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RESEARCH ARTICLE

INDEGENEOUS TRADITIONAL AUTHORITY: PEACE AND SOCIO-ECONOMIC DEVELOPMENT IN MAJANG ZONES OF SOUTH WEST ETHIOPIA

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ABSTRACT

The aim of the study was to examine the significance of the indigenous traditional authority institution to conflict prevention and socio-economic development at the local level. The study covered the Majang zone in the Southern West part of Ethiopia. Semi structured questionnaires were designed and administered scientifically to come out with the primary data. Purposively three focus group discussions were also organized in the 14 kebeles to cross check the interviewed data. At the local level, indigenous traditional authorities are the main actor of governance and development. It is therefore essential to recognize them and include them in the formulation and execution of local development policies since to disregard them might lead to development failure. Currently, Ethiopia has adopted federal system of government where power is decentralized at local level but government officials in the country, especially in the study area, come to leading position based on their educational computation. This resulted indigenous traditional authority feel reluctant in actively involving them in different agenda of peace and socio- economic development. This Study have revealed that the segregation of indigenous traditional authority and their people from the development process has frequently led to unresolved conflict, breakdown of societal social interaction and poor project results at the local level. The study also revealed that Indigenous traditional authority has the most acceptances by their communities. They are in tad with their subjects at the grassroots and the societies thus it is anticipated that they should be the champions of their social, political and economic development. It is also important that inclusion of the indigenous traditional authority in political issue of the local community of Majang peoples by giving short and long capacity training to fight poverty and come up sustainable socio economic development.

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INTRODUCTION

Ethiopia is a culturally diverse and multiethnic state despite the fact that successive regimes unashamedly denied this truth in the past. The current Ethiopian politico system recognizes the diversity of the all-inclusive elements underpinning the makeup of the country. The Constitution of the Federal Democratic Republic of Ethiopia (FDRE) that is currently at work clearly specifies that all nations, nationalities and peoples enjoy recognition and equal legal protection including the freedom to develop and preserve their identity and enhance the unabridged use and enrichment of their cultures and languages. Another key feature of the newly constituted political system are an ethnic based Political map, extensive devolution of power to regions, and a new formula for unity based on equality of nations, and nationalities, and voluntary union. The objective of the current (1995) constitution is to deepen the

devolution of powers to the lower tiers of government and institutionalize the decision making processes at the grass root level with a view to promote good governance. Good governance requires mediation of the different interests in society to reach a broad consensus in society on what is in the best interest of the whole community and how this can be achieved. This can only result from an understanding of the historical, cultural and social contexts of a given society or community. Good governance requires that institutions and processes try to serve all stakeholders within a reasonable timeframe. Both formal and informal institutions, as an enduring collection of formal laws and informal rules, cultures, customs, codes of conduct, ethics, and organized practices, have vital role to shape human interaction (Mengisteab, 2008). Moreover as different literature show that, when these formal and informal institutions supplement each other they endorse stability and consistency in collective life by creating definite, continuous, and organized patterns of basic activities of human society. When formal and informal institutions (that is the modern state and traditional authority respectively) are discordant with each other, however, social uncertainty is

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likely to increase, due to increasing uncertainty and disorientation, which necessitate increased incentives or coercion to make people follow prescribed rules (Olsen, 2007). The Indigenous traditional authority system still remains the defector governance system as the state and its institutions have still not penetrated into the bulk of the population yet. This has been confirmed by empirical research which indicates that formal state institutions may be more repressive and less responsive than traditional authority. There should be an increased collaboration and networking between the statutory and customary institutions of governance. In particular, the state should recognize and support the indigenous traditional leaders, (Dejene A. and Abdurahman, 2002). During the 1999–2001 and 2002–2003 rounds of the Afro barometer public opinion surveys, information was collected from over 35,000 respondents in 15 African countries in face to face interviews. Analyzing the data, (Logan, 2009) found that about two-thirds of respondents acknowledged an Indigenous traditional leader. Respondents generally valued their Indigenous traditional leaders, and had a slightly better opinion of them than of formal governance institutions. Indigenous traditional institutions have always existed in Ethiopia societies since time immemorial. However, there is a loose collaboration, if any, between this customary institution and the government in dealing with community problem resolution between individuals and communities. According to (Watson, 2001) conflict study in *Boran zone of oromia* region, indigenous institutions are a bridge to accessing and enabling the community in helping themselves. His founding also shows that the state and the NGOs show a strong commitment to working with indigenous institutions as a means of achieving development.

Yet, no pragmatic collaboration is being realized between the statutory and the customary institutions. Therefore indigenous traditional authorities have an important role in social and economic development, including tourism development, trade and the promotion of peace and order among others. Many Indigenous traditional authorities have for instance helped in putting up markets for economic activities in their localities. They have not only helped in putting up these markets but have also ensured their functionality. The decentralization of development policies and strategies is creating a further need to improve the ability of local authorities to use policy instruments for integrated, economic, social and environmental development. Currently, the images of traditional leaders are a hesitant one. It is perceived as an outdated institution, a vestige of the past which can hardly be reconciled with the basic content of the democratization discourse, which is based on elective representation. However, it is an institution which guarantees the stability of the socio-political system and respect for customary values within the African State undergoing various processes of social and political changes. To address the encounters of nation building, Ethiopia that has never been colonized had adopted and implemented the Western model of governance in its aspiration to build a modern empire-state. Such drive towards kick starting state formation process, which is attempted on the basis of a modernization imperative by abandoning the major elements of tradition, failed to provide space for nurturing and maintaining the useful elements subsumed under traditional systems and mechanisms. Important elements of modernization that had taken place in the course of state formation persisted during the abolition of traditional authority practices that were perceived as harmful and backward.

This notwithstanding, however, the inadequate response of formal state institutions to a variety of pressing social needs, the informal and traditional authority and practices of governance did not totally disappear from the life experiences of existing communities. It could be stated that there are some indications that the present Ethiopian government is attempting to recognize the importance of traditional values, practices and dispute resolution mechanisms. Besides, regional and local governments are trying to involve community leaders and traditional authorities for the purpose of community mobilization and peace building efforts. This indicates that the mandatory political dispensation in Ethiopia is interested in making use of the tenable aspects and elements of traditions to solve recurrent problems whose resolutions are often found beyond its scope. However, it appears that there is no committed interest in officially recognizing and empowering viable traditional authorities yet. On the other hand, the current trends in the consolidation of federalism and official recognition and promotion of multiculturalism in Ethiopia provide opportunities for adopting traditional authority as complementary modes of governance in the country.

It should be noted that lack of institutional and legal mechanisms and frameworks including empowerment mechanisms undermine the viability of these authorities. However, there are insufficient cases that show the assertion that judicious use of indigenous traditional authorities can be appreciated in various ways. For example, in the *Oromia* region where government officials make use of the office of the *Aba Gadaato* deal with various matters, a case in point relates to the conflict between the *Guji Oromo* and the *Burji* that is more often dealt with and resolved through the intervention of community leaders of traditional institutions of both groups than the formal institutions of government (Markos, 2011). In spite of this, however, there are also huge gaps in terms of upholding the reasonable elements of the values and governance practices championed by grassroots communities, which must be empowered to deal with and address problems that persistently occur and relapse. A firm and lasting peace must be consolidated on the basis of social and economic development directed towards the common good and meeting the needs of the whole population. This is necessary in order to overcome the poverty, discrimination, the feeling of a sense of insecurity and social and political marginalization which have impeded and distorted the country's social, economic, cultural and political development and have served as a source of conflict and instability (Ayee, Joseph R.A, 2007). Socio-economic development requires social justice, as one of the building blocks of unity and national solidarity, together with sustainable economic growth as a condition for meeting the people's social needs and their overall wellbeing. This requires a system of governance that is accessible and acceptable to the majority of the people (Deruyttere, A, 1997). The study is significant particularly in the case of the *Majangzone* that has witnessed high expansion of HIV/AIDS, poverty and a series of destructive conflicts over the years. Therefore, the study was conducted with aim to assessing the extent to which in the indigenous traditional authority can promote peaceful socio-economic development at the local level in *Majang zone* of South west part of Ethiopia.

RESEARCH METHODOLOGY

Majang zone: *Majang zone* is one of the three Zones of *Gambella* regional states of Ethiopia.

The Zone is composed of 2 *woredas* (*Godere* and *Mengeshi*). *Majang* zone is located about 633 kms south west of Addis Ababa. *Meti* town is the administrative seat of the zone. Based on the 2007 Census conducted by the CSA, this Zone has a total population of 59,248, of whom 30,567 are men and 28,681 women; with an area of 2,254.65 square kilometers, has a population density of 26.28. Reportedly 7,140 or 12.05% are urban inhabitants. A total of 15,661 households were counted in this Zone, which results in an average of 3.8 persons to a household, and 15,242 housing units. The main ethnicities of this Zone are the *Amhara* (26.96%), *Kafficho* (25.17%), *Majangir* (16.86%), *Shakacho* (11.67%), *Oromo* (8.84%), and all other ethnic groups 10.5%. Languages spoken in this Zone include *Amharic* (37.08%), *Kafa* (22.89%), *Sheko* (12.78%), and *Oromiffa* 9.91%; only a negligible number of inhabitants speak *Majang*. The religion with the largest number of believers is Orthodox Christian with 46.5% of the population, while other groups with sizable followings are Protestant, 36.4%, and Islam 15.42%.

The study area consists of 30 *Kebelles* (12 for *Godre* and 18 for *Mengeshi*) with its total population of 59,248 with 15,661 households were counted in this Zone. The researcher purposely selects 14 *Kebelles*. The researcher believes that taking all these *Kebelles* will support to carry out the objectives of the study. The study will be employing both quantitative and qualitative method. The cross-sectional study is found to be more appropriate for this study since it involves sampling various sections of a population at a point in time. According to Marczyk et al (2005) the survey study is preferable to conduct research employing large numbers of people or respondents questions about their attitudes and opinions towards the specific issue, events or phenomena. The key variables under the study includes the effects of conflicts on socio-economic development, functionality and relevance of indigenous traditional authority to development, the role indigenous traditional authority can play in reducing poverty at the local level, and current perception towards indigenous traditional authorities. In this research basically, primary data source were employed to gather first-hand information to achieve the objectives of the research firstly by using Semi structured questioner that cover 14 *Kebelles* which consists of 15,661 household heads. The household respondents were undertaken by simple random sampling method and their list were drawn from the list of *Kebelle* residents. The samples of the study were 601 households. Semi structured questionnaire was also employed to collect quantitative data from the household heads. Secondly purposively three focus group discussions were organized in the 14 *kebeles* to cross check the interviewed data. Therefore, relevant information related with the role indigenous traditional authority for socio economic development to the peoples was gathered from different stakeholders through interviews and focus group discussion. The information that was collected from data sources were organized analyzed by using SPSS 20 software and described qualitatively.

Analysis and discussion of survey results: The study of this analysis contains 601 respondent's output and focus group discussion of primary data including some documented and literature concepts.

Cause of conflict in the community: According to the respondents, one of the main causes of conflicts in the study area is neglect of the indigenous traditional authority in

societies. Especially representatives from the area are the major cause of the conflicts since most of them are new educated rather than traditional authority and no consideration of the traditional institution. Plus there have been hated image with the immigrants of other parts of the country by traditional authority considering as cause of their status loose. Yet, for safety motives, this cannot be created here. The people believed that until representatives recognized for their localities and societies, there will be always conflicts. This is what one respondent had to say; *our traditional authority (ruling system) was peaceable and it helped us. The current political system is exclusive to our norms, rules and standard that we live peacefully for centuries. It is not good us until we incorporate our traditional authority or separate the two roles. As the traditional authority neglected conflict has been increase in every aspect. The leaders (ostensibly referring to educated elites) are not act honestly. But traditional authority and its institution is fair, trust and harmonious than the new political system.*

This belief was boomed by the people and they sensed very unpleasant about their prestige. Some of them were distrustful about a solution to this, when modern political thinking lasts to bloom. Nevertheless, those who were hopeful also indicated that as soon as the organization is separated from modern political influence, then all the misperception will be resolved. This is a courageous decision and an alternative is required by the actors of traditional authority and the community not to allow modern politicians to coil the system of rules in the *traditional authority and its institution* and thereby building the misperception. The other major cause that was stated is the increment of poverty and unemployment in the area. This is as a result of the fact that most of the people and particularly the youth indolent almost throughout the year because they have nothing to keep them busy. The area has been under conflict reputation for several years; in 1993, in 2002, in 2015. Because of this factors no more productivity and necessity income. However, this is the reality; they too want cash to buy their requirements and especially necessary things like food clothes. As a result most of the youth are participating in hanging and robbing. It was therefore understood that the conflict has separated the people and the youth in particular. One man asked me this question: *will you work hard your job to produce surpluses as you know that someone will loot it even may kill you? Definitely I don't think you will do that. So it is better to not to have nothing even sheep and cows, then nobody will come and fight you.*

Moreover, there are some of individuals who try to become local leaders by virtue of their profession when in real fact they are not from any indigenous traditional authority. When these individuals succeed in being, leaders they create other indigenous societies and this result for the creation of gap between the new leaders and indigenous traditional authority institution. The respondents also presented that in *Manjang* people, there are indigenous traditional authorities who are legitimate according to the societies to become leader since time memorial. So the present governing system has been creating confusion in the indigenous traditional authority institution. The run for power and distinction at all expenses has also been cited as a major cause of the clashes in the area. This is similar with the study of (Gatluak RuonJal, 2018) about ethnic group conflict in *Majang* zone; found that leaders are not from indigenous *Majang* people but come from different nations.

Table 1. Effects of the conflicts on socio-economic development

Effects of conflicts	Frequency	Percentage
destruction of human lives and physical property	521	86.7
Mobility of investors and professionals	406	67.6
Decrease production yield and increases poverty	412	68.6
Dispute and collapse of communal interaction	355	59.1
Education is adversely influenced by in the community	291	48.4

Source: survey, 2011

Table 2. Respondent's perception on the role of indigenous traditional authority in poverty reduction

Response	Frequency	Percentage
Traditional authority has role in poverty reduction	504	83.9
Traditional authority has not any role for poverty reduction	97	16.1
Total	601	100

Source: survey, 2011

Table 3. Possible roles of indigenous traditional authority in poverty reduction

Possible ways	Frequency	Percentage
By convincing their communities to have positive attitude for investors and attract them	128	25.4
Working for peace and security in their communities	67	13.3
promoting development by Collaborating with development partners and agents	123	24.4
Inspiring and encouraging their communities to have positive attitudes towards infrastructures and services like education, power supply, etc.	186	36.9
Total	504	100

Source: survey, 2011

The indigenous people are not happy as they lose their traditional authority. Such people will usually like to influence the structure and thereby avoiding the new leaders from their position. When this occurs, people get annoyed and they believe that they must combat to get what lawfully belongs to them. Therefore conflict is aggravated rather than to cool by government efforts only. The educated people are also another catalyst through their politics of dishonest and propaganda to get acceptance by the societies.

Effects of the conflicts on socio-economic development;

According to the respondents of sample population and focus group discussion analysis the main effects of the conflicts on development in the study area identified comprise destruction of human lives and physical property, adverse influence on education in the community, investors and professionals are displaced, production yield is decreased and poverty is increased and there is dispute and collapse of communal interaction. These were the major effects recognized and are painted as below. According to the respondents, 86.7 % of the people replied that the conflicts lead to damage in human lives and physical property. Accordingly, this was seen as the major effect of conflict hampering development in every part of the world and not the study area alone.

This is since economic development is produced by citizens and it is the citizens who benefit from the yield of economic development. Thus in cases where citizen's lives and materials are destructed, there will be low life expectancy, loose of capitals which is the main element of investment, and all parts of the community are disadvantageous from such occurrence. This implies that once human lives and materials are lost, development will go behind. In this case, it can be said that the conflict affects developmental in all rounds and scholars forward their idea in studies. Fore stance, according to (GatluakRuonJal, 2018) who study ethnic groups conflict in *majang* zone reported that conflict resulted in dislocation, poverty, mass killing and destruction of the properties and unfriendly relationship.

From one respondent analysis, *the government must continuously be in the community and with the community to solve the difficulties and for coming up development through good governance. Moreover, to solve any conflict the government must invite and cooperate with indigenous traditional authorities unless our problem will be solution less than simply erupts in unexpected time gap. If traditional authorities are respected by the government and gives their own role; bandits, robbers, and warriors will not have any strengthen.*

The other adverse effect of conflict as explained by respondent is education of their children. This was one of the major fears of the people because now a today education is the means of creativity, innovation and the key to development for everyone and every society. They express that the teachers, supervisors, and other workers in their surrounding are not inhabitants and would therefore move to another area and even the health professional are also travel to other parts of the country. Because of factors the whole communities have fear of their lives futurity. According to focus group discussion; *When such like situation continue, our children are now a day exercise fighting, robing one another's property rather than learning and working to change their life. Most of our sons and daughters are becoming pessimist to continuous their schooling. No teachers are live permanently in our area. Health centers are empty only one or two workers come once a week and sometimes in months. So this is our life since the conflict has been started. Please inform this condition by you can for the government.* According to the respondents of survey result, 48.4% of them express their idea that the conflicts have undesirable influence on educational development in their societies. These people were all of the understanding that once conflicts overflow and if not solve corporately by all stake holders, educating of their children and for that matter their groups will remain to be denied of the opportunities of continuing education. This has the possible of growing the illiteracy ratio that will eventually affect the smooth of development in the area.

Socio-economic development is required by all communities in order for civilized living or to live a prosperous decent life. However, in *majang* zone of this study area the level of development is very low. No coverage of electricity, no roads that connect district to district, no adequate of health facility like clinics, hospitals, schools are empty of teachers and required materials. Therefore, it is essential all stake holders both the government and other development allies and professionals. Unluckily however, it has been found out that the persistence of the conflicts pushes away these development partners, particularly the NGO's that were functioning in these areas.

This condition was predominantly sensed prominently in communities where a lot of NGO's and these professionals were not a valuable and in active operation with in their site. According to the survey result, 67.6 % of the respondents believed that investors and professionals are driven away as a result of conflicts. Therefore, as argued in the literature and above, working with traditional authority to reducing conflict is one of the alternatives for coming up of peace and development. As shown in the demography of the study area, most of the people are live based on farming activities. For cultivating their lands, peoples go to their farms indifferent directions lonely; but they may face dangers since by different conflicting groups. The conflicting groups live in the forest and caves to defend government forces and another groups attack. When farmers go to their farmland they may be looted what they have and even may be killed. Thus living in such condition limits the extent of cultivating farmlands by the farmers. This makes peoples to spend their times in home rather than to work. No more input and more output in the supply chain of farmer's production industry rather increment of the poverty levels of the people in the area. Accordingly, 86.6% of respondents held this view. According to focus group discussion,

peoples attacked from different direction; one conflicting group may attack by saying you are the supporter of my enemy while the other also revenge if he or she support that group. Many youth are arming themselves to defend their families and properties others migrate to other parts of the country like Jimma, Addis Ababa and other areas while some aligned their near conflicting group. Accordingly, since low of farm produce, you usually do not have to feed on and the people are occasionally forced to sell what they have in their hands fulfill their feeding requirements.

The other adverse consequence of conflicts in the study area is that it breaks the community, raises distrust among citizens and in fact the communal interaction system is cracked down. It was indicated that this unfortunate development is so strong that even individuals within the one family may interact to each other because they support different groups.

There may be divorce wife and husband because of being from different groups that have different interest with related to the conflict. Additionally, because of the level of distrust, social control is generally challenging and this leads to extra social problems such as unwanted pregnancy, disorderliness lawlessness and other forms of abnormality. Therefore socio economic development will not achieve in the absence of peace and positive interaction of the people. From the respondents of survey result, 59.1% of the people believed that conflicts split the community's interaction bond. Therefore, destruction of lives and property was the foremost

consequence of the conflicts, followed by Mobility of investors and professionals. The adverse effects of the conflicts on education considered as the slightest mentioned consequence. The survey displays that currently the conflict and the problems in the study area is adversely affecting socio economic development. Therefore, the local area should be considered by the government to coming peace and security by cooperating with indigenous traditional authority.

Role of Traditional Authority for Peaceful Socioeconomic Development: Ethiopia ports a huge poor population which by itself is a danger to the basic foundations of wealth, steadiness and harmony. With the given the configuration of the economy and society, the relations between policy, economic growth, and poverty reduction are not yet systematically understood. But, from existing indication it is likely to infer that thorough policy and its real application encouraged development and led to some reduction in poverty. Therefore, it can be understand that poverty reduction is a collective duty of many shareholders. It is in the light of this that the study pursued to see the role traditional authority might play in plummeting poverty, especially at the local level. Through the survey, respondents were asked whether traditional authority might help in the combat against poverty and if they could, how they think the traditional authority could do it. There were diverse views on this. Some of the respondents' deals with that traditional authority were at the midpoint of poverty reduction struggles in their society's whiles others also merely resisted it.

From table 2, it can be seen that 83.9% of the people indicated that traditional authority could help in reducing poverty in their own societies by playing certain roles. Also, as can be seen from the table, 16.1% of the people said that traditional authority could not help in the combat poverty. From certain of the explanations forward-looking by this group of people is that plummeting poverty is the work of God Almighty and not the duty of man. Others also indicated that the traditional authority do not simply have the capitals to assistance their societies even when they are eager to do so. This tells the numerous strands/awareness people hold about poverty. The 83.9% of the people who think that traditional authority could essentially support in the combat against poverty were also asked to show how they consider the traditional authority could do it and the outcomes are shown in table3, below. As seen earlier in table2, 83.9% of the respondents indicated that indigenous traditional authority could assist in the fight against poverty and this is also reflected in table3 with the various roles that each respondent thought indigenous traditional authority could play in poverty reduction. The first question of any investor ask to start its investment is the condition of the environment. Is that my project is acceptable by the community? Is there accessibility of land and labor? Before insuring these issue investors does not assume its profit and cost. Therefore, for the accessibility of Land, labor and other necessities in the community's indigenous traditional authority are the keys. Since the indigenous traditional authorities are the upholders of the land, any investor requiring the use of land must therefore pursue agreement from the indigenous traditional authority. If a diverse of interest arises in the use of the land, or the indigenous traditional authority refuses to offer land for ventures that are meant to benefit his people, then the whole venture will be stack. The whole communities are on the side of indigenous traditional authority. What the refusal of indigenous traditional authority to offer land for investors means is that the people will be deprived of the opportunity of

employment and other merits associated with such investment. In the long run, poverty levels of the people will be exacerbated thereby leading to underdevelopment. Conversely, if the indigenous traditional authority are accepted and involved in the development issue they can make lands available for development investors and there will be a good chance for the youth to go into profitable farming, it will go a long way to improving upon engagement in the investors and the earnings levels of individuals, families and groups increase thereby decreasing poverty in the long-run. Therefore indigenous traditional authority will be seen as one of the vital ways by which they will be contributing their part to poverty reduction at the local level. Accordingly, 25.4% of the respondents supposed that this can assist in the fight against poverty. Different government, NGO's and the indigenous traditional authority also shared this belief. In the absence of security no development is assumed. If peoples feel insecurity they will not be eager for hard working. No development partners come to the area for any investment activity which aggravates unemployment rate and poverty in the community. When youth are idle to fulfill their needs they will take another option like robbing, and join to any hanging group. Therefore, the presence of insecurity is a common case of possible conflicts and underdevelopment. The likelihood of poverty starts into the faces of the people which go a long way to weaken the well-being of the societies.

The respondents were thus of the express that since the indigenous traditional authority are the upholders of the land resources and values, there is the requirement for them to build an atmosphere free of insecurity and lawlessness. This will not only invite people into their societies to aid in development but also provide the inhabitants peace of mind to increase their productivity levels, therefore growing incomes and decreasing the level of poverty. From the study, it was found out that most of the conflicts were related neglect of indigenous traditional authority that is holder of land resource and cultural values of their communities. Consequently, from the study, 13.3% of the respondents believe that it was imperative upon indigenous traditional authority to certify peace and security in their communities if they are given the role by the government. All over the world of everywhere, collaboration has become a worldwide armament for individuals and nations in resolving their development necessities and thereby decreasing poverty to develop upon their welfare. This opinion was also apprehended by the respondent peoples. From the survey result, 24.4% of the respondents believed that indigenous traditional authority could help in combat poverty if they give their help and promise to development partners at any time is essential. According to the group discussion, if indigenous traditional authority have positive attitude towards investors, development partners and agents they will work hard in the area. Then fighting poverty will be easy. The community is always positive and voluntary to do what the indigenous traditional authority says. Therefore, this is line with (Gatluak Ruon, Jal, 2015); indigenous traditional authority has noble idea for fighting conflict problem and to come up peace and security in the community. *Indigenous traditional authorities* have the moral responsibility to contribute their roles to the lives of their people in particular and to the state as a whole. According to (Ntsebeza, Lungisile, 2003), *Indigenous traditional authorities* are expected to mobilize his people in organizing self-help activities and ventures, and taking the initiative to provoke the people in terms of their education, health and trade or economic development and community

development. This is to supplement government energies in poverty reduction. On this idea the focus group discussion add that, the mode how *Indigenous traditional authorities* act with respects to development in their populations have a many impact on the lives of the societies. For instance, *if all the children of Indigenous traditional authorities are send to school, it can influence other family to do similar decision for improving education in these societies and reducing the level of illiteracy. Most of the individuals in our community act things in foot toot of Indigenous traditional authorities even to go in health services.*

Another respondent also explain that, *from the Indigenous traditional authorities there was one hardworking farmer and in fact a marketable farmer whose work has been acknowledged at the nationwide level. To them, the way this Indigenous traditional authority is working assists as an encouragement for the rest of the individuals and they are work their best. This individual also even, support people through fund who want to farm but lack the essential inputs.* The idea was also supported by the respondents of survey result, 36.9% of the individuals replied that *Indigenous traditional authorities* can help to increase development activities and for that matter improve incomes. Thus, if the *Indigenous traditional authorities* are open the way to inspire their people to work hard, it could help amended the painful levels of poverty at the indigenous level and for that matter the state level at great.

Conclusion

Many literatures including this study showed that *Indigenous traditional authorities* have a lot of contribution in socio economic development of any communities. Therefore plenty evidence show that the *Indigenous traditional authorities* should considered by the government to foster development in the community. For economic development strategies to be efficiently applied and to have sustainable long last that enable poverty reduction economic development, the application must be respected and possessed by the target beneficiaries. The study showed that at the indigenous level, the institution of *Indigenous traditional authorities* is no suspicion in a durable position to provoke contribution and commitment for development activities in their communities. For the coming of development partners, NGO and other professionals that facilitate development a close working relationship of *Indigenous traditional authorities* are energetic. However challenged with a lot of encounters particularly with regards to funding and traditional thinking, most of the *Indigenous traditional authorities* are now coming to the recognition that the central government alone cannot do everything for their societies. Some *Indigenous traditional authorities* have therefore taken up the resourcefulness of mobilizing their people for community based development. The interest with which most *Indigenous traditional authorities* are now encouraging development in their societies have therefore ensured that the predictions of modernization theorists by no means came to be right. The *Indigenous traditional authorities'* institution will therefore become more appropriate and valued if the recommendations are successfully executed.

Recommendations

The study has revealed a number of issues with related to *Indigenous traditional authorities*, peace and socio economic development in the study area and the following

recommendations are forwarded which are important for the local development if executed by stakeholders. The study revealed the rampant occurrence of conflict resulted undermine development in the area. As the conflicts undermine the development of the locality, there is the urgent requisite to stop the outbreak of additional conflicts and to find suitable solutions to the already existing ones. This should be done by involving all stakeholders including government, NGO, *Indigenous traditional authority*, religious organizations, the people themselves and the international community. *Moreover*, it has been seen that *Indigenous traditional authority* has the most acceptance by their communities. They are in tad with their subjects at the grassroots and the societiesthusit is anticipated that they should be the champions of their social, political and economic development. It is also important that inclusion of the indigenous traditional authority in political issue of the local community of *Majang* peoples by giving short and long capacity training to fight poverty and come up development.

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