

**The Impact of Intra-regional  
Resettlement on the Livelihoods of Host  
Population and Resettlers:  
The Case of Chewaka Woreda**

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**Master's Thesis for partial fulfillment of Master of Arts in  
Development studies  
Institute of Development and Research  
Addis Ababa University**

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**Title**

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**BY**

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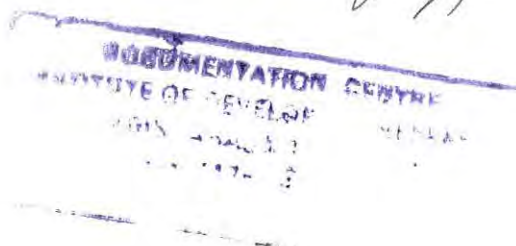
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## ACRONYM

CARE	Catholic Agency for Relief and Emergency
CBO	Community-based organization
ESDPRP	Ethiopian Sustainable Development and Poverty Reduction Paper
ERDSP	Ethiopian Rural Development Strategy Paper
FAO	Food and Agriculture Organization of the United Nations
FDPC	Federal Disaster Prevention Commission
FSS	Forum for Social Studies
IDP	Internally Displaced People
IRR	Impoverishment Risk and Reconstruction
NGO	Non-governmental organization
ODPPC	Oromia Disaster and Prevention and Preparedness Bureau
PASDEP	Plan for Accelerated and Sustained Development to End Poverty
RDPPC	Regional Disaster Prevention and Preparedness Commission
WFP	World Food Program

## ABSTRACT

*The resettlement program in Chewaka Woreda, Illubabor zone, has a noble goal of ensuring food self-sufficiency among the people located in chronically food insecure areas of East and West Hararghe zones of Oromia Region. The program claimed to provide a rational use of available land by readjusting man-land ratio and again with the myth of using under/unutilized lands. However, the majority of the resettlers experienced hardships and antagonistic relations with the local population.*

*Those households who were able to secure the promised two hectares of land were complaining about the land types that are in most cases uncultivable without tractors and agricultural machineries. As a result, they have been forced to remove forests and hillside plantations for cultivation and irrigation, which instigated conflict between the neighboring Gumuz and the local resettlers.*

*In addition, there are two main rivers in the vicinity the resettlers are not allowed to use water for irrigation since the Gumuz depend on the rivers for transportation. This has also created tension and instability between the two ethnic groups which in most cases erupted to violent conflicts. The Gumuz people have been hostile towards resettlers due to the intensified cutting of trees by the new-comers which in turn affected production of honey using beehives. The latter has decreased their incomes significantly.*

*Although such problems persisted even before the arrival of the resettlers, the study showed that the performance of natural resource conservation and peaceful coexistence has deteriorated after the commencement of the program.*

*The pressure on the environment continue to be a challenge in Chewaka, Little effort has been made to correct such acts; the local authorities are primarily focusing on provision of land or constructing Kebele offices at the expense of the environment. Furthermore there is no awareness raising organized by NGOs, CBOs or other concerned community groups.*

*Considerable impact of Chewaka resettlement on the livelihood and integration of hosts and resettlers is witnessed that supplements the ideas of other similar studies. Moreover, the findings tried to indicate the need for more intervention, investigation to improve the food security situation of the country.*

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## Chapter One: Introduction

### 1.1 Background to the study

When one compares food security across three political regimes – the Imperial era, the military regime and the current government, food production is generally perceived to have declined at a household level (Wellbeing in Developing Countries ESRC Research Group, 2004).

The Ethiopian Sustainable Development and Poverty Reduction Paper (2002) states that, the medium to long-term target is to reduce the absolute size of the food insecure rural population substantially and make them exit from food aid. In the short-run, the objective is to rely on fiscal transfer of resources to support relatively small number of food-deficit households (SDPRP, 2002). For the country as a whole, the government thinks that tackling food insecurity at the household level is, arguably, the most effective and direct way of poverty reduction.

The general view regarding increasing food insecurity is explained mainly by the weather change. Other mainly human-induced natural factors include decrease in land size and quality, animal and plant diseases, and reduction of trees and wild products. In addition, human factors such as population increase, governance issues, some development policies, indebtedness, conflict, loss of work values etc are also said to escalate food insecurity.

In order to achieve and realize food security objectives, the Ethiopian SDPRP states that there is a need to prepare compatible development packages for each agro-ecological zone given the ecological diversities of Ethiopia. This is aimed at enhancing the agricultural development efforts that should be consistent with the particular conditions prevailing in each agro-ecological zone. In order to reduce food insecurity, the SDPRP stresses the need to resettle people from drought prone areas to areas where there is enough land and adequate rainfall.

In Ethiopia for the last forty years, state-sponsored resettlement programs have shown significant impact in alleviating problems faced by famine victims, pastoralists and ex-soldiers. The first resettlement scheme took place during the Imperial era where a large number of peasants were relocated to Sidama and Illubabor Awarajas (Pankrust, 2001: pp 38).

However, prior to adopting resettlement as a policy, people who faced land shortages and insufficient production migrated to different parts of Ethiopia where land was more plentiful, mainly from the highlands to the lowlands (ibid).

In the subsequent years, after the fall of the Imperial regime, the military government took up the resettlement strategy aiming to resettle 8 million people with the justification of resolving recurring drought problem and to ease population pressure where the land had been over used and over utilized. Accordingly, in 1986, the government has resettled more than 600,000 people with more than 250,000 of them being resettled in Wollega and another big proportion in Illubabor (Web: Resettlement in Ethiopia, 2002).

The current government also took identical action in 2003 with the aim of resettling 2.2 million food insecure people. Hence, similar to other three regions, namely, Amhara, SNNPR and Tigray, the Oromia Regional State has moved people from Harar, North Shewa and Arsi to Bale, Guji, Wellega, Jimma and Illubabor (Illubabor) zones.

The study area, Chewaka *Woreda*, is located in Illubabor zone, some 72 kms away from Bedele town, in Southwest Ethiopia about 577 km from Addis Ababa. Chewaka was inhabited by local Oromos as well as Gumuz people with the latter living along Didesa and Dabena rivers. The livelihood of the host population is based on shifting cultivation, hunting, gathering and production of honey. The resettlers are also involved in the same type of livelihood save hunting and gathering.

The *Woreda* is endowed with potentials to produce several crops all year round, including maize, sorghum, fruits, and vegetables to some extent. The new settlers, who came from East and West Hararghe are familiar with irrigation and hence use Didesa and Dehana rivers to produce enough food. Their activities have however been impaired due to continuous clashes with the Gumuz who use the river for transportation purposes.

The current resettlement program was presumed to reduce population pressure in areas that are highly affected by land infertility due to fragmentation and over-utilization without conservation. In fact, the program instead created greater pressure on natural resources on the resettlement sites. In addition, the majority of the resettlers experienced hardships and antagonistic relations with the local population. The fact that the new comers had to remove forests and hillside plantations for cultivation has incited conflicts between the neighboring Gumuz people and local Oromos on the one hand and the

resettlers on the other. Such conflicts over resources have been exacerbated by the non existence of social organizations or local administration that can ease and resolve such instances. For all we know, no discussions were held with the host population prior to the deployment of new comers. The local people said they heard about the coming of the resettlers through mass media. Previously, the local people used to move freely from one place to another without fear or any interference from external sources. The resettlement program has however, curtailed their movement.

According to Abdurauf, (2005) the degree of integration of the local population with the resettlers is far below the expectation of the government. Most of the Gumuz people live on the escarpment and they usually prefer to go to nearby markets in Wollega (neighboring town).

The above-mentioned resource conflict has direct and indirect effects in achieving the objective of food security in the household. The promised two hectares of land by the government is still unfulfilled in many households. Many of the resettlers have shortages of land and those who have some plots have shortages in farming equipments. For instance, crop production varies from household to household depending on the availability of tractor services provided by the government. Those who were able to get this opportunity obtained high yield in the resettlement year, i.e. 1996 EC, where as others were provided food ration from the local administration since they were unable to feed their family (Abdurauf, 2005). According to Abdurauf's study in 2005, he witnessed some household members begging for grain from acquaintances. Nevertheless, even those who had produced sufficient food dared to get food rations that the government promised to provide them for three consecutive years.

Due to its forest endowments, Chewaka *Woreda* used to be a good source of honey for local community. But after the resettlers' arrival, such a potential of honey production has been decreasing due to the clearing of forests for farming and residential purposes. No settler has yet produced honey either for consumption or marketing.

Hence the research will try to entangle the above mentioned complex issues in to five different chapters. The second chapter will talk about core parts in the resettlement manner that will deal with the general process prior and after implementation of 2004-2005 resettlement. It will highlight issues such as orientation about the program and the

transferring process. It will also discuss household demographics: settlers' classification, ethnic composition, household activity and population distribution. In the following chapter we will see the adoption strategies and the challenges the resettlers faced in relation with assessing their livelihood strategies and factors affecting their ability to cope with crises. Moreover, the chapter will assess the degree of interaction between local hosts and resettlers in terms of alliance formation, inter ethnic unity between resettlers themselves and with hosts.

## **1.2 Problem statement**

The Ethiopian Rural Development Strategy Paper (2001) suggests that when rapid and sustainable development of agriculture is realized, agricultural outputs used as raw materials in industries will be produced at required quantity and this will enable to achieve rapid and sustainable development (ERDS, 2001).

In light of this development goal, the strategy is cognizant of the existence of diverse agro- ecological zones in the country that need different approaches in dealing with agricultural productivity. Areas where there is erratic rainfall and recurrent droughts are considered as areas which need special attention since the land in these areas have been utilized for a long period. It lacks environmental protection and its fertility is seriously damaged due to erosion. Considering the situation, the Ethiopian Government Poverty Reduction Paper stated that "...rapid population growth fuelled by high fertility rate is seriously affecting citizens and household livelihoods and the country's effort for sustainable development and poverty reduction" (ESDPRP, 2002: pp.7).

In the highlands of Ethiopia, population growth is a major constraint and a cause for severe environmental degradation which debilitated food self sufficiency in the country. FAO's report in 1986 depicted that more than 150,000 people need to be resettled annually in order to maintain and control land degradation due to high population growth. In light of this, the present government prescribed intra-regional resettlement based on voluntarism as the low cost and quickest solution to the chronic food problem. It aimed at enhancing the self-supporting capacity of rural households (Embassy of Ethiopia, *web*, 2001 as cited in Abdurauf).

Migration has a long history in Ethiopia where people used to move from one area to another searching for better shelter and food. It has been used as one of the survival mechanisms of the population. Resettlements from north to south have faced lots of

problems. For instance, a briefing by University of Sussex states that resettlement failed to recognize the rights of local/indigenous people to renewable natural resources and the potential damage of the environment by new comers (University of Sussex, 2005). It was also stated in the same report that very few cases are reported where resettlers and local people formed partnership. In most cases, the relationship was described as hostile and violent. In addition, environmental changes in general can be causes for conflicts. This is due to over population and over consumption of renewable natural resources. Such conflicts can be exacerbated when it involves more than two distinct groups of people (ibid).

The resettlement program in Chewaka *Woreda*, Illubabor zone, has a noble goal of ensuring food self-sufficiency among the people located in chronically food insecure areas of East and West Hararghe zones of Oromia Region. The program claimed to provide a rational use of available land by readjusting man-land ratio and again with the myth of using under/unutilized lands. However, the majority of the resettlers experienced hardships and antagonistic relations with the local population. This is mainly because of settlers' perception and understanding of their displacement and over expectation from the new relocation site, i.e. the fulfillment of the promised provision of large hectares of land than what they used to have in their original home areas (Abdurauf, 2005). According to the same source, more than 95% of the resettlers were unsatisfied by the distribution of the Promised Land. Even those households who were able to secure the promised 2 hectares of land were complaining about the land types that are in most cases uncultivable without tractors and agricultural machineries. As a result, they have been forced to remove forests and hillside plantations for cultivation and irrigation, which instigated conflict between the neighboring Gumuz and the local resettlers.

Water resource is another problem in Chewaka. Although there are two main rivers in the vicinity, the resettlers are not allowed to use water for irrigation since the Gumuz people depend on the rivers for transportation. This has also created tension and instability between the two ethnic groups which in most cases erupted to violent conflicts. The Gumuz people have been hostile towards resettlers due to the intensified cutting of trees by the new-comers which in turn affected production of honey using beehives. The latter has decreased their incomes significantly.

Conflicts in Chewaka *Woreda* ensued when extended families of resettlers arrived from East and West Hararghe to reside permanently. At the beginning, the resettlers were

settled in areas that are reserved for forest or pasture. The resettlers in turn were engaged in cutting trees and producing fuel wood and charcoal, exacerbating pressure on natural resources. These problems have been attributed to the launching of the new large scale resettlement program which was unable to foresee the consequences of such development programs prior to implementation. Although such problems persisted even before the arrival of the resettlers, evidence showed that the performance of natural resource conservation and peaceful coexistence has deteriorated after the commencement of the program.

### **1.3 Objectives of the study**

#### **a. General objective**

The research will unravel the impact of resettlement on the livelihoods and integration of the host communities and resettlers.

#### **b. Specific objectives**

- i. To highlight the consequence of resettlement in affecting social co-existence between communities;
- ii. To identify resource conflicts that erupted in the *Woreda* and its effect in provision of social services such as health, education and legal services
- iii. To identify ways in which the locals and new comers can conserve renewable natural resource jointly (co-operation than competition) in order to attain food security in the *Woreda*
- iv. To assess the possibility of incorporating potential sources of conflicts and the solutions thereof into in future plans and policies of resettlement schemes

### **1.4 Research questions**

The following set of questions will be entertained through out the research phase.

- I What are the specific integration problems that occurred during implementation of large scale resettlement programs?
- II How do conflicts over resource affect the day to day activities of both the host and the new-comers (resettlers)?
- III What is the consequence of resettlement on the livelihoods of hosts and resettlers?

- ❖ What is the policy recommendation regarding the role of government, NGOs and other interested groups to ensure peace and security in similar resettlement areas to attain food security in the region?

### **1.5 Data Types and Methodology**

The study employed conventional methodologies that are relevant to the specified research objectives. In line with this, primary and secondary sources are assessed and used to reinforce the research methodology. Hence the following will describe study area, methods employed, processes of sampling and data collection and data analysis procedures.

#### **a. Research procedure**

The research followed the following procedures

- ❖ Review and analysis of selected secondary sources
- ❖ Design questionnaire based on research objectives
- ❖ Pre test questionnaire
- ❖ Provide orientation to enumerators
- ❖ PA and sample size selection
- ❖ Data collection
- ❖ Data encoding and analysis

#### **b. Primary data collection and analysis**

##### **a. Study area**

Chewaka *Woreda* is one of the resettlement *Woredas* in Oromia Regional State found in Illubabor zone. The Zone consists of thirteen *Woredas*; neighboring zones are West Wollega to the West, Jimma to the East, East Wollega to the North and Benishangul to the North East.

Chewaka resettlement is administered by a new *Woreda* structure established following the coming of the resettlers into the area. It is structured as an independent *Woreda* exclusively embracing the settlers' community. It is the largest resettlement site in the region as compared to other resettlement sites launched in 2003 and 2004. The total area of the resettlement is estimated to be 52,227 hectares. The *Woreda* has seven sites which

are again divided into 26 *Aredas*. Each *Areda* is organized by *Goti* (a structure next to *Areda*) and *Garee Misoma* (Development Team). *Garee Misoma* is the last/lowest structure in the bureaucratic hierarchy of the Woreda administration. About 70 – 100 households dwell in one *Goti* whereas one *Garee Misoma* encompasses 25 -30 households. There is a last structure at community level called *Seli* (cell) that has five households though not active.

According to 2004 statistical data, Chewaka Resettlement has a population of 78,179 displaced people. The *Woreda* is adjacent to Gumuz/Berta people in Benishagul Region to the North and to the East and other Oromo indigenous settlers to the South and West (please refer to the below map for further information).

#### **b. Questionnaire design**

In designing a semi-structured questionnaire, five elements are considered which are essential to measure the research objective and helped to answer research questions. The first element is assets owned in the household described in terms of Natural, Physical, Human, and Social capital. Indicator two tried to determine livelihood strategies of a household that could be either natural resource based (cultivation, collection, and livestock) or non natural resource based (trade, remittance, and other services). The later indicator attempted to measure the integration of hosts and resettlers in terms of inter-group alliance, marriage, inter-ethnic trade and coalition with the local government. Access to services is another important factor that helped to assess access to health care, education, and legal institutions. The last element focuses on peace initiatives facilitated by religious leaders and NGOs in the vicinity.

The questionnaire has six sections and each section consist at least three areas that enable to measure and quantify the impact of resettlement on livelihood and integration of host and resettlers.

#### **i. Site and household selection**

Four sites were selected purposely considering the following factors

- Availability of pure single ethnic group resettler community
- Availability of mixture ethnic groups settlement
- Availability of indigenous and local people

Following selection of sites, 107 households were selected with the same criteria but also based on horizontal and selective sampling.

Sampling: A four-stage sampling method has been adopted by taking the different agro-ecological zones of the Woreda in to consideration.

- a. **Stage one:** The seven administrative sites were put in to three clusters based on different agro-ecologies and settlement patters. Each cluster consists of 2, 2, and 3 sites respectively.
- b. **Stage two:** Then a purposive sampling method has been used to select Site one, two, and four from the three clusters. However, site 7 was added since the Gumuz populations are settled merely in this site.
- c. **Stage three:** Following that five, three, and four *Aredas (Kebeles)* from each selected site has been selected along with the respective *Areda* officials.
- d. **Stage four:** Lastly, in each *Kebele* ten households have been picked from Site one and two and five households from Site six and seven from Site seven.. Their composition includes settlers in all segments or social ranks of the community such as household heads, site representatives and *Areda (Kebele)* leaders.

All in all, 107 sampled households have been picked from each of the selected *Areda* based on a simple random sampling method. In addition, purposive selection of households was applied especially for the local Gumuz population.

The data collection instruments included field surveys involving interviews, direct observations and focus group discussions. Qualitative data has been generated via semi-structured interviews with indicators that shows and measures objective of the study and answer the research questions. The respondents of the interview are household heads, site representatives, *Areda (Kebele)* leaders, selected members of community based social organizations and administration representatives. In addition Focus Group Discussion was held with representative of community members and *Kebele* administrators. Observation has been also used as a second tool of data collection. It has been used to scrutinize ongoing agricultural and non-agricultural activities and conflict flash

## ii. Data collection tools

- a) **Interviews:** 107 household heads were interviewed and enumerators went house to house to conduct the interview. However, the team leader took sample interviews and checked their reliability.
- b) **Focus group discussion:** From site one, five farmers originally from East Hararghe and a *Kebele* militia and deputy PA administrator participated in the discussion to provide their perception on the general integration and livelihood of their community.
- c) **Direct observation:** Observation was made while agricultural activities took place on farm and visits were made to places where violent clashes took place between hosts and resettlers.

## iii. Data collection and analysis

Collection of data took a two weeks time however prior to direct contact with the respondents pre-test was undertaken in the same *Woreda* and some adjustments were made aftermath of the test. Subsequently, the first round of data collection took place and before data encoding, clarity and validity was checked. The second round of data collection took place to conduct Focus Group Discussion with selected community leaders.

SPSS software is used to analyze the data and had two stages

- Quantitative data encoding
- Pick narrative responses from quantitative data

After clearing and cleaning data, graphs, pie charts, cross tabs and correlations were computed and this are again interpreted in to narratives. Some of the outcomes of data analysis are inserted in the respective chapters for further elaboration.

## c. Secondary data collection and analysis

Several views, opinions and thoughts of academicians and practitioners have been explored to make the study complete and informative. In this regard, literatures related with resettlement, both state-sponsored and spontaneous movements are reviewed. Further more, the different experiences and examples from Ethiopia have been assessed with regards to land proclamation and policy changes that are directly interlinked with

food insecurity in the country. The IRR model, Cernea's theory of Impoverishment Risk and Reconstruction, was used to underline and entangle the impact of resettlement in the livelihood and integration of hosts and resettlers during resettlement programs.

#### **1.6 Significance of the study**

The current government of Ethiopia is prescribing resettlement as a means of resolving food security problem in the country. A large number of people has been displaced from East and West Hararghe to settle in Southern part of Oromia Region. Most of the resettlers encountered clashes and unwelcoming attitude and from hosts. The Rural Strategy Paper of Ethiopia also stresses the need to move people since they can not survive with the land they are cultivating and the government can not supply food for long.

Hence it is believed that the research will indicate some policy implications that need further assessment of the current resettlement programs that have been launched in Chewaka and other similar resettlement sites. It will also enable policy makers to investigate further on the role conflict plays in bringing social disintegration or cultivate positive relationships among distinct groups that share scarce resources

## Chapter two: Conceptual framework and Review of related Literature

This chapter will review issues and concepts related to resettlement, intra- regional resettlement, integration/conflict and livelihood.

### 2.1 Conceptual Framework

#### 2.1.1 Definition of terms

Researchers and practitioners essentially focus on the characterization of terms like resettlement, intra-regional resettlement, resource conflict, integration and conflict resolution while studying the impact of resettlement on integration and livelihood of people. In line with this, the next subsection briefly addresses some basic terms in the research that helps to foster greater standardization of terms through out the study.

**Resettlement:** Desalegn Rahmato (2004) defines resettlement especially land resettlement, as a phenomenon of population redistribution, either planned or unplanned. Chambers (1992: pp. 44) also defines resettlement as a systematized movement of people in a planned and controlled manner. A definition given by Kassahun (2000, as cited in Abdurauf: pp. 32) claims that resettlement is movement of people from areas where there is no other factors that are suitable for the smooth maintenance of life to areas presumed to be endowed with potentials that could provide opportunities for the same end. Hence, the term resettlement is understood as planned or unplanned movement of people to get access to enough land and adequate rainfall for the betterment of their livelihood.

**Livelihood:** A livelihood comprises of people, their capabilities and their means of living, including food, income and assets. Tangible assets are resources and stores, and intangible assets are claims and access (Chambers and Conway, 1992 as cited in Heather, 2005: pp. 78)

**Intra-regional resettlement:** It is conducted within regions rather than across regions with the purpose of minimizing ethnic conflicts and unnecessary depletion of natural resources. It is conducted in an organized manner and it highly discourages spontaneous settlement programs but rather is state sponsored movement of people (New Coalition for Food Security in Ethiopia, 2003).

**Natural Resource:** It is an eco-zonal resource which mainly consists of forestry, livestock and water. Resources can also be categorized as renewable and non-renewable

where few can reproduce themselves while others get depleted due to intensive and uncontrolled utilization (International Food Policy Research Institute, 2005).

*Conflict:* It is an inherent and necessary part of human lives. They are a result of a long term process and interaction between people. Conflict as understood by scholars has dual nature. On one hand it can tear apart the relationship of group of people living together and on the other hand it can be the force to build relationships (InWent Online Course, 2006: pp. 9).

*Food security:* the ability to sustain a household with sufficient food and the ability to cope drought and famine on sustainable bases (New Coalition for Food Security in Ethiopia, 2003).

*Integration:* it is the way in which resettlers interact among themselves and with the local/native community. It can be expressed through gifts, contributions and showing solidarity when something appalling or good happens to a neighbor or some one in the village. It can also be defined as a means through which people demonstrate their affiliation based on their roles, identity, gender or other traditional attachments which they consider to belong to (Summarized by Author from Focus Group Discussion, 2007).

*Resource conflict:* it is a type of conflict that is instigated by existing but insufficient resources in the vicinity. The root cause of the conflict can be land grabbing by powerful groups, competition among settlers on the use of water and pasture, similar interest to access biodiversity and etc (Thomas, 1991).

*Conflict resolution:* it refers to addressing the underlying issues of a conflict and to focus on the relationship and communication between the parties (also dispute resolution). This approach is meant to resolve conflicts, as it goes beyond the management of conflicts. The approach can be seen as more holistic because it attempts to look at the underlying issues like interests and needs in the communication of the parties (InWent Online Course, 2006).

### 2.1.2 Theoretical framework

The research will employ models to assess the inter-linkage between livelihoods and integration during displacements and development led movements.

In the early 1980s, building upon earlier approaches that dealt primarily with the processes of voluntary resettlement, Scudder and Colson (1986) proposed a four-stage model of how people and socio-cultural systems respond to resettlement (Hansen and Boulder, 2003 as cited in Muggah, Robert). The stages were labeled as recruitment, transition, potential development and handing over or incorporation. In the recruitment phase, policy-makers and/or developers formulate development and resettlement plans, often without informing the people who will be displaced. During transition, people learn about their future displacement, which heightens the level of stress experienced. Possibility of growth and community development occurs after physical relocation has occurred. Displacees begin the process of rebuilding their economy and social networks. Handing over or incorporation refers to the handing over of local production systems and community leadership to a second generation of residents who identify themselves with and feel at home in the community. Once this stage has been achieved, resettlement is deemed a success (Ohta & Gebre, 2005).

In the 1980s and 1990s, the mounting evidence of involuntary resettlement schemes that failed to pass through all four stages suggested that a new model was necessary to explain the consequences of involuntary relocation (ibid). In particular, it was recognized that a new theory was necessary to model what was increasingly seen as predictable impoverishment in forced resettlement schemes (ibid).

Such a need gave birth to Cernea's Impoverishment Risks and Reconstruction (IRR) model in the 1990s. In contrast to the Scudder-Colson model, the IRR model does not attempt to identify different stages of relocation, but rather aims to identify the impoverishment risks intrinsic in forced resettlement and the processes necessary for reconstructing the livelihoods of displacees. In particular, it stresses that unless specifically addressed by targeted policies, forced displacement can cause impoverishment among displacees by bringing about landlessness, joblessness, homelessness, marginalization, food insecurity, loss of access to common property resources, increased morbidity and mortality, and community disarticulation. To these

### **c. Marginalization**

The IRR model also assumed that marginalization can be expressed in economic and social terms. As far as the resettlers are concerned, there is a drop in social status, loss of confidence, a feeling of injustice and vulnerability has been exhibited.

### **d. Increased morbidity and mortality**

At the launching of resettlement program, the necessary health facilities should be put in place particularly during the initial period of deploying the resettlers, the health status of resettlers can be affected seriously caused by displacement-caused social stress, insecurity, psychological trauma, and the outbreak of relocation-related illnesses.

### **e. Food insecurity**

Resettlers are usually dependent on ration handouts, which might expose people particularly children, to chronic undernourishment.

### **f. Loss of access to common property and services**

Resettlement might increase insecurity in terms of scarcity of common grazing land, and lack of common forestland. Besides, the dismantling of social organizations reflects loss of access to common property that in turn prevents resettlers from getting community services and material provisions.

### **g. Loss of access to education**

Schooling usually began albeit, in very poor facilities and preparation after the arrival of resettlers'.

In general, the IRR model portrayed the indicators of resettlement as essential factors affecting the livelihood of displaced and hosts population, however, the model should take in to consideration other factors that are not visible at the initial stage such as natural resource management and potential resource conflicts prior to executing resettlement since such factors could attribute to maximize risks and internal clashes.

## 2.2 Review of related literature

### 2.2.1 Resettlement

In dealing with resettlement schemes in the Ethiopian context, several issues have been discussed such as causes of population displacement, the manner of resettlement (voluntary or involuntary, spontaneous or planned), and the resultant effects (societal and environmental). The subject of population is viewed in terms of the interaction between human and natural endowments. Such interaction akin to use of natural resources leads us to the population-environment nexus. Since resources play a vital role in the rise and fall of societies, the concern for population-environment interactions and relationships has a central importance in development history of any country. Often the function of environmental resources, particularly fertile land, water and forests are viewed parallel with population trends (Alemneh, 2003).

Apart from the above stated nexus, Getachew (1989) pointed out the relationship between resettlement and agrarian economy and the consequence of resettlement in increasing vulnerability and impeding agricultural productivity due to recurrent famine. The author believed that, the unjust agrarian relation of the Imperial regime hampered productivity and affected the ability to produce food and sustain households. In addition to the-above stated problem, Getachew argued that the resettlement measures that were taken to combat the 1974/75 famine aggravated the already existing food shortage in the country. This was evidenced by the case scenario of Metekel resettlement site that was selected to resettle migrants from the northern parts of Ethiopia.

It is worthwhile to mention the different arguments proclaimed by several researchers as to why the Derg regime forcefully displaced 600,000 people particularly from the Northern parts of Ethiopia. Gebre (2005) quoting some researchers stated that the rationale behind the large scale resettlement was to depopulate areas where there was TPLF insurgency. However, Pankrust (1992) refuted this argument by stating that only 15% of the resettlers came from Tigray. Nevertheless, Gebre (2005) reinstated his argument that the government was highly criticized if the rationale of the resettlement was political, environmental or development induced.

Dessalegn Rahmato, (2004) had on the other hand, outlined, the causes for prevailing crisis in the resettlement program not just on poor management or decision but rather on the misunderstanding of the complexities involved. By and large, stated the same author,

the executers envisaged resettlement as a solution for a wide variety of social and economic problems instead of being designed as a specific and limited measure to meet specific objective.

The knowledge in resettlement studies therefore has been enriched not by success stories but rather by failure as Africa's painful experiences depicts dam-related forced displacements that contributed much to the origins and knowledge of resettlement anthropology" (Cernea, 1997).

Another important point that is directly related to the above argument is the summary provided by Gebre (2005) on the similarities and differences of the previous and the current resettlement schemes. In his point, both programs share lots of similar objectives as well as outcomes. Their differences lie mainly on mobility right and land security, with people having the right to keep their land at their original location up to three years. In addition, the idea of intra-regional resettlement has reduced ethnic-based conflicts that might occur in the recipient areas. The notion of volunteerism and reduced government aid are also some of the differences between the previous and the current resettlement programs.

Generally, studies on resettlement signify understandings under a broader framework of migration and as Piguet and Pankhurst (2004) stressed it requires a complex process of planning, implementation and creation of sustainability in terms of social, economic and environmental aspects.

### **2.2.2 State-sponsored resettlement**

In line with the very objective of this thesis, it would be worthwhile to narrow down the scope of reviewing literature from the broader study of migration and resettlement to the organized movement of people sponsored by the state.

As Chambers (1969, quoted in Pankhurst, 1992:10) noted that "resettlement involves a systematized movement of people in a planned and controlled manner, which helps to set apart resettlement from 'spontaneous migration'". Besides, as Pankhurst (1992:10-11) pointed out the exodus of people from one state to another state (refugees), villagization (moving significant distance), 'sedentarization' (settling pastoralists within their living area) must be distinguished from the concept of resettlement.

Furthermore, it is important to consider other definitions. Resettlement is defined as "... movement of people from areas where factors do not exist that are suitable for the smooth maintenance of life to areas presumed to be endowed with potentials that could provide opportunities for the same end" (Kasahun, 2000:125). The focus on resettlement leads us to the concept of 'Internally Displaced Persons' (IDPs) which is defined as:

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 border (UN, 1998 cited in Ibeanu, *web*. 2001).

It is also important to differentiate the rationale behind state sponsored resettlement and spontaneous migration. Many development theorists argue that factors such as socio-cultural, ethnic, agro-ecological, political economy, resource scarcity and population pressure act the main push factors that tempt people to move (Tesfaye, 2006: pp. 33). In addition, there are also short and long term causes that persuade people to migrate or relocate. Factors related with environmental degradation or ecological causes can affect people to permanently move from their localities, which can be arranged and sponsored by the government. On the other hand, immediate actions can be taken by the affected people themselves and this can be executed without any prior study or plan. This type of decision differs from individual to individual and also varies in migration behavior, coping capacity and social network (ibid). Individual decisions affect the behavior of migration in a sense that people may decide to live in peace or in contentious competitions and clash with those who share same resources.

The majority of Ethiopian population is agrarian and according to Getachew (1989) there is a plausible supposition and reason to believe the strategy of resettlement was proposed because of problems embedded in the agrarian relation in the country. Despite this relationship, the Imperial regime decided not to take any action to redistribute land and reform the policy. In spite of that, peasants were migrating to other places in search of cultivable land and this eased the pressure on agrarian reform, but also gave the impetus to initiate resettlement schemes and settlement farms (Getachew, 1989). As a result, the first resettlement scheme took in Sidama and Illubabor Awrajas where a number of people from northern Ethiopia moved for better agricultural performance.

After the downfall of the Imperial regime, the self-proclaimed communist government reformed the land policy and it proclaimed the resettlement of a large number of people since redistribution of land will affect those peasants that remain with little or no land. Experiences in Ethiopia and elsewhere in the world show the fact that things often go wrong in resettlement operations unless managed with meticulous care. Hasty execution of resettlement might have humanitarian and ecological consequences and hence, the program needs thorough preparation to achieve food security as intended (Wolde-Selassie, web. 2003).

Though the Derg government carried out 'planned resettlement' it failed because the programs were not well studied. By 1982, the number of resettlement sites increased by three fold and only one fourth of the population was considered food self sufficient (ibid). According to a research done by the Forum for Social Studies (2005), the Derg regime was using a propaganda campaign to resettle almost 600,000 people. As a result, there were so many problems, including problems related to land expropriation, resource conflicts, marginalization, lack of access to water, health facilities and was totally implemented without due consideration to environmental constraint (FSS, 2005).

In 2003, the Ethiopian government launched a large scale resettlement program with the aim of resettling 2.2 million chronically food insecure people. According to a study conducted by Gebre (2005), more than 180,000 households have been resettled voluntarily in more than 100 villages in the years spanning 2003-2005. According to The New Coalition for Food Security in Ethiopia (2003), the following five main points have been taken into account based on Ethiopian and international experiences to support resettlement, labor mobility, and land reform.

- i. **Desperate people will move spontaneously:** Many people in hard-hit areas are moving spontaneously to flee from hunger. Present reality thus shows that desperate people will move, and that the choices they make without structure or assistance may not improve either their own lives or that of the national welfare.
- ii. **Voluntarism is essential for success:** Based on past experiences, the design of the present program makes explicit difference from the resettlement campaigns of the past, and voluntarism is one of the key principles.

- iii. **Resource use rights of host communities respected:** During previous regimes, in some resettlement areas indigenous communities were instructed to abandon all their claims to the use of natural forest resources as this formed bad inter-community rapport.
- iv. **Potential conflict can be reduced by remaining within regional boundaries:** Past programs encouraged people to move across regional boundaries, thus introducing diversity in language, culture, and ethnicity that impeded assimilation and led in some cases to conflict.
- v. **Risks to the environment and environmental factors affecting health must be taken into account:** Movements of people in the past have contributed to the degradation of natural resources and exposed migrants to new health risks, particularly malaria.

In addition to the above points, the voluntary resettlement program also incorporated 13 key principles that acts as pillars in enabling chronically food insecure households to attain food through improved access to land/voluntary resettlement [Voluntary Resettlement Program, (improved access to land), 2003]. Table 1 illustrates the key principles of intra-regional resettlement that is measured in terms of benchmarks and the possible actors to be involved and the results to be obtained and possible actors.

Table No. 1: Summary of key principles to improve access to land/voluntary resettlement

Key principles	Bench mark	Actors	Expected result
Voluntarism	No quotas or compulsion	Implementers, hosts and resettlers	Self initiated and self accepted movement of people
Partnership	Involvement of all actors in the preparation coordination, and implementation of the program	Government, donors, NGOs, private sector, the host community, and the individual household settlers	Each actor will work together to reach the resettlement objective
Transparency	Adherence to rules, full and active information on the part of partners.	Government, donors, NGOs	All activities in the program (i.e. selection of beneficiaries or target groups, distribution of package, procurement of materials etc.) will be carried out in a transparent way
Iterative (learning by doing)	Incorporation of new operational ideas based on the experiences gained during the first year of implementation	Same as above	Evolution of approach as experience in the field grows based on the regular monitoring and evaluation system.
Income and Employment Creation	Focus mainly on agricultural and non-agricultural activities	Government, donors, NGOs, private sector, the host community, and the individual household settlers	Settlers will be encouraged to be involved in different off-farm activities such as small-scale businesses.
Self-Reliance	Breaking the dependency syndrome created over the years	Government, household settlers	Resettlers will enable themselves to produce and be self sufficient
Environmental Concerns	Due attention will be given to environmental concerns	Government, donors, NGOs, private sector, the host community, and the individual household settlers	All activities will be environmental friendly i.e. protecting forests, wildlife, and other natural resources
Development Process	Focus on household development	Same as above	Allow food insecure households to attain food security and esp. generate marketable surplus and improve their livelihood
Community Management	Community will be in the 'driver's seat' in managing the resettlement program	Host, resettlers and government	The community is will take a lead role in planning, implementation, monitoring, and evaluation of the resettlement program
Intra-regional	Resettle people from the same area with kin relations in the same locality	Government, donors, NGOs, private sector, the host community, and the individual household settlers	Maintain social fabric created at place of origin such as cultural and land issues.
Minimum infrastructure	Establishment of services at least similar to original area		Local hosts should be able to take advantage of new infrastructure hence it will help to avoid generation of conflict from the start.

Source: Voluntary Resettlement Program, improved access to land, 2003 summarized by the researcher, Page 6

According to various resettlement studies conducted by post graduate students of Addis Ababa University, the major resettlement programs that have been carried out previously by different regimes lacked proper guidelines and procedures as well as well-defined strategy that are useful during implementation. In addition, the study unraveled several issues that triggered conflict between the host and resettlers 2003 resettlement program.

### 2.2.3 Integration/Conflict

This part of the review will try to explore the core elements of the paper i.e. the process by which communities or groups dispute over differences or perceived differences with regards to their interests, positions, values and needs.

Conflict refers to basic human needs such as identity, security, participation and well being. In Went an online course manual on conflict defines conflicts as “escalated natural competition between parties over the basic needs.” This means that violent conflicts occur during socio-economic changes and political transformation when the process is about redistribution of socio economic and participation opportunities (Ibid).

Conflicts between communities are the most complex and dynamic in their nature. They involve a significant number of people and complicated network of interests that may involve diverse groups. The causes of such types of conflicts may change their direction when natural calamities or disaster and are accompanied with actions taken by individuals or authorities. Conflicts in general take place in Ethiopia and in Africa not only because of unequal access to resources but also because of ethnic differences and lack of good governance. Especially, for countries like Ethiopia, where resources are shared between various ethnic groups, the problem becomes much more complex and persistent. It is worthwhile to mention a conflict map study conducted by Ayele and Gebre (2001) who attempted to identify several flashpoints of conflict in the country, and according to their findings there are four main causes of conflict. These are resource based particularly land and water, boundary issues such as demarcation, introduction of new languages and lastly status and power.

The continuous accusation from researchers about resettlement programs revolves around migrants or resettlers, who instigate antagonistic relationship between groups living in that locality. The quest for land, water and other biodiversity are the main causes of conflicts. Many migrants or resettlers participate in crimes and violence and flee back to their homeland or other neighboring areas.

According to Roger Blench (1996), development projects have rarely taken into account the potential of conflicts when people are migrating spontaneously or in a planned manner. The same author added that as resources are short and people live on the edge, deficits in rainfall or pasture will generate violent conflicts that might turn into civil

unrest within a country. Blench has categorized potential resource conflicts that could emerge between different groups in to seven:

Pastoralists/livestock producers and cultivators; Fishing peoples with both pastoralists and cultivators; Urban resource users extracting rural resources such as water and wood fuel; Large-scale agriculture with traditional land users; Forest/wildlife reserves with traditional land users; Rural populations and industrial enterprises, especially mining; Rural populations and large infrastructural projects such as dams.

The same author also suggested, "The two main arenas of conflict revolve around point resources like mines, large farms, and reserves and resources which are eco-zonal that reflect the patchy resources that cross between two distinct groups like water, land and vegetation. There have been instances of clashes between indigenous hunting-gathering population and the incoming pastoral or agricultural population. Wetlands are also the main sources of conflicts between groups since by virtue of their nature they consist of fertile pasture and fish, which makes it easy for users to utilize without conservation." Such conflicts, according to Blench, should be acknowledged as it is the essential rationale to develop policies.

Resource conflict is often a major stimulus to the evolution of intricate patterns of exploitation. In line with the above argument, Piguet and Dechassa, (2004) indicated that

Despite the possibility of considering small-scale voluntary migration and resettlement with an appropriate approach, resettlement is putting stress on the environment because of the various negative side effects it has in relation with occupation of natural forests and game reserves.

As many studies noted, beyond its natural consequences, resettlement dismantles the long established socio-economic systems and networks. The frequent instances of compulsory population displacements tear apart the social fabric of existing communities and create risks of impoverishment (Cernea, 1991). Downing (1996) confirmed that "Groups lose their capacity to self-image. The society suffers a demonstrable reduction in its capacity to cope with uncertainty. It becomes qualitatively less than its previous self. The people may physically persist but the community that was-is no more." The weakening of social, cultural and/or economic capitals of communities among displaced communities seems an inevitable resettlement phenomenon.

In general, the above reviewed literatures suggest a holistic and integrated approach to migration issues, including preparations and incentives to promote migration, and measures to safeguard the rights of the local people and protect the environment smoothening relations between hosts and migrants and understanding and promoting management of resource conflict.

#### **2.2.4 Livelihood**

A Wikipedia, an on line encyclopedia dictionary define livelihood as “a means to a living”. This suggests that livelihood should be understood in a broader sense than just income and consumption to include the ways in which a living is gained (Ellis, 2000). It is recognized that the more recent rise of livelihood studies is, to some extent, attributable to the influential work by Chambers and Conway, who defined the concept as: “Livelihood comprises of people, their capabilities and their means of living, including food, income and assets. Tangible assets are resources and stores, and intangible assets are claims and access.” (1992: iii quoted in Ellis, 2000: iii)

Another definition is proposed by Ellis who stated “a livelihood comprises the assets (natural, physical, human, financial and social capital), the activities, and the access to these (mediated by institutions and social relations) that together determine the living gained by the individual or household.” (2000: 10)

The livelihood activities mentioned by Ellis are those familiar to us, including farm, off-farm and non-farm activities performed by rural people. Current research generally concurs that natural capital refers to the natural resource base for making a living; physical capital to assets resulting from human productive activities, such as agricultural machinery, land improvement and rural infrastructure; human capital comprises of labour, education and health of individuals and population; financial capital to cash, including credit and/or loans, which can be accessed for survival, consumption, or investment and accumulation; and social capital to family and kinship ties, and informal social networks and associations that people have developed, nurtured and involved with, which they can resort to for support in their livelihood activities and strategies (Carney, 1998; Ellis, 2000; Scoones, 1998: pp.46).

### **Factors affecting changes in Livelihood**

A research on livelihood diversification is categorized into four main aspects. The first one focuses on the determinants of diversification, where an individual or families choose to adopt more than one livelihood strategy because of factors related to drought or famine, while the second to the asset basis of livelihoods. Then, the third aspect is the issue of income, sources of income, and its distribution. Lastly, the fourth aspect looks at diversification in whether it has beneficial or detrimental effects on farm outputs and productivity (Ellis, 2001).

Many scholars agree that combinations of natural and man-made causes have resulted in a serious and growing food insecurity and continuous livelihood diversification problem in many parts of Ethiopia from time to time. According to PASDEP (2005) about fifteen million people are facing food insecurity that is either chronic or transitory in nature. The cause for the former is structural, while the later is usually triggered by short-term emergency situations. About five to six million people in Ethiopia are chronically food insecure. These are people who have lost the capacity to produce or buy enough to meet their annual food needs even under normal weather and market conditions (PASDEP, 2005: pp. 38). The remaining ten million are vulnerable, with a weak resilience to any shock. Under any emergency circumstances, the likelihood of these people falling back into food insecurity is high (ibid).

Hence from the above two arguments, we can deduct that a specific livelihood of certain groups of people can be threatened if there is catastrophe. This again can be exacerbated by decisions to be taken at individual or state level that is supposed to address their problem related with financial, natural, or human capital.

In what follows, attempt will be made to highlight the four important concepts that are central to the research:

*i. Resettlement:* The 1960s marked the independence of Africa and shown a great shift of thinking in several aspects. To this end, large scale resettlement programs were carried out to show that the countries are able to perform such activities without the assistance of ex-colonizers. Ethiopia also followed the footsteps of these countries and employed resettlement and migration programs, i.e. moving people from chronically food insecure places to areas where there was adequate rainfall and unutilized land (Getachew, 1989).

Many scholars argue that past resettlement schemes and their negative consequence have acted as reference points for many countries. In this regard, various studies such as *The Consequence of Resettlement in Ethiopia* by Getachew Woldemeskel (1989), Dessalegn Rahamto's, *Resettlement in Ethiopia* (2004) and *The Metekel Resettlement in Ethiopia* by Geber Yntiso (2004) suggest that the Ethiopian resettlement program was also under the category of unsuccessful resettlement programs.

*ii. Intra-regional resettlement:* An independent program strategy is designed to implement the 2004-2005 voluntary resettlement programs by the Government of Ethiopia. This document is also part of the New Coalition for Food Security Program that is intended to attain food security in a short period of time. However, lack of coordination, unforeseen problems as well as limited knowledge hampered the program in great deal. This is again the result of large scale resettlement program that has been repeatedly criticized by donors, academicians and resettlers (Pankhurst, 2005).

*iii. Conflict integration:* The relationship between hosts and resettlers in resettlement areas has always been an interest for researchers, donors as well as the government. Despite such interests, the studies have revealed little attempt has been made to unravel the interaction between these two distinct groups of people. However, some efforts in this regard have indicated that the main source of conflict in similar instances is primarily due to resources that are shared between groups of people such as communal land, water and vegetation. In most cases, these resources are scarce as well as claimed by certain groups as individual or ethnic based resources.

*iv. Livelihood:* The work of Frank Ellis (2001) has been assessed and discussed in order to provide the reader the premise and the linkage between resettlement, integration and livelihood. As mentioned earlier, several definitions have been provided by different academicians such as, Chambers and Ian Scoones.

In the next chapter, two main issues will be discussed. The first core part deals with the general process that took place prior to and after the implementation of the 2004-2005 resettlement. It will highlight issues such as orientation about the program and the transferring process. The second part will depict household demographics; settlers classification, ethnic composition, household activity and population distribution.

## **Chapter Three: The Process and Patterns of Resettlement in Chewaka**

The New Coalition for Food Insecurity suggests that food security has many causes, but part of the problem lies in the low level of mobility of labor coupled with increasing local pressures on availability of land. The Program recognizes that in some localities abundant labor is inefficiently used due to shortage of land.

In most food insecure parts of Ethiopia, there is a continuous decrease in per capita plot size, degradation in soil quality and recurrent drought. At the same time, in other localities within the same region the available land is inefficiently used due to lack of labor.

With the above assumption and implementation strategy, this chapter focuses on two aspects of resettlement in Chewaka. The first one is the manner in which resettlement was conducted and the process that followed. The second section focuses on the settlers' profile & based on their ethnic composition and population distribution.

### **3.1 Process of Resettlement**

The process of resettlement took several stages and implementation strategies. It had required implementers to apply different techniques and strategies from recruiting potential voluntary resettlers to convincing them to move to other potential fertile land and finally in making efforts to make them food self-sufficient.

#### **3.1.1 Orientation about the Program**

The consensus building meetings were originally held for a period of one month. The issues of discussion included problems related to food aid sustainability, scarcity of cultivable land, decreasing size of individual land holdings, environmental and climatic changes resulting in desertification, drought etc. The main outcomes of these consecutive conferences were two: (a) to enlighten the farmers on the severity of the problem and to convince them to move to Illubabor since the government is no more in a position to provide rations. Moreover, since some farms were located under the restricted forest area preserved by the government, farmers in these areas were given the alternative either to abandon the area or to resettle voluntarily.

Assessments by the Oromia Disaster Prevention and Preparedness Bureau show that East and West Hararghe Zones have total population size of 2,427,789 and 1,621,815 respectively. Of these, 35.3% in East Hararghe and 55.3% in West Hararghe relied on relief assistance from the Government (Federal and Regional), UN organizations and NGOs both International and local (ODPPC, 2003). The above figure has not included those people who were at risk of impoverishment and needed close monitoring, whose number is estimated to be 283,700 in East Hararghe and 189,600 in West Hararghe Zones (ODPPC, 2004:35&36).

The orientation also dealt with the condition of the place where the resettlers are going to be resettled and the benefit packages the government was planning to offer. Some of the promised benefits included houses, schools, health services, roads, water service, mill service, electrical light, clothing, two hectares of land per family, three years government support especially for basic services, the right to go back to places of origin within three years, etc (Voluntary resettlement program of Ethiopia, 2003).

The first phase resettlers have resisted the program initially due to the dismal experiences of past resettlements in the country. Nevertheless, after the 2003 resettlement program, the majority of the farmers have shown interest at the forefront after they have cautiously examined feedbacks from the previously resettled peasants.

### **3.1.2 Push factors**

Shortage of land, lack of sufficient rain and environmental degradation are some of the factors that forced the resettlers to leave their home areas. They are very much aware of the causes for their displacement and they are also convinced of the need for it.

Even before the official resettlement took place, people already started relocating on their own to areas which they think are potentially suitable for human and animal settlements since they have exhaustively utilized their basic assets in fulfilling their food requirement during the prolonged dry months (ODPPC, 2003:i). Moreover, they traveled to borders of Somalia in search of daily labor. Rapid assessment conducted by FDPC, WFP, CARE and RDPPC indicate that due to the severity of food crises and drought, out-migration was reported from Arsi, East and West Hararghe Zones. The IDPs went to Bale, Guji and

West Wellega Zones and others went to Jijiga, Dire Dawa, Addis Ababa and the near by towns and even as far as Hargesa.

Hence, settlers in Chewaka considered the current resettlement program as a possible way-out from chronic food insecurity problem. According to the resettlers the main source of drought and famine in Haraghe was because their lack of knowledge about family planning and which has direct relation with land fragmentation and as a result stressed the environment resulting in deforestation and drought.

### **3.1.3 Knowledge about Places of Destination**

Prior to moving to Chewaka, *manguddo* (elders) were selected from the community to visit potential resettling location. However, according to information obtained from some settlers, Chewaka was not in the list of the sites visited by the elders. Hence, settlers had no prior information about a place called 'Chewaka' but have some knowledge about West Shewa, Illubabor and Jimma zones (Abdurauf, 2005). So, the resettlers went there without having any knowledge about the place of their destination and being dependent on the information they got from the government. Resettlers also confirmed that before the commencement of the program consultation was made with individuals residing in their locality who are originally from Jimma and Illubabor zones. In addition, the knowledge they gained through radio as well as TV broadcasts has put pressure to choose Jimma and Illubabor zones as their destination. One respondent said 'we found ourselves in a place called Chewaka, we knew Chewaka after we arrived.'(ibid)

Similarly, the knowledge of hosts about those people who are going to resettle in their locality was very limited. The host informants stated that, they heard about the new comers through mass media as any other viewer.

### 3.1.4 The Transfer Process

The transfer of Resettlers to Chewaka took a period of one month. It started on 22/4/96 EC and completed on 30/7/96 EC. Isuzu trucks transported all resettlers. Most resettlers have agreed unanimously that the selection of voluntary resettlers was given ample time but the actual movement took effect in a short time (Abdurauf, 2005: pp. 23). As a result, most farmers left their family members to look after their properties. It has also hampered the ability of resettlers to sell some of their belongings. According to the informants, since everything was executed in a hurry and most of them left their family members, it was hard for them to construct houses and to also participate in other social activities.

## 3.2 Resettlers Profile

### 3.2.1 Resettlers Classification

According to previous studies made by Abdurauf (2005: pp. 49) there is a commonly understood informal classification of settlers among themselves depending on the intention each settler had during his/her departure from Hararghe. Thus, they categorized themselves into three groups: *hubataa*, *qubataa* and *guuggataa*. *Hubataa* ('examiner') is the one who came to Chewaka to study the condition. *Qubataa* ('settler') is used by the settlers to denote those who came from the very beginning with clear stand of settling and *Guuggataa* ('a veiled person') is used for settlers who are dependent and wanted to reside under the roof of others.

Among these three groups, the *qubataa* are the ones who are identified as the real settlers. They came with no options or any other assumption. The *Hubataa* have been relatively well off in their original vicinity, they had several alternatives in their hands. The *Guuggataa* are those whose income is lower than the other two communities but are not productive and are not willing to improve their livelihood due to high expectation from government and acquaintances.

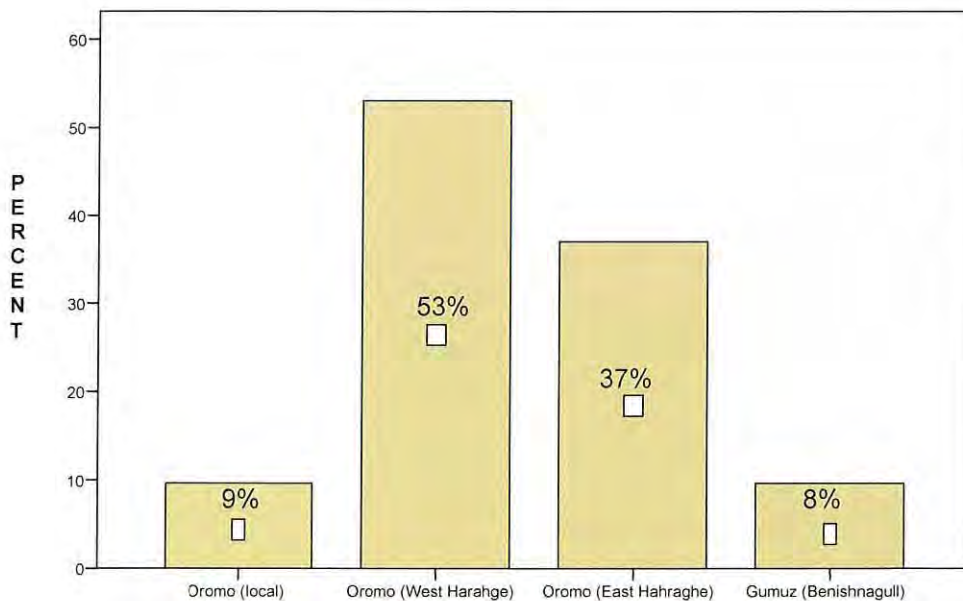
### 3.2.2 Population Distribution

The population of Chewaka resettlement comprises 12,061 male and 329 female household heads. The number of women headed families as compared to the male is very small. Some of them came to Chewaka leaving behind their husbands and children in Hararghe and others joined the resettlement as widowed or separated. The total gender distribution shows 1:1.5 ratios. The number of female headed household is very small as compared to male headed households (Abdurauf, 2005: pp. 30).

#### 3.2.2.1 Household Demographics

Most of the respondents are originally from West Hararghes followed by East Hararghes and local Oromos from Arsi and Wollega. The native Gumuz, who prefer to be called Berta, are also some of the informants. Since they reside on the escarpment of the *Woreda* and move from place to place for hunting and gathering food it was difficult to find them.

Figure 1: Ethnic group classification



Source: Based on field data, 2007

The respondents' educational level ranges from religious school to high school complete. 23.3% of the informants went to and completed primary schooling. Those individuals who categorized themselves as 'read and write' are the majority. More than half of the respondents classified themselves as juvenile since there is a common understanding among the community that individuals are supposed to be juveniles if they are under 30. Hence many youngsters are establishing new families to get access to land (see table 1 and 2).

**Table1. Education level of respondents**

Level of Education	# of respondents	Percent
Religious School	22	23.2
Primary School Complete	22	23.2
Junior High School Complete	14	14.7
High School Complete	2	2.1
Read & Write	35	36.8
Total	95	100

Source: Based on field data, 2007

**Table2. Age of respondents**

Age	# of respondents	Percent
Less than 20	2	2.0
20 - 30	47	47.0
31 - 40	27	27.0
41 - 50	19	19.0
More than 50	5	5.0

Source: Based on field data, 2007

Most of the informants are newly established families as mentioned at the beginning of this chapter. For this reason, the number of school-aged children is not valid in this sense. However, few informants stated that they send their children to school as much as possible. For instance, on the average, each settler household sends two children to the nearby primary school. Again, if we compare the number of female staying in the house and their enrollment in school, we will find similar experience as seen at the national level with most of them being kept in the house to fulfill household chores.

### 3.3 Access to social services

Regarding the provision of infrastructure and services in the newly launched resettlement areas, the general approach at the Federal and Regional level is to avail services and infrastructure 'gradually' to the 'minimum required' and not necessarily all in advance (Abate, 2004:176,177). However, settlers were promised various services and infrastructure since the government was eager to move them as fast as possible. The actual trend of social service provision indicates that in all studied sites there is at least one primary school that serves as a satellite for all school aged children that resides in all *Kebeles*. For distant *Kebeles* the schools are located roughly less than 30 minutes walk from home. However, another large proportion of settlers have no access to school. This is again attributed to lack of proper distribution of schools among the different *Kebeles* in the *Woreda*.

The same is true for health services as well. Health posts are available in most resettlement sites but the distance is between 30-60 minutes approximately on foot. Moreover, the health posts are not-well equipped and very few skilled workers provide assistance. For this reason some of the respondents preferred to state no access to health centers.

### 3.4 Resettlement pattern

Like in other rural parts of the region, the pattern of settlement of peasants in Hararghe zones is based on kin and marital ties. Resettlers asserted that previously in their places of origin people with similar ancestral background occupied the same and nearby territories. In the resettlement process executers of the program in Chewaka did not give due attention to family attachments and localities. Nonetheless, in order to get the chance to occupy the same sites and *Kebeles* resettlers themselves made efforts to identify people who came from similar locality background (Abdurauf, 2005: pp.49).

The government plan with regards to the resettlement pattern was to provide a residential *Kebele* for those who came from the same *Kebele* and *Woreda* even without changing the name of their previous *Kebeles* and *Woredas*. This failed to be implemented because placement of people was carried out based on the sequencing of the arrival the Isuzu

trucks' in the resettlement areas. In effect, people who came with one truck formed one group to be followed by others.

"After arrival, each household has been entitled to a 0.25ha plot of land to erect a house and develop a garden. In Chewaka, resettlers occupied similar patterns of housing placement. They have formed villages with 'crowded' houses, which has similar features with the settlement pattern during the Derg Regime. Villages were clustered with the motive of providing effective social services to be more efficient and to stimulate voluntary self-help among villagers." (Abdurauf, 2005)

The *Kebele* offices and other service centers have been established mid-way between the villages. There are, however, people who prefer to settle near their farming fields just to avoid risks related with congested living style such as fire and disease outbreaks. (Ibid)

### 3.5 Administration in Chewaka

Chewaka Resettlement is administered by a new *Woreda* structure established following the coming of the resettlers into the area. It is structured as an independent *Woreda* to accommodate the settlers' exclusively. It is divided into 7 sites and 26 *Aredas* (*Kebeles*). Each *Areda* is organized by *Goti* (a structure next to *Areda*) and *Garee Misoma* (Development Team). The latter is the lowest structure in the bureaucratic hierarchy of the *Woreda* administration. There is however a last tier at community level called *Seli* (cell) that has five households though is inactive. (Abdurauf, 2005)

#### 3.5.1 Selection of sites and coverage

For administrative purposes, Chewaka resettlement is divided into seven sites each having differences in population size, number of *Aredas* and spatial coverage. Initially, the seven sites were sub-divided into 26 *Aredas* but now into 27. The population size and the area where the population is located determine the number of *Aredas* in each site. Therefore, site one, two and three has six, five and two *Aredas* respectively. Site four and seven have four *Aredas* independently. Site five and six each have three *Aredas*. (See the following figure adopted from Abdurauf, 2005).

Figure 2: Chewaka Resettlement sites

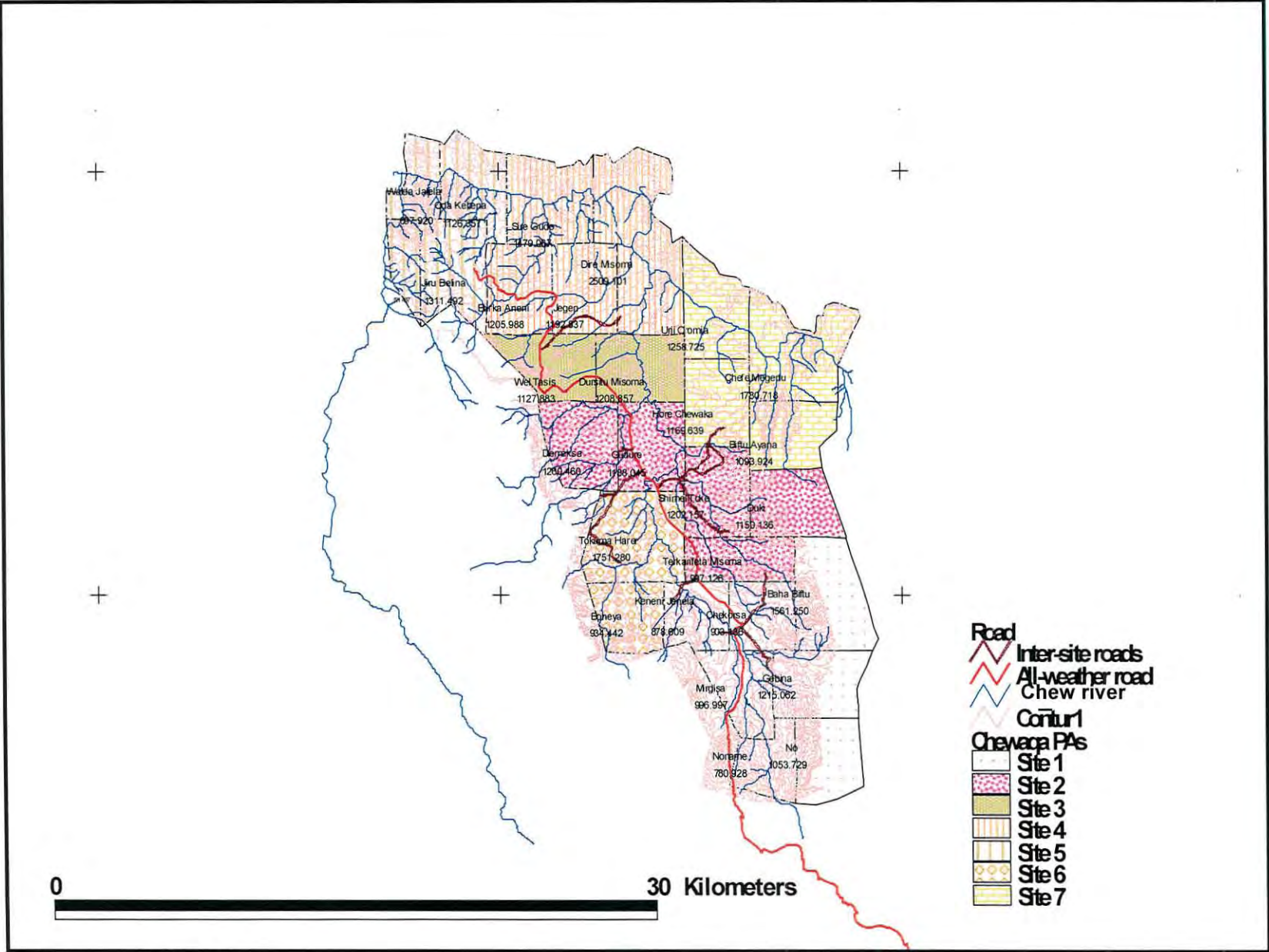
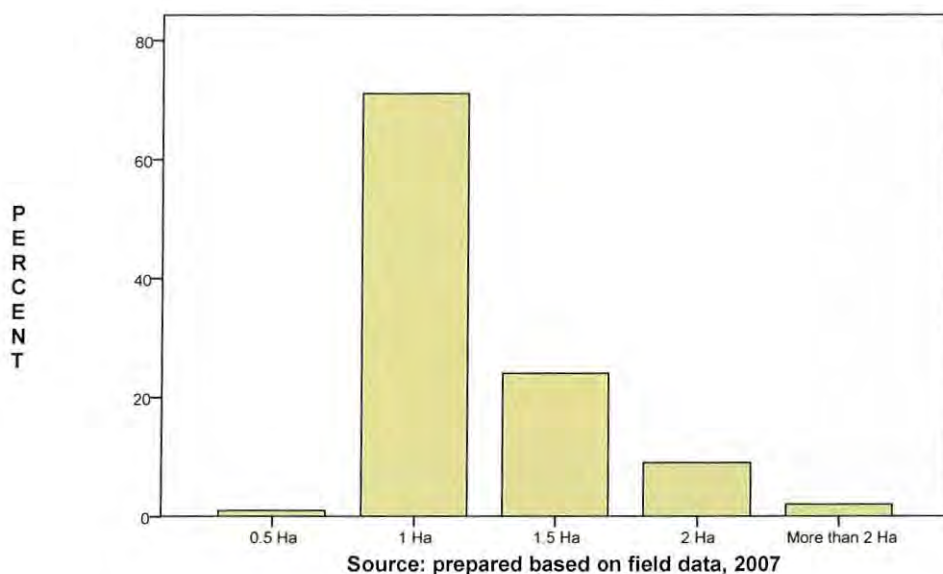


Figure 3: Land Size per Household



The *Woreda* administration took measures to curb land problem, providing 1ha land for young farmers who requested the right to use land as they were about to start a family. Such measures encountered a great deal of resistance, most particularly from farmers who were asked to return extra land holding to the government and also from the hosts. The demand for more land from juvenile groups indicated the growing size of population from time to time.

93% of the respondents stated that there is no separate grazing land for their animals. Almost two-thirds of the informants use their farm land for both grazing and farming. Though their number is insignificant, there are farmers who herd and feed their animals in the forest. Due to intensive land use which leads to erosion and depletion; it may bring about environmental constraint in the near future. Some respondents also shared their concern in this regard. (See table 4)

**Table 4 Land for grazing**

Place Of Grazing	Percent of response
Farm Land	79.3
Around my House	12.2
Around a river	3.7
In the forest	4.9
Total	100.0

Source: prepared based on field data, 2007

### 4.3 Coping strategies

Here the general assumption was to assess the mechanisms the resettlers used to cope when crises emerge. In this regard, similar to other places or households who faced crises, Chewaka resettlers also took parallel measures. According to our respondents, nearly 95% of the respondents sold grain, livestock or both due to food or money shortage as a means to sustain their livelihood. Such results can depict the progress of a household to secure food in the house by producing more yield and sell to buy other necessary items for the family. On the other hand, the result may indicate that there is a need to explore further whether a household is sustaining or is moving to deep crises.

With regards to the use of money collected from selling assets, nearly 54% of the respondents said that since there was high shortage of food in the last two years, they used most of the money to buy food item such as salt, sugar and cloths. In addition, the money spent for buying seeds takes the third share in rating, but again buying domestic animals was found necessary other than seeds.

According to the informants, several crises occurred after their arrival in Chewaka. 54% of respondents confirmed health crisis as the main catastrophe for the *Woreda*. Though the author didn't investigate further about this problem, some informal discussions made with some settlers indicated that the mere reason for such crises is due to lack of health centers in the nearby villages. In addition, crop failure due to climate change and other factors appeared as the second largest problem to be followed by indebtedness.

Such predicaments have conveyed long and short term changes in the economy of the resettlers. This is to say that, their economic well being of the resettlers is threatened due to health crisis, which is highly influenced by their ability to produce effectively.

Less number of people had problems related to indebtedness, but the researcher predicts this number will grow in a few years time unless other alternative livelihood strategies are introduced.

Although high interference is observed in their economy due to the above stated crises, 90% of the respondents said that they continued with the farming. Off-farm activities are minimal and borrowing money and grain from family and neighbors is practiced.

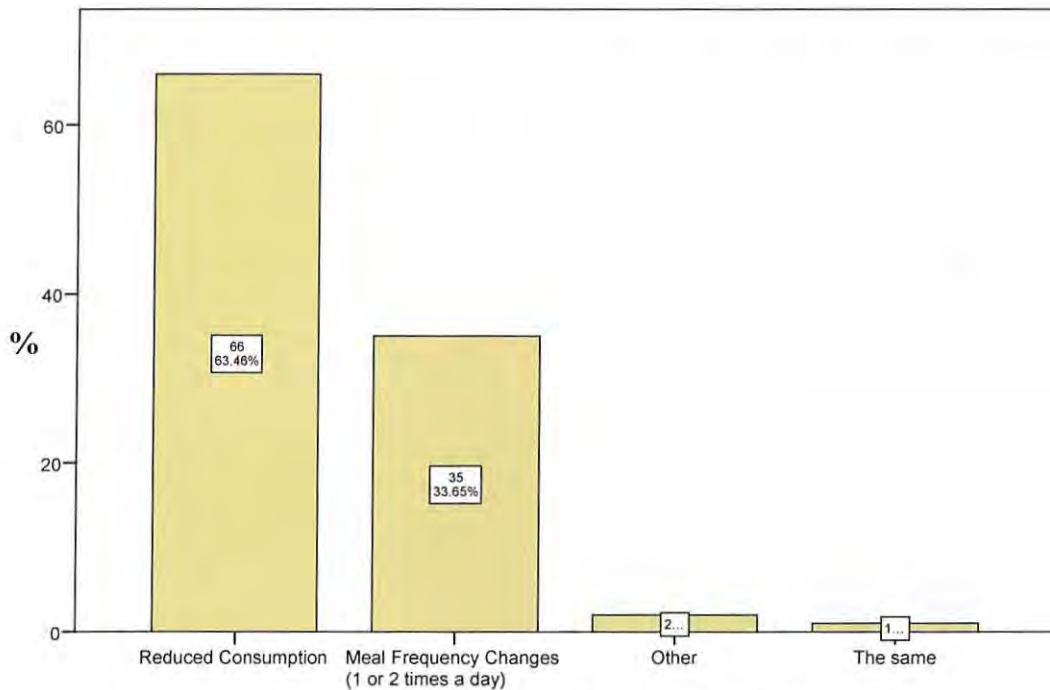
Such outcomes indirectly indicate the decline of farm productivity and the resistance to shift or diversify activities. In line with this, it is vital to mention the cause for low level of livelihood diversification in Chewaka.

According to Abdurauf (2005) none of the settlers want to be excluded from the ration support list. This is due to the background of the settlers where the majority of them (35% in East Hararghe and 55% in West Hararghe) used to live under food assistance provided by government and other non-governmental organizations. The officials informed that the government does not have the capacity to provide rations for all the settlers as it did in the initial period. So, all stakeholders at all levels (regional, zonal and *Woreda*) have given much emphasis on awareness creation to bring the expected attitudinal change than on ration provision.

In another development, unfavorable climate and small plots of land distress farmers' ability to produce vegetables and to engage in off farm activities. The impact is largely observed on women' income contribution, since they were primarily responsible for selling yield produced in the household.

Having said this, it is essential to examine the consequence of low productivity in selling assets that is much is reflected on change in food and diet. As figure four tries to illustrate, the food consumption reduction during crisis is higher than other coping strategies. Only few households haven't shown any change in their behavior.

Figure 4: Rate of food consumption by households



Source: based on field data, 2007

The frequency in meal changed from time to time depending on the availability of food. In sum more than 60% of the respondents believe that their food intake and regularity changed, their every day diet remained the same. Even those who cut down food prefer skipping meals rather than eating other edible items, such as vegetables or wild foods. This again illustrates the lack of awareness on other alternative food sources such as vegetables and wild fruits and other food items like rice.

In general, the impact of resettlement in the livelihood strategies of the resettlers can be summarized as follows.

- ✚ When one compares resettler's previous living experience with the current one in terms of crop production and livestock enhancement, there are some significant changes that are worth mentioning. The resettlers used to produce variety of crops as well as vegetables using small rivers for irrigation. After their settlement, in Chewaka such activities have been impeded due to unavailability of water and the prevalence of pests that are not familiar to the farmers. For this reason, they are

forced to plant sesame in a large scale in which the market is also relatively fair than producing and selling other crops such as maize and sorghum.

- ↓ In their areas of origin settlers used to get both *Khat* and tobacco from homesteads. In Chewaka however, a minimum of 2-10 Birr a day is required to buy *Khat* and cigarette. This shift of affairs has highly influenced their productivity, especially during the first year of their arrival.
- ↓ Although Chewaka is uncongenial for animals in general, most informants agree that they were able to obtain some amount of cash by fattening ox and selling them in the nearby urban markets.
- ↓ Petty trading and other non-agricultural activities are also common in Chewaka. Nevertheless, only those who settled in towns are the ones who have access to such markets. In addition, the government doesn't allow settlers to engage in daily labors since they are required to be self sufficient in farming activities.

Therefore, the livelihood of Chewaka resettlers showed both positive and negative changes. The study also signified the statement in a sense that factors like government services such as ration, tractor services and animal distribution affected the performance of farming in general. However, such conclusion also takes into consideration time and other factors that are related with resettlement and its impact on livelihood strategies of resettlers and locals.

#### **4.4 Host vs. resettlers interaction**

The indigenous people in Chewaka are local Oromos from Wollega, Illubabor and the Gumuz. The Gumuz are shifting cultivators, hunters and some times beehive keepers, whereas the local Oromos are agriculturalists. The local Oromos reside at the main entrance of the *Woreda* at a place called Chame and Jimate with a total population of 1268 (267 households) and the Gumuz occupy much of the Didesa and Debena rivers at the extreme end of the escarpment having 44 households. Both local groups speak Oromiffa, the local language, while the Gumuz speak their own language in addition to Oromiffa, which has similar slung with the Beja people in Benishangul. The local Oromos are Christians whereas the Gumuz are said to be Traditional Believers. For both indigenous groups, land is very important as a source of revenue and livelihood, but

comparing their access as well as holding, the local Oromos have more lands even as big as 10 ha. Both local groups also share some activities, like hunting and honey making but the local Oromos primarily focus on farming, livestock and petty trading.

The differences in religion and the *Khat* culture have a great impact in the interaction of local Oromos and resettlers. Up until now, though both groups live and share resources, and to some extent culture, it is evident that their relationship is not that strong. A group of resettlers said in an interview conducted in February 2007 that they have learned little or no lesson from local hosts, especially on the enhancement of agriculture. The resettlers use different techniques such as producing several crops throughout the year whereas the local people produce once a year and this according to the resettlers is a 'sign of indolence'. They believe their livelihood is different in their places of origin. The continuous problem with regards to land degradation has taught them to use land effectively. Whereas the locals, they believe, are 'blessed' with fertile and unutilized land. They tend to be reluctant in producing more cash crops.

In addition to the above allegation, the Gumuz who used to occupy site 7, which is located at the extreme end, are now moving towards the Benishangul region; disengaging their relationship with the new comers. At the time of field survey in February 2007, it was difficult to find the Gumuz people since they are relocating themselves further south due to dissatisfaction with the decisions taken by the local authorities in Chewaka.

Therefore the following sections will elaborate more about the interaction as well as the conflicts that occurred and resolutions taken by authorities or social organizations.

#### **4.4.1 Alliance formation**

In this category, different indicators such as ethnic group classification inter ethnic unity marriages and trades are explored. It is also vital to mention some of the social organizations established in the aftermath of the resettlement program and their relationship with other social organizations in the locality.

#### 4.4.2 Inter-group unity

In Chewaka, those groups who believe that they live among their ethnic kin are nearly 90%. Their number is also significant and spans between 3000-5000. The following table illustrates the distribution of different ethnic groups in each site.

**Table 5 Distribution of Respondents by origin in studied sites**

Origin	Site Number			
	I	II	IV	VII
Oromo (local)	8	1	0	0
Oromo (West Hararghe)	11	17	25	0
Oromo (East Hararghe)	11	21	5	0
Gumuz (Benishangul)	0	1	0	7
Total respondents	30	40	30	7

Source: prepared based on field data, 2007

In site one only 8 respondents are from local Oromos although the total number of respondents in site I is 30. These groups are not present in site IV and V. In addition the highest number of Oromo group is found in site IV where resettlers from West Hararghe account 25 out of 30 respondents. Site II and IV are the most populous areas where again the largest group of resettlers is found. The Gumuz remains small and at the extreme end of the *Woreda*.

The largest number of Hararghe Oromo resettler group came from West Hararghe zone which comprises people from eleven *Woredas*. Both the West and East Hararghes have established their own social network which is somewhat interrelated with their religion and culture and unconsciously disregards other ethnic groups' inclusion. For instance, *Afosh* (*Iddir*) is mainly responsible for burial and death related services, whereas *Guza's* (labor arrangements) importance is in pooling labor for clearing farming fields and plowing and constructing houses (Abdurauuf, 2005).

In this regard, as was said at the beginning of this section, high exclusion of hosts is observed due to several reasons such as religion, attitude of both host and resettlers

towards each other and again lack of proper social system that can bring these two groups together.

One of the most important indicators of alliance formation among the old and the new groups is the tendency to have inter-ethnic marriages. In this regard, people in Chewaka showed little or no interest in marrying from other ethnic groups. However, such kind of alliance is constrained by time i.e. as people are integrated, their decision to partner with other ethnic group may increase.

Though the number of Gumuz respondents was small as compared to other groups, the inter-ethnic marriage was found to be high for these groups i.e. some Gumuz individuals formed partnership with West Hararghes. However, according to informal discussions with some respondents, the divorce rate is also high among these groups because of social stigma and difference in livelihood.

In addition, the intra-marriage between the resettlers has also an interesting aspect. At the commencement of the resettlement program, one of the criterion for people who registered to be relocated was to have a wife. For this reason, those people who left their wives in Harar were forced to marry at their arrival without informing their former wives and this created a lot of chaos among the people, especially after the arrival of their wives from Harar. This problem was escalated again due to lack of cooperation amongst local authorities who are assigned by the government, since they have also exercised such kind of marriage.

On the other hand, many young resettlers formed new families among them selves just after their arrival as a means to secure land and other services like ration and aid from the government.

#### **4.4.2.1 Inter-Kebele or group trades**

Another important aspect of alliance formation is the frequency and the relationship that is built among the society while sharing markets and enhancing normal trading and exchange behaviors. Again it is important to consider other factors such as, who goes to market frequently, what kind of goods and commodity are bought and also how frequent is the trading.

According to the informants, a greater proportion, (72%) of households buys goods and services outside their *Kebele*. Others also go to other neighboring towns to buy things that can not be found in the *Kebele* markets. This implies two things; one is the free movement of people along the *Kebele* borders and secondly the significance of bigger markets within the *Kebeles*.

There is also gender variation and responsibility in buying household chores. Wives are responsible for such activity and to this end, the role that women plays in establishing and strengthening social networks as well as normalizing relationships among other ethnic groups is very important.

As opposed to the above fact, if we see the frequency of visits made to markets, it can be concluded that most households has improper money saving history. The majority of informants stated that they go to markets every week to buy mainly clothes and goods like salt and sugar. Such action indicate the saving culture of the community that is indirectly related to the future trend of food security as well as their psychological thinking that lies at the back of every resettlers mind. There is always a belief that one day they will return to their original home.

The above two interactions can be interlinked in terms of creating the opportunity for hosts as well as resettlers to have an inter-cultural and diversified market system and also the ability of both groups to get the chance to interact and exchange information with regards to accessibility of microfinance association and establishing group saving mechanisms.

#### **4.4.2.2 Relationship with the Government**

The other important point that indicates relationships and interaction is the level of communication and the feeling towards government and it segments. The total number of respondents for this specific question was 91, the remaining respondents did not answer mainly because fear of judgment from the government side.

Hence, if we try to see the percentage the warmest relationship with the government is observed in Bahabiftu village due to high government support in providing land to the new established resettlers family. The village is known for its young resettlers and as

mentioned several times in the study, the formation of new families was primarily focused on accessing land.

The coldest relationship has been observed in Jegen. This is due to the high dissatisfaction of local hosts with regards to service distribution, legal decisions and other factors that made people's outlook towards government cold and unfriendly.

All villages who rated government relationship as cold are those who lie at the escarpment of the *Woreda* and have limited access to most of the services provided to the resettlers. They underline that the government promised to provide them health, education, infrastructure and other services equally as the new-comers. However, the local authorities who were selected to provide such services were only among the resettlers and have underrepresented the minority groups of Gumuz. This has led some of the Gumuz people to be hostile and leave the area to places where they feel they will be treated equally.

#### 4.4.3 Natural resource use and management

Soil erosion in Ethiopia averages nearly 10 times the rate of soil regeneration, and the country's estimated rate of soil nutrient depletion is among the highest in Sub-Saharan Africa. Such land degradation reduces average agricultural productivity. It also increases farmers' vulnerability to drought by reducing soil depth and moisture-holding capacity. The combined effects of low productivity and ecosystem degradation expose the poor in a vicious cycle of poverty and environmental degradation (Stein Holden, Bekele Shiferaw & John Pender, 2005)

In Haraghe, the above stated situation was prevalent and was the foremost reason for introducing the resettlement program. In Chewaka, once more, trees have been cut for building individual houses. *Kebele* offices, mosques, churches, shops, schools, bridges etc. Although, mountainous areas and riverine belts are reserved for forests, people have been seen cutting trees.

Those trees that served as beehives earlier than the arrival of resettlers have been destroyed after the resettlement. Due to the rapid deforestation, even some settlers are demanding resettlement to other areas. They claim the extensive deforestation can expose them to drought as it happened in their previous habitation.

#### **4.4.3.1 Shared natural resources**

In Chewaka, the major natural resources are, forest, water, land and biodiversity. All these resources are non-replaceable and hence need effective use and management by users.

According to the respondents, access to land has some limitation. The local hosts especially the Gumuz feel their access to land is high as compared to the rest of the informants mainly because the Gumuz live surrounding most part of the forests and hillsides and thus they feel they have more access to unutilized land. The highest dissatisfaction is from the West Hararghes since they are large in number and their population is growing very fast due to their culture of polygamy. But in general, most respondents feel their access to land is medium.

Land unavailability accounts to 69% and has been stated repeatedly in the previous sections. Settlers' fear of land degradation is coupled with uncultivable land and also the size of land which exacerbates environmental pressure and the population will reach into poverty vicious cycle shortly.

The outcome of such dissatisfaction to access land could be categorized in to three. According to the respondents, a lot of resettlers traveled either back to their homestead or to other areas as far as Jimma and Arsi zones. The rest chose to stay and tried to find solution to their problem: deforestation and beggary.

Apart from land, rainwater is the major source for agriculture for settlers. There is no well-organized system of irrigation except very few initiatives around small rivers and springs. According to local informants, within and around Chewaka there are more than 17 small rivers most of which become dry in the dry season. In addition, according to the local Gumuz, since the resettlers use the bank of Didesa river for sanitation such as washing cloths and other purpose, the number of fish population decreased frequently mainly because excessive contamination.

#### **4.4.3.2 Utilization and Conservation**

Chewaka is endowed with diverse natural resources as well as suitable topography to produce a variety of crops. A significant amount of deforestation has been recorded every year especially during the first phase of the resettlement program. At the commencement

of the program, most farmers were provided with legal letters to clear forests for house construction however such activity is still taking place since there is high need of wood in the *Woreda*.

Access to water as stated above is mostly dependent on rainfall and some small rivers in the *Kebeles*. Nearly 40% of the respondents rated their access to water is low and some as no access at all. The two big rivers Debena and Didesa are largely used for water transportation and is the main source of income for the Gumuz people. Some resettlers tried to use these rivers for irrigation and several conflicts arose due to clash of interest.

Aside from utilization, it is useful to consider efforts made with regards to natural resource conservation. Almost all informants have unanimously agreed that no efforts were made to conserve both water and land. The government made little or no effort to establish joint groups from hosts and resettlers that can facilitate the creation of awareness and the risks that they entail in the future.

In general, natural resource use and management has not been given enough attention as this can be a catastrophe for the coming generation. Some resettlers are predicting the worst scenario with regards to depletion of soil and fear that history might repeat itself. In addition, the local Gumuz people accuse the Haraghes as destroyers of forests which are a home for both wild life and other vegetation species.

#### **4.4.4 Conflict instances and peace initiatives**

The settlement pattern of the local people and resettlers generated difficulties to find ways of sharing natural resources. The locals live beyond the boundary of the resettlement sites and occupy the escarpment. Since their boundaries intersect with those of the settlers, the locals compete with settlers for land. Conflicts sometimes occur over the possession of unoccupied grazing land as well as some banana and mango trees. This is mainly common among the local Oromos and the Haraghes. The issue with the Gumuz settlers is competition for irrigation and boat transport services around and over the Didesa River that is traditionally owned by the Gumuz people.

The *Woreda* provides equal services and use of common schools for all settlers in Chewaka. However, only the Gumuz locals send their children to those common school, whereas, the local Oromos prefer to send their children outside the *Kebele*. They are

much more interested in the benefit they get from the road constructed due to the launching of the resettlement program since they were able to attend markets in other adjacent *Woredas* of Wollega for cattle trading. The settlers, the Gumuz and the local Oromos have a separate *Kebele* administration though there is an intention of working together across the *Kebele* boundaries.

The following two sections will elaborate the causes of conflicts and attempts that have been made to solve it either through legal or informal means.

#### **4.4.4.1 Causes of conflict**

The major conflicts that occurred between the settlers and hosts is due to land sharing; some areas where both communities reside grow mango trees which became a bone of contention. For instance in site 5, where the Gumuz and resettlers share boundaries, there was a conflict because of stolen mango fruits. People died because of such clash and some livestock have also been raided.

In another instance, the clash over the boat transport arose while the settlers tried to abandon Gumuz's boat transport by creating other outlets for crossing Didesa River. As it was said in the previous section, the main source of income for the Gumuz is river transportation. However, the resettlers claim that they were asked to pay high price for the boat services and because of that they have been forced to find other means and built bridges made of local materials. This triggered a conflict situation and again resettlers overwhelmed the locals to the extent of denying a say over the violation of their rights.

#### **4.4.4.2 Conflict resolution**

Although there are elected people from both groups to serve as a joint conflict stabilizing committees with eight members - 4 from each conflicting parties, however, there is no informal system that can give solutions to conflicts. The committee is supported by Chewaka *Woreda* Administration Office though it is not active in solving problems occurring in the localities.

In the formal sector, strong mechanisms have been developed through which conflicts can be resolved. There are different institutions which serve as enforcing the law and taking legal actions. The number of militia in the *Woreda* exceeds either police or other forms of legal authorities.

Much of the legal actions are taken by individuals and *Kebele* militia. These individuals work closely with the *Woreda* Administration on peace and security issues. However, their action is minimal in solving conflicts in the community since they are told usually to use fire arms in such instances.

Elders play a great role in bringing conflicting parties together to find solutions and promote peaceful coexistence. However, an effort made by local authorities in quickly responding to violent conflicts is also significant. Nevertheless, much effort is seen with regards to resolving conflicts, in most cases, action is taken after the conflict happened.

In summary, the main indicators such as inter-ethnic unity tried to measure interactions and relationships among hosts and resettlers and to show that alliance formation between the new comers and local hosts is more or less based on the benefit they obtain from each other. This is simply explained in terms of trade and the exchange behavior they express while they meet on markets.

Apart from that there are no joint social organizations that embrace all settlers in the *Woreda*. This is mainly due to their disparity in religion as well as culture that highly influences their social interaction.

The idea behind intra-regional resettlement was to avoid or minimize risks that might occur due to language or other cultural discrepancy. Nonetheless, in Chewaka, the relationship is constrained by shared resources and other ethnic related factors that might ruin the existing relationship in the future.

## Chapter Five: Conclusion and Recommendation

### 5.1 Summary and Conclusion

#### 5.1.1 Summary

Chronic poverty coupled with famine and drought has been the main source of food insecurity in Ethiopia. The country has experienced food shortage since the Imperial regime and later the 1974 Ethiopian famine was prominent during that time. Afterwards, the Derg regime also experienced severe drought and food shortage. The 2004 drought in Ethiopia put 14 million people at risk and the majorities were children and women. For such merciless problem, each government prescribed the need to resettle a significant amount of people to areas 'endowed' with unutilized fertile land with favorable weather conditions. For more than three decades, resettlement has been executed at larger scale and was also strongly believed as the only means to sustain the lives of people who are at risk. The experience of Metekel resettlement could be a simple living example that demonstrated unplanned resettlement could be costly and again aggravates the insecurity problem at a larger extent.

However, the 2004-2005 voluntary resettlement plan proposed an intra-regional resettlement program to be performed within regions in order to minimize unnecessary risks related with differences in ethnicity, religion and language. Federalism plays a great role in this regard since regions are divided based on the ethnic origins of the residing population. This notion is also part of the New Coalition for Food Security Program that is a national level plan to combat food security problem in Ethiopia.

Resettlers from West and East Hararghe were among the few selected to relocate to different zones within Oromia Regional State. Hence, Chewaka was selected to be the home of the Hararghes after consensus building that took place primarily in their places of origin.

Around 80,000 people were relocated on three phases promised to be provided with at least 2ha of land, housing and schools for their children. The first resettlers were the ones who experienced the hardship in Chewaka since it was a home of wild animals and was covered with dense forest. Hence resettlers were the ones who constructed residential

houses, schools and even offices although local hosts tried to help to some extent. These groups are also the ones who benefited largely from the program; tractor services were provided to plough their land.

Chewaka was established as a new *Woreda* just after the arrival of resettlers, prior to that it was administered under Illubabor zone. Hence, all government offices are newly established and people were assigned in to different offices from Jimma, Bedele and even as far as Nekemte. The resettlers and the host are administered by different *Kebele* administration in the *Woreda*, nevertheless the Gumuz tend to seek services from Benishangul Zone which is the neighboring zone of Chewaka.

The pattern of resettlement is based on arrival, however those people who came from same *Woreda* settled in the same *Kebeles*. Some resettlers also preferred to reside at the escarpment since the availability of land was promising.

The first two years was very difficult for resettlers since they had to adapt to the environment and change their production. The climate was unbearable for most of them as Chewaka has high temperature during day time and very cold at night and on rainy season the rain is stormy and heavy. In addition, the Haraghe's are not familiar with sesame production and at the beginning they were even resistant. The Khat culture was also another challenge for the resettlers, in Chewaka Khat chewing is not common among the locals hence the resettlers tried to produce Khat but were unsuccessful because of unfavorable climate.

In addition to the above adaptation challenges, students who are above grade 8 were not able to continue their education since all schools are primary. Moreover, children whose ages are between 8-10 were kept at home since the distance of schools were far and parents were concerned that these children might be exhausted because of the harsh hot climate and wild animals can attack them.

Land accessibility was another challenge for resettlers in Chewaka; the promised 2ha of land was never fulfilled mainly because of unavailability of land in the vicinity. This is due to unregistered resettlers who came along with the registered family members which exacerbated land availability. Even land that is availed was uncultivable and located at river banks and was inaccessible. However, the disparity of land distribution that highly dissatisfied a significant number of resettlers as well as hosts could potentially create

tension which in turn can disrupt the interaction of these groups. Nevertheless, there is no significant outbreak of conflict between hosts and resettlers mainly because local hosts tend to shift and relocate in to neighboring towns for better opportunities. In addition, local Oromos are engaged in petty trades, house rent and, provision of other social services that significantly reduced their dependency on farming activities.

The resettlers tried to use the two main rivers for irrigation but this created conflict with the Gumuz community since they essentially use the river for boat transportation. Hence resettlers restrained from production of vegetables which implied on the decline of off-farm activities. At several instances resettlers tried to abandon boat transportation and use other outlets which highly caused tension that led to violent clashes in some areas.

On the other hand, because of intensive deforestation the Gumuz are not able to produce honey or even hunt as they used to prior to arrival of hosts. In addition, river banks contamination mainly caused by resettlers is reducing the number of fish population reducing household income.

Resources that are shared between two distinct groups could be a major contention for conflicts. But the mere existence of individual or groups dissatisfaction may not necessarily transform in to violent clashes but other factors like ethnicity, drought or any kinds of crises may trigger the violence and it may involve a large number of community interest groups and also instigates allies

At times of crises, most resettlers sell grain or sesame to buy food items. The resiliency and risk minimization is still at stake in Chewaka. Resettlers define an individual as successful resettlers if he/she is able to produce a certain amount of crop in a given period of time and also own considerable number of domestic animals, nevertheless the local authorities believe a successful resettler is some one who has at least one goat, for them that would qualify a person to be food secure.

The intensity of host and resettlers interaction is negligible in Chewaka. Resettlers accuse the hosts of being 'lazy' and hosts address their allegation towards the resettlers using expressions as 'people who destroy the environment.' Very little effort has been made so far to bring host and resettlers together although the resettlers are informally administered by a social organization known as *Afasha*, hosts are not welcomed to participate mainly because of religious differences. In addition, there has been, no effort made by local

authorities to establish a sort of cooperative where community groups can engage in self-help activities and also share previous experiences about the place of origin and Chewaka.

Almost all resettlers use markets outside their *Kebele*. Similarly all the 7 primary schools are located in each site and school aged children are sent to these schools. Hence schools happen to be the melting pot for people to meet and discuss about their challenges and practices in relation to their preferred livelihood strategies.

Comparing the population of resettlers with that of local hosts, the later are insignificant in terms of representation and participation. The local hosts became minorities which is creating tension especially on the Gumuz side.

Polygamy is a common trend both among the local hosts (Gumuz) and resettlers. However, except one or two unsuccessful examples, there has been no inter-ethnic marriage performed in the *Woreda*. In many instances, individuals make the decision for marriage; nevertheless, their choice is strictly bound into similar ethnic groups.

When compared to other similar resettlement areas, Chewaka is peaceful in terms of frequency and interval of conflict instances. However, at the beginning of the resettlement program several clashes were observed especially at the escarpment where both local Oromos and Gumuz reside and share resources like river and mango trees. At present, both settlers are trying to sustain their life at any cost; the Gumuz are highly dissatisfied and the majority of them left the previous locations, their number significantly decreased when compared with the first year of the resettlement program.

Finally, considerable impact of Chewaka resettlement on the livelihood and integration of hosts and resettlers is witnessed that supplements the ideas of other similar studies. Moreover, the findings tried to indicate the need for more intervention, investigation and poses questions such as: Can resettlement be the final end for securing food? Is there an example of successful resettlement program? What are the lessons can we draw?

### 5.1.2 Conclusion

The *Woreda* is endowed with different species of vegetation and biodiversity. Even the first phase resettlers were astonished and narrated the struggle they made with lions and antelopes while constructing houses and schools. At present the number of wild animals has decreased due to extensive deforestation and unique plants that the Gumuz use for traditional healing has been destroyed.

Little effort has been made to correct such acts; the local authorities are primarily focusing on provision of land or constructing *Kebele* offices at the expense of the environment. Furthermore, at the community level, there is no awareness raising programs organized by NGOs, CBOs or other concerned community groups.

On the other hand, resettler's extended families from Hararghe are residing permanently in Chewaka. This could be source of potential conflict in the future since these people do not want to be protracted under the roof of others; they want to have their own farming as well as grazing lands. Such needs will put high pressure on land size and fertility and will worsen the situation to the maximum.

Resettlers in Chewaka who left their land in their original locality did not get enough land in the new location because of various factors and become victims of cultural impoverishment. Even for those who have been entitled to land, the plots allotted to them are not enough to absorb the household labor fully. Again landlessness in Chewaka can be related with hosts who have been expropriated their land removing them from the main foundation of their productive systems, commercial activities, and livelihoods.

Resettlers had different forms of social organizations in their previous localities under an association called *Afosha*. However, forced displacement tore apart the existing social fabric and induced powerlessness. Furthermore, it dispersed and fragmented communities by dismantling their patterns of social organization, interpersonal ties and the scattering of kinship groups. Life-sustaining informal networks of reciprocal help, local voluntary associations, and self-organized mutual service arrangements have also been dismantled. The problem has seriously affected the resettlers especially during their initial social and physical adaptation stage, which could have been used at times of emergencies, conflicts, illness and transition.

### **5.1.3 Recommendations**

In this section, some points will be proposed as a means to further study future resettlement plans that will take in to consideration factors that are pertinent to the needs of both resettlers as well as hosts. The points are by no means exhaustive but rather will redirect the reader in to different insights.

#### **a. Macro level**

The New Coalition for Food Security strategy paper suggests that there is a need to arrange a development package based on the different agro-ecological setting of the regions. It also stresses and considers factors that may affect the process during implementation. Hence the following points are forwarded for further discussion.

##### **i. Inclusion of Natural Resource Management plan**

The government claims that the 2004-2005 resettlement program was a research based plan that incorporated lessons from resettlement executed by the Derg Regime. Despite such claims, the document disregards potential conflicts that may occur because of shared resources. Moreover, the issue of natural resource management is not taken into consideration. Hence there is a need to work in holistic manner and incorporating potential risks of resettlement on the environment and possible reduction mechanisms before commencement of the program.

##### **ii. Conflict sensitive planning and implementation**

Any development program should include conflict sensitive approach that considers potential areas that may instigate hostility in a community. Such planning is very useful to curb violent conflicts that may arise during implementation since it investigates source of dissimilarity (other than resources) within the community. Hence, such approach should be adopted at policy level as it depicts possible scenarios that may hamper the development process.

The majority of the settlers became dependent on ration so much so that of their contribution to the family income has fallen in effect losing their status. In addition, resettlers as well as the hosts took longer time than anticipated to ferment social ties.

Like other resettlement areas, Chewaka is located in a lowland characterized by hot weather conditions that are conducive for the reproduction and spread of various parasitic and vector-borne diseases. At the launching of the resettlement program, the necessary health facilities were not put in place. Hence, particularly during the initial period of deploying the settlers, the health status of resettlers have been affected seriously caused by parasitic and vector-borne diseases such as malaria and schistosomiasis as reported by the Woreda health office. Lack or scarcity of clean water supply and poor sewerage systems have exacerbated their susceptibility to diarrhea. Although there is no documented data or figure that shows child and adult mortality rate, the major victims were mainly infants, children, and the elderly.

At its present stage, resettlers in the program have encountered scarcity of common grazing land, mainly for goats which are large in number. In addition, there is no common forestland except a few trees remaining while clearing individual plots, which are under threat due to high rate of cutting.

The transferring of settlers to the resettlement area was carried out in mid January 2004. There were promises of educational opportunities for school age children and some other adults. To the dismay of the resettlers, none of these promises were fulfilled when they reached the resettlement site. Schooling began albeit, in very poor facilities and preparation after ten months of the arrival of settlers'. Even then, students who are beyond grade 8 couldn't be enrolled in Chewaka for the school offers education from 1-8 only.

## **b. Micro Level**

### **i. Livelihood diversification**

The resettlement program strictly forbids resettlers not to engage in petty trade or other non-farm activities. Non-farm and off-farm activities should be promoted in order to enable the resettlers for long term sustainability. In addition, saving and credit scheme should be introduced as soon as possible to help resettlers to engage in other self-help activities.

### **ii. Establishment of active joint coordination committee**

There is a need to bring the resettlers and hosts together to discuss about their challenges, fears and experiences regularly. For this purpose the local authority should take the responsibility to establish a committee at *Woreda* level where all settlers are represented to raise their issues. It is also vital to link this committee with the informal or traditional customary institutions that already exists in the community.

### **iii. Schools as places for diversity of culture celebrations**

The alliance formation can be strengthened if resettlers and hosts are able to celebrate their culture at least once a year at school level. Such kind of celebration has powerful outcome since it brings people and ideas together. The *Woreda* Education Office could take the lead on this and again it can be discussed at higher level for it's incorporation in the education policy for similar places like Chewaka.

### **iv. Participatory Monitoring and Evaluation**

The participation of resettlers in evaluating the program is vital. The Federal Program Monitoring Unit developed the M&E system for the program and resettlers were not consulted on how to measure inputs, outputs, outcomes, risks and assumptions. Hence, stakeholders at all levels should take part from the initial stage of implementation to the final stage of evaluation.

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## **Annex I. Survey instrument to assess the impact of resettlement on the livelihood and integration of Chewaka resettlement Woreda**

### **A. General objective**

The general objective of the survey is to review the consequence of resettlement in distracting social co-existence and its effect in provision and access to social services such as health, education and law enforcement in the Woreda.

### **B. Indicators**

The following core indicators will be used to measure and quantify the impact of resettlement on livelihood and integration of host and resettlers.

#### **Indicator 1: Assets**

Natural, Physical, Human, Social capital

#### **Indicator 2: Livelihood Strategies**

Natural Resource based (cultivation, collection, and livestock)

Non Natural Resource based (trade, remittance, and other services)

#### **Indicator 3: Alliance Formation**

Inter-ethnic group alliance

Local group – government alliance

#### **Indicator 4: Environmental Pressure**

Natural disaster

Land competition

Land abandonment

#### **Indicator 5: Exchange Behavior**

Inter-group marriage

Inter-group sharing

Intra-woreda trade

#### **Indicator 6: Access to social services**

Access to health care

Access to education

Law enforcement

Representation

Participation

Law and order

#### **Indicator 7: Peace Initiatives**

Local peace initiatives

Religious peace building

NGO peace initiatives

### C. Content of the Questionnaire

<b>Section A. Household Demographics</b>
A1. Background
A2. Family history
A3. Household activity
<b>Section B. Assets and Holdings</b>
B1. Household Assets
B2. Livestock Holdings
B3. Land and Grazing holdings
<b>Section C. Alliance</b>
C1. Ethnic group classification
C2. Inter ethnic unity
C3. Marriages
C4. Trades
<b>Section D. Natural Resource Use</b>

D1. Soil and land
D2. Water
D3. Forestry
D4. Biodiversity
<b>Section E. Coping strategies</b>
E1. Selling assets
E2. Diversify
E3. Food and Diet
<b>Section F: Access to social services</b>
E1. Access to education
E2. Access to Health
E3. Access to legal authorities
E4. Access to aid
<b>Section G. Peace Initiatives</b>
F1. Conflict Resolution (local or religious based)

### D. Survey instruments

There are two types of questionnaires developed for this study. The first questionnaire is designed for households with a sample size of 100 selected from 3 different sites. The second questionnaire is developed for focus group discussion with selected local administrators and social/community groups.

#### Questionnaire A: Household level survey

##### Section A. Household Demographics (to be filled by household heads)

###### A1. Personal Data

1. Name \_\_\_\_\_
2. Sex \_\_\_\_\_
3. Age
  - a. Less than 20
  - b. 20-30 years
  - c. 31-40 years
  - d. 41-50 years
  - e. more than 50
4. Education
  - a. Religious school
  - b. Primary school complete
  - c. Junior high school complete
  - d. High school complete
  - e. Read and write

###### A2. Location

5. What is the name of your village? \_\_\_\_\_
6. How many households live in this village? \_\_\_\_\_
  - a. 20-25
  - b. 25-35
  - c. above 40

**A3. Family history**

7. How many family members live in your household?
  - a. Male \_\_\_\_\_
  - b. Female \_\_\_\_\_
8. If you send your children to school; how many are they?
  - a. Male \_\_\_\_\_
  - b. Female \_\_\_\_\_
9. Where are you originally from?
  - a. Gumuz
  - b. Local Oromo (Wollega, Illubabur)
  - c. East Hararghe
  - d. West Hararghe

**A4. Household activity**

1. What is the source of income in your family? (multiple answers possible)
  - a. Crop production
  - b. Non farm (petty trading)
  - c. Water transportation
  - d. Livestock rearing
  - e. Remittance
  - f. Other services \_\_\_\_\_
2. How do you rate your source of income relative to others?
  - a. High
  - b. Low
  - c. Medium

## Section B. Assets and Holdings

### B1. Household Assets

1. What is the main asset in your household? Please list them down

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_
- d. \_\_\_\_\_
- e. \_\_\_\_\_

2. If possible can you put your asset in percentage?

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_
- d. \_\_\_\_\_
- e. \_\_\_\_\_

### B2. Livestock Holdings

1. Which type of cattle do you have? (multiple answer is possible)

- a. Goats
- b. Sheep
- c. Ox
- d. Chicken
- e. Other

2. How many cattle's do you own? (multiple answer is possible)

- a. Goats \_\_\_\_\_
- b. Sheep \_\_\_\_\_
- c. Ox \_\_\_\_\_
- d. Chicken \_\_\_\_\_
- e. Other \_\_\_\_\_

### B3. Land and Grazing holdings

1. If you own a land how many hectares is it?

- a. 1 ha
- b. 2 ha
- c. more than 2 ha

2. Do you have a separate land for grazing?

- a. Yes
- b. No

If yes, how many hectares is it? \_\_\_\_\_

If no, where do you cattle graze? \_\_\_\_\_

### Section C. Access to social services

#### C1. Access to education

1. Is there a school in your Kebele?
  - a. Yes
  - b. No
2. How many primary schools are in your Kebele/Site?
  - a. 1
  - b. 2
  - c. more than 3
  - d. none
3. What is the distance from your house to school? Estimate in hours \_\_\_\_\_
4. How many school aged children are in your house? Male \_\_\_\_\_ Female \_\_\_\_\_
5. How many of your children go to school?
  - a. All
  - b. None
  - c. Only boys
  - d. Other, please specify \_\_\_\_\_
6. If none of your children go to school what is the reason behind? \_\_\_\_\_

#### C2. Access to Health

7. Is there a health center/post in your kebele?
  - a. Yes
  - b. No
8. If yes what is the distance? Estimate in hours \_\_\_\_\_
9. What kind of medical treatments you get in the health center? (multiple answers is possible)
  - a. Malaria
  - b. Anti-natal/post-natal
  - c. Other, please specify \_\_\_\_\_
  - d. None
10. If none where do you go when you/family member is sick/? \_\_\_\_\_

#### C3. Access to legal authorities

11. Are there any judicial systems in your Kebele?
  - a. Yes
  - b. No
12. If yes, which ones from the list are you aware of? (multiple answers is possible)
  - a. Religious courts (Sharia or other)
  - b. Traditional
  - c. Kebele level courts
  - d. Other, please specify \_\_\_\_\_
13. Are there any law enforcement institutions (e.g. Police....) in your kebele?
  - a. Yes
  - b. No
14. If yes which ones are you aware of? (multiple answers is possible)
  - a. Police
  - b. Militia
  - c. Other, please specify \_\_\_\_\_

**C4. Access to aid**

15. Is there any relief services provided in your kebele?
  - a. Yes
  - b. No
16. If yes, what kind of provision is there?
  - a. Food ration
  - b. Oil and cereals
  - c. Other, please specify
17. Are there any safety net programs in your kebele?
  - a. Yes
  - b. No
18. If yes, what kind of program is provided?
  - a. Food supply
  - b. Oil and cereals
  - c. Credit services
  - d. Others, please specify \_\_\_\_\_

**Section D. Alliance****D1. Ethnic group classification**

1. Which ethnic group do you think you belong to?
  - a. Oromo (local)
  - b. Oromo (West Hararge)
  - c. Oromo (East Hahraghe)
  - d. Gumuz (Benishnagull)
  - e. Other, please specify \_\_\_\_\_
2. How many of your ethnic kins live in this kebele?
  - a. 5000
  - b. 6000
  - c. less than 5000
  - d. more than 10,000
3. How many of your non-ethnic groups live in this Kebele?
  - a. 5000
  - b. 6000
  - c. less than 5000
  - d. more than 10,000

**D2. Inter Ethnic unity**

1. How do you describe the relationship between different ethnic groups in your surrounding?
  - a. Warm
  - b. Cold
  - c. Medium
2. If cold, what is the point of difference?
3. If warm, what is the point of cooperation?
4. How do you rate your relationship with the government?
  - a. Warm
  - b. Cold
  - c. Medium
5. If cold why?

6. If warm, what is the point of cooperation?

### D3. Inter Ethnic Marriages

1. Has any of your ethnic group got married to another ethnic group in your surrounding?
  - a. Yes
  - b. No
2. If no, what do you think are the reasons behind?
3. Who decides the marriage of a family member? (multiple answer is possible)
  - a. Mother
  - b. Father
  - c. Uncle
  - d. Community
  - e. Other

### D4. Trade across Woreda/kebele

1. Where do you go to buy household chores?
  - a. In the kebele
  - b. Outside kebele
  - c. Neighboring town (specify)
  - d. Other, please specify \_\_\_\_\_
2. What are the goods and commodities you buy from markets?
  - a. \_\_\_\_\_,
  - b. \_\_\_\_\_,
  - c. \_\_\_\_\_
3. Who buys household chores in your house in most cases?
  - a. Husband
  - b. Wife
  - c. Children
  - d. Other, please specify \_\_\_\_\_
4. How many times do you go to markets?
  - a. Weekly
  - b. Every month
  - c. Every fifteen days
  - d. Other, Please specify \_\_\_\_\_

## Section E. Natural Resource Use

### E1. Soil and land

1. How do you describe your access to land?
  - a. High
  - b. Low
  - c. Medium
2. For what purpose do you use land? (multiple answers is possible)
  - a. Cultivation
  - b. Grazing
  - c. Rent

- d. Mortgaging
  - e. Other, please specify \_\_\_\_\_
3. What is the main problem that limits your access to land? (multiple answers is possible)
- a. Distance
  - b. Possible clashes
  - c. Deforestation/desertification
  - d. Unavailability
  - e. Other, please specify \_\_\_\_\_
4. What is the outcome of limited access and unavailability of land? (multiple answers is possible)
- a. Migration
  - b. Deforestation
  - c. Beggary
  - d. Conflict
  - e. Other, please specify \_\_\_\_\_
5. Is there any effort made to conserve land in your Kebele? (multiple answers is possible)
- a. Yes
  - b. No
- If yes please describe how? \_\_\_\_\_

## E2. Water

6. How do you describe your access to water?
- a. High
  - b. Low
  - c. Medium
  - d. No access
- If your answer is no access please skip to **E3**.
7. For what purpose do you use water? (multiple answers is possible)
- a. Domestic
  - b. For irrigation
  - c. For transportation
  - d. For animals
  - e. Other, please specify \_\_\_\_\_
8. What is the main problem that limits your access to water in your kebele?
- a. Limited movement
  - b. Possible clashes with others
  - c. Unavailability
  - d. Other, please specify \_\_\_\_\_
9. What is the main problem to utilize water?
- a. Distance
  - b. Unavailability
  - c. Possible clashes with others
  - d. Not useable for drinking
  - e. Other, please specify \_\_\_\_\_
10. What is the outcome of limited access and unavailability of water?
- a. Migration
  - b. Deforestation
  - c. Beggary
  - d. Conflict
  - e. Other, please specify \_\_\_\_\_
11. Is there any effort made to conserve water in your Kebele?
- a. Yes

b. No

If yes please describe how? \_\_\_\_\_

### **E3. Biodiversity**

12. Is there any wild life in your kebele? If yes, can you please state them below?

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13. Is there any vegetation in your kebele? If yes, can you please state them below?

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14. What is the main problem that persists for the existence of theses animals/vegetation?

- a. Extensive hunting
- b. Possible clashes
- c. Deforestation
- d. Other, please specify \_\_\_\_\_

15. Is there any effort made to conserve the biodiversity?

- a. Yes
- b. No

If yes, please describe how? \_\_\_\_\_

## **Section F. Coping strategies**

### **F1. Assets Selling**

1. Did you or any member in the family sold any assets in the last 2 years?

- a. Yes
- b. No

If yes answer the following questions. If no skip to the next section.

2. What are the main assets you sold during that period?

- a. Livestock
- b. Grain
- c. Land
- d. Household assets
- e. Other, please specify \_\_\_\_\_

3. For what purpose did you use the money you got from selling assets? (multiple answers is possible)

- a. Buy food supply
- b. Buy seeds
- c. Buy other domestic animals
- d. Other, please specify \_\_\_\_\_

4. What other mechanisms you used to manage food shortage?

### **F2. Crises Management**

5. What crises has the household faced in the past 2 years?

- a. Health crises

- b. Natural disasters
  - c. Crop failures
  - d. Civil unrest
  - e. Legal problems
  - f. Indebtedness
  - g. Other, please specify \_\_\_\_\_
6. What longer-term changes have taken place in the household's because of crises?
- a. Natural
  - b. Economic
  - c. Social
  - d. Environment
  - e. Other, please specify \_\_\_\_\_
7. In what kind of activities that your household got engaged after crises?
- a. Farming continued
  - b. Off farm
  - c. Both
  - d. Borrowing
  - e. Other, please specify \_\_\_\_\_

**F3. Food and Diet**

1. How do you rate your food consumption during crises?
- a. Reduced consumption
  - b. Meal frequency changes
  - c. Other, Please specify \_\_\_\_\_
2. Have you changed your diet because of food shortage?
- a. yes
  - b. no

If your answer is yes please answer the following question. If no skip to the next question.

3. What did you eat frequently?
- a. Vegetables
  - b. cabbage and potatoes
  - c. wild foods
  - d. others, please specify \_\_\_\_\_

**Section G. Peace Initiatives**

**Conflict Resolution (local or religious based)**

1. Is there any conflict resolution activity that exists in your Kebele?
- a. Yes
  - b. No

If yes please answer the following questions.

2. What kind of conflict resolution mechanisms took place in your kebele?
- 
- 
- 

3. When did the peace initiatives take place?
- a. During the conflict
  - b. After the conflict
  - c. In between the conflict

- d. Other, please specify \_\_\_\_\_
- 4. Who initiated the resolution program? (multiple answers is possible)
  - a. Local government authorities
  - b. Elders
  - c. Local communities
  - d. Others, please specify \_\_\_\_\_
- 5. Who participated in the peace initiative? (multiple answers is possible)
  - a. Both conflicting parties
  - b. Only one of the conflicting parties
  - c. Legal authorities, like police and militia
  - d. Elders
  - e. Others please specify
- 6. How do you evaluate the process of the conflict resolution?
  - a. Highly participatory
  - b. Low participation and representation
  - c. Other, please specify
- 7. What was the outcome of the peace talk?
  - a. Conflict resolved
  - b. Conflict fueled
  - c. Conflict transformed
  - d. No significant change
  - e. Other, please specify
- 8. Please mark if there were any conflict resolution mechanisms introduced by the following agencies
  - a. Civil society (Youth and women )
  - b. NGOs
  - c. Religious organizations
  - d. Local administration

## **Annex II. Guidelines for Focus Group Discussion**

### **A. Focus Group Discussion with leaders and members of community based social organizations**

#### **General**

1. How do you see the impact of resettlement in attaining food security in your respective site?
2. How do you see the overall integration of the resettlers with hosts?
  - a. In terms of Inter-ethnic group alliance
  - b. In terms of easing environmental pressure
  - c. In terms of cooperation and collaboration
  - d. In terms of participation at all levels
3. What are the major activities performed by site administrators just after the establishment of the resettlement?

#### **Natural Resource Use**

4. What local resources are available in the area for the development of your site?
5. How effectively are these local resources used for the development of the site?
6. What resources does the area lack?

#### **Access to social services**

7. With what social groups and institutions (Woreda, Kebele and community groups) do site representatives work closely?
8. What strengths and drawbacks have you observed in the following activities?
  - a. Access to health care
  - b. Access to education
  - c. Law enforcement
9. What do you suggest to strengthen the above activities?

#### **Peace Initiatives**

10. Do the people in this community freely discuss about conflict resolution or peace talk?  
Yes / No If yes, in what ways?
  11. Up to what level do people in this community believe that peace talks and traditional mechanism of resolving conflicts is effective?
  12. How severe is the community conflict in your site?
  13. When do most of the conflicts occur?
  14. What are the challenges and problems to solve these conflicts?
- What have the different social groups and institutions (WEO, school, community, legal authorities, etc) done to improve the situation?

## **B. Focus Group Discussion with site representatives**

### **General**

2. How do you see the impact of resettlement in attaining food security in your respective site?
3. How do you see the overall integration of the resettlers with hosts?
  - a. In terms of Inter-ethnic group alliance
  - b. In terms of easing environmental pressure
  - c. In terms of cooperation and collaboration
  - d. In terms of participation at all levels
4. What are the major activities performed by site administrators just after the establishment of the resettlement?

### **Natural Resource Use**

5. What local resources are available in the area for the development of your site?
6. How effectively are these local resources used for the development of the site?
7. What resources does the area lack?

### **Access to social services**

8. With what social groups and institutions (Woreda, Kebele and community groups) do site representatives work closely?
9. What strengths and drawbacks have you observed in the following activities?
  - a. Access to health care
  - b. Access to education
  - c. Law enforcement
10. What do you suggest to strengthen the above activities?

### **Peace initiatives**

11. Do the people in this community freely discuss about conflict resolution or peace talk?  
Yes No, If yes, in what ways?
12. Up to what level do people in this community believe that peace talks and traditional mechanism of resolving conflicts is effective?
13. How severe is the community conflict in your site?
14. When do most of the conflicts occur?
15. What are the challenges and problems to solve these conflicts?
16. What have the different social groups and institutions (WEO, school, community, legal authorities, etc) done to improve the situation?

### C. Focus Group Discussion with Areda (Kebele) leaders

#### General

1. How do you see the impact of resettlement in attaining food security in your respective Kebele?
2. How do you see the overall integration of the resettlers with hosts?
  - a. In terms of Inter-ethnic group alliance
  - b. In terms of easing environmental pressure
  - c. In terms of cooperation and collaboration
  - d. In terms of participation at all levels
3. What are the major activities performed by Kebele administrators just after the establishment of the resettlement?

#### Natural Resource Use

4. What local resources are available in the area for the development of your Kebele?
5. How effectively are these local resources used for the development of the Kebele?
6. What resources does the area lack?

#### Access to social services

7. With what social groups and institutions (Woreda, Kebele and community groups) do site representatives work closely?
8. What strengths and drawbacks have you observed in the following activities?
  - a. Access to health care
  - b. Access to education
  - c. Law enforcement
9. What do you suggest to strengthen the above activities?

#### Peace Initiatives

10. Do the people in this community freely discuss about conflict resolution or peace talk?  
Yes / No If yes, in what ways?
11. Up to what level do people in this community believe that peace talks and traditional mechanism of resolving conflicts is effective?
12. How severe is the community conflict in your site?
13. When do most of the conflicts occur?
14. What are the challenges and problems to solve these conflicts?
15. What have the different social groups and institutions (WEO, school, community, legal authorities, etc) done to improve the situation?

## Declaration

, the undersigned, declare that the thesis is my original work, has not been presented for a degree in any other university and that all sources of material used for the thesis have been duly acknowledged.

Declared by:

Melena Gizachew  
Mel  
Candidate

Confirmed by:

\_\_\_\_\_  
\_\_\_\_\_  
Advisor