Religious Organizations in Conflict Resolution and Culture of Peace Building in Ethiopia

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Abstract- Conflicts of religious organizations need to be resolved through formal or informal Conflict Resolution mechanisms. The research will be undertaken mainly in 7 religious organizations in Addis Ababa, Ethiopia. The nature of the study (exploring the lived experiences of people and institutions) required a qualitative and quantitative research approach, which ensures a thorough examination of the views and perspectives of informants and a careful review of written sources. Thus, the study will employ two distinct approaches: desk reviews and fieldwork. During the fieldwork, data were obtained through intensive observations, surveys, case studies, interviews, and focus group discussion (FGD) sessions. Despite the legal framework to prevent many religious conflicts, the lack of consistent religious policy and law remains a major problem. The overall purpose of the study is to maintain peace and respect, resolve conflict, and build cultural peace among religious organizations and their followers by establishing religious policy and law in Ethiopia.

Indexed Terms- Conflict, Conflict Resolution, Culture of Peace Building, Religious Organizations

I. INTRODUCTION

This section discusses some basic concepts that guide the study. It examines the meaning and the concept of religious organizations and conflict, both from the eyes of religious conflict resolutions and the culture of peace-building. The Source of conflict of religious organizations and their resolution is also investigated in the form of religious-based, traditional and non-traditional conflict resolution bodies. An attempt was also made to integrate religion, conflict, and peacebuilding to know the peace teachings of the Holy Scriptures for conflict resolution and peacebuilding methods. Simultaneously, the contribution of religion for peacebuilding and religious-based conflict resolution mechanisms was employed to resolve conflicts. Finally, the role of the religious organization's in peaceful co-existence was also used to examine by Holy Scriptures and the social capital of social interaction between religious organizations based on religious and community associations.

1.1 Objective the Study

The objectives of this study is that it aims to examine how to prevent and resolve Religious Conflicts and build a culture of peace in Ethiopia by implementing Religious Policy and the Rule of Law.

The following specific objectives are set out to achieve the above General objectives.

1.2 Significance of the study

As far as Religious Organizations Conflict Resolution and Culture of Peace Building in Ethiopia is concerned, no work has been done; the researcher is therefore expecting to contribute to the conflict resolution mechanisms of the Country. It is also hoped to help the Country implement a new religious Policy, regulations, and Directives as well as the Institutions for Conflict Resolution Management and Transformation Mechanisms.

1.3 Research Methodology

In more detail, in this part, the author looked into the Research Methodology, Historical, physical, and social setting of the study area which is the Inter-Religious Council of Ethiopia (IRCE) the main research area of this study. The Philosophical Underpinnings of Research Methodology and Research Design deal with the main research foundation. Under Qualitative Methods of Data Collection and Sampling, there were Primary Data, Secondary Data, and case studies are discussed.

Sample Population, Selection Techniques, In-depth Interviews, Key Informant Interviews, The Focus Group Discussion (FGD), Observation, and case studies methods were used for qualitative.

The study has conducted by employing qualitative methods. The researcher used in depth-interview with key informants of Religious Organizations leaders, Believers, Government Officials, Civil Society Leaders, Traditional Elder Mediators, Peace Institutions Leaders, Political Party Leaders, Clan Leaders, and Peace Forums and Clubs Leaders. The Data will obtain and analyze using qualitative procedures.

1.4 Historical, physical, and social setting of the study area

Addis Ababa, Ethiopia's capital and Africa's diplomatic center, represents a 130-year development history that adds to its current socio-spatial characteristics (Cybriwsky & Ford, 2001). It is also the country's most populous city, with a total population of 3,384,569 according to the 2007 census. However, it's thought that when this number was tallied, the population of the city was understated. The city has experienced a rapid annual population increase in recent years, and as of 2017, the population is getting close to 4 million. After being delayed in 2017 and 2018 due to security worries, the most recent census was planned for the fiscal year 2018 to 2019. Addis Ababa is a chartered city and, as such, is both a city and a state. It is the world's largest city in a landlocked country. In terms of demographics, ethnic and religious compositions, the city of Addis Ababa has a higher population of female residents than male residents, according to the last census. The capital city is home to nearly one-quarter of Ethiopia's urban population. The *Amhara* ethnic group accounts for nearly half of the population, with the *Oromo*, *Gurage*, and Tigray ethnic groups accounting for the majority of the remaining population. The Ethiopian Orthodox Christian religion is practiced by approximately 82 percent of the population. Residents are Muslim in 12.7 percent, Protestant in 3.9 percent, Catholic in less than 1%, and other faiths in a smaller percentage. Since its inception in *Addis Abeba* in 2010, the Inter-Religious Council of Ethiopia/IRCE/, has organized itself into regions, zones, *woredas*, and kebeles, and has organized training on topics such as

peacebuilding, Countering religious violent extremism, secularism, conflict resolution, and so on. The government supported the formation of religious organizations to meet, discuss, and formulate their own rules through the establishment of Inter-Religious Councils. The Ministry of Federal Affairs currently the Ministry of Peace in particular has now played a significant role in establishing a joint Inter-Religious Council of Ethiopia/IRCE/. The *Ethiopian Orthodox Tewahido Church*, the Ethiopian Islamic Affairs Supreme Council, the Ethiopian Evangelical Churches Fellowship, the Ethiopian Catholic Church, the Ethiopian Kalhiwot Church, the Ethiopian Evangelical Mekane Eyesus Church, and the Seventh Day Adventist Church are among the seven members of religious organizations.

1.4 Research Design

A qualitative research approach will use because it allows active participation of informants and cross-examination of facts during the research period. Two distinct research approaches (desk review and fieldwork) will employ. The desk review will review from websites, international and national journals magazines, referred textbooks, books records, biographies, newspapers, published censuses or other statistical data, data archives internet articles, research articles by other researchers (journals) databases, etc., how the religious organization resolve conflicts and building a culture of peace. During the fieldwork, data will collect from knowledgeable individuals, community members and representatives, religious leaders and followers, and relevant state and non-state actors operating in the study area through interviews and further reviews of documents

1.5 Sample populations

1.5.1 Inter-Religious Council of Ethiopia (IRCE) Members

The Inter-Religious Council of Ethiopia (IRCE) was founded in 2010 by a consensus of seven religious institutions to prevent and resolve religious conflicts. The Council received a certificate and was legally registered under the law from the former the Ministry of Federal Affairs, the current Ministry of Peace Currently, the Ministry has registered 2,486 Religious Organizations and Associations, of which 821 are Religious Organizations and 1665 are Religious

Associations, Ministries, and Fellowships. The Ministry of Peace provides these Religious Organizations with Certification, Renewal, and Related Services. A Directorate of Registration of Religious Organizations and Associations is being established under the Ministry. The Ethiopian Orthodox Tewhado Church, the Council of Ethiopian Islamic Affairs, the Ethiopian Evangelical Churches Fellowship, the Ethiopian Catholic Church, the Ethiopian Evangelical Church Mekane Yesus, the Ethiopian Kale Hiwot Church, and the Ethiopian Seventh Day Adventist Church are the current members of the Inter-Religious Council of Ethiopian. The author examines the role of these members in particular in their contribution to peace, reconciliation, and development, particularly in conflict resolutions. The Inter-religious Council of Ethiopia's address is near the Ambassador Theater on the road from Piazza to Bole on the road from *Kirkos* Sub-City, Woreda 6, next to the Ministry of Defense. The Inter-religious Council of Ethiopia /IRCE/ has its headquarters in Addis Abeba, with sub-city, woreda, and zonal addresses.

Table 1. 1 Names of the research area of religious organizations and specific field areas

No	Name of the religious organizations	Specific field areas
1	The Ethiopian Orthodox Tewahedo Church	Arada Subcity
2	The Ethiopian Islamic Affairs Supreme Council	Kolfe Qeraniyo subcity
3	Evangelical Churches Fellowship Ethiopia	Lafto Subcity
4	The Ethiopian Catholic Church	Arada Subcity
5	Ethiopian Evangelical Church Mekane Yesus (EECMY)	Kirkos Subcity
6	Ethiopian Kale Hiywot Church	Kirkos Subcity Subcity
7	The Ethiopian Seventh Day Adventist Church	Arada Subcity

1.6 Qualitative Methods of Data Collection and Sampling
The qualitative and method data collection methods will be used in this study. The research will focus on the role of religious organizations in conflict resolution and the culture of peacebuilding,

particularly in Ethiopia's Inter-religious Council and registered religious organizations and associations. Interviews will be used to gather information. In-depth interviews and qualitative case studies will be scheduled for religious leaders, government and nongovernment peace organization leaders, experts, and peacemakers will focus on conflict actors in religious organizations, causes of conflict, conflict resolution mechanisms, and religious organization culture of peacebuilding. To collect the necessary qualitative data, the study will also concentrate on the following sources.

1.6.1 Primary Data
The primary data for this study will be collected through structural interviews with key informants, who include religious organizations leaders, government and non-government peace, organizations, and followers of the religious organizations

1.6.2 Secondary Data
Reference materials and literature that are related to the topic and research issues will review and incorporate into the research. Published materials including books, journals, newspapers, and memos, as well as unpublished materials, like Ph.D. theses, and documents from archives will review and incorporate into the analysis as suitability dictated.

Table 1. 2. Number of key Informants and FGD sessions per Research Sites

No	Name of the Organizations	Key Informants	Remark
1	Inter-Religious Council of Ethiopia (IRCE)	2	
2	Ethiopian Orthodox Tewahido Church (EOTC)	5	
3	The Ethiopian Islamic Affairs Supreme Council	5	

4	The Ethiopian Catholic Church	5	
5	Evangelical Churches Fellowship Ethiopia	5	
6	Registered Religious Organizations	1	
7	Registerd Religious Association	1	
8	Government Peace Organizations	1	
9	Peace Orgnizations	1	
10	Non-Government Peace Orgnizations	1	
11	Inter-Religious Council of Addis Ababa City Administration	1	
12	Ethiopian Evangelical Believers Council	1	
13	Peace Clubs	1	
14	Ethiopian Peace and Reconciliation Commission	1	
15	Ministry of Peace	1	
	Total	31	

1.6.3 Sample Population

The study will include 31 participants, 11 of whom will be members of the Inter-Religious Council of Ethiopia (IRCE), 20 of whom will be government and non-government peace organizations.

1.6.4 In-depth Interviews

An in-depth interview is a method of gathering detailed information about a topic from a stakeholder that is open-ended and discovery-oriented. In-depth interviews are a qualitative research method used to investigate a respondent's point of view, experiences, feelings, and perspectives in depth. An interview is a method of gathering information that involves face-to-face interaction with selected respondents about the issue under investigation.

1.6.5 Method of Data Analysis

The data collected through in-depth interviews and other qualitative means were analyzed qualitatively. Moreover, relating the findings with relevant literature and made the necessary discussion. Finally, a relevant conclusion was drawn and important recommendations were given.

Table 1. 3 Label by code the names of the Key Informants of the Interviewee and Group Focus Discussants for not disclosing the informants for risks and threats.

No.	Name of the organisations	Coding the key informants by English letters	Remark
1	Inter-Religious Council of Ethiopia (IRCE)	R_1	
2	Ethiopian Orthodox Tewahido Church (EOTC)	O	
3	The Ethiopian Islamic Affairs Supreme Council	I	
4	The Ethiopian Catholic Church	C	
5	Evangelical Churches Fellowship Ethiopia	E	
6	Ethiopian Kale Hiywot Church	K	

7	Ethiopian Evangelical Church Mekane Yesus (EECMY	M	
8	The Ethiopian Seventh Day Adventist Church	S	
9	Registered Religious Organisations	R_2	
10	Registered Religious Association	R_3	
11	Government Peace Organisations	G	
12	Non- Government Peace Organisations	N	
13	Inter-Religious Council of Addis Ababa City Administration	R4	
14	Ethiopian Evangelical Believers Council	B	
15	Ministry of peace	P1	
16	Ethiopian Peace and Reconciliation Commission	P2	
17	Peace Clubs	P3	

II. LITERATURE REVIEW

2.1 What are Religious Organizations?

Religious organizations are nonprofit, voluntary groups whose identity and mission are drawn from a religious or spiritual tradition. They can be registered or unregistered. Religious organizations are defined as groups whose identity and mission are derived from a religious or spiritual tradition and which function as nonprofit, voluntary organizations, whether registered or unregistered, for this entry.

According to Berger, religious organizations can be distinguished by four distinct dimensions. Self-identity, pervasiveness (of religious influence), relationship-ship with religious leadership, and mission are the four pillars (Berger, 2020). Religious Organizations are places of worship, such as mosques, churches, temples, synagogues and prayer houses, and buildings and meeting places (Hinings & Raynard,

2014). Scheitle and Dought (2008) divide religious organizations into primary, secondary, and tertiary domains. Primary religious organizations are congregations and denominations. Secondary religious organizations are religious bodies that serve primary organizations, such as mission organizations, seminaries, and denominational publishing houses. Tertiary religious organizations work across primary organizations to promote a particular issue or seek broad change.

2.2 What is Conflict?

The English dictionary defines conflict as two things: conflict, strife, disagreement, conflict, and the difference between two different forces. It comes from disagreeing with someone else's ideas and opinions. Conflict can occur not only between two people but also between an association or an organization. Conflict may be defined as the incompatibility of interests, goals, values, needs, and expectations between groups or parties (Dennen, J. M. G. V. D, 2005). Conflict is a situation between at least two interdependent parties that is characterized by perceived differences and that the parties evaluate as negative (Fattah et al., 2019).

Conflict is a situation between at least two interdependent parties that is characterized by perceived differences and that the parties evaluate as negative (Fattah et al., 2019). This often results in negative emotional states and behaviors intended to prevail. Conflict is an inevitable and all-pervasive element in our society and the world. Although conflicts may end up in destruction and even death, conflicts may also result in increased effectiveness, enhanced relationships, and further goal attainment (Tjosvold, 2006). Indeed, in human terms conflict is one of the "engines of evolution" that allows us to learn, progress, and grow (Omisore & Abiodun, 2014).

2.3 Conflict Resolution

According to (Tosi, Henry L. (1999) conflict and conflict resolution expert, all three of the above issues need to be addressed to prevent, control, and improve the functioning of health institutions for human beings. Conflict can be resolved in several ways. One organization suggested that it was possible to help control conflict by changing the attitudes, and

behaviors of employees, and adapting the work environment among employees to a better one. Conflict resolution can be defined as the informal or formal process that two or more parties use to find a peaceful solution to their dispute. Conflict resolution is the process of resolving a dispute or a conflict by meeting at least some of each side's needs and addressing their interests. Conflict resolution is the process of managing a conflict and negotiating a solution. It is best understood as a working model with two key elements, conflict management and negotiation (Nnaemeka, 2021).

2.4 Source of Conflicts in Religious Organizations

In the Horn of Africa like Ethiopia, the main cause of conflict is a lack of good governance and rule of law (Mekonnen Mengistu, 2015). Most of the conflicts among religious organizations come out of a lack of good governance. Principles of Accountability: - Religious organizations are largely funded by parishioners and donors, so no one is held accountable for their actions.

The causes of conflicts like resource-based conflict, ethical conflicts, external relationships factors, lack of democratic leadership, lack of organizational access and audacity, lack of transparency and accountability, and doctrinal conflict come out of the lack of good governance.

2.4.1 Resource-based Conflict

The nature of conflicts in religious organizations implicitly or explicitly have their basis from either natural or human resources (Ibrahim et al., 2014). Mostly, Conflicts intra- religious Organizations are often linked to wages, benefits, power, transfers, suspensions, and so on. Whereas the causes of inter-religious conflict of religious organizations are:- sheep stealing, doctrinal conflict, superiority, and the blasphemy of the teachings of other's religions in print and electronic media.

2.4.2 External Conflicts of the Religious Organizations

In addition to the religious community, religious organizations interact with a variety of stakeholders, particularly governmental and non-governmental organizations. Because they have to implement the government policies and guidelines that govern the country. They raise a lot of questions with the government, especially concerning land and building development issues (Haynes, 2007).

2.4.3 Interest Conflict

When we describe a conflict of interest as a conflict between a public official's public duty and private interests, we mean that the public official has private-capacity interests that could unlawfully affect how they perform their official duties and responsibilities (C. Fisher, 2016). If conflict-of-interest situations are not effectively discovered and managed, they can jeopardize an organization's integrity and lead to corruption in both the public and private sectors. In their conflict-of-interest religious organizations departing from their mother religion to seek foreign funding for wages, benefits, power struggles, mismanagement, etc., from sheep-stealing; Lack of law and order, lack of leadership, abuse of power, mismanagement of resources, increasing rent-seeking attitudes and practices, and lack of accountability, transparency, and fairness being attacked by individuals or groups. The institutional structure of religious denominations must be legally protected and accountable.

2.5 Conflict Actors in Religious Organizations

Religious Organizations Conflict actors include religious leaders, ministers, believers, other stakeholders, etc. Religious organizations actors can work as a dual object for conflict and peacebuilding. Their names are indicated according to the establishment and the nature of the religious organizations. For example, The Ethiopian Orthodox Tewahido Church designated names like Clergymen, High-Priest, Deacon, Disciples, preachers, Teachers, *Episcopos*, *Bishop*, *Patriarch,* etc. The Ethiopian Islamic Supreme Council called the name *Shekis*, *Ustazs, Mufti*, etc. Whereas, the protestant world also designated the name Pastor, Prophet, Apostle, etc. The study analyses many Christian, Muslim, and multi-faith peace-building actors that work in conflict situations (Bouta & Abu-nimer, 2005).

2.6 Ways to Resolve Religious Organizations Conflicts

The process of managing a problem and reaching a solution is known as conflict resolution. It's best thought of as a working paradigm with two main

components: dispute resolution and negotiation (Katz & Mcnulty.1994). There are three types of conflict resolution methods. They are conflict-resolution, conflict management, and conflict transformation. Conflicts can be resolved permanently, but they can take a long time to resolve. Conflict cannot be resolved, but it can be managed. Conflicts in most institutions are usually resolved by transforming the administration.

2.7 What is Peace Building?

What is Peace Building? There are two meanings of peacebuilding broadly used in conflict resolution. The first is the description of a post-conflict state, and the second refers to national and international cooperation working for peace. Peacebuilding is defined as a post-conflict state From Boutros Boutros-Ghali's announcement (1992), peacebuilding originated from a world that is confronted with terrible destruction resulting from immensely different human ideologies. The world nowadays is covered with violence in form of conflict and war. Galtung (1969) explained that "the state of violence/war is the existence of hurt/harm body and mind or spirit (p.4)". The post-conflict state is one dealing with the aftermaths of violent action moving to a place free of physical and mental injuries.

2.8 Religion and Peace Building

Religion is the belief in a God or gods and the activities that are connected with this belief, such as praying or worshipping in a building such as a church or a temple. Peace is the absence of violence or war or hostility. A relationship among people based on respect, and justice. Peacebuilding refers to creating peace. It is building relationships among people. Peacebuilding is a participatory process and is people-oriented. Religion and Peacebuilding term refers to the role of religious organizations in peacebuilding.

2.9 What is Peace?

Jhon Galtung (1996), states that the concept of peace is "free from all forms of violence." Conflict is resolved and peace is expressed in two ways: positive and negative. Negative Peace indicates No Violence. For example, when a ceasefire agreement is reached, negative peace is guaranteed. Positive peace includes important elements, such as reconciliation, the creation of a social strategy that meets the needs of the masses, and constructive conflict resolution. To better illustrate Erickson (2004) states that the concept of peace "is based on mutual understanding between individuals, families, groups, communities, and at the national level and social relations."

2.10 The value of peace

According to the United Nations Convention on the Value of Peace, the concept of peace is a set of values, attitudes, behaviors, and lifestyles. It is important to change the attitudes and perceptions of the community to build a strong and lasting peace. This requires a change in the paradigm of society, which has a negative connotation. This change is a transition from a culture of war and violence to a culture of peace through dialogue and negotiation. Cultural transformation is primarily about replacing unnecessary rules and regulations and replacing to important rules and regulations.

2.11 Culture of Peace

The "Declaration and Programme of Action on a Culture of Peace" (United Nations [UN], 1999) assumes the existence, or potential existence, of a culture based on values and attitudes such as respect for life, respect for sovereignty principles, promotion of human rights, commitment to peaceful conflict resolution, efforts to meet the developmental and environmental needs of future generations, and so on (Fernández-Dols et al., 2004). On the contrary, (Fernández-Dols et al., 2004) argued that the UN definition of the concept of Culture is static and coherent encouraging values such as equality, liberty, and fraternity worldwide. But Culture in the Current time definition could be changed and dynamic, sometimes a culture of peace in one's Country would be a culture war at another time.

III.   DISCUSSION

The cause of religious conflicts in Religious Organisations in Ethiopia has three parts. These are Intra-religious conflicts, Inter-religious conflicts, and external conflicts. In the internal conflict of a Religious Organisation, the conflict between them and the government is crucial and needs day to day solutions. Like any secular institution, it has its structure, organisations, hiring of human beings, employees, priests, Imams, pastors, and teachers who pay their salaries.

3.1 Source of Conflicts in Religious organisations

Conflicts in the Horn of Africa, particularly in Ethiopia, are caused mainly by a paucity of effective government and the rule of law (Mekonnen Mengistu, 2015). Most of the conflicts of religious organisations come from a lack of good governance and principles of accountability. Religious organisations are primarily funded by parishioners and donors, so no one is held accountable for their actions. As a result, much of the property was plundered without accountability. Neither the criminal law nor other anti-corruption laws apply to religious organisations. Failure to do so could result in a confrontation between the robbers and the faithful. Making and carrying out decisions are at the heart of effective governance. A better approach to decision-making is more critical than simply settling on the "right" conclusion. It is all about making the right decisions in the right manner. Correction of decisions is not only a matter of correction but also a matter of principle. Good governance creates conducive environment for equitable distribution of wealth, equitable decision-making, and impartiality. It means a just and democratic government in which few do not use the wealth of the masses as their personal property, the direct and indirect confiscation of the labour and resources of their citizens, and work together to prosper or earn a living. Religious organisations see the principles of good governance as different from Government and Non-Government organisations.

The key informants from the Inter-Religious Council of Ethiopia (R1) described that:

> About the principle of transparency: - Religious organisations, based on their doctrines, prefer the gift of prayer, vows, and zakat to be given in secret rather than openly. Because they feel that giving is good, secret giving is not a problem for believers. The problem is that religious organisations do not work fairly after the grant. It is unknown now what somebody will do after leaving the post. The congregation will not disclose the plan, recruitment, monitoring, and evaluation system. Conflict arises in the absence of openness and unanswered questions by parishioners and followers of the religious organisations (Interviewed on April. 25/2021, Arada Subcity).

He also said that:

> In terms of the rule of law, rules and regulations of Religious organisations do not apply to everyone. Most of the laws enacted are only for the administration of believers. The law does not govern religious leaders. Certain decisions will not be enforced under the rules issued by each institution. The three basic rules of law are not enforced in a proper structure. They do not respond appropriately to the institutions they establish, their followers, servers, and clients regarding the principle of responsibility. Consumers struggle because their internal processes are too slow to change. The structures at work are not easily accessible. When questions from different parties are overwhelming, they are less motivated to work with the other party. They do not respond to other institutions by assuming that there is no other body of justice other than their institution (Interviewed on April. 25/2021, Arada Subcity).

Key informants O, I and R2 similarly stated the principle of consensus, efficiency and effectiveness and participatory:

> Considering the principle of consensus, the plans and policies of the religious organisations are not mutually exclusive. Even if the law was enacted, they do not use the institution's resources equitably, following the principle of equality. Wealthy men and the poor are not equal in-service delivery, except in the principle of equality that the dogma and the scriptures say. There are cases where the use of technology is not up-to-date. The principle of efficiency and effectiveness is not found in most religious organisations. It is because most religious organisations are not organised according to plan. They have not implemented and reached the plan's goals, objectives, mission, and effectiveness. They put their plans in perspective but neglect the principles' benefits. Regarding participatory principles, religious organisations do not involve all parties in developing plans, policies, and guidelines. Therefore, the decisions and assessments of their institutions' annual reports do not involve scholars, youth, and women (Interviewed on April. 25/2021, Addis Ababa).

The causes of conflicts like resource-based conflict, ethical conflicts, external relationships factors, lack of democratic leadership, lack of organisational access and audacity, lack of transparency and accountability and doctrinal conflict come out of the lack of good governance.

3.1.1 Resource-based Conflict

The nature of conflicts in a religious organisation implicitly or explicitly has their basis in natural or human resources (Ibrahim et al., 2014). Conflicts in intra- religious organisations are often linked to wages, benefits, power, transfers, and suspensions. In contrast, the causes of inter-religious conflict of the religious organisations are sheep stealing, doctrinal conflict, superiority, and the blasphemy of the teachings of other's religions in print and electronic media.

With religious values as the primary means of resolving religious rifts, it was clear to the Muslim informant (and me) that religious organisations face resource-based and ethical issues and disputes inside and between them. He mentioned that:

The resource conflict currently exacerbates ethnic and religious intolerance in Ethiopia. Therefore, the legislature, the judiciary, the media, political parties, religious organisations and families need to work together to address this issue. Religious leaders plunder religious organisations to set a fine example for their followers. They teach God's Word to others, but they do not apply it. It can lead to moral conflict. Therefore, religious leaders should discuss the problem with their followers and find a solution. Each religious organisation have its own internal rules and regulations. However, religious leaders, Ministers, Shekis, Ustazes, pastors, Clergymen and followers under certain religious organisations may not observe the rules and regulations. They are seen breaking the canon and dogma of the religious organisations. Instead of trying to resolve the issue at hand, they try to resolve it by going to a Secular Court. As a result, believers lose their trust in

faith and spiritual fathers. (Interviewed on May 12/2021, Kolfe Kernayio Subcity).

3.1.2 External Conflicts of the Religious organisations

Organisations of people of faith, there are several stakeholders, including government and non-governmental organisations that are engaged. It must be under the rules and regulations of the country's government. They raise many questions with the government, especially concerning land and building development issues (Haynes, 2007).

The key informants from the Ethiopian Orthodox Tewahido Church (O) the religious organisations entered into conflicts with Government and Non-Government organisations. He described that:

There may be disagreements with the government on areas of growth. For instance, the government seized the property and land of the Ethiopian Orthodox Tewahdo Church Waldba Monastery to construct a sugar plant. The monks resisted the government's will. In connection with the land grab, there were clashes over the construction of churches, cemeteries, shrines, and other places of worship. In collaboration with the government for working peace and development, religious organisations entered into conflict with the government by assuming it was interfering with religion (Interviewed on June 10/2021, Patriarchate Head Office).

The key informants from the Ethiopian Evangelical Believers Council (B) argued the doctrinal conflict between religious organisations in Ethiopia. He stated that:

Some organisations, like the rejection of pluralism, consider themselves an ancient religion. Churches, Religious Associations, and Ministries in each denomination have been torn apart from the mother religion by law and order, resulting in a conflict between the newly formed and the mother religious organisations. So many religious organisations pretend their teachings and religion are superior to other religions, criticising the teachings of other

religions through electronic and print media like newspapers and magazines. Preachers and pastors teach hate speech to change the mindset of the people leading to violent religious extremism. They also destroy the canonical and dogma to misrepresent and impose the beliefs of other denominations, Thus, causing believers to lose faith in their spiritual fathers (Interviewed on July 11/2021, Bole Subcity).

3.1.3 Interest Conflict

By "conflict of interest," it imply that an official's private interests are at odds with their public duties and could result in an illegal conflict of interests which affects how they perform their official duties and responsibilities (Klotze,1993). If conflict-of-interest situations are not effectively discovered and managed, they can jeopardise an organisation's integrity and lead to corruption in governmental and private sectors. In their conflict-of-interest religious organisations depart from their mother religion to seek foreign funding for wages, benefits, power struggles, and mismanagement. From sheep-stealing; Lack of law and order, lack of leadership, abuse of power, mismanagement of resources, increasing rent-seeking attitudes and practices, and lack of accountability, transparency, and fairness being attacked by individuals or groups. The institutional structure of religious denominations must be legally protected and accountable.

From the religious organisations, key informants labelled O, P3 and E discussed the internal causes of religious organisations regarding lack of democratic leadership, lack of organisational access and audacity and lack of transparency and accountability. They stated similarly:

The principle of democracy is a combination of participation and decision-making and is one of the best ideas of our time. However, from time to time, religious institutions are seen as a source of disagreement, with undemocratic practices such as participation, transparency, and accountability. Thus, it can be concluded that one of the sources of discord in a healthy relationship in and between religious organisations is the lack of democratic

leadership. Religious organisations have a governing body, a middle class, and a subordinate population. Organisations must be checked regularly to ensure they are ready to serve the public. Decisions made by their organisations should be heard and implemented within the limits of their responsibilities. Religious organisations are inaccessible, unheard of, and unresolved conflicts can lead to unhealthy relationships. As the access to the organisations and the legitimacy of individuals deteriorates, the institution's very existence may be in jeopardy. Thus, one of the causes of unhealthy communication may be the lack of organisational access and the issue of hearing (Interviewed on August 5/2021, Addis Ababa).

One of the reasons why an institution is considered to be a good institution is that it can be adjusted in a way that is consistent with the rules.
They also stated that:

Our religious organisations, while practising their doctrines, must inform their adherents of their principles of leadership and administration. Human resources recruitment, employment, job placement, transfer, dismissal, and disciplinary issues are the causes of conflict. Suppose the institution was not governed by law and order. The management of the institution's assets and resources is not regulated and based on savings; there is no participatory process and forum, no opportunity to expose and fix hidden agendas, and no system of accountability. In the absence of transparency and accountability raised in general, individuals and groups are more likely to organise and attack each other, which is one of the main causes of Conflicts. Misunderstandings should be considered unhealthy relationships, even if they have their conscience and realities. It means that disagreements can be positive or negative. Conflicts between religious organisations often arise between leaders and their followers (Interviewed on September 21/2021, Addis Ababa).

Therefore, unhealthy relationships can not only challenge the institution's very existence but also make it vulnerable to individuals and groups who seek to obscure the existence of the people and the country. These challenges of religious organisations must resolve by expanding the right way of good governance.

Good governance creates conducive environment for equitable distribution of wealth, equitable decision-making, and impartiality. It means a just and democratic government in which the few do not use the wealth of the masses as their personal property, nor do they directly or indirectly confiscate the wealth and resources of their citizens through hard work and knowledge, work and prosper together.

3.1.4 Conflict Actors in Religious Organisations

Religious Organisations Conflict actors include religious leaders, ministers, believers, and other stakeholders; Religious organisation actors can work as dual objects for conflict and peacebuilding. Their names were indicated according to the religious organisations' establishment and nature. For instance, the Ethiopian Orthodox Tewahido Church designated titles such as clergymen, high priests, deacons, disciples, teachers, bishops, and patriarchs. The Ethiopian Islamic Supreme Council called the names Sheiks, Ustazs, and Mufti. The Protestant world also designated the name Pastor, Prophet, Apostle, Haji etc. The study analyses several Christian, Muslim and multi-faith peacebuilding actors that work in conflict situations (Bouta & Abu-nimer, 2005).

Although interreligious conflict is a global concern, religious capital is the foundation of interreligious concord. Several religious bodies have been identified as inter-mediators in the promotion of interreligious conflict resolution and peacebuilding. For example, the Ethiopian Orthodox Tewahido Church defined names such as Clergymen, High-Priest, Deacon, Disciples, Preachers, Teachers, Episcopos, Bishop, and Patriarch, among others. Respondents M, K and S stated the role of the religious conflict actors in conflict resolution and the culture of peacebuilding:

> *Religious leaders teach their followers with words from Bible or the Quran. No fundamental religious principle allows one religion to dominate the other. All ideologies rely on their adherents to show tolerance and respect for opposing points of view. There is not a single religion that condones suffering. They treat everyone equally. Religious leaders adhere to this fundamental concept to foster religious unity and peace (Interviewed on October 10/2021, Addis Ababa).*

The respondents R1, R2, O I and B stated that the main conflict actors in the religious organisations for today:

> *On the other hand, conflicts in churches and mosques were often waged by religious leaders. They fight for personal gain and interest. To seize power, they violently inspired the followers to get into conflicts by telling the wrong information. Religious leaders are the main culprits in conflicts within religious organisations. Religious organisations like Holy Synod and Megelis (from the federal to district level). Board of the religious organisations, Committee of the religious organisations, Parish councils, offices of Diocese, District Betekihent and followers of the religion, like Faithful, priests Archbishops, Monks, and Clergymen. Sheikhs, Ustaz, Imams, pastors, Apostles and prophet's leaders, teachers, preachers and administrators etc., Government and Non-governmental organisations Leaders and political party's leaders print and electronic media bloggers, are the main conflict actors in the religious organisations (Interviewed on October 15/2021, Addis Ababa).*

3.2. Ways to Resolve Religious Organisations' Conflicts

The process of managing a problem and reaching a solution is known as conflict resolution. It was best thought of as a working paradigm with two main components: dispute resolution and negotiation (Katz & Mcnulty., 1994). There are three types of conflict resolution methods. They are conflict-resolution, conflict management, and conflict transformation. Conflicts can be resolved permanently, but they take a long time to resolve. Conflict cannot be resolved, but it can be managed. Conflicts in most institutions are usually resolved by transforming the administration.

The key informants R1, O, I and E discussed the issue of how to resolve the internal and external conflicts of the religious organisations. They described similarly:

> *For religious organisations to resolve conflicts it is best to modernise their leadership and practises, make their structures accessible to all, ensure transparency, and organise grievance redressal arrangements among religious organisations. Conflicts can be resolved by strengthening the judiciary of religious organisations, such as the Reconciliation Commission, the Reconciliation Board, and religious organisations Administrations Councils. On the other hand, the Inter-Religious Council of Ethiopia (IRCE) and the Ministry of Peace are an institution for a country that was used for conflict resolution bodies. Finally, if the case is beyond their control, they want to take it up and can be brought their case before a Regular Court (Interviewed on May 20/2021, Addis Ababa).*

Religious organisations should be used as models for peace since they are peaceful and healthy places of worship. It is important to note that resolving conflicts and differences that undermine healthy relationships through dialogue and negotiation is essential for the growth and success of the institution. On the other hand, failure to address the issues of unhealthy relationships can be a severe threat to the institution's very existence and could lead to unwarranted unrest.

3.2.1 Ensuring organisational Structural Status

The importance of organisational integrity creates the importance of the legal entity and the issue of institutional existence. Suppose the religious organisations have organisational and legal personalities. In that case, it can solve the illegal activity and conflicts that occurred in and between religious organisations' religious policy, the Constitutionals and legal provisions also resolve the problem of religious conflicts. The religious organisations' existence can only be sustained when the vision and mission of the organisations are inclusive of all communities.

3.2.2 Democracy

The word democracy is derived from two Greek words: demos, which means people, and Kratos, which means ruling. As a result, the term refers to "people's rule," also known as "popular sovereignty" (Klotzer, 1993). Nothing is stopping religious organisations from being democratic when dealing with bureaucracy. Preparing our people to serve and lead them as a centre can play an important role in the institution's survival. In this regard, it is advisable to establish permanent forums and procedures to ensure the participation of the following people. When new ideas and programmes are implemented, it is important to listen to the views of the following people and take them as input. At this time, understanding of the religious organisations flourished, and conflict might be resolved.

3.2.3 Following Modern Practises

When it comes to modern practice can be evaluated in four parts. Ensuring the participation of their constituents, ensuring transparency and accountability, being guided by planning and accessibility, and audibility of our management system can be taken as a measure of modern practises. Because these modern practices are internationally accepted, they can be linked to the teachings of their institutions and prevent unhealthy relationships. In order to solve the conflict of religious organisations, working their duties in modern technology is helpful.

3.4 Additional Supporters of their Peace Organisations

In Every religious organisation, it is expected that there will be different practices to help resolve disputes. Such as the Peace Commission, Permanent Coordinator Independent Commission, Interim Reconciliation Independent Committee, Institutional Level of Management and Complaints Resolution Offices; Establishing spiritual or religious Courts at all levels will help resolve religious organisations' conflicts. For example, the EOTC has its peacebuilding institutions under EOC-DICAC.

Peace initiatives have been bolstered by EOC-sponsorship DICAC's of peace and development pieces of training for those caught up in conflicts, and the organisation's holding of forums on Human Rights and Democracy, Good Governance Advocacy, and Conflict Transformation. To establish long-term peace in Ethiopia, the EOC-DICAC collaborates with various stakeholders (forums, government bodies, CBOs, and FBOs). The Ethiopian Catholic Church

establishes the Justice and Peace Department, focusing on the "church's role in building Christian equity and peace." The Peace Office Department of the Ethiopian Evangelical Church Mekane Yesus (EECMY) was founded in 1993. It was elevated to the status of a commission in 2002. The formation of this office was prompted by Ethiopians' long experience with inequity, poor leadership, undemocratic political and social systems, unequal resource allocation, civil conflict, and unrest. The EECMY is responsible for assisting in creating a peaceful society. As an umbrella organisation, the Ethiopian Evangelical Churches Fellowship works to strengthen its members via capacity building, public awareness and peacebuilding. Since its inception, It has been involved since 1976 in a variety of activities, including organising the Fellowship's advocacy functions to promote peace, justice, and togetherness. Therefore, religious organisations, besides their scriptural peace teaching, established the institutions like conflict resolution and peacebuilding.

3.4.1 Inter-Religious Council of Ethiopia (IRCE)

Ethiopia's Inter-Religious Council (IRCE) was founded in 2010 to unite hands and hearts behind national and sovereign aspirations that everybody shares. IRCE is made up of Seven of Ethiopia's most recognisable landmarks in religious organisations; including Muslims, Catholics, and Protestants denomination are all included. It is the goal of IRCE to assist council members through their respective religious organisations in practising their religions freely, protecting their constitutional rights, and promoting interfaith peace and harmony. One of the most prominent umbrella organisations recognised by the government is the IRCE which plays a critical role in coordinating higher-level interfaith dialogue sessions. The goal of IRCE is to bring together religious leaders and institutions from diverse faiths at the national and regional levels to discover opportunities to build trust bridges amongst religious groups. Through consultations and experience exchange, the Council's primary mission is to promote nonviolence and resolve conflict. The key informants from the Ethiopian Catholic Church have argued about Ethiopia's interreligious Council's role. He identified its weakness and strengths in the following way:

> *Initially, the Inter-Religious Council of Ethiopia (IRCE) was an independent institution established to resolve conflicts between religious organisations. However, in the short term, due to the government's 'political interests, it was not an independent institution but a reflection of its position. The purpose of the Council is to prepare a document on peace-building values. Due to the influx of politicians, members of religious organisations have been reluctant to accept the document. In the face of various human rights abuse by the government, the Council has become a political institution when it is supposed to be neutral and promote the public agenda. Positively, informants said that the IRCE has helped minimise religious fanaticism in our country. Previously, it was unthinkable for one religion to sit down and talk to another. However, now, there is communication and respect. The Council had to educate and advice before conflicts arose. However, its objective now is a low-key role that is not aligned with the national agenda. Therefore, the structure of the Council, from the top to the down, needs to be inspected and re-neutralised. Its members of religious institutions are now unpopular because they are government stickers. Although they had little money, they had to work to support themselves. The IRCE should not be a government-owned institution, even if it is funded by the government (Interviewed on June 10/2021, Arada Sub-city).*

One of the main objectives of the Inter-Religious Council of Ethiopia (IRCE) is to resolve disputes between religious organisations in Ethiopia. It discusses disputes with each institution, consults them, and resolves disputes with third parties.

Figure 1.1: The Inter-Religious Council of Ethiopia at the Work of Inter-faith dialogue

3.4.2 Ministry of Peace

The Ethiopian Ministry of Peace, established in 2018, is a part of the essential entities developed. The new government is implementing initiatives to promote peace to support changes that are still happening. Ensure the rule of law and long-term peace, which entails establishing and strengthening peace and security organisations and institutions. The National Intelligence & Security Service (NISS), the Information Network Security Agency (INSA), the Federal Police Commission, and the Administration for Refugee and Returnee Affairs are all under the Ministry's control. As it is given the power to register and license religious organisations, the Ministry of Peace provides awareness-raising training to resolve unhealthy disagreements. It provides guidances and advice for resolving disagreements individually and collectively. When they enter into conflict, the Ministry of peace will take corrective action to solve their problems following their bylaws.

3.4.3 The Government Court

If the internal affairs of the religious organisations and their disputes at all levels are not resolved, the result can be resolved by going to the Supreme Court to gain civil and other rights. Although religious organisations are known to be peaceful, there are still unhealthy relationships over organisational status, leadership, and bureaucracy. Organisational existence can be maintained by establishing an organisational and legal framework, building democratic and modern organisations and preventing and controlling disputes. Regulation No. 342/2015 does not apply to someone who works in a religious organisation doing spiritual service and both spiritual and administrative or spiritual and philanthropic work simultaneously (Regulation No. 342/ 2015).

According to the key informants, the Ministry of Justice, the courts can not cover employment relationships or religious organisations. He described that:

> Before the above decisions were passed by the Cassation Bench of the Federal Supreme Court, courts needed to decide cases between religious organisations and those who rendered spiritual service in accordance with Labor Proclamation. Nevertheless, after the decision of the Cassation Bench, as stated under Proclamation No.454/97, the decision of the Cassation Bench will pass to the lower courts as a precedent of the Common Law System. The decision will be applicable as a law of the lower court (Interviewed on February 15/2021, Ministry of Justice).

The EOTC key informant argued that the legality of the Council of minister No.342/2015, the cassation bench and the labour proclamation violate the human rights of the citizens regarding the employer of the religious organisations. He mentioned that:

> Two priests, namely P1 and P2, stated the decision of the Cassation.
>
> Court had victimized them. They said that while working in Burayo Medhanalem church with a monthly salary of 3000 birrs, they were transferred to another church with a salary of 2000 birr. Therefore, they appealed to the courts not to deduct their salary because their position had not changed. Courts in different hierarchies rejected their case and appealed, citing the decision of the Cassation Bench (Interviewed on March 5/2021, Patriarchate Head office).

In this case, religious organisations conflicted with their respective organisations in their employment relationship. Their organisations cannot solve their problem. The Court also ignored their case because of secularism and regulation No. 342/ 2015.

By applying the Golden Rule, one can set an example for others to follow the best method of conflict resolution in religious organisations. Religious organisations need to maintain a peaceful and healthy relationship to be a model for internal and external peace. The elimination of unhealthy relationships is largely achieved through institutionalisation, democratisation, and modernisation. The potential for religious organisations to implement these practices in their organisations allows them to operate with less human resources (less cost and higher quality). Ensuring peace, development, and democracy will make peace lasting and secure in and among conflicts in religious organisations.

The reason why the religious organization of Ethiopia entered into conflict is the Absence of a comprehensive religious law or policy at the country level. Most of the time, anything that doesn't have a strap is left with a disorganized handle. Countries can resolve conflicts between religious organizations by issuing a national legal framework. If there is no law governing the religious institutions of the country, the religious organizations can be the starting points for important illegal activities. Religious organisations can be used to study religious policy and laws (McGinnis, 2011) to examine patterns of interaction between religious and political actors, particularly those involved in the practical implementation of public policy

CONCLUSION

Apart from the qualitative and quantitative data, there are factors which are the conflict resolutions and culture of peacebuilding for the country Ethiopia. With regard to Registration and Licensing of Religious Organizations and Associations in Ethiopia, reason Proclamation No. 621/2001 registered and gave licenses to Charities and Societies as well as religious organizations and associations. The Ministry of Justice and the Ministry of Peace has registered and given license to religious organizations and associations. According to this data, currently, the total number of religious organizations and associations in Ethiopia is 2,486. Out of these are 821 registered religious organizations and 1665 religious associations. The Ministry of Peace (Proclamation No. 1263/2021), Ethiopian Islamic Affairs Supreme Council

(Proclamation No. 1207/2020), and Ethiopian Gospel Believers Churches Council (Proclamation No. 1208/2020) both have worked the service giving registration licenses to their religious organizations and associations, however, there are overleaping duties of the activities and the customers to get the service at one time. Some informants stated that the registration and giving license of the religious organizations and associations by three organizations is not significant in the rule of law. Because it is a redundancy work and undermines the power of the Ministry of peace. Others key informants also stated that it is also important to give licenses and service registration to these religious organizations since they are big institutions. The Establishment of the Reconciliation Commission, the issuance of Religious provisions in the FDRE Constitution, the ability to resolve religious conflicts by Government and Non-Government Organizations, the establishment of the Inter-Religious Council of Ethiopia to work inter-religious and inter-faith dialogue in conflict resolution, and culture of peacebuilding, joint awareness raising training on peacebuilding and countering violent religious extremism and terrorism by the Ministry of Peace, Inter-Religious Council of Ethiopia, and Regional Peace and Security Office would result to maintain peace at the national level. The nature of the religious organizations can determine their conflict resolutions. The escalation of ethnic and religious Conflicts, The Proliferation of Internal Conflicts of Religious Organizations, the lack of Good Governance, the lack of detailed Legal framework (Religious Policy), the expansion Non-Registered Religious Organizations, Government intervention in Religious Organizations, and violent religious extremism are the Source of Religious Conflict in Ethiopia and has a negative impact on the national peace. With regard to conflict resolutions and culture of peacebuilding in religious organizations in Religious Organizations, Peace Teachings of Holy Scriptures. Like reconciliations forgiveness, repentance, oath, will, prayers, and ex-communications are the golden rule for conflict resolutions and the building culture of peace. In addition to this, ensuring good governance, democracy, and following modernity may help to resolve conflicts. There are also supporting conflict resolution bodies in the religious organization's internal bylaws, like the reconciliation commission,

religious courts, etc. It has also administrative organs to be strengthening and solve its conflicts. Traditional, religious and non-traditional conflict resolution methods can solve their conflicts. Finally, there should be implemented Religious Legal Policy and Strategy at the National level to resolve Conflicts and prevent religious fundamentalism and extremism in Ethiopia.

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Glossary

Abune	*Title of the leaders of the Ethiopian church.*
Addis Ababa	The Capital City of Ethiopia
Abune Merkorios	*The first Patriarch of the Ethiopian Orthodox Tewahido Church and the fourth Ethiopian born in that position.*
Abune Paulos	*He is the first Patriarch of the Ethiopian Orthodox Tewahido Church and the fifth Ethiopian born in that position.*
Amhara	*National Regional State of Amhara*
Bishop	It is the head of the Diocese
Ethiopian Orthodox Tewahido Church	*The Ancient Church of the Oriental Churches.*
Episcopos,	*It is the medium rank of the Bishop*
Gurage	*It is an ethnic group inhabiting Ethiopia*
Hajj	*Mecca in Saudi Arabia, the holiest city for Muslims, is the destination of a pilgrimage that takes place every year..*
Kirkos	One the sub cities of Addis Ababa City Administration
Mufti	It *is a professional jurist who interprets Muslim law*
Oromia	*It is a regional state in Ethiopia and the homeland of the Oromo people*
Patriarch	It is the leader of the Autocephalous Church in one's country
Pastor	*a religious leader in certain Protestant Churches*
Sheikh	*Those who have great knowledge in Islamic religious affairs as a surname by a prestige religious leader*
Tigray	*National Regional State of Tigray*
Ustazs	Islamic Religious Teacher
Woreda	District
yenefis Abat	A father of soul