



HAWASS UNIVERSITY
COLLEGE OF LAW AND GOVERNANCE
SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES
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THE ROLE OF INDIGENOUS CONFLICT RESOLUTION
MECHANISMS IN RESOLVING LAND-BASED CONFLICT IN DALLE
WOREDA SIDAMA REGIONAL STATE

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HAWASSA UNIVERSITY, HAWASSA, ETHIOPIA

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ADVISORS' APPROVAL SHEET

This is to certify that the thesis entitled “**The Role of Indigenous Conflict Resolution Mechanisms in Resolving Land-Based Conflict in Dalle Woreda, Sidama Regional State**” in partial fulfillment of the requirement for the degree of master of Arts in peace and conflict studies is a record of original research thesis carried out by Adinew Zeleke. Therefore, we recommend that it be accepted as fulfilling the proposal requirements.

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DECLARATION

I declare that this thesis entitled “**The Role of Indigenous Conflict Resolution Mechanisms in Resolving Land-Based Conflict in Dalle Woreda, Sidama Regional State**” is my original work and that all the relevant information or sources used for the thesis have been duly acknowledged.

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ACRONYMS

ADR	alternative dispute resolution
BOFED	Bureau Of Financing Economic Development
DWGCB	Dalle Woreda Government Communication bureau
CBO	Community Based Organizations
CSA	Central Statistical Agency
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussions
EPRDF	Ethiopian people`s Revolutionary Democratic Front
ICRM	Indigenous Conflict Resolution Mechanism
KII	Key informant interview
SNRS	Sidama National regional state
SNRCT	Sidama National regional state Culture and Tourism bureau
SNRSFED	Sidama National regional state Finance and Economy Development

ABSTRACT

The purpose of this study was to investigate the role of indigenous conflict resolution mechanisms in resolving land-based conflict in the case of Dalle woreda. The study used a mixed-methods approach, which involved both quantitative and qualitative data collection and analysis methods. The sample size consisted of 168 households from three kebeles in Dalle woreda, such as Wicho, Hida Kalite, and Della. The data collection methods included surveys, interviews, and focus group discussions. The survey's questionnaire was created to collect data on household perceptions of conflict resolution experiences and perspectives of indigenous conflict resolution mechanisms for resolving land-related conflict. The study used descriptive statistics and thematic analysis to analyze quantitative data on indigenous methods and experiences in modern courts. The research's findings show that the study area's stable social relationships and ability to preserve peace and stability depend heavily on the effectiveness of indigenous conflict resolution mechanisms. Land-based conflicts in Dalle Woreda arise from boundary competition, ambiguous tenure systems, inheritance disputes, large-scale land acquisitions, political instability, resource competition, displacement, and government investment programs. Indigenous dispute resolution methods include mediation, arbitration, customary law, and community discussion. Indigenous conflict resolution is a multifaceted field that combines traditional and modern methods, like Halaale, Affini, Amaale, and Sicho, which are intimately related to resolving land-based conflict, focusing on sustainable development, social cohesion, and preserving indigenous practices within communities. The study recommends that by recognizing and integrating these mechanisms into the formal justice system, fostering collaboration, raising awareness, and conducting regular monitoring and evaluation, sustainable resolutions can be achieved while preserving cultural heritage and promoting social justice.

Key words: land-based conflict, indigenous methods, social cohesion

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CHAPTER ONE

1. INTRODUCTION

1.1 Background of the study

Conflict is unavoidable in all facets of human contact, and it can only be minimized, resolved, managed, or transformed. Conflicts endanger civilizations' basic survival if they are not adequately managed and resolved. The nature of the relationship between the conflicting parties influences the causes of conflict (Markos 2014). The nature and intensity of land and natural resource conflicts vary greatly by region and across time. The responses of communities and their individuals to conflict vary greatly as well, frequently reflecting local differences in terms of financial riches, social rank, and power. People may choose not to confront a problem publicly due to fear, distrust, peer pressure, financial restrictions, or removal from a group (Lavers, 2018). In most countries, land is the most valuable resource (Grover, 2007). The land is a crucial natural resource for survival and prosperity, as well as a source of deadly conflict. As a resource, land is becoming increasingly scarce. Competition among different uses is growing more intense, frequent, and complex. More than 85 percent of Ethiopia's population is dependent on land for a living (Ayalneh 2006).

The significance of indigenous conflict resolution methods in resolving land-based conflicts in Ethiopia is a complicated and diverse subject that necessitates a thorough understanding of the historical, social, cultural, and legal circumstances in which these conflicts originate. Land conflicts have been a perennial issue in Ethiopia, frequently resulting in tension, bloodshed, and displacement. There has been a growing acknowledgment in recent years of the relevance of indigenous conflict resolution systems in addressing these conflicts and promoting long-term peace (Muluken, 2020).

In recent years, there has been a rise in land conflict in Ethiopia. Land resources are currently a cause of political upheaval in Ethiopia, as they are a highly politicized resource linked to structural inequality (Bekele et al., 2022). Because of their ability to resolve problems in a culturally sensitive manner, indigenous conflict resolution processes play a critical role in settling land-based conflicts in Ethiopia. These mechanisms are based on the communities'

cultural contexts and take into account their own social structures, belief systems, and customary rules. These techniques can give a more inclusive and participatory approach to conflict resolution by acknowledging and respecting the cultural variety of Ethiopia's indigenous people (Alemie 2018). Land management has enormous development implications. In developing countries, land is the most valuable resource that the populace possesses. People need land and related resources like trees and water to grow food and sustain their livelihoods (David et al. 2011). Because the population is densely populated, competition for the limited resources available is more likely. This leads to the reasonable conclusion that various sorts of conflicts occur frequently (Abebe 2016). Dalle woreda is a cash crop area; the coffee plant covers half of its total area. More individuals in Dalle make their living through farming; however, investment in the area has increased recently, and border disputes are widespread in the study area. as a result, land and natural resources are the most frequently arising sources of conflict in the study area. Conflicts of this nature occur at both the individual and group levels. The intensity of the conflict varies with space.

Indigenous conflict resolution procedures can provide an alternative to conventional legal systems that may be viewed as biased or inaccessible in many parts of Ethiopia, where land-based conflicts are often deeply rooted in historical grievances, ethnic tensions, and power inequalities. These methods provide a forum for debate, negotiation, and compromise while taking the specific needs and ambitions of the people involved into account. They can also aid in the comprehensive and culturally acceptable resolution of issues such as land tenure, resource management, and access to justice (Muluken 2020).

Conflicts in the sidama areas include land disputes, marital problems, property disputes, and homicide cases. Cattle theft, abduction, physical assault, and adultery are all widespread problems (Abebe, 2016). The regularly escalating conflicts are not only resolved through the legal system, but the function of indigenous conflict resolution is equally relevant. Even if the disputes were resolved conventionally and are not likely to resurface, this method of conflict resolution is valued. Obviously, there were structural and physical conflicts in the study area. These conflicts are caused not just by individuals, but also by government entities. as a result, the study attempts to evaluate the role and practice of indigenous conflict resolution methods and compare them to legally constituted dispute resolution mechanisms.

1.2 Statement of the problem

In Ethiopia, traditional and indigenous conflict resolution techniques are employed as informal means of resolving rural land disputes (Wabelo, 2020). The Ethiopian government plays a significant role in resolving conflicts of all kinds and preserving peace and stability in the community, despite methodological limitations in adopting customary conflict resolution processes. However, some issues lessen their efficacy and methods. The Ethiopian government's decision to ignore the traditional channels for resolving disputes is not well organized or institutionalized (Enyew, 2014)

Ethiopians have strong feelings about land, which makes it a major source of conflict. According to the Ethiopian Constitution, all land belongs to the Ethiopian state and people and cannot be bought, sold, or traded. However, a lack of land and natural resources encourages competition, which can result in conflict (Alemie, 2018). Land-based conflicts quickly worsen and degenerate into violence. Processes for resolving conflicts are more important than other conflicts. Ethiopia has both statutory and informal ways to settle land disputes. Court cases and administrative rulings are examples of formal procedures, whereas informal mechanisms include alternative dispute resolution (ADR) processes and traditional dispute resolution processes. Customary dispute resolution procedures are age-old methods for resolving disputes and preserving harmony and stability in a community (Muluken, 2020).

According to Abebe (2016), there are ways to settle conflicts between people or organizations in the Sidama region through peaceful means. There are two types of institutions: formal state structures like courts, and informal institutions like indigenous dispute settlement processes. However, the communities of the study area recognize that indigenous conflict resolution processes are more practical in dealing with the fundamental causes of conflict and building long-term peace.

Conflicts in Ethiopia could be readily resolved at the grass-roots level by the societies themselves without the government's direct interference. They had been able to sustain themselves without having to replicate Western models of government in dispute resolution methods (Muluken, 2020). Currently, the majority of the issues that require attention are marital and land-based. More of these conflicts are being addressed through indigenous conflict resolution approaches. This suggests that the conflict could be resolved from the ground up. In

this way, people frequently make their decisions using indigenous dispute resolution mechanisms.

Indigenous conflict resolution mechanisms in Sidama help to handle disputes both proactively and reactively, by social customs, standards, and beliefs. These techniques are intended to lessen conflict and promote social cohesion following reconciliation. Indigenous institutions are seen as a different method of settling disputes that can significantly contribute to the prevention and resolution of intra-ethnic conflicts (Kebede, 2020).

In Sidama, several conflict resolution techniques are employed based on the idea of *halaale*, which translates as extremely true. The main goal of Sidama's political and administrative structures is to manage and settle conflicts peacefully among neighbors and inside the community. The resolution of conflicts and fact-finding inquiries to ascertain the underlying causes of issues go hand in hand (Markos 2014). Additionally, this method also serves as conflict prevention, and it is a proactive mechanism as such cultural values are used as a preventive mechanism in the study area.

Society of Dalle woreda chooses indigenous way of conflict resolution, because they believe that the legal process is corrupt; it takes a long time and consideration of economic issues. The importance of indigenous conflict resolution methods and their socioeconomic ramifications are critical in resolving land-related conflict; nevertheless, they have received little attention. These missing gaps includes; firstly, they did not clearly identify the causes of land based conflict existed in the sidama region in generally and Dalle woreda in particularly, secondly they did not also show the unique methods of resolving land based conflict, finally, they also not clearly examine the integration of indigenous and the legal court in settling land based conflict. This study hopes to explore the contributions of indigenous conflict resolution mechanisms.

Indigenous conflict resolution mechanisms have been studied in the Sidama region of Ethiopia by various researchers, including Abebe (2016), Markos (2014), and Kebede (2020). However, this study focuses specifically on the effectiveness of indigenous conflict management strategies in resolving land-based conflict in Dalle Woreda. The study also examines the unique methods used to resolve land-related conflict and the relationship between these methods and the formal court system.

1.3 Objectives of the study

1.3.1 General objectives

The general objective of the study is to assess the role of indigenous conflict resolution mechanisms in resolving land-based conflict in Dalle woreda Sidama regional state.

1.3.2 Specific objectives

- ❖ To identify the causes of land-based conflict in Dalle Woreda.
- ❖ To analyze the methods of indigenous conflict resolution mechanisms in resolving land-based conflict in Dalle Woreda
- ❖ To analyze the effectiveness of the indigenous conflict resolution mechanisms in resolving land-related conflict in Dalle Woreda
- ❖ To describe the relationship between the indigenous conflict resolution mechanism and the formal court in land-based conflict resolution practices in Dalle Woreda

1.4 Research questions

1. What are the causes of land-based conflict in Dalle Woreda?
2. What are the methods of indigenous conflict resolution mechanisms for resolving land-based conflict in Dalle Woreda?
3. What is the effectiveness of the indigenous conflict resolution mechanisms in resolving land-related conflict in Dalle Woreda?
4. What is the relationship between the indigenous conflict resolution mechanism and the formal court in land-based conflict resolution practices in Dalle Woreda?

1.5 Significance of the Study

The findings of this research have relevance in producing information for the society of Dalle as well as Sidama, which is in the practice and implementation of land-based conflict resolution. It is also the researcher's firm belief that it could help delineators react proactively to possible land-based conflict-rising issues. Since there are such studies on land-based conflict prevention, they will contribute to filling the gap in the area understudied. Furthermore, it could also be used as a springboard for further study on the issue raised. Last but not least, it will create awareness

among the public and advocate for the role of indigenous conflict resolution mechanisms in land-based conflict resolution and prevention.

1.6. Scope of the Study

This study was conducted in Sidama regional state focus on Dalle District on. The rationale behind the researcher intentionally selected Dalle, because of some convincing reasons. In the first, the researcher observed that during land related disputes management in the area is essential for maintaining peace. Similarly, researcher is residence to the study area District that indicates researcher was to take resourceful information from informants can easily be found in the selected area.

1.7 Limitation of the Study

The following were the major limitations encountered in the study: the schedule for conducting focus group discussions with the household, respondents' reluctance to provide information, and a scarcity of necessary materials. However, the researcher successfully addressed these limitations by scheduling a time that suited the participants of the focus group discussion. Additionally, the researcher maintained a polite and respectful approach while informing respondents about the academic purpose of data collection. Furthermore, the researcher utilized internet access in the library to review the necessary literature.

1.8. Organization of the Study

This study was organized into five chapters. The first chapter discusses the background of the study, statement of the problem, research questions, objective of the study, significance of the study, scope of the study, limitations of the study, operational definition of key terms, and organization of the study. The second chapter deals with a review of related literature, and the third chapter deals with the methodology of the study, including the methods of study, design of the study, source of the data, population, sample, and sampling techniques, data collection instruments, data collection procedures, data analysis tools and methods, and research ethics. Chapter four consists of the data presentation, analysis, and interpretation. Chapter five presents a summary, conclusion, and recommendations of the study.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

This chapter covers the conceptual foundations of the nature, essence, and forms of conflict, as well as conflict resolution processes with a focus on indigenous dispute resolution. Only a few of the most notable Ethiopian traditional conflict resolution mechanisms, including Sidama ones, that are being employed to settle disputes of all kinds are also pointed out and analyzed from various sources. The study mainly aimed at assessing the role of indigenous conflict resolution mechanisms in resolving land based conflict in.

2.1 The definition of the term conflict

According to Francis (2006), the term conflict describes a situation in which rivalry for resources, power, or divergent interests in other areas results in enmity between people, groups, or states. Nascimento (2017) also argues that, throughout human history, disputes over scarce resources including land, money, political power, and ideologies have involved individuals, social groupings, and communities. Conflict has often been sparked by a lack of land, a resource that is essential for homes and economic development. Conflicts have often been sparked by the demand for money and resources like trade routes and precious metals. These conflicts have also been exacerbated by economic rivalry.

Similar to this, conflict is described as an instance where two or more parties are simultaneously competing for the same limited resources. People engage in it with one another in all forms of interpersonal relationships and societal contexts. The absence of conflict typically indicates the absence of meaningful engagement because of the large variety of potential differences among people. Conflict on its own has no good or bad sides. Conflict can be either beneficial or destructive, depending on how it is managed (Deutsch & Coleman, 2000).

Contradiction that arises from differences in interests, ideas, ideologies, positions, beliefs, perceptions, and dispositions is another definition of conflict. Contradictions occur at all societal levels, including the intrapsychic/personal, interpersonal, intragroup, institutional, intranational,

and international levels, even if conflict is a common, natural, and inevitable event in any interacting situation involving human life (ibid).

2.2 Causes of conflict

Conflict arises because of the changing relations of numerous variables, technologies, psychic, social and intellectual. There is no single cause of conflict retrieved from. The universality of the human capacities for jealousy, envy and war, cause conflicts in human societies, yet we can confidently assert that over the last few centuries' peace has become the more nearly "normal" state and war the more abnormal behavior. The conditions that cause war can range all the way from material considerations such as the desire to seize territory or natural resources, to immaterial ones like "redeeming national honor". The search for territory or natural resources and the redemption of national honor may be deemed too expensive a luxury for a national to rationalize and pursue them on to the battle field, inequity in political and economic between different groups as well as the existence of incompatible religious or ideological convictions generated condition for polarization and violence (Jeong, 1995: 73).

2.2.1 Types of conflict

Direct and indirect forms of conflict are two categories for this complicated and diverse phenomena, direct conflict is obvious and distinguishable and frequently entails physical altercations or conflicts between people or groups. It might result from interpersonal conflicts, rivalry for resources, divergent ideologies, or power struggles. When it happens on a broader scale, it frequently results from political, economic, geographical, or ideological disputes between states or groups with divergent interests. Direct confrontations can have far-reaching repercussions that affect not only the people directly involved but also nearby regions and the global society (Joeng, 2005).

Indirect conflict, on the other hand, involves underlying tensions and arguments that may not be immediately obvious and is more covert and less overt. It might result from varying communication styles, opposing goals or interests, power dynamics, or unsolved concerns from the past. Indirect conflict can take the form of sabotage, manipulation, and passive-aggressive behavior. Due to their covert character and the difficulties in determining their underlying causes, many types of conflict can be difficult to resolve (ibid).

2.2.2 Types of land based conflict

According to (Karol B. 2017) identifies the common types and forms of land based conflict are, disputes between traditional leaders and the population they serve, disputes between youth and elders, boundary disputes between villagers, disputes between settler families and more recent migrant families conflicts between marginalized groups (such as women, minorities) and dominant groups, These conflicts are commonly described as intra community land based conflict.

2.2.3 Forms of land based conflict

There are numerous types of land disputes. There are disputes between single parties, such as sibling inheritance disputes and disputes over neighboring properties' boundaries. Land disputes are a common occurrence that can happen anywhere at any moment. They can be caused by both need and greed, and they can become worse as resources become scarcer and land values rise. They are more common where it is possible to acquire land for nothing or at a very cheap cost, regardless of whether it is public, common, or private property. Examples include inheritance disputes, border disputes, and the acquisition of land by powerful people using unethical means, such as positional abuse, fraud, corruption, and bribery, particularly in post-conflict settings or in the early stages of economic transformation. When regulatory institutions, controls and mechanisms of sanctions are not yet in place (Wehrmann, 2017).

A. Disputes within Communities; Leadership disputes: Two or more people may contend to be the legitimate traditional leader in a particular community, and to have the authority to distribute land or approve transactions, according to Karol B. (2017: 6). Generational conflicts, generational conflicts: Young people can argue that they should not be included in decisions on land allocation, which are frequently made by the elderly. Family disputes over boundaries and resource access are common, particularly in areas where population pressures are growing. Discrimination against women: In areas where traditional traditions are dominant, women's land rights are frequently disregarded.

B. Conflict between communities; border disputes: Border conflicts with other groups might be the consequence of long-standing disagreements over power and authority or poor record-keeping or boundary marking. Migration related disputes: Even though the outsiders came a long time ago, conflicts may still arise between migrants and local landowners. Conflicts between pastoralists and settled farmers: These groups frequently clash over water availability or when livestock damage crops.

2.3 Approaches of conflict resolution mechanisms

2.3.1 Conflict resolution

Conflict resolution is a social condition where the armed disputing group in an agreement settles to live peacefully with or dissolve their basic disagreement and hence forth stop conflict to use arms against each other (Wallenstein, P. 2015). Measures to address the fundamental incompatibility of a conflict, such as efforts to persuade the parties to acknowledge one another's existence, have historically been referred to as conflict resolution (Niklas and Mikael, 2005). Reducing, removing, or ending all kinds of conflict is the goal of conflict resolution. According to Thomas and Kilmann, there are five different approaches to managing conflicts: accommodating, avoiding, cooperating, compromising, and competing (CPP Research Department, 2007).

Conflict resolution is a more comprehensive term which implies that the deep-rooted sources of conflict are addressed, and resolved. This suggests that attitudes have shifted, conduct has stopped being aggressive, and the conflict's structure has altered. Since the phrase is used to describe both the process (and the desire) to bring about these changes and the process's completion, it is challenging to avoid ambiguity. (Hugh Miall, et al 2011) Definition of conflict resolution a social situation where the armed conflicting parties in a (voluntary) agreement resolve to peacefully live with or dissolve their basic incompatibilities and hence forth cease to use arms against one another (Wallenstein, 2003).

Mutual agreement can be used to manage and resolve conflict. Avoiding the threat or use of force has been emphasized frequently in peaceful settlement. In theory, coercive diplomacy is opposed to conflict resolution since conflict cannot be resolved in an oppressive environment. Structural adjustments are necessary for a long-term resolution of deeply ingrained conflict

(Jeong, 1999, p. 31). Establishing new ties amongst rivals requires more than just reaching a temporary agreement through talks or other means.

2.3.2 Conflict management

The goal of conflict management is to increase the positive parts of conflict while decreasing its negative features. Improving group outcomes and learning—including performance in an organizational context—is the goal of conflict management. Properly managed conflict can improve group outcomes (Alpert, 2000). Conflict management minimizes the negative outcomes of conflict and promotes the positive outcomes of conflict with the goal of improving learning in an organization (Altaf, 2018).

Conflict theorists define conflict management as the constructive resolution of disagreements. It is an art to create the right institutions to steer inescapable conflict toward peaceful resolution. Thus, it is a theoretical concept focusing on the limitation, mitigation, and/or containment of a conflict without necessarily solving it (Niklas and Mikael, 2005; Fred, 2000; Zimmerman, 2000). Conflict management refers to measure that limit, mitigate and or contain a conflict without necessarily solving it. Conflict management minimizes the negative outcomes of conflict and promotes the positive outcomes of conflict with the goal of improving learning in an organization (Rahim, 2002,208).

2.3.3 Conflict prevention

Destabilizing impacts of social, political, economic, and international change can lead to political conflicts that can be resolved through actions taken in vulnerable locations and at vulnerable periods to prevent the threat or use of armed force and related kinds of coercion by states or groups (Michael Lund, 1996). The goal of conflict prevention is to increase local capacity for peace (systems, resources, structures, attitudes, and skills) in order to make society more robust to violent conflict. Conflict prevention is not only a moral imperative for international donors; it also makes sense from a development perspective since violence contributes to poverty. Conflict makes the path ways out of poverty more difficult and post-conflict recovery consumes considerable resources that could have been used for poverty reduction (ibid).

2.3.4 Conflict transformation

The idea of conflict transformation (CT) first surfaced as an alternative to conflict resolution in the 1990s. It seeks to put an end to destructive disputes and create desirable societies. CT functions on a local, national, regional and international scale while taking into account how linked all conflicts are. By offering the tools, resources, and assistance required, it empowers those impacted by conflict as well as the communities around them. Elite decision-makers, like politicians and policymakers, are also involved in order to sway outcomes in favor of those that are more inclusive, just, and sustainable. With a focus on both immediate causes and underlying structural problems, CT takes into account both short- and long-term perspectives on conflict. In order to treat wounds, restore trust, and encourage reconciliation, it takes into account the full course of a conflict, from pre-violence to post-violence (Maies 2003).

According to Lederach (2015) the process of transformation has several facets and entails many adjustments at various stages. Contextual transformations, structural transformations, actor transformations, issue transformations, and personal transformations are the five basic categories of transformation that have been recognized in conflict resolution and peace building. The global or local context of a conflict can be changed in order to advance democracy, human rights, social justice, and sustainable development. Structure-level or state-level factors that cause conflict are the focus of structural changes, which aim to create more equal and inclusive structures. Actor changes entail changing the attitudes, actions, and relationships of conflict parties and elites in order to promote peaceful cohabitation and cooperation. The main goals of issue transformations are to find common ground, find novel solutions, and change the nature of conflicts. Personal transformations entail gaining the skills, mindset, and information required to settle conflicts peacefully. Transformation generally aims to address the root causes of conflict and channel negative energy into positive social and political change.

2.3.5 Resolving and management of land based conflict

Conflict reduction, Social court representatives in almost every community reported seeing a significant decline in disputes over land as a result of the certification program's efforts to clarify borders and conduct field-based adjudication. While some reports claimed that this reduction applied to all forms of conflict, others claimed that only some categories were affected. This suggests that the method used for certification will affect the final results that are seen.

Effective land conflict management can be resolved, in accordance with Karol B. 2017, when local community land conflicts are recognized and addressed.

The steps that Karol B. 2017 lists are as follows:

Step 1: Research the region's history, economy, culture, and politics in step one. Conflicting parties may have similar political, economic, cultural, and social values. Conflicts are simple to resolve because of shared interests, beliefs, and values on one side and differences on the other.

Step 2: Recognize the national legal framework for resolving land disputes and for customary rights and practices. The other stages or mechanisms that should be recognized include the national legal framework's standards. Every nation in the globe has its own legal system that it adheres to in order to settle disputes that have arisen throughout history.

Step 3: Examine reports and studies on local land issues as well as local court and land records. Examine official land and court records, and speak with accountability with government representatives about any ongoing land conflicts.

Step 4: Directly engaged with the impacted community; according to Karol B., this is the most crucial of the five processes. Visit the project site frequently to interact with the locals, learn about any current or past problems, and get a feel of how they might affect the project.

Step 5: Conduct interactive mapping exercises where appropriate, supplemented by GPS/satellite imagery. Participatory mapping projects can aid in resolving boundary disputes and bringing them to the public's attention. Use GPS and satellite imagery to improve border delineation and

2.4 Review of empirical literature

2.4.1 Indigenous conflict resolution mechanisms

Indigenous conflict resolution techniques are community-based methods that societies utilize to resolve disputes. These include the customs of asking for pardon, honoring elders, and exchanging goods as restitution. In order to promote peace and harmony, forgiveness entails admitting past wrongs and working toward reconciliation. Elders have symbolic power and have the ability to enforce judgments and arbitrate conflicts. The distribution of resources in exchange

for services restores fairness and balance among community members. These approaches put community harmony and cohesiveness first, encouraging lasting solutions that deal with the root causes of problems. Communities can promote peace, reconciliation, and social cohesion by adopting these grassroots strategies, ensuring that disputes are settled without bitterness or retaliation (Zartman & Rubin, 2000).

Indigenous communities around the world have developed their own unique systems of conflict resolution that are deeply rooted in their cultural traditions, values, and beliefs. These mechanisms have been used for centuries to address disputes over land ownership, resource allocation, territorial boundaries, and other related issues. Indigenous conflict resolution mechanisms refer to traditional systems and practices that have been developed and used by indigenous communities over generations to manage and resolve conflicts within their societies. These mechanisms are deeply rooted in local customs, norms, values, and traditions, and are often based on principles of consensus-building, mediation, reconciliation, and restoration of harmony (Alemie, 2018). In order to create solutions that are acceptable to both parties and serve their needs and interests, indigenous conflict resolution entails building agreement through open conversations. This strategy has strong roots in the customs and cultural practices of indigenous groups all over the world. A sense of ownership and group responsibility are fostered through open debates that give voice to a variety of viewpoints. Another essential component is reaching consensus, which calls for persistence, attentive listening, and a willingness to comprehend various viewpoints. Elders are respected for their objectivity and wisdom and play a vital role in conflict resolution by acting as counselors or mediators. The acceptability of the resolutions achieved is further strengthened by the backing of the closely knit indigenous community society (USAID, 2005).

2.4.2 Indigenous Conflict Resolution Mechanism In Ethiopia

The Gadaa system, deeply rooted in Oromo culture, is a comprehensive framework for governance, social organization, and conflict resolution among the Oromo people. It is characterized by democratic principles, collective decision-making, and consensus-building. The system is based on a rotational leadership structure, with each generation holding power for eight years. The Gadaa system's democratic principles and commitment to consensus-building have contributed to its effectiveness in maintaining social cohesion and harmony among the Oromo

people (Jalata 2004). A council of elders chosen by the community serves as part of the Oromo people's traditional Gada System for resolving disputes. This method places a strong emphasis on reaching consensus and making group decisions. Another common method is arbitration, in which a neutral third party is chosen to render a legally enforceable judgment. Another approach is mediation, which is frequently employed in conflicts between families or clans. Community elders use customary law, which is based on regional conventions, to settle disputes over property ownership and inheritance. Reconciliation and healing are encouraged via reconciliation ceremonies. Elders' councils are established to settle conflicts that cannot be settled by other means. In accordance with regional norms and beliefs, religious leaders also play a significant role in mediating disagreements and offering advice on how to resolve conflicts (Hailu 2013,p 105).

Indigenous peoples engage in open dialogue and consensus-building to resolve disputes in ways that benefit all parties. This tactic has strong roots in the traditions and cultural practices of indigenous peoples all over the world. Due to their experience and wisdom, elders are essential in the process of resolving disputes. The effectiveness of these methods depends on societal acceptance because they foster harmony and preserve connections. Shimgline is a deeply rooted cultural practice used by the Amhara people of Ethiopia that emphasizes communal harmony, forgiveness, and reconciliation (Alemie, 2018:12).

Based on restorative justice and community involvement, Ethiopia's Gume system is an indigenous method of resolving disputes. Within the Gumuz community, it seeks to promote social cohesion and harmony. The approach requires open communication, attentive listening, and reaching an agreement while incorporating the entire community. The Gume system places a strong emphasis on community involvement while operating outside of established legal systems. Community members can voice their opinions and concerns through open discourse, and a thorough understanding can be achieved through active listening. A key goal of consensus-building is to come to an agreement that is acceptable to all parties. The Gume system places a strong emphasis on forgiveness and reconciliation because it understands that disagreements are inevitable and that societal cohesion depends on mending (Welde 2018).

2.4.3 Indigenous conflict resolution mechanism in Sidama

Sidama society possesses of different indigenous or traditional conflict resolution institutions as different tribes. These are: Mooei acts as a peace advisor and works with the advice of the Songo, a group of elders from all tribes. Mote's power structure, which is passed from generation to generation, is not a strict inheritance system. The reason is that the inheritance is valid if the requirements of the death election are fulfilled. Among the requirements to be selected as Mote, Gaddana, and woma are social acceptance and recognition, respect for traditional values and truths, being able to practice, following traditional beliefs and spiritual cleanliness, correct body posture and a fit body, the ability to persuade others, the ability to speak and be clever, good ethics and morals, and possessing male and female skills. Woma This level of responsibility is considered to be the highest in the tribe. In most cases, the responsibility of the community is to develop the structure of death through various social issues and to carry out religious and spiritual ceremonies. Therefore, Woma is considered to be the authority level of Mote and Gadaana in the Yanaase, Allata and holloo tribes respectively.

There are three Indigenous/traditional and cultural administrative structures in the Sidama Society which reflect and govern the basic principles of the social structure and relation. These Traditional structures are based on patrilocal purity and seniority. Based on this a series of matrilineal sub tribes and subdivisions of sub tribes are stratified into different hierarchical levels, clans and families. These mechanisms are community-based, involving respected community members who understand local customs and norms. Mediation, reconciliation, and restorative justice practices are common methods used to address conflicts at the grassroots level (ibid).

In Sidama Indigenous institutions are recognized for their adaptability and capacity to resolve problems in a way that is consistent with their cultural values. These institutions are founded on indigenous knowledge systems and customary rules. Reconciliation and relationship restoration are given priority, which promotes social cohesiveness and long-term stability. The values, opinions, and goals of their communities are reflected in these institutions, which are firmly rooted in the neighborhood. Additionally, they are essential to governance, resource management, and community development, ensuring that the opinions of the community are heard and taken into account. However, they must strike a balance between maintaining their value and embracing innovation to address today's problems because they are challenged by rapid changes like urbanization and globalization. Society can gain from these organizations'

contributions to dispute resolution and societal well-being by leveraging their beneficial qualities (Kebede, 2020, p. 45).

Unlike formal government organizations, in Sidama traditional judicial system is firmly based in the cultural values and traditions of the Sidama people. Elders, respected members of the community, resolve disputes primarily using customary laws and their understanding of the locality. Instead of encouraging retaliation, the emphasis is on healing and repair. Elders collaborate to reach a conclusion, which is then presented verbally and frequently accompanied by rituals or ceremonies. Even if they are recognized under Ethiopian law, some disputes would need to be brought to formal courts. In contrast to formal government systems, which place more emphasis on legal rights, punishment, and deterrence, traditional justice prioritizes rapprochement and restoration. This difference can be seen in the underlying beliefs, processes, and sources of authority (Markos 2014, 138).

2.5 Conceptual literature review

2.5.1 The effectiveness of indigenous conflict resolution mechanisms

Indigenous conflict resolution mechanisms are community based, involving respected community members who understand local customs and norms. Mediation, reconciliation, and restorative justice practices are common methods used to address conflicts at the grassroots level. The Ethiopian government recognizes the importance of indigenous conflict resolution mechanisms and has integrated them into the formal legal system. The 1995 Ethiopian Constitution allows communities to use their customary laws in personal and family disputes, including land conflicts. However, challenges remain, such as limited awareness among legal professionals, lack of institutional support, and potential conflicts between customary laws and statutory laws. Efforts are being made to address these challenges through capacity building programs, awareness campaigns, and policy reforms. Organizations like the Ethiopian Ministry of Peace, regional governments, NGOs, and civil society groups are actively involved in promoting indigenous conflict resolution mechanisms (USAID, 2013, p. 12).

According to Boege (2006) and Utne (2001) cited from (Kebede, 2020:55), reveals that indigenous ways of resolving conflicts are essential for mending fences and fostering a feeling of community. These processes, created by indigenous groups all around the world, are centered on

addressing the root causes of disputes and identifying ways to resolve them in a way that fosters healing and reconciliation. They involve a number of parties, including respected members, elders, and community leaders who manage tricky interpersonal interactions. Rebuilding trust, fostering understanding, and encouraging cooperation are all objectives in the process of reintegrating disputing parties into society. Indigenous methods of resolving disputes place a strong emphasis on long-term sustainability and the development of new relationships, encouraging a sense of shared destiny and communal responsibility. These methods offer a comprehensive and efficient means of resolving conflicts within indigenous communities by drawing on cultural values, traditions, and social structures.

Indigenous conflict resolution techniques are based on the customs of indigenous groups and emphasize group decision-making and consensus-building. They promote communication and information exchange, enabling parties to comprehend underlying problems and identify win-win solutions. These strategies, which frequently use conventional techniques, offer a foundation for resolving future disagreements. Additionally, they enable communities to take lessons from earlier settlements, avoiding the recurrence of similar conflicts. Communities may improve their conflict-resolution techniques and adjust to shifting conditions thanks to this iterative learning strategy, which supports long-term peace building initiatives (Yideg, 2013:66).

2.5.2 Integration of Indigenous mechanisms and legal system in Conflict Resolution

Regarding maintaining the peace and resolving conflicts, there are some areas where various institutions collaborate. These coordinated efforts are made to maintain social harmony and stability while also benefiting the institutions involved. When they see situations involving a family disagreement, such as post-mercy reconciliation of conflict, divorce, property inheritance, and property partition, both institutions' joint effort for mutual benefit is viewed (Kebede, 2020: 54).

Indigenous conflict resolution mechanism systems focus on addressing the underlying causes of conflicts rather than just issuing punishments since they have a deeper awareness of local settings. This strategy enables a more thorough knowledge of the underlying problems and produces more potent solutions. The social, cultural, and historical aspects that contribute to conflicts are well understood by traditional leaders because of their strong ties to their communities. They are able to mediate conflicts and come up with solutions that take into

account the unique requirements and social dynamics of the community. Mechanisms for paying victims are frequently included in traditional conflict management methods, such as restitution, reconciliation procedures, or community-based reparations. However, formal courts might not have efficient procedures for paying victims, which would result in an absence of justice and fairness. In certain situations, it could be necessary to combine indigenous and formal conflict management techniques (Markos 2014:138).

2.5.3 Land related conflict in Sidama

The Sidama people have launched a number of protests, both individually and collectively. Land for the cultivator was at the top of the student movement's key agenda in the 1960s. Advancement of this question is therefore regarded as responding to the majority's question as it was the land question at the moment. In order to win over the populace, the military group that had taken control of the revolution by force at the time hurriedly announced the proclamation of the land plow. There is little doubt that the decree's announcement was well received at the time on a national scale. The introduction of the land plow was the most significant socioeconomic development of the period (Markos et al, 2011:175).

The most basic change in Dalle *woreda* came after the promulgation of land reform of March 1975. The proclamation of the “Land to tiller” enabled the poor farmers, tenants and the landless, to own land that they worked on the landlords owned *qalad* lands during the imperial period. Those peasants who lived on *balabats*' lands were called *chisegna* (tenants) and by the proclamation they get lands from the *balabats* (land lords). The proclamation ended land lord system and its implementation helped the peasants to control rural lands and to live sustainable life since then. The land was distributed among the peasants in a fair way through the elderly peoples and the *Derg* officials who were appointed in each *kebele* of the Dalle *woreda*. There was no division among the Dalle society during the *Derg* regime. During the *Derg* period the life standard of the peasants was changed both economically as well as socially because after the peasant obtained land they started to spend most of their time on agricultural activities. Therefore comparatively the standard of living of peasants of the Dalle *woreda* was improved during the *Derg* period better than the imperial period (ibid: 176)

Social differences in Ethiopia intensify land disputes, particularly those among the Sidama people. The Sidama people live in an agricultural community and cherish land as a source of

food and a representation of their identity, culture, and history. Land disputes arise in Ethiopia as a result of the country's rapid population growth as demand for land for homes, agriculture, and other economic activity rises. Land disputes are also influenced by generational differences because older generations frequently oppose handing ownership on to younger generations. Land disputes are also influenced by social standing within the society, with wealthy individuals or powerful elites having better access to land resources. The Ethiopian government has put rules in place to deal with land disputes, but issues including corruption, a lack of transparency, and insufficient community involvement in decision-making processes remain. The goal of alternative dispute resolution processes like mediation and arbitration is to promote communication and negotiation between disputing parties (Markos 2014:169).

In order to obtain land, younger generations frequently use Kotta (contract), Hira (buy), and inheritance (Iqqa) procedures, which reflect long-standing customs and cultural norms in some groups. Kotta entails making a deal with the present landowner, paying a set sum, or offering compensation in return for the right to utilize the land. Hira includes buying land through unregulated, potentially unprotected private transactions. Younger generations have access to land without having to buy it or enter into a contract because of Iqqa, or inheritance, which is passed down through customary rules and traditions. For individuals who rely on these methods, however, the fact that they are not legally guaranteed in many places presents difficulties and uncertainty. These transactions' informality may result in problems like land conflicts, difficulty obtaining credit or finance, and less chances for economic growth. To give persons who rely on these conventional practices more security and protection, legal reforms and processes are required (Kebede, 2020, p. 54).

2.5 Theories of conflict

2.5.1 Basic Human Needs Theory

Due to competing interests of states or social groups conflicts emerge. Different scholars and experts have attributed different reasons to causation of a conflict ranging from unsatisfied basic human needs to clash of individual interests. Nevertheless, many societal and ethno political conflicts may be traced back to obstruction of human needs. American psychologist, Abraham Maslow, provided the hierarchy of human needs (Azam and S. Rehman 2018)

The human being becomes the most appropriate unit of analysis (Ronen, 1998, p. 15). The satisfaction of basic needs, which is crucial for development as human beings, is universally wanted. The most important contribution of basic human needs theory is taking the individual as the most appropriate unit of analysis. Humans have physiological needs that they strive to fulfill under all circumstances. All humans have basic psychological and physical needs (William, 2001). The satisfaction of basic needs is required for human development as well as the survival

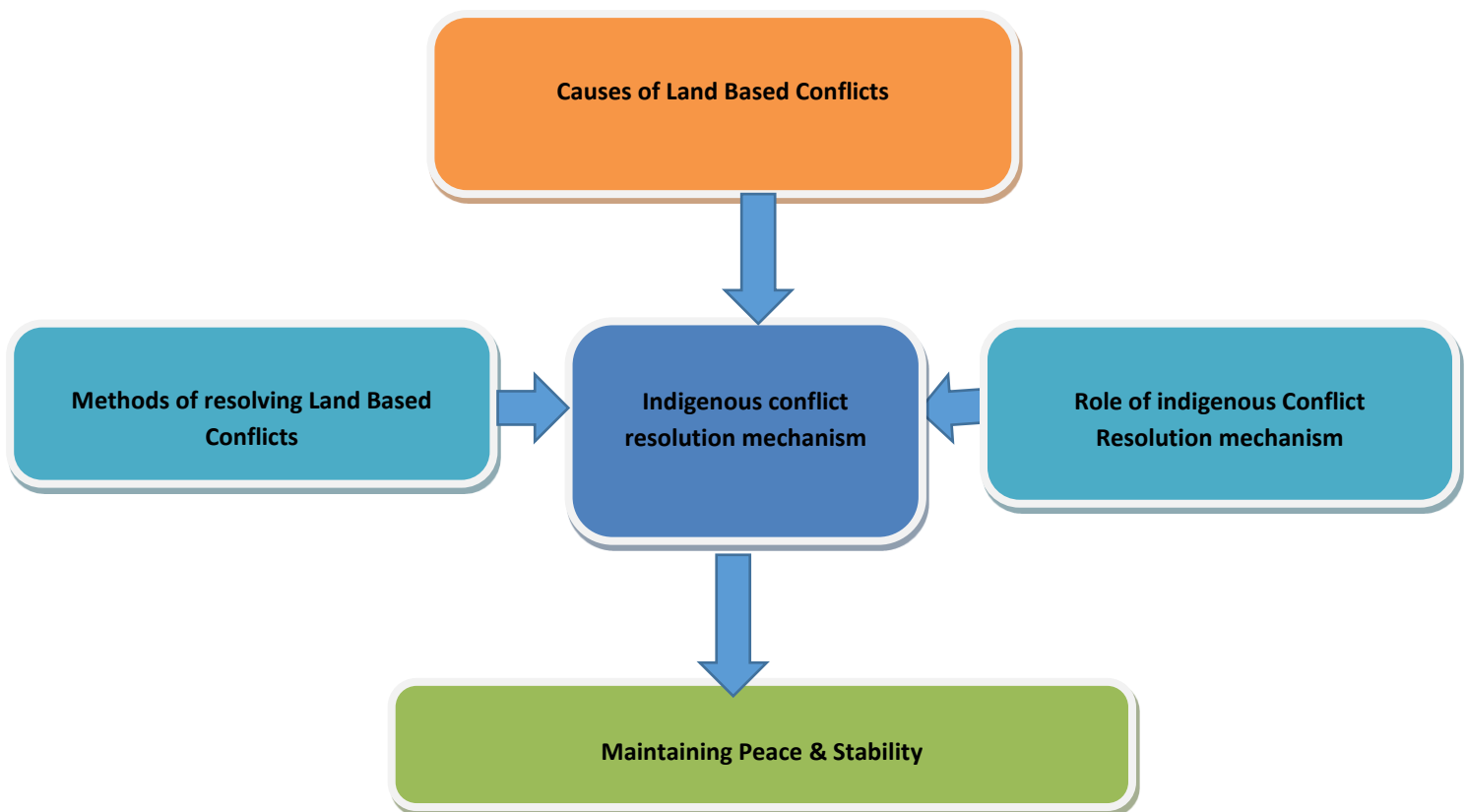
2.5.2 Cultural relativism Theory

According to the theory of cultural relativism, each culture has its own distinct set of values, beliefs, and customs that should be understood and assessed in the context of that culture. Cultural relativism is important for understanding and handling problems in native conflict resolution procedures in a way that is sensitive to cultural differences. Indigenous groups' cultural traditions, practices, and norms have a strong influence on indigenous dispute resolution procedures. These systems are intended to prevent social unrest and settle disputes within the society. Cultural relativism acknowledges that indigenous groups have unique approaches to comprehending and resolving disputes that may not be the same as traditional Western methods. (Avruch et al 1993:131)

Indigenous groups utilize their traditional knowledge and wisdom in dispute resolution, promoting cultural relativism. This approach acknowledges the cultural environment in which conflicts arise, allowing for a nuanced understanding of the problem and identifying suitable solutions. (ibid: 133). Furthermore, cultural relativism acknowledges the lack of a global standard for resolving disputes. When it comes to settling disagreements, different cultures have distinct priorities, values, and objectives. In some cultures, a result might be regarded as acceptable, but not in others. As a result, cultural relativism promotes an approach to dispute resolution that is open-minded and respectful of many viewpoints. This entails actively incorporating community members in decision-making procedures, respecting their cultural norms and customs, and making sure that the resolutions of disputes are consistent with their cultural values. Cultural relativism helps to preserve indigenous cultures and advance social justice in these communities by valuing indigenous knowledge systems, comprehending the cultural context of conflicts, and respecting different perspectives on conflict resolution (Cohen, Ronald 1989:89).

2.6 Conceptual frame work of the study

Conceptual Frame The work of the study was developed based on the specific objectives of the study and independent variables. The study was guided by the following conceptual framework, which helps to explain the relationship between the independent variables and dependent variables: Generally, the relationship between the roles of indigenous conflict resolution techniques in resolving land-based conflicts It explores a number of issues, including the methods used by indigenous conflict resolution techniques, their effectiveness in resolving land-based conflict, and how these mechanisms help to maintain peace and stability.



Source, own construct, 2022

Figure2.1.conceptual frame work of the study

CHAPTER THREE

3. RESEARCH METHODOLOGY

3.1. Methodology of the study

This section will present the methods used in the study area. It begins with a discussion of the methodological approach of the study, followed by descriptions of the study area, study design, data sources, details of the data collection tools and process, data sampling techniques and size, data analysis methods, and the ethics of the study. Further, it gives an explanation of how the informants will propose a study area. The researcher will use different methods to gather data from interviewees, like FGD, in-depth interviews, and key informant interviews.

3.2 Description of the Study Area

The study will be conducted in Sidama regional state, specifically in Dalle woreda administration. One of the woredas in the Sidama region of Ethiopia is called Dalle. The Great Rift Valley is where it is situated. Different wintheedas round Dalle: to the south, Aleta Wondo and Chuko; to the west, Loka Abaya; to the north, Baleela; to the north, Shebedino; and to the east, Wonsho. Yirgalem, which is located 317 kilometers south of Addis Abeba and 47 kilometers from the Hawassa, regional state's capital. According to a report from Woreda's government communications division, Yirgalem, which has a total size of 1,411 km², was and continues to be the center of Dalle woreda. The dalle woreda has a total population of 255,133, of which 126,865 women and 128,268 men. In the eastern half of the Woreda, the altitude rises to around 3200 m from 1170 m around Loka Abaya in the west. Yirgalem is located at a height of 1765 m. The largest Woreda in the Sidama regional state is called Dalle. Dalle Society also practiced several religions in accordance with their personal interests. The majority of residents

(79.98%) were Protestants, followed by 8.04% of Ethiopian Orthodox Christians, 4.69% of Muslims, 3.46% of Catholics, and 1.3% of people who practiced traditional religion, according to the 2007 Population and Housing Census. A total of 255,133 people live in the 31 rural kebele and 3 municipal kebele that make up the research region.

3.2.1 Map of the study area

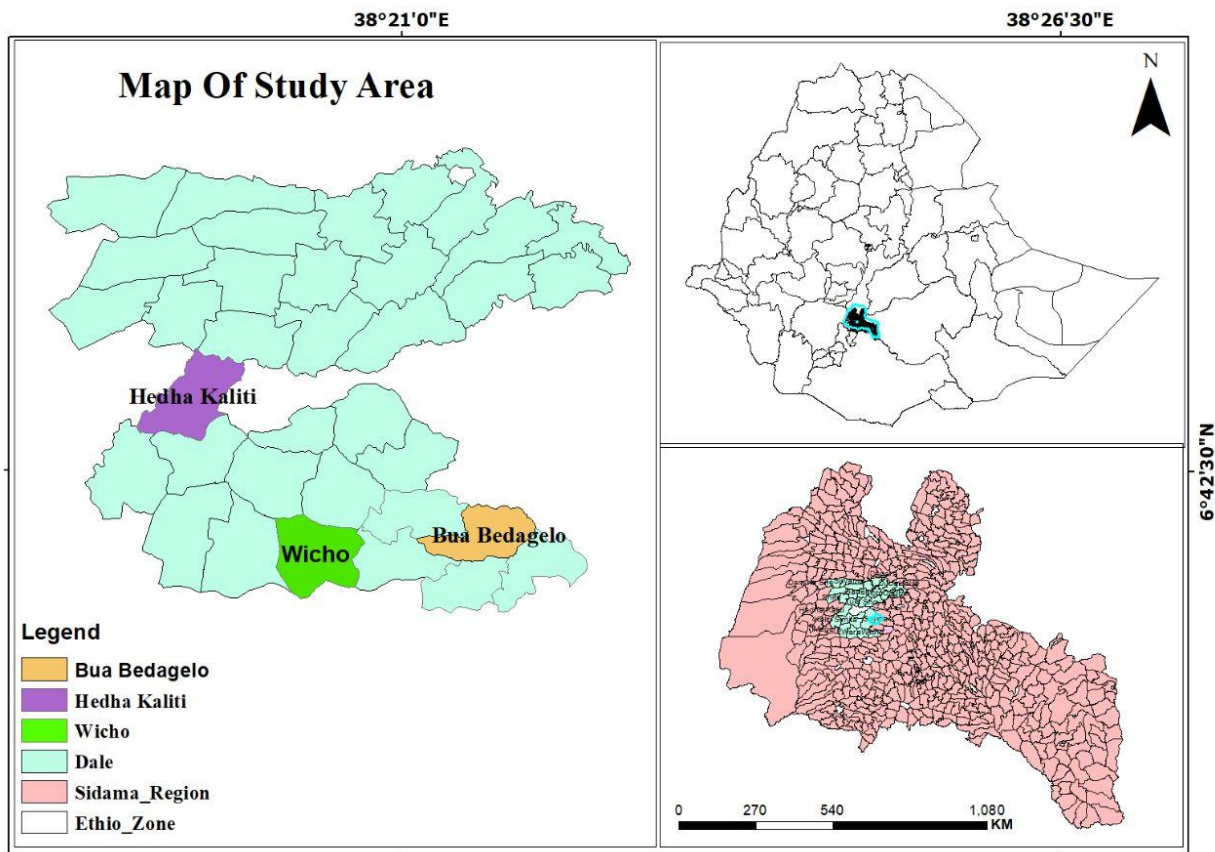


Figure 3.1.maps of study area

Source; BOFED, Maps

3.3 research design

A research design is a plan, structure, and strategy of investigation to obtain answers to research questions or problems (Kumar, 2005). The primary focus of this study is to assess the effectiveness of indigenous conflict resolution techniques in Dalle Woreda, Sidama Regional

State, for settling land-based conflicts. Therefore, a descriptive survey method was used for this study. The researcher chose this method of research in order to analyze the present situation and the function of indigenous dispute resolution systems by gathering current information. Thus, as Yalew (2005:12) stated, utilizing a descriptive survey helps in describing the existence or absence of the subject of the investigation at the present time. Then again Descriptive research design, according to Kothari (2004), is concerned with describing, recording, analyzing, and interpreting the current conditions of a specific person or group.

3.4 Research Approach

The researcher employed a mixed approach (a mix of qualitative and quantitative methods) in this study. This study used a concurrent combination of methods. This is because using a mixed method enables the researcher to work with both the study's quantitative and qualitative data. Walker and Robinson (2004) asserted that it is essential for integrating qualitative and quantitative research approaches. Mixing different techniques can make the most of each one's advantages while balancing out its drawbacks. In addition, it offers a more concise technique of answering research questions, moving beyond the constraints of a single strategy. He also said that mixed method designs are helpful for combining the best aspects of quantitative and qualitative approaches. So concurrent mixed method would help the researcher to converge or merges quantitative and qualitative data in order to provide a comprehensive analysis of the research problem.

A mixed-methods research technique can be used to explore the interaction between indigenous conflict resolution processes and the official court in land-based dispute resolution practices in Dalle Woreda. In order to investigate the interactions, alliances, or conflicts that might develop between these two systems, data from both qualitative and quantitative sources must be gathered. Insights into how these systems interact, including instances when conflicts are referred from one system to another or where they operate concurrently, can be gained through qualitative approaches including interviews, focus group discussions, and observations. Data on the frequency and results of instances that are resolved through each system can be gathered quantitatively using approaches like surveys or case studies. The quantitative approach was used to understand the perception and outlook of household heads about the role of cultural conflict resolution mechanisms in their local area using a semi-structured questionnaire.

3.4 Data Type and Source

For this study, both quantitative and qualitative types of data will be employed. The quantitative type of data employed to gather information related to the common types and main causes of land-based conflict in the study area and the role of indigenous conflict resolution systems and practices in the form of a semi-structured questionnaire. The qualitative type of data was also employed to get reliable information to support the quantitative data regarding the specific objectives of the study through focus group discussion and interviews. With regard to data sources, both primary and secondary sources of data were employed.

3.4.1 Primary Data Sources

In this research, primary data sources are employed to gather first-hand information to achieve the objectives of the research. The sources of primary data were household heads, local elders, religious leaders from Christian and Muslim religions, the police force, the woreda's government officials, and individuals from Kebele social court.

3.4.2 Secondary Data Sources

In the secondary data, there were detailed reviews of the Wadda court files. Especial emphasis was given to documents in which conflicts were settled through the indigenous conflict resolution system and accepted as a binding rule by the woreda court in the study area. Additionally, documents and reports related to the causes of land-based conflict and the role of indigenous conflict resolution methods in the study area, the practice of indigenous conflict resolution systems, and the legally framed procedures to resolve land-based conflict, which are available from Kebele social court and in the woreda court office, were also reviewed.

3.5 population, sample size and sampling techniques

3.5.1. The target population

the study area consists of 31 rural kebele 3 municipal kebele with a total population of 255,133 were selected through the purposive sampling method due to land-based conflict frequently arising, the existence of displacement for the sake of social institution expansion, and the inflow of more people (i.e., wicho, hidakalite, and della), and the size of the sample should be 168 respondents. bless and achoila (1988) define population as the entire set of objects and events or group of people that the researcher wants to determine some characteristics. the researcher needs to employ purposive sampling (judgmental sampling) to get enough information and to make the study manageable the researcher selected. This is because the process of settling conflict through cultural methods is exercised almost in a similar manner across the study area, and thus taking

these kebeles through such methods does not create difference. Therefore, the target populations of the study are residents of these three kebeles of peoples in dalle woreda sidama regional state.

3.5.2 Sampling technique and sampling procedure

To select the study subjects, the researcher in this study used both probability and non-probability selection strategies, namely purposive sampling and simple random sample procedures. Non probability sampling is any technique in which samples are selected in some way not suggested by probability theory. Examples include reliance on available subjects as well as purposive (judgmental), quota, and snowball sampling (Babbie, 2016). According to (Rubin & Babbie, 2011) probability sampling is the use of random sampling techniques that allow a researcher to make relatively few observations and generalize from those observations to a much wider population. Purposive sampling is used to choose interview subjects and focus group members from the study region residents, while simple random sampling techniques are employed to obtain representative samples from the entire population and also the researcher used three types of data collection instruments namely; a questionnaire, key interview, and FGD. Finally, to get sufficient information the guiding questions were prepared in English and later on, these questions were translated into Sidamic language to exchange their ideas freely.

3.5.3 Sampling size determination

To determine and calculate the sample sizes drawn by Slovin's formula, this method covered the total Household or land holder of three Kebele. House hold is the unit of analysis in this study, in which, household heads were contacted to fill up the questionnaire.

Where: n- is desired sample size

Where N- is the target population of the study.

With a confidence level of 95% and a margin of error of 0.05, the total number of households, from three kebele

Where e- is the margin of error % $n = \frac{N}{1+N(e)^2}$ $n = \frac{295}{1+295(0.05)^2}=168$

From the total sample size, it was further proportionality for each Kebele such as Wicho = 110,

No	Item	Population	Sample	Sampling Technique	Data collecting Instruments
1	Wicho kebele	110	63	Purposive	Survey, Focus group discussion
2	Hida kalite kebele	95	54	Purposive	Key interview
3	Della	90	51	Simple random	Survey

Hida kalite kebele =95, and Della = 90 by the following formula $n_{k n} = \frac{nk n}{N} * n$ concerning the total number of households in each kebele 110, 95, and 90 respectively.

$$n_{k n} = \frac{nk n}{N} * n = n_{k 1} = \frac{110}{295} * 168 = 62.64 \approx 63 \quad n_{k 2} = \frac{95}{295} * 168 = 54.10 \approx 54$$

$$n_{k 3} = \frac{90}{295} * 168 = 51.25 \approx 51$$

The sample sizes are limited to three Kebele resident household's on the utilization of indigenous conflict resolution mechanism for land related conflict. The researcher employed a simple random sampling method from the total number of the target population.

TABLE 3.1. Sampling technique

3.6 Data Collection Methods

To collect necessary data through questionnaires, interview, observation and document analysis from the respondents, the researcher informed all the responsible bodies to get permission and to make the research ethical. Then both close-ended and open-ended questioner was prepared by English language and was converted to Sidamic language, to avoid communication barriers and to collect relevant information from the respondents. Finally, the distributed questionnaires were collected personally by the researcher and enumerator with the various assessments of the role of indigenous conflict resolution mechanisms in resolving land-based conflict in Dalle woreda Sidama regional state.

i).**Questionnaire:** Questionnaire is widely used in education research to obtain information about certain conditions and practices, and inquire in to opinions and attitudes of individuals or groups (Best & Kahn, 2004). Thus, it is among the data collecting tools for this study because the researcher assumes that it helped to get necessary information about assessing the role of indigenous conflict resolution mechanisms in resolving land-based conflict in Dalle woreda Sidama regional state. Both open-ended and close-ended questionnaire was prepared for 168 household and 6 experts of conflict resolving with 3 and 4likert scale.

ii) **Focus Group Discussion/FGDs:** A focus group is usually homogeneous (composed of similar kinds of people) because the use of a homogeneous group promotes discussion (Burke Johnson, 2014). To get in-depth information about the role of indigenous conflict resolution mechanisms in resolving land-based conflict in Dalle woreda, the researcher used FGD. For this purpose, total three groups were formed from the selected Kebele. The number of participants in each focus group was ranges from 5 to 8 persons and it may contain 15-20 individuals in total. The participants were local elders, religious leaders from both Christian and Muslim, house hold heads who settled their conflict through indigenous method, frequently dealt with land based conflict resolving, three Kebelle leaders, and Kebelle social court workers were included under focus group discussion. With FGDs the researcher tries to obtain the role of indigenous conflict resolution. The participants were selected through judgmental method.

iii) **key informant Interview (KII):** Interview is another type of instrument, scholars argued that, interview as a method for data collection involves eliciting information through some verbal interaction between the respondents and the researcher (Kumar, 2011). Thus, semi-structured interview was employed to collect detailed information from the elders. Since the main purpose of interview was to get additional information from the Woreda administration focal persons, and responsible bodies, semi-structured interview questions guides was prepared and administered to supplement questionnaires response. Thus, the researcher comprehensively was recorded information from an interview through written note what the interviewee says .A total of 16 in-depth interviewees will personally conduct. Out of these, 4 interviewees will select from government officials that to analyze the legal framework of land based conflict resolution method in Dalle Woreda administration including the woreda`s court, 5 interviewees will also selected from kebele resident those of who displaced from their land for expansion of social

institution. Other hand, 4 key interviewees (informants) will select from local community leader and subordinated bodies, to assess indigenous conflict resolving process including the *Moote*. The rest 3 are will may be organization and well informed individuals.

iii) Documentary Review

Furthermore, Secondary sources of information will use additionally to support the primary data. Secondary data will collection from reviews of relevant literature including scholarly articles, published books, magazines and newspaper that are to analyze the implementation of the legal framework of conflict resolution mechanisms.

iv) Observation

The observation helped researcher to observe their regular settings .For instance, the researcher observed the conflict that happened between the community due to issues opened informal discussions on issues related to conflict and its resolution mechanisms. While observing, accounts such as photographs, videos, and notes related to conflict resolution mechanisms that are relevant to the current study were collected. During all these journeys, the researcher made casual interviews with different informants who were also very much helpful in making informed consent with the community.

3.6. Methods of Data Analysis

This study was concerned with assess the role of indigenous conflict resolution mechanisms in resolving land-based conflict in Dalle woreda Sidama regional state. Both quantitative and qualitative methods of data analysis were used to interpret the data gathered. The data gathered through the questionnaire was coded, entered and analyzed by using Statistical Package for Social Science (SPSS) version 24.0 computer software. The first data was tabulated on tables and then the analysis and interpretation was made by using the percentage and frequency. The results of data analysis was categorized, summarized, discussed and presented accordingly. While qualitative data was analyzed through narrative and thematic description. Finally, the results were discussed and interpreted to draw important findings conclusion, and recommendation

3.7. Ethical Considerations

Before data collection activities consents were asked from concerned body. The researcher was obtained an introductory letter from Hawassa University. A permit was given from the department of peace and conflict study to enable the researcher to go to the field. To observe ethical considerations, for example the researcher was assured the respondents that their identity would be treated confidentially. This ensures that their rights were not violated and that the information was only to use for academic purposes but not to incriminate anyone. The researcher was also explain the purpose of the study to the respondents and asks them to participate in the study. Then the questioner was distributed to respondents based on their voluntariness and confidentiality was taken account excluding their name and personal identification information.

CHAPTER FOUR

4. RRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

4.1. Introduction

This chapter analyzes and discusses the key research findings based on information gathered through focus group discussions, interviews, and questionnaires in the study area. Three enumerators were utilized by the researcher to collect data through a questionnaire, and no major issues came up during data collection. Due to ignorance of the topic, there was occasionally a problem with reluctance from certain home respondents. However, after making the problem clear, respondents volunteered and cooperated with the data loggers. All home respondents were chosen using the snowball sample technique from disputants who used indigenous conflict resolution to manage their land-based conflict. Enumerators distributed all the questionnaires, which they filled out by asking household respondents. There is a 100 percent response rate as a result.

The researcher gave the data analysis and interpretation on the role of indigenous conflict resolution techniques in resolving land-related disputes in Dalle Woreda. To fully comprehend land-related disputes, causes, procedures, and the process on the one hand, findings from informants were evaluated and interpreted. Furthermore, the functions, structure, and procedures of indigenous conflict resolution processes, as well as the interaction between indigenous dispute resolution organizations and the modern legal system, the analysis was conducted by following the procedures for specific objectives as indicated below:

In the first place, general respondents' characteristics using age, educational status, and household type were presented as an introductory part. Next to this, the common types of conflict in the study area were analyzed by considering the household respondents ages. The next step was to analyze the common causes of conflict by considering the economic and social activities of the residents, especially land-related problems.

Response rate of quantitative data

Table 4.1: Questionnaire Return Rate

Kebele of Respondents	Sample Size	Responses	Return Rate %
Wicho	63	63	100
Hida Kalite	54	54	100
Della or Boa 01	51	51	100
Total	168	168	100

Source own survey (2023)

After distributing questionnaires to Wicho, Hida kalite and Della (Boa) kebele, a total of 168 questionnaires filled and returned correctly. This response will provide a comprehensive analysis of the situation and discuss the potential implications.

4.2 Demographic characteristics of the respondent

In fact, there are a number of demographic features that, in one way or another, are affecting the role of indigenous institutions in conflict resolution in the study area. This section of the study has focused on the analysis, presentation, and discussion of key demographic characteristics' that are in line with the title. More specifically, in the following subsections and divisions, the researcher gave strong attention to the analysis and presentation of such demographic variables as gender (sex), age, marital status, and education levels of sample respondents, along with their religion category.

Table 4.2.1 shows the sex composition of the respondents.

Sex	frequency	present
Male	112	66.7
Female	56	33.3
Total	168	100.0

Source: own survey (2023).

On the result indicated in the above table 4.1, majority of the respondents 112(66.7%) are males, the remaining 56 (33.3%) are females.

Alemu et al. (2017) discovered that the majority of conflict participants in the Oromia region were male. Similar findings were made by Tadesse et al. (2019), who discovered that the average age of combat participants in the Somali region was that 70% of them were men.

These results show that a number of factors, such as socioeconomic marginalization, restricted access to school and career prospects, and cultural norms that prioritize violence and masculinity, increase the likelihood of land-based conflicts concentrated among males.

table 4.2.2 shows the age group of the respondents

Age group	frequency	present
25-35	8	4.8
36-50	52	31.0
51-60	52	31.0
Above 60	56	33.3
Total	168	100.0

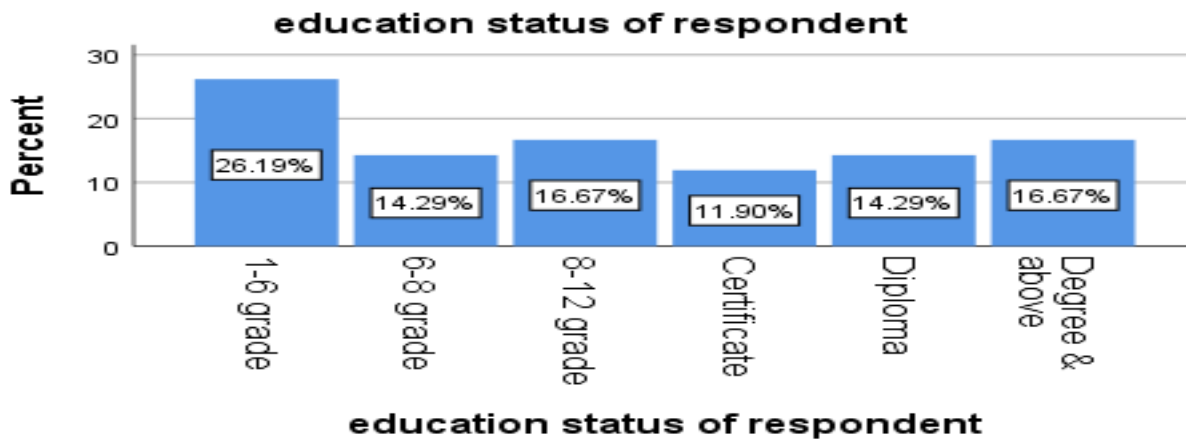
Source: own survey (2023).

Regarding to the age group, 8 (4.8%) of the respondents were found between the age groups of 26 and 35. The age group between 36 up to 50 constituted 52 (31.0%) moreover 52 (31.0%) of them found between 51-60 years and 56 (33.3%) were above 61 years. since the sample selection was both purposive and random, the researcher consider that involving in land based conflict and influenced by this conflict are the owner of their own land, culturally, an individual have a chance of get own land is after his marriage. So that there were no respondents with age fewer

than 25. This clearly shows that the majority of the respondents were adults (45-50 years old). This fact abetted a lot obtained the intended information as desired.

Age-related variables have a significant impact on how Ethiopian indigenous conflict resolution processes function. Elders are well-suited for mediating disagreements because of their ancient age, which gives them power, respect, and objectivity. They can find culturally suitable solutions since they have a strong awareness of cultural norms and values. In order to ensure intergenerational representation, younger people may also take part in dispute resolution procedures (Alemie, 2018). Overall, the effectiveness and sustainability of Ethiopia's as well as study area indigenous conflict resolution methods are influenced by age factors.

Figure 4.2.3: Educational status of the respondent



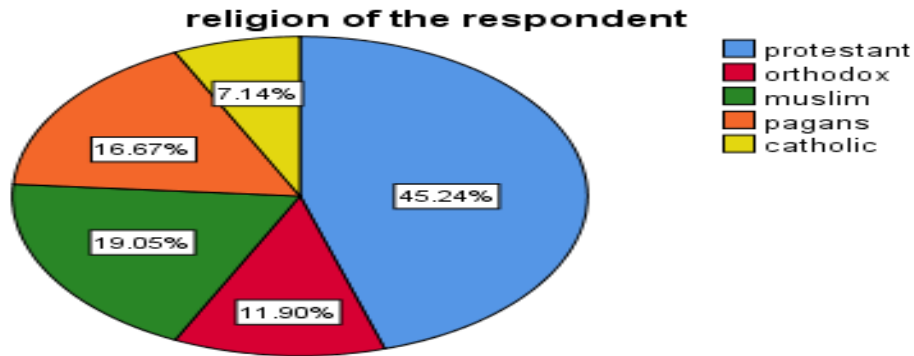
Source own survey (2023)

As indicated in figure 4.2, 44 (26.2%) of the respondents cannot write but some of them can read, 24 (14.3%) of the respondents can read and write, 28 (16.7%) of the sample households heads attended secondary education (8-12) grade, 28 (16.7%) sample population were got certificate, 24 (14.3%) of them also got Diploma, 28 (16.7%) of the respondents had acquired (degree and above). This also clearly shows that majority of the respondents were attended primary education (1-6) grade.

Kebede et al. (2017) and Tesfaye et al. (2018) reported that 60% of conflict participants in the Amhara region and Tigray region respectively had no formal education. According to these results, people are more likely to engage in land-based conflicts when they are poor, have limited access to education, and have restricted economic prospects. The danger of participating in

conflicts can also be increased by the confluence of these characteristics, as those who are both uneducated and poor may have even larger obstacles to work and social mobility.

Figure 4.2.4: Religion status of the respondents



Source own survey (2023)

As pie chart describes that, 76 (45.2%) of the respondents were includes protestants, 20 (11.9%) of them were also followers of orthodox religion, 12 (7.1%) Of sample respondents includes catholic Christians , 32 (19.0%) proportion of sample population also belongs to Muslim and the remaining a few of respondents 28 (16.7%) were found to be pagans (indigenous) religious followers. According to (Tamirat & Lemi, 2023:54) Religion significantly influences indigenous peoples' beliefs, ethical standards, and social norms, providing a framework for interpreting the world and setting moral standards. Religious acceptability in conflict resolution refers to the coherence of dispute resolution methods with the community's religious beliefs and values.

Table 4.2.3 family type of the respondents

Family type	frequency	present
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Male headed	120	71.4
Female headed	24	14.3
Undetermined, single	24	14.3
Total	168	100.0

Own source (2023)

As indicated in table 4.3.4, 120 (71.4%) of the household respondents were headed by men, 24 (14.3%) of them were also headed by women, and the remaining 24 (14.3%) of the respondents were undetermined and stated their own status instead of that of their families. The respondents were single. This table also indicated that the major respondents in this study were male.

4.3. Causes of the land based conflict in the study area

It is important to first define conflict before discussing the causes of land-related conflict and other disputes in the study area. Conflict is a situation in which there is disagreement or opposition between two or more parties due to disparities in objectives, needs, or values. It can happen at different levels and in various circumstances and is a natural component of relationships. Conflict resolution involves strong communication and negotiation skills because it can have both positive and negative effects (Ojo & Zartaman, 2000). According to KII, in the study area, disputes arises between spouses, between neighbors, between and among families, lineages, sub clans, etc. Interest and the need for access to, use of, and ownership of resources are the primary causes of conflicts (land, forest, and water).

FGDs reveals Land disputes between neighbors, family-related land disputes, communal land issues, and disputes over individual properties on the land, with the local government are a few examples of the disputes. According to Abebe, (2016) & Markos, (2014) Land can be classified in to two; communal land and private land according to perception of sidama people in generally and particularly in the study area. Communal land is defined as land which is used for common, use by all members of the clan, sub clan and lineage. According to respondents, Such communal lands includes gudumaale (the place of different cultural ceremony were held like fichee chanbalaalla), budu basse (site of traditional institution which is served as the place of traditional religion and conflict resolution can be held and it is also the place of indigenous governance

system can be made), dikkote duuna (marketing place), grazing land (Saadate kalo) and Maadarshu base (place of Tombs).

According to KII, communal lands in the study area have their own laws and procedures, which are already set by the clan members. Such as common ownership rights for all members, boundary demarcation by members based on a common agreement, etc. According to FGD, at the same time, this land became the target of land disputes. Such as, conflict between local settlers in the computation to have access, among community and religious institutions, as well as local governments. According to FGD, individual-owned land or private lands are not free from causes of conflict in the study area. Hence, the conflict may be among the family members over the question of inheritance, boundary disputes between neighboring individuals, etc.

Land conflicts can result from historical injustices, ill-advised government policies, conflicts of interest, corrupt leadership, or, more generally, from competition over land and resources. Conflicts can be clearly apparent, involving violence or damage to property, or they may be latent or dormant Karol (2017:6). Beyond this, the causes of land-based conflict can also vary from one disputant to another and from one place to another. Gathered data from household respondents, KII, and FGD shows that there are different causes for conflict in the study area. In general, this part of the study also indicates the common causes of land-based conflict in the study area.

Causes of land related conflict	frequency	percent
Boundary conflict	60	35.7
Grazing land	16	9.5
Displacement	6	21.4
Inheritance	20	11.9
Corruption	12	7.1
Claiming resources	24	14.3
Total	168	100.0

Table 4.3.1., causes of land based conflict in the study area

As indicated in Table 4.4, among the suggested causes, all respondents have concentrated on six causes of land-related conflict in the study area. Accordingly, boundary disputes were the cause of conflict for 60 (35.7%) respondents; 36 (21.4%) responded that displacement-related issues were the causes of the land-based conflict in the study area; 24 (14.3%) replied that property claims were the cause of the land-based conflict; 20 (11.9%) raised inheritances as a cause; 16 (9.5%) replied that grazing was the cause of the land-based conflict; and the remaining 12 (7.1%) responded that corruption was the cause of the land-based conflict in the study area. Based on the respondent's ideas, boundary was the main and most common cause of land-based conflict in the study area.

4.3.1 Boundary disputes (farote gibbo)

60 Respondent or 35.7% of the total respondents, identified boundary disputes as the main cause of conflict. These disagreements frequently occur when there is uncertainty or disagreement over the delineation of land boundaries between adjacent people or groups. Historical factors, shifts in land use patterns, migration, or a lack of proper documentation can all contribute to boundary disputes. According to KII, land conflicts occur in many forms. There are conflicts between single parties; for instance, boundary conflicts between neighbors and inheritance conflicts between siblings. These conflicts are comparably easy to solve. It is solved through negotiation with either party or by involving the mediator. Those include several parties, though situations such as group invasions or evictions are more difficult to deal with. By far the most complex land conflicts are those that are marked by an asymmetry of power, often involving corrupt land administration and state capture.

Changes in land use patterns, Communities and individuals may encroach on one other's land or argue over the limits of their holdings as they engage in various activities like agriculture, mining, or urban expansion. Migration, when individuals relocate, they may bring with them traditions and customs that are different from those of the existing population, resulting in disputes over territorial rights. Inadequate documentation, in many situations, the lines dividing properties are not well defined or documented, resulting in misunderstandings and arguments over ownership and usage rights. In rural areas, where land tenure structures are frequently informal and based on traditional customs, this is particularly prevalent. Cultural differences:

Misunderstandings and disputes over land usage and boundaries can result from different cultural practices and beliefs Karol 2017:8).

4.3.2 Grazing land (*lalu haayyiso base*)

16 respondents (9.5%) said that grazing was the root of land-based conflict. These conflicts occur when there is rivalry or disagreement about who has access to livestock grazing pastures. Different groups, herders, or farmers who depend on the same land resources for their subsistence may engage in grazing conflicts. KII argues that, Communal land (*dannawite baatto*) is defined as land that is used for communal purposes by all members of the clan, sub clan, and lineages in the study area. Land that is communally owned within a clan's territory is referred to as common land. The clan members in the study area have previously established the rules and regulations for such communal land. Likewise, all members have a common ownership right. b) Members draw boundaries in accordance with a consensus. c) There is a set period of time for protection and grazing. The grazing season is primarily from August to March, with the protection period from April to July or August. d) The members have an equal number and variety of grazing their animals. e) It is each member's duty to safeguard and maintain the common area. Members should therefore take part in fencing to prevent land grabs and prevent its deterioration and erosion. However, in the study region, common land is now the subject of land disputes because of these regulations violated for the sake of individual interest and competing to use this communal land separately.

According to FGDs, the increase in economic interest leads to conflict over poor demarcation border lines, and the need to graze land even worsens situations in the study area. Nowadays, grazing land size within farm areas is decreasing due to the allocation of farmers grazing areas to expanding their holdings. Besides, in the study areas, scarcity of arable lands due to deforestation and an increase in human population are the major causes of land conflict in society.

4.3.3 Displacement (*daramme*)

36 respondents (21.4%) identified displacement-related problems as the basic cause of land-based conflict in the study area. This relates to disputes that develop when individuals are ejected forcibly or unintentionally from their homes as a result of various

circumstances, such as construction projects, or governmental regulations. Tensions and conflicts between those who have been displaced and those who have occupied their lands might result from displacement.

Governmental disputes with rural populations can take many different forms. People may have been relocated in some situations as a result of previous government policies or actions. When people are relocated to make room for a national park, game reserve, or other protected area or to build infrastructure, this can lead to resentment between the government and the community, especially if communities are not consulted and are not adequately compensated (Karol, 2017:19). A concession or leasehold must be negotiated with state officials in many nations where the state holds title to most or all land. However, individuals may live on or use land even when the state technically owns it. Investors and implementers must interact with people who have genuine customary claims to project lands since they are significant stakeholders (Lavers, 2018).

FDRE Pro No 455/2005 Art 3/1 A woreda or an urban administration has the authority to expropriate rural or urban landholdings for public purposes upon equal payment in advance of compensation in accordance with this Proclamation, where it believes that it should be used for a better development project to be carried out by public entities, private investors, cooperative societies, or other organs, or where' such expropriation has been decided by the appropriate higher regional or federation

Although According to KII, this land issue involves both private parties, local governments, and other governmental institutions under various circumstances. Specifically, in the study area, in the past two years, there have been agro industrial parks implanted and the expansion of social institutions like the police college and Hawassa University's Awada campus; instead of this, 316 and 123 households were displaced. Individuals and groups are involved in land disputes over private property in the study area. According to the key informants, first, expropriation of landowners without just compensation in order to use the land for public purposes in the Dalle Woreda, the state has recently started expanding several institutions, mostly on private property. Nevertheless, the approach resulted in the eviction of dwellers without equal compensation. FGDs discusses that Expropriation of owners from private land without assigning the land to

private institutions and new informal occupations by the original (customary) owners to recover the land are the second factors in land disputes between local people and the government.

4.3.4 Inheritance (Ragge)

20 respondents (11.9%) indicated that inheritances were the cause of land-based conflict. Conflicts involving inheritance can arise when there is confusion or disagreement over how to divide up property among heirs after a landholder passes away. Cultural traditions, gender inequities, weak legal systems, or conflicting family members' interests can all worsen inheritance disputes.

According to Gebremedhin (2013:23), as sharing the land is seen as one way to maintain a healthy family relationship, customary decisions in succession disputes typically divide the land between the parties or force both parties to divide the harvest or products of the land. In most cases, unless the parents have explicitly provided for this, adopted children cannot inherit land.

According to gathered information, inheritance is discussed and classified into two categories: horizontal inheritance and vertical inheritance. Horizontal inheritance is described as the direct transfer of land to descendants without any restriction of either the legal or customary system. In this land-transfer system, conflict may occur within families (son and father, brother and sister, big brother with little brother) due to the unequal and unfair distribution of the land.

The second category of inheritance is vertical inheritance, which is described as the indirect transfer of the land to the descendants in a restricted manner, either under a legal or traditional customary system. In this type of inheritance, there are a lot of issues that arise from land based conflicts. For instance, transferring land to women is not acceptable in the traditional system, contrary to the legal system in N0 456/2005, Art. 5/3: and SNRS proclamation states that, "Women who want to engage in agriculture shall have the right to get and use rural land". However, in a Sidama society, women had no right to inherit the land under the traditional system. This is because, upon getting married, they are considered part of her husband's family. And after marriage, women are almost always separated from their parents, and it is traditionally customary for them to inherit the land from only the males. Thus, a female is expected to inherit the property that belongs to her husband because of the past Sidama society custom; male heredity means living with his family and land even after he gets married. And hence, the males

are the only individuals who are on the side of their families in times of trouble, and he rides all responsibilities during the health problem and shortage of manpower at an older age, particularly at a time when the families got old and could not be able to till and could not be able to participate in the self-help associations. Due to this factor, males persist in superiority over women.

FGDS claims that when a woman marries, she is regarded as a member of her husband's family. Because women typically live far from their families due to their families' "intention to create relatives in distant places," marriage is not permitted in Sidama culture between members of the same clan, particularly if they are regarded as siblings. Within Sidama society, this practice supports the preservation of social harmony, guarantees genetic diversity, and fortifies ties between various clans. However, the women were by their families' sides through times of adversity before and after they reached old age. She is therefore qualified to inherit her husband's possessions. The stakeholders that restrict the right of women to get land are: first, societal norms restrict women's access to land ownership; second, her brothers are also preventing her from obtaining these rights; and thirdly, The local elders are worried about the possible outcomes, saying the stereotypical proverb that 'Ba'ino baatto ballu ragiranno' is literally translated as the 'defective land were inherited by the son-in-law'. If the land were granted to women because they thought it might bring a curse on her offspring, especially her children, Furthermore, it is considered culturally unfavorable for her prospective husband and offspring to inherit the land and possibly pass it on to another clan group.

One reason why one should not idealize such customary norms is because, more often than not, they tend to marginalize women and minority groups. The roots of female oppression are to be sought as much in custom and tradition as in economics and politics. Even when women's rights are guaranteed legally, the weight of tradition militates against the full exercise of those rights. And society cannot be said to be fully liberated until and unless women are given their fair share of political and economic space (Markos 2014:129).

According to KII, traditional resolutions of conflicts between brothers and sisters typically, but not always, favor the male descendant in accordance with laws governing property ownership and inheritance. Women were typically given land when they were still single at the time of settlement, absent parental partition of land among offspring. Some land inheritance cases that

traditional authorities could not resolve included disputes between the adopted children and the siblings of a deceased family member, when both sides claimed rights to the land and the customary mechanism for inheritance was unclear. Karol (2017:19) also argues that, discrimination against women is a different kind of intra community conflict. In most nations, women have formal legal rights to equal protection under the law, including the right to own and gain property in the same manner as men. Customary practices are predominant, and these formal rights are frequently disregarded. The effects on food security, health, education, and livelihoods when land is stolen from weaker people, such as children, women, and orphans, can be very severe. This creates grievances on the part of women. According to FGDs discussant, after the deaths of parents, inheritance-based conflicts were mainly raised between male and female heredity among the deceased family. Further, according to FGDs data, another family-based conflict was also a serious one at a time when the senior brother took the larger farm land and any other properties from his parents by limiting the interests of other junior brothers. Due to these factors, violent conflicts erupted at the inquiry into claimant land or property among them. Another issue raised regarding vertical inheritance is that giving land for contract (technically selling to others) as a result of formality problems and the owner's unaffordability may also arise in land-based conflict.

KII claims that the scenario in the question sheds light on a frequent problem in land deals where buying and selling could violate agreements or constitutional principles. Conflicts between the parties engaged in such infractions frequently erupt when buyers attempt to recoup their losses through local institutions or even use force. This situation also applies when renters break their contracts before the specified end date. In the hypothetical situation, renters frequently break their contracts so they can either use the land themselves or rent it to someone else. According to police officers and senior informants, this technique has the potential to cause conflicts in the study area. In this context, illegal land transactions and contract cancellations before the deadline of the agreement are frequent sources of conflict.

4.3.4 Corruption

12 respondents (7.1%) reveal that corruption as the root cause of land-based conflict. This refers to disputes that develop as a result of unethical behavior in the management, distribution, or

exchange of plot of land. Corruption can erode the fairness and openness of land governance systems, resulting in disputes and complaints between people or communities.

The key informants claim that the other factors have contributed to community land dispute corruption. The community land existed for a long time before being invaded by both local and foreign institutions without the consent of the dwellers. The success of indigenous organizations and laws governing community land, as well as minimal or no involvement from governmental and non-governmental entities, are examples. In the study area, common land is now the subject of land disputes. As a result of the wide variety of exploiters, this land is now in danger of disappearing, and churches are being built in the community land's middle. The government makes some political strategy by collecting jobless youth and distributing this land, but it is not followed properly, and those youth transfer the land to either a third party or another group.

4.3.5 Claiming resources

24 respondents (14.3%) mentioned property claims as the root cause of land-based conflict. These disputes arise when several people or organizations assert their ownership or legal authority over a specific plot of land. Uncertain land tenure arrangements, shady land deals, competing legal systems, or dishonest business practices can all give rise to property disputes.

Land dispute may mean a societal issue related to property in which more than one party is engaged. Some of the root causes of the conflict may include: differences in interests on the property rights: the usage right of the valuable resource called land, to get access to manage the land, for generation of an income from the property, to alienate people from it, for transfer purposes, and the right to be compensated. (Wehrman, 2005). The majority of the informants indicated that competition over scarce resources (water and pasture land-related issues), livestock raids.

4.3.6 Other triggering factors for the land based conflict in the study area

4.3.6.1 MARRIAGE

Both of the KII and FGDs revealing that, marriage is one of the many factors that contribute significantly to land disputes in the study area. Land disputes can start as a result of marriage in several ways. In this instance, it is preferable to divide marriage into two types for the purposes of the brief consideration of the part that marriage plays in triggering land disputes. These

marriages are monogamous and polygamous. A land conflict between the married young man and his family occurs in the situation of monogamy. When a young man marries, there is new conflict between the couple and the husband's family in the study region. There are numerous signs/contributing elements that a dispute will arise. They are as follows: first, married couples would fight to establish themselves as a family. There must be significant sacrifices and conflict in the fight to establish them as a family. The struggle for survival is closely related to land in the study area.

According to FGDS the couple will expand their acreage in order to meet all of their needs. In this scenario, the spouses will request greater land and other resources from the family. Conflict between the couples and the husband's family will result from the competition for land and other resources. When newlywed couples engage in intense disagreement that results in divorce, land disputes may also arise. Polygamous marriage is a typical occurrence in Sidama culture. A given spouse could have two or more wives in the study area. Most frequently, husbands act in these two situations. In order to gain aid from the wives in the management of the land the husband has in the vicinity of a wife, they first arrange for more than one wife when they have lands at more than one location. The main issue in this case is that each wife may have settled on a different amount of land. On the other side, the husband can take action to make up for the wives' lands' unequal sizes. The measures include providing the underprivileged spouses with crops grown on other people's land (wives who are residing on other people's land).

4.3.6.2 Religion

Differences in ethnicity, language, culture, or religion within a society give rise to ethnic or religious tensions in land-based disputes. Political actors wanting influence or power may take advantage of these differences, which could then result in conflicts over land, which serves as a symbol of identity, belonging, and economic opportunity for various groups. Threats to access to land can exacerbate already-existing tensions since it is viewed as a sign of identity and belonging. Lack of tools to address complaints or guarantee equitable distribution can cause competition for limited resources to turn violent. Conflicts over ownership and access are sometimes sparked by religious sites and holy spaces, which play a crucial role in land-based conflicts. In order to address these issues, inclusive governance frameworks and processes for resolving conflicts over access to land (USAID, 2013, p. 11).

4.5 Methods of indigenous conflict resolution mechanism in resolving land based conflict in the study area

4.5.1 Overviewing indigenous conflict resolution methods in Sidama

The Sidama people have a unique conception of Seera, which provides them a sense of identity, a strong sense of moral obligation, and a culturally determined capacity to discuss disagreements and reach an understanding. Moote represents the head of the tribe. Mote's title is known as Garo or Gelo among some tribes. The clans in Sidama have their own clan leaders. Mote, Garo, or Gelo play the same role, and the level of power they have in each tribe is the same; however, there are differences in their practices. Mote, Garo and Gelo will lead the Songos in the final stage. They also preside over the judicial system, in which the most complex cases are judged by the tribe. The Mote, on the other hand, is the king-priest of the Aletta. He resides permanently in Berra. He performs the rituals connected with animal sacrifices on behalf of the Aletta people. He declares a date for the fичee festival after consulting the astrologists (ayyaanto). He is the chief peacemaker and the focus of inter-clan unity. He has a divine or magic power to confirm blessings in matters of peace and justice, prosperity, health, and fertility. As a peacemaker, Mote acts on the advice of his songo, which is composed of elders of all clans. The task is to perform the religious rituals related to the slaughter of animals in the name of the Alata people. (Abebe, 2016) & (Markos et al, 2010:143)

Four levels of councils serve as the justice giving of Sidama under the chief of the tribe. This demonstrates the democratic element of the system by deliberating and making decisions on social issues. Ascending from lower to higher involves the following: Elders council are divided into three levels: Olluu Songo (the lowest unit), Ayidu Songo (the middle level), and Garote Songo and Grarete songo (the highest level). These tiers of Songo are legitimately able to address various challenges and make judgments that are applicable to their specific regions. When it comes to the exercise of power and authority in resolving disputes, the function of Songo in the traditional authority is highly valued. Activities for managing conflicts of all types are founded on the idea of "Halaale" or highest truth. The management and resolution of disputes peacefully between and among community members is the fundamental purpose of the political and administrative system. It is very surprising to see the old judicial system used by the Sidama people. This judicial system's power comes from its ability to mobilize many people for reconciliation (Markos 2014).

KII reveals that the Gudumale are organized in a power hierarchy. Depending on their importance, the tribunal handles the cases that are presented to it. The complainant or plaintiff makes his case to the tribunal or Songo. The elders ask the tribunal members, "Affini," which means "Have you heard," to begin the examination and analysis of the matter after the case has been heard. It is thoroughly debated by giving consideration to each suggestion, opinion, and comment made by the tribunal members. Then, as a result of this filtering, the truth begins to emerge. With this, the tribunal starts to gradually progress toward the process of refraining from judgment. If any party is unhappy with the decisions after they have been rendered in this manner, they may appeal the judgments to the subsequent higher Gudumale/assembling place. The elders will only grant this power, though, if they feel strongly enough about the situation to warrant an appeal. Elders use the graves of their ancestors more frequently because they regard these locations to be respectable and safe, ensuring that the truth never falters.

Table 4.5.1, Trends of the conflict in the study area

Item		frequency	percent
How do you do expresses the trends Of the conflict in your area in the past three years?	Increasing	60	35.7
	Decreasing	72	42.9
	No change	36	21.4
Total		168	100.0

Source: own survey (2023)

Regarding to the trends of conflict in the study area, 60(35.7%) of respondents are replied that the conflict situation were increasing, 72(42.9%) of respondent were replied as the situation of the conflict in the study area were decreasing and the remaining 36(21.4%) of the respondents also informed that no change in the situation of the conflict in the study area in past five years. According to the respondents the majority of them agreed on decreasing the trends of the conflict in the study are in past five years.

KII and FGDs conducted that in the study area also support the above results. KII and FGD conformed that special inter-ethnic conflict in the study area were decreasing trends and integrated work of government and traditional institutions are mentioned as a reason for this

trends. On the other hands they did not observed any change in the trends of land related conflict conflict types in the study area that means there was still now there is a causes of the land based conflict in the study area. This result also shows that conflict is inevitable phenomena between individual and groups but it is possible to minimize by using different approaches of conflict resolution.

(Muluken, 2020) Asserted that because they permit the community to manage its issues in its own way, traditional conflict resolution systems are very beneficial. Unlike contemporary ones, indigenous conflict resolution processes, she continued, put more of an emphasis on bringing disputing parties together than on penalizing them. Additionally, the primary methods of indigenous conflict resolution for enforcing the law are social punishments. Such systems place a focus on enduring and cross-cutting ties among community members, in contrast to the modern legal system, which operates in accordance with a set of laws and is characterized by corruption. Traditional methods of conflict avoidance and resolution are less complex than contemporary ones, and they allow people to handle their own problems and affairs in accordance with their own preferences.

On top of these, FGDs and interview participants clearly stated that the study area community chooses indigenous conflict resolution mechanisms as compared to the legal systems (court) for conflict arising at any level. Due to indigenous conflict resolution mechanisms are often less costly compared to formal legal processes. They rely on community resources and local expertise, reducing the financial burden on individuals and the state. This also makes these mechanisms more accessible and sustainable in resolving land-based conflicts in Informal institutions, on the other hand, have limited ability to impose their views, rely on threats of social exclusion and cursing to achieve reconciliation, are often grounded in local knowledge and are considered more legitimate by local people.

In the pastoral community, there are indigenous conflicts management institutions that have existed for long periods of time and remain effective. The procedures for managing these conflicts are vital in preventing chronic violence. 90 percent of disputes are resolved on the first try with indigenous conflict resolution mechanisms. And the remaining 10 per cent are resolved through the state intervention although sometimes the conflict cases turn back to elders through

indigenous conflict resolution. The result of this study relatively is consistent with previous study conducted by (Muluken, 2020: 8)

According to KII, the process of indigenous conflict resolution is based on consultation and open discussion between the disputant parties. Mediation is carried out by a person of high social standing, commonly elders, religious fathers, or clan leaders, who use their social legitimacy and facilitative skills. In accordance with Sidama custom, elders are the key actors in the process of conflict resolution. Discussants of FGDs stated that, in the event of any violent conflict, there are steps followed in the resolution process.

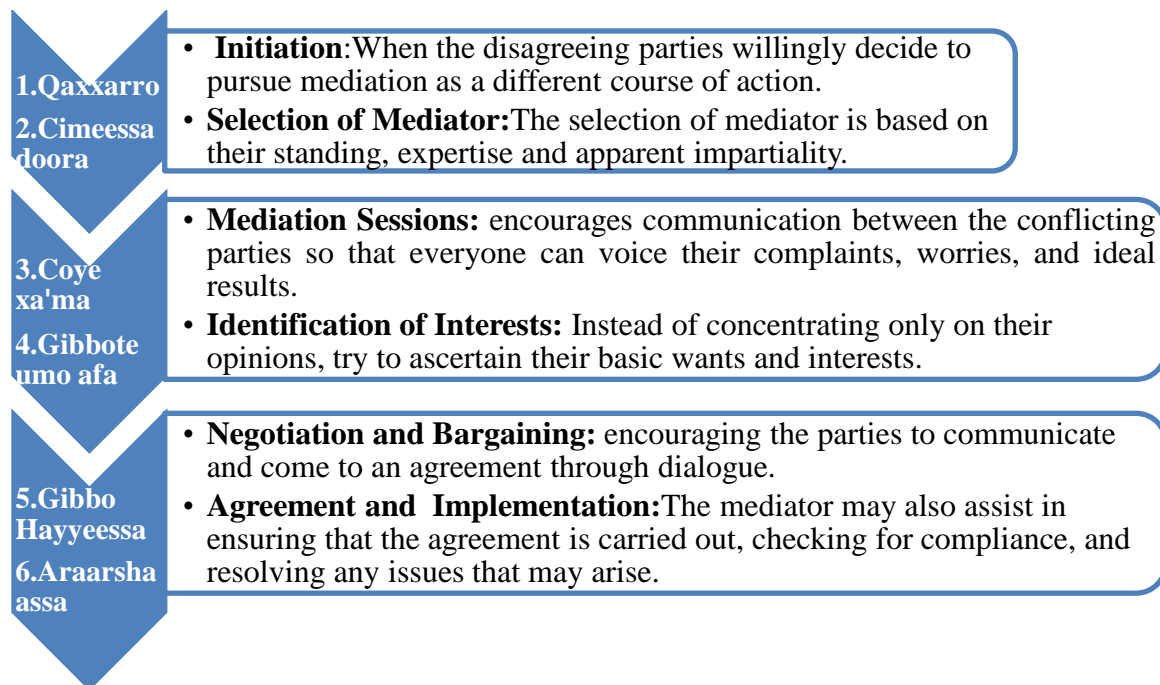
In its initial intervention, the elders' council, consisting of 8 to 12 members, advises the conflicting parties just to cool down their temper and conflict. After listening to conflicting parties, the council of elders invites one of their members to repeat the main causes of the conflict. These steps lead to the final decision on the case, in which the council requests that the conflicting parties leave the place for some time in order to judge the evidence gathered secretly and finally disclose the decision. If the accused group accepts the decision given by the elders, the conflict will be settled. But if he does not accept it, he can appeal up to 12 times for the case to be reconsidered. Muluken (2020:9) It indicates that an offense against another member of the community is usually resolved upon the payment of compensation, both in livestock and cash. In this regard, an entire clan or sub-clan is said to be responsible for a crime committed by one or some of its members. The money and livestock to be paid in compensation are thus usually contributed by clan members, regardless of their place of residence. For instance, if a man from a particular clan kills a member of another clan, it is not an individual that defends his case; rather, it is any other two members of his clan that would appear in the indigenous conflict resolution system.

According to KII, Indigenous institutions' methods for upholding judgments Decisions on the resolution of land disputes are made among the Sidama in the Dalle Woreda at various levels of local institutions. There are many tools available for decision enforcement once a decision has been made by the local institutions indicated in the previous section. The instruments range from an easy method of enforcing a decision to the imposition of intricate and severe sanctions against one or both sides in a dispute. Local informants claim that these methods for decision enforcement are essential for facilitating decisions.

The mediation process within indigenous conflict resolution mechanisms generally follows a structured framework:

KII inform that, with the help of five elders from each side, the Dalle Woreda alternative conflict resolution committee seeks to settle land based disputes using cultural means at the Kebele levels. In order to promote communication and guide parties toward a peaceful resolution, their knowledge of local traditions and customs as well as their competence in those areas are essential. To resolve conflicts, the committee turns to age-old practices including rituals, storytelling, haggling, and mediation. With the use of local knowledge and cultural practices, it is intended to promote community peace and stop further conflict escalation

Figure 4.5.3 the mediation process of the ADR



The principles by which the aforementioned procedures are put into action will depend on the degree of disagreement, the institution's status, and the behavior of the person who will be carrying out the decision. If one of the disputants in this situation declines to accept the judgment rendered by a particular institution, the imposition rises with the institution's level. Here is a discussion of the determined decision enforcement tools: - The indigenous rule in the study area acknowledges a system of law enforcement based on cultural norms and traditions. Elders enforce laws by exclusion, curses, and other forms of social punishment whenever a party

disobeys their ultimate decisions. Curse is one of the essential tools used to uphold the decision made by the indigenous institutions, according to elders. The FGDs claimed that curses may, in accordance with local custom in the study area, result in an offender's illness or death as well as a future threat to his family and property. The damage the perpetrator suffered as well as his family and possessions as a result of the curse serve as evidence of its efficacy. As a result, everyone in the community is aware of the power of curses and refrains from violating the standards and values established by the community.

Indigenous conflict resolution mechanisms give access to many people who do not find the modern system of conflict resolution comfortable, affordable, or suited to their needs, satisfy disputants with their operation and their outcomes are seen as fair. This is because these mechanisms give a chance to the parties to actively participate in handling their affairs compared to the modern legal system (Enyew, 2014).

Table 4.5.2, Termination of social interaction and physical harmony because of conflict in the study area

Item		frequency	percentage
Does conflict terminate the social interaction of the society in your area?	Yes	60	35.7
	No	72	42.9
Does land based conflict involve physically harm and grow up To crime in your area?		frequency	percentage
	Yes	132	78.6
	No	36	21.4
What kind of harm that		frequency	percentage
Land based conflict Brings in your area	Death	8	4.8
	property damage	48	28.6
	Displacement	52	31.0
Totally		168	100

Source: own survey (2023)

Land-based conflicts can result in significant property damage, including the destruction of homes, infrastructure, and agricultural lands. The study found that property damage was the most common form of harm caused by land-based conflicts, with 48 (28.6%) of respondents reporting some form of property damage out of 168 households. This can have long-lasting effects on communities, causing economic hardship and disrupting social structures.

Land-based conflicts can also lead to displacement, as individuals and families are forced to flee their homes to avoid violence or persecution. The data reveals that out of 168 households, 52 (31.0%) of respondents had been displaced at some point during the conflict, or those who were displaced from their residing land tend to conflict. According to the data gathered through the survey, most disputes in Dalle woreda are settled through negotiation. This is in line with the results of other research, which has demonstrated that the majority of disputes can be settled amicably and without resorting to violence or other damaging measures. Land-based conflicts can also result in physical injuries. Out of 168 households, 60 (35.7%) of respondents reported some form of injury. These injuries can be severe and debilitating, resulting in long-term health consequences and a reduced quality of life.

4.5.2Affino

One of the Sidama's cultural traditions, affino, relates to the requirement for transparency when carrying out socio-administrative activities involving individual and group situations as well as local issues. Affino refers to communicating one's concerns to others before responding to those concerns. This is a crucial tool that prevents unneeded reactions by preventing people from reacting to provocations before they inform others of the problem and solicit their help in finding solutions. Any participant in Affino who receives a call must respond instantly and assist in mediating or defusing the situation. This and Sidama's conventional conflict resolution methods are closely related (Markos , 2016:64).

Affino is a technique used in Songo that tries to include affected people or groups in the conversation or decision-making process. The word "Affino" is derived from the verb "have you heard," and it is used in conversation to give participants a chance to pause and collect their thoughts. Its goal is to help people who are following a proposed notion fully understand and understand it. Affino gives the audience the chance to hear the concept presented, giving them time to think it over carefully and acquire supporting evidence that is essential for leading by

discovering the truth. It also strengthens the argument's proponents by encouraging people to research the topic thoroughly and come up with arguments in their favor. FGDs claim that, the Affino approach can be viewed as a way to encourage inclusivity and democratic participation. It guarantees that their viewpoints and concerns are taken into consideration during conversations or decision-making processes in Songo by incorporating impacted persons or groups. This strategy seeks to develop a more thorough understanding of the subject at hand while appreciating the worth of other points of view. Participants in an Affino session have the chance to voice their ideas, opinions, and worries about the suggestion. This can be accomplished in a number of ways, including public dialogues, presentations, and written submissions. The goal is to establish a setting where active listening is promoted and where everyone feels free to express their opinions. By giving participants some time to reflect and gather their ideas, they will be better able to express their points clearly and offer thoughtful viewpoints. In addition to assisting in the discovery of the truth, this also enables participants to critically evaluate the notion from several perspectives.

According to KII the Affino platform is essential for resolving land-based conflicts in the study area because it promotes stakeholder involvement and a sense of interest and ownership. As a result, there is a stronger desire and commitment to find a compromise. Affino also encourages discussions of various viewpoints, allowing for a thorough knowledge of the problem. This comprises regional groups, indigenous peoples, public and other organizations. Affino can find creative solutions to more successfully address the root causes of the issue by encouraging participation. Affino can greatly aid in sustainable solutions by utilizing its advantages.

Affini is a way of communication in Sidama society, according to information from key sources. When someone needs to speak with everyone before exchanging ideas, they say they need to "affini" them, and the response is "Mawooye anfoomo," which means "Have you listened to or paid attention to his or her arguments? Some responded, "Yes, I pay attention to your argument. Affino is a technique used in Songo to encourage inclusivity and democratic participation in decision-making. In the study area, Affni is a kind of communication that is directly related to settling conflict on the ground (Wolassa lawisso, 2015:83). FGDs argues that, Land is a valuable resource in Sidama culture and frequently causes conflicts. In disputes over land, Affini encourages communication and makes sure that everyone's voice is heard. Affino encourages diversity and democratic participation in Songo, a traditional Sidama assembly. Affini promotes

understanding, empathy, and collaboration by allowing all stakeholders to voice their issues and thoughts, which ultimately results in lasting and satisfied solutions. The method promotes democratic involvement and fosters understanding among community members by encouraging active listening and attention during talks.

KII argues that, Affino is a platform that has a considerable impact on resolving land-based conflicts. It enables participation in discussions and decision-making procedures, fostering inclusion and ensuring that the voices of all interested parties are heard. Affino also helps participants comprehend the complicated dynamics of land conflicts by allowing them to think about the conflict's aspects. It gathers essential data about land disputes, enabling better-informed decision-making. Affino also gives participants access to trustworthy information sources and professional viewpoints, assisting them in discovering the reality behind property disputes. It also helps in the development of strong arguments, enabling stakeholders to express their viewpoints and offer solutions. This inclusive approach promotes a deeper comprehension of land-based disputes, improving the transparency, participation, and efficiency of land-based conflict resolution procedures.

Kifle (2009) asserts that Afatto is a standard principle that is exclusively applied in situations involving traditional dispute settlement. It involves presenting a case to the appropriate authority. According to the idea, every human being has the right to be heard, regardless of their socioeconomic status or ethnicity. They also have the right to have their complaints heard, and it is wrong and disruptive to do otherwise. According to Afibeelo, a person who appeals is not sincere and breaks the halaale. It has to do with something that is entirely halaale and regarded as inhuman, offending both God and the moral police (the ancestors).

4.5.3 Halaale

The Sidama indigenous government emphasizes the significance of truth in the settlement of land based disputes. The Sidama people hold that the truth is the cornerstone of their civilization and shouldn't be abused or compromised. They express their conviction by saying "Halaale gorsitooti halaalu maganunnihona," which highlights the value of truth and its relationship to God. Sincerity is essential in land-based dispute resolution because it fosters lasting solutions, builds rapport between disputing parties, and upholds the rule of law. Parties can more clearly comprehend the underlying reasons of disagreements and work toward effective resolution by placing a high value on the truth. The Sidama community places a high priority on truth,

emphasizing its spiritual significance and its relationship to God. This is consistent with their larger cultural values and beliefs. The community of study area provides fair and honest conflict resolution by keeping truth as a basic value, promoting harmony and stability in their society.

First, People have a strong conviction that those who reject the truth will unavoidably suffer the repercussions. They also think that God has the power to make secrets known. This view emphasizes how important truth is to the Sidama people. The study area community provides fair and honest conflict resolution by keeping truth (Halaale) as a basic value, promoting harmony and stability in their society.

Second, fact-finding inquiries help in figuring out the fundamental causes of the disagreement. Conflicts rarely arise on their own; instead, they frequently stem from more fundamental problems like miscommunication, divergent viewpoints, or structural challenges. Investigators can identify these underlying reasons through a thorough analysis of the facts and properly address them throughout the resolution process.

Thirdly, fact-finding investigations help the parties to the disagreement develop a sense of credibility and confidence. All parties involved can feel confident that their issues will be heard and addressed based on reliable facts by conducting a fair and unbiased investigation. This openness promotes a climate that is favorable to dispute resolution through discussion and negotiation. Majority support and consensus play a crucial role in the management and settlement of conflicts in order to prevent political dominance and promote justice in decision-making. Decisions are based on the consensus of the parties concerned, preventing one party or person from having an excessive influence over the decision. With this strategy, all parties' perspectives and interests are taken into account during the resolution process.

KII argues that, they aid in precisely identifying the sources of problems, fact-finding investigations are essential to the land based conflict resolution process. Conflicts can be successfully handled by acquiring accurate information, comprehending opposing viewpoints, and resolving underlying issues. Fairness in decision-making during conflict management is ensured by placing a strong emphasis on consensus and majority support. Halaale is cultural ideals encourage fairness, reciprocity, and charity in settling conflicts. These guidelines help to create a setting that supports amicable conflict resolution. Land-based conflicts in Sidama must be addressed with fact-finding investigations. They enable the resolution of fundamental problems by supplying accurate information about the causes of issues, assisting in

understanding opposing viewpoints. Decision-makers can create effective methods that support long-term conflict resolution results by relying on unbiased data and evidence.

FGDs discusses that the idea of "Halale" (truth) is engrained in Sidama society's indigenous conflict resolution system and is essential for resolving conflicts over land. Halale law places a strong emphasis on receiving counsel and input before making judgments, particularly for traditional leaders. Elders are revered for their wisdom and experience, and when a conflict arises, people usually turn to them for guidance. The idea of "baatote Halaale" (truth of the land), which refers to the land's inherent truth and in-depth awareness of its history, resources, and potential, is a crucial component of Halale. The land is consulted during rituals like "baatote Halaale" by elders, who also offer advice on how to resolve disputes.

4.5.4 Amaale

KII reveals that, land-based conflicts frequently result from disagreements over who owns, uses, or has access to the land. Elders, traditional leaders, and the law of Amaale all emphasize the value of seeking out different ideas and taking them into consideration before making choices. Elders are frequently trusted with knowledge and experience, and they take extra time before making judgments to seek advice. The Halale legislation emphasizes the need of repairing errors in decision-making processes because they support maintaining confidence and assist stop conflicts from getting worse. Traditional leaders seek to resolve land-based problems in a fair, just, and sustainable way by upholding these ideals. However, the statement makes no reference to any particular cultural context or place, making it imperative to take these into account. Generally speaking, enlisting multiple viewpoints, seeking advice, and lead to more inclusive decisions.

After carefully considering each issue raised by the many participants in the assembly, this law is strengthened, and the elders alone hold their own minimal meeting to decide on the applicant's suggestions for specific minutes. Amaale (counselor) is the name of this procedure. The elders will then reconvene and notify the assembled of the suggested decisions in order to attain transparency and accountability.

In order to survive the defenses of perpetrators, Amaale refers to the law of exchange of opinions and counsel before making any kind of choice. This is especially true for traditional leaders,

making it crucial to memorize the law of Halale or truth in order to correct someone who commits a mistake. Elders spend more time seeking advice before making decisions.

Elders have always utilized amaale (advice) to settle conflicts over land. These disputes may result from conflicting claims of ownership, disagreements over the usage of particular lands, or abuse of resources activities. Traditional societies, in the study area are governed by elders and rely on customary rules. Community people congregate at the Amaale assembly to debate and deliberate on land-based problems. Elders analyze every problem and talk about potential fixes. They hold a minimum meeting after deliberating to settle on the suggested options. The interests of all stakeholders are taken into account, ensuring common ownership. This procedure encourages accountability and openness while advancing sustainable land management techniques. Consequently, Amaale is therefore essential for settling these disputes and advancing sustainable land conflict resolving techniques. Amaale is therefore essential for settling these disputes and advancing sustainable land management techniques. After carefully considering each issue raised by the many participants in the assembly, this law is strengthened, and the elders alone hold their own minimum meeting to decide on the applicant's suggestions for specific minutes. Amaale (counsel) is the name of this procedure. The elders will then reconvene and notify the assembled of the suggested decisions in order to attain transparency and accountability.

Both the victim and the guilty party will enter the council to hear the elders' verdict after they have carefully considered the situation and reached a consensus on how to resolve the problem.

4.5.5 Sicho (sicco)

Sicho is a cultural value that is given a high place in the social life of the Sidama nation. Sicho is a sign of prohibition to prevent a conflict from happening or to cool down a conflict. One is a green bunch or a leaf that is hung on the top of a tree and placed in a place where it can be seen. According to, the complexity of the matter can be handled by village or local elders or tribal leaders. The local field should be cleared so that individuals do not enjoy their cattle in a protected area as a smoking area. When it happens between two parties, the leader who rose up to prevent the conflict from going to the other side, or if he came out and told the two parties, he forbade or stopped, so he warns him not to violate the human rights.

From the FGDs data, it is possible to comprehend the importance of Sicho in Sidama's land-based dispute settlement system: first Preventive action, Sicho acts as a preventive action against

conflicts on the land. The community is made aware of a potential dispute by hanging a Sicho, allowing them to take the required precautions to stop it from worsening. By doing this, the community's peace and stability are maintained. In the second customary law, the foundation of Sicho is customary law, a vital component of the Sidama people's tradition. The practice is governed by the precepts of customary law, which emphasizes the value of participation by the community, reaching consensus, and deference to traditional authorities. In the third Alternative dispute resolution, for disputes involving land, Sicho offers an alternative dispute settlement procedure. The community can use Sicho to settle disputes amicably rather than using force or going to court. This strategy fosters social cohesion and lessens the detrimental effects of conflicts on the community. Overall, Sicho practice fosters social harmony, maintains societal peace and stability, and mediates disputes in a calm manner.

4.5.6 Dinye (call for appointment)

As KII informs that, to held Dinye (an appointment) is one of the mechanisms of conflict resolution. This mechanism has several reasons that cause elders to hold an appointment in resolution process. Some of these reasons are:-

- To calm down the extent and strength of the conflict “Coye qiissa”
- If the required elders are not present from both sides in conflict.
- If the additional evidence is needed.

Finally, the elders explain their judgment of guilt by stating that, in accordance with Halaale, they found someone guilty of doing this or that after thoroughly explaining it to them using their knowledge (Hayyo) and forcing them to recognize their wrongdoing. In accordance with their established system for implementing their decisions, the elders require the guilty to apologize to the victim and provide him with compensation. The Seera (social sanction) will be applied to the offender if he refuses to accept the elders' judgment.

A call for an appointment is an essential instrument for resolving conflicts over land. As a result, there are less misunderstandings and miscommunications because it provides an organized place for participants to express their grievances. Additionally, this procedure fosters accountability and openness while enhancing credibility.

4.5.7 Maganaacho

In the indigenous conflict resolution system of the Sidama people, Maganacho, a traditional spiritual figure, is crucial for both preventing and resolving land-based conflict in the study area. KII claim that Maganacho has the authority to summon light gods to attack those who conceal or expose the truth. Justice is based on the truth, or Halaale, and is upheld by penalties, rejection, commitments, and cursing. But if someone refuses to tell the traditional chiefs the truth, Maganacho has the authority to punish those who illegally controlled land or were harsher on Halaale. This action is often taken in Sidama culture in land-related conflicts. The process is a situation where an individual goes to Maganaacho when his land or other property is wrongfully taken from him. When a person whose land has been taken away looks at the elders' decision and is forced to go to Maganaacho to find a decision for the last time. Maganacho, sends messengers (Qalaaxe) to demand the truth or to Halaale up on the offender. If he comes, he will ask him about the situation. If Maganaacho checks the cases, the person who took them wrongly asks him to give them back. If it seems to be a problem, they will make the necessary negotiations and end up with reconciliation. If he denies that he will not return, the Maganacho will curse him. These penalties, which include the killing of livestock, children, and the individual himself, are thought to be effective deterrents. These penalties, which often come along with ritual and prayer, are intended to uphold social order and make sure people complete their commitments. FGDs also argue, the Maganaasine clan, who are respected in the community due to their link to the gods and symbol of light on Earth, are thought to have divine origins. The Moote clan rules over the society traditional religion, which is essential to the community's government since it promotes social cohesiveness, spiritual guidance, and decision-making. In order to ensure that disputes involving land are resolved according to Sidama customs and traditions, this institution is essential. Conflicts, including boundary disputes, inheritance concerns, or differences over claiming resources, are arbitrated by the Alatti Moote, a central authority in the study area.

4.5.8 Other land demarcating signs

The community in the study area uses signs like Carricho, Binjile, and Anaanato for a variety of reasons, including setting boundaries and maintaining peace and order in their culture. These symbols are a crucial component of their customs and are highly regarded by everyone. In order

to visually convey borders, these signs developed through particular trees or plants. To indicate the boundaries of a specific place, it entails carefully positioning these trees or plants along boundary lines. This behavior aids in establishing and preserving the borders between various individuals or groups living in a community. Conflicts and disagreements over land ownership or usage can be avoided by clearly defining these borders. Anaanato is another marker that the community in the study area uses to mark boundaries, particularly those separating family lands. It acts as a safeguard against any encroachment or confusion about land ownership among families. Families can use Anaanato to set up distinct boundaries and guarantee that their lands are respected and protected.

Due to their strong ties to their cultural traditions, the community in the study area highly values these signs. These symbols, which have been handed down through the years as sacred reminders of harmony, law, and regard for one another's rights, are respected. They support a sense of identification and belonging among the community's members in addition to assisting in keeping the peace. Signs such as Carricho, Binjile, and Anaanato are essential to drawing boundaries and sustaining peace within the study area community. These symbols are engrained in their cultural traditions and act as efficient dispute-resolution tools to keep conflicts over land use or ownership at home. These signs are highly valued by everyone since they stand for harmony, law, and respect for one another's rights.

4.6 The effectiveness of the Indigenous conflict resolution mechanisms in resolving land based conflict in study area

i). Sustainable outcomes of indigenous conflict resolution mechanisms

Indigenous methods of resolving disputes have the ability to produce lasting outcomes by addressing the underlying causes of land-based conflicts. These processes are helpful in establishing fair and equitable solutions that are accepted by all parties by taking into account past use of land patterns, family links, and community norms in the study area.

Table 4.6.1 Likert scale analysis of sustainable outcomes of ICMRS

Item	responses	frequency	percentage
1. Indigenous conflict resolution	Strongly agree	84	50
establishing enduring peace.	Agree	48	28.5

	Neutral	8	4.7
	Disagree	12	7.1
	Strongly disagree	16	9.5
2. Indigenous conflict resolution	Strongly agree	52	30.9
High level of social cohesion	Agree	88	52.3
With community	Neutral	8	4.7
	Disagree	16	9.5
	Strongly disagree	4	2.3
	Totally	168	100

Source own survey, (2023)

The corresponding table 1, item 1, titled lists the respondents' replies to the statement, "Indigenous conflict resolution establishing enduring peace." Out of 168 households, 84 (or 50%) strongly agreed, 48 (28.57%) agreed, 8 (4.76%) were neutral, 12 (7.14%) disagreed, and 16 (9.53%) strongly disagreed with the statement, according to the data. The majority of households, or 50%, strongly agree that resolving Indigenous conflicts leads to lasting peace. This belief is supported by KII, who argues that these methods have proven successful in resolving disputes and maintaining peace within indigenous communities. The data also suggests that societal preference for these methods prevents further conflict escalation.

Indigenous conflict resolution processes, often involving traditional practices and customs, aim to address land-based conflicts within the community by promoting dialogue, reconciliation, and restoration of relationships. However, some argue that these methods helps to enduring peace, as land-based conflicts persist despite attempts. External factors like political instability and socioeconomic issues may also hinder the effectiveness of these methods.

The corresponding table, titled "Item 2 table one," lists the respondents' replies to the statement, "High level of social cohesion within the community" Out of 168 households, 52 (30.9%) strongly agreed, 88 (52.3%) agreed, 8 (4.7%) were neutral, 16 (9.5%) disagreed, and 4(2.3%) strongly disagreed with the statement, according to the data. The data shows that out of 168 households, 83.2% agreed with the statement "High level of social cohesion within the

community." This is to indigenous communities prioritizing communal harmony and establishing land based conflict resolution mechanisms.

KII argues that, Indigenous conflict resolution puts a strong emphasis on inclusivity, reaching agreements, and respecting different points of view. Involving affected communities in decision-making processes, encouraging ownership, and building empowerment are all part of it. A fundamental idea is consensus-building, which entails discussion and dialogue to explore various viewpoints and find points of agreement. This strategy encourages cooperation and long-term stability while guaranteeing that the concerns of indigenous groups are taken into consideration.

II). participatory decision making process of indigenous conflict resolution mechanism

Indigenous conflict resolution mechanisms place a high value on community involvement and participation in decision-making processes with the goal of re-establishing harmony and preserving social cohesiveness. Indigenous conflict resolution processes are fundamentally based on participatory decision-making, which guarantees that all community members have a voice

Table 4.6.2 Likert scale analysis participatory decision making of ICMRS

Item	responses	frequency	percentage
3. Indigenous conflict resolution is more inclusive	strongly agree	36	21.4
	Agree	40	23.8
	Neutral	20	11.9
	Disagree	48	28.5
	Strongly disagree	24	14.3
4. Involvement of young people in the decision-making Process.	strongly agree	24	14.3
	Agree	66	39.5
	Neutral	12	7.4
	Disagree	42	25

Strongly disagree	24	14.3
Totally	168	100

Source own survey, (2023)

The corresponding table, titled "Item 1 table 2," lists the respondents' replies to the statement, "Indigenous conflict resolution is more inclusive." Out of 168 households, 36 (21.4%) strongly agreed, 40 (23.8%) agreed, 20(11.9%) were neutral, 48 (28.5%) disagreed, and 24(14.3%) strongly disagreed with the statement, according to the data. A significant number of respondents believe that these systems are inclusive; giving all parties involved the chance to participate in the decision-making process. A sizable portion of people disagree, pointing to potential roadblocks including power disparities, marginalization, a lack of understanding, or tensions brought on by modernity and outside influences.

FGDs discuss that; Indigenous conflict resolution mechanisms often prioritize inclusivity by involving multiple perspectives. By including different community members in the resolution process, these mechanisms ensure that a wide range of viewpoints and experiences are considered. This helps to create a more comprehensive understanding of the conflict and its underlying causes. Furthermore, they highlight the cultural values of equality and collective responsibility that underpin these processes.

The corresponding table, titled "Item 2 Table 2," lists the respondents' replies to the statement, "Involvement of young people in the decision-making process." Out of 168 households, 24 (14.1%) strongly agreed, 66 (39.3%) agreed, 12 (7.4%) were neutral, 42 (25%) disagreed, and 24 (14.3%) strongly disagreed with the statement, according to the data. The KII suggests that involving young people in decision-making can promote intergenerational harmony and cultural continuity, while sometimes youth perceive themselves as unable to make decisions and women are restricted by the cultural norm that decision-making should be primarily with experienced individuals, expressing concerns about generational differences and young people's readiness.

According to the findings of the correlation examination, young respondents and female respondents believing that there are obstacles to involved decision-making within indigenous conflict resolution methods. These obstacles stems from power imbalances, cultural norms, or other aspects that disproportionately impact these groups of people. However, it is important to note that the majority of respondents argue that indigenous conflict resolution mechanisms are more participatory. So that indigenous conflict resolution mechanisms are effective in resolving land conflict due to issues like participatory, which creates the chance of expressing their grievances during the conflict among all groups of people.

FGDs reveal that, it is crucial to recognize the value of intergenerational collaboration and the unique perspectives that young people can bring to decision-making. In many indigenous cultures, elders hold significant wisdom and experience, while young people often possess fresh ideas and innovative thinking. Community involvement, consensus building, mediation, cultural relevance, restorative justice, community empowerment, and long-term sustainability are all components of indigenous conflict resolution techniques in resolving land based conflict. Alemie, (2018.p.11) states that, The emphasis on community involvement and participation is one of the basic principles of indigenous conflict resolution. Indigenous communities frequently have mechanisms in place for resolving conflicts that involve a variety of parties, including respected individuals, elders, and community leaders. As methods for resolving disputes, these systems place a priority on interaction, reaching agreements, and mediation. Indigenous conflict resolution encourages group decision-making and results-ownership by incorporating the entire community in the settlement process.

4.6.3 the devolution of decession making power among indigenous conflict reslution mechanism

In indigenous societies, respected elders and traditional leaders hold the power of decision-making. These people are frequently picked for their understanding of customs and practices from the past, wisdom, and experience. They are regarded as the caretakers of traditional knowledge and have an in depth understanding of culture. Their choices are frequently influenced by social conventions, oral traditions, and customary laws. Their position of authority comes from the community's respect and confidence in them (Enyew, 2014 :33).

Table 4.6.3 Liker analysis devolution of decision making power among ICRM

Item	responses	frequency	percentage
5. In Indigenous conflict resolution elders are driven by their own Self interest	Strongly agree	12	7.1
	Agree	20	11.9
	Neutral	20	11.9
	Disagree	54	32.1
	Strongly disagree	62	36.9
6. Local elders have a monopoly on the decision-making process	strongly agree	32	19.5
	Agree	48	26.6
	Neutral	20	11.9
	Disagree	44	26.2
	Strongly disagree	24	14.3
Totally		168	100

Source own survey, (2023)

The corresponding table, titled "Item 1 table 3," lists the respondents' replies to the statement, "Local elders have a monopoly on the decision-making process." This statement suggests that decision-making within indigenous communities is predominantly controlled by local elders, potentially excluding other community members from participating in the process. Out of 168 households, 32 (19.5%) strongly agreed, 48 (28.57%) agreed, 20 (11.9%) were neutral, 44 (26.19%) disagreed, and 24 (14.6%) strongly disagreed with the statement, according to the data. This information reveals that respondents' views on whether local elders have a monopoly on the decision-making process are diverse. While a sizeable percentage of households (48.07%) agreed or strongly agreed with the statement, showing that they believe local elders have a dominant role in decision-making, the information reveals that local elders possess invaluable knowledge and should be entrusted with decision-making responsibilities. They emphasize the need for continuity of cultural traditions and argue that elders' involvement ensures adherence to cultural values and norms. On the other hand, there were also sizeable percentages (40.79%) of households that opposed or strongly disagreed with the statement. This suggests that these

households do not regard the local elders as having sole authority over decision-making. It's significant to note that 11.9% of households remained neutral on the subject.

FGDs discusses that it is important to consider the dynamics of decision-making within indigenous communities. Our societies often value the wisdom and experience of their elders, who play a crucial role in guiding the community's affairs. However, it is also essential to recognize the importance of inclusivity and representation in decision-making processes. (Yideg, 2013, p. 46) It is argued that indigenous mechanisms for conflict resolution are crucial in reducing land-related conflict. Local elders are crucial in reducing the issue of land inheritance by mandating that member families divide the property that belongs to their relatives. However, the participants went on to say that the biggest issue affecting the community's relationship with society is the land issue.

In the study area, it has been discovered that cultural elders with the power to decide are more successful in resolving land-based conflicts. They are regarded for their impartiality and have a thorough awareness of the society's cultures, traditions, and values. They serve as mediators or arbitrators, encouraging discussion and directing parties toward acceptable resolutions. The indigenous technique for resolving land based conflicts focuses on reaching a consensus and making collaborative decisions, encouraging ownership and engagement among community members. Keeping with the values and beliefs of the community, traditional rituals, rites, and customary rules are frequently connected into the process.

The Indigenous conflict resolution mechanism holistic decision making approach

A culturally specific approach to dispute resolution that is based on Indigenous beliefs, traditions, and perspectives is known as holistic decision-making. Punishment is subordinated to harmony, balance, and restoration. Collectively, decisions are taken while taking into account a variety of viewpoints and potential long-term effects. Community ownership is encouraged by techniques including discussion circles, mediation, storytelling, and ceremonies (Enyew, 2014).

Table 4.6.4 Liker analysis of holistic decision making approach of ICRMS

Item	responses	frequency	percentage
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7. Indigenous conflict resolution	Strongly agree	10	5.9
Is corrupt	Agree	16	9.5
	Neutral	10	5.9
	Disagree	54	32.1
	Strongly disagree	78	46.4
8. Indigenous conflict resolution	strongly agree	16	9.5
abuse of the established order	Agree	24	14.3
	Neutral	24	14.3
	Disagree	68	40.4
	Strongly disagree	36	21.4
Totally		168	100

Source own survey, (2023)

The corresponding table, titled "Item 1 table four," lists the respondents' replies to the statement, "Indigenous conflict resolution is corrupt." Out of 168 households, 16 (9.5%) strongly agreed, 24(14.3%) agreed, 24(14.3%) were neutral, 68 (40.4%) disagreed, and 36 (21.4%) strongly disagreed with the statement, according to the data.

The corresponding table, titled "Item 2 table four," lists the respondents' replies to the statement, "abuse of the established order" Out of 168 households, 16 (9.5%) strongly agreed, 24(14.3%) agreed, 24 (14.3%) were neutral, 68 (40.4%) disagreed, and 36 (31.4%) strongly disagreed with the statement, according to the data. Because every step of the mediation process is carried out in front of the offender, the victim, their relatives, and tribal members from the opposing sides, indigenous conflict resolution mechanisms like mediation, is transparent. Transparency in the dispute-resolution process, according to the study's elders, is crucial. Elders make decisions following testimony from both sides and in full view of the public during open hearings, when the majority of the community can participate and hear the negotiations (Sugamo, N.D. 2023:106). FGDs argue that, every relevant stakeholder must be involved in the decision-making process in order to resolve land-based issues culturally. Indigenous conflict resolution places a strong emphasis on involving the community and building consensus, which is one of the main

reasons it is frequently viewed as less corrupt. The society of Sidama as well as study area put more emphasis on maintaining harmony and repairing connections within the society than on individualism in their decision-making processes. Decisions are made through broad debates and consultations, which serves to decrease the possibility of corruption or partiality. Due to the strong connections between land and identity, cultural heritage, and traditional knowledge, which inspire communities to protect resources, indigenous conflict resolution is viewed as fair.

The comprehensiveness of indigenous conflict resolution mechanism

Elders' councils continue to make local policy and resolve disputes due to lack of government resources and their efficiency. Bribery and corruption reduce credibility and make traditional social control institutions seem superior (Markos, 2014:139). KII argues that there is the problem that cultural conflict resolution sometimes does not have sufficient resources to address land-based conflicts. The reasons behind this are: lack of resources, capacity, and institutional legal frameworks; the power disparity between indigenous communities and outside stakeholders; as well as the particular cultural and historical context of indigenous communities.

Table 4.6.5 Likert scale analysis comprehensiveness of ICRM

Item	responses	frequency	percentage
Indigenous conflict resolution has adequate resources	Strongly agree	12	7.1
	Agree	12	7.1
	Neutral	27	16.0
	Disagree	73	43.4
	Strongly disagree	44	26.1

Indigenous conflict resolution	strongly agree	12	7.1
has a supportive legal framework.	Agree	30	17.8
	Neutral	16	9.5
	Disagree	62	36.9
	Strongly disagree	48	28.5
Totally		168	100

Source own survey, (2023)

The corresponding table, titled "Item 1 table five," lists the respondents' replies to the statement, "Indigenous conflict resolution has adequate resources" Out of 168 households, 12 (7.1%) strongly agreed, 27 (16.0%) were neutral, On the other hand, those who 73 (43.4%) disagreed, and 44(26.1%) strongly disagreed with the statement, according to the data.

The corresponding table, titled "Item 9 Table One," lists the respondents' replies to the statement, "Indigenous conflict resolution has a supportive legal framework." Out of 168 households, 12 (7.1%) strongly agreed, 30 (17.8%) agreed, 16 (9.5%) were neutral, and on the other hand, 62 (36.1%) disagreed, and 48 (28.5%) strongly disagreed with the statement, according to the data. FGDs and KII argue that legal frameworks do not always adequately support or align with indigenous conflict resolution processes. They point out instances where conflicts arise due to conflicts between traditional practices and state laws or where legal protections are insufficient. For indigenous peoples to resolve disputes fairly while upholding their traditional values and traditions, a supportive legal framework is essential. It encourages open communication, cultural preservation, and communal togetherness. Effectiveness, however, is influenced by governmental regulations, the past, and access to justice. Indigenous conflict resolution is guided by traditional norms, but it seems good if it has a more supportive legal framework.

4.7 The relationship between indigenous conflict resolution mechanism and legal system in resolving land based conflict

Conflict resolution through cultural way has a special advantage for conflicting party and the court. Besides helping the party not to waste their time, money, energy and their love that will last for long, it also helps them to use their wasted time and make them productive in

other things and also eases the burden of the court. About 145 the minor criminal and civil cases that are planned in last year solving through cultural way

According to KII the interaction between the traditional dispute-resolution system and the official court in the study area land-based dispute-resolution procedures is intricate and multifaceted. The customary laws and practices that serve as the foundation for the local communities' customary conflict resolution processes have been in use for many generations and are engrained in the communities' social fabric. To address disputes involving property ownership and use, the formal court system, which is founded on the civil law tradition, has also been introduced and is rapidly being employed.

Table 4.7.1. way of resolving conflict

Item		frequency	percentage
Did you try to settle your land related dispute in the local Area before you came to the woreda court?	Yes	125	74.4
	No	43	25.6
Totally		168	100

Own survey (2023)

The data reveals that Out of 168 households, 125 (74.4%) of respondents said that, they have settle their dispute in local area before they are going to woreda court. On the other hand 43 (25.6%) reveals that they immediately take their cases to legal court.

According to FGDs, the Indigenous Conflict Resolution Mechanism as a Prerequisite for Formal Court involvement, the Indigenous Conflict Resolution Mechanism is frequently employed as a precondition for formal court involvement. This is due to the formal court's reluctance to get involved in disputes that have not already been settled via local means. This strategy is predicated on the idea that the native mechanism is better equipped to comprehend the cultural and social intricacies of the problem and is more likely to result in a solution that is acceptable to all parties.

KII argues that, Formal Court as a Last Resort in study area, the formal court is not necessarily the first option for resolving disputes over land. The indigenous method is frequently preferred

by the parties to a disagreement as a more casual and less frightening means of resolving differences. The formal court is frequently considered a last resort, to be employed only in cases where the local mechanism has failed to resolve the issue.

The researcher also observing that, Indigenous Conflict Resolution Mechanism and Formal Court Complementary: In the study area, the official court and the cultural dispute settlement system work in concert, each one utilizing its particular capabilities. The indigenous mechanism, which is founded on conventions and traditional practices, is well adapted to settle issues relating to social and cultural norms, such as disagreements over resource allocation and land use. The formal court, on the other hand, is better suited to address problems involving legal matters, such as disagreements over compensation and property rights. Most of the time, the court office sent disputants case to the elders.

Collaboration between Indigenous Conflict Resolution Mechanism and Formal Court: In some cases, the indigenous conflict resolution mechanism and the formal court may collaborate to resolve land-based conflicts in the study area. According to the Dale woreda court, 225 out of the 145 cases planned for traditional resolution or a 155.17% increase from the initial plan were completed. According to the report, there were 210 events of land-related disputes in 2014 and 388 cases in 2015. In 2014, elders significantly contributed to the resolution of 39.05% of these cases. Despite the difficulties of carrying out an exhaustive investigation, the data indicates an increase in cases involving land. Elders and traditional techniques played a crucial role in resolving disputes over land in 2015. Elders, esteemed for their traditional wisdom and power, were involved in 43.81% of all cases that were successfully handled. Cultural methods, which rely on using customs and rituals, were successful in resolving 60.14% of instances. Depending on the report, the researcher can argue that, these techniques encourage communication, reconciliation, and the formation of agreements between the parties. However, depending on the specific circumstances and cultural norms of each society, the effectiveness of these strategies may differ. Elder participation and cultural practices are useful in resolving land disputes, but their implementation must take into account the particulars of each community.

KII argues that, one example of how the two systems work together is in the case of a dispute over land ownership. If a dispute arises between two farmers over the ownership of a plot of land, weather boundary conflict, inheritance and the matter may first be taken to the elder system for resolution. The traditional system would then use its customary laws

and practices to investigate the dispute and reach a decision. If the decision reached by the traditional system is not accepted by one or both of the parties, they may choose to take the matter to the formal court system for further resolution. Specifically the cause of inheritance land based conflict most of the time settled through the court. In this case, the formal court system would apply the relevant laws and regulations to reach a decision, which would be legally binding and enforceable.

The formal court system, on the other hand, is based on the principles of adversarial justice and relies on the rule of law to resolve disputes. In Dalle Woreda, the formal court system is used primarily to resolve disputes related to land ownership especially, the cases like inheritance and the issues of compensation on the displacements are most of the time seen through the legal court.

Despite their differences, the indigenous conflict resolution mechanism and the formal court system in Dalle Woreda often work together to resolve disputes related to land ownership and use. In some cases, the two systems used in parallel, with the cimeessa system being used to resolve disputes at the local level and the formal court system was being used to provide a more formal and legally binding resolution. In other cases, the two systems used sequentially, with the traditional system being used to resolve disputes at the local level and the formal court system being used to review and enforce the decisions made by the elders.

Overall the relationship between the indigenous conflict resolution mechanism and the formal court in land-based conflict resolution practices in Dalle Woreda is complex and multifaceted. While the two systems have different approaches and methods, they often work together to resolve disputes related to land ownership and use in a way that is fair, effective, and responsive to the needs of the local community.

4.7.1 The enforcing mechanisms of indigenous conflict mechanism in the study area

With regarding the enforcements of the decision, indigenous mechanism is used to identify the underlying causes of the conflict, while the formal court is used to provide a legal framework for the resolution and enforcement. These mechanisms seems collaborative approach, it can help to ensure that the resolution is both culturally appropriate and legally sound.

The Sidama people's as well as the community of study area has developed social and cultural fabric is significantly influenced by the Seera customary law, which acts as an unwritten social charter for punishment, encourages cooperation in the building of homes, and fosters cooperation in times of need and bereavement. It also specifies procedures and customs for exchanging goods and services, observing times of mourning, and expressing sympathy to bereaved families. In essence, the Sidama culture relies heavily on Seera customary law to uphold their beliefs and traditions.

According to Mekonnen D. (2016:11) many indigenous conflict resolution systems in Ethiopia lack written regulations and a well-organized structure for resolving conflicts and enforcing rulings. As a result, the effectiveness of indigenous conflict resolution mechanisms depends heavily on the parties' consents and on the community's customs, norms, and spiritual beliefs.

Seera also used as social sanctions or penalties for exclusions that are imposed on members of a community in order to uphold social standards and preserve order. Exclusion from work parties, restrictions on cattle grazing, separation from burial associations, and fire sharing limits are a few examples. Separation from burial associations is regarded as social exclusion, and limits on cow grazing restrict access to common lands and may potentially slow the growth of livestock. Isolation and a negative influence on a person's standing in the community might result from being excluded from work gatherings. These sanctions aim to discourage conflict and ensure adherence to the decisions made by community elders (Markos, 2014).

FGDS reveals that, Seera is a culturally-specific mechanism that regulates individuals disobeying community standards and engaging in inappropriate behaviour, thereby limiting resource access and promoting cohesion.

4.7.2 The challenges of indigenous conflict resolution mechanisms

The challenges of indigenous conflict resolution mechanisms are generated from centralized control. This has led to tensions between the two systems, with traditional authorities often feeling side-lined by the government's control over conflict resolution mechanisms. This has resulted in a lack of trust in the system and has made it difficult to establish a unified approach to resolving conflicts.

According to KII, in the study area there is also living other ethnic groups with variety cultural practices and beliefs. Those of non-natives precepts the Conflict resolution mechanisms that have been less effective in one community may not necessarily work for another. This has led to difficulties in finding a common ground for resolving disputes among the various groups. Additionally, cultural differences can sometimes exacerbate existing tensions, making it harder to reach a consensus on how to address conflict

FGDs also discusses that Political system by itself in the study area has further complicated the process of conflict resolution. The study area has faced political turmoil, including disputes over land ownership, resource allocation, and political representation. These issues have often led to violent confrontations and have hampered the efforts of local authorities to establish effective conflict resolution mechanisms.

KII argues that Conflict resolution mechanisms require adequate resources to function effectively, including trained mediators, access to communication tools, and venues for dialogue. In the study area, the lack of resources has limited the capacity of indigenous conflict resolution mechanisms to address disputes in a timely and efficient manner. This has resulted in a backlog of unresolved conflicts and a growing sense of frustration among the affected communities. The legal framework governing conflict resolution in the in the study area is often inadequate or outdate, leading to confusion and inconsistencies in the application of laws. This has made it difficult for local authorities to effectively address conflicts and has undermined the credibility of indigenous conflict resolution mechanisms.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

CONCLUSION

In Dalle Woreda, indigenous conflict resolution methods are crucial for addressing land-based disputes. These methods work well for addressing the underlying reasons why disputes arise,

encouraging community involvement, and shortening the length of conflicts. Long-term peace building process is supported by the comprehensive approach, community involvement, focus on preserving relationships, and cultural relevance of these processes. To maintain long-term peace and stability in the community, it is crucial to keep bolstering and maintaining these systems.

Land-related conflicts in study areas arise from competition, inheritance disputes, displacement, cultural restrictions, and corruption. Addressing these requires comprehensive resolution mechanisms, effective governance, inclusive decision-making, and respect for cultural diversity. The society prefers the indigenous resolution mechanism in such a manner. Indigenous conflict resolution methods of Sidama in Dalle provide culturally acceptable means to resolve land-based conflicts. Their effectiveness is influenced by their intimate ties to society's customs, emphasis on interpersonal relationships and community cohesion, and encouragement of participation and inclusiveness. These techniques are essential for preserving social harmony within communities because they sustain cultural values and encourage long-lasting peace.

A complex interaction between formal laws and traditional practices characterizes the link between indigenous conflict resolution processes and the legal system in addressing land-based issues in Dalle Woreda. Indigenous conflict resolution methods lay the groundwork for reaching an understanding and forgiving one another since their roots in the cultural and historical background of the community. These procedures are complemented by the legal system, which provides a framework for enforcement and conflict resolution and is based on statutory laws and regulations. To guarantee that both indigenous practices and formal laws are recognized and used in resolving land-based conflicts, efforts are being made to close the gap between the two systems.

RECOMMENDATION

- In order to effectively utilize indigenous conflict resolution mechanisms in resolving land-based conflicts in Dalle district Sidama, the following recommendations are proposed:
- Recognition and Legal Framework by the government of Sidama Regional state: The Ethiopian government should recognize and acknowledge the importance of indigenous

conflict resolution mechanisms in resolving land-based conflicts. This can be done through the development of a legal framework that supports and integrates these mechanisms into the formal justice system.

- The Sidama regional government should also provide training and capacity-building programs for traditional leaders on the newly emanating proclamations and mediators to enhance their skills and knowledge.
- Collaboration and Partnership with legal institution of Dalle woreda: Establishing partnerships can help bridge the gap between traditional practices and modern legal systems, ensuring a comprehensive approach to conflict resolution.
- Awareness and Education: Creating awareness among community members about the benefits of utilizing indigenous conflict resolution mechanisms is essential. Educational programs should be developed to inform individuals about their rights, responsibilities, and available options for resolving land-based conflicts. This can help dispel misconceptions, reduce stigma, and encourage community members to actively participate in these mechanisms.
- Monitoring and Evaluation: Regular monitoring and evaluation of the effectiveness of indigenous conflict resolution mechanisms should be conducted. This will help identify strengths, weaknesses, and areas for improvement. Feedback from community members involved in the process should be sought to ensure continuous learning and adaptation.
- Recommendation for utilizing indigenous conflict resolution mechanisms in resolving land-based conflicts in Dalle, Sidama are significant. By recognizing and integrating these mechanisms into the formal justice system, fostering collaboration, raising awareness, and conducting regular monitoring and evaluation, sustainable resolutions can be achieved while preserving cultural heritage and promoting social justice.

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135/2007"

APPENDIX'S A
HAWASSA UNIVERSITY
SCHOOL OF LAW AND DEVELOPMENT STUDIES

COLLEGE OF GOVERNANCE AND DEVELOPMENT STUDIES

DEPARTMENT OF PEACE AND CONFLICT STUDIES

The Role of Indigenous Conflict Resolution Mechanisms in Resolving Land-Based Conflict in Dalle Woreda, Sidama Regional State

By Adinew zeleke

The purpose of this questionnaire is to assess "**The Role of Indigenous Conflict Resolution Mechanisms in Resolving Land-Based Conflict in Dalle Woreda, Sidama Regional State**". All questions will be used only for academic purposes. Your specific responses will remain absolutely secret. When the responses from all respondents are combined at random, no mention of your name will be made in the research analysis. Therefore, please don't be afraid to answer questions as truthfully as you can. Your input will be helpful in reaching the study's objectives.

Thank you in advance for your collaboration!

General instruction;

1. Put a tick mark in front of the appropriate alternative (✓) for multiple-choice questions.
2. For the open-ended questions, please write your response in the space provided.

3. You can choose more than one response for multiple-choice questions.

Name of the enumerator

Date of enumeration

Household survey questionnaire

Part I. Personal information

1. Age of the respondent: _____ years
2. Education status
 1. Illiterate
 - 1-4, grade
 - 5-8 grade
 4. 9-10 grade
 5. Preparatory
 6. Certificate
 7. Diploma
 8. Degrees and above
3. Family type
 1. Male headed
 2. Female headed
4. Religion
 1. Muslim
 2. Orthodox
 3. Protestant
 4. Catholic
 5. Other (specify)...

Part II: Questions about the Specific Objectives

Questionnaires on the context and causes of the land-based conflict in the study area

1. Have you experienced a conflict in the study area?
 1. Yes,
 2. No
2. What is the context and cause of land-based conflict in your area?
 1. Farming
 2. Inheritance
 3. Displacement
 4. Competition on the boundary
 5. Grazing
 6. corruption
 7. Property claim

Others _____

3. Which causes primarily arise from land-based conflict in the study area?

1. Displacement 2. Grazing 3. Competing on boundary
4. Corruption and misdistribution 5. Inheritance 6. Property claim

Others _____

4. How many times have you faced conflict?
 1. Only once. 2. two times 3. Three times.
 4. Four and more than
5. What types of measures have you taken to minimize conflict?
 1. Forceful measure 2. Take the case to court.
 3. Solving local elders 4. Other specify _____
6. If your answer to Question Number 5 is solving using local elders, how do you evaluate the process of conflict resolution through indigenous mechanisms in terms of time?
 1. Very fast 2. Fast 3. Slow 4. Very slow

2. Questionnaires on the methods of indigenous conflict resolution in the study area

7. How do you express the trend of land-based conflict in your area?
 - 1, Increasing 2. Decreasing 3. No change; 4. Other, specify _____
8. When the land-related conflict is resolved, which mechanism is more appropriate?
 1. negotiation, 2. Arbitration, 3. Avoidance, 4. Compromise
9. How do you explain the suitability of your choice of question 8 mechanisms?
 1. Interims of time 2. Cost-minimizing 3. Enhancing social integration

Other, specify _____

10. Does land-based conflict terminate the social interaction of society in your area?
 1. Yes, 2. No
11. Does land-based conflict involve physical harm and lead to crime in your area?
 1. Yes, 2. No

The choices range from strongly agree to strongly disagree.

Key: 1=strongly agree 2=Agree 3=Neutral 4=Disagree 5=strongly disagree

NO	Statement	1	2	3	4	5
1.	Indigenous conflict resolution establishing enduring peace					
2.	Local elders have a monopoly on the decision-making process					
3.	involvement of young people in the decision-making process					
4.	High level of social cohesion within the community					
5.	Indigenous conflict resolution is more inclusive					
6.	Elders are driven by their own self-interest.					
7.	abuse of the established order					
8.	Indigenous conflict resolution is corrupt.					
9.	Indigenous conflict resolution has a supportive legal framework.					
10.	Indigenous conflict resolution has adequate resources					

2. Questions on the relationship between indigenous conflict resolution and the legal system resolving land-based conflict in the study area

20. Are there any contradictions between the legal and indigenous conflict resolution systems?

1. Yes 2. No

21. If your answer to question number 20 is yes, which legal values contradict the values of indigenous conflict resolution mechanisms regarding resolving land-related conflict?

1. Officials 2. proclamations 3. Institutions 4. Other specify _____

22. When you are in land-related conflict with somebody, what do you do to solve the conflict?

1. Call the local police force. 2. Take the issue to the local social court.

3. Take the issue to Woreda Court. 4. Take it to religious leaders.

5. Take it to the local elders. 6. If there is any other mechanism that you have used, please specify it: _____

23. If your answer to question number 8 is to take the issue to Woreda Court, what situations forced you to use a formal mechanism to solve the conflict?

24. What were the contributions that you made to solving conflict by using indigenous conflict resolution mechanisms?

24. Have you ever used a formal conflict resolution mechanism to solve conflicts?

1. Yes, 2. No

25. How do you measure the execution of your case in court during interim periods of time?

1. The first time _____ (days)

2. The second time _____ (days)

3. The third time _____ (days)

4. The fourth time (days)

5. If more than four times, please state here: _____

25. What were the problems that you faced while solving the conflict through the formal system or _____ court?

2. Interview guidelines for Dalle Wereda

Dear respondents,

I am Adinew Zeleke, a graduate student in peace and conflict studies. The purpose of this interview is to gather information related to the role of indigenous institutions in land-based conflict resolution in Dalle society. This interview will only be used to prepare an MA thesis entitled The role of indigenous conflict resolution mechanisms in resolving land-based conflict in Dalle woreda Sidama Regional State, in partial fulfillment of the requirement for a master's in peace and conflict studies. Dear informant, a researcher will promise you that your response will be treated with high confidentiality and will be strictly used only for academic purposes. Therefore, the researcher will kindly request that you participate honestly and voluntarily in all the processes of providing a response and sharing your experience, as well as in the discussion on the issue to be presented for discussion. Because the quality of this study will greatly depend on your guideline response, Therefore, the researcher will like to ask for your consent.

Personal back ground of key informant

Name	Sex	Age
Woreda	-----	-----
Kebele	-----	-----
Marital status	-----	-----
Educational level	-----	-----
Living area	-----	-----
Place of interview	-----	-----
Religion	-----	-----
Position	-----	-----
Ethnicity	-----	-----

Part one. In-depth Interview Guide Questions

Interview Guide Questions for Government Officials woreda administrator office, elders, key informants, and local security officers,

Questions about the specific objectives

❖ Causes and context of the land based Conflict

1. Have you ever been involved in a land-based conflict in this community?
2. If yes, please describe the nature of the conflict
3. How was the conflict resolved?
4. What are the causes of land-based conflict in your environment?
5. What are the structural causes of the land-based conflict?
6. What are the escalating factors in the land-based conflict?

The relationship between indigenous conflict resolution mechanisms and the legal system

7. How do you explain indigenous conflict resolution mechanisms?
8. What makes it different from other conflict resolution mechanisms?
9. How do you explain the relationship between the indigenous conflict resolution mechanisms and the legal court?
10. Which conflict resolution is more practiced in your environment? How?
11. What is the assistance of government bodies to sustain indigenous conflict resolution mechanisms?
12. How do you see the effectiveness of the indigenous conflict resolution mechanism in comparison to the formal court system?

Cost

Time

Binding

Part two: **interview guides for key informants**

Key Informant Interview with Local Elders, Religious Leaders, and Other Stakeholders

Methods of the indigenous conflict resolution mechanism

13. Is there any indigenous conflict resolution mechanisms used in this community?
14. If yes, please describe the mechanisms and how they are used.
15. Have you ever used these mechanisms to resolve a conflict?
16. What are the types of conflicts resolved by indigenous conflict resolution mechanisms?
17. Are the material values that are used in conflict resolution among indigenous conflict resolution mechanisms in the study area? If there are, what are they and what is the purpose of them?
18. How do you evaluate the process of conflict resolution by traditional institutions in terms of bringing peace to the environment in which you live?

The role of indigenous conflict resolution mechanisms

19. How do you explain the role of indigenous conflict resolution mechanisms in resolving conflict?
20. What are the roles of indigenous conflict resolution in resolving land-based conflict?
21. What kind of contributions does the indigenous conflict resolution mechanism provide for the land-based conflict disputant?

Part three: interview guides for *FGD Guide Questions*

22. What types of conflicts are mostly resolved by indigenous conflict resolution?
23. How effective do you think the indigenous conflict resolution mechanisms are in resolving land-based conflicts in this community?
24. What factors contribute to their effectiveness, or lack thereof?
25. Were there situations when indigenous conflict resolution referred cases to the formal court system and vice versa? If yes, what was the case?
26. What are the stages or procedures followed by the indigenous conflict resolution mechanism?

Thank you!

GLOSSARY

Local terms

Affini
Amaale
Budu Base
Cimeessa
Ragge
Dinye
Fichee Chambalala Sidama
Gare
Garo
Gibbo
Gudumale
Halaale
Ketala
Magano
Moogga
Moote
Ragge
Sidamu afoo
Seera

English translation

Tradition of submitting the case “has you heard?”
Law of counseling
Cultural place
Elders
Inheritance
call for appointment
Indigenous New Year festival
Clan
Clan leader
Conflict without involving physical force
Traditional tribunal
True way of life
Cultural dance
Supreme God
Burial places
Customary political leader
Widowed women married as inheritance
Sidamic language
Decision enforcing mechanism or social sanction

APPENDIX'S B
HAWAASSI UNIVERISTE

GASHOOTUNNA LATISHU XINXALLO

ROSU MINE

KEERUNNA GIBBO TIRATE XIINXALLO ROSU GOLA

budu garrinni gibbo tirate hayyo baatotote gibbo tirate aana uyitanno horo
Xiinxalate aana xa`mamaanote qinaabbino xa`muwa

Qixeesaancho: Adinew zeleqe

Ayiraddu tene xiinxallo beeqqaano!

Su`maya, Adinew zeleqe yaamameemmo hawaassi univeriste gashootunna latishu xiinxallo rosi mine keerunna gibbo tirate rosi goli layinkki digire rosaanchoti. Tene xa`mmo korkaati , Daale woradi giddo budu garrinni gibbo tirate hayyo baatotote gibbo tirate aana uyitanno horo Xiinxalate ikkitana. Baalanti xa`mmo rosu xiinxallo aana calla hossanno. Uytinanni qolo fojo xiinxalanchu widoonni agarantinote, hattono uytinoonni qolo ayirignunni kawa ka`a higukinni amandantannote. Konni kaimini woroonni noo xa`muwara noo`ne egegnoni wonshatenni kaa`lo assitinanni`e gede ayirignunni xa`miranni, qoltinanie qolona uytinanie hedo xiinxallo`yara lowo geeshsha kaa`litannoeta kawaanni qole egeensiiseemmo.

Assitinannie kaa`lora balaxe galaxeemmo!

DOOGA

Su`ma Boreessa Dihasiissanno.

Ayiraddu! Malaate uyinooni`ne` doorsh iima malaatise

I. Gafa mite, umu taje

1. Koo/ tee: A. Labbaaha B. Mayeta

2. Dawaraasinchu Diro _____.

3. Adhamete ikkito

A. Adhantinnote /adhinnoho B. Diadhantinnote (diadhinnoho) C. Adhinnohu reenote/
reetewote D. tidhantinnote (tidhamminnoho)

4. rosu ikkito

1. Boreessanna nabawa didandeemo\ma 4. Boreesanna nabawa calla dandeemo\ma

2. Ummik deera 1-8 geesha gummuloomo\ma 5. Layinki deera 9-12 geesha rosoomo\ma

3. Dipoloommanna /digre 6. Digrete ale

5. Maatete giddo noohe qeecha

A. Anna B. Ama C. Lamenska dikkomo\ma

6. Ama`nokki dana

A. Islaama B. Oritodokisete ama`no C. Pheenxete ama`no

D. Katoolikete ama`no E. Wolu dani Ama`no.....

II. GAFA LAME; TITIRSHU XIINXALLO HEDO LA`ANNO XA`MUWA

2.1 xiinxallote qooxesira kalaqantanno baatote gibbo kaima/ koorra lai`nohunni shiqqinno xa`muwa;

1. Ollii`nera baatote gibbo no? Dawaro “ee” ikkituro 2-3 geesha noo xa`muwa wonshe.

2. Tenne gibbora korkaatu maat?

2.3. xiinxallote qooxeesira noo budu garinni gibbo tirate hayyo baatote gibbo tirate aana gumunita ikkase buuxate aana shiqqinno xa`muwa;

Doorshshu bikki `Lowonta sumuu yeemo` kaayise `Lowonta sumuu diyeemmo` ikkana

Kaima, 1. Lowonta sumuu yeemo 2. Sumuu yeemmo 3. sumuu diyeemmo 4. Lowonta sumuu diyeemmo

Kiir	Amado	1	2	3	4
1.	Hegeraamo keere kalaqanno				
2.	Budu gariini Yoo yaate amanyoote qoxeessu cimeeyye calla adhitano				
3.	Budu garinni Yoo yinanni wote wedelle beeqa lowote				
4.	Budu garinni Yoo yinanni wote meentuu beeqa lowote				
5.	Budu garinni Yoo uuyinaniti kalqete manimate qoosso musii`ranno				
6.	Cimmeyye uminsa hasatto calla harisii`ranno.				
7.	Baalchoomite dalankatanno				
8.	Mu`ishshu battirranno				
9.	Umiseha borrote lallawo afidhino				
10.	Yannatenni kaajjille leddani affantanno				

xiinxallote qooxeesira noo budu garinni baatote gibbo tirate hayyonna yote mini woyi higeete ledo noonsa xaadooshshe aana shiqqinno xa`muwa

15. baatote gibbo xaaduhero hikiicho ti`rate hasiratto

1. ollu murrootiwa 2. amma`note annuwawa 3. polisete mine 4. Woradu yoo mine

2. qooxeessi`near baatote gibbo hiikone akkata leellishshanno

1. cimmeyye coyiidhe hoogena yoote mini gumullanno 2. yoote mini cimmeyete soyeena
geerru gumultanno 3. Cimmeyye hanafe cimmeyye gumultanno 4. lamenti bissa mimito
irkissanno