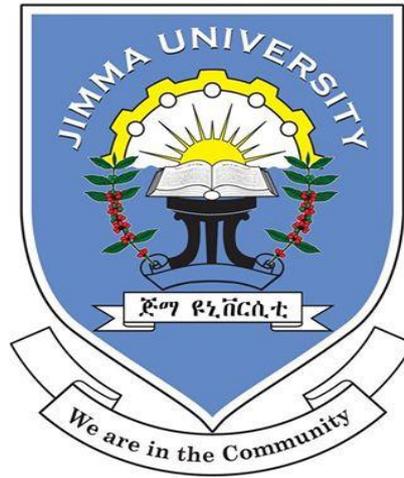


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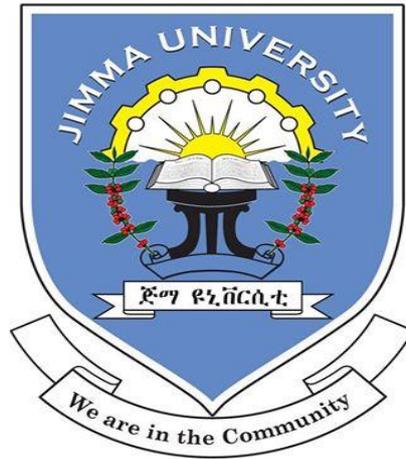


**Cause and consequences of internal displacement of Oromo
persons from the Somali Regional State and coping strategies at
the *Laga Xaafo Laga Dadhi* Resettlement Site**

BY: AYANTU MOHAMMED

JIMMA
January, 2020

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ABSTRACT

The main objective of this study is to explore the internal displacement of the Oromo from the Somali Regional State and resettled at the Laga Xaafu Laga Dadhi Resettlement Site. It examines the causes and consequences of displacement and the coping strategies of the displaced people. The study employed a qualitative research method. Primary data was collected using interviews, focus group discussions and observation. Secondary sources were also consulted, reviewed and integrated into the primary data to provide a better picture of the issue under the study. The finding of this study revealed that the Oromo people were displaced from the Somali region unwillingly because of different factors. As revealed in this study, the dominant reasons for their displacement were their ethnic identity, political motives and desire for economic dominance by the corrupt high ranking military personnel and their associated government officials. As a result of forced displacement, some people were gunshot by the Liyu police, some were beaten to death and some became physically disabled as a result of worsts measures. Women were raped, beaten and part of their body was cut mercilessly. Pertinent to this, the displacement has also resulted in different negative social and economic consequences. Families were separated, have lost their loved ones and people's social lives were disrupted. Furthermore, most of these people have lost their belongings, properties, business and their job because of their displacement. Different challenges are facing the displaced Oromo people dwelling in the studied resettlement site, including Economic, psychological, social, cultural and environmental challenges. Although lots of challenges and problems are facing these people, different coping strategies are being employed by the displaced people. Support from the government, and relatives, involving in income-generating activities by the displaced people and migrations to the different places were the major strategies to cope with the existing challenges. However, the displaced people were mainly dependent on government support for their survival. Finally, based on the finding of the study, the following recommendations were forwarded to the concerned stockholders to improve the situation of the displaced Oromo from the Somali region. Thus psychological counseling services should be provided for these people; the government needs to allocate the necessary budget and resources for internal displacement crises and the government should develop policy and framework to deal with such kinds of issues.

Key Words: *Internal Displacement, causes, consequences, coping strategies, Laga Xaafu Laga Dadhi, Oromo*

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Picture 1:

LIST OF ABBREVIATIONS

CID	Conflict-induced displacement
FGD	Focus Group Discussion
IDMC	Internal displacement monitoring center
ICRC	International Committee of Red Cross
IDPs	Internal displaced persons
IRR	Impoverishment Risks and Reconstruction
NDRMC	National Disaster Risk Management Commission
NRC	Norwegian Refugee Council
OCHA	Office for the Coordination of Humanitarian Affairs
SNNPR	Southern Nation Nationalities People Representative
SZOSF	Special Zone of Oromia Surrounding Finfinnee
UN	United Nation
UTM	Universal Transfer Mercator
WHO	World Health Organization
WGS	World Geodetic System

CHAPTER ONE

1. Introduction

This chapter introduces the topic of the study. It includes the background of the study, statement of the problem, research questions, and the objective of the study; the chapter also deals with significance, and scope of the study.

1.1. Background of the Study

Displaced persons are of two categories: internally displaced persons (IDPs) and refugees. Internal displacement refers to the enforced movement of the people within the country they live in. The definition of internally displaced persons (IDPs) most commonly used comes from the United Nation (UN) Guiding Principles on Internal Displacement (ICRC, 2010). The Guiding Principles define IDPs as persons or groups of persons who have been forced to flee or to leave their homes or places of habitual residence as a result of, or in order to avoid, in particular, the effects of armed conflict, situations of generalized violence, violations of human rights, natural or human-made disasters, and who have not crossed an internationally recognized state border (OCHA, 2004). If the trekking persons cross an internationally recognized state border, they come to be regarded as refugees (Grace , 2017).

Furthermore, the defining guiding principles of IDPs mention some of the main causes of internal displacement, including armed conflict, violence, violations of human rights and disasters (Global Protection Cluster Working Group, 2006). The Kampala Convention identifies three broad categories and major causes of internal displacement: 1) violent conflicts (Conflict Induced Displacement), which include ‘armed conflict, situations of generalized violence, violations of human rights;’ 2) disasters both natural and human made (Natural Disaster Induced Displacement and Man-made Disaster Induced Displacement); and 3) development induced displacement (Maru, 2011). Among these causes, conflict induced displacement is the major one.

As per Sarzin (2017), conflict-induced forced displacement defined as situations where people are forced to flee their homes due to conflict, generalized violence and human rights violations. Conflict-induced displacement consists of two main factors: 1) the violence that caused the displacement and 2) the characteristics of the resulting displacement crisis (Lischer, 2007).

Pertinent to this, there are different types of conflict that produce displacement. These include civil war, international intervention, a genocidal government, or rampaging militias. Governments monopolized by or identified with one ethnic group to the exclusion or marginalization of others also results in civil conflict and mass displacement (Skopje, 2001). And, affects the security of the displaced people, the likelihood of prolonged violence, and many other political factors (Lischer, 2007).

Internally displaced persons are known as most victims of the inhumanity of human against humans. They are victims of various kinds of injustices or violent confrontations, perpetrated by either their own government or by others, such as communal clashes, terrorism, riots, religious conflicts, natural disasters and so on (Grace, 2017). Millions all over the world are internally-displaced because of various reasons. According to International Displacement Monitoring Center; (2018), the mid-year figures reported that 5.2 million people were internally displaced because of conflict and violence, and 3.3 million of them associated with disasters across the world. Moreover, countries in the Horn of Africa bore the brunt of displacement more broadly. On top of more than 1.7 million displacements associated with conflict and violence in Ethiopia and Somalia, significant numbers of people fled devastating floods and drought in both countries (IDMC, 2018). In Ethiopia, tensions between Somali and Oromo communities and conflict has displaced around 1.070 million IDPs (representing more than 87% of the total number of conflict-IDPs) (OCHA and NDRMC, 2018).

Such type of displacement has a serious psychological, economic and social consequence on displaced people. Displacement has an emotional impact on people, whether it is because they have lost a loved one or because they have had to abandon their way of life, assets, customs and culture (Carrillo, 2009). Loss of cultural traditions creates deep psychological distress among displaced people who are coping with the humiliating realities of their new camp life (Dinku , 2005). At an individual level, it is manifested as sadness, crying, depression, nervous tension, and fear, and despair, regression to childhood , aggressive behavior or a calm demeanor and acceptance of the new situation in people who are not even aware that they have a problem (Carrillo, 2009). According to Cernea (1997), forced displacement dismantles existing modes of production, disrupts social networks, causes the impoverishment of many of those uprooted, threatens their cultural identity, and increases the risks of epidemics and health problems. Even though many

things have changed due to displacement, the levels of cultural continuity are often there and the continuance of everyday practices is noted as a coping strategy and a starting point of life in a new place. Coping strategies for displacement refer to the strategy applied by individuals, families, communities, institutions, firms and society or governments to cope with the negative effects of a displacement (Sithole, 2011). According to the study conducted in Kitgum, northern Uganda by Horn (2009) assistance from others (including neighbors, relatives, agencies and community organizations); work and income generation; personal characteristics (determination, ability to work hard); and social support are the main coping strategies among the displaced people.

This paper aims to explore causes, consequences and coping strategies of the internal displacement of Oromo people who resettled in *Laga Xaafu-Laga Daadhi* town following the outbreak of conflict in the Somali region in 2017.

1.2. Statement of the Problem

In recent years, internal displacement has become a serious problem in Ethiopia. According to the 2018 Internal Displacement Monitoring Center (IDMC) report, Ethiopia is the leading country in the world with large numbers of internal displacements associated with conflict and violence within the country in the year 2018. During this year, there were more than 1.4 million internally displaced persons in the country (IDCM, 2018).

Since December 2016, mainly in 2018, there has been a trend of increased displacement due to new waves of violence in many regions of the country along the SNNPR-Oromia border, in Oromia and Somali regions (ACAPS, 2018). For instance, intercommunal violence¹ in Gedeo (SNNPR) and West Guji (Oromia) zones has displaced 960,000 people since 13 April 2018 (OCHA, 2018). Over 100,000 people fleeing ethnic violence² have been displaced in Benishangul Gumuz (mainly in Kamashi Zone) and Oromia regions (mainly East Wollega and West Wollega Zones) (ACAPS, 2018).

According to Ethiopia's National Disaster Risk Management Commission (NDRMC) (2018) estimate, some 857,000 people were displaced by the Somali-Oromia conflict (this includes displacements recorded before August-September 2017). Meanwhile, preliminary data from the

¹ The cause is not clearly known.

² The exact cause remains unclear.

latest round of the IOM Displacement Tracking Matrix¹, conducted in November 2017, indicates that around 1 million people, mainly Oromo, have been displaced due to conflict along the Oromia-Somali regional border (Nearly 700,000 in 2017 alone, with a significant spike after September 2017). Because of the incidence, both Oromia and Somali regions have been actively working to relocate/resettle IDPs within their respective regions. The conflict IDPs are settled in nearly 400 locations, either in IDP sites, with host communities or in “collective centers” along with the border areas and in major towns or villages across Oromia, Somali, Harar regions, and Dire Dawa and Addis Ababa (NDRMC and OCHA, 2018).

The Oromia Regional Government has planned to resettle 86,400 IDPs from the total regional caseload under the first phase of the relocation project. Oromo IDPs displaced from urban areas of the Somali region and living in collective centers were given priority for relocation. At the end of May/2018, 32,832 IDPs (38 percent) were relocated to 11 cities identified as settlement villages in central Oromia (NDRMC and OCHA, 2018 Report No. 4).

Various studies have been conducted on the issue of internal displacement at global, national and regional levels. In Ethiopia, most of which have studied displacement from development point of view (Habtamu, 2011; Yidnekachew, 2015; Bikila, 2014, Endeshaw, 2016; Muhidin, 2016). Little emphasis was given to the study of conflict-induced displacement. Dinku (2005) studied the socio-cultural dimensions of conflict-induced displacement in Addis Ababa. The study revealed that various manifestations of social disarticulation, such as growing alienation and anomie, loosening of kinship bonds, weakening of control on interpersonal behavior and lower cohesion in family structures, but also re-articulation in patterns of mutual help and development of new solidarities and ways of coping and adjustment, based on social and religious concepts (Dinku, 2005). Still, this study explains the livelihoods of displaced people from the wars between Ethiopia and Eritrea’s point of view which cannot fully explain the conflict-induced displacement case of the Oromo community from the Somali region.

Mesfin (2007) studies post conflict internally displaced persons in Ethiopia with an emphasis on mental distress and quality of life concerning traumatic life events, coping strategy, social support, and living conditions. The study explores an important point about the consequences of trauma and extreme stress among approximately one million Ethiopians who were displaced by famine and war at the time of the establishment of an interim government in Eritrea in 1991, following a

lengthy civil war. It does so by comparing prevalence rates and risk factors for PTSD (Post Traumatic Stress Disorder) in four post-conflict, low-income countries (Algeria, Cambodia, Ethiopia and Gaza). But the study didn't give emphasis to the major causes of IDPs.

Mehari (2017) has conducted research on the cause, dynamics and consequences of internal displacement in Ethiopia. The study identifies five causes of internal displacement in Ethiopia; namely Natural Disaster-induced Displacement (NDID), Conflict-induced Displacement (CID), Development-induced Displacement (DID), Pastoralism and Internal Displacement, and Man-made Disaster-induced Displacement (DID). The study has explored the most important issue; but the working paper explained most of the issues in terms of numbers at national and regional levels. Pertinent to this the working papers have focused more on classifying types of internal displacement rather than giving emphasis to a single issue.

There are certain national and international reports about the number of Oromo people displaced from the Ethiopian Somali region. However, none of these reports clearly explains the factors inducing the incident and its consequences. Pertinent to this, as far as the researcher information is concerned, there is an absence of an empirical study about why these people were displaced, what happened to them, how they are doing and their future fates. To draw a clear picture of what happened and what is happening to the people on the ground, a socially sound scientific investigation is highly important.

Thus, this study aims at filling the aforementioned issues as a gap study to explore causes of the incident, consequences and challenges faced by those displaced people and their coping strategies by focusing on Oromo people displaced from the Somali region and who are currently settled in *Laga Xaafu - Laga Dadhi* Town of Oromia Special Zone Surrounding Addis Ababa.

1.3. Objectives of the Study

The study has the following general and specific objectives

1.3.1. General Objective

The main objective of this study is to explore the causes and consequences of the internal displacement of the Oromo people from the Somali Region and their coping strategies in the *Laga Xaafu Laga Dadhi* Resettlement Site.

1.3.2. Specific Objectives

This study specifically aims to:

- Identify the cause for Oromo displacement from Somali Region
- Explore the consequences of internal displacement for the people affected.
- Explore the prevailing challenges that IDPs face in the resettlement site.
- Identify the strategies adopted by the displaced Oromo to cope up with the prevailing challenges.

1.4. Research Questions

Based on the above objectives, this particular study answers the following research questions.

1. What are the causes of the displacement of Oromo from the Somali Region?
2. What are the consequences of internal displacement on the people?
3. What are the prevailing challenges that IDPs face in the resettlement site?
4. What strategies are used by IDPs to cope up with the prevailing challenges?

1.5. Significance of the Study

This study on internal displacement has the following significance. The finding of the study will contribute to the scanty literature on internal displacement in Ethiopia. The study can also be used as source material for other researches who want to undertake studies on internal displacement in Ethiopia and elsewhere. Moreover, the study is expected to be a guide to planners and policymakers engaged in framing policy on internally displaced persons. Finally, this study will serve as a baseline for further detailed anthropological studies about the issue for understanding the causes and consequences for the displacement of the Oromo people, the challenges that IDPs face in resettlement sites and their coping strategies (to have a clear picture).

1.6. Scope of the Study

Due to resource, time and other constraints, the study is delimited based on geographical coverage, extent (theme) of the study and research method. Geographically, the Oromo people internally displaced from the Somali region were resettled in eleven towns of the Oromia region. This study focuses only on those resettled in *Laga Xafo- Laga Dadhi* town of Oromia Special Zone Surrounding Addis Ababa. Thematically, the study mainly focuses on the internal displacement of the Oromo people from the Somali Region on causes, consequences and coping strategies. Methodologically, the studies only employ a qualitative approach to answer the research objectives stated in this paper

CHAPTER TWO:

2. REVIEW OF RELATED LITERATURE

2.1. Introduction

Depending on secondary sources, this chapter discusses the review of related literature for the study. It starts with explaining key concepts such as displacement, refugees, internally displaced persons and resettlement. Then, the chapter discusses about displacement at global, African and Ethiopian contexts. This is followed by a description of the literature on causes, consequences and coping strategies of internal displacement. The chapter also presents the theoretical model developed by Michael Cernea as an analytical framework for this study. Finally, the chapter ends with a discussion of the theories of ethnicity.

2.2. Key Concepts

2.2.1. Displacement

The term displacement refers to the movement of the population from their place of usual residence to another area (Sherbinin *et al.*, 2010). Displacement could be external, such as refugees crossing international borders, or internal, as in the case of Internally Displaced Persons (Mehari, 2017).

Walter Kalin, one of the international legal advisers who helped to develop the Guiding Principles on Internal Displacement, has underscored the difference between refugees and IDPs. The Guiding Principles, he emphasized, seek to highlight the descriptive and non-legal nature of the term ‘internally displaced persons.’ Internally displaced persons need not and cannot be granted a special legal status comparable to refugee status.

In international law, refugees are granted special legal status because they have lost the protection of their own country and, therefore, need of international protection not necessary for those who do not cross international borders. Internally displaced persons do not need such substitute protection. Rather as human beings who are in a situation of vulnerability, they are entitled to the enjoyment of all relevant rights guaranteed by international human rights instruments and by humanitarian law, including those that are of special importance to their situation (Kalin, 2000).

2.2.2. Internally Displaced Person

According to the United Nations Guiding Principles on Internal Displacement (1998: [page](#)), Internally displaced persons (IDPs) are persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state displaced person.

The term “IDP” first appeared in the humanitarian literature in the late 1980s (Turton, 1924). However, there is no internationally agreed-upon definition of who are internally displaced persons (Grace, 2017). There are numerous related and sometimes interchangeable terms including “forced eviction,” “population transfer”, “mass exodus”, “internal displacement,” etc. (Morel, 2013).

The UN definition of an internally displaced person contains a set of 30 principles developed under the leadership and guidance of the former Representative of the United Nations Secretary-General on the Human Rights of Internally Displaced Persons, Mr. Francis Deng, to address the specific needs of this group of population to their protection and assistance (Duchatellier, 2015).

However, the definition of the United Nations Guiding Principles on Internal Displacement identified three phases of internal displacement: pre- displacement, during displacement, and post- displacement. By pre- displacement, the central focus of the state is to prevent the causes of displacement from occurring. During displacement, the basis of concentration is the protection of the internally displaced persons as well as assisting these persons. The post- displacement phase emphasizes on long lasting solutions for internally affected displaced persons as well as building sustainable livelihoods for these persons. The Kampala Convention also defines internal displacement as “the involuntary or forced movement, evacuation or relocation of persons or groups of persons within internationally recognized state borders (Delbaere, 2017).

Both the definitions in the UN Guiding Principles on Internal Displacement and the Kampala Convention present two elements that are critical in identifying internal displacement and IDPs. The first is the coercive or involuntary character of the displacement and the fact that the movement

must occur without crossing an internationally recognized state border. The second element is what distinguishes IDPs from refugees (Delbaere, 2017)

2.2.3. Resettlement

Resettlement is defined as the process by which individuals or a group of people leave spontaneously or un-spontaneously their original settlements to resettle in new areas where they can begin a new life by adapting themselves to the biophysical, social and administrative systems of the new environment (Mengistu, 2005).

Resettlement is a population movement planned directly by the government or private developers, where an area is chosen to resettle the population. The choice can be made after discussion with the affected populations, but can also be imposed upon them (Sherbinin *et al.*, 2010) and also, a vital tool for international protection and a durable solution for some of the most vulnerable people in the world (Couldrey & Herson, 2017).

2.3. Internal Displacement in Global and African context

Internal displacement is one of the great human tragedies of the post-cold war period (Annan, 1998). The victims of this phenomenon, known as Internally Displaced Persons (IDPs), are the people who flee from their home due to armed conflict, ethnic strife, or human rights violations and remain within the boundaries / territory of their own country (Guiding Principles, 1998). Internal displacement has created an unprecedented challenge for the international community to be able to protect the victims of displacement from the violent and non-violent threats that they face due to their condition (Annan, 1998).

Recognition of internal displacement emerged in the late 1980s and became prominent on the international agenda in the 1990s (Haynes, 2006). The chief reasons for this attention were the growing number of conflicts causing internal displacement after the end of the Cold War and an increasingly strict international migration regime (Brun, 2005).

An estimated 65.3 million people were displaced by conflict in 2015, this is the largest figure ever recorded, and around half of whom are estimated to be children. Out of these, there were 40.8 million internally displaced persons (IDPs), while 21.3 million were refugees and an additional 3.2 million were awaiting their asylum applications. There were 8.6 million displacements

associated with conflict and violence in 28 countries in 2015. Added to these numbers were an estimated 19.2 million new displacements caused by disasters, in 113 countries in 2015(Gunderson, 2016).

Pertinent to this, IDMC recorded 18.8 million new displacements associated with disasters and 11.8 associated with conflict and violence in 2017. Nearly 40 million people in more than 50 countries were living in internal displacement because of conflict or violence as of the end of the year (IDMC, 2018).

Coming to Africa, Internal displacement is a persistent and serious problem in Africa, despite strong commitments on the part of national governments to prevent, address and resolve it (NRC, 2017). The conflict caused 70 percent of Africa's displacements in 2016. The continent also accounted for 40 percent of conflict displacement globally, more than any other continent, and the scale and relentless nature of the phenomenon were beyond the scope of humanitarian action. Sustained efforts are required for a wide range of organizations and institutions to address its causes and consequences (NRC, 2017). Displacement impoverishes individuals, families and communities. IDPs often lose land, property, livelihoods and access to health services and education in the process, while hosts may exhaust their resources in coping up with the new arrivals, especially in Africa where most IDPs stay with relatives or in host communities (IDMC, 2017).

2.4. Internal Displacement in Ethiopian Context

Internal displacement has remained pervasive throughout Ethiopian history (Mehari, 2017).It can be classified into three categories in the Ethiopian context based on the causes. These are conflict, environmental, and development induced displacements. Conflict-induced displacement happens when people abandon their habitual areas in fear of either small-scale clashes or wide-ranging conflicts. A range of literature indicates that such displacement events have been occurring for a long time in Ethiopian history. It was particularly commonplace in Ethiopia during the past military government (Derg) when thousands of Ethiopians abandoned their habitual areas out of fear of the large-scale warfare among freedom fighters and the Ethiopian military government. The Ethio-Eritrean war of 1998 was also among the worst conflicts in Africa. It resulted in an estimated 150,000 to about 180,000 internally displaced Ethiopians (Fritzen et al., 2006).

In Ethiopia, in the last quarter of 2017, some 500,000 people from the Somali region alone were displaced due to ethnic tensions along the border between Oromia and Somali regions (ACAPS, 2018). In recent years, Ethiopia has seen the highest number of people forced to flee their homes within their country in the first half of 2018 (IDMC, 2018). According to the IDMC report of global displacement, Conflict has uprooted some 1.4 million Ethiopians from their homes since the start of the year. This has been largely due to ethnic clashes in Gedeo and West Guji region in southern Ethiopia and continued violence in the Oromia-Somali border region. The government and aid agencies were working hard to respond, but with around one million displaced people in Gedeo and West Guji sheltering with host communities and in overcrowded communal shelters, food provision, water and health services are stretched beyond capacity. The affected area was already one of the most densely populated parts of Ethiopia, with the influx of people doubling the population in some areas (OCHA, 2018). Violence also continued to flare up in the Oromia-Somali border regions, with more 200,000 people further fleeing their homes in the first half of 2018 (ACAPS, 2018).

Furthermore, a new wave of violence in Kamashi Zone of Benishangul Gumuz has left more than 70,000 up to 100,000 people displaced to East Wollega and West Wollega zones of Oromia region according to a statement made by the Oromia Region Government Communication Affairs Office and (ACAPS, 2018). There are indications that displacement is rising, though the size of the displaced population is not clear. People displaced by the violence are seeking for immediate food and non-food assistance. As the number of displaced continues to grow, the Oromia Region Disaster Prevention and Preparedness Office is working to find the actual number of the displaced and needs associated with it. The recent clash was triggered by the killings of four high-ranking Benshangul Regional State officials on 26 September along the Ghimbi-Kamashi route (in Oromia near the regional boundary). The officials were heading back home after attending an inter-regional security meeting between Oromo and Benshangul regional states. The Oromia Regional Government dispatched a team (on 02 October) to assess the situation. Humanitarian partners have pledged to continue monitoring the situation and work with the government assessing the needs and providing assistance (OCHA, 2018).

According to the recent figure of IDMC, Ethiopia is a leading country in IDPs globally in the first half of 2018. During this time, more than 1.39 million people were displaced in Ethiopia to be

followed by Syria and the Democratic Republic of Congo where there were 1.2 million and 946,000 were internally displaced, respectively (IDMC, 2018). The numbers of internally displaced persons in Ethiopia remained high through 2019 as a result of inter communal violence induced displacement. As a result, three million people were displaced in Ethiopia more than anywhere globally though recently the Ethiopian government with the collaboration with international community has arranged the return of most IDPs to their home places.

2.5. Causes of Internal Displacement

Internal displacement can be the result of a variety of complex causes, making IDPs extremely vulnerable to a number of threats. Common causes include conflict and violence, natural and man-made disasters, development projects, arbitrary displacement and forced evictions (Delbaere, 2017).

2.5.1. Conflict-Induced Displacement

The term "conflict-induced displaced person" refers to a much broader population than only those individuals forced to leave their homes following internal armed conflicts. The most fundamental cause of such displacement is the presence of dynamic conflict among several categories of actors within a static and limited territory. The desire to take control over a certain territory and its resources become a cause of conflict, which forces its residents to leave their current homes. Each of the already mentioned cause of displacement involves certain antagonisms. The kind most visible and easy to analyze are displacements associated with conflict over resources or antagonisms based on the ethnic background (Terminski, 2013).

Conflict-induced displacement usually resulting from the dynamics of internal armed conflicts and long-term discrimination. We can call these internally displaced people (IDPs) either "conflict-induced displaced persons" or "conflict-induced internally displaced people". People displaced due to political conflicts are also called "persons displaced by conflict", "politically displaced persons", "internal refugees", "political refugees", "internally displaced persons" (only in a political context). The internal displacement is also rooted in ethnic, religious, national and racial discrimination (Terminski, 2012).

Every year since at least 2001, the African continent has had the largest number of internally displaced persons fleeing armed conflict, generalized violence and human rights violations.

Almost half of the world's conflict-induced IDPs are in Africa. The 11.1 million IDPs in 21 African countries accounted for 40 percent of the 27.5 million people internally displaced across the world by conflict, generalized violence and human rights violations as of the end of 2010 (Ferris & Stark, 2012).

A study conducted by Mehari (2017) on the causes, dynamics, and consequences of internal displacement in Ethiopia indicated that conflict induced displacement occurs because of the following major conflicts. The first is related to ethnic identity and federalism. This encompasses conflicts based on administrative boundaries between regional states on recognition and status of ethnic identities as nationalities on administrative status as in the case of zonal and local governments. Related conflicts emanate from referenda on identities competition over natural resources, including water and land use, questions related to Addis Ababa and its relations with the federal and regional state of Oromia. The second set relates to religious conflicts, including religious-based tensions and conflicts, inter-religious relations and concerns of religious-based terrorism and extremism. The third one relates to the weak implementation of constitutional protection of minority rights and ethnic security. In the current political dispensation, ethnic communities face security impasses due to mobilizations based on fear and hate of “the other”.

2.5.2. Disaster-Induced Displacement

The United Nations has defined a disaster as a serious disruption of the functioning of a society, causing widespread human, material, or environmental losses which exceed the ability of the affected society to cope up using its own resources (Robinson, 2003).

Keith *et al.* 1998 (cited in Robinson, 2003) identify two main types of disaster: natural and man-made. Natural disasters may be broken down into three sub-categories: sudden impact, slow onset, and epidemic diseases. The first one is sudden impact disasters which include floods, earthquakes, tidal waves, tropical storms, volcanic eruptions, and landslides. Floods are the type of natural disaster most frequently associated with sudden migration of large populations and food shortages. Earthquakes cause the greatest number of deaths and overwhelming infrastructural damage. The second one is slow-onset disasters include droughts, famine, environmental degradation, deforestation, pest infestation, and desertification (conversion of arable lands to deserts). These disasters are usually the result of adverse weather conditions combined with poor land use. The

third one epidemic diseases such as cholera, dysentery, respiratory infections, malaria, and, increasingly, HIV, generally do not trigger large-scale displacement even during a severe outbreak although they often threaten displaced populations, especially those clustered in overcrowded and unsanitary conditions following a major disaster.

Man-made disasters are divided into two categories. The first one is industrial/technological disasters which result from a society's industrial and technological activities that lead to pollution, spillage of hazardous materials, explosions, and fires. They may occur from poor planning and construction of facilities or from neglect of safety procedures. Sudden-onset disasters such as earthquakes and floods as well as human factors such as armed conflict or a terrorist attack may trigger secondary disasters such as fires, industrial explosions, and pollution/contamination. The second one is complex emergencies are usually human-made with multiple contributing factors (these may include war, internal conflict, and natural disaster) and are marked by large-scale displacement, food insecurity, human rights violations, and elevated mortality.

In the first half of 2018, there were an estimated 3.3 million internally displaced persons associated with more than 700 disaster events in 110 countries and territories. According to the Internal Displacement Monitoring Center (IDMC) 2018 report, India is a leading country and among the ten largest disaster displacement events from January to June 2018. During this year, there were 373,000 displaced people in India (IDMC, 2018). Historically, India experiences flooding and landslides during the monsoon season, which accounts for 70 to 80 percent of most countries' annual rainfall in South Asia. The onset of the 2018 monsoon in late May caused flooding in many states, including Assam, Manipur, Mizoram, Tripura and West Bengal in the north-east; Kerala in the south; Maharashtra in the center-west and Uttar Pradesh in the north. Assam was among the worst affected, with about 215,000 displacements as people were evacuated to relief camps in June.

2.5.3. Development-Related Displacement

This kind of displacement is largely influenced by organized resettlement of populations to make way for large development projects such as the creation of natural parks and game reserves. It may also include other development projects such as the expansion of towns, the introduction of

infrastructural structures such as highways, railways and large hotel resorts or factories (Kokushubila, 2011).

Development-induced displacements are accompanied by serious negative social consequences. These include economic insecurity, exemplified by loss of livelihood, unemployment and limited access to the natural resources on which people's livelihood and the community's wellbeing depend, involuntary relocation and lack of support, all of which make it difficult to maintain acceptable standard of living, and eventually causing long-term poverty (Oyefara & Alabi, 2016).

2.6. Consequences of Internal Displacement

Internal displacement is a significant public matter and reflects a global crisis, since all aspects of life and all layers of society are greatly affected by it. In many cases, even after physically displacement has ended, people can continue to suffer related consequences (European Union and the United Nations, 2018). These consequences can include economic, social, psychological, cultural and environmental challenges. In economic terms, the immediate effect of displacement is asset depletion, as people are forced to abandon land, property, livestock, crops, tools and machinery. Put another way, all aspects of their lives are affected by the loss of their assets. Their access to food is limited, affordable housing out of reach and, above all, emotional stability or hope for the future looks bleak (Carrillo, 2009).

The IDPs are physically, psychologically and socially displaced as they have to relocate to refugee camps. Statistics on IDPs in Nigeria reveals that women and children constitute the overwhelming majority of IDPs. The population is composed of 53% women and 47% men (DTM, 2016). Women and children remain the most vulnerable to sexual and gender based violence. There were reported cases of rape, sexual harassment, forced marriage, infant marriage, sexual diseases and uncontrolled birth occasioning high infant and maternal mortality (Grace, 2017). Displacement has brought about socio-cultural confusion; cultural estrangement and loss of social identity because most displaced people can no longer hold deep-rooted values, norms, and social institutions. The evasion of customary obligations to widows and orphans is an example of disintegration caused by impoverishment. In other cases, however, the confusion stems from socio-cultural displacement (Dinku, 2005).

Azam (2009) investigated some of the challenges faced by IDPs in Nigeria including physical insecurity for everyone and the unique vulnerability of women and girls to sexual violence in the camps. Youths indulge in hard drugs, smoking and other criminal activities. Trauma and bitterness challenge that haunt and frustrate IDPs because of the difficult situation they find themselves in. Most of these IDPs live in bitterness due to painful separation from their spouses, families and loved ones. Moreover, sexually transmitted diseases, lack of education, rights of IDPs, waste management and electricity, lack of clean water are the sort of challenges identified by Azam in Nigeria.

Other studies in Nigeria also confirm that the homeless, losing a source of livelihood, health challenges and gender-based violence are challenges experienced by IDPs in general and women in particular (Oyefara & Alabi 2016).

Despite the challenges encountered by the internally displaced persons, these displaced persons have the right to some privileges as identified in the Guiding Principles of the Internally Displaced Persons. These key rights include “right to life, liberty and security of person, protection against violence; right to food; right to water and sanitation; right to adequate housing; right to medical assistance and healthcare; right to property; protection against attacks on property; freedom of movement; right to be recognized as a person before the law; right to family life and unity; right to education; right to work and an adequate standard of living; right to freedom of expression, freedom of thought, conscience, religion or belief; right to participate in the public affairs of the nation; and right to humanitarian assistance” (OCHA, 20004).

2.7. Challenges of IDPs in the Resettlement Site

IDMC (2018) has identified some of the areas in which internally displaced impacts in the resettlement area. The study results suggest that the arrival of internally displaced children in host communities puts an additional burden on local schools, and the provision of education to young IDPs in camps requires extra resources. Reduced access to quality education during protracted crises has long-term consequences for a child’s future income and economic potential of IDPs in general, and women, children, older people, those with disabilities and other minority groups in particular, are at a higher risk of violence during displacement. Ensuring their safety requires dedicated resources from public authorities and humanitarians. IDPs’ arrival in host communities

may also increase tensions and potential violence, placing an extra burden on security forces. Thus, displacement disrupts social networks in both the community of origin and in the host community.

2.8. Coping Strategies among Internally Displaced People

The concept of coping strategies corresponds to the idea of threat and survival. Coping strategies or mechanisms are remedial actions undertaken by the people whose survival and livelihood are compromised or threatened (WHO, 1999). They refer to the specific efforts, both behavioral and psychological, that people employ to master, tolerate, reduce, or minimize stressful events (Taylor, 1998). According to Taylor, there are two general coping strategies: problem-solving and emotion-focused. The first sets of strategies are efforts to do something active to alleviate stressful circumstances, whereas the second involves efforts to regulate the emotional consequences of stressful or potentially stressful events. According to Folk & Lazarus (1980), people use both types of strategies to combat the most stressful events.

Bello *et al.* (2014) studied coping strategies of Darfurian displaced women in Khartoum. Their study indicates that the survival strategies adopted include *inter alia* income generation activities such as street vending, wage labor, buying low price food items and second-hand clothes. This result reveals that displaced women have been left as the sole supporters of children and other dependents in a new environment where their skills are not very relevant for getting jobs. To meet their daily livelihood needs, many displaced women were reported to have resorted to vulnerable works in the informal sector.

The paper, entitled coping with displacement: problems and responses in camps for the internally displaced (2009) provides understanding of the benefits of having social support. Social support serves some of functions. The main source of social support is the family and community. These supports may be severely disrupted by displacement. Families are likely to be under severe strain as a result of their experiences of violence, loss of resources and/or the changing roles of their members, which may limit their ability to support each other. The maintenance of traditional cultural practices is helpful for the whole community; providing support, ensuring continuity and giving meaning to difficult events. Also, community structures such as leadership systems, contribute to community cohesion and ensure that accepted ways of behavior are maintained (Horn, 2009).

2.9. Response to Internally Displaced Persons Protection

Protection is defined as all activities aimed at obtaining full respect for the rights of the individual in accordance with the letter and spirit of the relevant bodies of law, namely human rights law, international humanitarian law and refugee law (global protection cluster working group, 2006). As emphasized by the Guiding Principles on Internal Displacement (Principle 28), internally displaced persons have a right to a durable solution while they may also need support and assistance in achieving it. Durable solutions can be attained through three main modalities:

- Sustainable return to the place of origin
- Sustainable local integration in the area where the internally displaced persons have taken refuge;
- Sustainable integration in another part of the country

In order to determine to what extent a durable solution has been achieved, the IASC Framework identifies eight criteria: (1) safety and security; (2) adequate standard of living; (3) access to livelihoods; (4) restoration of housing, land and property; (5) access to documentation; (6) family reunification; (7) participation in public affairs; and (8) access to effective remedies and justice (European Union and the United Nations, 2018).

In early 2003, as part of its National Food Security Program, the Ethiopian government launched a new resettlement program to resettle 2.2 million people, or 440,000 households, from chronically food-insecure highlands to a more fertile agricultural lowland area within three years. The resettlement program was planned for four regions: Tigray, Oromia, Amhara and SNNPR, and implemented in three phases of 100,000, 150,000 and 190,000 households in each phase. Potential resettlers were identified during awareness-raising campaigns at both the *woreda* (*district*) and *kebele* (precinct) levels, and host *woredas* were identified based on the availability of arable land. In an attempt to mitigate the host community's resentment and to ease the transition, basic infrastructure (such as health services, water supply, primary schools and roads) was to be established, and the resettled people were to receive an eight-month food ration (IDMC, 2009).

2.10. Theoretical Framework

There is a dearth of theoretical frameworks, which explain conflict-induced displacement. For this study, I selected a theoretical model that can serve as a conceptual tool for organizing my study. This theoretical model is the Risks and Reconstruction Model for Resettling Displaced Populations developed by Michael Cernea and instrumentalist view of ethnicity theory. This model deployed as an analytical tool of the present study to investigate the causes and consequences of the conflict-induced displacement of Oromo people from the Somali region.

2.10.1. Michael Cernea's Risks and Reconstruction Model for Resettling Displaced Populations

All forced displacements are prone to major socioeconomic risks (Cernea, 1997: 13). When people are forcibly evicted from their habitat, the displaced persons carry a greater risk of being impoverished than they were in their original domicile. Cernea's model identifies eight components of risk as a result of displacement. Eight variables or common characteristics identified in the Model of Impoverishment Risks and Reconstruction (IRR Model) enumerate the different risks that await the internally displaced persons (Cernea, 1997). These are: (a) Landlessness; (b) Joblessness; (c) Homelessness; (d) Marginalization; (e) Food insecurity; (f) Increased morbidity; (g) Loss of access to common property resources; and (h) Community disarticulation (Cernea, P14). Shubhra argued that these risks that face Development-induced Displacement people are also variables and interlinked risks that are common in situations of Conflict-induced Displacement as well (p4).

A concise description of each fundamental risk discussed by Cernea (1997:9-15) as follows

1. Landlessness: Expropriation of land removes the productive system, commercial activities and basis of constructing livelihoods. It is one of the principal forms of de-capitalization as the displaced lose both natural and man-made capital. As per to the IRR Model, unless these production systems are created elsewhere or replaced with alternative steady income generating employment, the affected families remain impoverished over the years.

2. Joblessness: The risk of losing wage employment is very high both in urban and rural displacements for those employed in enterprises, services, or agriculture. Yet, creating new jobs is

difficult and requires substantial investment. Unemployment or underemployment among resettlers often endures long after physical relocation has been completed.

3. Homelessness: Loss of shelter tends to be only temporary for many resettlers; but, for some, homelessness or a worsening in their housing standards remains a lingering condition. In a broader cultural sense, loss of a family's individual home and the loss of a group's cultural space tend to result in alienation and status-deprivation. For refugees, homelessness and "placelessness" are intrinsic by definition.

4. Marginalization: Marginalization occurs when families lose economic power and spiral on a "downward mobility" path. Middle-income farm households do not become landless, they become small landholders; small shopkeepers and craftsmen downsize and slip below poverty thresholds. Many individuals cannot use their earlier acquired skills at the new location; human capital is lost or rendered inactive or obsolete. Economic marginalization is often accompanied by social and psychological marginalization, expressed in a drop in social status, in resettlers' loss of confidence in society and in themselves, a feeling of injustice, and deepened vulnerability. The coerciveness of displacement and the victimization of resettlers tend to depreciate resettlers' self-image, and they are often perceived by host communities as a socially degrading stigma.

5. Food Insecurity: Forced uprooting increases the risk that people will fall into temporary or chronic undernourishment, defined as calorie-protein intake levels below the minimum necessary for normal growth and work.

6. Increased Morbidity and Mortality: Massive population displacement threatens to cause serious declines in health levels. Displacement-induced social stress and psychological trauma are sometimes accompanied by the outbreak of relocation-related illnesses, particularly parasitic and vector-borne diseases such as malaria and schistosomiasis. Unsafe water supply and improvised sewage systems increase vulnerability to epidemics and chronic diarrhea, dysentery, etc. The weakest segments of the demographic spectrum-infants, children, and the elderly-are affected most strongly.

7. Loss of access to common property resources: Loss of access to common property assets particularly for the poor landless people is a major blow when displacement happens. Loss of

access to common property assets like pastures, forested land, burial grounds, etc. by the affected families leads to a significant deterioration in the income and livelihood sources.

8. Social disarticulation: Dismantled social networks, dilution of common interests for people to be mobilized around or severing prior ties with neighbors. In other words, displacement manifests through social disarticulation within the kinship system, where intimate bonds weaken giving way to growing alienation and lower cohesion among the family structures. Forced displacement tears decades old social fabric, fragments the community, scatters kinship groups, hampers local voluntary associations and self-organized mutual service patterns. Put together, the term consequences add up to the loss of “social capital” and this loss cannot be covered by government documents and policies as they are fostered over years of cohabiting in a particular neighborhood and are cemented over time.

According to Shubhra, all the variables discussed above, while understood in conjunction with development-induced displacement, they can be found and read in the context of conflict-induced displacement with similar gravity. Conversely, the model suggests that reconstructing and improving the livelihood of those displaced requires risk-reversals through explicit strategies backed up by adequate financing (Cernea 1997:1).

2.10.2. Instrumentalist Theory of Ethnicity

The instrumentalist school views ethnicity as an instrument or strategic tool for gaining resources (Philip 2000: 46). Instrumentalists see ethnicity as a variable, something which can change and must be maintained by the group as a whole and is thus a construct of the community. Ethnicity is part of the social construction, and such things as birth, blood, language, and other aspects are a part of the ethnic group, but these do not define the ethnic group (Jones, 1997: 73). However, this view relies on economic and political relationships to form ethnicity and it does not take culture into the maintenance or birth of a given ethnicity. In addition, because of this basis in the political realm for ethnic identity, this view makes it hard to distinguish ethnic groups from other collective interest groups (Jones, 1997:76, 79). It poses the question of how would one identify these different political, cultural and ethnic groups if they are all constructed in the same manner and do not rely upon such things as kinship ties or language which more easily seen than a social construction.

Ray *et al.* (2006: 13) as cited in (Yasin, 2010) argued that “Instrumentalists (some versions of which are referred to as circumstantialists or ethno skeptics) regard ethnicity either as a surrogate for more basic social forces such as class or colonial domination or as a fraud perpetrated by persons with self-serving objectives to exploit mass publics in pursuit of their political/economic ambitions. [Thus] ethnicity is mainly a myth propagated and exploited by ambitious and unscrupulous political entrepreneurs to build political followings for themselves and help them to attain and secure political power:”

2.10.3. Conceptual framework of the study

The conceptual framework of this study is developed based on the main objective and findings of the study. It is the figure which I used as a conceptual framework for organizing the study. It has four components: causal factors, consequences of IDP, challenges facing IDP people and available coping strategies. These listed components have different relationships to one another.

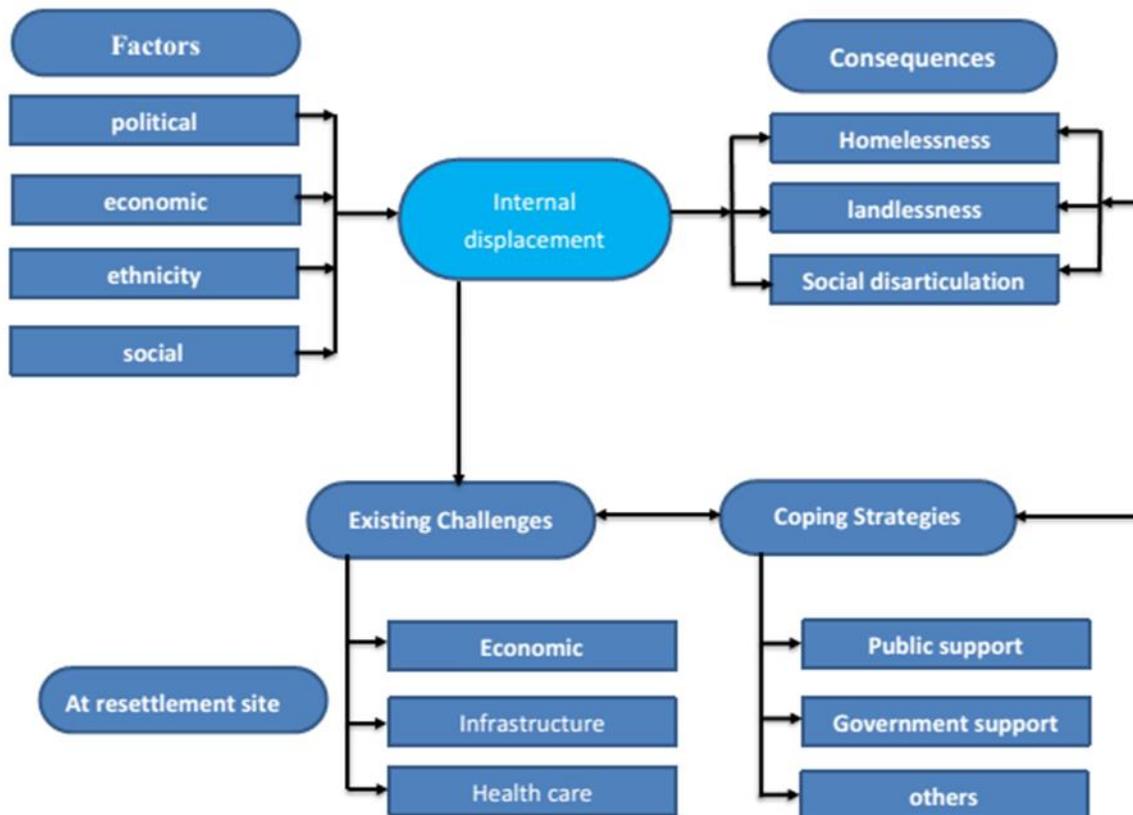


Figure 1: Conceptual Framework

Source:Self-constructed

CHAPTER THREE:

3. RESEARCH METHODOLOGY

The previous chapter has dealt with the literature review by identifying the key concepts adopted and theoretical frameworks used for the study. This chapter deals with the description of the study area and justification of the study site selection. Then, it discusses the research approach and design, source of data, method of data collection and data analysis. Finally, ethical issues that followed were presented. This is followed by the presentation methods of data collection and data analysis within the context of the qualitative method. Finally, ethical issues that need to be followed during data collection and writing-up are presented.

3.1. Description of the Study Area

Oromia is one of the nine regional states of the Federal Democratic Republic of Ethiopia. It is the largest of all the regional states of the federation in terms of population, size and land area. Based on the current border delineation, the land area of Oromia is estimated at 353,690 sq.kms, which covers about 32 percent of the country's total land mass and is bordered with all regions except Tigray. According to Population and Housing Census Report of 2007, the population of Oromia Region was 27, 158471(CSA, 2007) and was projected to reach about 33,691,991 for the years 2014-2017 (CSA, 2013). The region is divided into 20 administrative zones with Oromia Special Zone Surrounding Addis Ababa as one of them.

Oromia Special Zone Surrounding Addis Ababa was established in 2007. It surrounds Addis Ababa in all directions. The Special Zone is divided into six rural districts and eight towns. The six districts are Sululta, BerekAlelu, Akaki, Sebeta-Hawas, Wolmera and Mulo whereas the eight towns include Dukem, Sebeta, Burayu, Gelan, Sululta, Holeta, Sendafa and *LagaXafoLagaDadhi* (Wondwossen, 2010). This study was conducted in *LagaXafo –LagaDaditown*.

Laga Xafo-Laga Dadhi town is located twenty-one km from Addis Ababa, the capital of Ethiopia, on the Dessie-Mekele road. Geographically, it lies between 9°01'29" N - 9°06'0" N latitude and between 38°53'42" E - 38°55'30" E longitude. It is located at an altitude of 2,316 to 2,500 m. The mean annual, maximum and minimum temperatures of the town are calculated to 17.22°C, 23.76°C and 10.67°C, respectively, which is the characteristic of a warm temperate climate. At

present, the town administration has two *Kebeles* namely, LagaTafo (01) and LagaDadhi (02) and sub-divided into 24 zones, with an area of 24,350 hectares (Mesfin & Muktar, 2017).

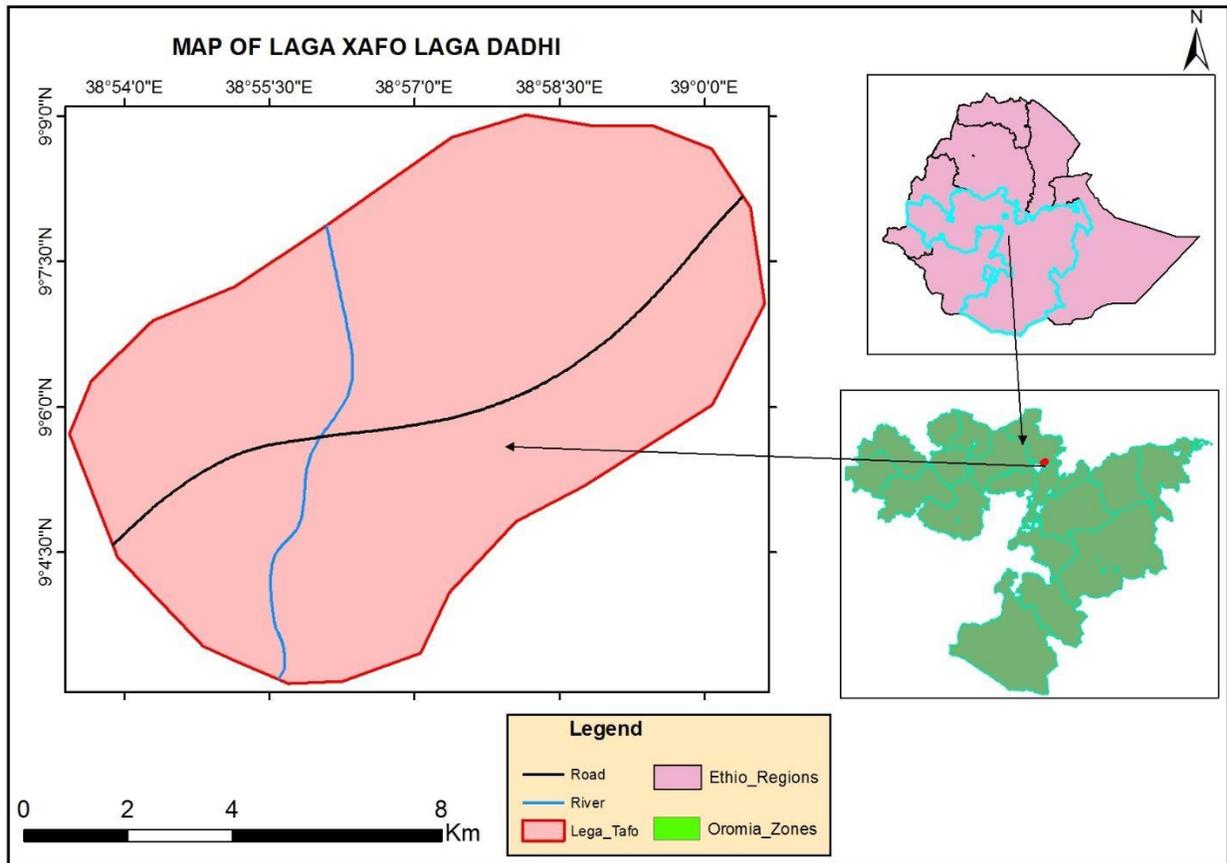


Figure X: Map of *Laga Xafo Laga Dadhi* (SOURCE: WGS, UTM Zone 37)

3.2. Justification for Study Site Selection

The *Laga Xafo-Laga Dadhi* resettlement site has been constructed to have two separate sub sites so that it accommodates a large number of settlers. Thus, the justification behind the selection of the study area is that there are large numbers of displaced people residing in the *Laga Xafo-Laga Dadhi* area compared to other resettlement sites. Consequently, I considered that sufficient data were obtained from exploring these populations about the causes of the incident, consequences and coping mechanisms.

3.3. Research Approach

Creswell (2003) identifies three different approaches to social science research: qualitative, quantitative and mixed. This study employs a qualitative approach. Qualitative researchers seek to understand the context of the participants by visiting this context and gathering information in person (Creswell, 2003).

Qualitative research is an approach conducted for exploring and understanding the meaning individuals or groups attribute to a social phenomenon in which they are experiencing (Creswell, 2009). Furthermore, a qualitative research methodology enables a researcher to provide a detailed and illustrated description of the experience of people about the issues that a research raises (Berg, 2001).

Thus, this study used qualitative research approach to understand the contextual situation of the displaced people in a way that reflects their own meaning, experience and challenges. In other words, the approach is best suited to get a better understanding of the displacement from emic and etic perspectives.

3.4. Research Design

The study is conducted by employing a cross-sectional study design. The data collection process is conducted at a point in time from the study participants (Oromo people displaced from the Ethio-Somali Region). At the same time, the study is an exploratory research type. Yerasworq (2010) stated that we speak of exploratory research when the purpose of the research is to collect basic information on a certain hitherto unknown phenomenon or issue. The present study at hand is exploratory in its type. The episode of Oromo people being displaced from the Somali region is something that happened recently. At the same time, as far as my review was concerned there is no empirical study which was conducted concerning the issue. Thus, the study examines the subject by focusing on causes, consequences and coping strategies from the displaced people's point of view for those people settled at *Laga Xafo–Laga Dadhi* Resettlement Site.

3.5. Source of Data

The study has employed both primary and secondary data sources.

3.1.1. Primary Sources of Data

Primary data for this paper were collected directly from participants who were selected in the course of the research fieldwork from people displaced from the Somali region and who are currently resettled in *Laga Xafo-Laga Dadhi* resettlement site. Besides, key informants who are expected to have good knowledge of the issue under study were interviewed.

3.1.2. Secondary Sources of Data

Secondary data for the study include both published and unpublished documents. These are books, journal articles, research reports, theses and dissertations. Information collected from these documents was used to identify research gaps, construct a theoretical framework and produce a literature review. The primary purpose of using these various sources is to augment data that was collected through the primary source.

3.6. Participants Selection

The target populations of the study were people who got displaced from the Somali region that have resettled in *Laga Xafo-Laga Dadhi* resettlement site. Informants for this paper were selected through purposive sampling, a strategy in which particular settings, persons, or events are deliberately selected for the important information they can provide, which cannot be obtained from other sources (Babbie, 2007). I selected participants for interview and FGD who are relevant to address the research objectives. The sampling was used until the desired qualitative information was generated.

3.7. Methods of Data Collection

Once the research approach, design and participant selection technique for the study is decided, the next step is identifying methods of data collection. The following are methods of data collection that were used in this paper.

3.1.3. In-depth Interview

An interview is one method used to obtain data for this study. One type of interview used for the study was an in-depth interview. According to Creswell (2003), in-depth interview is optimal for collecting data on individuals' personal histories, thoughts, perspectives, and lived experiences, particularly when sensitive topics are being explored. Accordingly, I arranged 25 in depth interview displaced people of various categories which include women, aged, youth, adolescent (see annex II). Semi-structured face-to-face, in- depth interview was employed to collect data from people displaced from Somalia region who are resettled in *Laga Xafo –Laga Dadhi* town. Using this method, the research participants were asked about causes for their displacement, current living conditions, and various challenges faced in the resettlement site and the strategies they used to cope with these challenges. For this, semi-structured interview guide questions were prepared (annex I).

3.1.4. Key-Informant Interview

According to Bernard (2006), key informants are people who know a lot about the topic under study and who are willing to share their knowledge with the researcher. I arranged 10 key informant interviews with people who have better information about the issue under investigation. People like those who work at disaster risk management, coordinator of displaced people, officials working at *laga xafo laga dadhi* town interviewed as key informants, because such persons may have good knowledge about the cause and consequences in addition to this about their current living situations of displaced (SeeAnnex II).

This type of interviewing was used until data saturation. I recorded those informants who were willing to give information on tape record. I also used notebooks to obtain interview data, particularly for those who were reluctant to give information through tape record. As an instrument semi-structured interview guide with possible probing questions was prepared (annex II).

3.1.5. Focus Group Discussion (FGD)

Focus group discussion is one of the other methods of qualitative data collection in social sciences in general and in social anthropology in particular. A focus group interview is an interview with a group that is formed by the researcher or performed group with a specific purpose in mind (Creswell, 2009). I arranged three FGDs with displaced: one with youth, another one with male

elders and the last one with women. Each FGD composed on average of 6-8 individuals from the displaced people at the resettlement site. Overall, a total of 21 individuals were participated in the FGDs(see Annex,11).Through FGDs, causes and consequences for the internal displacement of the Oromo from the Somali region, their challenges and coping strategies in the newly resettled site, *Laga Xafo-Laga Dadhi* town, were gathered. For this, FGD guide questions used to gather information were prepared (see annex III).

3.1.6. Observation

Observation was another method of collecting qualitative research for the study. Lodico, Spaulding and Voegtle (2010) identify four different levels of participant observation: complete participant, participant as an observer, observer as a participant and complete observer. I have chosen to take the role of the observer as a participant during my fieldwork. I observed where they live (housing condition), livelihood activities around the current resettlement site as well as their situation like protection, schools, and health centers, etc. The method is useful because what people say and do may sometimes not be the same. Thus, this method has enabled us to fulfill the gap to generate data that was not collected through interviews and FGDs. During the observation, I prepared a checklist and took photographs related to the subject of the study.

3.1.7. Case Study

To augment data collected through observation, interviews and FGDs, qualitative case study was employed in this paper. Thus, a case related to causes and consequences for the internal displacement of the Oromo from the Somali region and their coping strategies in *Lega Xafo Lega Dadhi* town were collected.

3.8. Methods of Data Analysis and Interpretation

Analysis is the search for patterns in data and for ideas that help explain why those patterns are there in the first place (Bernard, 2011). Thematic data analysis method was employed. First, fieldwork data collected through interviews, focus group discussion, observation and case study were transcribed with the original language collected. Then, the transcribed data were translated from *Afaan* Oromo into English. Next, the transcribed data were coded and categorized according to their thematic framework. Finally, the results were interpreted by relating the empirical data with theoretical information and literature review.

3.9. Ethical Considerations

In this study, ethical consideration is crucial as other aspects of the process of conducting research. Access to the study area was facilitated by letter support written from the Department of Sociology of Jimma University to the concerned bodies. Then, informants were informed about the aim of the study, their right and full consent to participate in the study. Efforts were put forth to safeguard the rights of the study participants; by keeping their confidentiality, respecting each of them and acknowledging their values and norms in the whole process of carrying out this study. Moreover, the right of study participants to ask questions about the study or refuse to participate at any stage of data collection was granted.

CHAPTER FOUR

4. DATA ANALYSIS AND INTERPRETATION

4.1. CAUSES OF DISPLACEMENT

Starting from September 2017, the Oromo people were displaced from the Somali region. According to data from the Oromia IDPs coordinator committee, their number reached about 730,000 such measure was unusual and contrary to the country's constitution. Because of their large number of internally displaced people, it was not possible to resettle all in the same area. They resettled in different camps, zones, towns and their relatives. Displaced informants were asked about the cause of internal displacement from the Somali region in the last quarter of 2017. The following has factors for the internal displacement of the Oromo from the Somali region. These are:

4.1.1. Ethnicity and Political Motives

Most informants believe that one major reason behind their displacement was being Oromo and political motives by the Somali and TPLF power elites. According to their view, these power elite groups are greedy that can do anything to strengthen their political and economic power. Thus, have determined that the Oromo ethnic group hindered their power motives so that they attacked them. At the time, there are many ethnic groups from different parts of Ethiopia were living in Somalia region for long period of time, but suddenly the Oromo ethnic group was chosen to be attacked and displaced. According to most informants who have participated in this study, the power elites have hatred and prejudice towards the Oromo people. As justification for this argument, the following two quotations clearly illustrated it:

We were displaced because we are Oromo. We were killed and torched. Even though we were living peacefully with most of our Somali brothers and sisters there are some who deeply hate us. I think they hate us because of our population and pessimistic assumption about this number in the future.

Another informant stated the displacement as follows:

We were living in the Somali region for many years; we share the same religion and many cultures. But recently for the reason we do not know, some of them started to

disrespect us, they showed aggressiveness and sometimes insulted us with derogatory words that undermine our identity. They developed such behaviors after they started working with corrupted military persons in the area.I don't know what else to say, we were just displaced from the region for the reason I mentioned above.

One government official who coordinated the resettlement process shares similar view with the displaced informants. *“In Somali region, there are many ethnic groups who live in Somali region and enjoy the rights granted by the FDRE constitution. But by denying this right the Oromo were just displaced by the power elites .”*

The finding of this study confirms one of the basic assumptions of ethnicity theory. The instrumentalist school views ethnicity as an instrument or strategic tool for gaining resources. Ray and his associates (2006: 13 as cited in Yasin M, 2010) argued that *Instrumentalists (some versions of which are referred to as circumstantialists or ethno skeptics) regard ethnicity either as a surrogate for more basic social forces such as class or colonial domination or as a fraud perpetrated by persons with self-serving objectives to exploit mass publics in pursuit of their political/economic ambitions. Thus ethnicity is mainly a myth propagated and exploited by ambitious and unscrupulous political entrepreneurs to build political followings for themselves and help them to attain and secure political power:*

The greedy power elites, mainly military generals, the regional president and his associates have used ethnicity as an instrument to displace innocent Oromo from the region. By spreading false propaganda , they were able to trigger hatred against the Oromo . For their political/economic ambitions, these power elites have able to rift Somali and Oromo people for the time being. Through such process they were able to ignite conflict between the two communities and as a result, an estimated of one million ethnic Oromo were displaced from the Somali region.

4.1.2. Politics

Almost all my informants assume that political conspiracy was one of the major factors for their displacement. They view that they are a victim of a power struggle between the TPLF and OPDO's. The following was quoted from FGD session with male informants:

We think that the TPLF corrupt politicians were behind this attack on us just to destabilize the Oromo people for their own motives. As we all know a few years before

our displacement the Oromo people were showing their grievance and struggle for their right against those power elites. The then OPDO leaders like Lamma Megersa was pro people's struggle. As a result of these facts and in order to crush the Oromo struggle, they displaced us from the Somali region by using some psychopath like the then time the Somali region president (Abdilley) and his associates.

Of my informants, one of them further argued that: *“they call it border conflict, but there was no border conflict at that time. The military generals were just arraying the Liyyu Police to attack the civilian Oromo people in different places, even entering into different cities of the Oromia region. By doing so they just instigate conflict between Oromo and Somalia people for their own political purposes”.*

Most informants are not in agreement that border conflict is the factor behind their displacement; they argue that the conflict and their displacement was pre-planned and instigated for political reasons. To back up this argument female informants argued that: *“The Liyyu police who came to displace every the Oromo were saying ‘your people have killed our Somali people in Awaday, so you cannot live here anymore’. If this is the case, how can we say it was a border conflict when Awaday city does not share a boundary with the Somali region”*

Key informants also view the displacement as a strategy to weaken the unity of the Oromo people. They are of the opinion that the displacement was initiated by a person who is neither Oromo nor Somali in order to prevent unity between the two tribes (The two ethnic groups share a similar origin, culture and religion) in a divide and rule strategy to extend their grip on power in Ethiopia.

A study conducted in Uganda by Kemirere (2007) reveals that forced migration in Uganda was caused by a conflict that resulted from undemocratic governance and human rights abuses. The processes of bad governance, unequal power sharing and resource allocation that are politicized and expressed in socio-cultural terms easily provoked conflict. Brenner also argued that the Rohingya fled Myanmar due to persecution and violence by state security forces that mounted a brutal campaign that included the destruction of Rohingya villages and the killing of thousands of people (Brenner, 2019).

In conforming to the findings of these studies, the present study has also found similar findings. As was indicated in the main reason behind their displacement is undemocratic and corrupt

governance structure that has been implemented in Ethiopia in general and the Somali region in particular at the time. The Oromo were mainly displaced by the regional state security apparatus. So from this, we can depict that political factor was one of the major reason for the displacement of the Oromo people from Somali.

4.1.3. Economy

Dominating the economic activities in the area by the different actors was mentioned many times by the informants as one factor for their displacement. The following are the major economic capitals that were behind the displacement of the Oromo people at the time.

4.1.3.1. Land

Most informants believe that this incident happened just in order to grab individuals and Oromo people's land by corrupt military generals and politicians. They view that the perpetrators of the displacement wanted to acquire land in an unorthodox way. As claimed by one of my informants *“Daacheen Oromiyyaa maggariittuu dha, meaning that Oromo people land is fertile and green, hence the yearn by some in power to grab it”*

By sharing the above claims the FGD participants also raised different issues by relating their displacement to land. The following is quoted from the FGDs:

Most of the Oromo people living in the Somali region were hard workers, they strengthened the local economy. Most of them have bought land and constructed houses. Some of the Somali was jealous of this. We think that they might just displace us to have our property and yes, of course, they did so, we have heard that they have shared our land and houses we left behind. (FGD with elder and younger man)

Pertinent to the above realities, some of my informants also assume that their displacement happened because of fear among some of the Somalis about the number and economic power of Oromo people. One of my male informants describes this as:

The Oromo were becoming more increasingly large in size and powerful in terms of economy. As a result, some of the Somalis are not ok with this fact by assuming that if this trend continues the Oromo may take over their land. I think as a result of this distorted pessimistic assumption fueled by false TPLF propaganda, they displaced our

people from their region. The Oromo control a significant portion of the economy and their number is growing steadily in the Somali region and because of this, they fear that their land will be invaded.

4.1.3.2. Trade

According to my informants, chat trade and contraband trade were other factors for displacement. The chat and contraband trade was dominated by corrupt military generals and corrupt politicians in the region. As described by the following informant:

Every contraband activity in the region was mostly dominated by TPLF military generals and Somali businessmen affiliated to Abdille. chat trade was also controlled by this group. Since chat was produced in Oromia, businessmen of Oromia origin in the Somali region have some comparative advantage in having better supply than other groups. The corrupt military generals and supporters of Abdille wanted to cut this chain and control the chat trade alone, because of this they displaced our people.

In addition to the above claims, most of my informants also argued that the Oromo traders have better comparative advantage in other trade activities especially in agricultural products supplied from different parts of Oromia. They believe that they have been displaced from the region because of their business activities.

A study conducted in Ethiopia by Maru (2017) about Causes, Dynamics, and Consequences of Internal Displacement in Ethiopia concluded that: Weak implementation of the federal constitution was the cause for conflict-induced displacement in the country. The study further argues that; in the current political dispensation, ethnic communities face security impasses due to mobilizations based on fear and hate of “the other”. The anticipated consequences are to reinforce undemocratic political mobilization and platforms based on ethnic or religious group protection, leading to discrimination based on “son of the soil” alienation and violence. The implication of such behavior fortifies exclusive and undemocratic political practices and mob-group dynamics that ultimately stifle voices of reason and inhibit any possibility of reasonable and rational deliberations. (Maru, 2017 P ,19) UNHCR, 2015 also concluded that conflict-induced displacement crisis caused in Africa by political factors that include state fragility, weak governance, and corruption, prioritizing economic interests over IDPs’ needs and rights and misuse of resources.

In conforming to the finding of the above mentioned studies, this study has also revealed the same scenarios. Although the country constitution grants citizens to go anywhere in Ethiopia, live and have property; this right was denied to those Oromo living in the Somali region because of fragility and corruptness of the government structure to implement these rights accordingly. As was indicated above, corrupt government officials spread false negative propaganda about Oromo people living in the Somali region regarding their number for their own purpose. In order to control the trade activity in the region dominantly, the greedy and corrupt military generals and some regional officials have targeted the Oromo people who were their main competitor. Rather than protecting the constitutional rights of the Oromo people in the region, these aforementioned actors in the displacement have forced the Oromo people to be displaced from their property and livelihood.

In general, the above data from key informant interviews and FGDs clearly ascertain that the Oromo people were displaced from the Somali region because of different factors. As stated by this study, the dominant reasons for their displacement were their ethnic identity, political motives and economic dominance. Their ethnicity being Oromoness was used by the corrupt power elite as an instrument for their displacement. Corrupt military generals, Somali region security apparatus (Liyuu police), regional president and his associates were the main actors in the displacement process. This aforementioned group has controlled different economic activities in the region; thus they have identified Oromo people living in the region as their main competitor in business. Consequently, in order to avoid this competition in business and accumulate more wealth, they forcefully displaced more than one million Oromo people from the region.

CHAPTER FIVE

5. CONSEQUENCES OF THE DISPLACEMENT

In this section, the researcher has asked the informants about the immediate consequences as a result of their displacement. During the incidence of displacement of Oromo from different parts

of the Ethiopian Somali region, various kinds of negative consequences were faced by displaced peoples. Different kinds of physical, social and economic impact were being faced.

5.1. Physical Impact on Displaced People

On the day when the Oromo people started to be displaced from the Somali region, many worst kinds of physical abuse by the *Liyyu* police and some hooligans from the Somali people were faced by the Oromo people. According to the information's from most of the study participants, most of them have no idea or information about what was happening on that day; they have just drugged out from their house by force. The following is quoted from one of my female informants:

At that cruel night, I had been bathing my little boy, then suddenly the liyyu police entered our compound shouting loudly They started to hit me and my husband by threatening us to leave their region. They shot my husband on his leg by gun in front of me and arrested him. I started to look for my husband but I could not find him. The next day they put me and my two children on lorry, we were in a difficult situation on that day, there was rain on the which was raining on us because we kept at the back of lorry, the liyyu police had to keep hitting people on the car; then we have reached Hamaresa camp after passing three days and night full of suffering.

By sharing the same kind of worst suffering on the displacement day the following informants have narrated what she faced that day as:

It was night time; the Liyyu police came to our house and started to hit everybody who was an Oromo in the compound. They said “your people have killed many of us and Somalia people in Awaday thus you can't leave here peacefully while your ethnic group killing our people in your region” they hit everybody badly. We had no power to defend our self; they prisoned most of the Oromo males..... there were people who have lost parts of their body from torture and beating by the Liyyu police and some Somali hooligans.

Most of the informants have indicated that things happened abruptly. Most of them indicated that they have no clue or information about what happened back in Oromia on the ethnic Somali people; things have happened so fast. On the day many people lost their relatives. Because of the harsh treatment taken by the *Liyyu* Police and hired goons there are a number of people were maimed and became physically disabled.

Of my informants, the following one has narrated and shared his witness on what he observed during displacement:

Frankly, I have never experienced something like that incident in my entire life. Every ethnic Oromo suffered a lot; women were being raped by the Somali hooligans and Liyyu Police in front of their husbands. On the day the incident took place there were women who were giving birth in the worst of situation. Because of hunger and unbearable conditions the women did not make it. It was a painful experience for women giving birth. Infant mortality was high with babies dying in the process of delivery. I witnessed a mother pushing to deliver a baby. The baby had reached half body but complications at delivery led to this mother and the baby to die. Then the Liyyu Police put the dead bodies in the sack and throw it on the truck we had boarded. The dead woman had bled profusely and lost a lot of blood and the smell from her body was unbearable (Crying) it was painful. People have suffered because of starvation and lack of water; children were crying to death. Adding to that the Liyyu Police kept beating every one To some extent, the Ethiopian National Army that was travelling with us tried to stop the Liyyu police from beating us.

Most of the vulnerable groups like children, women and aged people have suffered a lot during and after the displacement of the Oromo people from the Ethio-Somali region. As per most of the informants the worst of cruelty by the Liyyu Police was towards the ethnic Oromo people.

Case 1: Anonymous One

She is 26 yrs old. On the day when the displacement of ethnic Oromo from the Somali region she says she suffered the worst pain of her life. She was stabbed and nearly bled to death as a result.

The researcher asked her experience during and after the displacement. She explained it as follows:

I was coming from Wachale, on the incidence day I was at the marketI heard people saying there are some clashes in Jigjiga but I didn't have information to confirm whether the conflict was between Somalis and Oromo . We were watching a movie then suddenly at 3 o'clock in the night the Liyyu Police came to my house, they shouted 'come get out,

you Oromo people can't live with us after you killed our community in your homeland' we went outside to check what they are saying from our homeas soon as I went out from my house a female Liyyu Police stabbed me on my hand with a knife then hit me hard. I fell down on the ground. They continued to brutally beat me on the ground until I lost consciousness.I wake up from the coma when I reached Chinaksen I had no recollection of what happened to me after I fell down on the ground. I lost a lot of blood during the time and this was four month earlier when I had given birth. Things were complicated for me and I suffered a lot. With the assistance of some people I received treatment at Alert Hospital for 5 months and 21 days ; I have conducted surgery and 'Alhamdulillah'(Praise be to God) I am feeling better now.



Source: *Photo taken during observation/field research*

The information obtained from FGD participants also indicated different kinds of physical abuses and injuries the Oromo people from the Somali region encountered. Most of the informants have mentioned many worst experiences. People lost parts of their bodies and became crippled as a result of harassment by the Liyyu police and hooligans. During the FGD, the participants have exposed that there was a woman who was breastfeeding her baby at the time but her breast was chopped off with a knife by the liyyu police and currently unable to breastfeed. People were also gunned down by the Liyyu police; there were people who were being beaten to death by Liyyu police and those hooligans. Most women were sexually abused, children killed mercilessly by these aforementioned groups. Women have aborted pregnancy as a result of beatings and they are suffering a lot currently including trauma because of what they went through and the conditions they have faced during their displacement.

Some of the experiences of displaced people during the conflict included having to flee their homes under difficult circumstances, witnessing their family members being tortured, abducted or killed

(Kemirere, 2007). The finding of this study also revealed that different forms of the same experiences confirmed by the above study. During the incident of the displacement, most of these vulnerable peoples have faced different forms of cruelty by the Liyyu police and groups of hooligans. Oromo people were hit, tortured, stabbed and killed mercilessly by the Liyyu police during the displacement. Among all, women have suffered severe consequences as a result of the incident.

5.1.1. Sexual violence against women

During the incident of their displacement, some women suffered from sexual violence like rape by the Liyyu police and young Somali hooligans. Some of my informants have mentioned that they have witnessed or heard that women were raped mercilessly by the aforementioned individuals during displacement. The following narration was quoted from FGD session with female participants:

Most of our Women and girls suffered a lot on that day. On that day the Liyyu police concentrated every Oromo man and woman in nearby kebeles and then they started to beat everyone brutally. Many young girls have brutally raped by Liyyu police. The worst case we witnessed on that day was; in the middle of the night they came into our class and selected five young girlsthen they took them by force dragging them on the floor. After that, they were gang-raped continuously we could hear the girls screaming in pain and for help. The worst of all one of them after she was raped was inserted a battery into her private partssome of the women were crying ‘Yabo wan ilmmoonamma irrattihinta’a jenne hin yadnee arkine gaffaasani ’meaning “we have witnessed the worse form of inhumanity during the displacement”

In addition to the above sad reality, it was also revealed by most of my informants that many women suffered the worst atrocities from the men. There were some women whose sexual organ was cut, there are also some women whose breasts were cut with a knife by the Liyyu police. Beating, physical and verbal abuse was experienced by most of these women during the displacement.

This finding is in line with the study conducted by Abiru (2018) who stated that Rohingya women were arrested by the military for 2 days and was raped by the Myanmar military in the prison. Many of the respondents witnessed the abuse, rape and killings by the military there.

5.1.2. Social consequences faced by the displaced people

The participants of the study have mentioned many social problems they faced as a result of their displacement. Most of the displaced people lost their families, relatives and their loved ones. It has mentioned by the informants that their traditional social organizations like *afoshaa* and *equbwere* disrupted because of the incident that faced them. In supporting this fact the following was quoted from the study participant to further vivid the issue:

As a result of Oromo people displacement from the Somali region, there are some families who have lost their family members. The incident has separated mother and child, husband and wife. There are still people who lost their loved ones, they didn't know about whether they are alive or dead. This is difficult to imagine.

Participants of the FGD also mentioned different negative social impacts faced by the displaced people as a result of their displacement. Most of them have mentioned that their life has been ruined as a result of the incident and unable to live the former prosperous life they have been living. They indicated that their former stable life was disorganized because of the displacement. Children have dropped out of schools. Most of all as a result of the experience they face some of victims have now developed hatred towards ethnic Somali. The following was quoted from the study participant:

I lost everything I had because of them over something I do not understand. They have killed my wife, they have destroyed all of my property and they also stole the entire property that I accumulated my entire life there(angrily) look at the life I am living now in this concentration camp , is this called living! This is death. I wish I could kill the people who did this to me and ruined my life. I hate all the Somali people nowthey are all the same to methey don't have mercy on people.

Cernea(1992) proposed Social disarticulation as one form of Impoverishment Risks during the displacement process. He talks about social disarticulation that breaks the existing social equilibrium. It splits communities, break into pieces social organization and interpersonal bonds,

disseminates kinship. Intimate bonds will be weakening giving way to growing alienation and lower cohesion among the family structures. Another study in Nigeria also revealed that family disintegration is one of the psychological and social challenges prevalent amongst some IDPs in the camps. The loss and deaths of family members still affect some IDPs. The effect of this is that they lack family ties as a coping mechanism in the IDP camp (Osasumwen, Omotoso, & Olaniyi, 2018)

A similar finding was also found in this study in conforming to Carnias impoverishment risk model about social disarticulation and the aforementioned study finding. As a result of their displacement, the Oromo who were the victims of the incident has faced different forms of social disarticulation. Families have lost their relatives, family members and their neighbor. People's traditional social organizations and a stable life were disrupted and lost because of the happened displacement. As a result of this disruption victims are now leading a miserable life and unable to lead a socially stable life.

5.1.3. Economic consequences faced by displaced people

According to information's from informants, most of them have lost their jobs, business and properties as a result of the displacement.

5.1.3.1. Loss of properties and business

When asked about economic losses because of their displacement, all of my informants have raised and mentioned that they have lost everything that they have been owning because of the incident of their displacement. One of the displaced women currently living in LagaXafo site said that *I have been owning large shop back therebut now I have lost everything I am making living by government aid now.*

Male informant also said that: 'Even though I lost everything I had back there, 'Wallahi' I am happy that I am alive today and living peacefully here. We left behind every single property we ever had'. Most of these displaced people currently living in the camp have their own property and business of which they have been making living with it, however, as a result of the incident they suddenly become broke. Among my informants 62 years old women narrated her property losses as follows:

I have lived in the Somali region for a long period, I do have my own house and I have never imagined that I would stop living there and return to Hararge where I was born. But suddenly one evil day the liyyu police and some gangsters come to my houses threatening to kill me, In the middle of this, my long time Somali woman friend comes to my house begged them not to kill me by saying that before killing her first kill me and of Course she saved me from being killed. She took me to her house After a while I heard the noise when I went out to see what is happeningmy house was on fire (Crying) they had burnt down my house.

Case 2: Anonymous One

She is a woman 42; she was living in Jigjiga. She was considered as successful business woman owning two hotels and other properties but which have now lost everything. The following was directly quoted from the narration of her story:

Ossoo guyyan qiyyamaa lammatate, nuf guyyan buqqau'u kenyaa sun guyyaa tokko....mean that....., Because on that day I have lost everything that I had in my entire life. This is not my proper life; I have been living prosperous life back there in the Somali region before all this happened. I had been hard working and successful business woman in Jigjiga. I had owned two hotels and employed dozens of employees in my hotels. I had houses which I used to rent and also two cars, but now all of this just a story. Everything happened so fast, they come and took everything from me. I left everything I owned behind there and escaped with my life only thanks to God for that I am alive.

In general, as a result of their displacement, most of the households have lost their houses and property. They have left behind their property because of this incident. This finding of the study confirms that one of the impoverishment risks of Carnia about homelessness as a result of displacement. He contended that loss of house may not seem to be a loss as government will build a house in the resettlement colony, but their house in their original village cannot be replaced in its structure as it was associated with the group's cultural space.

5.1.3.2. Loss of Job as a result of the displacement

Those people who lost their job, they have been working. All of my informants from both the interview and FGD have been engaged in different kinds of economic activities either formal or informal one to earn income. Some had employed in public and privates and different kinds of trade activity. Especially most of my informants mentioned that they have been engaged in different form of trade activities. However, because of displacement they lost their job and become unemployed.

Back there before all these messes happened, I had been participating in chat trade, I was a successful merchant. I distributed chat to different cities in Somali by bringing from Oromia, I also exported chat to Somaliland. I was earning benefit from the business, but as a result of the dispute and our displacement, I have now lost my business.

By sharing the same kind of suffering because of the displacement the following informant has told the following:

Life was good there in Somali, I was been living in Wacale citythe city was known for contraband trade. There were good opportunities for most of us to do business. We have engaged in different forms of trade and earn money. But now we have lost that privilege because of our displacement from the area.

5.1.4. The Unintended Positive Consequences of Displacement

Although the negative consequence of the displacement outweighs the positive one, some of my informants have viewed their displacement as if it has some positive implications. This group of my informants assumes that as a result of their displacement, Oromo people have strength their solidarity by uniting together in supporting the displaced people. The following is quoted from my informant's narration:

Our displacement united Oromo people; even though the tragedy that happened to our people that have been living in Somalia region was inhuman and the worst one; but our displacement brings strong unity to the Oromo. Oromo people have not abounded us, rather they united together to show us the love they have for us and supported us

economically, financially and emotionally. Oromo people from every direction, from abroad and within the country have united together to support us. Thus when you see this fact our displacement has brought something positive to the Oromo society.

As per data from the in-depth interview as well as from FGD participants, some informants view their displacement in terms of its positive contribution to their economy and stability in life. Some of them argued that they started to lead a stable life in their homeland Oromia which they believe they have not enjoyed before in the Somali region. Five of my informants raised that they have able to have what they never had in their life before as a result of the incident. They have no land and house back there in Somali, but now they indicated that they own assets because of their displacement.

This idea is related to another of **Merton's concepts— unanticipated consequences**. The law of unintended consequences states that almost all human actions have at least one unintended consequence. In other words, each cause has more than one effect, including unforeseen effects. (Robert K.Merton, 1936)

The actors of this displacement have attacked people of Oromo origin to hurt them economically and politically. Although the victims of the problem have faced many problems, their displacement has also brought some unintended positive consequences for all Oromo people all over the world. , Their displacement has increased solidarity and unity among the Oromo people towards one another.

In sum, worst experiences were encountered by Oromo people in the process of their displacement. As it was indicated, cruelty and inhumanity were exercised by the Liyyu police and hooligans against the Oromo. Beating, torching and killing were experienced by the Oromo people during their displacement. Some people were gun downed by the *Liyyu police*; some were being beaten to death while becoming physically disabled as a result of worsts measures. Women were raped, beaten and part of their body was cute mercilessly. Pertinent to this, the displacement has also resulted in different negative social and economic consequences. Families were separated, have lost their loved ones and their social lives were disrupted. Furthermore, as a result of this displacement; most of these people have lost their asset, business and their job on the course of their displacement.

CHAPTER SIX

6. CHALLENGES FACING INTERNALLY DISPLACED OROMO IN RESETTLEMENT SITE

There are a number of challenges narrated by informants that they have been facing since their displacement. The followings are the major challenges faced by the displaced people in the resettlement site.

6.1. Economic Challenge

Almost all of my informants raised different forms of challenges in relation to economic problems. As a result of the displacement, most of the displaced have lost their job or their livelihood activities they have been doing back there in the Somali region. Most of them had been participating in different kinds of trade activities; however because of change in the working environment and loss of capital they are not doing their former regular job.

I have no job here..... I have been making a living easily at Jijiga town before; back there in Somali everything you touched easily converted into money. Even though the cost of living was expensive there, earning income was not that difficult in Jijiga there. But now after the displacement, things have been complicated since we are not in a position to do our former livelihood activities.

The focus group discussion informants have also mentioned the following economic challenges they are facing.

Most of us have the problem of cashwe lost our jobs, back there in Somali since the area was a contraband root most us were engaged in different kinds of trade activities. Some of us export chat, sell electronics materials and clothes. We have been earning income by doing the like activities and so that we have been supporting our family. However. As a result, the incident all these activities were stopped and we have lost everything. We are unable to start new livelihood activities here in Laga Xafo..... of course the government has organized us into small micro enterpriseWe had taken training so that we can start our own work, but so far they did not give us money to start

business and as a result we have unable to start the business. We just expect the government support to make living here.

As a result of lost or decline in income because of the aforementioned factors, most people are exposed to different socio economic problems. Some of my informants mentioned that they have been supporting their family as well as their elder parents living in Oromia by performing different livelihood activities in Somalia region; however as a result of the displacement, they mentioned that they failed to do so which have to lead their family livelihood into a devastating situation.

One key informant government employee working on IDP cases from the Somali region was asked about the economic challenges faced the displaced people. He almost shared the challenges mentioned by people and claim that different activities are on the process to solve their problems. Although he shares what has been raised by the IDPs; he has concerns about economic dependency that was developing among some of the displaced. The following is quoted from his interview:

Some of the IDPs have developed a sense of dependence rather than working for their betterment of livelihoodThey expect the government to fulfill everything for them. For instance, we have tried to negotiate different private and government sectors to give employment opportunities for those vulnerable people.....after being employed in the aforementioned area; some of the people do not perform their job properly;They do not go to work on time, fail to obey organizational rules and regulations and result of this they got fired from their job. The government has given them land, shelter this is a great opportunity for themthey can start business easily because this capital city of Ethiopia which do have a good comparative advantage. Rather some of them want to lead a life just with support provided by the government.

Findings of study in Uganda revealed that unemployment was the leading cause of hardships in the settlement camps. In addition, the lack of capital was a pressing problem that made it impossible for poor households to get enough to eat and improve their livelihoods. Life was difficult for them, because one needs income in order to eat, farm, and engage in trade, access health and education services (Kemirere, 2007). Michael Cernea also talks about joblessness in his impoverishment risks in displacement. He maintained that the risk of losing wage employment is very high both in urban and rural displacements for those employed in enterprises, services, or agriculture. Yet, creating new jobs is difficult and requires substantial

investment. Unemployment or underemployment among displaced often endures long after physical relocation has been completed (Cernea, 1990).

The finding of this study also revealed the high rates of unemployment as a result of the displacement in sharing a similar vein with the above theorization. Most of these people have lost their assets, capital and source of livelihood. It should be noted that the loss of a job does not mean joblessness because individual/household who lost a certain type of job may shift to other income generating activities. But changing a job needs experience, skill and capacity. In the study, those who lost their job were asked if the loss of job was resulted in joblessness. The majority of them responded that they lost their jobs permanently due to the loss of a basic source of income during displacement. Their source of income has been trade activity, but now they are not engaged in this activity because of loss in capital and nature of trade activity. Back there in Somali, these people have access to a different kind of raw material since the area is near the countries border, but now all those accesses were aborted because of the displacement. Although the government tried to create employment for these vulnerable people it didn't turn out to be viable. This happened because of the difference in nature and culture of jobs between the job they have been working back there in Somali and the employment opportunity that was being prepared by the government.

6.2. Problems of Food insecurity

Forced displacement often increases the risk that people will fall into temporary or chronic undernourishment, defined as calorie-protein intake levels below the minimum necessary for normal growth and work (Carnia, 1990).

Challenges related to food security are facing displaced people living in both study areas. According to data from in-depth interviews and FGD's most of my informants indicated that they are facing problems with regard to food security problem. The government is providing the displaced people with 15 kilograms of flour and rice with 1 liter of oil per month for an individual. However, most informants claim that the food aid provided by the government is not sufficient and has problems in terms of nutritious value. The situation gets worse by the fact that most of the people sell the food support they received from the government in order to have the cash to buy other materials.

The government provided us with 15 kilograms of flour and rice with 1 liter of oil per month; but in order to cook food we need to have certain ingredients like onion, salt and vegetablesthus in order to get these things we have to sell part of our food being provided for us. As a result of this fact, the amount of our food always declines and becomes inadequate to feed our family. In addition to this, since I always provide the same kinds of food to my family, my children sometimes refuse to eat the food and complain about it.

Sharing similar vein with the above reality most of my FGD participants also revealed that they are selling part of their food ration in order to obtain cash for buying different things and also to pay for different social institutions like *Afosha* . It was also raised by many FGD's participants about the quality and nutrition content of the provided food for special cases eg sick, women who have given birth and children. Thus as a result of these facts, the displaced people have indicated that they are exposed to food security problems.

Although it was mentioned by the displaced people that they are suffering from security problems, the key informant working on the people issue stated that the provided food was based on international standards. The following is quoted from the interview:

Of course, the people always complain about the quantity and quality of the food that is provided for them; but this food ration is based on international standards in dealing with displaced people. Yes, we understand that the food may not be adequate for the people but as it is known in our country (Ethiopia) there are millions of people who are suffering because of displacement and the responsibility to support these people was vested on the government's shoulder. The government has also budget problems and even the current food aid that is being provided for these people may only continue for a maximum of six months; because the government has put directions that the displaced people should become independent from the government by engaging in different activities.

As indicated in the data presentation, all the informants indicated that they are facing the problem of food security. The food provided for them is of low quantity as well as low nutritional value. In addition to this in order to save money and buy other items, the people used to sell the food that was provided by the government. By selling their food they try to

buy other supplementary more nutritious food for their children because they have no access to a nutritious diet. As a result of this condition, most of the people are found in the state of food insecurity. The same finding was also revealed by the study conducted in Ethiopia by World Food Program (WFP),2019; almost half of the interviewed IDPs consume neither staples nor vegetables on a daily basis, and rarely if ever consume protein-rich foods such as meat and dairy products (WFP), 2019).

6.3. Psychological Challenge

According to information received from different study participants, there are different psychological problems facing the displaced people because of tragic experiences during the displacement and after the displacement. There is also some very sad family who always cry because of lost children and family members for which their whereabouts is not known yet. Some of the displaced people have become crazy (exposed to the mental problem).

The following story was narrated by one of FGD participants about the people who have exposed to mental disease as a result of the heartbreaking experience they faced during the displacement:

I feel terrified when I always remember one evil event on the second day of the we were scared about our life, we had gathered together in our neighborhood.....out of nowhere the Liyyu police entered into the compound, the compound where we had gathered had a shop and the Liyyu Police ordered the shopkeeper to open his shop but he refused. In response, the Liyyu Police killed the shopkeeper's son in cold bloodThe shopkeeper has ever since been mentally ill. I have never experienced such a tragedy in my life.

Another similar story was narrated to me by one of the female discussants in FGD:

There was a woman in our neighborhood who has become crazy and exposed to a mental problem because of the worst experience she faced during the displacement. This happened because Liyyu police have slaughtered her husband, took his head with them. After witnessing this that women have become crazy.

I also asked my informants how they are feeling currently and their hope for the future. Some of my informants feel optimistic, feel relieved for escaping the danger they faced back in the Somali region and happy with their current life. However, most of my informants are suffering from depression, post-traumatic disorder, low self-esteem and feeling of despair because of their new

living conditions in the camp. They raised that because of the losses they encountered in their life and the inability to start life afresh.

I never worked for anyone in my entire life..... I grew up in the Somali region where I had engaged in business activities and I had been earning enough amount of income. In my life, I have never faced that much significant financial challenge. But as a result of our displacement all was halted. I am currently living in the worst condition in this camp ...am not sure about my future life. I have never worked any kind of labor demanding job in my life. I don't think am able to do that I don't know what's going to happen in my life next.

Another story was narrated to me by one of the female informants:

*I have come to hate everything after that incident that happened to us. When I hear people saying **“Buqattoota harargee nanno sommallerra buuqa’an bayyee off najibbisaa ”** meaning that when I hear people saying displaced Hararge people from Somali region I hate myself. Life is boring in this camp, the government support is not adequate. I don't know how am going to feed my childrenthis is too much to handle. Even though God knows about what the future holds for us; but am not sure how am going to live like this in the future.*

This finding is in consistent with the work of Abiru (2018) and Kemirere (2007) which illustrated that the majority of displaced people felt like they were living a life that only could be compared to animals rather than human such as living in a plastic tent, eating the same food every day and sleeping on a hard floor. Most women were exposed to traumatic experiences, stress and anxiety. Most girls also carried big scars on their bodies and had produced children who continued to remind them of their past.

6.4. Cultural Differences

Because of the displacement, people may face different kinds of cultural challenges as a results of changing the location of living. The displaced Oromo from the Somali region is facing some

cultural challenges in their new living environment. Most of my informants raised that the host community sometimes see them as deviant. The following quote was summarized from the FGD's.

We always hear when people gossip and complain behind us...for example, they would complain about what they say is our loudnessthey complain that our talking is a nuisance. But that is the way our community speaks; we always talk like that. If we enter in the cab or different service giving institutions in Lagga Xaffo we speak that way and we can't do anything to change this factbut people always complain about that and try to order us to lower our voice. Furthermore, in some government institutions even though we speak a similar language (Afan Oromo) they sometimes do not understand what we are saying and so do some of us when we are spoken to.

In supporting the above reality most of my informants, especially women have stated that they face challenges in the market place during shopping. They mentioned that back in the Somali region and in most cases among the Hararge community, it is normal that a buyer and a trader would be engaged in heated bargaining at a market to reduce the price of a commodity on sale. However, in this new environment they have mentioned that merchants in the host community most of the time refuse to make the same market transaction, feel fatigue and sometimes unwilling to make business with displaced people. One of my informants described the case as: *“I heard some merchants saying ‘it is better not to sell any goods to the migrant people, because they like intensive bargaining and negotiation for even small goods..... Enesu ceqcaqoch nachewu (mean they like arguments)’ ”*

Thus as we can understand from the above cases motioned by informants, making hot bargaining and negotiations during the market transaction was part of their norms during shopping. But as a result of the depth and intensity of the negotiation made by displaced people always, merchants in the host community are finding it difficult to make business with these people.

6.5. Environmental Change

I asked my informants about the new physical living environment about their previous living environment. Almost all of the study participants mentioned changes in the weather condition between the new environment and the former one. The weather condition of *Laga Xaffo* was most of the time cold, which was being difficult to adapt to. Most of my informants have also mentioned

that the weather condition combined with the nature of their houses (which was built from ten walls) exposing them to various diseases. This was how environmental challenges was explained by a male informant:

The weather condition is too cold here as compared to the Somali regionit's becoming difficult for us to adapt to it; it's exposing us to cold diseases. The situation gets worse when you add the nature of our houses.....since our houses were built by a thin wall only it cannot properly prevent us from cold and it was too cold during the night time.

6.6. Social Services

There are a lot of problems facing the displaced people residing in the resettlement site regarding social services. According to most of my informants, challenges related to the health facility, housing quality and materials were the major ones. As I observed the houses built by the government were very small, constructed by a thin wall and the flour was not covered by cement. Almost all of my informants argued that there is a massive problem concerning services from health facilities.

“Alhamdulillah” (Praise be to God) for having this house in this economically significant area, most of us may not afford to buy it with our limited financial ability. Even though we are happy with the location of our house, the way the houses were built by the government does have problems. The houses were built by thin wall, at day time our houses were too hot because of the sun and at night time it is too cold. Some of the houses have a leaking roof which is a problem during the rainy season. Because of these factors, most of the people are getting ill. I wish our house was rebuilt in a better way.

As it was mentioned by the above informants, most of my informants have shared similar concerns about the quality of their houses. Furthermore, my informants have raised concerns about different utensils and materials used in the house to cook.....at the same time problems of clothes, blanket and mattresses. The following is quoted from my informants:

The government only gave us two blankets, two foam.....but I do have nine families, thus these stuffs are not sufficient for my family. As a result of this fact, half of my family members just sleep on the floor without a foam.....we have also no enough clothes and blanket to prevent our family from cold weather.

The finding of this study is in consistent with a study conducted in Bangladesh on the Rohingya refugees which state that displaced people facing problems emanated from housing facilities and cold weather. Respondents said their shelters were too small for their families. The cold weather was also affecting. Most temporary shelters were made by bamboo and plastic tents and refugees slept on thin bamboo mats. Many respondents said it was too cold in the camp and many people caught a cold (Abiru, 2018).

In addition to the above mentioned challenges, the other repeatedly mentioned social service inadequacy raised especially the shortage of good health facilities. It was mentioned that the government established a small clinic in the resettlement site to provide medical services for the people. However, all informants argued that the established health system has different kinds of challenges in providing health services. For one thing, the established clinic has inadequate materials and manpower. The following was quoted from FGD with female study participants:

When we feel sick we can't go to a good health facility because we can't afford it.....the clinic built by the government in our camp has many problems.....for instance, there is no proper laboratory, no well skilled professionals(no physician) nor medicine. The clinics cannot give the required services because of these challenges The medical staff in the clinic tell us that they can not solve the problem; some confessed they are the clinic just to earn a salary despite being idle most of the day.

Because of the change in the weather conditions, my family members and I fall sick most frequently Even though a clinic service in our camp is free there is always no proper service. When I go to the clinic there is no service because of a lack of laboratory equipment and medicine. For most kinds of diseases the health

professionals prescribed painkillers anti. In previous times one of my children faced a critical health problem, then when I brought him to the clinic the medical professionals wrote a referral to a better hospital to get the required serious treatment. However the hospital required payment which I can't afford due to financial restraints.

As it was indicated above and also mentioned by most of my informants, various challenges are facing the displaced people about accessing health services because of the inadequacy of medical services and limited financial capability to afford the required better medical services.

The finding of this study is in constant with the following findings. Among the salient challenges identified in camps by displaced people were lack of adequate care, financial problems, family disintegration and poor education (Osasumwen et al., 2018) . Other studies also showed people were not receiving enough medical support. The respondent said they needed to queue for medicine for a long time at the health care center and they only gave them primary medicines such as paracetamol for 2-3 days (Abiru, 2018).

6.7. Family Breakdown (Separation)

As a result of the incident, many of my informants revealed that they were separated from their relatives and family members. The selections of the resettlement site were based on the lottery method and because of this they were separated from their relatives who they have been living together with for long. It was also revealed by data from FGD that some family members are abandoning their families because of economic challenges. Because of economic and financial problems facing the displaced people sometimes the household head migrate to other areas in search of a job to support their family. In addition to the aforementioned case as it was indicated by the study participants there are also some family members who have abandoned their family out of despair not wanting to see just their family suffering anymore and their whereabouts unknown.

My husband abandoned me in this camp..... I don't know where he is living now. He left me with my only son in these difficult living conditions. Before he left he always was concerned and responsible for our situation following our displacement.

Other family related a challenge facing the people is related to divorce that emanated from poor economic situations in the resettlement camp. Some individuals divorced from their partners to re-marry someone outside the camp who are better off financially. The following case was narrated to me by one victim as follows:

My wife and I had been married for 3 years. Although we have no child, we were happy with our marriage. Back then before this happened, we had been on stable economic conditions but because of the displacement we have lost everything and life became challenging for us. I tried my best to earn income to improve our life after we started to live here in Laga Xaffo....but things may not work well as you planned. Suddenly one day my wife just told me that she could no longer take the camp life anymore and she left to be married to a city man (Talking angrily) I lost her like that !.

Most of my informants also indicated that their former strong family ties and relationships have declined as most family's worries about how to survive the different challenges they are facing.

A study conducted in Nigeria illustrated that displaced people are traumatized and frustrated because of the situation they find themselves. Most of these IDPs live in bitterness due to painful separation from their spouses, families and loved ones (Akuto, 2017). The same finding was also revealed in this study. Families have separated either willingly or unwillingly as result of the displacement. Some family members left behind their family to search for a job at other place and at the same time their spouses who are divorcing their partner to marry someone else. Pertinent to this, some families and relatives are relocated to different resettlement camps.

In general, as it was discussed above, the displaced Oromo faced different challenges in the resettlement camp. As per the informants, economic, psychological, social, cultural and environmental challenges are facing these vulnerable people. As a result of their displacement most of the people have lost their economic capital and this, in turn, exposed them to different economic challenges. Since people have lost their business, assets and jobs, they are facing different economic related challenges in their current life in the resettlement camp. The problem of food security was also identified as one of the major challenges in the resettlement camp. As a

result of worst and in-human experience during their displacement some people are facing different forms of psychological challenges. Some of these people were exposed to a traumatic experiences, stress and anxiety. Because of the change in the living environment and cultural setup to new living environment some complication was also raised accordingly. Some of the people are facing challenges related to cultural and environmental set up in the new living area.

CHAPTER SEVEN

7. COPING STRATEGIES

Different coping strategies were employed by displaced people in the resettlement camp for their survival. The following are the major ones:

7.1. Government supports

According to one key informant who is head coordinator committee of IDPs, Oromia regional government established coordinator committee at the regional level that works on supporting and resettlement process of the displaced people. This committee comprises religious leaders, Abba Gaddas, professionals, philanthropists, wealthy and influential members of the community and 10 committee members from different government bodies.

This committee as a result of the severity of the problem and a large number of displaced persons finds it challenging to mobilize for sufficient aid at the national level. Rather they established 25 different sub-committees at the regional level. And each committee performs its own task of collecting funds and creating different strategies. To mention some of the committee strategies for example, '*lamiflamif*' (a campaign established by the government and Oromo people to support the displaced people), they had prepared a great run on every roads in Oromia. According to key informants (coordinator committee of IDPs), this sub-committee collected money through printing t-shirts and selling for the people to run for the internally displaced even though they canceled the running programs because of the security situation in our country. Moreover; 'Lamiflamif lottery coordinator subcommittee' conducted a lottery and distributed in different organizations to help those displaced people. Pertinent to this Oromo artists have organized different music concerts to raise money for the displaced.

According to the informants and FGD, starting from the time of incidents up to now the government and Oromo people are supporting them in their stride for survival. The following is quoted from male participant aged 42 years says:

I live with my housewife and 5 children who have no income, and I do not have any monthly income and my life depends on the aid from the government since our

displacement. Currently, the government of Ethiopia provides us with 15 kilograms of flour 5 kilograms of rice and 1 liter of oil per month

Most of my informants complain about the inadequacy of the food ration as per the size of their family. Previously coming from an economically independent background most are still going through adjustment getting used to dependency on the government

According to one key informant working at Oromia disaster risk management commission office, the aid that gained in terms of cash and in-kind from the federal government, regional government and other organizations were distributed to different parts of the region where these displaced people reside. They coordinate distribution to all IDP camps through the registration process and through fair and efficient ways of resource distribution.

Different cities, zone and woreda in Oromia motivated people by using different fundraising strategies and support the displaced people in kind and cash. In addition to this, they coordinate wealthy people, academicians and youth. In 11 cities at least 12000 houses have been constructed. The government gave chance to more vulnerable persons to be resettled in those 11 cities. And through lottery methods the displaced resettled on one of eleven cities. All my informants also confirmed the above reality of their resettlement process.

7.2. Public supports

Oromo people either in a group or individually through their own initiation have supported the displaced people. As per my key informants and in depth interview, the Oromo community helps the internally displaced persons with materials, food, clothes and constructing houses for the displaced. The aid money that collected from the community through different means, the diasporas have raised money through ‘Go fund me’; government employees contributed by subtracting from their salary, merchants and others have also contributed a lot. The displaced people received this support from those government coordination committees directly; but not all money aid is gone through the above way some wealthy people and *Qerroos* (Organized groups of youth) help directly to the vulnerable people.

According to my informants, organized groups of youth “*Qerroos*” are the major actors in the helping the displaced Oromo community and resettlement process in addition to the coordinators

committee. These youths (Qerroos) arranged fundraising within the communities and in towns to support the displaced.

Academicians in different universities and organization they contributed some amount of money from their salary to help the Oromo displaced persons furthermore they gave training for them how to work on their interest areas after they resettled. Health professionals also support by giving medicines and treat the displaced when they faced health problems. In general, most of the other professionals have also supported these displaced people as per their specific specialization.

Specifically, academicians from Haromaya, Mada Walabu and Bule Hora University prepared the profiles of the displaced which include their name, household number, arrival dates, their interest this means to know the displaced view about their future aspiration where to live and the like. More than 97 %of my informants say they are happy living in Oromia and would therefore not return to the Somali region.

One female informant 26yrs of age says that;

Ooh thanks to God in the resettlement site I live safely without worrying because this is Oromia region my homeland thus there is nothing to fear. In the future, I don't want to live in another region of Ethiopia. Before coming here I have been across different regions of Ethiopia. Although I like every place in Ethiopia I know for sure I don't feel safer living in other regions. I fear a repeat of the atrocities faced by Oromo people in the Somali region

In Ethiopia, University students also support the displaced by cutting from their food budgets. The Diaspora helped displaced by sending money through an opened bank account in a legal way. From outside of the Oromia region to other nations, nationalities people of Ethiopia the displaced of Oromo people by feeling as their task they support in cash, in kind and advice; they stand with Oromo people.

According to the study conducted in Kitgum, northern Uganda by Horn (2009) assistance from others (including neighbors, relatives, agencies and community organizations); and social support are the main coping strategies among the displaced people. The finding of this study also confirms a similar finding of the aforementioned study regarding coping strategies in the resettlement camp.

7.3. Relatives

The displaced Oromo have also being supported by their relatives after the incidence of the displacement at different places. Some of my informants have relatives around Addis Ababa and other regions of the country. Thus they have received help from them in terms of money and materials. The following is how one of my informants described his experience:

.. My relatives helped me start a new life from the time of this incident happened, they stand by my side morally and financially; they have visited me here, have sent money for me and have also brought some materials and clothes. Alhamdulillah long live my relatives life they have made life somewhat easier for me. Without the aid of my relatives things may have been so much difficulty in this resettlement sites

In supporting the above informant story, the following informant has also acknowledged her relatives for her survival in the resettlement site. The following is quoted from her argument:

There are people whom I knew before who were living in the Somali region but moved to Addis Ababa city or its surroundings. These people who are currently living on the outskirts of Addis Ababa sometimes helped me, they are like my relatives but not by blood we lived together in the Somali region as neighbors for a long period of time but they are like family to me, so they come up with some materials for my family and greet me, they ask my families wellbeing by calling what we need most of the time so in addition to the government support through this way.

Some voluntary individuals are also directly sponsoring some families starting from building their house, furnishing it and providing food and clothes for households. During the data collection session, Some informants who revealed that they are surviving the difficult living situation in the camp by this aforementioned voluntary individuals rather than mere government aid only.

The finding of this study is consistent with Osasumwen et al. (2018) finding which stated that support from family ties was also another way of coping with distress amongst displaced women. In general most of my informants indicated that some of the internally displaced persons got aid from different sources this means from their relatives, government, volunteers and the like.

7.4. Creating Income Sources

After resettling in their current resettlement site, most of the displaced people are trying to create income sources to make a living. As per the interviews, focus group discussions and my observation also, one of the strategies used by the displaced persons to cope up with their challenges of resettlement site is creating income sources. They engaged in different income getting activities like daily labor, petty trade, guard, migration, and the likes.

7.4.1. Petty trade

Some of my informants have mentioned that they have started petty trade in order to support their livelihood. Small businesses like shop, selling Chat are one among them. The following narrations are quoted from some of my informants' narration:

After I gave birth my husband left and at that time I didn't have any person to help me in the house, we don't have money as a result life became so unbearable for me and children. Then I started a small business (mobile shop) by selling my jewelry as initial capital. After I started the business now I am in a better position than before. I borrowed money from my relatives and started Chat businessI buy Chat from Merkaato and then resell to our community in the compound. After that, I can support the livelihood of my family

Before the displacement, I used to own a hotel in Jigjiga and I have been on better living conditions, but I lost everything because of our displacement. After we resettled in this resettlement site I started to sell coffee and tea.....I don't want to sit and wait for the government aid... .."Alhamdulillah" it's better than having nothing.

As we can understand from the above narrations of informants, and also as per my observation in the resettlement site some of the displaced people have started some forms of business to support their livelihood. Especially trade like service sectors what are locally known as "BunnaJabbanna" was practiced by many women in the resettlement sites. In addition to this, some women have started small restaurants in the compound. Thus in addition to the government support, some families are supporting their livelihood and families through such ways.

7.4.2. Working as Casual Laborers

Casual labor was also one means of getting an income for some households in the resettlement site. Some of the men living in the resettlement site engaged in casual labor demanding jobs on a daily basis in the city to earn an income. Some individuals are working on construction sites and some are porters.

The government provides us only with 15 kg of grain per month. Within a short time we finish the food. Most of the time delayed the food distribution and as a result our family suffers a lot. Thus to overcome these problems I have been employed in construction sites to earn income. I receive one hundred Ethiopian dollars per day. Although the job is very difficult, what eels I can do with this difficult situation to support my family.

Pertinent to this there are also family members who go outside the *lagaXafo* city in search of job. They move to different parts of Oromia to earn an income so that they can better support their livelihood. In general most of my informants revealed that the aid they receive from the government is not sufficient to support living hence they engage in different income generating activities like that of casual labor.

Bello *et al.* (2014) studied Coping strategies of Darfurians displaced women in Khartoum. Their study results indicate that the survival strategies adopted by the respondents include inter alia income generation activities such as street vending, wage labor, buying low price food items and second-hand clothes. A more or less same related finding was also revealed in this study regarding coping strategies employed by Oromo people in *Lagaxafo* resettlement camp.

7.4.3. Migration

Migration to different parts of the country was also considered as an alternative to seeking an income by these displaced people. Different members of the family migrated to different cities in Oromia as well as Middle East countries to seek a livelihood. According to in-depth interview and FGD, migration within a country is one of the coping mechanisms among displaced Oromo people. The following is quoted from FGD with female participants:

There are a lot of our family members who have traveled to different urban centers of the country to earn an income. There is also some female who travelled to Saudi Arabia and

other Gulf countries after re-opening of the labour migration by the government. By traveling to different areas people are earning an income and supporting their family.

Thus either internal or external migration is also serving as one means of earning an income so that they can cope up with livelihood challenges through such way of means of survival.

Households also engaged in mobility as a strategy to accumulate income. Many household members engaged in temporal migration to different destinations to support their families (Cottony, 2018). Having sharing similar vein this study has also indicated that some displaced Oromo people living in *Lagaxafo* resettlement cite engaged on different forms of migration to earn an income so that they can support their family.

In general, as indicated by informants, different coping strategies were being employed by the displaced people for their survival in post displacement in camp. These people are mainly depended on government support for their survival. After the incident of displacement by involving different humanitarian, civic organizations and community the government is providing help for the people. Oromo people within the country and from abroad organize themselves into different platforms provided these people with different kinds of support. Relatives of the displaced people are also providing a variety of assistance. Since all these aforementioned support is not enough for the displaced people, they have engaged in different income generating activities. For instance, some people have started small businesses; some people are engaged in labor work and finally, there are also those who have migrated to different places to generate income for their family.

CHAPTER EIGHT

8. CONCLUSION AND RECOMMENDATIONS

8.1. Conclusion

The study aims to explore the internal displacement of the Oromo from the Somali Region. Specifically, it has aimed to explore the cause and consequences of the displacement and challenges in the resettlement area and finally coping strategies employed by the displaced in the resettlement camp (Laga Xafo Laga Dadhi Resettlement Site in focused). Qualitative research method was employed to conduct the study.

Displacement can happen because of different factors; it can be caused by conflict, for development and because of natural factors. Oromo people have been displaced from the Somali region as a result of multifaceted socio political conspiracy. The economic, political and proxy war waged against Oromo people by greedy politicians and military generals. The geographical area where this incident happens was near the country's border. Since Oromo and Somali peoples share the same culture, religion and environment they have co-existed together peacefully for hundreds of years. There were no historical antagonisms that can lead to such kind of disaster between these two peoples. This incident was instigated by corrupt and greedy politicians and military officials for their own political and economic gains. Before the incident happened, there were protests against the government by the Oromo and this struggle has given birth to pro society and pro-democracy leaders in Oromia. Thus Somali region politicians and their military lords have waged political proxy war and economic war against the Oromo. This short cited greedy politicians have been major actors in different business activities in the region and they also identified Oromo people in the region as a major threat to their business. By failing to protect the constitutional right of the Oromo people living in the region, the aforementioned group has declared war against the Oromo.

During the displacement, various kinds of atrocities were faced by the displaced Oromo. Many things have happened swiftly for the vulnerable people and plainly for the actors in the displacement. Different forms of human rights abuses faced Oromo people in the course of their displacement. As a result of harsh treatment by the Liyyu police and group of hired goons the Oromo went through physical and socioeconomic harm. Civilians were killed mercilessly some

torched to death. Women were raped, beaten and parts of their bodies were cut mercilessly by the actors of the displacement. Families have separated; wives have lost their husbands and children. There are many people who are still there nowhere about is unknown. Oromo people's property was robbed, destroyed by actors of the displacement. People have faced the worst of the journey on their exodus to Oromia. As a result, people's livelihood was destroyed. Although the displacement has resulted in different negative consequences; the collaboration made by the Oromo people to support the displaced has strengthened Oromo people's solidarity and unity.

In their resettlement camp, *LagaXaffo*, different forms of socio-economic challenges are facing the displaced people. Because of their displacement, these peoples have lost the source of their livelihood. As a result of this, they are found in critical economic hardship; most of them are unemployed so that they have financial problems. People are exposed to the problem of food security since the government aid is not sufficient for making a living. Because of the worst negative experiences faced by the people during their displacement and currently in the camp, they are exposed to different forms of psychological challenges. There is inadequacy in services and aid provided by the government for these vulnerable people.

Although dozens of challenges and problems face these people, different coping strategies are employed by the displaced people. Dominantly these people depend on government and public support to live. Different in-kind and in cash support were provided by the Oromo people for the displaced people. Pertinent to this, these people are also engaging in different income generating activities. These income-generating activities include daily labor, petty trade and different forms of business. Migration to different places is also considered as an option by some displaced people to generate income.

8.2.Recommendations

Based on the finding of the study, the following recommendations were forwarded to the concerned stockholders to improve the situation of the displaced Oromo from the Somali region.

- The government should develop policies and frameworks to deal with such kinds of issues. This action will prevent such kind of incidents before it happens and will guide procedures to be taken if displacement happened.

- Since most of the displaced people have complained about the quality and quantity of the provided aid, government and concerned stakeholders should provide sufficient aid and assistance on time.
- Special attention should be given for the most vulnerable group of people aged, women and children) on the service delivering.
- The government needs to allocate the necessary budget and resources for internal displacement crises
- Because of the worst experiences faced by these people, most of them are suffering from psychological disorders. Thus psychological counseling services should be provided for these people
- These vulnerable people should be provided with basic social services such as clean water, electricity, school, security and health services.
- The displaced people need to be provided with entrepreneurship training and capacity building projects, provided with the loan and linked with micro level enterprises to enable them to access sustainable job opportunities and income sources.

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ANNEX

ANNEX 1. Interview Guide for Informants

Hello, my name is Ayantu Mohammed. I am doing my research for my Master's Degree in Social Anthropology. The objective of this interview is to collect data on the Internal Displacement of the Oromo people from Somali Region. It intends to scrutinize the factors, consequences and coping strategies in *Laga Xafo-laga dadhi* Resettlement Site. Since you experienced displacement from Somali region and live in the resettlement site, the researcher recognizes your valuable ideas are most relevant to the purpose of this study. Thus, you are kindly requested to elaborate your view based on the discussion guide, but not only restricted to it. The information obtained will only be used for academic purposes. Thank you in advance for your cooperation.

1. Research Site and Personal Information

1.1. Research Site

Site Name _____ Date _____

Place _____

1.2. Personal Information

Name _____

Sex _____

Age _____

Marital Status _____

Educational level _____

Occupation _____

Ethnicity _____

2. In-depth Interview Guide Questions with Displaced Peoples

2.1. About factors for Internal Displacement

- What is displacement for you?
- What do you think about the major reasons for your displacement?

Probe: Do you think the cause is because of your ethnic identity? (if yes how?)

Probe: What do you think of economical motives?

Probe: What about the border conflicts.

- What other factors could be the reason for your displacement?
- Did you think that there are imbedded hands in the incidence of your displacement? (if yes, who did you think are they?) Who are the major actors for these reasons?

Probe: who is\are causing displacement? Is it the public or the administration? Why?

Probe: Are there any external hands in this crisis.

- ❖ Do you have something to add?

2.2. About consequence of the Internal displacement

- How does displacement begin?
- Probe: how would you describe the moment of displacement?

Probe: How had you felt at the time?

- How does displacement affect you and others?

Probe: Did it affect your job? Are you jobless now? Why?

Probe: What about your income and your livelihood status? How?

- How does aftermath of displacement effect your livelihood condition?

Probe: What about being homelessness?

Probe: Do you have an issue of food insecurity?

- How did the displacement affect the following segment of the population and in what ways?
 - school children?
 - the young?

- Elderly?
- people with disabilities?
- pregnant women?

❖ Do you have something to add?

2.3. About challenges that IDPs in resettlement site

- When did you arrive in *lagaXafo- lagaDadhi*?
 - How did you come here?
 - How do you see *Xafo* (as opposed to your original place)?
 - How do you describe the livelihood of in the new resettlement site?
 - What do you think are the factors affecting livelihood in the new resettlement site?
 - What are main challenges in current living situation? Environmental, psychological, etc.
 - What kinds of effects did you experience on your social life after resettled?
 - Does your family have access to basic social services; water, electricity, school and health services? If not what kind of service, you did not get?
 - Do you think you have better access to these services than before displacement?
 - What were your main economic activities before displacement? (What about know?)
 - Do you engage in the same economic activity in the new site or you pursue new job and source of income?
 - Can you explain your life here in the resettlement site by comparing it with your life before to displacement?
- ❖ Do you have something to add?

2.4. About the coping strategies

- How do you cope with the challenges of life in *Laga Xafo laga dadhi*?
- What are coping strategies you adopted to deal with livelihood crisis and impoverishment due to displacement?
- Did you have any social network that is helping you? Relatives residing around Finfinnee?
- How could social network play role in livelihood rebuilding and socio economic crisis

coping strategies of households?

- What were the coping strategies you employed at a time of difficulty? How do you see the outcome of such strategies?

- Did you receive any form of support from the government and public? (apart from resettling you to this place)

Probe If yes what kind of support? (e.g., in terms of economic activities? schooling for children? primary health care? etc)

Probe; Does the aid you currently receive cover your basic needs?

- Did you think that the government played enough role in the process of resettling you?
- ❖ Do you have something to add?

Thank you very much for your valuable information!!

Annex II. Key Informants Interview Guide Questions

3. Key informant interview/ for authorities and professional's work on resettlement

- How do you define displacement?
- Why the communities were displaced?
- How serious are the problems of displacement in your view?
- What measures did your office take to alleviate the problem? Explain
- Have you made coordination with other sub city especially with that the community resettled to? If No, why? If yes, can you tell me please in what ways you did so?
- What kinds of solutions /support did the government give to the displaced people?

Annex III. Focus Group Discussion Guide for Displaced Peoples

- What do you think about displacement?

Probing: In terms of Economy, Politics and ethnicity and What factors account for your displacement?

From the factors to displacement, which do you think is major actors? Why?

- What are the consequences of displacement in your livelihood? (at the time of displacement,
- What are your current challenges faced in this resettlement site? (after resettlement?)
- What kinds coping strategies used to cope up with the challenges.

Annex IV. Observation guide

- Where they live (Housing condition).
- Livelihood activities around current resettlement site
- Observing their situation (protection, schools, and health centers areas etc.)

Observation Checklist

	ption	ood)	ot good)
I. Housing condition			
	onstructed house		
	fficient for entire family		
	iness of the housing		
	iness of the settlement site		
II. Livelihood activities			
	job		
	l some form of small business activity		
III. Miscellaneous			
	ment site is secured (police, guard...)		
	l constructed (children started schooling)		
	care facility present (health post, get health extension workers service etc)		

ANNEX 11. Profile of Study Participants

1. List of In-depth Interview informants

No.	Name of informants	Age	sex	Martial Status	Place of informants
1	Feysal Abdurahman	M	50	<i>Marred</i>	Laga xafo laga dhadhi
2	Amina Yassin	F	38	Marred	Laga xafo laga dhadhi
3	Ayan Abdi	F	26	separated	Laga xafo laga dhadhi
4	Kerima kasim	F	27	Widowed	Laga xafo laga dhadhi
5	Imam Mohammed	M	42	separated	Laga xafo laga dhadhi
6	Samira Ahmed	F	30	Marred	Laga xafo laga dhadhi
7	Rahe xahir	F	39	Marred	Laga xafo laga dhadhi
8	Mumina Ibrahim	F	63	Marred	Laga xafo laga dhadhi
9	Akilima mohammed	F	25	Marred	Laga xafo laga dhadhi
10	Nejat yusuf	F	27	Marred	Laga xafo laga dhadhi
11	Mekdas Tasefaye	F	32	Marred	Laga xafo laga dhadhi
12	Abdusamad Abdule	M	55	Marred	Laga xafo laga dhadhi
13	Kene Jemal	M	35	Marred	Laga xafo laga dhadhi
14	Sulxan Xahir	M	62	Marred	Laga xafo laga dhadhi
15	Mudasir Siraj	M	65	Marred	Laga xafo laga dhadhi
16	Ayantuf sufian	F	26	Marred	Laga xafo laga dhadhi
17	Kamil Ibrahim	M	38	Marred	Laga xafo laga dhadhi
18	Naol shukeri	M	35	Marred	Laga xafo laga dhadhi
19	Feysa feysal	M	29	Marred	Laga xafo laga dhadhi
20	Tofik dinku	M	32	Marred	Laga xafo laga dhadhi
21	Hayat bilisa	F	28	Marred	Laga xafo laga dhadhi

22	Chaltu abdukkadir	F	27	Marred	Laga xafo laga dhadhi
23	Kimiya adem	F	40		Laga xafo laga dhadhi
24	Adem jarrra	M	42		Laga xafo laga dhadhi
25	Ayantu shamsadin	F	30	separated	Laga xafo laga dhadhi

2. List of key Informants Interview

No.	Name of Key-informants	Age	sex	Marital status	Place of informants
1	Abera Deressa	42	M	Marred	Addis Ababa
2	Bona Hussien	29	M	Marred	Laga xafo
3	Bekele yadetaa	35	M	Marred	Addis Ababa
4	Makonnen Girma	42	M	Marred	Addis Ababa
5	Sharif abubakar	38	M	Marred	Addis Ababa
6	Getinet kebede	39	M	Marred	Addis Ababa
7	Kenboni temesegan	28	M	Marred	Laga xafo laga dadhi
8	Markos borana	26	M	Single	Laga xafo laga dadhi
9	Gudeta birhanu	54	M	Marred	Laga xafo laga dadhi
10	Ifaa teferaa	34	M	Marred	Laga xafo laga dadhi

3. List of Focus Group Discussion

3.1. Focus Group Discussion with females

No.	Name of informants	Age	Sex	Marital status	Place of informants
1	Sofiya Ahmed	32	F	<i>Marred</i>	Laga xafo laga dhadhi
2	Fatiya Ibrahim	40	F	Marred	“ “ “
3	Amina Mohammed	48	F	Marred	“ “ “
4	Meymuna Abdule	35	F	Marred	“ “ “

5	Asha Ibrahim	34	F	Marred	" " "
6	Aliya Jibril	28	F	Marred	" " "
7	Ruma Hussien	49	F	Marred	" " "
8	Kimiya Hashim	30	F	Marred	" " "

3.2.Focus Group Discussion with youth

No.	Name of informants	Age	sex	Marital status	Place of informants
1	Fami Ahmed	27	M	<i>Marred</i>	Laga xafo laga dhadhi
2	Murade Jaleta	29	M	Marred	" " "
3	Jemal Mohammed	30	M	Marred	" " "
4	Abdi Jibril	26	M	Marred	" " "
5	Yusuf sani	25	M	Marred	" " "
6	Falmata Beshir	32	M	Marred	" " "
7	Salim Ahmed	34	M	Marred	" " "
8	Sabit sulxi	24	M	Marred	" " "
9	Sanyi kasim	28	M	Marred	" " "

3.3.Focus Group Discussion with elders

No.	Name of informants	Age	sex	Marital status	Place of informants
1	Abduselam Ahmed	50	M	<i>Marred</i>	Laga xafo laga dhadhi
2	Jamal Abdo	48	M	Marred	" "
3	Ahmed Umar	57	M	Divorced	" "
4	Hashim said	54	M	Marred	" "
5	Hassan Abdulahi	60	M	Divorced	" "
6	Ahmed Abdi	58	M		" "
7	Arif Ibro	62	M	Marred	" "

8	Usman Abdo	64	M	Marred	" "
9	Bahar Amme	59	M	Divorced	" "
10	Abdi bashir	54	M	Marred	" "

Annex V: Pictures taken in the field



Picture 2: Individual interview taken place in *laga xafo laga dadhi* in resettlement site (with permission).



Picture 3: FGD with males taken place in *laga xafo laga dadhi* in resettlement site (with permission).



Picture 4: FGD with females taken place in *laga xafo laga dadhi* in resettlement site (with permission).



Picture 5: Individual interview taken place in *laga xafo laga dadhi* in resettlement site (with permission).