural standards. They aim to clarify the general forms of conflict within society, systematically examining how conflict arises, varies, and its subsequent effects (Cosser, Dahrendorf, & Collins, 2006). This perspective considers conflict a normal aspect of social life that influences power distribution and the trajectory of social interactions.

For Marxists, competition rather than consensus defines human relationships, leading to conflict as individuals, families, communities, and groups vie for limited resources. The things people desire most are often scarce, which fosters competition and conflict within human interactions (Zinn & Eitzen, 1991). Dahrendorf (as cited in Zinn and Eitzen, (1991)) further argues that conflict is inherent in social organization, manifesting as an ongoing class struggle between authority figures and their subordinates.

3. METHODOLOGY

This research was conducted by taking samples from the above-mentioned kebele's and population. Due to the nature of the qualitative approach, in-depth opinion of the participants' attitudes and experiences purposive sampling method was selected. To this end, 20 community elders for in-depth interview participants, 8 key informants from the court office 3 participants, the police office 3 participants, and culture and tourism and sports office 2 participants and 3 FGD groups participants, were included in the study (Yimer, 2022; Zartman, 1991).

4. RESULTS AND DISCUSSION

4.1 Causes of Family Conflict

Conflict is natural and cannot be avoid, but it's possible to minimize it. The type of family conflict is varying from place to area, from family to family and it is also different based on the type of socioeconomic activity of a given family. The cause of family conflict in one place may not become a cause for another place. But there are common matters that become causes of conflict elsewhere. Conflict is undoubtedly clear that every human being or groups of human beings have goals or interests which may be different from the goals and objectives of the other

individual persons or groups. This incompatibility in goals and interests would result in conflict (McGee & Warm, 2008). Therefore, conflict is mainly perceived as difference and divergence which give rise to the pursuit of incompatible aim among the parties. The data collected from respondents indicate that conflict occurs between two or more family members. Such conflict may arise from malfunctions, disagreements, protests, or other forms of discord.

The data gained from the interview, FGD and key informant indicates that, there are a number of different reasons / factors for causes of conflict in family. From these common reasons for cause of family conflict in the study area are summarized and described as follows:

4.1.1 Property

The in- depth interviewee such as elders explained that property/movable and non-movable/resources unfair distribution among family members' cause hostility and clash happens. Not to use the common interest in the application/Selfishness. Due to this conflict, a proper resolution must be reached for him or her.

4.2 Land /Ownership /Competition to Hold Land

The data gained from in- depth interviewee such as elders also inheritances, ownership of land are the main causes of family conflict in the study area. Land /ownership is disagreement over the inheritance of land among members of family leads conflict and sometimes family members were killed each other (Beyene, 2017; Boege, 2006). Land dispute arises when land given as especial reward for one of sons or daughters who have outstanding achievement in the family. In this case, others who are not included in the reward or gift violate the rule of family and rises disagreement. In this case conflict this leads to and reaches peak hostility among family members.

4.2.1 Murder

The data gained from in- depth participants described and explained that among the family members, as elders revealed, murder among the Tembaro is a serious family conflict. It is culturally unacceptable killing a man or even it is strictly forbidden to attempt to kill a person who is a member of the family as well as community. According to the custom of the people, pointing a spear or other killing material on an individual is still extremely condemned by the custom of the people (Bishop, 2007).

4.3 Inheritance Marriage

The data collected from key informants suggest that in heirloom marriages, a woman may marry multiple times. This often occurs as she seeks the sophistication of admiration from her partners, even amidst recurring family conflicts.

4.3.1 Divorce

The key informants from woreda court informed that, extravagant or unplanned use of resources that means spending much money in unnecessary way; such as drinking alcohol, adultery etc., are causes for dispute between husband and wife. Then one of the two needs/requires divorce and the other one refuses. In this reason, family conflict will occur.

4.3.2 Boundary dispute

According to data gained from key informants inheritances, ownership of land conflict are also the main causes for the family conflict in study area. Land/ownership is disagreement over the inheritance.

Of land among members of family leads conflict and sometimes members were killed each other.

Land disputes often arise within families over outstanding achievements related to a specific property. One individual may misuse land that was intended for others, leading to significant family conflict. This situation reflects similar themes identified in in-depth interviews and focus group discussions (FGDs) with participants.

4.4 Inheritance Marriage

This is similar to police, heirloom marriage for claim that a woman twice and the over the men pursuing, she marries heirloom for me to claim that she loved sophistication of adulation she and him between bouts of family conflict.

4.4.1 Alcohol drinking

The data gained from FGD participants especially, women are one of the built-in family. One drinks extreme in the family; he spends much money and becomes drunker and waste his time without working then his family fail on poverty. At this time his wife, children as well as family hates him and conflict arises.

4.4.2 Insult

Insult is still another cause of family conflict among family members. According to FGD discussion, Insult (*borrowu*) results in serious

types of family conflict. *Hiso/hisota, lenkanna borroru*, this means insulting his or her elders.

4.4.3 Property

The data gained from men FGD respondents, mobile and un-mobile resources in family members to injustice or unfair in another way, one helping, other party hurt distribution, due to this, the family conflict happens, this finding is the same as abovementioned of in-depth interviewed informants.

4.4.4 Theft/ stealing

The data gained from Gochi danaka FGD respondents, among the Tembaro people, *Mogo* is still the one type of cause of family conflict. It is also the cause for family conflict. Based on the data which researcher have gathered, the things stolen and the period under which theft such things or belongings would become maximum.

4.4.5 Alcohol drinking

Women are one the built-in family, in one extreme drink than always drinking in family with drunkenness and because of hate. As a result, conflict creates in family. *Aga agen minabarosien biammammu*

4.4.7 Murder

The data gained from FGD/ Idir participants, explained that murder is one of cause for family conflict among study area. Murder is culturally unacceptable killing a people. It is strictly forbidden to attempt to kill a person who is a member of the family. According to the custom of the people, pointing a spear or other killing material on an individual is still extremely condemned by the custom of the people.

4.5 Land Ownership and Boundary Dispute

The data gained from informants show inheritances and ownership of land conflict are the main causes for family conflict in the study area. Land boundary/ownership is disagreement over the inheritance of land among members of family leads conflict and sometimes members kill each other. Land dispute in violation of the family presented for outstanding achievement who have paid a given field, one of others offered land misuse of the frontier himself taking on his because of the high family conflict will occur.

The next most frequent category of disputes is those over inheritance (the generational transfer of land). In the same way one of the key informants informed as:

“...there are many causes of family conflict in study area. Property ownership, inheritance marriage (rege), theft/stealing (mogo/boggu), alcohol addiction and insulting others (aga agen mesawhu ollu menttu borrorhu), violence against women, disagreement in mourning ceremony (onnan ermhogu), murder (mena shuu) are the causes of family conflict in the study area.”

Likewise, focus group participants also debated and clarified that there are many reasons for the cause of family conflict in study area. These are explained below as they discussed.

4.6 Process of Husband and Wife Conflict Resolution

Husband and wife are the pillars of life and hope that create and take refuge in the shadow of a family. In their personal and shared activities to teach and raise their children to live peacefully and warmly in their lives, the couple is reeling from the short-term and long-term thinking of living out of a family memory and seeking common ground. However, as husband and wife are two very different people, no matter what we are as a couple, the peace that results from the separation of marriage and childbirth can lead to violence and depression that results in hostility in daily life.

A husband and wife may find themselves in a situation where the husband feels compelled to take his wife to her parents or relatives. This often arises from a desire to simplify personal and family rights during economic crises. In such cases, the couple might seek advice or guidance from friends or relatives on how to navigate their return to a prior way of life, marking the beginning of their story.

The data gathered from interviews with elders indicate that when a husband and wife part ways, the family dynamics can become strained. A strong wife, often seen as a mother figure, may struggle when the father is not as supportive. This situation can lead to emotional scars for the children, who are affected deeply by the turmoil.

Furthermore, the lack of informed consent from parents can create emotional disturbances that hinder reconciliation. Addressing these issues is challenging, especially when there are ongoing

problems and daily struggles. For instance, when a partner experiences abuse, it can lead to a pervasive sense of despair, affecting everyone in the household. In such instances, family members may gather to discuss and plan how to address their difficulties, seeking a time and place to communicate their concerns.

The one who had been slandered and clinging to his duties and duties, devoted himself to the affairs of the family and his family and property, and went to the address of the patriarch, all in the shadow of his wife's house or house, under the shadow of his wife's house or door. The main things to avoid changing into mediation before the matter came as bring rest and lawyers. Regardless of the layout and positioning of the place, the great honor of the nation, which has always stood for the great vision and the seat of greatness, has always stood up for the greatness of the race and the greatness of running for a meritocracy. You do not need to look for other evidence.

In this case, the elders are speaking and entering into the assumption that the other party is speaking without his/her permission and the other party is speaking without his / her consent. State /Semenu / language state is Amharic, but Tembaro/Semeno/ called Semensiso/State performed reconcile presiding Lamalla Molla traditional elders and improved through the night elders from the filled the entire night T'ewe and is promised in front of this elder that was promised a great face, and, according to the modern Amharic language, I must say that he should Lamala Molla die, whether he would Lamalla Molla die or not.

In the meantime, both parties will not only tell the truth, but they will never leave the marriage and the spouses in the middle of the belligerents talk, even if they do not disregard the dignity of their marriage and their lives.

Here, the husband abuses wife and gives wife the opportunity to tell him what has happened. Husband then list all the things I have to say and explain the problem. The husband kept the list and reported all the things my wife had wronged me to the elders.

If you tap talking presentation speech if he took plenty of time to finish the elders discusses reaches T'ewu fairly says. This means that it will happen. The anger is cold because of the nightmare; it is cold. It is believed to be forgotten.

Waiting for the appointment date, all the elders will be present at the designated time and place and will be greeting after the matter is resolved.

After hearing the command given by the elders, the couple set off and traveled to different directions. Even if you are a husband and wife, you have to go in different directions because they cannot talk and talk together in the same way as they used to. In the same way the interview informants informed as;

“Elders who intend to provoke the violence say that they can examine everything that has gone so far as to quarrel and dissociate from it, and in short, if it is as to reconciliation, it is best to lie to the nation and lie. Koppannene bittaaanisich koppannennee hoqu woyyaa, using the traditional expression, so that there is no difference between the mediators and all of them in the same sentence, the guilty party will be able to identify the guilty party, not to cross the line of marital life. Conflict conditions-imposed family life and children's upbringing, property management and organization present that culture and store and personal reputation, and for the entire relative's son said bad wig makes a friend flee relative hates son's wife does not come with a woman.”

And who is better than a person who weighs a little and makes light of himself? The hardest thing that makes it easier and sacrifice are saying naming the hardest thing solve to work quickly better option as a good culture for statehood to the mediators, great-grandfather set up the traditional use by individuals destruction express victim's offender himself vindictive be says you left off when you see the victim offender shame to leave. Who would tell him the secret of the situation when he called both husband and wife after they had finished consulting and persuading him to abandon the case and get it done? If a negotiator or a well-spoken person is heard, he will be called to come and sit in the same place and I will be told in detail. If you can ask for mercy and keep sin and both parity unsustainable respond Menemi (apologize) that. They are told one by one in detail and ask for a comment after they finish. Answer is that it is a pre-requisite, and the response is that I am going to say yes to the elders and the older ones. Then all the elders in the room said they would stop and ask God for forgiveness. Dispute parity guarantee statement

about forgiveness, there will greet all the *Lamala Molla* elders turn replying. They greet each other to express the deepest happiness they have been able to achieve by being reconciled to where they have stripped their quarrel.

The elders begin to graduate as they leave the coffee house to eat what they have left behind. He begins his graduation with an elder in the neck, in the same ways the interview participants are informed as;

"Enter love - Yes come in," /Enter Peace - Yes come in," /Wealth enters - Yes come in," /Have a son - Yes come in," "Enter into the slaughter of our fathers we go forth -Yes come in," "The rest of us will come out and say, May God bless the rest of us."

4.7 The Process of Gudda Ritual

The interviewed participants informed as on, April 08/04/2020; *Guda* is a kind of indigenous or traditional conflict resolution method whereby the two sides of complaints would finish their disagreement for once and at all. It means to make a commitment not to return to the act or to the consequences of the act.

Guda ritual would be conducted by the presence of *Korofra*, *Woma* and *Lamalla Molla*, killer, families and within family and the deceased families. *Guda* ritual would be done at river side, in the home of killer and important sites near to killer's home.

Meanwhile, commit a variety of social and economic losses is not a natural person and has offered chunks of glory, religion, gender, ethnic origin and no diversity without one is intended that the planned kills suddenly. As a killer, the deceased family is kidnapped and murdered by the murderer's family.

The case is that the killer of the party is chosen by the elders of the age group and appeals to the elders of the entire *Molla* administration. There is no law in the country, as the matter of law says. If a case of homicide is decided by law, it will be organized in any social and economic program so that it does not meet with a person to be released or released after the death

Sentence. This is because the deceased family is in revenge for killing her by taking revenge on the beta.

Unfortunately, even if the case is not brought to the attention of the cultural system, the killer does not only hide himself from any personal and communal activities, as stated above, but also to avoid the words of evil or kindness.

Elders of espionage, sent with this message from the killer, send a message to gather in an isolated place in order to welcome you, for the day will come from your door.

The message is that the elders of the group who received the message, and the elders of *Lamalla Molla*, discuss the idea of how to intervene in a murder case and agree on reconciliation. All this while the family of killers and deceased never seem to be the front. Elders will conduct their own consulting and discussion to bring me to the same conclusion. Because the traditional processes have been manipulated, the nakedness is intended to make the end of the two-legged heartbeat more complete.

The killer would take a share of expenditure with victims and would solve some economic constraints. From here, the message is told to put the killer and all are presented and a diary is arranged to bring the killer and a buffalo and a black male lamb.

At the next appointment, the killers bring the killer and draw sheep with the killer and impair sheep, and the elders of the party approach the killer, the elders go to the two river crossings and hide behind the river. All of concerned bodies would go to the river near to sun set. The killer would slaughter the black sheep and would kick the blood of sheep and go back to his home. Following the walk-through when a deadly blood the deceased family black sheep blood pass, murder family that walk pass the blood whereby the black sheep blood. The victim sides would re-cross the river and kick the blood and go back to killer home. The mediators would also come back to the home of the killer. All of the participants would seat in front of killer's home at night time. The victim side would re-cross the river and kick the blood and go back to killer home. The mediators would also come back to the home of the killer. All of the participants would seat in front of killer's home at night time. The top aged man from killer side would bless and slaughter. The participants would eat the meat. After performance of a series of rituals, peace would be settled.

Thence, guests will be barbecued lamb slaughtered for food. When the darkroom is set

up and the wing is pulled off, the two families are greeted. The lamb for the lamb is also provided.

When the meat is eaten, the Graduates and the beast are injured.

In this case, one does not look for the other, and it does not pass away if the property is destroyed. It is not for self-benefit because it is expected to be called Gudi Bokhe.

5. CONCLUSIONS

This chapter presents conclusion and recommendations based on the findings of the previous chapter. Accordingly, the overall analysis is summarized and conclusions drawn from the study based on the finding of the research and lastly recommendations are also forwarded by the researcher.

Conflict is natural and cannot avoid, but can possible to minimize it. The type of conflict is varying from place to area, from family to family and it is also different based on the type of socioeconomic activity of a given family. The cause of conflict in one place may not become a cause for another place. But there are common matters that become causes of conflict elsewhere. Conflict is undoubtedly clear that every human being or groups of human beings have goals or interests which may be different from the goals and objectives of the other individual persons or groups. This incompatibility in goals and interests would result in conflict. Therefore, conflict is mainly perceived as difference and divergence which give rise to the pursuit of incompatible aim among the parties. The data gained from respondents, conflict is between two and more than two people within family, ones of a malfunction or crate or protest or disagreement.

Conflict becomes the day to day challenge for many residents in the study area. The source of conflict may vary from individual to individual and from local to local, but there are common causes of conflict that continuously visible in the study area. Since majority of the household respondents living in the rural area, agriculture becomes the dominant source of income almost for all residents.

Thus, access to land is important for every people. Because of this, land is the main source of conflict for many families in the study area. The interest of land for many households

increases from time to time and similarly conflict on land increase in alarming rate. The main sources of land conflict in the study area are directly related with high demand for land, poor border demarcation and disagreement over the inheritance of land among members of family.

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COMPETING INTERESTS

Authors have declared that no competing interests exist.

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