



Indira Gandhi National Open University

School of Social Work

**A Study on Community conversation, Dialogue and
Capacity building for Peace in resettlement area on
Nuer Zone at Gambella People's National Regional
State (GPNRS)**

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**A Thesis Submitted to Indira Gandhi National Open University
School of Social Work in Partial Fulfillment of the Requirement
for the Degree of Master in Social Work (MSW)**

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DECLARATION

I hereby declare that the dissertation entitled, Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella Regional State, Ethiopia. Submitted by me for the partial fulfillment of the requirements for the award of the degree of M.A in Social work, to Indira Gandhi National Open University New Delhi is my own original work and has not been submitted earlier either to IGNOU or any other institution for the fulfillment of requirement for any others programme from any earlier work done by other Manuscript in whole apart is lifted in corporate in this paper

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BIOGRAPHY

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ACRONYMS

GPNRS Gambella People National Regional State

CSA Central Statistics Agency

ECSC Ethiopian Civil Service College

EPRDF Ethiopian People Revolutionary Democratic Front

FDRE Federal Democratic Republic of Ethiopia

CSO Civil Society Organization

IGNOU Indira Gandhi National Open University

UNESCO -ISS United Nation Education Scientifics and Cultural Organization/Institute for Security Studies

IPSW Interactive Problem Solving Workshop

ICRC International committees of the Red Cross

US United State

SNNPR Southern Nation and Nationality Regional State

UNICEF United Nation Children's Fund

NGO Non-Governmental Organization

ZOA ZUID Oost Asia (from southern Asia)

Abstract

The study was conducted in Gambella Nuer Zone South Western part of Ethiopia with the objectives of the thesis as: To assess the peace and analyze the effectiveness of the community dialogue and capacity building in Nuer zone; To establishes link between conflict and community conversation, dialogue and capacity building on peace in Villagization area, And to illuminate negative impacts of the absence of community conversation, dialogue and capacity building on peace in Villagization area in Nuer zone;

To identify the role of government and non-governmental organizations (NGOs) on enhancing community conversation, dialogue and capacity building to bring peace in Villagization area in Nuer zone. Gambella comprise of three zones and one especial Woreda, as it was mention from conclusion and recommendation part, as the region come across regular problems from the frequent conflict that was not existed in other regions. In other words dialogue is the endless negotiation and expansion of meanings, runs through the core of conflict, peace and violence work. For peace and conflict workers, building capacities for dialogue is of utter importance. the firmness of investigation was inspected the Community Conversation, Community Dialogue and Capacity Building for Peace in resettlement Area in Nuer Zone, however Nuer Zone is one of the three zones constituting the Gambella People's National Regional State (GPNRS) of the Federal Democratic Republic of Ethiopia, this brittle peace solidity and the lack of manpower to do actual peace and developmental activities in the Nuer community, local-government has tried out what they could do in order to meet at cessation the demand of the communities for the Nuer community conflict resolution, the government of Gambella should give encouragement and support to Nuer society and those who are researchers and intellectuals living in Gambella, as well as Nuer zone, NGOs and youth groups operate over Nuer areas, to take part in the locality

areas on peace rebuilding. It should fund youth community worker from the Nuer society. And they must continue to accept, and counsel those youth group and local government. And ought to encourage a system of dual citizenship as a means to attract Nuer to work in their community by unifying each other to bring a peaceful society. In supporting the current of regional administration in Nuer area, they have to continue by consultation with the Nuer and with moderate village leaders to ensure a comprehensive sharing of their ideas with enough time to make well-considered decisions in the case of conflict resolution.”

CHAPTER ONE

1.1 Introduction

Gambella region is faced consistent problems as a part from the repeated conflict that existed in the region, the resolve of research was examined the Community Conversation, Community Dialogue and Capacity Building for Peace in resettlement Area in Nuer Zone., however Nuer Zone is one of the three zones constituting the Gambella People's National Regional State (GPNRS) of the Federal Democratic Republic of Ethiopia. Geographically Nuer Zone was located in the western part of the Gambella regional state. Her neighbors are Anuak zone regions situated to the South East, Itang Special Woreda to the East, Oromia to the North and south Sudan Republic to the west (Abraham 2002 and Evans-Pritchard, E.E.1940).

Nuer Zone is composed of two major ethnic groups, viz. Nuer and Opo. In addition to these zonal inhabitants, the zone also includes highlanders' people from other parts of Ethiopia, (Kong 2006). However, since the zone is marshy and now flooded in summer time without access to some areas, Nuer ethnic group are the targets of the research. Nuer Zone is divided in to five *Woreda* (districts), namely, Lare, Jikow, Wanthoa, Makuey and Akobo *Woreda*. The paper harangues that a practical integration of all forms of conflict mitigating interventions by all devolved stakeholders and the openness of Nuer zone to a seeming transformation as both process and product for understanding differences, would possibly lead to not only reduction of violence, but possible unity and reconciliation; in a universal integration of existing formulated social change interventions. Also, it unfolds the essential place of dialogue in nation building, a common ground for a just peace, new approaches, an innovation, which kindles change and a sustainable peace irrespective of what appears to be an irreconcilable reality through a dialogue

process, which is an inevitable tool in conflict mitigation, prevention and post conflict reconstruction.

Based on the 2007 Census conducted by the Central Statistical Agency of Ethiopia (CSA), the Nuer Zone has total population of 112,606 consisting of 60,543 men and 52,063 women; urban inhabitants number 12,266 or 1% of the population. For the entire zone 109,821 households were counted which results in an average for the zone of 1.037 persons to a household, with urban households having on average 1.027 and rural households 1.039 people. 70% of the Nuer zone's population is Protestant, 16.8% Orthodox Christian, 3.8% practice traditional religions, 4.9% Muslim, 3.4% Catholic, and others constitute 1.1% (CSA 2007). Agro-ecologically, Nuer zone is dominantly lowland (kola). Most of the Ethiopian Nuer population resides along the Ethio-Sudanese border (Rathjens, 1993), Nyinenyang town, the capital of Nuer zone was located 110km west of Gambella. Nuers are cattle herders whose economic backbone centers on cattle business and agriculturalist. Therefore, livestock constitutes the primary source of income. (Medhane, 2006).

Recession riverside agriculture is common, particularly maize and sorghum along the Baro and A kobo rivers. As the Nuer is generally not cereal self-sufficient, alternative income sources such as fishing are important sources of food. Wild food consumption is part of the daily dietary intake given the still partly untouched bush land and natural forest resources. For different grounds- socio-economic, socio-cultural, and socio-political, Gambella region stayed in inter-clan conflicts mentionable, between and since the commencement of the 19th century. These conflicts made the communities live apart isolated from each other and become impediments to peace and development of the Nuer zone. The root causes of the conflicts are diverse and range from different factors of different magnitudes (Chuol, 2001 and Hillman, Ben (2011)).

Various type of these dialogue attitudes and concepts are discussed in the literature review of this paper together with the appropriate use and exploitation of the term “dialogue” and its relationship with other significant ideas like culture, language, conflict resolution, consciousness, peace, conflict conversion and onward. Due to the disintegration of the community dialogues and community conversations lost their values for building peace and Dialogue as a Peace building Solution for social cohesion and national reconstruction in conflict-affected. The analysis chapter exposes the personal experience of the researcher setting up and taking part of a peace and dialogue group. This situation of the Nuer zone conflict and the resulting isolation are considered to hamper peace and development (Gay, 2007).

1.2. Statement of the Problem

Nuer zone has rich natural resources, particularly the large area of arable land, surface and ground water resources, livestock, fish resources, and forest resources, which render the Nuer zone best suited to mixed agricultural development. Peace-building is an intervention that is designed to prevent the start or resumption of violent conflict by creating a sustainable peace. This thesis indicates that there was a regular signs of conflict through Nuer zone area and their neighborhood which disturb development growth. Additionally, their activity is to address the root causes or potential causes of violence, create a societal expectation for peaceful conflict resolution and stabilize society politically and socioeconomically. The Nuer zone's natural wealth, which is a ‘tool for economic growth through the entire district. “In spite of its enormous natural resources and its tremendous potential for economic development, Gambella has remained one of the most backward and poverty-ridden areas in the country” (Toggia, P. Civil society, 2007).

Because of the legacy of economic underdevelopment and the absence of basic infrastructures, As long as the level of underdevelopment in Gambella, and the desire of the EPRDF to reward its political allies, a considerable amount of central government money has flowed to the region, most of it to the state sector. True, this has created unprecedented new career opportunities for local actors in the civil service, but Gambella moves beyond subsistence livelihood with the setting up of political administrations and the rise of an educated elite community the allocation and distribution of this 'new' money was become a bone of contention. As part of local empowerment, affirmative actions have been taken, especially in the field of education and in the job market. The EPRDF government has made major efforts to educate regional officials and improve skills levels. A particular point of attraction for the new generation of educated local people, however, is the new government sponsored, Ethiopian Civil Service College (ECSC) (Dereje, 2003).

The college was essentially established specifically to meet the urgent manpower need of the regional governments in the context of decentralization and devolution of power from the central government, such that nations and nationalities have the right to determine their own affairs and the capacity to it. Local empowerment is also reflected in the redistribution of administrative power. In post-1991 Gambella, local people occupy all the administrative posts. Dialogue is deeply human and practical passive and active as a bridge that connects humans and the outcomes of their actions. These outcomes are the results of divisions, tensions and differences reconcilable or irreconcilable terminating in violence.

Further, recently, the FDRE has launched Villagization policy to integrate isolated pastoral communities in some selected areas to benefit from social infrastructure to curb conflicts and realize peace and development. Some of the areas in Nuer are fully integrated and some are on process. To build peace between conflicting communities within the Villagization areas, the government along CSO used and conducted community dialogue, conversation and capacity building before and within the Villagization areas. Unfortunately, though great efforts were done to curb conflict and ensure peace, conflict is no doubt a day to day event in Nuer zone hindering peace. Hence, this researcher believes that it's of paramount importance to assess the significance of community conversation, community dialogue and capacity building for peace building in Villagization areas. This posits the question, (COMMUNIQUE OF THE COMESA AUTHORITY, May 2008)

The significance of putting forward these questions lies in the objective of the research was assess the impact of the absence of community conversation, community dialogue and capacity building on peace in Villagization areas in Nuer zone. For conducting the research, the researcher was trying to response to the research questions by qualitative research method in a descriptive and explanatory research manner to describe and analyze the linkage of the Nuer zone conflict and peace. The research design was used sample surveys data collection through interviews, open ended questionnaires and observations. The data collection was done in randomized sampling in five Woreda of the Nuer Zone, namely: Lare, Jikow, Makuey, Wanthoa and Akobo Woreda. And finally, the research data collection and analysis will be accomplished within two months as of the due date established by the university. Analysis was done to clarify the importance of community conversation, community dialogue and capacity building for peace building in Villagization areas based on the data collected, And finally, data analysis will be

done in a recursive abstraction interpretive technique whereby the end result was obtained in a summarized structured form (FDRE, 2012)

1.1. Research Questions

- How do community conversations promote peace in Villagization area?
- How can the regular community conversation effectively solve the problem?
- What is the contribution of local government at Nuer zone in solving the problem of Villagization by dialogue and community conversation?
- What is the system that we will use to end conflict in Nuer zone in order to empower our community with peace and development?

1.2 Objective/Aim of the Study

❖ The general objective of the study

The main objective of the study is to assess and to analyze the significance role of community conversation, dialogue and capacity building on peace in Villagization area.

❖ Specific objective

The specific objective of the study

- To assess the peace and analyze the effectiveness of the community dialogue and capacity building in Nuer zone;
- To establishes link between conflict and community conversation, dialogue and capacity building on peace in Villagization area,
- And to illuminate negative impacts of the absence of community conversation, dialogue and capacity building on peace in Villagization area in Nuer zone;
- To identify the role of government and non-governmental organizations (NGOs) on

enhancing community conversation, dialogue and capacity building to bring peace in Villagization area in Nuer zone.

1.3 Scope of Study

It's believed that absence of community conversation, community dialogue and capacity building affect peace in Villagization areas. In the same token, absence of community conversation, dialogue and capacity building affect peace in Villagization areas in Nuer zone. Hence, this research should be based only on the impact of Absence of community conversation, dialogue and capacity building on peace in Villagization areas in Nuer zone. The scope of the study was limit to the community conversation, dialogue and capacity building on peace in Villagization area, geographically the study was concentrate at Nuer zone with only community conversation.

1.4 Limitation of the Study

It's to be noted here that Nuer zone has insufficiency of infrastructures, e.g. roads connecting the five Woreda with the main administrative zone (Nyinyenyang). Sometimes there may be lack of travel vehicles where there is break on the road leading to the other Woreda like Akobo and Jikow Woreda. This could make it difficult to have access to the other Woreda to collect data. On the other hand, IGNOU is a recent Institute in Ethiopia. Due to lack of financial/budget, time limitation, accessibility, human and related resources constraint. Total coverage of the entire population is not practically was select it also not necessary because of limited resources in term of time and other facilities. Sampling allows the researcher to study relatively manageable number of unit representing the half of population through random base, not all the population that the study was conducts, this means there are no or very few researches done prior,

particularly in Gambella region, if not done elsewhere. Hence, this was rendering it so complicated to analyze the research data with model research documentary materials. Moreover, as time is so short for the research to be fully accomplished, it may be an obstacle to collect sufficient data and furnish a clear understanding of the data and the research output. Finally, money is so crucial for the achievement of the goal of research project. However, money is limited that it would not be enough to cover all the costs that would be needed for all the tasks and materials for the project, including travel costs from all the places the data was be collected.

❖ **Research Hypotheses**

Null hypothesis: - significance role of community conversation, dialogue and capacity building in order to promote peace in Villagization area.

Alternative hypothesis: - impact base on non-effectiveness of community conversation, dialogue and capacity building affect peace in Villagization area.

1.7 Chapter plan

Chapter one deals with the background, statement of the problem, research questions, and objectives, significance of the study, hypotheses and scope, limitation of the study. The second chapter consists of the review of the literature. Methodology is outlined and described in the third chapter and the other activities like time of data collection and data analysis etc.

CHAPTER TWO

REVIEW OF THE LITERATURE

2.1 Concept of Community conversation, community dialogue and capacity building for peace.

Community conversation, community dialogue and capacity building for peace are said to be intertwined with conflicts issues in that conflict have an adverse effect on peace. In conflict situations, wherever communities are at risk, there is by definition an infringement of the individual's right to personal security, and in most cases infringements of a number of other rights. Local peace builders are making a real difference. Every day they risk their lives to build peace and prevent conflict in the places where it starts locally.

Conflict resolution does not include some components of peace-building, such as state building and socioeconomic development and the local indications work in places outsiders can't reach and stay long after the immediate danger has passed. They work tirelessly for the future of their community because it is, quite simply, their home. Local people have the power to find their own solutions to conflict and to build their own better futures. Therefore, many of peace-building's aims overlap with those of peace-making, peace-keeping and conflict resolution, it is a distinct idea. Peacemaking involves stopping an ongoing conflict, whereas peace-building happens before a conflict starts or once it ends. Peacekeeping prevents the resumption of fighting following a conflict; it does not address the underlying causes of violence or work to create societal change, as peace-building does. Was cited by (Sandole, Dennis 2010). It also differs from peace-building in that it only occurs after conflict ends, not before it begins. If we are

together we can make this happen. Post-conflict situations and weak institutional environments are also defined largely by the state's inability to meet the basic needs of its population. Conflict threatens peace and security to all. Their urgent nature calls for the need to reduce violence through community conversation, community dialogue and capacity building (Barnett, Michael; Kim, Hunjoon; O'Donnell, Madalene; 2012). Times have changed, and this requires a more proactive outlook. Community conversation, community dialogue and capacity building covers economic, political, social, cultural, moral and ethical issues, and is vital in transforming people's attitudes towards dealing with conflicts to have peaceful society. The central idea of this topic is to make clear an understanding of the following: in what way can the actors of peace design, develop, and improve upon their efforts to spread the message of the role of community conversation, community dialogue and capacity building towards conflict resolution in communities to bring about a world in which people consciously choose to cooperate for the benefit of all mankind, acting in altruism and selflessness, recognizing the values of non-violence and respect for human rights, tolerance and diversity.(Schirch, Lisa (2013) –ISS Expert Meeting held in Pretoria, South Africa 23–24 July 2001. Institute for Security Studies)

2.1.2 Importance of Dialogue towards Peace and Conflict

Dialogue is concerned with conflict and violence as the basic tool we humans have for Exchanging, exploring, handling conflicts and relating more or less peacefully with one another. Dialogue in the large group is an approach to learn how to talk and how to think together; in this size it is related with meanings of deep cultural peace and violence. In this literature review, systems needed to address the root causes of conflict and support local capacity for peace management and conflict resolution the concept and praxis of Dialogue was described through

an Author based analysis. Even though the usage of Dialogue within communities has been practiced since the beginning of humanity, only modern researchers in the last 30 years have researched and theorized on the use of Dialogue sessions to study social bonds and relations such as citizenship, fellowship and community; the transformation of individual and social frustration; the process of thought, and other kinds of socio-psychological phenomenon. The main authors quoted in this research regarding these topics of Dialogue is characterized, as resumed by Isaacs (1999, p. 419)

Among the different kinds of modern Dialogue praxis, most are generally categorized by size (structure), system (dialogue) and psychological and socio-cultural characteristics of the attendants (psychical structures). For the purpose of this thesis, the large group with multicultural features will be mainly described. Structurally, the large group, as a structure of meaning, over time, through Dialogue, can develop into a peace structure. Was cited by (David Chandler, 2006. And Keating, Tom; Knight, W., eds. (2004). It can facilitate conflict transformation, although it is not its primal concern; it is primarily concerned with the transformation of psycho-socio-cultural structures like assumptions, beliefs, prejudices, norms, etc., through the dynamics of dialogue. In addition, it constitutes a new structure in size, more inclusive and democratic without a leader that breaks the inherent limitations of oligarchic, goal oriented, small groups. What is dialogue etymologically we can get a clue of what dialogue meant. Its origin comes from the Greek word dialogos, 'dia' meaning 'through' (not two) and 'logos' meaning 'word', more specifically the 'meaning' of words. A distinctive feature of humanity has been its ability to talk, not in the sense of simply uttering words, but to convey and share meaning through words. In the

large group, dialogue can be experienced as partaking of a ‘flow’ of meaning (Bohm 1991, Isaacs 1999, Garret 1997).

2.1.3 Significance of Community conversation, community dialogue and capacity building for Peace in Villagization Areas

Conflict threatens peace and security to all. Their urgent nature calls for the need to reduce violence through community conversation, community dialogue and capacity building. Dialogue enhances Dignity and its essential elements, and dignity according to Donna Hicks “is an internal state of peace that comes with the recognition and acceptance of the value and vulnerability of all living things” its usefulness cannot be over-emphasized as it can be a tool for information gathering, analysis, relationship-building, and decision-making. It is a method of social change (Schirch and Camppt. 2007, 65). Also, it creates the safe space for mutual treatment of each other like the wise inspiration of Johann Wolfgang Von Goethe thus “treat people as they want to be and you help them become what they are capable of being”. Dialogue empowers the engagement of differences and boundaries through the efforts of individuals, groups and global movements toward mediated cultural difference. It involves the kind of understanding that binds problem solvers in a continual and dynamic negotiation of the relationships between subjects, the artifacts that they create, and the environment they share. Permit me to lead all here present into a deep journey of reflection on some wise sayings of the learned. Times have changed, and this requires a more proactive outlook. Community conversation, community dialogue and capacity building covers economic, political, social, cultural, moral and ethical issues, and is vital in transforming people’s attitudes towards dealing with conflicts. (Schirch, Lisa (2006) little book of strategic peace-building PA: Good Books)

When responding to conflict, human rights advocates and conflict resolvers share similar goals. In the short run, both sets of practitioners seek to end violence, limit loss of life, and minimize other suffering as quickly as possible. In the long-run, both sets of practitioners try to assist societies in taking steps to ensure that the violence does not recur and that peace prevails and the rights of every human being are respected. However, to achieve these goals, each set of practitioners uses different methods based on different underlying assumptions. As a result, both groups occasionally adopt contradictory or even mutually exclusive approaches to the same problem, (Anderson, M., *Do No Harm* 2006)

For example, conflict resolvers, eager to achieve a negotiated settlement to a conflict with minimum loss of life, may fail to give sufficient weight to the relevance of human rights to the long-term success of their work. Human rights advocates, on the other hand, may undervalue the pressures under which mediators operate to bring about an immediate end to loss of life. If they limit their activities to shaming, negative publicity, and judicial condemnation of criminals, human rights activists may miss opportunities for improvements in the human rights situation that could be achieved through the use of the negotiation and diplomatic techniques upon which conflict resolvers rely. (Schirch, Lisa (2013)

Preventing wars and massive human rights violations, and rebuilding societies in the aftermath of conflict, requires an approach that incorporates the perspectives of both human rights advocates and conflict resolution practitioners. This is easier to assert than to achieve. These two groups make different assumptions, apply different methodologies, and have different goals, values, and

institutional constraints. Conflict impulses ferment in poverty, oppression and ignorance. The elimination of these conditions and the active promotion of a universal method of reducing conflict like community dialogue, community conversation and community capacity building for promoting peace must become a priority. The consequences of conflict are particularly damaging to communities, displacing them within their own communities, depriving them of security and peace. The resulting insecurity and instability that follows from these circumstances lack of basic needs, harsh surroundings, and oppressive governments forces many to turn to violence in defense of their right to survive. (Raymond C. Kelly, *The Nuer Conquest: Tribal imperialism*, 1985);

These tragic circumstances have increased societal awareness of the need to understand and to prevent the conditions leading to conflict or violence. The roots of conflict stem from a wide number of causes. This violence can be reduced through the practice of community dialogue, community conversation, community capacity building skills which can be taught through active programs by the government, CSO and the community at large. Many organizations and individuals are working to promote the spread of community dialogue, community conversation, community capacity building throughout the world. Their valuable efforts are essential to the future peace and security of mankind.

Conflict impulses ferment in poverty, oppression and ignorance. The elimination of these conditions and the active promotion of a universal respect for human rights must become a priority. The consequences of conflict are particularly damaging to communities-violating their human rights, displacing them within their own communities, depriving them of security and stability, and preventing them from achieving self-fulfillment and self-realization and

development. The resulting insecurity and instability that follows from these circumstances lack of basic needs, harsh surroundings, and oppressive governments forces many to turn to violence in defense of their right to survive. These tragic circumstances have increased societal awareness of the need to understand and to prevent the conditions leading to conflict or violence. The roots of conflict stem from a wide number of causes and their impacts are diverse, either (Dereje, 2004)

2.2 The Causes and Impacts of Conflict on Community conversation, community dialogue and capacity building for Peace in Villagization Areas

Peace building has two broad implications the direct work that internationally focuses on addressing the factors driving and mitigating conflict; and the efforts to coordinate a comprehensive, multi-leveled, multi-sectoral strategy, including development, humanitarian assistance, governance, security, justice, and other sectors that may not use the term ‘peace building’ to describe themselves. Worthy of note is the fact that peace building was originally conceived in the context of post conflict recovery efforts to promote reconciliation and reconstruction. Currently, it includes conflict prevention in the sense of preventing recurrence of violence, as well as conflict management and post conflict recovery as indicated earlier. In a larger sense, peace building involves a transformation towards a more manageable, peaceful relationships and governance structures in both short and long terms (Snodderly. 2011).

The impact of conflict affects all communities or region. It is a regional concern, requiring a native approach to a solution. The usual method region use to deal with conflict and fighting is through oppressive military measures. But control is not enough; it merely delays future

violence. A preventive approach is becoming increasingly recognized through provision of basic education promoting a culture of peace and non-violence. Governments must shift their central priorities from accumulating political and military power towards building a stronger educational infrastructure for peace. Respect for human rights, security and stability are all dependent upon a sound education. Regardless of whether the act of violence and war is justified by religious, economic, political, social, cultural or environmental disputes, it is time to adapt a renewed mindset that strengthens respect for human rights and fundamental freedoms and promotes peace. The Seville Statement on Violence affirms: “Given that the violence and war is a product of culture, through a modification of basic cultural mindsets mankind can work towards creating a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes. (Boulder, CO: Lynne Rienner, 2001)

We must strive to build a culture which consists of values, attitudes and behaviors that reject violence, one that attempts to prevent conflict by addressing its root causes with a new view to solving problems: through dialogue and negotiation between individuals, groups and nations (UNESCO. The Seville Statement for Peace 1986).” Conflict stems from a multitude of causes including poverty, environmental deterioration and social injustice. There are a variety of factors including economic, political, social, cultural and environmental grounds from which these causes are founded. Absence of certainty and security in terms of these factors makes it difficult to create respect for human rights and promote peace and development. When discussing the need for a shift of mindset, we need to more closely examine the underlying causes that force people to resort to violence, both in order to understand its societal impact and to come up with the proper solutions to reduce its spread (Brander, P., Keen, E. & Lemineur, M.L. (Ed.) (2002).

2.2.1 Large Group Dialogue and Conflict Transformation

The dialogue approaches relate large group dialogue with conflict. Even though conflict resolution or transformation is not the main concern of a dialogue group, conflict is seen as inevitable and even beneficial. Without conflicts, the group would stay in a superficial realm of politeness. In large group dialogue, assumptions about conflict have been located in the field of thought as an automatic process (Bohm et al, 1991, Isaacs, 1999, Garret, 1997) or as socio-cultural unconscious assumptions (de Mare *et al*, 1991).

In the field of conflict transformation in post war Europe, The tasks included in peace building vary depending on the situation and the agent of peace-building. Successful peace-building activities create an environment supportive of self-sustaining, durable peace; reconcile opponents; prevent conflict from restarting; integrate civil society; create rule of law mechanisms; and address underlying structural and societal issues. To accomplish these goals, peace building must address functional structures, emotional conditions and social psychology, social stability, dialogue-based meetings were conducted within the context of intercultural understanding, targeting young people. The underlying assumption was that ‘contact’ among individuals could help eliminate prejudices and enemy images. More recently, while still based on similar beliefs, dialogue has spread as an approach to deal with ethno-political conflicts. (Ropers, 2004, p. 259)

Ropers mentions Interactive Problem Solving Workshops (IPSW) by Kelman, Fisher and others as the most influential school of instruction on dialogue and conflict resolution in ethno political

conflicts. In IPSW, scholars/practitioners guide representatives of conflicting parties through four phases of a dialogue: First, by formulating different points of view; second, by reflecting on underlying needs and fears of those participating; third, by identifying shared interests and similar needs and fears; and fourth, by discussing ideas for addressing the substantive issues in dispute (idem. p. 258).

A specific version of dialogue applied to peaceful conflict transformation is the TRANSCEND method of Johan Galtung and colleagues. Such method emphasizes, empathic, non-violent dialogues aiming at eliciting creativity from the parties as the way of transcending violence. Galtung advocates circular structures and all parties ready to negotiate. It encompasses first a reflexive phase: present and past Diagnosis (identify the problem and what happened) and Prognosis of the future (what will happen?). Second a generative phase: Past diagnosis II (what could have been done?), Prognosis II (concrete steps towards a shared future), aspiring a new unforeseen present.

If such models are compared with Dialogue in the Median or large group as intended here, we can find remarkable similarities in the initial stages of both approaches: contact, mutual understanding, and analysis of issues (reflection). It was cite by, (Mac Ginty, Roger (2011) Yet at this point there seems to be a difference, conflict resolution and transformation approaches have a clear goal: to solve or change the conflict, either by explorative problem solving or finding overarching goals, or furthermore aspire joint action and official pre-negotiations. Dialogue in the large group is not concerned with decisions or external actions. Conflicts are dealt with as a part of the general dialogic exchange and inquiry. Its goal and purpose are constantly recreated as the group learns to share meaning and think together. It is concerned with understanding

culture collectively, and through such understanding, individual and collective changes ensue. (Porter, Elisabeth (2007) and Garret (1997, p. 2) points out.

2.2.2 Political Factors on community conversation and capacity peace building at Nuer

Zone area

Political stability is closely linked to the prevention of conflict and the promotion of peace. Many political systems restrict democratic practices, violating human rights and increasing their own power at the expense of the public. This stimulates corruption, injustice and abuse within the community. Such totalitarian regimes force their own values and beliefs upon members of the society through the use of state-controlled media. This abuse of human rights is correlated with low life expectancies and high mortality rates, deterioration of the environment and the drain of labor and capital resources. Peace cannot be maintained if there is injustice and disparity in the society. States should promote the values of democracy that provide empowerment to the people, the ability to influence policy, protect human rights and most importantly, hold the government accountable. Promotion of democracy prevents conflict, strengthens governance, improves the rule of law and creates stability (Collier, P., *Breaking the Conflict Trap* 2005).

2.3 Economic, Social and Cultural Factors

Economic issues are closely linked to the maintenance of peace and security particularly as a result of globalization, as countries become more closely connected and interdependent. Economic stability is an essential requirement in order to build peace within a society. The uneven distribution of benefits: economic growth, modernization and employment, has resulted in an increased gap between members of society (Miles 2002).

Inequality in economic opportunities and unemployment has left the majority of the members of society with insufficient opportunities to obtain a decent living without assistance from outside sources, preventing them from getting out the cycle of poverty. Unequal access to education prevents them from obtaining skills that would contribute to their development and self-sufficiency. Without improvement to the current situation of developing countries, which constitute the majority of the world's people, communal as well as global security will become increasingly threatened by acts of terrorism and political instability. (Wallenstein, P. & K. Axell 1993).

Moreover, social issues that also results into conflict are changes in people's lives such as the breakdown of family structures, migration to areas that lack appropriate sufficient infrastructures, the loss of traditional values also as a result of isolation that follows from the breakdown of their personal history, the exposure to violence in the media as well as in daily life and the exposure to different cultures. Advances in technology have enabled millions of people to enhance their mobility anywhere in the world, resulting in exposure to diverse cultures and making societies increasingly multicultural. But this process has brought drawbacks with its many benefits. It can provoke fear and rejection of the unknown, misunderstanding and intolerance of other cultures United Nations Educational, Scientific, and Cultural Organization, (UNESCO. Plan of Action to follow up the United Nations Year for Tolerance (1995)). Unfortunately, many people turn to violence in their intolerance and rejection of cultural differences. (*Post Conflict Reconstruction Task Force Framework* (May 2002),

Another factor threatening the development of culture of human rights is the narcotics trade. Drug organizations use violence in order to protect their supremacy. These conflicts tend to escalate towards the international level. Exclusion of individuals and certain groups from participation in the fields of social, economic and political issues is another major cause of conflict. Marginalization in the decision-making process occurs because of discrimination in terms of cultural differences, ethnicity, religion, race, language and age: groups susceptible to discrimination are women, youth, elderly people, and minorities. The impact of marginalization these groups experience causes feelings of humiliation, alienation and denial of human rights and resources. This creates grounds for them to engage in violent actions, endangering both themselves and others (Balanandan 1998).

Finally, the effect of cultural marginalization poses as a major threat to social stability. To truly attain the goal of culture of human rights and of peace, we must eliminate discrimination, encourage the promotion and respect of human rights, and teach the value of tolerance for those of differing backgrounds. This requires active involvement by all members of society. (Edward E. Evans-Pritchard, 2008)

2.4 Environmental Factors on community conversation and capacity peace building at Nuer Zone area

As a recent and current global threat, many are left without basic access to natural resources such as sanitation and a clean water supply. The lack of proper health care, water care and sanitation infrastructures leads to high mortality and disease rates and poses threat to the promotion of peace and stability. Indigenous and minority groups are frequently denied access to own

property, denying them independence and provoking feelings of resentment. Feelings of insecurity and instability as a result of unemployment, poverty, lack of education, good government, health care infrastructure and the increase of drug abuse provide further grounds for resorting to the use of violence (Lemineur, M.L. (Ed.) (2002).

Conflict roots from many dimensions: economic, political, social, cultural and environmental. Universal culture of human rights can only be attained if each nation has an interest in maintaining peace and security. Nations must cooperate in order to attain global equity. This cooperation must come in terms of economic, social and political change and the promotion of peace at national, regional and global levels. It's to be noted that every individual is capable of making a contribution towards a more peaceful future where human rights are respected. The recent developments in today's world, including the tragic events of September 11, 2001 and the current international concern on Iraq's necessity to comply with the demands of the international community, have forced many people to believe that peace is an impossible dream. There is the lack of feeling directly involved in what is going on in the world, through people's lack of interest or simply because of ignorance of how they can become involved. People need to be made aware that they, too, can work towards the creation of a more peaceful world where human rights are respected and right to development achieved to the peak. People need to be reminded that an individual who acts with pure intentions can make a profound difference, can influence events that are important to the continued existence of mankind. Resettlement and Villagization in Ethiopia has been an issue since the late nineteenth century, due to the overcrowded population of the Ethiopian highlands. (ICRC) Causes of conflict and the promotion of durable peace and sustainable development, 1998)

As the population of Ethiopia has increased in the twentieth century, the need to move inhabitants has only increased as available cropland per family declined to its current level of less than one hectare per farmer. The policy of encouraging voluntary resettlement and Villagization in Ethiopia began in 1958, when the government established the first known planned resettlement in Sidamo Province. Shortly after the 1974 revolution, as part of their policy of land reform it became Derg policy to accelerate resettlement. Article 18 of the 1975 Land Reform Proclamation stated that "the government shall have the responsibility to settle peasants or to establish cottage industries to accommodate those who, as a result of distribution of land remain with little or no land." Accordingly, in 1975/76 there were eighty-eight settlement centers accommodating 38,818 households. The government conducted most of these resettlement programs under the auspices of the Relief and Rehabilitation Commission (RRC) and the Ministry of Agriculture and Rural Development. By 1982 there were 112 planned settlements populated by more than 120,000 people. The settlements were concentrated mainly in the south and southwest. In 1984 Addis Ababa announced its intention to resettle 1.5 million people from the drought-affected northern regions to the south and southwest, where arable land was plentiful. By 1986, according to Mulatu Wubne, the government had resettled more than 600,000 people. More than 250,000 went to Welega; about 150,000 settled in the Gambella; and just over 100,000 went to Pawe, the largest planned resettlement in Gojjam and largely sustained by Italian financial support. In addition, another 78,000 went to Kaffa, Shewa, and western Begemder. In mid-1986 the government halted the resettlement program, largely to fend off the negative reaction from the international community.

Richard Pankhurst, in his review of the book *Politics and the Ethiopian Famine, 1984-1975*, notes that some critics of the regime at the time compared "the resettlement centres to Hitler's concentration camps", and having visited them noted that Ethiopia is "a poor and economically underdeveloped country. Resettlement is therefore being carried out 'on a shoe-string, and the centres, like the country at large, face many difficulties." But in November 1987 the program resumed, and in March 1988 Mengistu Haile Mariam spoke of the need to move at least 7 million people; 100,000 - 200,000 were resettled when the program resumed in 1987 and March 1988 when it was suspended. He claimed resettlement would resolve the regional recurring drought problem and would ease population pressure from northern areas where the land had been badly overused. Western donors and governments, whom Addis Ababa expected to help with the program, remained apprehensive of the government's intentions, however. Some believed that the plan to resettle 1.5 million people by 1994 was unrealistic, given the country's strained finances. Others argued that resettlement was a ploy to depopulate areas of unrest in the on-going conflict, particularly in Eritrea and Tigray. Additional arguments against resettlement included charges of human rights violations, forced separations of families, and lack of medical attention in resettlement centres, which resulted in thousands of deaths from malaria and sleeping sickness. (Richmond, Oliver (2011))

Gebru Tareke, reviewing the government records of this resettlement program, provides a more accurate picture. "Between 1984 and 1986," he writes, "594,190 people were hastily, forcibly, and pitilessly uprooted from the cool, dry highlands of Shewa, Tigray, and Wello to the hot, wet lowlands of Gojjam, Illubabor, Kefa and Wellega, and an estimated cost of 767 million birr (US \$374 million)." Of this number, the largest group 367,016 or 62% came from Wollo; 108,241 or 18% from Shewa; 89,716 or 15% from Tigray. "The seven sites for settlement were randomly

selected by Mengistu and Legesse Asfaw. No ecologists, agronomists, horticulturalists, economists, or anthropologists were consulted, and no consent from either the resettlers or the host population was solicited." The new settlers encountered harsh conditions: many as 33,000 or 5.5% died from starvation and tropical diseases, while at least 84,000 or 14% more are believed to have fled these new settlements. As for the claims that the resettlement was primarily motivated to depopulate the rebel areas, or to establish buffer areas against the rebel groups, Gebru is largely dismissive, noting that no people were removed from Eritrea, for example, and that the population transferred from Tigray and Wollo were too small to have made any meaningful difference. In 1985 the government initiated a new relocation program known as Villagization. (*Methane Tadesse, 2011*),

The objectives of the program or an assessments, which grouped scattered farming communities throughout the regional in small village clusters, were to promote rational land use; conserve resources; provide access to clean water and to health and education services; and strengthen security. Government guidelines stipulated that villages were to house 200 to 300 households, with 100-square-meter compounds for each family. In 1985 Addis Ababa established a national coordinating committee to oversee the Villagization plan's implementation. By March 1986, about 4.6 million people in Shewa, Arsi, and Hararghe had been relocated into more than 4,500 villages. (*Sandole, Dennis (2010) and Women's Participation in Peace-building*". 2 April 2012)

Although the government had villagized about 13 million people by 1989, international criticism, deteriorating security conditions, and lack of resources doomed the plan to failure. Nevertheless, Mengistu remained committed to the Villagization concept. Opponents of Villagization argued that the scheme was disruptive to agricultural production because the government moved many

farmers during the planting and harvesting seasons. There also was concern that Villagization could have a negative impact on fragile local resources, particularly on water and grazing land; accelerate the spread of communicable diseases; and increase problems with plant pests and diseases. In early 1990, the government essentially abandoned Villagization when it announced new economic policies that called for free-market reforms and a relaxation of centralized planning. The stress on large-scale state farms was under attack by Western donors, who channelled their agricultural aid to the peasant sector. These donors maintained that experiences elsewhere in Africa and in Eastern Europe and the Soviet Union had shown that state farms were inefficient and a drain on scarce resources. Voluntary resettlement programs were renewed in the mid-2000s, as the government encouraged farmers to move from less productive to more productive regions. Some new settlements showed promise; however, at others the problems of self-sufficiency once again reared their heads. (Gaigals, C. with Leonhard, M. 2004)

2.4.1 Dialogue as a means of understanding conflict

Beyond the development of attitudinal and communicative capacities through dialogue, further interests to study at EPU include research on dialogue as a means of exploring the roots of conflict both at the personal level; say through a dialogue with oneself, and at the social level, through a dialogue with others. At the same time, I was interested in exploring the links between conflict at the personal level and conflict at the social level. How does personal conflict reflect on society? How do social conflicts reflect on personality? How can social conflicts and cultural assumption be somehow reproduced in a smaller, manageable scale?

During the summer vacation, I studied Patrick de Mare's book "Koinonia" and David Bohm's work "On Dialogue". Both authors' proposals had a strong impact on the socio cultural

dimension of dialogue when practiced in a large group. They suggested the large group structure to practice dialogue precisely because it reproduced something similar to how society at large worked. (Galtung, Johan. (2004).

CHAPTER THREE

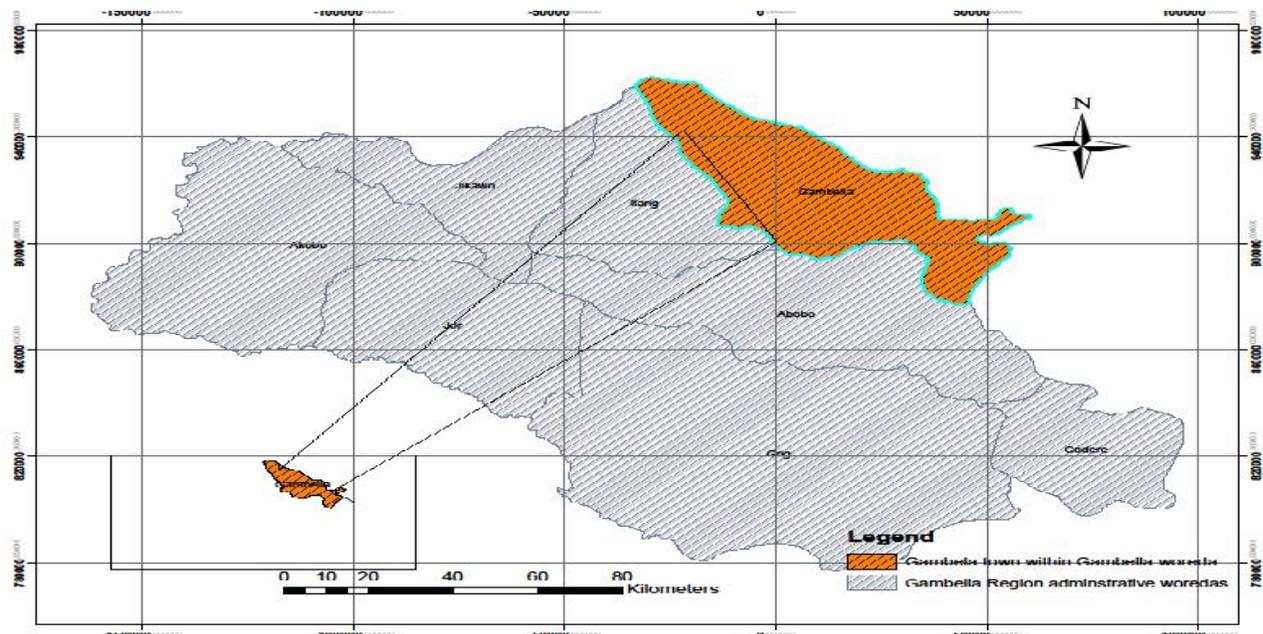
3. MATERIALS AND METHODS

The chapter starts by brief description of Gambella regional state at the town. The chapter provides the methodology adopted on such matters as sample size determination, sampling techniques followed, type of data collection methods and method of data analysis. Last but not least, variables selected for this particular study was operationally defined and the measuring tools explained. The research method in this study was qualitative and descriptive in nature. The core assessment of choosing qualitative methods is based in the fact that it's typically more flexible that is, it was allow greater impulsiveness and adaptation of the interaction between the examiner and the study participant, to ask mostly "open-ended" questions that are not necessarily worded in exactly the same way with each participant.

With open-ended questions, participants are free to respond in their own words, and these responses tend to be more complex than simply "yes" or "no." The study was obtain to the Community Conversation, Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella Regional State, it also rely heavily on qualitative techniques to collect primary and secondary data. The data will be generating from structure interviews and discussions with key informants that were purposively sampled on the basis of their leadership positions in the elder of the community. Accordingly, interviews and discussions are going to be held on June 2014 to July 2014. The study was also benefit an expert panel discussion and a

questionnaire was used for face to face. The interviews were conducted with community members. The secondary data will be collected from the Regional and zonal administrative council and other records from those government offices. In addition, with qualitative methods, the relationship between the researcher and the participant is often less formal than in quantitative research. Participants have the opportunity to respond more elaborately and in greater detail than is typically the case with quantitative methods. In turn, the researcher was having the opportunity to respond immediately to what participants say by tailoring. Subsequent questions to information the participant has provided.

3.1 Location of study area through map



Sources: Gambella Regional Administrative.

3.2 Descriptions of Gambella and the study areas

The Gambella People's National Regional State of Ethiopia (Gambella region) is a lowland (rift-valley) promontory territory in the southwest of the country bordering on south Sudan and

Ethiopia's Oromia and Southern People's, Nations and Nationalities Regional States (SNNPR) zones. The Gambella region served as an important colonial trading outpost at the turn of the 20th century. Arabs, Indians and Yemenis and other groups dominated trade. Coffee, skins and hides, and ivory were major commodities, and trading occurred between Arab and indigenous groups and encroaching western colonizers, with Gambella town growing to offer a limited foothold for colonial interests.

It has a long and porous border with Sudan. Characterized climatically by a long dry season (December to June with temperatures reaching in excess of 50 degrees Celsius) and a long wet season (June to November) the region is extremely fertile. Although it can be described as "densely forested," due to the abundance of trees, the landscape is more aptly described as a shrub and thorn bush desert plain.

The "Woreda" is the small administrative unit, comparable to a zonal or sub-sections of a larger town; Gambella town, for example, is subdivided into Nuer zone. As the region is generally not cereal self-sufficient, alternative income sources such as fishing are important sources of food. Wild food consumption is part of the daily dietary intake given the still partly untouched bush land and natural forest resources. "The latest CSA estimate (July 2008) puts Gambella population size at 259,000 a fifth of whom live in urban areas, and despite its relatively small area size the region is quite diverse, ethnically. The major ethnic groups include the Nuer (40%), Anuak (27%), Amhara (8%), Oromo (6%), Mezhenger (5.8%), Keffa (4.1%), Mocha (2%), Tigray (1.6%) and other ethnic groups predominantly from Southern Ethiopia (5.5%).

There are five ethnic groups who are indigenous peoples to the Gambella region: Anuak, Nuer, Mejhenger, Opo, and Komo. Gambella region has an estimated population of 393,495. This figure

is based on vaccination statistics from completed rounds of polio and measles vaccination completed in Gambella during 2010 (UNICEF / Regional Health Bureau Gambella). The last official census was completed in 2010, but the population predictions based upon the result at this time neither take into account. Gambella region is one of the nine regional states of Ethiopia, which has three administrative levels; the Regional State government, three Zonally administration, The major crops cultivated include Cereal Crops: Maize, Sorghum, wheat and Millet, field peas, lentils and chickpea, groundnut, oil crop; sesame and fruit tree are also there. Most of Gambella is flat and its climate is hot and humid. Annual rainfall averages about 600 mm while the minimum/ maximum temperatures are approximately 21.10C and 35.90C respectively.

3.3 Sampling Techniques.

The study was employ through survey method with an essence, precision of facts is better from a census. However, due to financial, time, accessibility, human and related resources constraints, total coverage of the entire population was not practical and also not necessary. Sampling allows the examiners to study a relatively manageable number of units representing the entire population (Sarantakos, 2013 sited at, Mulu 2013), for this study, probability proportion sampling technique was used and the total community members are 65, out of the 38 the manageable number/ sample size that the researcher was select randomly 38 and the sample size of the total community members was 65 among these the assessor was select sample size as community members interviewed. These were the manageable number of the respondents to each of every community members or village elders including religious members.

Sample of community members in Gambella Nuer zone

Name of Woreda	Community members	Female members	Male members	Total community members	Sample size of community members
Akobo	12	6	6	12	8
Jikow	10	3	7	10	7
Wanthoa	20	8	12	20	10
Lare	8	2	6	8	6
Makuey	15	7	8	15	7
Total				65	38

Sources: Gambella regional administrative council (2014)

3.4 Sampling Method and sample size

The ultimate objective of sampling size was selecting the set of elements from a population such as random sampling. In the study area about Community members which was the study conducted, the examiner was select community members, government and NGOs to involve directly or indirectly in interview. The study on Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella Regional State Selection of the Gambella town was done purposively, because of the existence of supportive programme to both Government and NGOs which was established at Gambella regional government. It was an activity related to introduction of making changes through community work in the area for the dialogue and awareness among the community members,

there are five Woreda with differences populated community, their differences agencies with total of members who are participating in community dialogue activities, that is 65 interviewee in all kebele (Makuey) engaged in community dialogue near to town/city. In this study, to determine sample size, was interview, such as key informant and focus group among the community members discussed through different factors which was taken into consideration including research cost, time, accessibility, human and related resources constraints. .

3.5 Data Collection Methods

Primary data was collected used by survey questionnaires were distributed to the members and community members out of the Gambella surrounding area which was Nuer zone. The household survey who is focus group members was applied the based on convenience sampling technique with unstructured questionnaire or interview format. It also, structure interview and was prepared to interview some selective members at all Woreda in Nuer zone. The secondary data was collected from the Nuer as well as publications such as journals, newspapers, magazines, books, Internet, and from other studies taken up by government expert or other NGOS. Quantitative and Qualitative data was collect from the selective respondent like community member. The primary data was uses to collect from the selective respondents through unstructured interview schedule as it is mention above and also was collect formally from targeted groups and community members. The survey interview was use and develops in English and later was translating in to the local language of the region. The secondary data was collected from records of different books around Woreda agency, text books, journals, internets which is appropriate to the study of the research.

3.6 Methods of data analysis

The tools for the data analysis are tables and graphs and other are used to measure the interrelationship between the two variables. Qualitative data was analysed based on the focus group discussion, similarly any item that was not captured through quantitative analysis was analysed qualitatively based on observation, survey of interview with Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella Regional State.

For testing the relationship between independent variables and dependent variable, in order to find out the exact dimension and the frame of the Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area In Nuer Zone-Gambella Regional State, so this was also use the descriptive statistics in the study.

CHAPTER FOUR

4.1 Result and discussion

In this chapter the focused group discussion, key informant and individual interviewees who are community members, elder of the villages and church members provide some information which focused on capacity building on peace in Villagization to both key informant and community members, and other staffs who have partner to the security Agency in Gambella Nuer zone including the total of the sample size were the researcher conduct the study.

4.1.2 Overview of Community conversation, dialogue and capacity building for peace

Community conversation, dialogue and capacity building for peace are said to be intertwined with conflicts issues in that conflict have an adverse effect on peace. In conflict situations,

wherever communities are at risk, there is by definition an infringement of the individual's right to personal security, and in most cases infringements of a number of other rights. Post-conflict situations and weak institutional environments are also defined largely by the state's inability to meet the basic needs of its population. Conflict threatens peace and security to all. Their urgent nature calls for the need to reduce violence through community conversation, community dialogue and capacity building. Times have changed, and this requires a more proactive outlook. Community conversation, community dialogue and capacity building covers economic, political, social, cultural, moral and ethical issues, and is vital in transforming people's attitudes towards dealing with conflicts to have peaceful society. The fundamental idea of this topic is to make clear an understanding of the following: in what way can the researcher of peace design, develop, and improve upon their efforts to spread the message of the role of community conversation, community dialogue and capacity building towards conflict resolution in communities to bring about a world in which people consciously choose to cooperate for the benefit of all mankind, acting in altruism and selflessness, recognizing the values of non-violence and respect for human rights, tolerance and diversity.

4.1 Distribution of the respondent by sex

The sample size of the members of villages are 98, the majority are male members, only one female members. It was indicate it that 97 as the male among the members, which mean that the members who facilitate peace for their community at least 98% are male. And the sample size of community members are 89, among all focuses group discussion only eight female, then 81 are male who the respondents of the questionnaire and security service.

Table 2: Distribution of the respondent by sex

Sex	Key informant	Community members	Total of key formats	
			Community Members	Key informant
	Frequency	Frequency	Frequency	Frequency
Male	97.0	81.0	97.0	81.0
female	1.0	8.0	1.0	8.0
Total	98.0	89.0	98.0	89.0

Source: from primary data

4.2 Distribution of the respondent by age

For the purpose of this research, respondent are classified into three group, young ages are from 20-25, and the Middle Ages are from 26-40, old ages are from 41-63. Average Age of the sample of the members defined as a numbers of complete years of Respondent when he or she join the cooperatives at the time of interview, the table below indicate that members who are 20-25 of ages are 20 and those who are members of ages of 26-40 are 38 in their numbers and those who are 41-63 of ages are 40 are the number of the members and it also show the years of the members as 20-25,26-40 and 41-63 respectively, the majority of the members are those who reach 41 to 63 of their age. According to the table below Middle Ages are the majority rather than other ages clearly indicated under table.

Table 3: Distribution of the respondent by age

Age	Members	Non-members	Total	
			Members	Non-members
	Frequency	Frequency	Frequency	Frequency
20-25	20.0	21.0	20.0	21.0
26-40	38.0	30.0	38.0	30.0
41-63	40.0	38.0	40.0	38.0
Total	98.0	89.0	98.0	89.0

Sources: primary data,

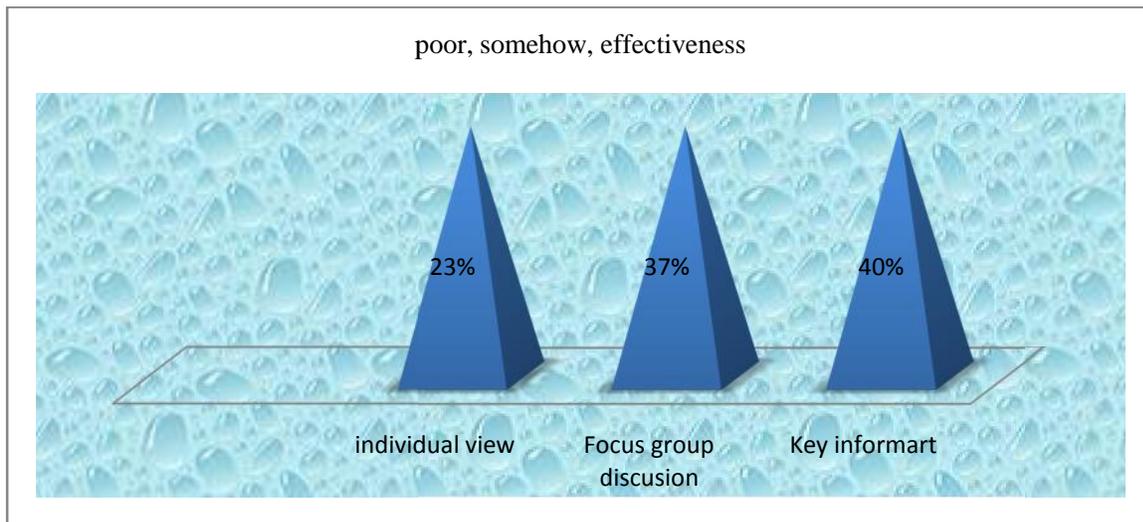
4.2.1 Distribution of the respondent by educational level

Education plays an importance role today. It exerts influences individuals, society and the nation at large. To the local government members and community members, the level of education determines the levels of awareness, knowledge, understanding, perception and attitude towards what they are going to do for their institutional activities. Having a better educational background can help community to understand dialogue and capacity building for peace for quality peace facility services and how to provide support for peaceful village to the members, grade 4 -8, are 5 members and 5 from members, grade 9-10, and are 49 and 34 from non-members. grade 11-12, diploma are 31 and 1 degree level respectively, this have significance relationship with peace enablement of the community members, as it was mention earlier that, those who have quality educational background can help their members to be a well participants for their business activities. As it was indicated from table below.

Table 4. Educational levels

Educational level	Church Members	Community members	Total	
			Church members	Community members
	Frequency	Frequency	Frequency	Frequency
Grade 4-8grade	5	1.0	5.0	5.0
Grade 9-10grade	49	34.0	49.0	49.0
Grade 11-12grade	12	41.0	12.0	12.0
Diploma	31	11.0	31.0	31.0
Degree	1	2.0	1.0	1.0
Total	98	89.0	98.0	98.0

Sources: primary data



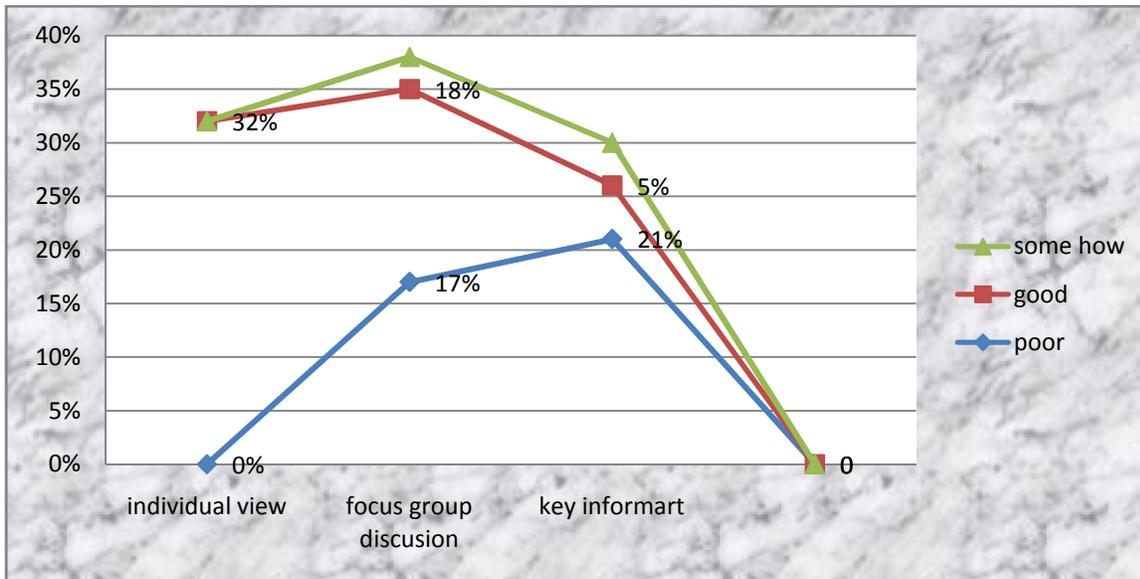
Source: Survey data

4.3 Dialogue is possible in our community of Differences

Dialogue, peace and community conversation was the mean to promote peace at the area where

Participants who are voluntarily for peace facilitation regularly take part because this is the major

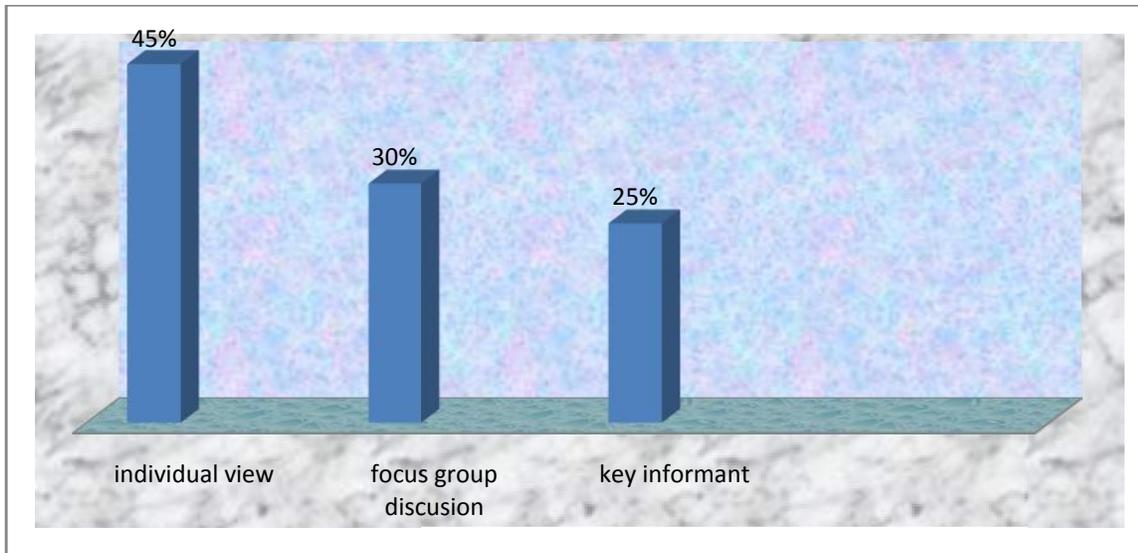
things that can increase the peace and security of the area. The individual who said poor 23% and focus group discussion who said somehow are 37%. Effectiveness are 40% those who are key informant. When we observed those respondent have different understanding. This was indicated clearly above the figure.



Primary sources

4.3.1 Assessments of Dialogue as a Peace-building Cure for social cohesion in Nuer zone

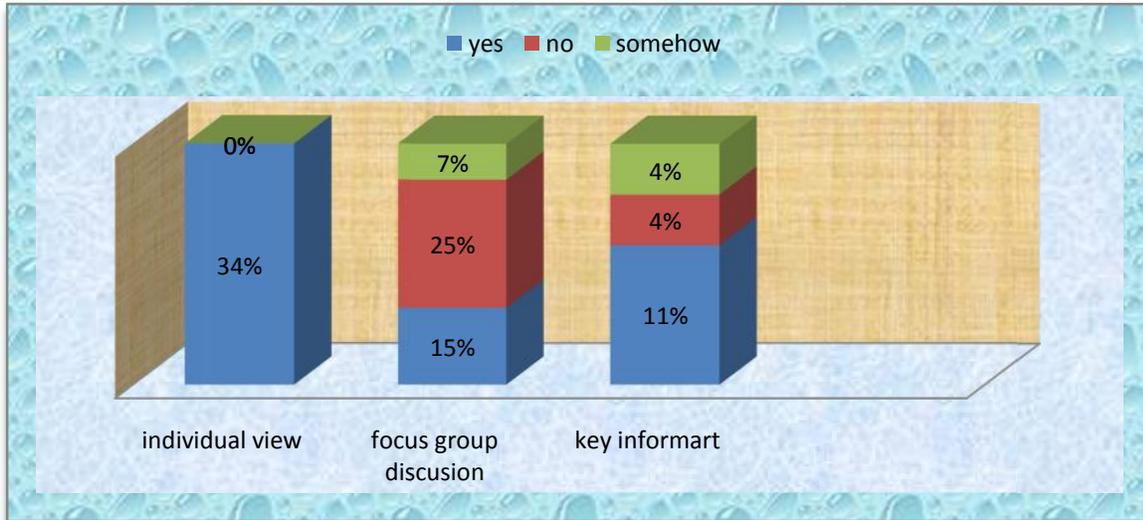
To assess the dialogue as peace building in Nuer zone, so many respondents have answered it in different interpretation, such as the individual who said poor is 17% and focus group discussion who said somehow are 5%. Poor are 17% effective 18% those who are key informant said effective are 21%, poor are 32% and somehow are 5%, . When we observed those respondents understanding have different interpretation. This was shown obviously above the figure.



Primary sources

4.3.2 Ethics is a guiding process of Dialogue and capacity building on peace in Nuer Zone

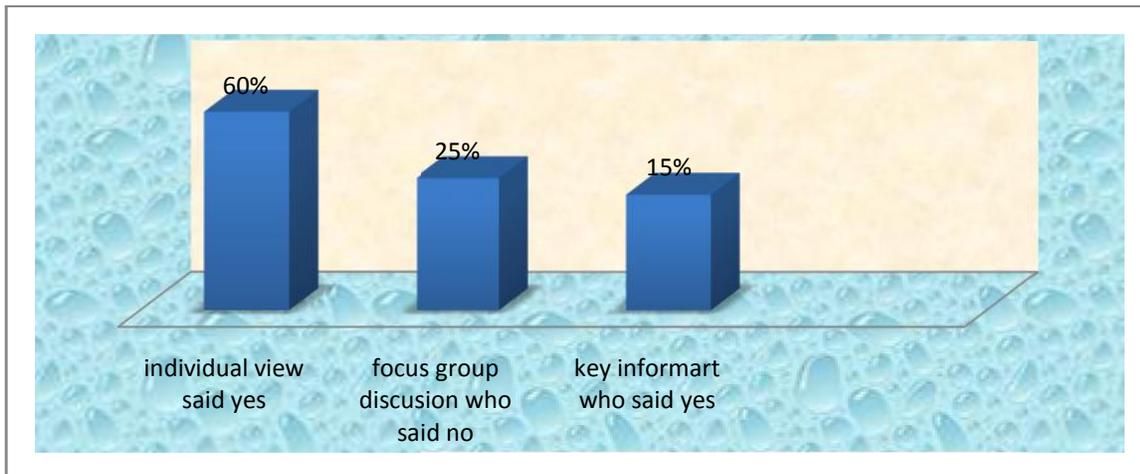
The answer to this question depends on what the respondents need to accomplish. Dialogues go from one meeting of two hours to succession of gatherings lasting indefinitely, if the area is simply to get people you know to come together and have a conversation about peace, only one session applied, perhaps in your home following a social event or community function. At the other end of the scale, if your area is to create institutional change for peace treaty in your community, you must have to promote a succession of dialogues involving broad community representation. Such an effort will require partnering with other groups in the community and seeking out support services on peace, individual respondent said yes which is mention above the figure as 45% and focus group discussion said yes indicated above as 30% those of key informant was 25% understanding of Ethics is a guiding process of Dialogue and capacity building on peace in Nuer Zone.



Source: primary data

4.4 Dialogue is a misconception and Conflicting

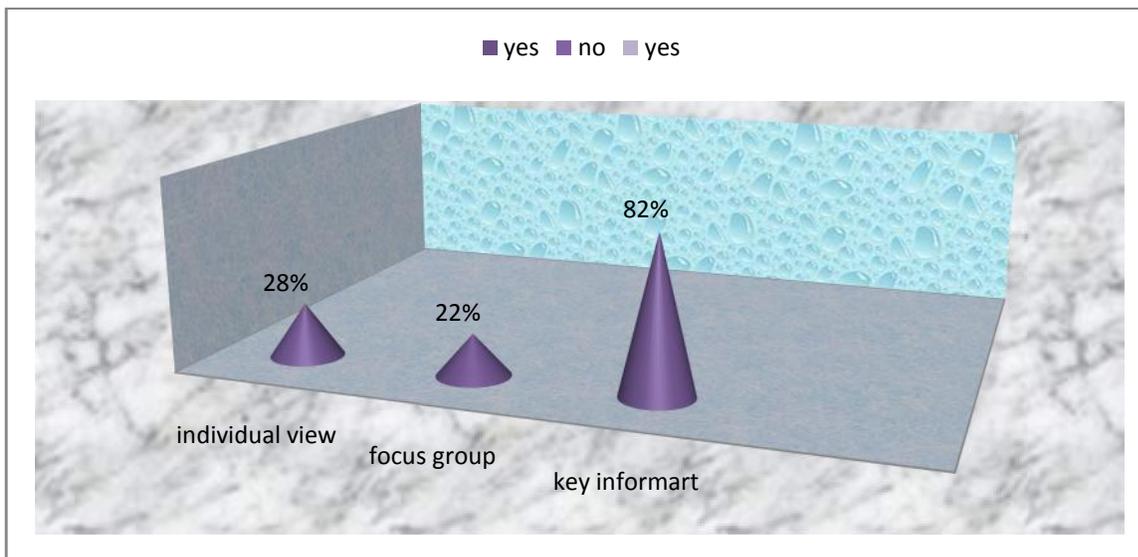
Community Conversations promotes thoughtful, engaged community dialogue, using a short meeting and a facilitator from the local community. When we observed the response of the individual, focus group discussion and key informant, said yes respectively are 34%, 15% and 11%, those of focus group and key informant said no respectively are 25% and 4%, similarly to those two respondent group are said somehow are 7% and 4% and it was shown visibly above the figure.



Source: primary data

4.4.1 Contributions made towards peace building and development in Nuer Zone

Total of the 60% individual said yes he have contributed towards building peace and helping development work at Nuer Zone, but other shown it that they would like to build peaceful society in the future as Twenty five percent of focus group discussion said yes, and 15% of key informant, answered in the same way, Just over one in ten or groups of the participants have contributed extensively to peace building or development. They have done this through in-depth participation in community of Nuer zone.

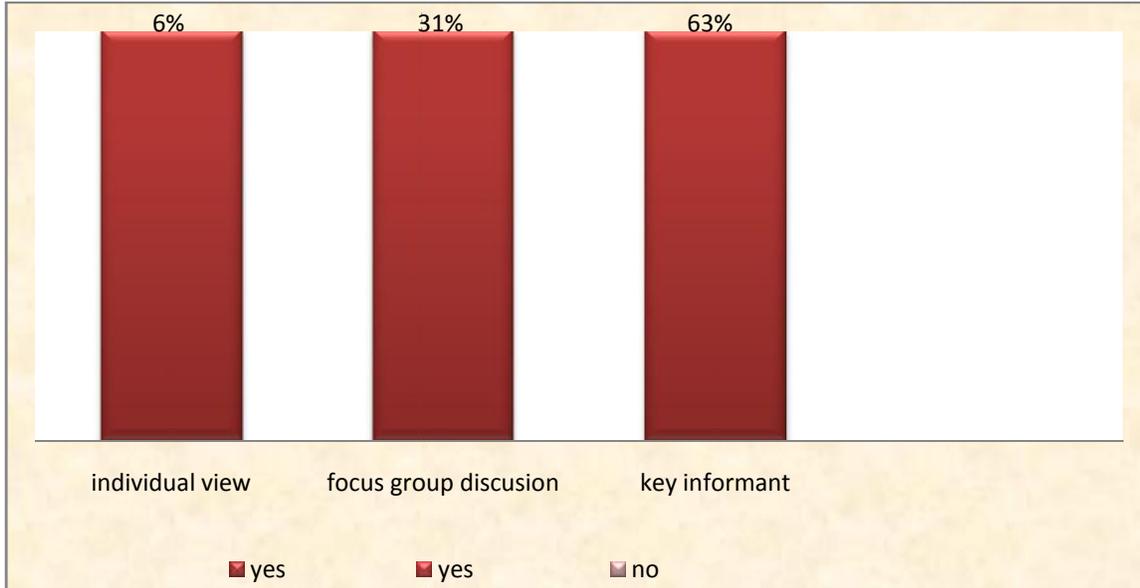


Source: Survey data

4.4.2 Socio-political values of Nuer Zone affect the community engages in peace and development

Socio-political values affect communities engage in peace and development initiatives, using a small script and organizer from the local community. When we observed the response of the individual, focus group discussion and key informant, said yes respectively 28%, 22% and 50%, all respondents was participate by mention it yes to all, this was shown obviously above the

figure.

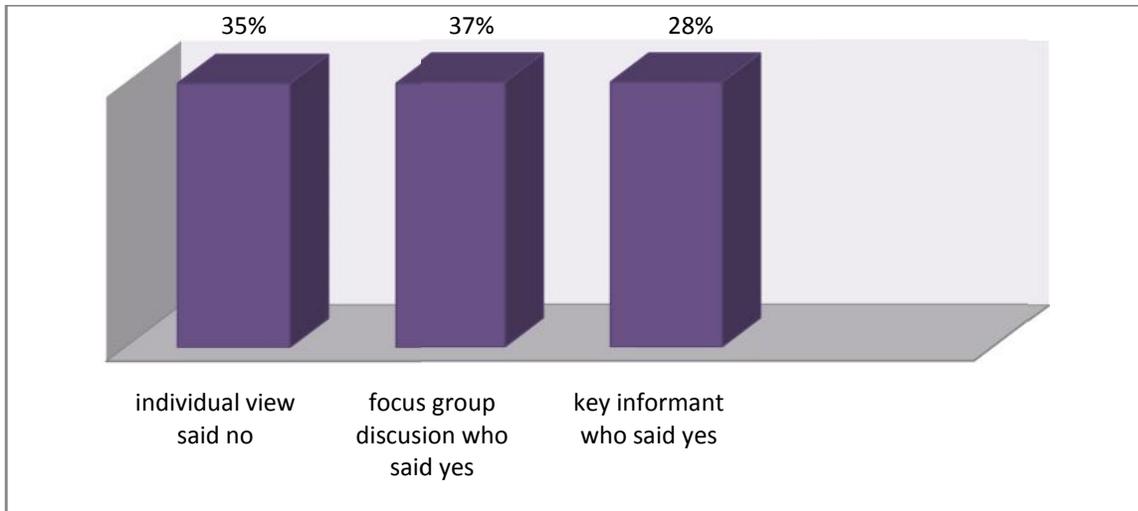


Source: Survey data

4.4.3 Dialogue devoid of Justice and responsibility of actions of peace building at Nuer

Zone

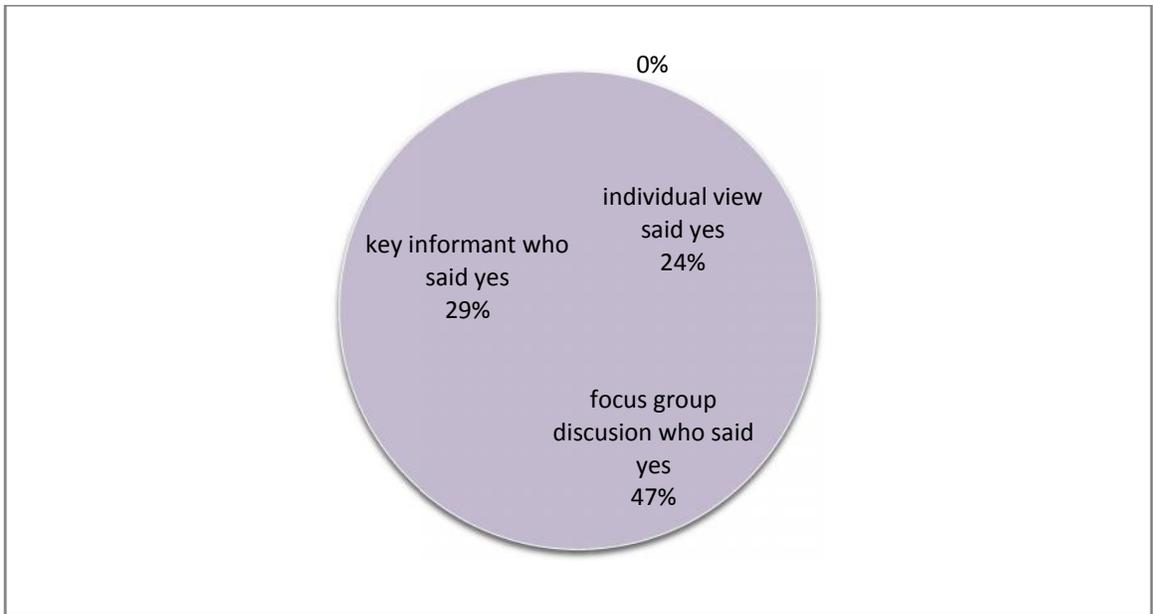
Dialogue and cultural: getting more joined into the Nuer society in order to learn their values as well as part of our own cultural values; lack of freedom for Nuer youth to take part in peace building and development activities, About 6% of individual answered in the advantageous and it was not elaborate well. 31% of all focus group discussion, including 63% of key informant said yes. The rest of those who said yes offered one or more specific influences. Positive influences included Nuer community elder values & tolerance of diversity democratic values & freedoms, Negative influences named were the non-constructive nature of Nuer community policy at local government. And it was shown clearly above the figure.



Source: Survey data

4.5 Traditional stories of peace building and conflict at Nuer zone

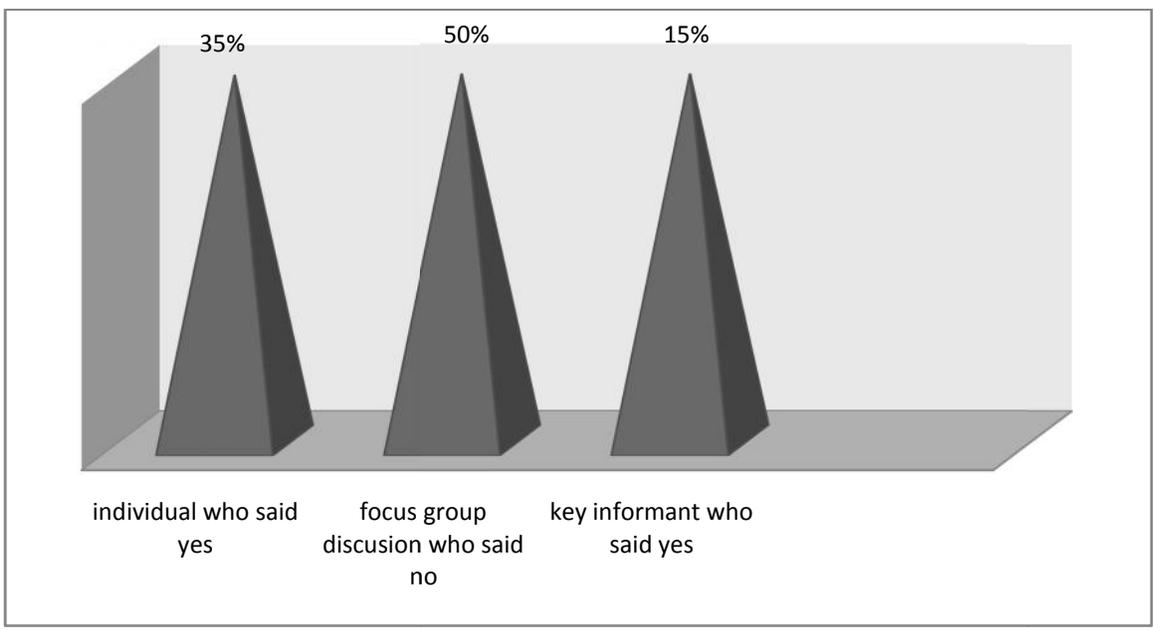
The generally believed as a tool for conflict resolve and peace building in Nuer community and it is the main tradition of keeping truth of their culture. But inappropriately the extended periods of conflict in Nuer community have deteriorated this tradition to a significant mark but it can still be active for the conflict resolution. 35% of individual view or respondent said yes, total 37% and 28% gave only a general yes with no explanation especially focus group discussion and key informant, the rest shown specific sub-focus groups that played especially significant roles. Interestingly, youth were the relatively least likely to title youth as a key informant together with local government workers. It was just shown clearly above the figure.



Source: primary data

4.5.1 Stable peace, improving education as illiteracy is the cause of many conflicts

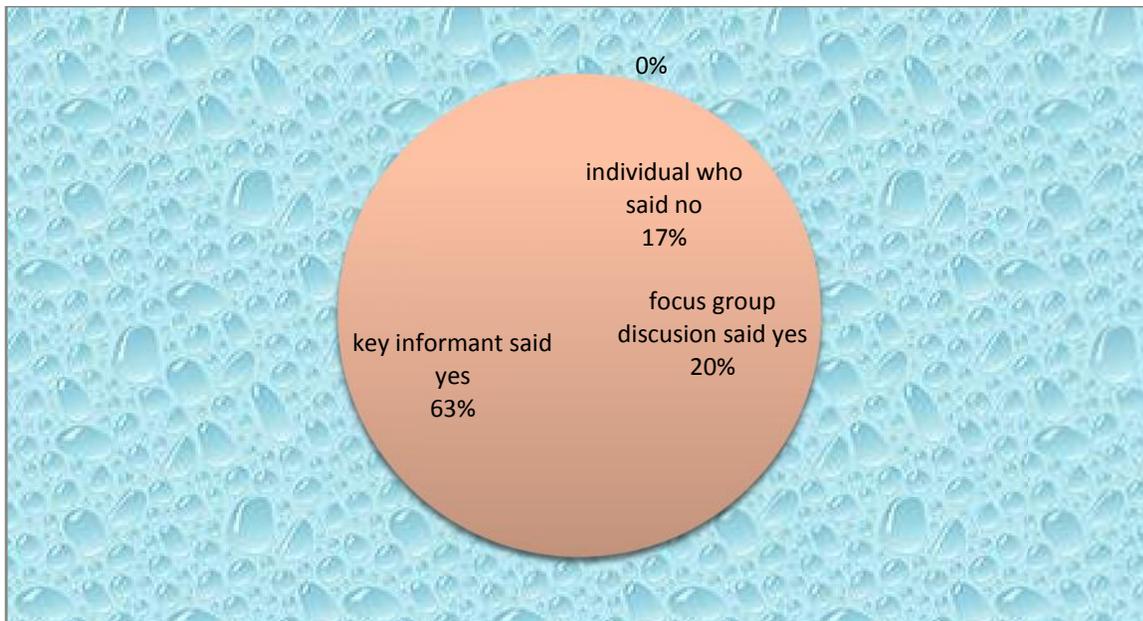
The comprehensive stages of conflict in Nuer community have weakened this peace resolve to a significant mark but it can still be active for the conflict resolution. 24% of individual view or respondent said yes, and 47% of focus group discussion said yes too, 29% of key informants are those who said yes. And It was just point to the above the figure.



Source: secondary data

4.5.2 Dialogue was the means of peace building in Nuer community

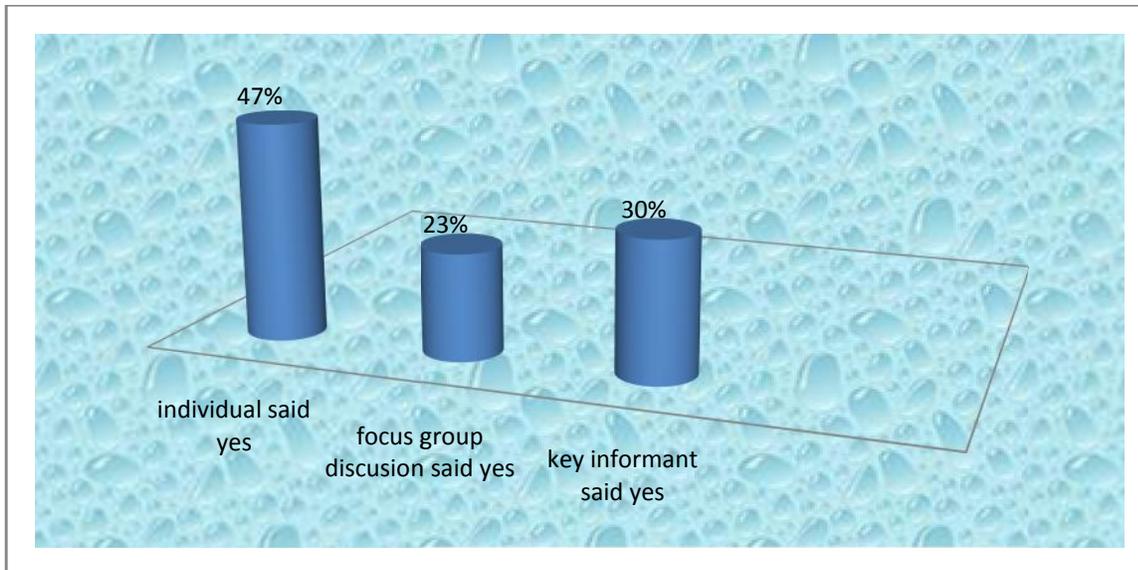
The dialogue as a mean for peace was answered by the individual as 35%, and was the most common interpretation among village elder. Improving education including literacy & peace resolution training and key informant as 15% was the general groundwork which was the next most common response group, provided by 50% of focus group discussion. This was shown visibly above the figure.



Source: primary data

4.5.3 The works concerning the facilitation of peace building in Nuer society

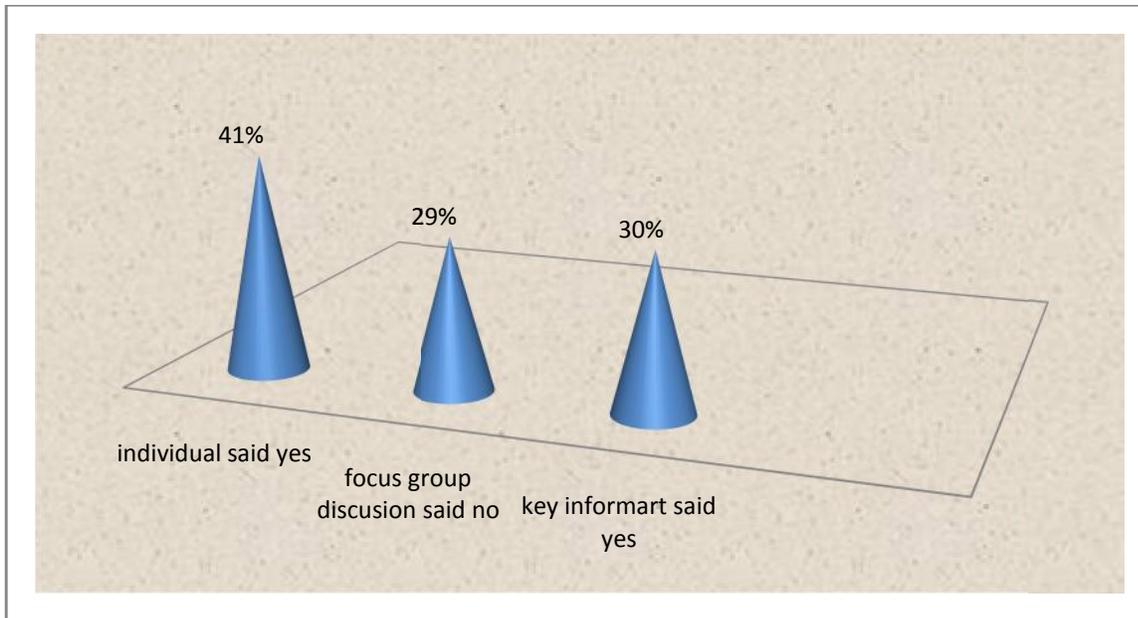
Positive influences built-in Nuer community with single culture values & tolerance of diversity for the facilitation of peace mentioned by 17% of individual respondent and the concept denied and said no, but 20% of focus group discussion, together with 64% of key informant said yes, this was indicate openly above the figure.



Source: primary data

4.5.4 Local Government obstructions to achieving the goals on peace in Nuer Society

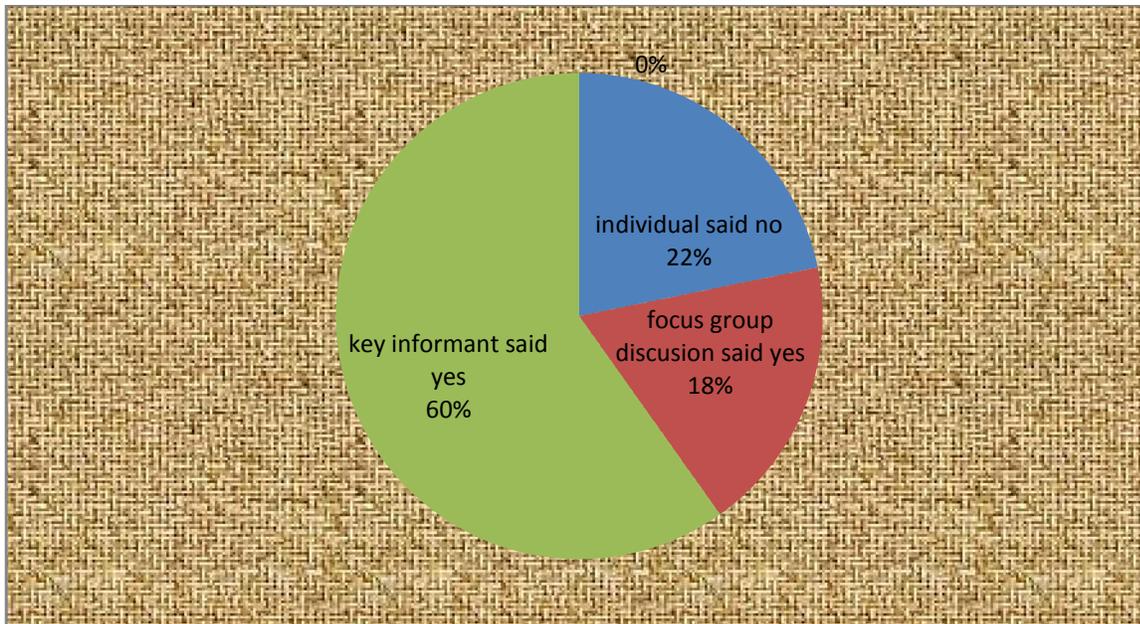
The most common idea for all groups regarding how to establish inspirations of Local Government obstructions to achieving the goals on peace was through dialogue to the Community that could take the lead in providing links and economic presentation. 47% of individual said yes, and 23% of focus group discussion said the same ideas as yes, and 30% of key informant said yes, they are the peoples who establishing security and removing conflict interests to facilitate the imitating of peace associates; creating and ‘engaging activities’ to find skilled to the Nuer society to meet specific needs in Nuer; appealing to all youth and women; and supporting economic activities by unifying according to their culture. And it was shown above the figure clearly.



Source: Survey data

4.6 Initiating a peace building program to unify the local Nuer community

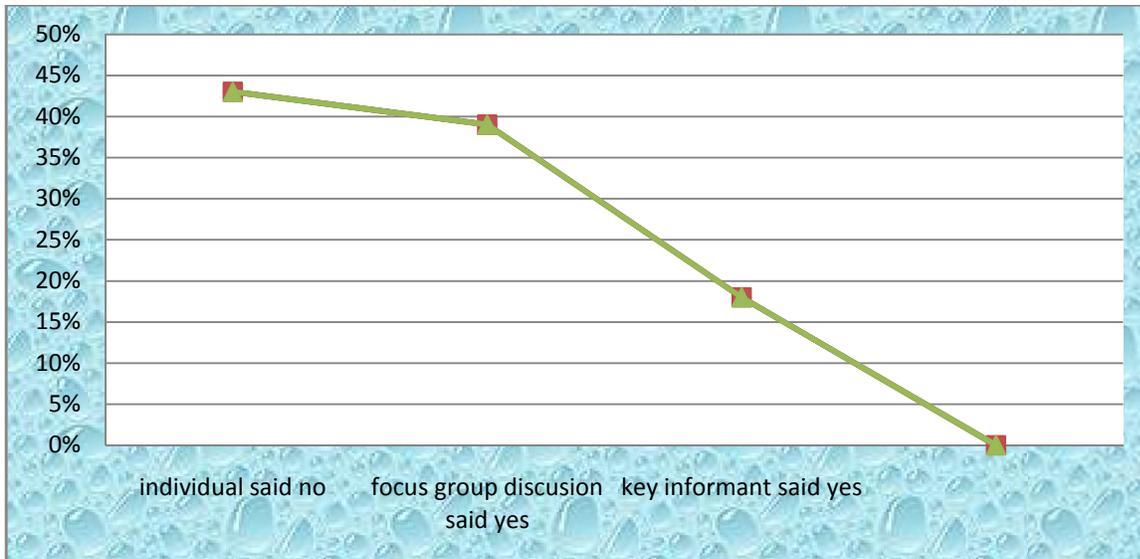
The most common source of discussion on initiating a peace building program mentioned mostly by key informant was through village elder and local-government said yes as 30%. Many people did not elaborate on their agreeing answer. Other sources of linking include: through Nuer community. Individuals noted they had influences, but could not act on them due to lack of security and/or resources and said yes as 41%. Twenty nine percent of focus group indicated that they do not have the necessary influences, but they had idea how to establish them. This was shown clearly above the figure.



Source: Survey data

4.6.1 Community Elders usually solve the conflicts between families or other groups

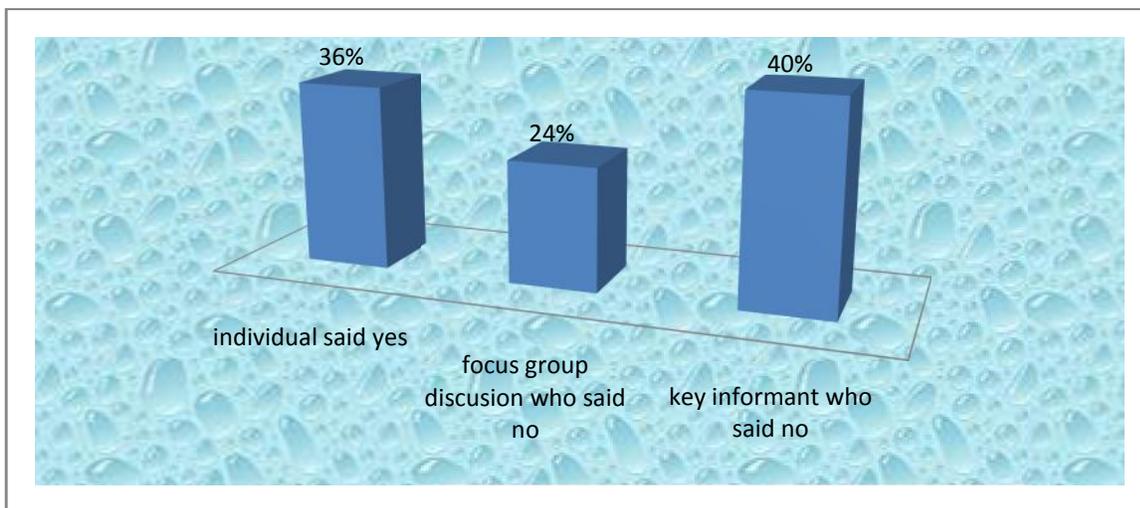
The most common ‘peace building lesson shared was to promote cultural, religious, and political unity including negotiating between conflict groups to stop the battle between Nuer community. This category of response, given by 22% of individuals, was more or less equally common across the other groups said no. The Community Elders usually solve the conflicts and was closely followed by promotion of economic development more effective, culturally respectful, and focused on building local capacity. Combination of answer was given by 18% of focus group discussion, and the most common reply among youth and community elders. Improving conflict resolution & peace negotiation training and general was the next most common response type, provided by 60% of key informant who said yes similarly to focus group discussion who said yes. This was the most common idea given by figure above.



Sources: Primary data

4.6.2 Social and cultural attainment other than integrated into the Nuer society

As it was mention above the figure that 44% of individual view said no for this social and cultural integration in Nuer community, and 39% of focus group discussion said yes, nine-teen percent of respondents believe that the social-cultural values of Nuer community do attainment the ways in which communities engage in peace building and development initiatives. About view of the individual who answered in the confirmatory who did not intricate fit.



Source; secondary data

4.6.3 Immediate changes respondents would like to see happen in Nuer zone

The gradual changes to be brought in Nuer community are the care of their security and the regulation of customs or law. Only when these are sure that the execution of the raised area for rebuilding peace and development become thinkable and normal life is reestablished. About 36% of individual or respondents see economic obstacles / poverty, within Nuer community and within the Nuer from Southern Sudan. Key informants were comparatively more likely to reminder such economic obstacles said not only conflict but economic problem. Lack of education and the presence of Sudan revolutionary were mentioned by about 40% of key informant and 24% of focus group discussion who said yes. These conflict circumstances were a reasonably less common answer for significant in peace facilitators, it was clearly shown at the figure above.

CHAPTER FIVE

5. Conclusion and Recommendation

5.1 Conclusion

Gambella region is encountered consistent problems as a part from the frequent conflict that was in other regions. Dialogue, as the endless negotiation and expansion of meanings, runs through the core of conflict, peace and violence work. For peace and conflict workers, building capacities for dialogue is of utter importance. the firmness of investigation was inspected the Community Conversation, Community Dialogue and Capacity Building for Peace in resettlement Area in Nuer Zone, however Nuer Zone is one of the three zones constituting the Gambella People's

National Regional State (GPNRS) of the Federal Democratic Republic of Ethiopia, this brittle peace solidity and the lack of manpower to do actual peace and developmental activities in the Nuer community, local-government has tried out what they could do in order to meet at cessation the demand of the communities. Few numbers of NGOs which the Nuer community has attempted to carry out at the peace building has contributed to enhance the capacity of the Nuer youth and open a new way for income generating systems. This has indicated positive progress for the Nuer youth development. The rehabilitation assistance which was implemented by the NGOs and local-government in the operational areas met the felt needs of some communities who were displaced. Conflict mitigation is a must to avoid clashes of farm and grazing land between these host communities and other neighboring. Some of these communities have returned back to their respective places.

Within the challenges of those conflict resolutions, we have mentioned earlier, the Nuer community especially youth, village elders and other church members made greater contribution in order to ensure effective implementation of the planned activities of the year. The final section was exploring in greater depth the main body of the research which begins from the results. Key opportunities and challenges for Nuer community on dialogue engagement in peace building and development will be highlighted. The difficulties of potential researcher, roles, strategies, and capacity building needs within the Nuer displacement community in Nuer areas was observed, along with policy considerations for the local government. Focus on underlying causes dynamics of conflict and ‘roots’ of peace, security and development are free.” Some respondent felt overwhelmed by the severity & complexity of the conflict situation, and discouraged regarding the prospects for peace and development, feeling that “it won’t produce

noticeable results, so as I observed interest totally lose”; feeling that “normal people cannot do anything through peace full mean” because the situation is being verbalized by regional interests pushed by the highlander to do it and interference, it was supposed obstacle to achieving change in Nuer community, across all groups, and feeling that peace and development is taking one step forward two steps back, when “more conference are held then start to build peaceful society.”

Community Members who were resettlement involved in sharing their culture at this point due to the current security which have a lack of well facilitation in Nuer community. Respondents across groups recognized an urgent need to address the broader root causes of instability and insecurity through 1) promoting unity across the multiple levels of potential division; 2) implementing tangible economic development that is accountable, effective, culturally sensitive, and sustainable driven by local needs and focused on building local capacities; and 3) improving education and meeting basic human and infrastructure needs throughout the areas. Youth in particular mentioned the need to ensure the rights of the women.

Willingness to engage in peace building and development despite obviously grasping the deep and seemingly willful nature of many of the underlying issues, there is a strong interest in engaging in peace building and development within the study sample. Over half of the populations are already involved in some way, and a further other respondents expressed their willingness to do so in the future.

Unquestionably, however, members of the Nuer community disagree widely in their will, and in their capacity, to engage peace building organized through dialogue and conversation. Of those who are respondents currently contributing there is a wide range of activities, ranging from talking about peace with friends, religious fellowship to charitable fundraising, to founding organizations, to sharing professional expertise directly with government organizations in Nuer. The ‘village elder’ in particular had contributed extensively. Differences within the displacement resolve affect how and how much members can contribute. Key factors include: socio-economic status, education level, length of time in Gambella, level of involvement with organizations, particular skills, age, and gender. Indeed, half number of participants believed that different sub-groups within the Nuer community play different roles in terms of peace building and development. Generally speaking, religious leaders, and intellectuals were seen as ‘skilled’

contributors (e.g., financial investments, moral authority, educated analysis), while the contributions of women, youth, and teachers/parents were valued more generally in terms of dedication, energy, and lack of 'corruption'. The most common reasons given for not participating included being a newcomer and not knowing how to contribute effectively (a point addressed further below). "Nuer multiculturalism has affected our attitude; what is considered was the cause of conflict since it happened a cause of progress in Nuer." "Nuer democracy encourages people to make peace at their home and spread it." "Current profiling of Nuer communities, and the labeling in the here in Nuer, frightens and impedes their activities. "Most of the sample population of Nuer society had an effect on their approach to peace building and development. Positive influences were seen as originating in Gambella multicultural values, democratic rights and freedoms, educational opportunities, and aid to and cooperation with Nuer. Fewer than half respondents mentioned negative influences; these were from Nuer youth and how to make a peace policy local-government. Likewise, there was a strong feeling that Nuer values should influence the Nuer government as they develop their foreign policy and development strategies, given that effective peace building is not a general concept but a particular one, reflective of the culture, traditions, people, and history of a region. As one participant put it: "Nuer policy should be based on a thorough study of Nuer recent history and socio-political realities. To prepare the framework for a comprehensive policy, an utmost attempt should be made to take input from all segments of the Nuer population, both in Nuer and among the displacement." Engaging in peace by village elders overcoming conflicting obstacles, creating opportunities "Even though the Diaspora has learned great democratic values from Nuer, it feels marginalized as far as peace building and development is concerned." "Given that many Nuer are not new to Gambella there are many barriers that do not allow them to participate in peace building initiatives since many years back, they are not aware of how to make use of their expertise, they do not know how to engage with government, they do not have the time since they have to make a living etc." "In order to assist training in conflict analysis and Do no harm with church followers at regional and local level with importance of women and girls involvement in Nuer development and peace building. There have to be gatherings, conferences and other functions to share and exchange ideas and experiences, and to mobilize the drive to help Nuer in an effective manner."It is just this desire to provide involvement, but a lack of awareness concerning how to do so, that was one of the strongest themes to emerge from the

results. Time and again, participants reflected that the Nuer displacement in Gambella did not have the information, links, connections, or organizational support they felt was necessary to ensure meaningful engagement in peace building and development. Often repeated was the idea that they did not know how to access the Nuer government. Mostly dialogue, the conflict resolution level of Nuer zone in Gambella is low and there seems to be minimal communication between groups. Respondents indicated that they would like the Nuer local-government and NGOs to help mobilize the youth around these issues by provided economic, security and ‘technical’ support, including targeted training programs, to these communities. Essentially, Nuer communities want to include as contributing stakeholders in development and conflict policy discussions. The backing acquiring the ‘opportunity structures’ and organizational resources to access the various levels of decision-making around peace building and development in their country of origin. Cultural factors may also be an obstacle. As one member noted: “It often takes outspoken and independent individuals to take part in such projects, and that is a behavior that is not often encouraged in Nuer culture especially with females.” “There is a lack of a strong forum for promoting unity and solidarity existence of biased escalating political differences and creating tensions in the Nuer. Lack of cooperation within the existing Nuer society organizations becomes the major problems that increase the conflict.”

The Nuer community is divided along ethnic, linguistic, class, gender and generational lines. The experiences, values, and expectations of the different subgroups vary. Just considering the size of the Nuer population in Gambella, it is inevitable that there will be tensions and differences within the Nuer community. A lack of unity within the local community was noted by just over half of the participants in this research, while one in three said that there were no divisions, and the rest were unsure of did not respond. The key to peace and stability in Nuer community, respondents believe, is unity. The same is true within the communities. This can only happen if a foundation of communication is put into place, and the focus is kept on common objectives and the big picture. peace process that encourages women participation to promote peace building and mitigate conflict among conflicting communities, is one of the most effective methods of addressing these 'root' conflicts it would be through a more concerted effort to promote the moderate messages of agreement, tolerance, and social justice. It was stated that religious authorities are respected and the moderate ones need to be given platforms to promote peace and development, including women's rights. There are also a variety of traditional stories people shared with the theme of unity, of how a group standing together is much stronger stories that people could potentially share and reflect on at Youth gatherings if divisions surface. Interestingly, while there noticeably were changes between the target groups, they were not very main, particularly surprising. less involvement in and less confidence in regards to peace building and development among youth group, who are presumably preoccupied with 'settlement issues', such as learning a new language, finding employment, etc., and are generally less familiar with the local Nuer community and have fewer economic resources. Fundamental, tangible security issues such as disarming civilian society and strengthening the regional army tended to be the most salient for newcomers. Youth revealed a great deal of passion and

commitment to peace building, especially through fundraising, but were also the most likely to not know or not provide an answer to questions. Youth were the most likely to feel isolated, and expressed the most 'progressive' values multicultural tolerance, promoting women's rights, etc. villages elders are clearly the most 'established', more extensively involved in organizations, and more concerned with 'broader picture' peace issues.

5.2 Recommendations

1) Initially, it would be helpful to create a regular monitoring throughout the Nuer-areas, from this system, the forming of dialogue on peace must create responsive link or association, both within the Nuer area and neighboring areas, this can prove to be an effective mechanism for unifying the Nuer society and for mobilizing Nuer member's youth for peace building and development issues. The local-government and/or NGOs must support the peace building of this linkage through financial resources and with relevant training and capacity building supports on peace. Regular field visit as a system for monitoring team must be organized by church elders, village elders and youth in addition to must be used as effective tool. Such system need to set tangible goals in order to cultivate a feeling of effectiveness and meaningful impact. Nuer society from different areas must encourage share strategies on peace through effective dialogue and conversation through organizing peace conference to their local areas. An interesting instance of the examiner is existing from Associates for Democratic culture of the Nuer community, who worked with the largest other NGOs in the area to increase the organizational and leadership capacity of the association to all Nuer community, and had formed to respond to improve local services and answer how to resolve the conflict situation in Nuer areas. They facilitated a series of conflict resolution and cooperatively planning, and helped the alliance conduct as a succession of 'Nuer community dialogues.' Strategies and committees were formed to focus in on key community concerns and ideas for collaborative action. Contacts with government and other NGOs were established (Partners for local Gov't 2013).

2) The governments of Gambella and its regional military and aid involvement in Nuer society must be strong and accountable. There ought to be clear channels of communication and accessible systems of discussions with Nuer youth groups at their local areas. The regional government may possibly consider a position such as ‘regulator or ombudsperson to facilitate such consultative peace processes, and to make the most of the expertise and willingness of Nuer community members through dialogue and peace building.

The following three points, with minor modifications, come from the recommendations in the Nuer society of peace Conference Report (ZOA report on peace at Wanthoa 2013), as they clearly summarize the major subjects to appear from the current research:

3) The government of Gambella “should put pressure on the major powers and neighboring areas to stop political interference in Nuer community affairs and to promote zonal cooperation and economic integration.” 4) “as it was mention earlier for the Nuer community conflict resolution, the government of Gambella should give encouragement and support to Nuer society and those who are researchers and intellectuals living in Gambella, as well as Nuer zone, NGOs and youth groups operate over Nuer areas, to take part in the locality areas on peace rebuilding. It should fund youth community worker from the Nuer society. And they must continue to accept, and counsel those youth group and local government. And ought to encourage a system of dual citizenship as a means to attract Nuer to work in their community by unifying each other to bring a peaceful society. In supporting the current of regional administration in Nuer area, they have to continue by consultation with the Nuer and with moderate village leaders to ensure a comprehensive sharing of their ideas with enough time to make well-considered decisions in the case of conflict resolution.”

5) Nuer zone where full of so many NGOs operate from the area “they should make a special effort to link with the Nuer society, bring their voices forward to policy and support raised, to the designing of conflict resolution and the development projects. They ought to support establishment of different monitoring weekly in Nuer Zone to help the coordination and the use of Nuer-society or human resources, as well as to avoid struggle for conflict incitement and scarce resources. They must support the formation of Nuer civil society group to monitor the honoring of initiates of development aid from donor Regional level through conflict resolution which is the major role for all Nuer Youth. It is a duty-bound to work to strengthen youth groups from the Nuer community.” And there was a lifelong linking between the community and their neighboring youth group.

Circular conflict of local peoples at Nuer ethnic, and lack of involvement of Nuer intellectuals to solve the problem will increase the violent, and the elements in the future to resolve the Nuer conflict among each other must be considered to be the regular dynamic of Nuer intellectual and regional government participations. With some NGOs support and local leadership from the community and local-governments, NGOs and local communities must make a strong links, and the Nuer community was hopefully able to success into its commitment and willingness to carry out a wide-ranging choice of activities that support peace building and development in Nuer community, therefore, the regional and local Government must organized themselves to encourages the Nuer youth and village elders including church elders in order to bring peace at the different corners of the Nuer communities.

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.

**Proforma for Submission of MSW Project Proposal for Approval from
Academic Counselor at Study Center**

Enrollment No: ID1051116

Date of submission _____

Name of study center: St. Mary's University, Addis Ababa

Name of the guide: Dr. Dessalegn Negeri

Title of the project: A Study on community conversation, dialogue and capacity building for
peace in resettlement area on Nuer Zone at Gambella (GPNRS)

Approved/not approved

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APPENDICES

Questionnaires

➤ Interview schedule

This interview schedule developed for the study of “Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella, south western part of Ethiopia. This questionnaire is prepared by **Mr. David Sijin Lual** to study Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella. (M.A programme)

➤ General Instructions:

Make brief introduction to the respondent before starting the interview, get introduced to the members, greet them in the local language, get her/his name , tell your name, the institution you are working for, and make clear the purpose and objective of the study that you are undertaking. Please ask the question clearly and patiently until the respondent understands, gets your point.

c) Please fills up the interview schedule according to the cooperatives members and non-members reply, do not put your own opinion.

d) Please do not try to use political terms while discussing with both community members and Government officials, do not forget to record the name of the tribe or clan.

e) During the process put the answers of each respondent both on the space provided and encircle the choice or tick mark as required.

Date of interview (Identification number) (Code/002) or (Code/001)

Area (zone) _____ kebele _____ place of work _____

Tribe _____

Ages _____ Sex _____ M F

Educational background (a)Grade 1-4 (b) 5-8 (c) 9-10 (d) college/diploma (e) Degree etc.

Part I. Households characteristics

Conception of researcher to interview the interviewee

1. Is Dialogue possible in our community of Differences?

2. Are there Ethics in/guiding the process of Dialogue?

-
-
-
-
3. Is one right to say that Dialogue is a delusion for the fact that differences are sometimes Irreconcilable and so, never a solution?
-
-
-
-
4. Is Dialogue devoid of Justice and responsibility of actions by researcher?
-
-
-
-
5. Do you agree that Stable peace, improving education as illiteracy is the cause of many conflicts?
-
-
-
-
6. We may totally accept the views of Dialogue as a Peace-building Cure for social cohesion and regional reconstruction in conflict-affected environment in Nuer community, how?
-
-
-
-
7. Dialogue community conversation and conflict resolution is an initiating a peace building program to unify the local Nuer community
-
8. Have you understand that Dialogue is a misconception and Conflicting?
-
9. Have you made any contribution towards building peace and helping by dialogue and development work in Nuer Zone?
-
-
-
-
10. Do the socio-political values of Nuer Zone affect the ways in which other communities engage in peace and development initiatives?

11. Identify traditional stories of conflict resolution and peace building from Nuer homeland.

12. Do you feel supported in your peace building activities by friends, family, community organizations, community members, etc. or do you feel isolated in your work?

13. What immediate changes would you like to see happen in Nuer Zone? How could you assist with these changes?

14. Do the Local Government obstructions to achieving the goals on peace in Nuer Society? If not, how could you establish these connections?

15. : Have you ever considered initiating a peace building program within the local Nuer community for the sake of unifying the community? If so, what have you done? If not, why have you not?

Dessalegn Negeri (PhD)

Curriculum Vitae

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- Bachelor of Arts (BA) in Sociology and Social Administration. College of social science, Addis Ababa University, August 2001.

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-Dessalegn Negeri (2011).Guddifachaa practice: as community based child problem intervention in Oromia of Ada'a Liban

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FUNDED

-Principal Researcher: Child vulnerability feasibility study for SOS children's village August 2015

- Principal Researcher: Women participation in cash crop production: roles and benefits from in Jimma zone southern western Ethiopia 2013.

- Principal Researcher: Building community capacity in child and family support in selected areas in Ethiopia funded by Save the children Denmark, April 2011

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-ECUSTA (2011). Developed curriculum of social work degree program for Ethiopian Catholic University St. Thomas Aquinas

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PRESENTATIONS

-Dessalegn Negeri and Errol Bolden (August 2011). The broken Orientation: the challenges of social work practicum in Ethiopia. International social work experience in Denmark Aarhus and Copenhagen

-Dessalegn Negeri (January 2011). The experience of poor in adopting orphan child in urban Ethiopia, the case of Gedam sefer parents. ICSD conference in Bangladesh

-Dessalegn Negeri (2010, April 16).Advocating domestic Guddifachaa: presenting the Oromo experience in Ethiopia, organized by school of social work and American World Adoption. Addis view hotel, Addis Ababa

-Dessalegn Negeri (2010, June) Advocating domestic Guddifachaa: presenting the Oromo experience in Ethiopia, organized by Ministry of women and American World Adoption. Ethiopian conference convention, Addis Ababa

-Dessalegn Negeri (2008, October) Social work practicum in Ethiopia orientation guidelines for field instructors: at twining center project training at Hotel de Leopold Addis Ababa

-Dessalegn Negeri (March 2007). A national workshop on curriculum review and development for sociology and social work, organized by Jimma University, Jimma University College of Agriculture hall

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RESEARCH

-Guddifachaa practice as child problem intervention (MSW) thesis, policy instruments analysis on child protection in Ethiopia

-Dessalegn Negeri (2002). Assessment of trends and situations of street mothers and children in Jimma town in November 2002

-Dessalegn Negeri (2002) Traditions, social and historical development of 24 towns in Jimma zone (team work) March 2002(locally published as zonal bulletin)

-Dessalegn Negeri (2001). Assessment of the role of status conditions of women I agro industry: the case of Fincha'a sugar Factory (Addis Ababa University, senior essay, 2001) extracurricular activities

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Pedagogic skills Training organized by ESSSWA as trainer and trainees in March 2011

Community Development and child welfare training as TOT 2009 and 2010 by Jane Addams College of social work and AAU school of social work

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Indira Gandhi National Open University

School of Social Work

**A Study on Community conversation, Dialogue and
Capacity building for Peace in resettlement area on
Nuer Zone at Gambella People's National Regional
State (GPNRS)**

By: David Sijin Lual

**A Thesis Submitted to Indira Gandhi National Open University
School of Social Work in Partial Fulfillment of the Requirement
for the Degree of Master in Social Work (MSW)**

Advisor: Dr. Dessalegn Negeri

Addis Ababa Ethiopia

October/ 2014

DECLARATION

This is to certify that this thesis proposal entitled “**Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella Regional State, Ethiopia.**” Submitted in partial fulfillment of the requirements for the award of the degree of M.A in **Social work**, to the College of Social Work in Indira Gandhi National Open University. Department of Social Work done by **Mr. David Sijin Lual**, I.D. No 1051116 is a reliable work carried out by him under my guidance. The material embodied in this thesis proposal work is the best of my knowledge and belief all sources of material used for the study ensure appropriately acknowledged.

Name of student: **David Sijin Lual.** *Signature* _____ *Date* _____

Name of the Advisor: **Dr.** _____ *Signature* _____ *Date* _____

Certification

This to certify that Dr. Desalegn Negeri student of MSW from Indira Gandhi National Open University (New Delhi) was working under supervision and guidance for the project work from the cause MSWL-002 project work entitled Community conversation, Dialogue and Capacity building for Peace in resettlement area in the case of Nuer zone which he submitted is his genuine and original work

Name of advisor _____

Signature: _____

Place: _____

Date: _____

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1.1 Introduction/Background of the study

The purpose of this study is to examine the Community Conversation, Community Dialogue and Capacity Building for Peace in resettlement Area in Nuer Zone. Gambella region is facing interconnected problems. Apart from the repeated conflict that existed in the region, however Nuer Zone is one of the three zones constituting the Gambella People's National Regional State (GPNRS) of the Federal Democratic Republic of Ethiopia. Geographically Nuer Zone is located in the western part of the Gambella regional state. Her neighbors are Anuak zone regions situated to the South East, Itang Special Woreda to the East, Oromia to the North and south Sudan Republic to the West, (Abraham 2002).

Nuer Zone is composed of two major ethnic groups, viz. Nuer and Opo. In addition to these zonal inhabitants, the zone also includes highlanders' people from other parts of Ethiopia, (Kong 2006). However, since the zone is marshy and now flooded in summer time without access to some areas, Nuer ethnic group are the targets of the research. Nuer Zone is divided in to five *Woreda* (districts), namely, Lare, Jikow, Wanthoa, Makuey and Akobo *Woreda*.

Based on the 2007 Census conducted by the Central Statistical Agency of Ethiopia (CSA), the Nuer Zone has total population of 112,606 consisting of 60,543 men and 52,063 women; urban inhabitants number 12,266 or 1% of the population. For the entire zone 109,821 households were counted which results in an average for the zone of 1.037 persons to a household, with urban households having on average 1.027 and rural households 1.039 people. 70% of the Nuer zone's population is Protestant, 16.8% Orthodox Christian, 3.8% practice traditional religions, 4.9% Muslim, 3.4% Catholic, and others constitute 1.1% (CSA 2007). Agro-ecologically, Nuer zone is dominantly lowland (kola). Most of the Ethiopian Nuer population resides along the Ethio-Sudanese border (Rathjens, 1993), Nyinenyang town, the capital of Nuer zone is located 110km west of Gambella. Nuer are cattle herders whose economic backbone centers on cattle business and agriculturalist. Therefore, livestock constitutes the primary source of income. (Medhane, 2006). Recession riverside agriculture is common, particularly maize and sorghum along the Baro and A kobo rivers. As the Nuer is generally not cereal self-sufficient, alternative income

sources such as fishing are important sources of food. Wild food consumption is part of the daily dietary intake given the still partly untouched bush land and natural forest resources. For different grounds- socio-economic, socio-cultural, and socio-political, Gambella region stayed in inter-clan conflicts mentionable, between and since the commencement of the 19th century. These conflicts made the communities live apart isolated from each other and become impediments to peace and development of the Nuer zone. The root causes of the conflicts are diverse and range from different factors of different magnitudes (Chuol, 2001).

Due to the disintegration of the communities, community dialogues and community conversations lost their values for building peace. This situation of the Nuer zone conflict and the resulting isolation are considered to hamper peace and development (Gay, 2007).

1.2. Statement of the Problem

Nuer zone has rich natural resources, particularly the large area of arable land, surface and ground water resources, livestock and fish resources, and forest resources, which render the Nuer zone best suited to mixed agricultural development. This study will show that there will be a change of conflict through the Nuer zone area and their neighborhood to facilitate their development peacefully. Moreover, oil reserves and other mineral resources add up to the Nuer zone's natural wealth, which is a 'jackpot' for economic growth. "In spite of its enormous natural resources and its tremendous potential for economic development, Gambella has remained one of the most backward and poverty-ridden areas in the country" (TOGGIA, P. Civil society, 2007).

Because of the legacy of economic underdevelopment and the absence of basic infrastructures, As long as the level of underdevelopment in Gambella, and the desire of the EPRDF to reward its political allies, a considerable amount of central government money has flowed to the region, most of it to the state sector. True, this has created unprecedented new career opportunities for local actors in the civil service, but Gambella moves beyond subsistence livelihood with the setting up of political administrations and the rise of an educated elite community the allocation and distribution of this 'new' money will become a bone of contention. As part of local empowerment, affirmative actions have been taken, especially in the field of education and in the

job market. The EPRDF government has made major efforts to educate regional officials and improve skills levels. A particular point of attraction for the new generation of educated local people, however, is the new government sponsored, Ethiopian Civil Service College (ECSC) (Dereje, 2003).

The college was essentially established specifically to meet the urgent manpower need of the regional governments in the context of decentralization and devolution of power from the central government, such that nations and nationalities have the right to determine their own affairs and the capacity to it. Local empowerment is also reflected in the redistribution of administrative power. In post-1991 Gambella, local people occupy all the administrative posts.

Further, recently, the FDRE has launched Villagization policy to integrate isolated pastoral communities in some selected areas to benefit from social infrastructure to curb conflicts and realize peace and development. Some of the areas in Nuer are fully integrated and some are on process. To build peace between conflicting communities within the Villagization areas, the government along CSO used and conducted community dialogue, conversation and capacity building before and within the Villagization areas. Unfortunately, though great efforts were done to curb conflict and ensure peace, conflict is no doubt a day to day event in Nuer zone hindering peace. Hence, this researcher believes that it's of paramount importance to assess the significance of community conversation, community dialogue and capacity building for peace building in Villagization areas. This posits the question, (COMMUNIQUE OF THE COMESA AUTHORITY, May 2008)

The significance of putting forward these questions lies in the objective of this research to assess the impact of the absence of community conversation, community dialogue and capacity building on peace in Villagization areas in Nuer zone. For conducting the research, the researcher will try to respond to the research questions by qualitative research method in a descriptive and explanatory research manner to describe and analyze the linkage of the Nuer zone conflict and peace. The research design will be using sample surveys data collection through interviews, open ended questionnaires and observations. The data collection will be done in randomized sampling in five Woredas of the Nuer Zone, namely: Lare, Jiokow, Makuey, Wanthoa and Akobo Woreda. And finally, the research data collection and analysis will be

accomplished within two months as of the due date established by the university. Analysis will be done to clarify the importance of community conversation, community dialogue and capacity building for peace building in Villagization areas based on the data collected, And finally, data analysis will be done in a recursive abstraction interpretive technique whereby the end result will be obtained in a summarized structured form(FDRE, 2012)

1.2. Research Questions

- How do community conversations promote peace in Villagization area?
- How can the regular community conversation effectively solve the problem?
- What is the contribution of local government at Nuer zone in solving the problem of Villagization by dialogue and community conversation?
- What is the system that we will use to end conflict in Nuer zone in order to empower our community with peace and development

1.5 Objective/Aim of the Study

❖ The general objective of the study

The main objective of the study is to assess and to analyze the significance role of community conversation, dialogue and capacity building on peace in Villagization area.

❖ Specific objective

The specific objective of the study

- To assess the peace and analyze the effectiveness of the community dialogue and capacity building in Nuer zone;
- To establishes link between conflict and community conversation, dialogue and capacity building on peace in Villagization area,
- And to illuminate negative impacts of the absence of community conversation, dialogue and capacity building on peace in Villagization area in Nuer zone;
- To identify the role of government and non-governmental organizations (NGOs) on enhancing community conversation, dialogue and capacity building to bring peace in Villagization area in Nuer zone.

1.6 Scope of Study

It's believed that absence of community conversation, community dialogue and capacity building affect peace in Villagization areas. In the same token, absence of community conversation, dialogue and capacity building affect peace in Villagization areas in Nuer zone. Hence, this research should be based only on the impact of Absence of community conversation, dialogue and capacity building on peace in Villagization areas in Nuer zone. The scope of the study was limit to the community conversation, dialogue and capacity building on peace in Villagization area, geographically the study was concentrate at Nuer zone with only community conversation.

1.7 Limitation of the Study

It's to be noted here that Nuer zone has insufficiency of infrastructures, e.g. roads connecting the five Woredas with the main administrative zone (Nyinenyang). Sometimes there may be lack of travel vehicles where there is break on the road leading to the other Woredas like Akobo and Jikow Woredas. This could make it difficult to have access to the other Woredas to collect data. On the other hand, IGNOU is a recent Institute in Ethiopia. Due to lack of financial/budget, time limitation, accessibility, human and related resources constraint. Total coverage of the entire population is not practically will be select it also not necessary because of limited resources in term of time and other facilities. Sampling allows the researcher to study relatively manageable number of unit representing the half of population through random base, not all the population that the study will be conducts, this means there are no or very few researches done prior, particularly in Gambella region, if not done elsewhere. Hence, this will render it so complicated to analyze the research data with model research documentary materials. Moreover, as time is so short for the research to be fully accomplished, it may be an obstacle to collect sufficient data and furnish a clear understanding of the data and the research output. Finally, money is so crucial for the achievement of the goal of research project. However, money is limited that it would not be enough to cover all the costs that would be needed for all the tasks and materials for the project, including travel costs from all the places the data will be collected.

❖ Research Hypotheses

Null hypothesis- significance role of community conversation, dialogue and capacity building in order to promote peace in Villagization area.

Alternative hypothesis- impact base on non-effectiveness of community conversation, dialogue

and capacity building affect peace in Villagization area.

1.7 Chapter plan

Chapter one deals with the background, statement of the problem, research questions, and objectives, significance of the study, hypotheses and scope, limitation of the study. The second chapter consists of the review of the literature. Methodology is outlined and described in the third chapter and the other activities like time of data collection and data analysis etc.

CHAPTER TWO

1. REVIEW OF THE LITERATURE

2.1 Concept of Community conversation, community dialogue and capacity building for peace.

Community conversation, community dialogue and capacity building for peace are said to be intertwined with conflicts issues in that conflict have an adverse effect on peace. In conflict situations, wherever communities are at risk, there is by definition an infringement of the individual's right to personal security, and in most cases infringements of a number of other rights. Post-conflict situations and weak institutional environments are also defined largely by the state's inability to meet the basic needs of its population. Conflict threatens peace and security to all. Their urgent nature calls for the need to reduce violence through community conversation, community dialogue and capacity building. Times have changed, and this requires a more proactive outlook. Community conversation, community dialogue and capacity building covers economic, political, social, cultural, moral and ethical issues, and is vital in transforming people's attitudes towards dealing with conflicts to have peaceful society. The central idea of this topic is to make clear an understanding of the following: in what way can the actors of peace design, develop, and improve upon their efforts to spread the message of the role of community conversation, community dialogue and capacity building towards conflict resolution in communities to bring about a world in which people consciously choose to cooperate for the benefit of all mankind, acting in altruism and selflessness, recognizing the values of non-violence and respect for human rights, tolerance and diversity.(UNESCO–ISS Expert Meeting held in Pretoria, South Africa 23–24 July 2001. Institute for Security Studies)

2.3 Significance of Community conversation, community dialogue and capacity building for Peace in Villagization Areas

Conflict threatens peace and security to all. Their urgent nature calls for the need to reduce violence through community conversation, community dialogue and capacity building. Times have changed, and this requires a more proactive outlook. Community conversation, community dialogue and capacity building covers economic, political, social, cultural, moral and ethical issues, and is vital in transforming people's attitudes towards dealing with conflicts.

When responding to conflict, human rights advocates and conflict resolvers share similar goals. In the short run, both sets of practitioners seek to end violence, limit loss of life, and minimize other suffering as quickly as possible. In the long-run, both sets of practitioners try to assist societies in taking steps to ensure that the violence does not recur and that peace prevails and the rights of every human being are respected. However, to achieve these goals, each set of practitioners uses different methods based on different underlying assumptions. As a result, both groups occasionally adopt contradictory or even mutually exclusive approaches to the same problem, (Anderson, M., *Do No Harm 2006*)

For example, conflict resolvers, eager to achieve a negotiated settlement to a conflict with minimum loss of life, may fail to give sufficient weight to the relevance of human rights to the long-term success of their work. Human rights advocates, on the other hand, may undervalue the pressures under which mediators operate to bring about an immediate end to loss of life. If they limit their activities to shaming, negative publicity, and judicial condemnation of criminals, human rights activists may miss opportunities for improvements in the human rights situation that could be achieved through the use of the negotiation and diplomatic techniques upon which conflict resolvers rely. http://www.un.org/peace/reports/peace_operationsn

Preventing wars and massive human rights violations, and rebuilding societies in the aftermath of conflict, requires an approach that incorporates the perspectives of both human rights advocates and conflict resolution practitioners. This is easier to assert than to achieve. These two groups make different assumptions, apply different methodologies, and have different goals, values, and institutional constraints.

Conflict impulses ferment in poverty, oppression and ignorance. The elimination of these conditions and the active promotion of a universal method of reducing conflict like community

dialogue, community conversation and community capacity building for promoting peace must become a priority. The consequences of conflict are particularly damaging to communities, displacing them within their own communities, depriving them of security and peace. The resulting insecurity and instability that follows from these circumstances lack of basic needs, harsh surroundings, and oppressive governments forces many to turn to violence in defense of their right to survive. (Raymond C. Kelly, *The Nuer Conquest: Tribal imperialism*, 1985);

These tragic circumstances have increased societal awareness of the need to understand and to prevent the conditions leading to conflict or violence. The roots of conflict stem from a wide number of causes. This violence can be reduced through the practice of community dialogue, community conversation, community capacity building skills which can be taught through active programs by the government, CSO and the community at large. Many organizations and individuals are working to promote the spread of community dialogue, community conversation, community capacity building throughout the world. Their valuable efforts are essential to the future peace and security of mankind.

Conflict impulses ferment in poverty, oppression and ignorance. The elimination of these conditions and the active promotion of a universal respect for human rights must become a priority. The consequences of conflict are particularly damaging to communities-violating their human rights, displacing them within their own communities, depriving them of security and stability, and preventing them from achieving self-fulfillment and self-realization and development. The resulting insecurity and instability that follows from these circumstances lack of basic needs, harsh surroundings, and oppressive governments forces many to turn to violence in defense of their right to survive. These tragic circumstances have increased societal awareness of the need to understand and to prevent the conditions leading to conflict or violence. The roots of conflict stem from a wide number of causes and their impacts are diverse, either. (Feyissa Dereje, 2004)

2.4 What Are the Causes and Impacts of Conflict on Community conversation, community dialogue and capacity building for Peace in Villagization Areas?

The impact of conflict affects all communities or region. It is a regional concern, requiring a native approach to a solution. The usual method region use to deal with conflict and fighting is through oppressive military measures. But control is not enough; it merely delays future

violence. A preventive approach is becoming increasingly recognized through provision of basic education promoting a culture of peace and non-violence. Governments must shift their central priorities from accumulating political and military power towards building a stronger educational infrastructure for peace. Respect for human rights, security and stability are all dependent upon a sound education. Regardless of whether the act of violence and war is justified by religious, economic, political, social, cultural or environmental disputes, it is time to adapt a renewed mindset that strengthens respect for human rights and fundamental freedoms and promotes peace. The Seville Statement on Violence affirms: “Given that the violence and war is a product of culture, through a modification of basic cultural mindsets mankind can work towards creating a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes. (Boulder, CO: Lynne Rienner, 2001)

We must strive to build a culture which consists of values, attitudes and behaviors that reject violence, one that attempts to prevent conflict by addressing its root causes with a new view to solving problems: through dialogue and negotiation between individuals, groups and nations (UNESCO. The Seville Statement for Peace 1986).” Conflict stems from a multitude of causes including poverty, environmental deterioration and social injustice. There are a variety of factors including economic, political, social, cultural and environmental grounds from which these causes are founded. Absence of certainty and security in terms of these factors makes it difficult to create respect for human rights and promote peace and development. When discussing the need for a shift of mindset, we need to more closely examine the underlying causes that force people to resort to violence, both in order to understand its societal impact and to come up with the proper solutions to reduce its spread (Brander, P., Keen, E. & Lemineur, M.L. (Ed.) (2002)).

2.5 Political Factors on community conversation and capacity peace building at Nuer Zone area

Political stability is closely linked to the prevention of conflict and the promotion of peace. Many political systems restrict democratic practices, violating human rights and increasing their own power at the expense of the public. This stimulates corruption, injustice and abuse within the community. Such totalitarian regimes force their own values and beliefs upon members of the society through the use of state-controlled media. This abuse of human rights is correlated with

low life expectancies and high mortality rates, deterioration of the environment and the drain of labor and capital resources. Peace cannot be maintained if there is injustice and disparity in the society. States should promote the values of democracy that provide empowerment to the people, the ability to influence policy, protect human rights and most importantly, hold the government accountable. Promotion of democracy prevents conflict, strengthens governance, improves the rule of law and creates stability (Collier, P., *Breaking the Conflict Trap* 2005).

2.6 Economic, Social and Cultural Factors

Economic issues are closely linked to the maintenance of peace and security particularly as a result of globalization, as countries become more closely connected and interdependent. Economic stability is an essential requirement in order to build peace within a society. The uneven distribution of benefits: economic growth, modernization and employment, has resulted in an increased gap between members of society (Miles 2002).

Inequality in economic opportunities and unemployment has left the majority of the members of society with insufficient opportunities to obtain a decent living without assistance from outside sources, preventing them from getting out the cycle of poverty. Unequal access to education prevents them from obtaining skills that would contribute to their development and self-sufficiency. Without improvement to the current situation of developing countries, which constitute the majority of the world's people, communal as well as global security will become increasingly threatened by acts of terrorism and political instability. (Wallenstein, P. & K. Axell 1993),

Moreover, social issues that also results into conflict are changes in people's lives such as the breakdown of family structures, migration to areas that lack appropriate sufficient infrastructures, the loss of traditional values also as a result of isolation that follows from the breakdown of their personal history, the exposure to violence in the media as well as in daily life and the exposure to different cultures. Advances in technology have enabled millions of people to enhance their mobility anywhere in the world, resulting in exposure to diverse cultures and making societies increasingly multicultural. But this process has brought drawbacks with its many benefits. It can provoke fear and rejection of the unknown, misunderstanding and intolerance of other cultures (UNESCO. Plan of Action to follow up the United Nations Year for

Tolerance (1995)). Unfortunately, many people turn to violence in their intolerance and rejection of cultural differences. (*Post Conflict Reconstruction Task Force Framework* (May 2002),

Another factor threatening the development of culture of human rights is the narcotics trade. Drug organizations use violence in order to protect their supremacy. These conflicts tend to escalate towards the international level. Exclusion of individuals and certain groups from participation in the fields of social, economic and political issues is another major cause of conflict. Marginalization in the decision-making process occurs because of discrimination in terms of cultural differences, ethnicity, religion, race, language and age: groups susceptible to discrimination are women, youth, elderly people, and minorities. The impact of marginalization these groups experience causes feelings of humiliation, alienation and denial of human rights and resources. This creates grounds for them to engage in violent actions, endangering both themselves and others (Balanandan 1998).

Finally, the effect of cultural marginalization poses as a major threat to social stability. To truly attain the goal of culture of human rights and of peace, we must eliminate discrimination, encourage the promotion and respect of human rights, and teach the value of tolerance for those of differing backgrounds. This requires active involvement by all members of society. (Edward E. Evans-Pritchard, 2008)

2.7 Environmental Factors on community conversation and capacity peace building at Nuer Zone area

As a recent and current global threat, many are left without basic access to natural resources such as sanitation and a clean water supply. The lack of proper health care, water care and sanitation infrastructures leads to high mortality and disease rates and poses threat to the promotion of peace and stability. Indigenous and minority groups are frequently denied access to own property, denying them independence and provoking feelings of resentment. Feelings of insecurity and instability as a result of unemployment, poverty, lack of education, good government, health care infrastructure and the increase of drug abuse provide further grounds for resorting to the use of violence (Brander, P., Keen, E. & Lemineur, M.L. (Ed.) (2002)). Conflict roots from many dimensions: economic, political, social, cultural and environmental. Universal

culture of human rights can only be attained if each nation has an interest in maintaining peace and security. Nations must cooperate in order to attain global equity. This cooperation must come in terms of economic, social and political change and the promotion of peace at national, regional and global levels.

It's to be noted that every individual is capable of making a contribution towards a more peaceful future where human rights are respected. The recent developments in today's world, including the tragic events of September 11, 2001 and the current international concern on Iraq's necessity to comply with the demands of the international community, have forced many people to believe that peace is an impossible dream. There is the lack of feeling directly involved in what is going on in the world, through people's lack of interest or simply because of ignorance of how they can become involved. People need to be made aware that they, too, can work towards the creation of a more peaceful world where human rights are respected and right to development achieved to the peak. People need to be reminded that an individual who acts with pure intentions can make a profound difference, can influence events that are important to the continued existence of mankind. Resettlement and Villagization in Ethiopia has been an issue since the late nineteenth century, due to the overcrowded population of the Ethiopian highlands. (ICRC) Causes of conflict and the promotion of durable peace and sustainable development, 1998)

As the population of Ethiopia has increased in the twentieth century, the need to move inhabitants has only increased as available cropland per family declined to its current level of less than one hectare per farmer. The policy of encouraging voluntary resettlement and Villagization in Ethiopia began in 1958, when the government established the first known planned resettlement in Sidamo Province. Shortly after the 1974 revolution, as part of their policy of land reform it became Derg policy to accelerate resettlement. Article 18 of the 1975 Land Reform Proclamation stated that "the government shall have the responsibility to settle peasants or to establish cottage industries to accommodate those who, as a result of distribution of land remain with little or no land."Accordingly, in 1975/76 there were eighty-eight settlement centers accommodating 38,818 households. The government conducted most of these resettlement programs under the auspices of the Relief and Rehabilitation Commission (RRC) and the Ministry of Agriculture and Rural Development. By 1982 there were 112 planned

settlements populated by more than 120,000 people. The settlements were concentrated mainly in the south and southwest. In 1984 Addis Ababa announced its intention to resettle 1.5 million people from the drought-affected northern regions to the south and southwest, where arable land was plentiful. By 1986, according to Mulatu Wubne, the government had resettled more than 600,000 people. More than 250,000 went to Welega; about 150,000 settled in the Gambella; and just over 100,000 went to Pawe, the largest planned resettlement in Gojjam and largely sustained by Italian financial support. In addition, another 78,000 went to Kaffa, Shewa, and western Begemder. In mid-1986 the government halted the resettlement program, largely to fend off the negative reaction from the international community.

Richard Pankhurst, in his review of the book *Politics and the Ethiopian Famine, 1984-1975*, notes that some critics of the regime at the time compared "the resettlement centres to Hitler's concentration camps", and having visited them noted that Ethiopia is "a poor and economically underdeveloped country. Resettlement is therefore being carried out 'on a shoe-string, and the centres, like the country at large, face many difficulties." But in November 1987 the program resumed, and in March 1988 Mengistu Haile Mariam spoke of the need to move at least 7 million people; 100,000 - 200,000 were resettled when the program resumed in 1987 and March 1988 when it was suspended. He claimed resettlement would resolve the country's recurring drought problem and would ease population pressure from northern areas where the land had been badly overused. Western donors and governments, whom Addis Ababa expected to help with the program, remained apprehensive of the government's intentions, however. Some believed that the plan to resettle 1.5 million people by 1994 was unrealistic, given the country's strained finances. Others argued that resettlement was a ploy to depopulate areas of unrest in the on-going conflict, particularly in Eritrea and Tigray. Additional arguments against resettlement included charges of human rights violations, forced separations of families, and lack of medical attention in resettlement centres, which resulted in thousands of deaths from malaria and sleeping sickness. <http://www.acdi-cida.gc.ca/peace>.

Gebru Tareke, studying the government records of this resettlement program, provides a more accurate picture. "Between 1984 and 1986," he writes, "594,190 people were hastily, forcibly, and pitilessly uprooted from the cool, dry highlands of Shewa, Tigray, and Wello to the hot, wet

lowlands of Gojjam, Illubabor, Kefa and Wellega, and an estimated cost of 767 million birr (US \$374 million)." Of this number, the largest group 367,016 or 62% came from Wollo; 108,241 or 18% from Shewa; 89,716 or 15% from Tigray. "The seven sites for settlement were randomly selected by Mengistu and Legesse Asfaw. No ecologists, agronomists, horticulturalists, economists, or anthropologists were consulted, and no consent from either the resettlers or the host population was solicited." The new settlers encountered harsh conditions: many as 33,000 or 5.5% died from starvation and tropical diseases, while at least 84,000 or 14% more are believed to have fled these new settlements. As for the claims that the resettlement was primarily motivated to depopulate the rebel areas, or to establish buffer areas against the rebel groups, Gebru is largely dismissive, noting that no people were removed from Eritrea, for example, and that the population transferred from Tigray and Wollo were too small to have made any meaningful difference. In 1985 the government initiated a new relocation program known as Villagization. (Methane Tadesse, 2011),

The objectives of the program, which grouped scattered farming communities throughout the country into small village clusters, were to promote rational land use; conserve resources; provide access to clean water and to health and education services; and strengthen security. Government guidelines stipulated that villages were to house 200 to 300 households, with 100-square-meter compounds for each family. In 1985 Addis Ababa established a national coordinating committee to oversee the villagization plan's implementation. By March 1986, about 4.6 million people in Shewa, Arsi, and Hararghe had been relocated into more than 4,500 villages. <http://www.worldbank.org/peacebuilding>

Although the government had villagized about 13 million people by 1989, international criticism, deteriorating security conditions, and lack of resources doomed the plan to failure. Nevertheless, Mengistu remained committed to the Villagization concept. Opponents of Villagization argued that the scheme was disruptive to agricultural production because the government moved many farmers during the planting and harvesting seasons. There also was concern that Villagization could have a negative impact on fragile local resources, particularly on water and grazing land; accelerate the spread of communicable diseases; and increase problems with plant pests and diseases. In early 1990, the government essentially abandoned Villagization when it announced new economic policies that called for free-market reforms and a relaxation of centralized

planning The stress on large-scale state farms was under attack by Western donors, who channelled their agricultural aid to the peasant sector. These donors maintained that experiences elsewhere in Africa and in Eastern Europe and the Soviet Union had shown that state farms were inefficient and a drain on scarce resources. Voluntary resettlement programs were renewed in the mid-2000s, as the government encouraged farmers to move from less productive to more productive regions. Some new settlements showed promise; however, at others the problems of self-sufficiency once again reared their heads. (Gaigals, C. with Leonhard, M. 2004)

CHAPTER THREE

3. MATERIALS AND METHODS

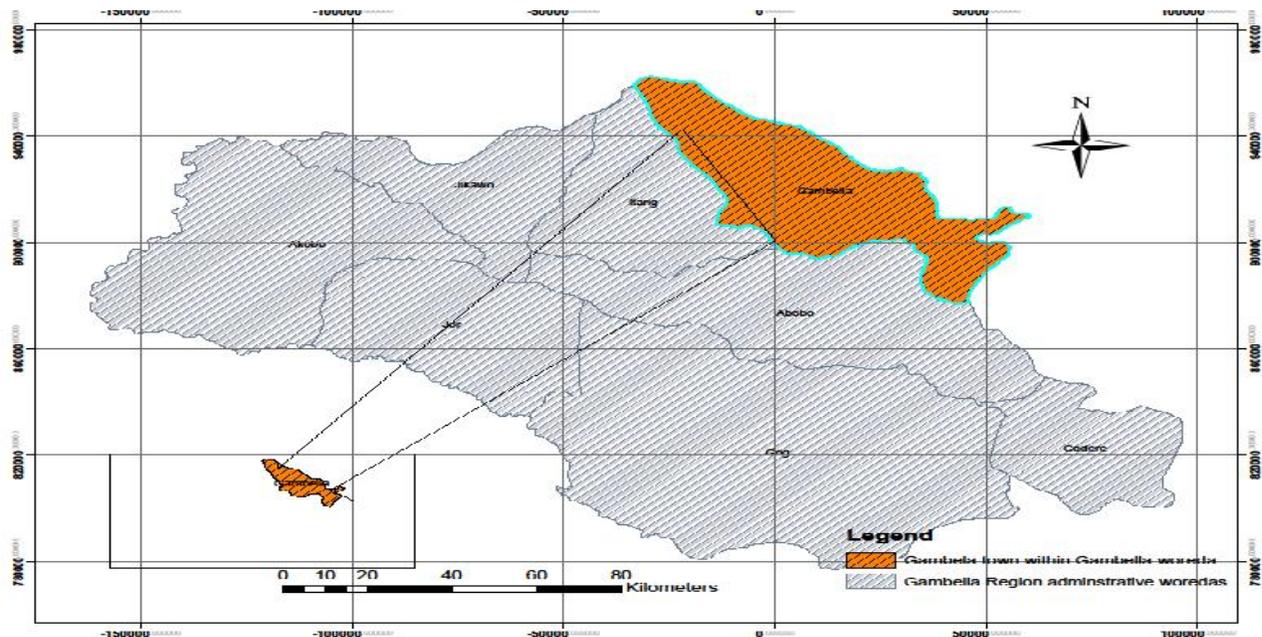
This chapter starts by brief description of Gambella regional state at the town. The chapter provides the methodology adopted on such matters as sample size determination, sampling techniques followed, type of data collection methods and method of data analysis. Last but not least, variables selected for this particular study will be operationally defined and the measuring tools explained. The research method in this study will be in qualitative and descriptive in nature. The essence of choosing qualitative methods is based in the fact that it's typically more flexible that is, it will allow greater impulsiveness and adaptation of the interaction between the researcher and the study participant, to ask mostly "open-ended" questions that are not necessarily worded in exactly the same way with each participant.

With open-ended questions, participants are free to respond in their own words, and these responses tend to be more complex than simply "yes" or "no." The study is to obtain the Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella Regional State, it also rely heavily on qualitative techniques to collect primary and secondary data. The data will be generating from structure interviews and discussions with key informants that were purposively sampled on the basis of their leadership positions in the elder of the community. Accordingly, interviews and discussions are going to be held on June 2014 to July 2014. The study will also benefit an expert panel discussion and a questionnaire will be uses for face to face. The interviews will be conduct with in community members. The secondary data will be collect from the Regional and zonal administrative council and other record from those government office. In addition, with

qualitative methods, the relationship between the researcher and the participant is often less formal than in quantitative research. Participants have the opportunity to respond more elaborately and in greater detail than is typically the case with quantitative methods. In turn, the

Researcher will have the opportunity to respond immediately to what participants say by tailoring. Subsequent questions to information the participant has provided.

3.1 Location of study area through map



Sources: Gambella Regional Administrative.

3:2 Descriptions of Gambella and the study areas

The Gambella People’s National Regional State of Ethiopia (Gambella region) is a lowland (rift-valley) promontory territory in the southwest of the country bordering on south Sudan and

Ethiopia's Oromia and Southern People's, Nations and Nationalities Regional States (SNNPR) zones. The Gambella region served as an important colonial trading outpost at the turn of the 20th century. Arabs, Indians and Yemenis and other groups dominated trade. Coffee, skins and hides, and ivory were major commodities, and trading occurred between Arab and indigenous groups and encroaching western colonizers, with Gambella town growing to offer a limited foothold for colonial interests.

It has a long and porous border with Sudan. Characterized climatically by a long dry season (December to June with temperatures reaching in excess of 50 degrees Celsius) and a long wet season (June to November) the region is extremely fertile. Although it can be described as "densely forested," due to the abundance of trees, the landscape is more aptly described as a shrub and thorn bush desert plain.

The "Woreda" is the small administrative unit, comparable to a zonal or sub-sections of a larger town; Gambella town, for example, is subdivided into Nuer zone. As the region is generally not cereal self-sufficient, alternative income sources such as fishing are important sources of food. Wild food consumption is part of the daily dietary intake given the still partly untouched bush land and natural forest resources. "The latest CSA estimate (July 2008) puts Gambella population size at 259,000 a fifth of whom live in urban areas, and despite its relatively small area size the region is quite diverse, ethnically. The major ethnic groups include the Nuer (40%), Agnuak (27%), Amhara (8%), Oromo (6%), Mezhenger (5.8%), Keffa (4.1%), Mocha (2%), Tigray (1.6%) and other ethnic groups predominantly from Southern Ethiopia (5.5%).

There are five ethnic groups who are indigenous peoples to the Gambella region: Agnuak, Nuer, Mejenger, Opo, and Komo. Gambella region has an estimated population of 393,495. This figure is based on vaccination statistics from completed rounds of polio and measles vaccination completed in Gambella during 2010 (UNICEF / Regional Health Bureau Gambella). The last official census was completed in 2010, but the population predictions based upon the result at this time neither take into account. Gambella region is one of the nine regional states of Ethiopia, which has three administrative levels; the Regional State government, three Zonally administration, The major crops cultivated include Cereal Crops: Maize, Sorghum, wheat and Millet, field peas, lentils and chickpea, groundnut, oil crop; sesame and fruit tree are also there. Most of Gambella is flat and its climate is hot and humid. Annual rainfall averages about 600

mm while the minimum/ maximum temperatures are approximately 21.10C and 35.90C respectively.

3.3 Sampling Techniques.

This study will employ survey method with an essence, precision of facts is better from a census. However, due to financial, time, accessibility, human and related resources constraints, total coverage of the entire population is not practical and also not necessary. Sampling allows the researcher to study a relatively manageable number of units representing the entire population (Sarantakos, 2013 cited at, Mulu 2013), for this study, probability proportion sampling technique will be used and the total community members are 65, out of the 38 the manageable number/ sample size that the researcher will select randomly 38 and the sample size of the total community members will be 65 among these the researcher will select sample size as community members to be interviewed. These will be the manageable number of the respondents to each of every community members or village elders including religious members.

Sample of community members in Gambella Nuer zone

Name of Woreda	Community members	Female members	Male members	Total community members	Sample size of community members
Akobo	12	6	6	12	8
Jeckow	10	3	7	10	7
Wanthoa	20	8	12	20	10
Lare	8	2	6	8	6
Makuey	15	7	8	15	7
Total				65	38

Sources: Gambella regional administrative council (2014)

3.4 Sampling Method and sample size

The ultimate objective of sampling size is to select a set of elements from a population such as random sampling. In the study area about Community members which the study is going to be conducted, the researcher will select community members, government and NGOs may be involved directly or indirectly in interview. The study on Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella Regional State Selection of the Gambella town has been done purposively, because of the existence of supportive programme to both Government and NGOs which has been pioneered by Gambella regional government. It is an activity related to introduction of making changes through community work in the area for the dialogue and awareness among the community members, there are five Woreda with differences community, their differences agencies with total of members who are participating in community dialogue activities, that is 65 members in all kebele (Makuey) engaged in community dialogue near to town/city. In this study, to determine sample size, will be interview, such as key informant and group community members discussion; different factors will be taken into consideration including research cost, time, accessibility, human and related resources constraints. .

3.5 Data Collection Methods

Primary data will be collected using survey questionnaires to be distributing to the members and community members in the Gambella Nuer zone. The household survey who is community members is going to be based on convenience sampling technique with a structure questionnaire. Also, structure interview will be prepared to interview some selective members at all Woreda in Nuer zone. The secondary data will be collected from the Nuer as well as publications such zone as journals, newspapers, magazines, books, Internet, and from other studies taken up by government expert or other NGOS. Quantitative and Qualitative data will be collect from the selective respondent like community member. The primary data will be uses to collect from the selective respondents through a structured interview schedule as it is mention above and also will be collect formally from targeted groups and community members. The survey interview will be use and develop in English and later will translate in to the local language of the region. The secondary data will be collected from records of different books around Woreda agency, text books, journals, internets which is appropriate to the study of the research.

3.6 Methods of data analysis

The tools for the data analysis are tables and graphs and other are used to measures the interrelationship between the two variables. Qualitative data will be analysed based on the focus group discussion. And the most importance method of analysis will be econometric models, similarly any item that cannot be captured through quantitative analysis will analysed qualitatively based on observation, survey of interview with Community Conversation, Community Dialogue and Capacity Building for Peace in Villagization Area in Nuer Zone-Gambella Regional State.

For testing the relationship between independent variables and dependent variable, in order to find out the exact dimension and the frame of the Community Conversation, Community Dialogue And Capacity Building For Peace In Villagization Area In Nuer Zone-Gambella Regional State. The researcher will also use the descriptive statistics in the study.

Work Plan Timetable

To inform the advisor, the institute, as well as the reader of the project ahead of time of the tasks to be done, the research work plan timetable below is prepared to guide.

Research Task to be performed	Performer	Place of the task	Duratio n of the task	Submission Date to the advisor
1. Work Plan				
Develop Draft Work	Researcher	Gambella	1 day	Oct 10,2014
Plan Reviewing work plan	Researcher	Gambella	3 days	Oct/15-20 ,2014
Final Work Plan Approved	Advisor	Addis Ababa	1 days	Oct /21,2014
2. Questionnaires				
Drafting questionnaires	Research	Gambella	2 days	Oct /22-24 ,2014
Reviewing questionnaires	Researcher	Gambella	1 days	Oct /25 ,2014
3. Data Collection				
Collection of questionnaires from	Researcher	Nuer zone: Lare, Jiokow, Makuei,	5 days	Nov/10,2014

respondents		Wanthoa and Akobo Woreda		
4. Data Analysis				
Data preparation	Researcher	Nuer, zone: Lare, Jikow, Makuey, Wanthoa and Akobo Woreda	5 days	Nov/11-14/2014
Data organization	Researcher	Nuer zone: Lare, Jikow, Makuey, Wanthoa and Akobo Woreda	5 days	Nov /15-19,2014
Data interpretation	Researcher	Nuer zone: Lare, Jikow, Makuey, Wanthoa and Akobo woredas	4 days	Nov 20-23,2014
Final judgment on the data	Researcher	Gambella		Nov /24/2014
End result approved	Advisor	Addis Ababa		Nov/25/2014
Report submit to the Institute	Researcher	Addis Ababa		Nov/26/2014
Presentation	Researcher	Addis Ababa		Nov/27/2014

Budget Plan

The study has following budget plan as estimate by the researcher. The estimation is made based on the expense that is relate to only research activities and road (transportation fees) other things will be life activities, like food bed room costs none of other budget will be allocate for other purpose like stationery material etc.

Table.3 Budget summary (ETB)

N ^o	Description	Total cost
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1	Perdiem and wages	16200.00
2	Travel expense	4000.00
3	Supplies and others	4133.00
4.	Total amount	24,333
5	Contingency (5%)	139.9
	Grand total	24,972.9

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**Annexes: Proforma for Submission of MSW Project Proposal for Approval
from Academic Counselor at Study Center**

Enrollment No_____

Date of submission_____

Name of study center_____

Name of the guide_____

Title of the project_____

Signature of student_____

Approved/not Approved Signature_____

Name _____

Address_____

Date_____

