

## THE SOCIAL SCIENCE PERSPECTIVE

Volume 1, Issue 2, 2021

### View from the Field

#### **Tips/ Guidelines for Students**

Irrespective of the learning infrastructure being used, it should be free from technical snags. Besides, the physical space and atmosphere plays an important role in the learning of any art. A student would be accustomed to the

atmosphere of the teacher's house or the learning centre. This space and atmosphere help in achieving focus/concentration and discipline. Likewise, a quiet and peaceful atmosphere is essential for online learning. A printout of the lesson is indispensable to capture and understand the nuances of the *kriti*/ composition/song being learned.

Learning any art is an emotional and experiential activity. Online learning cannot replicate the experiential learning that occurs in the presence of a *guru*. Students therefore must learn to be emotionally responsive to the *guru*'s teachings and the art. They must maintain the same discipline that they would in the presence of the

*guru*. With social distancing norms and restrictions on movement, there is ample time for practice and learning. If children utilise their time effectively while avoiding distractions, they can remain active even as they learn via the online medium and achieve preparedness for the days to come.



*This article has been published earlier in a special festive edition of Hosadigantha (a Kannada newspaper)*

***Vid. Ranjani S.***

***Ph.D Scholar in Music***

***JAIN (Deemed-to-be University)***

***Email: ranjani.keerthi@gmail.com***

## **View from the Field**

### **Interview with the Ethiopian Reconciliation Commission**

Our research scholar in Cultural Studies, Bitew Kassaw (BK) from Ethiopia is working for his thesis on the topic of the *Role of Religious Organisations in Conflict Resolution and the Culture of Peace Building in Ethiopia*. As a part of his fieldwork, he interviewed Mr. Tamrat Kifle Mariyam (TKM), who is a Board Member, Legal Adviser and Lawyer of the Ethiopian Reconciliation Commission. The interview was held on 21st April 2021, and below is an excerpt from it.

***BK: What are the main missions of the Reconciliation Commission?***

**TKM:** The main missions of the commission are to bring national consensus to the country, resolve political and social conflicts, ensuring national reconciliation through appropriate reconciliation processes, and to investigate the violations and take appropriate legal action.

***BK: Are there any conflicts that the Reconciliation Commission has resolved yet?***

**TKM:** No conflicts have been resolved yet. The main problem is that the commission is new. However, in order to resolve the conflict and reconcile, various regional and city administrations are conducting research on the issues, and discussions are underway. For example, a roadmap has been prepared to resolve the conflict between the *Wolayita* and *Sidama*, *Gurage* and *Meskan* ethnic groups in southern Ethiopia, the *Tigray* and *Amhara* ethnic groups in northern Ethiopia, the *Oromia* and *Benishangul-Gumuz* ethnic groups in Western Ethiopia, and the *Afar* and *Somali* ethnic groups in Eastern Ethiopia. The commission is working to reconcile the *Niwyer* and *Agnuak* ethnic groups' conflicts in the *Gambella* region, where there have been significant human rights abuses.

**BK:** *What does the structure of the commission look like?*

**TKM:** The Commission was established by Parliament. It has a total of 41 board members and 12 executives. They meet once every 15 days to do the work of the commission. When there is a lot of work, they have weekly meetings.

**BK:** *What is the role of religious organisations in building a culture of peace?*

**TKM:** Religious organisations play an important role in building a culture of peace. Religion governs morality. Believers listen to their leaders. They submit to the order of their faith. Their counsel and discipline are sound. Religious fathers should not be complacent in the first place. They have no individual or institutional grievances and will have the opportunity to address the grievances of other parties in an appropriate manner. Religious leaders should be commended for their exemplary conduct. Doing so will increase their credibility and acceptance by the community. Their mediation and counseling work will be genuine and impartial. Their role will be influential and respected in all societies.

**BK:** *As a lawyer, the court does not consider employer and employee relationship to be employed in the religious organisations. What do you think about this?*

**TKM:** Basically, all citizens in the country should get justice. As long as the issue is not dogma, cannon and belief, I think the case of the employees of religious institutions should be taken to court, because they are citizens of the country. The Ethiopian Federal Democratic Republic Constitution states that all human beings are equal before the law and should be treated in court as citizens. However, in accordance with Article 11 of the Constitution, the government should not interfere in religion, and matters concerning religious beliefs, dogma, and cannon should not be considered in court, as religious institutions are an internal matter.

**BK:** *Which other institutions work in partnership with the Commission?*

**TKM:** It is well known that reconciliation is not done at the individual or institutional level, so we do the reconciliation work with different stakeholders. For example, we are working with elders, celebrities, non-governmental organisations working on peace, the Ministry of Peace, university communities, etc. We will soon be opening branches in regional and city administrations. We are currently working with 13 universities in the country on reconciliation.

**BK:** *Does the Commission use religious and cultural conflict resolution methods to resolve ethnic or religious conflicts at the national level?*

**TKM:** The commission plans to take this issue seriously. The commission has trained about 400 youths to avoid conflicts. Religious and cultural conflict resolution methods have been studied and presented by the regional and city administrations in which they come. These religious and traditional conflict resolution methods are currently being developed and documented by experts. We are preparing for the next steps.

**Bitew Kassaw**

**Ph.D Scholar in Cultural Studies**

**JAIN (Deemed-to-be University)**

**Email: [bitewkassaw014@gmail.com](mailto:bitewkassaw014@gmail.com)**



