

The Post-1991 Religious Conflicts in Ethiopia: The Case of Two Religious Organizations in Addis Ababa

BITEW KASSAW BELAY

PhD Scholar at JAIN Deemed to be University

Abstract- Religious organizations in Ethiopia has many sources of Conflict, but conflicts of interest and power are the main sources of Conflict. Despite the legal framework to prevent many religious conflicts, the lack of consistent religious policy and law remains a major problem. The study's overall purpose is to maintain Peace and respect, resolve Conflict, and build cultural Peace among religious organizations and their followers establishing religious policy and law in Ethiopia focused on these two religious organizations. The fundamental goal of this research is to investigate the major sources of inter-and intra-religious organizations' conflicts and their resolutions in Ethiopia. Conflict is a struggle over values or claims to status of power and scarce resources. Like any secular institution, Religious organizations have places of worship, and human resources easily enter into conflicts. The causes of religious organizations can be classified as internal and external. External conflicts come out as the result of religious extremism. Internal causes are divided into three categories. Conflicts arise between religious organizations and the organizations with the government. Two religious organizations will undertake the research. In Addis Ababa, Ethiopian Orthodox Tewahido Church (EOTC) and Ethiopian Islamic Affairs Supreme Council (EIASC). The nature of the study (exploring the lived experiences of people and institutions) required a qualitative research approach, which ensures a thorough examination of the views and perspectives of key informants and a careful review of written sources.

Indexed Terms- Christians, Conflict, EOTC, EIASC, Islam, Religion, Religious Organizations.

I. INTRODUCTION

Ethiopia is a country where many religions are tolerant. But in post-1991, conflicts have occurred between religions and among themselves. The

Conflict is particularly noticeable between the major religions, inter and intra-religious conflicts between Christianity and Islam. The Ethiopian People Revolutionary Democratic Front (EPRDF) government that Ethiopia has followed since 1991 and the religious laws enshrined in the Constitution have created an opportunity for greater religious equality and freedom than in previous regimes. Thus, all religions are respected, and their rights and obligations are protected. The demands of many religions for organization, worship, and burial land must be met by the government following the constitutional right. However, due to limited resources, the government was unable to accommodate all religious organizations. As a result, religious organizations are often in Conflict with the government [1].

The existence of a policy and legal framework for a country's system of government is a sign of strength. Due to the current lack of religious policy and legal framework in Ethiopia, there are ongoing conflicts between religious organizations and within them. Understanding the broader picture of Ethiopia's ongoing religious war requires looking at the battles between the Ethiopians Orthodox Tewahedo Church (EOTC) or the Ethiopian Islamic Affairs Supreme Council in these religious groups. Religious organizations themselves, religious organizations between religious organizations, and religious organizations with the government are the three forms of disputes that occur in religious organizations. However, if religious freedoms become more common under the Constitution's constitutional rights, ethnicity has the potential to easily evolve into a religious conflict.

As a result, the loss of lives of many people, the burning of churches and mosques, and the destruction of national cultural- heritages have occurred. In addition, religious extremism is spreading in all religions. Religious extremism and religious terrorist

activities are on the rise, forcing people to coerce, intimidate, kill, and evict one another. Although Religion and government are separate in the Constitution, some forces want to use Religion for political purposes and use faith as a tool to achieve their political agenda [2], [3]. As a result, human life was destroyed, churches and mosques were burned down, and citizens' property was destroyed. There were traditional or indigenous religions before Christianity and Islam in Ethiopia. These indigenous beliefs were worshipped by nature, trees, sun, moon, fire, water, animals, etc. In Oromo, for example, the great God is called Waaqa. It is a spirit that helps people as mediators between the great God and man. Therefore, indigenous religions were worshipped in Ethiopia before the two great faiths entered Ethiopia. Most of the people in our country are religious. Christianity and Islam have lived together peacefully for many years. The Religion that was popular among the people before the two religions came to Ethiopia is the indigenous Religion.

1.1. Historical Background of the Ethiopians Orthodox Tewahedo Church (EOTC):

The Ethiopians Orthodox Tewahedo Church (EOTC) was created in the fourth century by the first bishop of Abune Salama and has led the Church by bringing the bishop of Egypt for one thousand six hundred years. In 1963, she was led by her bishop and became the first Patriarch of the nation. So far, the Church has been led by five patriarchs. They followed the order of their names as Abune Baslios, Abune Theophilus, Abune Teklehaymanot, Abune Merkoriwos, Abune Paulos, and Abune Mathias. Now the Church is led by Abune Matthias, the sixth Patriarch of the Church. The home church and the exile synod had been reconciled.

The two patriarchs lead the church side by side with equal status. Thus the 4th Patriarch and the sixth Patriarch are in full control of the Church together. The Church is engaged in various activities, from its doctrine for Peace to conflict resolution or peacebuilding [4].

1.2. Historical Background of the Ethiopians of Islamic Affairs Supreme Councils (EIASC):

The Ethiopian Islamic Affairs Supreme Council was founded by Sheikh Mohammed Tanani in 1967 when the Derg regime came to power. Sheikh Mohammed

Tani is well-educated in Islamic theology, and his history shows that he was a teacher at the school of Dejazmach of Omar Sumpter. The Ethiopian Islamic Affairs Supreme Council is chaired by elected religious leaders and holds elections every five years. Thus, 40% of the population is Muslim. Other than Sufi in Islam, there is a difference in Islamic doctrine and order, such as Selifiya, Wehabiya, etc. Occasionally, members of a religion are often the source of Conflict [5], [6]. In the year 2012, there were Muslims who objected to the teaching of Al-Ahbash in the training of Muslims in Ethiopia. As a result of this Conflict with the government, many Muslim leaders were arrested. Prime Minister Abby Ahmed came to power after the arrests, they were released, and the differences between the Muslims were resolved.

1.3. The post-1991 Changes:

Organizational change can frequently result in Conflict, and many factors can make a change in an organization. These are divided into external and internal. Some may be planned, and others may be unplanned and cause organizational change. Organizational Conflict is described as a dispute between two or more persons, groups, or organizations, usually as a consequence of the need to share scarce resources or work-related activities, which can lead to a conflict of interest [7], [8]. Religious organizations in Ethiopia have faced internal and external tensions as a result of the changes that have occurred since the EPRDF took power in 1991. These are:-

- 1. The structure of government is a change from a unified regime to a federal system.* Most religious institutions follow the structure of government to provide government services.
- 2. The budget cuts of religious organizations by the EPRDF government during the reign of the King and the Derg.* The Ethiopian Orthodox Tewahido Church and the Ethiopian Islamic Affairs Supreme Council received a budget from the government, but due to the change, the staff could not pay the salaries of the religious organizations' staff, and the workers clashed with the church religious organizations' leadership.
- 3. During the reign of the King and the Derg, the government assigned the manager of the religious organizations.* After 1991, however, the religious

organizations became independent. Both leadership and budget allocations are made by the religious organizations themselves. While this is good, leadership skills are scientific and require education and experience. Leaders appointed by religious organizations lack leadership, and abuse by their followers and staff has led to Conflict.

4. *The involvement of religious organizations in various sources of income and business.* The main mission of these religious organizations is spiritual and religious. But in practice, they are engaged in a lucrative business. As a result, their leadership has been plagued by corruption, embezzlement, and irregularities. Therefore, following these provisions, religious organizations were organized, registered, and licensed to provide religious services. However, as a result of the change, many religious organizations have become divided and increasingly numerous without differing in any dogma or doctrine, and this is also resulting in government restrictions. As a result, they may conflict with the government.

II. LITERATURE REVIEW

2.1. *What is Religion?*

Religion is an event that every community welcomes and experiences. Religion is prevalent in the past and present. As a social animal, man needs Religion. Anthropologists, sociologists, theologians, and philosophers interpret the concept of Religion in their context. Because of this, Religion has no uniform concept or definition and has no universal meaning. This is because the scholars have different perspectives on Religion (Y. Zhang, B. He, 2018) define Religion as a test of faith, experience, and identity when interpreting Religion concerning faith, experience, and identity. As (Lee, G. Schwarz 2019), There is no description of a religious accord, according to quotations. Although Owen, Frazer, but also Mark claimed that Religion lacks international consensus, they admitted in their 'Religion in the Conflict as well as Peace Building Analysis Guide' that there are no single universal definitions of Religion, so a religious tradition inside one place may look completely different from one in another.

Certainly, the beliefs or practices of one religious tradition may differ significantly from those of other

religious traditions. Religions are frequently entwined with the context's cultural, political, social, as well as economic character and growth, making it hard to define a tradition's species in a way that everyone can agree on [9], [10]. They pointed out Religion has many different meanings in terms of culture, politics, and socioeconomic status. The authors also define Religion in terms of ideas, community, institution, symbols and practices, and spirituality.

As a collection of beliefs, doctrines, conventions, values, and myths, including narratives that give a basis for interpreting and behaving in the universe. As a community: a congregated group of believers or followers who give people a sense of belonging to something larger than themselves. Religious groups' formal structure, leaders, or organizations are referred to as an institution. As a collection of symbols and rituals: From structures to clothing to rites and rituals, religious ideology has many visible, living forms, in terms of spirituality, a personal experience that gives one a sense of meaning or belonging to something bigger than oneself, as well as a tremendous source of inspiration. In general, the writers divided the definition of Religion into four categories: faith, place of worship, faith resources, and texts. Furthermore, religious organizations are defined by Owen or Mishra (2021) as non-profits whose principal objective is to teach religions to their followers but to have human resources within their organizations. They also said they had structures, hierarchies, and even leaders, just like any other company. Different religious groups are structured differently, including within the religions, institutions, or structures that might alter from one situation to the next [11].

Institutions are sets of norms and stereotypes within which political or social actors work, each with its own set of interests, motives, or resources that might drive them to function as connectors as well as dividers in a given situation. Religious organizations are essentially non-profits; their primary purpose is to teach Religion to their followers. Moreover, Religious organizations and Religion are two sides of the same coin. One is the tabernacle, and the other is the main Religion.

2.2. *Religion and Conflict:*

Religious belief, not least because it involves numerous kinds of connected hazards, is frequently

entangled in both internal and international conflicts. As a result of its emphasis on the absolute or unconditional, religions can take on totalitarian qualities. The monotheistic faiths Christianity, Islam, and especially Judaism, may have difficulty distinguishing between claims of absolute divinity on the one hand and the traditions or history of human life on the other. Religious conviction may lead to intolerance, overzealous proselytization, or religious fragmentations when it claims both absolute and exclusive validity. Religious exclusivism might be harmful to pluralism as well as a liberal democracy. Religion can make people more violent and inclined to use violence. Symbolic meaning can be derived from profane motivation and goals that become holy purposes as part of religious commitment. In the guise of religious fervour, leaders of faith-based groups may strive to legitimate abuses of power, including human rights violations. Since these leaders are usually males, there may be unique gender issues or concerns about women's human rights (k. Govindan 2018) [12].

2.3. *What is Conflict?*

Conflict can be defined in a variety of ways. Conflict is defined by the International Encyclopaedia of the Social Sciences as a battle over ideas, power claims, especially finite resources. Conflict is a situation wherein one party believes that some other party's interests are being thwarted or questioned (Luthans et al. 2007). According to the definition, Conflict is an encounter between persons or organizations in which each strives to defeat, destroy, or inflict harm on the other due to mutually incompatible aims or ideals. Conflict, according to Schermerhorns (1996) is a dispute between people on problems of substance or emotional hostility [13].

2.4 *Religion in Ethiopia:*

There were traditional or indigenous religions before Christianity and Islam in Ethiopia. These indigenous beliefs were worshipped by nature, trees, sun, moon, fire, water, animals, etc. In Oromo, for example, the great God is called Waga. It is a spirit that helps people as mediators between the great God and man. Therefore, indigenous religions were worshipped in Ethiopia before the two great faiths entered Ethiopia. Most of the people in our country are religious.

Christianity and Islam have lived together peacefully for many years. The Religion that was popular among the people before the two religions came to Ethiopia is the indigenous Religion [14].

Ethiopia is a country of many religions, of which Christianity and Islam are more numerous than others. There was a time the Ethiopian Orthodox Tewahedo Church was a state religion until 1974. The Ethiopians Orthodox Tewahedo Church was founded in the fourth century on Alexandrian Church beliefs. The Church served as a guardian of the state and the monarch, so it formed a part of dominants Amhara or Tigray ethnic identities. In the 6th century, the Islamic Religion came into Ethiopia from Saudi Arabia. The Evangelical (Pentecostal missionaries came to Ethiopia and started their faith in 1950. According to the Ethiopian context, the Missionaries are many in their types, even though all are to be a follower of Christ. There are religions also small in numbers, like Wakefena, the so-called Oromo ethnic group religion.

Ethiopia also has a menses culture, Religion, tradition, etc. As Culture and Religion are closely related, Ethiopia is the home Country of Religions. In reality, above 98% of the population of Ethiopia is a follower of one's Religion. Now a day, because of state changes, in post-1991, the new government pulled out of the Constitution based on ethnic-based federalism. In this Constitution, five articles discuss Religion, Article 3(2), the representation of Religion in the Ethiopia flag, Article 11 regarding separation of state and Religion, Article 25 regarding equality of Religion, Article 27 regarding Freedom of Religion, and Article 90(2) freedom secular education from Religion is the main pillar of the religious article in the EFDRE Constitution. Ethiopian Religious organizations, including religious-based associations, have increased their numbers; the Constitution has given privileges the right to freedom practising their religions. By then, the increment of the religious organization influences the government policy by asking for worship and grave land. Most religious organization has their conflict resolution mechanisms; because of the shortage of land in their place of worship and cemetery, they inter into conflicts with each other and the government. Apart from this, the religious organization has greater support for conflict

resolution in support of the government in cultural peacebuilding [15].

2.5. What are Religious Organizations?

Religious Organizations are places of worship, such as mosques, churches, temples, synagogues and prayer houses, and buildings and meeting places. Like any secular Organization, it is governed by the institution, which has its structure, organization, and hiring of human beings, that is, servants, priests, Imams, pastors, and teachers who pay their salaries for their service and apply their doctrines. Religious Organizations can be divided into two groups. One is the work of religious worship and doctrine. Religious-based groups, on the other hand, might be categorized as providing a range of support for mainstream belief and teaching. James Alan Laub (1999) divides the religious organization into three domains primary, secondary, and tertiary. Congregations, as well as denominations, are the most common religious institutions. Secondary religious institutions, including mission groups, seminaries, and especially denominational publishing companies, provide support to fundamental religious organizations. Tertiary religious groups collaborate with primary religious organizations to promote cause or effect broad change [16].

2.6. Religion and Conflict in Ethiopia:

The history of Ethiopia has been a major contributor to the country's Peace since Ethiopia was a Christian monarch Karbo. In the 6th century, when the Religion of Islam came through the Prophet Mohammed in the Middle East, the first Christian King in Ethiopia greeted the followers of the Prophet Mohammed peacefully. Recognizing and honouring monarchs who would rule over the Church was a key part of the Church's responsibility in keeping the nation together. The Christian faith was worshipped in Ethiopia, even in the presence of Christianity. Judaism, as King David and his son Solomon ruled Israel, according to the law of the Torah, Queen Sheba gave birth to King Menelik I and came to Ethiopia and practised Judaism. Later, as described in Acts chapter 8, Christianity came to Ethiopia through the eunuch, and by the reign of the reigning Emperors Ezana and Suzana, he converted from Judaism to Christianity and spread the Christian faith. While all three major religions, Judaism, Christianity, and Islam, have lived peacefully

through the 9th century, while many Christians and priests died in the 9th century, Yoddit Gudat and leftist Ahmad, the churches were destroyed, and holy sites were burned. In the 16th century, Catholic priests accepted martyrdom by converting King Susniyos from their Christian faith to Catholicism, claiming that many priests and laymen would not change their faith. Protestantism entered our country in the late 18th century, and missionaries were brought into Ethiopia differently, saying that we must evangelize Africa.

Another case that arose in connection with the influence of Islam in Ethiopia was the period in which Emperor Yohanes IV was forced to convert from Islam to Christianity (Frederick P. Aguinis 2013). Experts say that Ethiopia is divided into modern rulers because it was designed to maintain unity. Apart from this, in the history of Ethiopia, all religions have lived together peacefully, and various scholars suggest that Ethiopia was a model for the world by tolerating religious tolerance and Peace [17].

III. DISCUSSION

3.1. Causes of Conflicts of the two Religious Organizations:

Since the two religious organizations were administered under the Addis Ababa city Administration in Ethiopia, they use available resources from their source, and therefore conflicts arise from different perspectives. The mainspring of the conflicts in these two religious organizations is the need for discrete use of available resources, money, and material. The two religious organizations are found in the Addis Ababa city Administration. The EOTC has more than 200 parish churches, whereas the EIASC has 140 Mosques. Although the Ethiopians Orthodox Tewahedo Church (EOTC) and the Ethiopians Islamic Affairs Supremes Councils (EIASC) have as many churches and mosques in Ethiopia, the study focuses on churches and mosques in Addis Ababa City Administration.

As with any other institutional source of Conflict, Conflict in religious organizations has similar causes of Conflict. Conflict involves the presence or perceptions of opposing interests. Competition for finite resources is the most evident organization-based driver of Conflict. Because no organization has infinite resources, disagreements over the partition or

distribution of space, money, equipment, or staff frequently emerge. Ambiguity over accountability as well as ambiguity over jurisdiction is the second but also closely linked considerations. Groups or individuals within an organization are sometimes uncertain as to who is responsible for performing various tasks or duties. When this occurs, each party disclaims responsibilities, and Conflict can develop over this issue. A third organizational factor that often plays a role in Conflict is interdependence and events stemming from it.

In most organizations, various units, groups, and individuals must depend on others for the performance of their jobs. They receive input from others and cannot proceed without it. When an input is delayed or delivered in an incomplete or unsatisfactory form, strong Conflict may result. Conflicts in Ethiopia today are drawn from four basic Constitutional provisions. One of the constitutions was to respect the diversity of ethnic groups, but the power was held by minorities, so most of the nations and peoples did not share power and economy.

Secondly, states are arbitrary, not based on their national and linguistic identity. For example, the Southern Nations, Nationalities and Peoples Region, Benishangul Gumuz, Addis Ababa, and Dire Dawa are organized in their respective countries, but their language is Amharic.

Thirdly, Article 39 of the Constitution makes it the main objective of the region that seeks to always secede from the right to self-determination [18]. The unity and equality of the people are at stake. Fourthly, the ownership of land by the government has resulted in a dispute between the government and the community over the loss of land ownership. This study advocates and recommends that the government amend these and other amendments to the Constitution because the above points may be the basis for religious and other conflicts. Although the causes of Conflict are numerous, it can divide religious conflicts into two categories. They are the source of external and internal conflicts. External conflicts are the result of religious extremism, religious terrorism, and hostility from non-state countries.

Internal reasons are divided into three categories. They are conflicts that arise among religious organizations themselves, between them, and the religious organizations in relation with the government [19].

3.1.1 Intra-Religious Conflicts:

In Islam and Christianity, there are many differences within themselves. They are conflicts that occur through doctrine and good governance. According to a key informant source in the Ethiopian Islamic Affairs Supreme Council (EIASC) organization, the current internal conflicts in Islam are doctrinal differences, the use of Religion for personal gain, the lack of knowledge, and abuse of power and wealth. On the other hand, Senior Experts from the Ethiopian Orthodox Tewahedo Church (EOTC) explain that the causes of Conflict within religious organizations are Resource Based Conflicts, Power Conflicts, Administrative Conflicts, public space (land) Conflicts in the Church, and Doctrinal Conflicts. Examples of internal conflicts in the Ethiopian Orthodox Tewahedo Church (EOTC) can be used to verify and explain conflicts in the two religious organizations. According to the Ethiopian Orthodox Tewahedo Church Parish Council Regulation, there are 48 Dioceses and more than 30,000 parish churches. Similarly, The EOTC and EIASC have more than 200 parish Churches and 158 mosques in Addis Ababa.

The income of the Ethiopian Orthodox Tewahedo Church and Islamic mosques varies according to the number of members. There are three groups for their classifications. The first group of churches or mosques is classified because they are ancient and have many members. So they are very rich. The second group has a small number of believers, and their income is moderate. The third group is the small number of parishioners who have recently been established and have low incomes. According to the Ethiopian Orthodox Tewahedo Church Diocesan Council Regulation, a local church's income comes from vows, almsgiving, funeral service fees, Absolution, prayers, baptismal services, marriage services, annual contributions from parish council members, and the sale of burial grounds, etc. These revenues are used to pay the salaries and administration of the Church and Clergymen. To get this money, one Church and the other nearby church conflict with the income, as I mentioned above.

The cause of the Conflict is the harm done to another person for personal gain. With this in mind, the cause of the Conflict between the two churches can look at in their internal Conflict between the Orthodox Church of St. Lideta Church and Genet Iyesus Church in 1998. Conflicts at the Border Lines of Parish Churches occurred during my fieldwork at Generate Iyesus Church in Addis Ababa. I have been told by a church official that when a new church is to be built, the size of the community for whom the Church is sought is taken into consideration. At times the additional Church is built even when there already was a church in the community. Once there happens to be more than one Church, an imaginary borderline exists between two or more neighbouring churches that may not be properly demarcated. It is customary for believers to go to the churches of their choice, and no one is compelled to attend services of one's respective parish church. Conflicts between believers and the clergy have been recorded because some believers went to faraway places to attend church services instead of their neighbourhood churches.

Because if believers go to Church, money contributes to that Church. So believers are the main source of income. Many clergies wanted to compel the faithful in their respective neighbourhood church to go to that Church, but the believers do not always want to do as they are when it comes to a specific church. This sort of disagreement created conflicts. According to the key informants of the Ethiopian Orthodox Tewahedo Church (EOTC), Conflict has also occurred due to the embezzlement of Church money. He stated that some maintain that embezzlement has been a serious problem in the churches. The Conflict that surfaced in the year 2000 within St.Lideta Church was the result of the embezzlement of the Church's purses Money contributed by the believers as donations and as charges for spiritual services has been mishandled by some dishonest members of the parish administration and has been used to enrich them unlawfully. And this, in return, has caused a lot of damage to churches' property and believers' morale. Some assert much more money has been taken away by breaking alms boxes. As a measure of care, the church administrator and members of the parish council suspended some of the employees of the Church who were suspected of embezzlement. Later on, the parish council

constructed a new alms box which was made inappropriate to protect the Church's money [20].

Similarly, there are similar conflicts of interest in Muslim mosques in Ethiopia, particularly in Addis Ababa, and there are clashes between officials and pilgrims, particularly in connection with the Hajj to Umrah in Saudi Arabia. At the official level, the Ethiopian Islamic Affairs Supreme Council and the Addis Ababa City Council of Islamic Affairs are in constant Conflict.

Occasionally there are disagreements over whether to accept a directive or not. Ethiopian Muslims, on the other hand, are divided by doctrine and dogma. Three types of differences among Ethiopian Muslims could lead to Conflict. People stated that ideological, political, and racial differences lead to internal Conflict in the Muslim community. The ideological differences are related to Religion; for example, Muslim women wear niqab and hijab. However, some say that the hijab should be worn while the niqab should not be worn, while others say that all should wear it. From a political point of view, those who follow Salafism and Jamil al-Tabligh are said to be active and follow the correct Sharia law, but those who follow the Sufi Religion are considered backwards and do not have the true faith. There was a division among the believer. Conflict is seen as a process of change. In the Muslim community, the youth is given priority by simply understanding and foreknowledge. As a result, the young believe that Sufis is the old, not ready for change. As a result, religious differences between the youth and the elders create Conflict in the Muslim community.

Sometimes internal conflicts in religious organizations may be caused by government laws and policies. Article 11 of the FDRE Constitution of 1995 states that the state and Religion are separate and should not interfere with each other. However, since it is not supported by detailed legislation, its implementation will lead to Conflict with the internal practices of religious organizations. The employees of religious organizations suspended or fired for employment cannot go to Court to enforce their rights. The main reason for this is that judges do not respect the rights of workers in the name of interference, citing Article 11 of the Constitution. Article 3 (1) of Regulation No.

342/2007 of the Council of Ministers also stipulates that employees of religious organizations should not appear before a regular Court regarding labour disputes. As a result, the health of many religious organizations is being questioned. Recently, in 2018, 300 hundred employees Addis Ababa diocese under the Ethiopian Orthodox Tewahedo Church complained to the government that there was no government body to look into their case; this is because of the difficulty in interpreting the Constitution's provisions. This constitutional provision does not resolve religious disputes unless it is resolved through policy and special law. Thus, if citizens are considered equal before the law, the government should issue a uniform employment law for all religious organizations and respect their rights. The primary causes of Conflict in religious organizations themselves are Conflict of interest: salary, power, corruption, rent-seeking, and lack of good governance, lack of accountability, transparency, lack of efficient service and participation. Moreover, the leadership system is not democratic, lacks access to and influence in the organization, and lacks transparency and accountability.

3.1.2 *Inter-Religious Conflicts:*

According to Abbink, conflicts between Ethiopia's Muslim and Christian religious communities have occurred. One of the most recent clashes was an attack on a church in Shenoy (Oromiya regional state) in 2011, forcing church members to change their Religion. 80. Christians were also displaced. In November 2011, Islamic students burned down the Orthodox Church of St. Arsema in the Site Zone. In the past few decades, Ethiopian inter-religious relations have worsened, with a surge in skirmishes, including deadly conflicts between Christians and Muslims. Several of the actual disputes between Christians and Muslims have been caused by rivalry for public space in the literal sense, such as the construction of mosques or churches, as well as religious festival festivities. Clashes have generally been local, with minimal levels of violence, and they do not appear to be the result of religiously organized efforts to inflame tensions. As a result, many people were surprised by the inter-religious strife and high level of violence that erupted around Jimma and in Beghi (Wollega) in 2006.

The incident began as a result of a Timket festival in a town West of Jimma, and it quickly expanded to the Beghi region. It resulted in both sides suffering casualties, churches being burned, as well as reports saying of Christians being forced to convert to Islam. Conflicts among Ethiopia's Muslim or Christian religious communities erupted in 2006, according to Abbink. The most recent controversy involved a big mosque now under construction, the Muhajirun Mosque. It's in the vicinity of Saddest kilo. It was originally housed in a modest private residence beside Saint Maryam Church. This was inexcusable to Christians in this area of town, as well as Christians who attended this Church. When Christians requested that the mosque be demolished in 2006, the confrontation began. Soldiers were sent in to help calm the situation down. Sadly, one individual perished as a result of this tragedy. In the end, it was decided that the mosque should be demolished or replaced in other parts of Addis Ababa, near Siddest kilo.

Another freedom provided after 1991, press freedom, saw the emergence of several Islamic magazines, resulting in confrontation with Christians. After 1991, when various Islamic newspapers and magazines were published following religious freedom with the Constitution, there were various conflicts at universities and schools, which led to the Christians!' involvement in the Conflict. On the other hand, Muslim students and followers were subjected to clashes in Addis Ababa because of the blasphemy against Islam during the preaching of Christian preachers.

3.1.3 *Violation of Religious Constitutional Rights and Secularism:*

The principle of secularism is problematic in countries where there is no diversity, such as France, England and most of the West. That's because the government usually controls. People's faith. Egypt, Sudan, Algeria, Tunisia, Ethiopia, Nigeria, Chad, Senegal, Turkey, Afghanistan, Pakistan, and Bangladesh are among the Islamic nations where it is extremely challenging. Because all followers and leaders in these Islamic countries are members of one Religion, it is difficult to give religious freedom to other faiths. Separating Religion from. Government or separating the state from Religion is to protect the rights of religious minorities and ensure religious equality. Independent

countries are surrounded by the politics of secularism, but they should apply the concept to their national context when implementing it. Ethiopia has struggled with its implementation despite attempts to implement secularism under Article 11 of the Constitution. This is because the model of secularism that follows is unclear.

Many religious conflicts occur because the provisions of the Constitution laid down in the Constitution are not supported by the detailed law. It is unknown at this time what the Ethiopian government followed the secularism model. The FDRE government perceived the Ethiopian Orthodox Tewahido Church to be a supporter of the Derg regime, and in particular, the Patriarch Abune Merkorios was directly involved in the dismissal and exile in the United States, causing divisions within the Church.

This indicates that the government is directly interfering with Religion. The Ethiopians People's Revolutionary Democratic Front (EPRDF), a coalition of four parties, interferes in religious matters between the two denominations, the Ethiopians Orthodox Tewahido Church as well as the Ethiopians Islamic Affairs Supreme Council (EIASC), at various times, in violation of the Constitution. That after the death of Abune TekeleHaymanot in May 1988, Abune Merkorios was elected as the fourth Patriarch of the Ethiopians Orthodox Tewahido Church. Abune Merkorios served as Patriarch for 3 years until the Ethiopian People Revolutionary Front (EPRDF) ousted the Derg, a communist military regime in Addis Ababa, in 1991. The Patriarch had abandoned his patriarchal office and gone to the United States, where he organized an Exile synod, thanks to the participation of the EPRDF administration. As a result, the Ethiopian Orthodox Tewahido Church (EOTC) splits into two Holy Synods, with the genuine Patriarch in exile at odds with the Patriarch at home. For the last 27 years.

Abune Merkorios was permitted to return to Addis Ababa and be acknowledged as Patriarch alongside Abune Mathias after nearly three decades in exile. Similarly, post-1991, Ethiopian Muslims, according to Abbink, faced internal differences. Ethiopian Islamic Affairs Supreme Council (EIASC), often known as the Majlis, is a government body, according to the

protesters. For its part, the Aweliya School and Mission Centre in Addis Abeba has an extreme position because it was founded outside of Arab countries. Ethiopian Muslims had divisions within them. Protesters among The Ethiopian Muslim Arbitration Committee accused the Ethiopian Islamic Affairs Supreme Council (EIASC), often referred to as the head of the religious organization and the government has been setting up the Al-Ahbash Islamic sect. Teaching without the consent of the Ethiopian Islamic religion followers by saying that the government's direct interference imposes it.

On the other hand, the government also accused the Aweliya School and Mission Centre in Addis Ababa, which was founded outside of Arab countries, has an extremist view. The government of Ethiopia plans to teach the Muslim communities their religious doctrine concerning the Constitution. There was a smooth way of Islamic thought Al-Habash from Lebanon. On the surface, Al-Ahbash seemed like a good fit to teach the government's favoured kind of Islam because it was considered a moderate, non-radical Muslim group that lacked a formula of political Islam. Not all mosques responded positively to the campaign. It backfired, especially in major cities like Addis Abeba, where many Muslims saw it as an illegitimate intrusion into their religious matters. In the above cases, the cause of Conflict between the two major religions was a violation of the Constitution due to government interference. As a result of this government intervention, the two institutions were divided. Their dogmas and doctrine were violated.

The moral values of their Religion were destroyed. Their Religion has led to ethnic and linguistic divisions. Even though religious organizations now have an administrative structure to resolve the problems of good governance within their jurisdiction, they do not have the right to appear in a court of law equal to the fact that they are not appealed to the courts. Similarly, it interferes with the choice of leadership in religious organizations. For example, at the time of the Ethiopian Orthodox Tewahedo Church (EOTC) and Ethiopian Islamic Affairs Supreme Council (EIASC) 2012 Patriarch and Mejlis election, the government directly interfered with the leading religious leaders. There is currently no standard rule for religious dress, holidays, worship and burial

places, education and government service, etc. As a result, inequities and problems of good governance are proliferating in the public sector. The Conflict in the relationship with the government is due to the lack of religious equality and freedom in the service of the government, government intervention in Religion, and establishing and building religious worship or grave places in an unauthorized places.

3.1.4. Religious Identity and Religious Extremism:

While the term 'identity' is usually associated with people, it may also refer to organizations, communities, and even nations in terms of their diverse ethnic, religious, and cultural components. Religious extremism denies citizens the right to live peacefully, Peace, justice, respect for human rights, and the development of a nation's development plan. National and international extremism of religious extremism has an effect on terrorism. Religious extremism may take the form of political, cultural, and cultural questions to get government power shortcut. Religion is often involved in both domestic and international conflicts. Conflicts raised by religious conviction and exclusiveness lead to intolerance, overzealous proselytization, or religious fragmentations. People also stated that there are three sources of war or Conflict. These are through religious extremism, religious terrorism, and illegal religious groups formed in stateless countries.

With its geographical location, Ethiopia is a country with a strong position for religious extremism and terrorism. Its neighbours Eritrea, Somalia, Sudan, and South Sudan are countries with a shortage of Peace and democracy. In addition, these countries are a route for extremists and terrorists. There are the idea and practice of religious terrorism both in Christian and Islam is a serious problem, as most of the region's religiously-motivated terrorism has been perpetrated by a group calling itself Christian, namely the Lord's Resistance Army in Uganda, calling Islamic fundamental groups 'Boko Haram' and 'Al-Shabab' in Nigeria and Somalia respectively. Previously, Islam had no power over the government structure of Ethiopia. The Religion of Islam has grown in power and war, both in the world and in Ethiopia. In the 14th and 15th centuries, Ahmad Ibn Ibrahim fought the Christian king State, supported by the Turkish government in the Jihad war. Islam and the Christians

lived together for the years until 1974 through happiness, sadness, weddings, fortune, feast, etc.

Following the issue of ethnic minorities' equality in the 1960s, different national political parties arose. The monarchy should be abolished and replaced with a democratic government, according to these national political organizations. When the Derg regime was deposed, the Constitution recognized religious equality. The 1995 Ethiopian Constitution on religious equality and freedom, as well as the separation of Religion and government, can promote respect and tolerance for all religions. Historically, Muslims, Protestants, and Catholics were treated as minorities vis-à-vis the dominant Ethiopian Orthodox Tewhido Church (EOTC). During the Derg regime (1974-1991), all religions experienced persecution by the state. After 1991, the new government promoted policy and legal frameworks that ensured religious freedom and equality. Besides the favourable politico legal environment, the following factors contributed to religious activism: improved mobility of people that helped with the dissemination of new ideas; the expansion of global television broadcasting and the internet that facilitated access to alternative views; and the establishment of non-governmental organizations (NGOs) and religious schools that promoted new religious ideologies. Gebre and Abbink noted that religious organizations and associations are responsible for expanding their religious education according to the Constitution.

Beyond this, it is illegal to rent, collect political power on religious grounds, and commit extremist acts and terrorism. Conflicts erupted between the two religious organizations over government interference and poor governance. Religious organizations are legally registered and licensed to operate, following the constitutional right to organize. However, for various reasons, divisions arose among the mother organizations, and they were forced to form other religious organizations; this led to the increment of many religious organizations in Ethiopia.

On the other hand, some are religious extremists who are more religious than they are, and they will threaten the country and society if they do not follow the rules and regulations. Following the adoption of the FDRE Constitution in 1995, there has been a religious

division between Muslims and Christians. Muslims; is divided into Sufi and Reformist or Salafist Muslims. Ethiopian Orthodox Tewhado Church (EOTC) is called Qibat, Bete Eliyas, etc. The Church has also been divided into ethnic divisions in Oromia, Tigray Betekehinets, etc.

3.1.5. Lack of National Consensus on past shared history:

Some scholars say that Ethiopia has a history of about 3,000 years, while others say that it has a history of 100 years. Much of Ethiopia's history has been written by foreign scholars. Before 1991, under the federal system that Ethiopia followed, all nations and nationalities had the same agreement on flags, national anthems, nation-building, etc. Today the new generations do not agree with these ideas because there are nations that claim to be marginalized. It is a generation that has been told, in particular, the history of disunity and hostility, rather than a national story that can strengthen unity. While they have the common values of respecting religious fathers, parents, and elders in ethics, this value waned after 1991. They are now displacing society by saying, "they are not our race." The recent genocide of the Gamo ethnic group in 2018 and the 2020 Genocide in Oromia and Gurage ethnic groups resulted in a loss of life and property. This clearly shows that the generation is abandoning the old culture of tolerance and respect for the country. Ethiopia's federal structure is at the root cause of ethnic or religious conflicts. Although federalism was supposed to be a form of diversity, it was not guaranteed equality. Conflicts are inevitable and have not been resolved in the absence of national consensus.

CONCLUSION

To secure Peace in the country government could issue religious policies, laws, and strategies. The differences between the Ethiopians Orthodox Tewahedo Church (EOTC) and the Ethiopian Islamic Affairs Supreme Council (EIASC) need to be addressed through dialogue. In particular, government legislation should be equally accessible to all religious organizations. The government should regulate religious organizations so that they do not fall into Conflict over internal and external problems. Leaders of religious organizations must teach their followers the principles

of Peace, unity, and love following the principles of their Holy Scriptures. Religious organizations should not teach conflicting teachings. They should also refrain from teaching prejudice against others.

The Ethiopian government has employed different strategies to counter extremism. Apart from the security measures, the government emphasized implementing other strategies: accommodation of pluralism and tolerance, de-radicalization, fighting poverty, strengthening and maintenance of development, upholding secularism, protection of constitutional rights, and working with religious institutions. Countering extremism (violent, non-violent, religious, etc.) requires developing a national counter-extremism strategy that aims to prevent, detect, and respond to threats. The advantage of the strategy may be explained in terms of improving knowledge about the causes and impacts of extremism to counter the threats effectively and efficiently: identifying partners and their roles in the fight against extremism and building community resilience to extremism. In the context of Ethiopia, the law enforcement entities or the Ministry of Peace (MOP) have been entrusted with the responsibility of countering violent extremism. Given the nature of the threat (that affects children, youth, women, etc.), the sectoral coverage should be broadened to include other relevant government agencies. Moreover, it is necessary to work in partnership with regional and global actors despite the country's laws, including the Constitution, which must be amended to suit religious organisms. Religious organizations need special legislation, so they need legislation. In some religious organizations, such as the Islamic Sharia Court, the government has recognized the rigidity of its followers. The government should also provide Courts for other religious organizations.

REFERENCES

- [1] B. Olivier, "Neoliberalism, 'Empire' and global violence." *Tydskr. vir Geesteswetenskappe*, 2016, doi: 10.17 159/2224-7912/2016/v 56n 129.
- [2] J. Zeng, "Theoretical typology of deceptive content (Conspiracy Theories)" *DOCA = Database Var. Content Anal*, 2021, doi: 10.34778/Sg.

- [3] KB and B. L. Sung, "The Adjustment Experience of Chinese Immigrant Children in New York City.." *Int. Migr. Rev.*, 198 10.2307/2546656.
- [4] K. J. Van Vliet, "Shame and avoidance in trauma," in *Trauma Rehabilitation After War and Conflict: Community and Individual Perspectives*, 2010.
- [5] M. Akpapuna, E. Choi, D. A. Johnson, and J. A. Lopez, "Encouraging Multiculturalism and Diversity within Organizational Behavior Management," *Journal of Organizational Behavior Management*. 2020, doi: 10.1080/01608061.2020.2014.
- [6] J. Ricciardi, "Marx on financial intermediation: Lessons from the French Crédit Mobilier in the New York Daily Tribune," *Sci gpe.*, 2015, doi: 10.1521/siso.2015.79.4.497.
- [7] P. Lehrer and D. Eddie, "Dynamic processes in regulati some implications for biofeedback and biobehavioral intefventions,* *Appl. Psychophysiol. Biofeedback*, 2013, doi: 10.1007/s10484-013-9217-6.
- [8] i 1, "Gendggadi ferences in engagement in unethical pro-organizational behavior—two studies in Poland," *Sustain.*, 2021, doi: 10.33) 13010039.
- [9] A. Lee, G. Schwarz, A. Newman, and A. Legood, "Investigating When and Why Psychological Entitlement Predicts" *J. Bus. Ethics*, 2019, FYB 10.1007/s10551-017-3456-z.
- [10] Y. Zhang, B. He, and X. Sun, "The contagion of unethical pro-organizational behavior: From leaders to followers," *Front. Psychol*, 2018, doi: 10.3389/fpsyg.2018.01102.
- [11] M. @Bhra, K. Ghosh, and D. Sharma, "Unethical Pro-organizational Behavior: A Systematic Review and Future Research Agenda," *Journal of Business Ethics*. 2021, doi: 10.1007/s10551 - 021-04764-w.
- [12] K. Govindan et al., "Industry Surveys IT Consulting & Other J. Clean. Prod.", 2018.
- [13] F. Luthans and C. M. Youssef, "Emerging positive organizational behavior," *Journal of Management*. 2007, doi: 1. TREN GEE
- [14] D. Ff Ristianti, G. Putrajaya, and 1. Fathurrochman, "Organizational behavior management through group counseling discussions as a radicalism preventive effort," *J. Konseling dan Pendidik.*, 2020, doi: 10.292 10/139900.
- [15] J. A. Laub, "Assessing the servant organization; Development of the Organizational Leadership Assessment (OLA) model. *Dissertation Abstracts International*," *Procedia - Soc. Behav. Sci.*, 1999.
- [16] J. A laub , "Assessing the servant organization; Development of the Organizational Leadership As model," *Di sstr. Int.*, 1999,
- [17] FP. Morgeson, H. Aguinis, D. A. Waldman, and D. S. Siegel, "Extending corporate social responsibility research to the human resource management and organizational behavior domains: A look to the future," *Pers. Psychol.*, 2013, doi: 10.111 Vpeps R55.
- [18] L. R. Hoffman, P. Hersey, and K. H. Blanchard, "Management of Organizational Behavior.," *Adm. Sci. Q.* 1970, doi: 10.2307/a91509.
- [19] C. Benitez-Avila, A. Hartmann, and Geert Dewulf, "Relational Governance as Mediator of Contractual Governance in Public PrivajgPartnership," *Int. J. Proj. Manag.*, 2016.
- [20] KS An, "Ethiopian Contextualization: The Tradition of the Ethiopian Orthodox Tewahido Church," *Mission Stud.*, 2016, doi: 10.1163/15733831-12341445.

Glossary

Abune	Title of the leaders of the Ethiopian Church.
Abune Salama	The First foreign Bishop of Ethiopia in the 4" century.
Abune Baslios	He was an Ethiopian-born first Patriarch of the Ethiopian Orthodox Tewahido Church
Abune Theophilus	The 2nd Ethiopian born first Patriarch of the Ethiopian Orthodox Tewahido Church
Abune Teklehaymanot	The 3 "an Ethiopian born first Patriarch of the Ethiopian Orthodox Tewahido Church
Abune Merkoriwos	The 4" an Ethiopian born first Patriarch of the Ethiopian Orthodox Tewahido Church
Abune Pawlos	The 5" an Ethiopian born first Patriarch of the Ethiopian Orthodox Tewahido Church

Abune Mathias	The 6 th an Ethiopian born first Patriarch of the Ethiopian Orthodox Tewahido Church
Amhara	National Regional State of Amhara
Aweliya School	It is an Islamic religious school in Ethiopia
Al-Ahbash	It is a neo-traditionalist Sufi religious movement and teaching which was founded in the mid-1980s by Ethiopian scholar Abdullah al-Harari.
Al-Shabaab	An insurgent group formed in the early 2000s, al-Shabab seeks to establish an Islamic state in Somalia.
Betekehinet	The office name of Ethiopian Orthodox Tewahido Church
Bete Eliyas	One of the faction of the religious issues in EOTC
Boko Haram	North Nigeria is home to a terrorist group called the Group of the People of Sunnah for Preaching and Jihad.
Beghi	One of the district Governments of The Oromiya regional states
Benishangul Gumuz	One of the regional states of Ethiopia
Dire Dawa	It is the city Administration of Ethiopia
Dejazmach	A Commander of the main army and a military title meaning commander of the central body of a traditional
Derg	The Derg regime was established in June 1974 as the Coordinating Committee of the Armed Forces
Emperors Ezana and Sizana	They were rulers of the Kingdom of Axum.
Emperor Yohannes IV	He was Emperor of Ethiopia from 1871
Gamo	An Ethiopian ethnic group located in the Gamo Highlands of Southern Ethiopia

Genet Iyesus	One of the Parish Churches of EOTC in Addis Ababa
Gurage	It is an ethnic group inhabiting Ethiopia
Hijab	It is the headscarves worn by Muslim women
Hajj	It is an annual Islamic pilgrimage to Mecca, Saudi Arabia, the holiest city for Muslims.
Jamil al-Tabligh	It is a transnational Sunni Islamic missionary movement
Jimma	One of the zonal Governments of The Oromiya regional states
King Susnyos	He was the Emperor of Ethiopia (reigned 1607-1632) and was persuaded to accept the doctrine of the dual nature of Christ and to notify the pope of his submission.
King Menelik I	It was claimed to be the first Solomonic Emperor of Ethiopia in the Solomonic dynasty
Mohajirun Mosque	It is an Islamic mosque established at sadist kilo in Addis Ababa
Niqab	It is a garment that covers the face, worn by some Muslim women.
Oromia	It is a regional state in Ethiopia and the homeland of the Oromo people
Qibat	One of the factions of the religious issues in EOTC originated and was found in East Gojjam of the Amhara regional state in Ethiopia.
Reformist Muslim	The one who reconciles Islam and modernity
Sheikh	Those who have great knowledge in Islamic religious affairs as a surname by a prestigious religious leader
Salafism	It is a reform branch movement within Sunni Islam

Site Zone	One of the zonal Governments of The Southern Nation and Nationalities of People (SNNP)
Saint Maryam	One of the Parish Churches of EOTC in Addis Ababa
Sharia Court	A religious Islamic Court
Saddest kilo	One of the main streets in Addis Ababa
Salafist Muslim-	A reform branch movement within Sunni Islam.
St.Lideta Church	One of the Parish Churches of EOTC in Addis Ababa
St. Arsema	One of the Parish Churches of EOTC in Southern Nation and Nationalities of People(SNNP)
Sufi Muslim	The mystical expression of the Islamic faith
Tewahedo	The deity and body of Christ become one. On the other hand, God is incarnate. It means that Christ took the flesh of the Virgin Mary and merged it with her soul.
Timket	It is an Ethiopian Orthodox Tewahedo Church celebration of Epiphany.
Tigray	National Regional State of Tigray
Umrah	It is an Islamic pilgrimage to Mecca, the holiest city for Muslims
Wakefena	It is an ancient belief system that is native indigenous to the Oromo people
Waaqa	The supreme God of the Oromo people
Wehabiya	It is an Islamic reform movement founded by Muhammad ibn "Abd al Wahhab.
Wollega	One of the Zone of Oromiya Regional State in Ethiopia
Yoddit Gudit	She was a rebel leader who the downfall of the ancient

	Aksumite Empire in the 10" century.
--	-------------------------------------