



ADDIS ABABA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

CHALLENGES AND OPPORTUNITIES OF REFUGEE-HOST COMMUNITY RELATION IN
ETHIOPIA: THE CASE OF BAMBASI REFUGEE CAMP AREA IN WESTERN ETHIOPIA

BY

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Acronym

ARRA: Administration for Refugee and Return Affairs

BWJO: Bambasi Woreda Justice Office

BG-NRS: Benishangul Gumuz National Regional State

CBPS: Community Based Psychosocial Support

CIG: Common Interest Group

CPA: Comprehensive Peace Agreement

CRRF: Comprehensive Refugee Response Framework

DRDIP: Development Response to Displacement Impacts Project

DVV: Deutscher Volkshochschul-Verband e.V. (German Adult Education Association).

ECHO: European Civil Protection and Humanitarian Aid Operations

EUETF: European Union Emergency Trust Fund

FDRE: Federal Democratic Republic of Ethiopia

FTC: Farmer Training Center

GERD: Grand Ethiopian Renaissance Dam

IRC: International Rescue Committee

LWF: Lutheran World Federation

NRC: Norwegian Refugee Council

NGO: None Government Organization

OAU: Organization of Africa Unity

PIE: Plan International Ethiopia

RADO: Rehabilitation and Development Organization

SLM: Sustainable Land Management

SPLM: Sudan People Liberation Movement

UKAID: United Kingdom Aid for International Development

UNHCR: United Nations High Commissioner of Refugee

USAID: United States Agency for International Development

UNICEF: United Nations International Children's Emergency Fund

WASH: Water, Sanitation and Hygiene

WFP: World Food Program

Abstract

The study was conducted in western Ethiopia, Bambasi refugee camp and its surrounding. The objective of the study is to examine refugees-host community relations focusing on challenges and opportunities. Refugees imposed a variety of social, economic and environmental burdens on host communities; the arrival of refugees also brought some opportunities to the local community. To know more about the situation this study has tried to investigate the socio-cultural, economic and environment challenges of refugees on the host community in the studied area. In order to address the research objectives, qualitative research design was employed. Both primary and secondary data were used. The primary data obtained through four qualitative methods of data collection interviews, focus group discussions, case study and observation. Other data obtained from written sources; books, journals, government and humanitarian organizations reports.

The finding of the study indicated, the refugee population in Bambasi area is significantly competing with the local community and posing many challenges on the host communities. It has been generating a variety of challenges on the local community. The local farmers were displaced from their farm land, in which some of them were not compensated for their land; their resources have been stolen by refugees and the local farmers who have some land around the refugee camp have stopped engaging in farming activities. It created survival structural changes like shifting from farming activities to engagement in business activities among the local community. Competing identity and confusion is also there between local and refugees population. The result also shows there are some opportunities operated for the host community after the arrival of refugee. Infrastructure; school, health center, road and water bore distributed to the local community after the arrival of refugee in the area. However, there is disparity between the challenges and opportunities. There is engagement of aid agency and development actors' in facilitating social cohesion in the area and it is below the expectation of the local communities. The Ethiopian refugee policies are not functional in the area. The encampment refugee policy is not working as far as there is refugee camp in that particular area. it is the entire problem in the camp which pushes refugees to depend on the local resources and leads to compete with local community.

CHAPTER ONE

INTRODUCTION

1.1 Background

Migration and refugees' migration in particular have been a complex issue all over the world. Refugees' migration is more of the issue of political agenda in their home countries. According to European Civil Protection and Humanitarian Aid Operation (2018), each year millions of people are forced to leave their homes seeking refuge from conflicts, violence, human rights violations, persecution and natural disasters. At the end of 2019, there are 79.5 forcibly displaced as a result of persecution, conflict, violence, and human rights violations or events seriously disturbing public order. Up to 85% of the forcibly displaced find refuge among people who already struggle with poverty in low- and middle-income countries (UNHCR refugee Agency, 2019). Their survival depends on the availability of assistance provided by local communities and international organizations.

According to the UN Refugee Agency (2019) report, 2010-2019 is known as the decade of displacement. The report indicated that, forced displacement and statelessness remained high on the international agenda in recent years and continued to generate dramatic headlines in every part of the world. The Horn of Africa is the most refugee producing region in the World for the last some decade and the situation is ongoing. The eastern African countries are more or less having similar experiences in refugee producing and refugee receiving situations. The region is also known for its refugee transit point.

The root causes of fleeing vary and may be very complex. The immediate cause of being displaced may be war, persecution or poverty, although different factors may contribute to a person's decision to leave their home area over the years (Salmio, 2009). The cultural and ethnic heterogeneity of African countries is well known and these cultural and ethnic differences are salient due to political, economic and social inequalities between them that

become the sources of continued conflict and struggle for control and access to strategic resources (McSpadden 1988).

As to Wha Lee (2001) Sudan's civil war is characterized as an ethno-religious conflict. Assal (2007) argued as, it is important to stress the point that the phenomenon of Sudanese refugees, fleeing especially to the neighboring countries, is not new. Sudanese refugees started fleeing the country 50 years ago when the first civil war broke out in Southern Sudan. Uganda, Kenya and Ethiopia provided refuge for the Sudanese who fled the war in Southern Sudan.

As Assal explained, during independence in 1956, the Sudan was stable economically and the British colonial rule left behind a well-established civil service apparatus in Sudan, which was described as the best civil services in Africa. Unlike the present collage of factors creating the Sudanese refugees, the first waves of refugees from the Sudan were an outcome of civil war. When the Addis Ababa Agreement was signed in 1972, some Sudanese refugees repatriated to the Sudan, while some stayed in Uganda and Kenya. The second wave of Sudanese refugees to Ethiopia, Uganda and Kenya started during the mid-1980s, at the onset of the second civil war which ended in 2005 when the so-called Comprehensive Peace Agreement (CPA) was signed between the Sudan Government and the Sudan People's Liberation Movement (ibid).

The other wave of Sudanese refugee influx into the western Ethiopian region resulted from the outbreak of conflict in the Blue Nile region of the eastern Sudan. According to UNHCR sub-office in Assosa (2012), around 20,000 new Sudanese refugees arrived in Ethiopia between June and December 2011. Ethiopia hosts 44,620 Sudanese, who arrived in Ethiopia mostly between 1997 and 2011, and with 4,892 new arrivals in 2017. Now the numbers of refugees in Benishangul Gumuz are 62,461. They are hosted in four of the five camps in the Benishangul-Gumuz Region. Overall, the structure in the camps is poor and underfunded (UN refugee Agency 2018).

In Ethiopia it is clear that, refugee has hosted by government in area where host and guest are similar in different aspects and this led to interaction between refugee and host community. Wosenu (2013) stated that, the interaction between refugee and host community create exchanges of different cultural aspects, even though there are some ethnic and racial

similarity between refugee and host community. According to Cathrine (2001) the local perspectives of refugees should be analyzed through the particularity of social interaction that intersects at the locations where the refugees are present. The intersections of social relation at that location itself produce new social process. The interaction between hosts and guests is not one side either advantages or disadvantages. So this study attempts to investigate refugee-host community relation by focusing on challenges and opportunities with special references to Western Ethiopia, Bambasi refugee camp area.

1.2 Statement of the problem

The issue of refugee is not a recent phenomenon; rather it has been long lasted as a sensitive issue across the world. There are a number of causes for refugee migration intra- and inter-regional and international levels. War and conflict causes displacement of millions of people from their original home land and force them to cross international border to seek protection in other countries, especially neighbor countries.

According to Colson (2013), the 20th century has been called the ‘century of the refugee’. Since the mid-1980s there has been a dramatic increase in the number of refugees and asylum seekers worldwide. These are forced migrants who move to escape persecution or conflict in contrast to voluntarily migrants who move for economic or other benefits (Castle and Miller, 2003). According to Idean (2005), domestic strife and civil war frequently produce large population dislocations and refugees flows across national boundaries. He stated that refugee flow often entails negative consequences for receiving state particularly developing countries.

Ethiopia is bordered by the most volatile and conflict ridden countries in the region such as, Sudan, Somalia and Eritrea. Currently, there are 26 formalized refugee camps in Ethiopia as well as a few settlements across six (6) regions and the capital, Addis Ababa. The majorities of refugees in Ethiopia are located within the four emerging regions of Ethiopia, considered the least developed regions in the country, and within the Tigray Regional State. It is to be noted that Ethiopia provides protection to refugees from some 24 Countries (UNHCR 2018).

Ethiopia as a signatory to both the 1951 Refugee Convention and the 1969 OAU Refugee Convention has sheltered hundreds of thousands of refugee from different countries (Mulu,

2012). The main refugee settlement areas in Ethiopia include: Western Refugee Camps found in Gambela National Regional State and Benishangul Gumuz National Regional State, the Eastern Refugee Camps found in Somali National Regional State, the North western Refugee Camps found in Tigray National Regional State and the Southern Refugee camps found in southern parts of the country in Liben Zone and Dolo Odo District of the Somali National Regional State (ARRA, 2011). Ethiopia dominantly has been hosting South Sudan and Sudan refugees in its western refugee camps.

However, in Ethiopia refugee population has been criticized for causing environmental problem and competition on the natural resources of the refugee camp areas and in some cases it leading conflict that cost lives (Wosenu, 2013).

Refugees' flows may provoke tension between states and, at the extreme, such migration has the potential to spark militarized disputes between host and home (Salehyan, 2005). According to his explanation, refugees are not simply the unfortunate by product of war, but may serve as a catalyst for conflict, including conflict between states. This shows that, how refugee can be challenge to their host country by creating tension.

ARRA (2011) stated that refugees are commonly associated with problems like causing pressure to scarce natural resources, polluting of the environments through garbage and other waste accumulation and causing extensive deforestation. According to Martin (2005), refugees may contribute to several types of externalities. For instance, refugees inflict a significant economic burden on host countries as they require humanitarian assistance and public services from their hosts, and compete with local communities for jobs and scarce resources which drive them to get into conflicts with domestic actors.

Different scholars have studied most of the refugee camps in Ethiopia. For instance, Bizuayehu (2004) studied the socio-economic impacts of Somalia refugees on host communities in Eastern Ethiopia. Mulu (2012) also studied the lived experiences of Eritrean refugee in Ethiopia in Tigray National Regional State. Suleyman (2014) study focused on urban life of refugees from Great Lake region in Addis Ababa. The study by Edalkachew (2016), dealt with the impacts of South Sudan refugees on the host community in Gambela

National Regional State. However, similar study with regard to Benishangul Gumuz National Regional State appears to be scant.

Compared to the dynamic situations of refugees, except some documents and articles by humanitarian actors, the ethnographic accounts on refugees are limited in Ethiopia. The existing documents do not focus on numerous challenges that target host communities encounter. Some researcher like Wosenu (2013) studied the socio-economic impacts of south Sudan refugee on the host communities in Gambela. His description of the impacts of refugees on host community lacks depth. To him the food aid from the supporting agency devalued what the host community produced for market and the local farmers abandoned their farm land and registered as refugees. He also stated that, the host community depended on the aid for refugee. As to him the refugees are wealthier than the host community. The study conducted by Wuhibe (2019) stated as, the establishment of the camp has brought more positive changes than negative changes in socio-economic activities for host communities.

In contrast to the above, World Bank group report (2018) shows that, in Ethiopia refugees are much poorer than their host households and every 2 in 3 refugees live below international poverty line of US\$ 1.90 per day per person. This is not compared with the host households in which every 1 in 4 lives below poverty line. This can create uneasy case between refugees and host community in developing regions.

So some literatures on refugee exaggerate the advantage and the smooth cohabitation of the refugees and host communities. The challenges and the pain refugees can incur on their host community has remained as a debatable issue. It varies from place to place. It can be, positive impact or otherwise from place to place. This depicts that, the academic research on the issue of refugees impacts on host community is scant and it need detailed study.

Consequently the study of refugees, the challenges they impose and opportunities they generate to their host community need an anthropological study. Nevertheless, the anthropological study of refugees-communities situation under the study area is limited. Thus, stressing on the host community this thesis has attempted to examine challenges and opportunities of refugee-host community's relation in terms of socio-cultural, economic and environmental aspects. The study has also investigated nature of conflict between the host and

refugees. In doing so, I hope this research would narrow the existing knowledge gap associated with refugees and host communities in the area.

1.3 Research Questions

The following basic research questions have been designed to guide this study.

1. What are the socio-cultural and economic impacts of refugees on host communities around Bambasi refugee camp?
2. What are the root causes and triggering factors of conflict between the host communities and refugees in the area?
3. What is the role of state and stakeholders in the guest-host interaction?
4. How do refugees navigate survive structural challenges and life opportunities in the study area?

1.4 Objectives of the study

The general objective of the study is to examine refugee-host community relation focusing on challenges and opportunities around Bambasi Refugees Camp western Ethiopia.

1.4.1 Specific objectives of the study

The following specific objectives have been framed on the basis of the general objective. These are to:

1. Examine how the mass influx of refugees impacted the host communities in Bambasi area.
2. Investigate the nature of conflict between refugee and the host communities in the targeted area.
3. Assess the role of actors in the interaction between the refugees and host communities.

4. Explore how refugees navigate structural challenges and opportunities of life in the study area.

1.5 Research Topic, Site Selection and Field Experiences

My interest in studying the challenges and opportunities of refugees on the host Communities in Benishangul-Gumuz National Regional State in western Ethiopia arose when I got the chance to participate in the Borderland Dynamics Workshop on Ethio-Sudan border in the Kurmuk area. The workshop was held by the Department of Social Anthropology, Addis Ababa University in April 2016. I heard the situations of refugees from the host communities who participated in the workshop. The locals discussed how their daily life was affected after refugee and other cross border migrants settled in the surrounding. I got the financial support from the Border land Dynamic Project in Eastern Africa to take up this study. The first reason for selecting the site was that, the project demanded those interested post graduate students to conduct research on border areas.

Given my experiences in the areas during the workshop, I decided to investigate the host and refugees relations, the challenges and opportunities the refugees and other cross border migrants bring to the host communities in the area. The other reason is that, in relation to others Ethiopian border areas, this area is less studied. The few studies conducted in Bambasi not as such related to migration and refugees issues.

My fieldwork experiences began as I obtained Supporting Letter from Addis Ababa university Department of Social Anthropology. Next I had Support Letter from Assosa Zone which informed Bambasi District to allow me to contact the host communities in the Kebele around Bambasi Refugee Camp to gather data. During my stay in the field, I got a lot of experience how the host communities tolerated different challenges besides their diversity. I was luckily enough to find people who were supportive and come from three cultural backgrounds and speak more than three languages.

1.6 Methodology of the study

The research employed qualitative research approach. The method that sets anthropology apart from other disciplines is its use of ethnography, the qualitative process of exploring in depth the why and how of human culture, behavior, and expression. So, this research employed a qualitative research approach.

1.6.1 Informant selection and data collection tools

My field-work started, by attending community meeting with people from different kebeles around Bambasi refugee camp in Bambasi District. The meeting held by Bambasi District Administration Offices on 20/05/2019 and I participated the meeting with local community. During this meeting, I decided whom I should contact first. At the end of the meeting I told one government official why I was there and the purpose of my study. I was asked to show him support letter. I showed the supporting letter from Addis Ababa university as well as letter from Assosa Zone which informed as I 'm available there to conduct research. He helped me to have supporting letter from Bambasi Woreda to conduct my research around refugee camp. In addition my research assistant helped me in searching those people who can give me rich data about the situation in the area. He helped me to contact community elders, religious leader and other community members who have depth knowledge.

Consequently the study participants were selected from the local communities' elders, religious leaders and others members of local communities, the local government authorities; from refugee administration personnel in the area, as well as the refugees' population. The purposive sampling technique was used for selecting the informants. According to Bernand (2006), in purposive sampling, the researcher decides the purpose for which he/she wants informants (or communities) to serve and he/she goes out to find some. I selected key informants/research participants from the target group carefully to seek relevant, rich and reliable data. The sample size of this study depended on the saturation of the data and the sample size consisted of 32 respondents. Two Focus Group Discussions conducted, one FGD consisting of 6 and the other consisted 7 informants from local women and men respectively.

Anthropologists use multiple methods of data collection techniques. Qualitative research methods are used for describing a participant's views of processes, and collecting subjective accounts of phenomena. It is used for analysis of the data, finding connections and relationships, the influence of the context and different perspectives toward phenomena.

So, four qualitative tools of data collection semi-structured interview, observation, case study and focus group discussion (FGD) were employed in this study. These data collection tools were used to collect primary data on which this study is mainly based. On the other hand, different documents, books and article were reviewed to support the primary data.

1.6.2 In-depth interview

In-depth interview is a tool for collection of ethnographic data. As Bernard (2006), the concept of “interviewing” covers a lot of ground, from totally unstructured interactions, through semi -structured situations, to highly formal interactions with informants. Interview particularly in-depth interview is a data collection method which is quite extensively employed by a qualitative researcher. It is a useful way to get large amount of data quickly. Combined with observation, interviews allow the researcher to understand the meanings people hold for their everyday activities (Marshall.et al, 1995). It is a system of contact with selected informants from the target group and it is considered as the central method of qualitative data collection particularly in anthropological study.

Accordingly for the study in-depth interview was conducted with eleven key informants six from local community and four from local authorities, one from camp management. The key informants and the entire research participants were diverse in terms of age; gender and social position in community (see the appendix). These are locally knowledgeable elders, women, youth, teachers, local administrator as well as experts from supporting agency. Out of these three were community elders, one Imam, one women and children affairs at community level and two Kebele spokesman and vice spokesman respectively. Among the local authorities, one natural resources protection, conservation and registration expert, one agricultural development expert, Woreda vice administrator, Woreda planning and service expert, Woreda

communication expert and one Woreda justice expert were key informants. Another key informant was from camp management team.

A total of eighteen people from the local communities among whom six were key informants were contacted for this research. In addition informal conversation was held with some people in the area. I conducted interviews with eight concerned government officials in the area. Among these four were key informants. Six of them are from Bambasi District with different positions from District administrative office staff members to agricultural development experts. Interviews were also conducted with two teachers from Womba Secondary School which serves both the refugees and the local communities. I also conducted interview with four people from the refugee and one protection officer of the camp. I also conducted informal conversation with more than seven secondary refugees' students (see the appendix photo). Totally, I conducted interviews with thirty- two people excluding informal conversation with some people in the natural setting. Using this tool of data collection, I tried to answer the questions on how the arrival of refugees had impacts on the local community, causes of conflict between refugees and host communities from the view point of the research participants drawn from host communities. I also tried to answer how the state and humanitarian actors have been mediating the conflicting relationship between refugees and host communities in the area.

1.6.3 Observation

Observation is another tool of data collection in qualitative research approaches. Observation entails the systematic noting and recording of events, behaviors and artifacts (objects) in the setting chosen for the study and it is the fundamental and critical method in all qualitative inquiry (Marshall, et al, 1995). It is used to discover complex and dynamic interactions in natural social settings. To this effects it requires immersed into the subject under the study to gather the information on real social life.

I made a non-participatory observation throughout my stay in the field. Accordingly, I observed the challenges local people are facing in their everyday life. For example, some infrastructures are in place but they are not functional; the local people's production fields are

challenged by refugees and other challenges have been observed in the setting from the beginning to the end of my field-work. In addition, I observed the refugee camp trying to address the problem refugees are suffering from. In doing so, I observed the old shelter that refugees are living in because of the absences of construction material in their camp. Observation of health infrastructure built by both aid agency and government for refugees and the local community was also made. Through this tool of data collection, I managed to obtain the data that shows how the production fields of the local farmers have been challenged by refugees and I realized that observation is an important method of data collection in facilitating ethnographic study and enriching the other primary data obtained through other tools.

1.6.4 Focus group discussion

Focus group discussion is sometimes known as a group interview. According Marshall et.al, (1995), the technique of group interview participants in focus group discussion come from marketing research. As to him, the interviewer creates a permissive environment by asking focused questions in order to encourage discussion and expression of differing opinions and view point. So, group interview is relevant for obtaining qualitative data. I conducted two FGDs one with local men consisting of seven participants and the other with local women informants composed of six participants. Each FGDs participants were homogenous in terms of sex. I didn't conduct more FGDs; this is why the data I got from the two FGDs were similar.



Picture.1.1 a picture taken by Shibabaw Tefari (field assistant) while FGD with local communities

During the FGDs the discussion points focused on the experiences of the local people in hosting the refugees, the situation in the area in hosting the refugees, factors that lead the refugees and local community to conflicting relationships as well as the opportunities the relationship has brought to the host communities in the area after the arrival of refugees. In addition, I also accessed the data related to the local community complaint to the government for not-being, properly compensated for their land and other resources; lack of control of the refugee movement in the local area. Generally I get the data shows the gaps between the agreement of the project to the local community and the reality on the ground in that particular area.

1.6.5 Case study

A case study is one of the ethnographic methods of data collection. In order to see the real individual's life in the local community, case study is important. For this study, I took four individual's narrative cases to reveal what have been truly happening in that particular area, mainly focusing on people evicted from their resources in the study area. I identified individual for case study when I gradually approached the research informants for interview and what they narrated during the interview. The narrative case of a local farmer displaced

from his farm-land and partially compensated for his land, but not compensated for his resources on that land, the case related to employment opportunities following the arrival of refugees but absence of such a reality on the ground and a narrative case of a local farmer whose irrigation field was destroyed by refugees were incorporated in this study. Therefore, case studies especially cases focused on local community were used. I accessed the data on how the arrival of the refugees in the area challenged the local people from these cases.

1.7 Ethical consideration

In the field, I explained the purpose of my study to the participants and secured their consent before getting engaged in the data collection process. Though I did not have previous experience in research, I tried to avoid unnecessary biases and ensure the objective analysis and interpretation of my data. i.e the data from all research participants in the study written without taking either sides.

As a qualitative researcher, I maintained the ethical considerations of research. I tried to keep the privacy of participants. I respected the norms and culture of the population under study. I also respected their autonomy to participate in the study. In all methods of data collection, I kept the confidentiality of the participants. All names and pictures included in this thesis were based on the permission of the research participants.

1.8 Significances of the study

The study would be important to understand the general situation regarding how the host communities are affected by or benefited from the interaction with the refugees in the area. It might give all the concerned bodies the general understanding of refugees and host community in the area with regard to the nature of conflict between host and refugees, the role of the stakeholder in managing the problem between host and the refugees' communities. The study may be significant to give the highlight of the situations in the study area to those interested to conduct further research on the theme and may be important for policy makers.

1.9 Scope of the study

As stated in the problem statement of the study, the presence of refugee' can either be challenges or opportunities to the communities in the area. To manage the issues in time, because of limited financial and material resources, and instability in the region, the study was delimited to the areas of Bambasi Refugee Camp in Assosa Zone of Benishangul-Gumuz National Regional State in terms of setting and it focused only on refugee-host community relation mainly on challenges and opportunities. The study has not dealt with the relationship among refugee in the camp.

1.10 Limitation of the study

While I was conducting this research, I encountered different obstacles. One of the most significant limitations was lack of well-organized literature on the study area as there is few studies that focused on the district. Financial and time constraints were also the main limitations. Moreover, instability in the area particularly the recent political situations might have caused an anxiety to the informants especially the local/indigenous community. As a result there was reservation to participate in the study by some of the informants and this forced me to stay in the field a bit longer than I expected.

1.11 Data analysis

The data gathered by using different tools listed above were well managed. Unlike quantitative methods, qualitative data gathering approach needs immediate action of data description and interpretations. Therefore, the data gathered through all the tools were carefully transcribed, organized and analyzed and cross checked while I was in the field. Finally, summarization of findings, narrative explanations and illustrations were made in line with the research objectives and research questions.

1.12 Organization of the thesis

This thesis is divided into eight chapters. Chapter One presents the introductory part in which background of the study, statement of the problem, research questions, objectives of the study,

significance of the study, scope of the study, methodology, source of data, informant selection, limitation of the study and data analysis are elaborated.

Chapter Two explores the related literature which includes conceptual definition of refugee and host communities, theoretical framework based on literature, the empirical study on the area, and Ethiopian refugee policy. Chapter Three present description of the study area focuses on the geographical location of the region in Ethiopia, the ethnic composition of the region, temperature, economic and livelihood strategies and infrastructure including health care and education.

Chapter Four describes and discusses the challenges of refugee-host relation on the host community and refugee encountering in their camp. Chapter Five analyzes the nature of conflict between refugees and local community. Chapter Six discusses the role of stakeholders. Chapter seven present survival structural challenges and life opportunities of the community as a result of hosting refugees. The final chapter, chapter eight presents the conclusion in which a brief discussion of the overall finding is given and recommendations are forwarded to the concerned bodies.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter presents the related literature, conceptual and theoretical framework, refugee situation in the context of Ethiopia and in the study area. It also tries to review some empirical studies on challenges encountered the host communities and refugees. It also overview opportunities the host communities enjoy as the result of the coming of refugee in their area. The chapter also tries to discuss the Ethiopian refugee policy.

2.1 Conceptual Definition of Refugees

Conceptualizing refugees is not easy. According to Bizuayehu (2004) there is no common understanding about who should be included within the definition of refugee; they are the world-displaced group of people from their original place by both man-made and natural phenomena. Different literatures define refugees' almost in similar ways. The definition of refugees by the United Nation Conventions is considered as a universal basic definition. However, the OAU convention of 1969 and others define refugee in different way from the UN definition.

The definition of refugees by the United Nation Conventions relating to status of refugee (1951 article (1:2) stated that:

A refugee is a person residing outside his/her country of nationality, who is unable to or unwilling to return because of a well-founded fear of persecution¹ on account of race, religion, nationality, membership in particular social group or political opinion.

What amounts to persecution will depend on the asylum-seeker's individual circumstances, including his or her age, gender, opinions, feelings and psychological make-up. Persecution can be related to an action by the authorities of the state, but may also emanate from non-state

¹ According to Nicholson et.al, "Persecution" means it can be considered to encompass serious human rights violations, including a threat to life or freedom, as well as other kinds of serious harm. In addition, lesser forms of harm may cumulatively amount to persecution. Discrimination will also amount to persecution

agents, such as armed groups, criminal or organized gangs, family members or the general population, where the state is unable or unwilling to provide protection.

The other definition of refugee is the one by given by the United State. According to US state department definition refugee is “any person who is outside any country of such person’s nationality or, in the case of having no nationality, is outside any country in which such person last habitually resided and who is unable to or unwilling to return to and is unable or unwilling to avail him/herself of protection of that country because of persecution or well-founded² fear of persecution on the accounts of race , religion nationality, membership in particular social group or political opinion”(Musalo et.al 2011).

The Organization of African Unity Conventions adopted on Refugee Problems (1969) encompasses a broader refugee concept. It includes people displaced from their countries by external aggression or occupation or 'events seriously disturbing public order' (Adrienne Mill, 2000). The term ‘refugee’ shall also apply to every person who, owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his country of origin or nationality, is compelled to leave his place of habitual residence in order to seek refuge in another place outside his country of origin or nationality.

The history of refugees in this century began with the replacement of the old multi-ethnic European empires by the new world order of sovereign nation states. In anthropological terms, refugees are people who have undergone a violent 'rite' of separation and unless or until they are 'incorporated' as citizens into their host state (or returned to their state of origin) find themselves in 'transition'(Harrell- Bond et.al 1992)

Documenting and interpreting the variety and diversity of human cultural phenomena is the work of anthropology. Indeed it was in the course of intensive empirical documentation of other cultures that anthropology acquired scientific status and legitimized its method of

² As to Nicholson et.al 2017 the other term in the definition is “well-founded fear” involves both a subjective and an objective element. The subjective requires an assessment of the asylum-seeker’s background, profile and experiences to determine whether his or her predominant motive for applying for asylum is fear. The objective element requires considering the applicant’s statements in context. Taking into account what is known about the situation in the country of origin, the personal experiences of the asylum-seeker, and the experiences of others similarly situated, does the applicant’s fear appear to be well- founded.

investigation as a hallmark among the other social sciences through long-term and intimate ethnographic fieldwork (ibid).

According to Turtiainen (2012), all people who have been forced to flee their home and seek to refuge elsewhere are forced migrants, but those getting refugee status of refugee are included in quite narrow legal category. He defined that; trafficked and smuggled people are categorized under the group of forced migrants. Stateless person and asylum seeker are also forced migrants. According to the UNHCR (2018) report the largest groups of forced migrants are the refugee. So as far as this study is about refugee-host relation it is important to conceptualizing both refugee and the host community based on the available literatures. So the related literature of this study started with the conceptual definition of refugees.

2.2 The Concept of Host Communities

Host communities are the societies in the receiving environments. The host community/nation refers to contracting state or state parties that receive asylum seekers and host them in their territory based on the relevant international legal instruments. The host communities are local people of the refugees receiving country (Bizuayehu 2004). The concept of a host-community is used with reference to the histories, social and cultural identities and other defining characteristics that people draw on to assert their status as citizens and the rights that they feel this entitles them to (Abdi, 2013). The host communities around Bambasi refugees' camp are diverse. They are the Bertha (the majority), the Oromo, the Mao and some others.

2.3 Refugees-host relations

As to Cathrine (2001) refugee as being “out of place” and uprooted, their temporariness at the place of arrival is stronger, refugee can in this perspective never belong to territory where they are refugee and therefore, the only solution would be either to end their refugee status by integration or relocation or by repatriation either forced or voluntary. This what Cathrine stated as essentialist understanding of refugees.

Kibreab (1999) identifies at least three significant factors relevant for a local perspective of refugees. 1) The attitudes of the “host communities” are one of the key determinants of refugee relationship and integration into the host communities. 2) The policy environment in which refugees find themselves and 3) The livelihood opportunities are important for both idealistic preference and practical action in the local perspectives of forced migration, the local is not necessary equal to “place” but place can be studied through the local perspectives. However these things are not considered in the area of my study. That means the local attitudes not studied and the policy in which refugee find themselves also not considered by any one as far as they are encamped at the beginning.

According to Cathrine (2001) in many refugees situation scarcity of land is major problem in relief work and settlement process of displaced people and often the sources of tension between different groups. He stated that, many local people therefore experienced a kind of double deprivation and felt the need to protect themselves from these processes by claiming their right to land. Many of the conflict between local and displaced have conflict over relationship between people and place especially the rights to resources at this location. Accordingly refugees and host community relation in the study area visible in two ways. 1) Racial and cultural relationship. The refugees and host communities share some ethnic identity and cultural aspects. 2) People and place relationship which Cathrine stated as conflicting relationship.

2.4 Theoretical Framework

Anthropology as a social science discipline has important contributions to the study of refugees. It plays a great role in the study of refugees and theorizing it and explaining, the socio-cultural and economic challenges of refugees on the host communities. I want to see this study from the perspectives of Tripolarity theory and theory of change.

2.4.1 Theory of Tripolarity

Developed by Wha Lee (2001) and posed six basic questions. Environmental implication of sudden refugee influx and long term residency of displaced population in the host society is

one. According to him the initial attempt to build a framework of Tripolarity is justified on both theoretical and practical ground. From theoretical perspectives, it serves as effective vehicle with which link human communities and their environments with international politics. In practical terms, an awareness of negative implication of Tripolarity can facilitate researcher and policy makers to better appreciate environmentally induced population displacement and conflict caused by them.

It summarizes that, refugees are victims of political conflict and persecutions, increase in refugee pressures invokes ethnic strife with in host countries and further create and exacerbated conflict between sending and receiving state because refugee flows and settlements promote the disruption of ecological balance in areas where they concentrated (Wha Lee, 2001). As to him massive environmental politics both within and among nation may prove to be a serious destabilizing force as displaced persons exacerbated pressures in the region they occupy which are already overcrowded third world cities or environmentally fragile areas of neighboring countries.

According to Homer Dixon (1991 and 1994) cited in Wha Lee (2001) resource scarcity leads to three types of conflict. Simple scarcity conflict, group identity conflict and relative deprivation conflict (where one group feel deprived of resources relatives to other group).

Out of the three types of resources scarcity conflict, the third type of conflict clearly visible in the area of my study. This is why refugees are deprived from scarcity of different resources in their camp in relation to the host community in the area of Bambasi refugee camp. Scarcity of different resources like fire wood, construction material and shortage of food rations leads to push refugee to depend on local scarce resources, this in turn create conflict and tension between them. This is what (Wha Lee 2001) leveled as fourth stage of eco conflict. The fourth stage of eco conflict stated that, competition and tension, environmental stress including scarcities and degradation instigate competition among the affected population (local people and migrants) with in society generating political and social tension. Therefore, from this point of view it is aligns with the statement by Wha Lee (2001) stated as environment changes, refugee and conflict. These three are visible on the ground in the area. Because of refugee arrival in the area there was environmental change gradually as competition of

refugee and host community increase on local resources. This leads to conflict between the two groups from time to time.

2.4.2 Theory of Change

This theory developed by group of scholars' and it states that displaced people will need to earn their livelihoods probably for many years to come in their place of exile or to wherever they may migrate. According to Crawford et.al (2015), the theory of change consists of three models as discussed below.

The first is the care and maintenances model, the assumption that a displacement crisis progresses along a linear path: a single displacement event and a short period of exile before a collective return. This short-term perspective is reinforced by the funding cycle of humanitarian agencies and donors that provide those funds. Host governments or host communities also reinforce this model by imposing encampment policies, restricting access to productive assets such as land and blocking work opportunities for the displaced. Because the displacement crisis is approached as a temporary event, there is less effort to build ties with local service structures or to include host populations who may also be affected by the crisis. According to care and maintenances the majority of people in protracted displacement do not live in the kind of stable camp settings where UNHCR or other agencies could, presumably, more easily administer and monitor care and maintenance regimes (Crawford et.al (2015). Mostly Ethiopia follows this model and the applicability of this model is partial. In the study area refugees were encamped but not restricted to their camp in all activities. This is what makes the care and maintenances partial in the study area.

The second model is the partial integration model. According to this model Restrictive host government policies and capacities as well as the deficiencies of the humanitarian funding model tend to limit the results, leading to calls for stronger links with national development plans and international development actors. It states that, in a very few instances host governments have been full partners in trying to make the transition from more traditional care and maintenance regimes to a hybrid model. This is what Ethiopia officially launched on December 28/2017 and considered as more sustainable response that goes beyond care and maintenance of refugees to promote their self-reliance. However, nothing done by the

concerned body in the area related to this model as far as refugees are integrated to the local in varieties of ways.

Castles, et al, (2002), integration in the context of refugee is embedded in the fact that refugee status implies the right to especial protection, which involves, among other things, provision of social protection and access to social services to facilitate settlement and integration of refugees.

According to the UNHCR, “it is a dynamic two-way process that demands on both the refugee and receiving community. It goes beyond ensuring that they are provided with basic needs and access to services and it requires that the receiving state and civil society create a welcoming environment which supports refugees to achieve long term economic stability and adjust to new society, including fostering a sense of belonging and encouraging participation in their new communities”.

The third model is de facto integration model which states that, displaced people will not achieve any of the traditional ‘durable solutions’. It is pragmatic around the fact that displaced people themselves, their decisions, their movements, their activities are the determining factor in the realization of self-reliance and that external assistance has often been marginal or misdirected, and has a better understanding of the complex connections between displaced people and local, national and international communities and economic opportunities. The theory has evolved in response to the shortcomings evident in the short-term investments predicated on the assumption of return, as well as a growing body of research that displaced people find their own paths to self-reliance over time (Crawford et.al 2015).

Generally the three models are clearly visible in the area. There is care and maintenances by the UNHCR and government of Ethiopia to refugees in their camp. However the care and maintenances in Bambasi refugee camp by UNHCR and Ethiopian government is poor. There is also partial integration of refugee with host communities in varieties of ways and their integration lacks legal concern. Because of this there is conflict between refugees and local communities in the local environment. However, as far as there is conflict in the area on different issues basically on resources, there is also coexistence between the local community and refugees in the area and this shows the relations between refugees and host community.

2.5 Refugees Situations in Ethiopia and the Study Area

Migration has multiple forms as it is caused in different ways. One type of migration is refugee migration. Surrounded by a region in conflict, Ethiopia is the second most refugees hosting country in African. According to the United Nations Refugee Council (2014), the countries which are bordered Ethiopia are facing political, social, economic and environmental challenges which have led to the substantial increase in refugees in Ethiopia. As of July, 2014 a total of 588,000 people from about 13 countries were refugees in Ethiopia. The majority are Somalis (242,765), South Sudanese over (217,000), Eritreans (94,000), and Sudanese (34,000). Ethiopia also hosts 43,000 refugees from several other countries including Kenya, DRC, Djibouti, and Yemen. Altogether, 59,637 new refugees registered in Ethiopia in June 2014 including 2,565 from Eritrea, 505 from Sudan 1,054 from Somalia and 25,947 from south Sudan.

The refugee population in Ethiopia also increased during 2016, reaching 791,600 people. The majority of the arrivals came from South Sudan, bringing up the total number of South Sudanese refugees in the country to 338,800 people, from 281,500 the previous year. There were 242,000 refugees from Somalia, a slight decrease from 2015, while significant numbers of refugees from Eritrea (165,600) and Sudan (39,900) remained in Ethiopia by the end of 2016 (UN Refugee Agency, 2016)

As of December 2017, the country hosted over 890,000 refugees, with more than 100,000 new arrivals in 2017 alone. The main drivers of displacement for refugees arriving in Ethiopia are the continued tightening of the political and economic situation in Eritrea, and the conflicts and adverse climatic conditions in South Sudan and Somalia (NRC, 2017)

As Birhanu et.al (2018), Ethiopia had experienced a large influx of refugees over the last two decades. This is the result of the volatile and conflict conditions of the neighboring countries (Sudan, Somalia and Eritrea) in the region of the Horn of Africa. As UNHCR, Refugee Response Framework (2018), the refugee flow to Ethiopia continued during 2017 with 109,851 persons seeking safety and protection within the country's borders. Owing to its geographical location, and the political instability and humanitarian crisis in neighboring

countries, Ethiopia continues to serve as a destination for people seeking international protection, and a transit point for others aiming to undertake journeys towards Europe.

Currently, there are 26 formalized refugee camps in Ethiopia as well as a few settlements across six (6) regions and the capital, Addis Ababa. The majorities of the refugees in Ethiopia are located within the four Emerging Regions of Ethiopia, considered the least developed regions in the country, and within the Tigray Regional State. Ethiopia provides protection to refugees from some 24 Countries. The South Sudanese are the largest group with a total of 422,240 persons and 75,447 new arrivals in 2017, with over 86% of the population comprised of women and children. The majority reside within the Gambela National Regional State, while new arrivals have been relocated to the Benishangul-Gumuz National Regional State to ease the pressure on Gambela (ibid).

2.5.1 Refugees Situation in the Study Area

Refugees' situation in western Ethiopia is directly related with the civil war in the Sudan after independence started around 1956. Those persons who fled the country because of that civil war were hosted in Gambela and Benishangul Gumuz. The Benishangul-Gumuz Regional State in western Ethiopia hosted an old caseload of approximately 4000 refugees previous to the outbreak of conflict in Blue Nile State, Sudan, in late 2011. There are five refugee camps and these refugee camps dominantly host the refugee from the Sudan. A total of sixty two thousand four hundred and sixty one (62,461) refugees hosted in Benishangul Gumuz which account 6.9% of the total refugee hosted in Ethiopia (Alemu, et.al 2019).

Birhanu et.al (2018), stated that, the attention given to the socio-economic impact on the host communities in the country as general was very limited. The socio-economic impact of refugees on the host communities in western Ethiopia has not been studied like that of other refugee hosting areas.

Ethiopia is the second largest refugee-hosting nation in Africa after Uganda, with over 905 831 (242,937 Households) registered refugees and asylum-seekers as of September 2019. The significant and long-lasting presence of refugees from South Sudan, Somalia, Eritrea, Sudan and Yemen is due to recurring episodes of conflict, political unrest, human rights violations,

drought and famine in these countries. The escalating violence in South Sudan has been largely responsible for the recent surge in refugee numbers in Ethiopia. (See the South Sudan case study for more information on the drivers of conflict and displacement in South Sudan).

South Sudanese refugees are able to access Ethiopia's western region. In 2016, it hosted 287 500 South Sudanese refugees. The majority of the refugees in Ethiopia reside in camps located in remote areas near their respective countries' borders. Although Ethiopia maintains an open-door policy toward refugees, it does not provide for the possibility of local integration as a durable solution. While Ethiopia is a country of destination for many refugees, some refugees transit via Ethiopia, staying in the country while they seek better assistance and work opportunities elsewhere including by crossing the Mediterranean sea to reach Europe (OECD, 2017).

2.6 Literature on the Socio-cultural and Economic Challenges

There are different scholars who have studied the socio-economic challenges of refugees on host nation in different sites. However, different scholars view the issues differently and hence the empirical studies on the area are controversial. Some empirical studies suggested that, after the influx the refugees creates economic challenge, environmental impacts as well as some times political challenge on the host country. On the other hand, there is literature suggests that the influx of refugees generate more positive impacts on the host community.

According to Miller (2018), understanding the impacts of hosting refugees is at the center of crafting responses that minimize the costs and risks assumed by the host countries and communities, maximize the protection available to refugees, and utilize resources efficiently and effectively. Hosting states often argue that refugees create a strain on local resources; overwhelm health facilities and schools; strain infrastructure such as roads, bridges, warehousing facilities and the availability of land, and place a burden on social and administrative services.

There is also concern that refugees take jobs from nationals, and drive up the cost of housing, goods and other services. The presence of refugees may also mean that a host government must pay salaries and expenses related to security and other officials, who are needed to carry

out refugee-related tasks, including processing, setting up camps or settlements, and providing other health, education or social services. The cost of building supplies, and of purchasing and maintaining vehicles, may also be costs borne by a host state (ibid). In the context of Ethiopia, it is considered as opportunities by different stakeholders as it attracts these infrastructural facilities.

Protecting/hosting refugees has different challenges. According to Musalo et al (2011) international refugee law faces two basic dilemmas. The first is that while the persecuted have the right to seek asylum in another country, there is no corresponding obligation on the parts of a state to grant asylum to refugees. The Second is even if, a state does provide refugees to victims of persecution. But, provisional measure which by itself cannot alleviate the causes of flight nor guarantee membership in new political community for those in need of protection.

According to Whitaker (1999), there has been little academic research about the impacts of refugee on the host community. He argues that refugees generally impose burden on local infrastructure, environment and resources. Refugees can also benefit host community by providing cheap labor to local producers, expanding consumption market for local goods and justifying increased foreign aid. There is a literature which argues that, the reception of refugees is sometimes seen as the part of government broader development project plan and also there is a question whether or not the host country as a whole benefits or loses from refugee influx. The situation is expected to be dynamic from time to time.

There are some controversies on the economic contribution of refugees to their host community's economies. Some recent studies have shown that refugee populations are actively engaged in and contribute positively to the host countries' economies in their quest to improve their lot from UN Agency for Refugees (2017). The study conducted by the UN Agency for Refugee in Uganda indicates that, refugees make positive contribution to the Ugandan economy through significant volume of market exchange, creation of employment and adaptation of appropriate technologies.

Whitaker (1999), argues that, the influx of refugees create a new context in which the host community devise strategies to gain access to incoming resources and maintain access to their own resources. Different strategies and structures allow some hosts to benefit while others to

become worse off. In refugee hosting environment changing opportunities are experienced in five areas in local context. These are agriculture, environment, market economy, infrastructure and development resources and ways of life.

According to Tardis (2018), report the refugee economy can serve to bridge relations between the host and the refugee communities when the benefits are perceived as mutual and fair. The same links, however, can prove divisive when the contestation is viewed as zero-sum. Both communities can perceive themselves as marginalized, thereby fuelling grievances. The host community perceives that the welfare of the refugees is prioritized over the welfare of the host community; meanwhile, refugees widely share a profound sense of vulnerability and marginalization as foreigners. However, the international community struggling to address the two fundamentals challenges posed by the refugee experiences has developed principle and strategies which seek to lessen the gap between refugee right and state obligation, humanitarian crisis and political resolution (ibid).

According to World Bank report (2015), from all countries of the world that are hosting refugee Ethiopia is one of the most burdened country by refugees. Ethiopia has been suffering from multiple refugee crises (some being more protracted and some being more recent) that put a strain on coping capacity of national and local authorities. Contextual factors and dynamics in the four main regions that host refugees are unique as they are geographically and ethnically distinct, although they are all peripheral and relatively undeserved areas. The four refugee groups are also remarkably diverse. They have been displaced for different reasons and at different times, and are integrated to different degrees within Ethiopian economy and host communities (World Bank report, 2018).

Some scholars who have studied the socio-economic impacts of refugees in Ethiopia overstate hosting refugees is more advantageous than its negatives impacts. For instance Ethiopia benefits from World Bank US\$100 million fund under the Development Response Displacement Impact Program (DRDIP) to improve access to basic social services, expand economic opportunities, and enhance environmental management for communities that host refugees (with refugees themselves as secondary beneficiaries). Ethiopia is also receiving funds from the Bank's IDA-18 regional sub-window for refugees and host communities in the

sectors of Work and Livelihoods and Education. The European Union Trust Fund on migration is also being applied in Ethiopia.

According to Wuhibe (2019) refugee camp in Gambela has more positively contributed to socio-economic development of the host communities of Anywaa, Nuer and Upo. However, the refugee camp has negatively affected the natural environment of the host community.

According to some empirical literature most refugee hosting countries in the world would benefit from hosting refugee in different ways like by attracting international organization, increasing employment opportunities and by increasing the GDP of the hosting countries. Compared to the GDP and the population increase of the country hosting refugee in Ethiopia pose more challenge than benefit. Generally, the situation in the study area is contradicts with these literatures. For instance, it causes the labour of the host communities to be cheaper than the labour of refugees, the arrival of refugees increases the market price of the local products. Because of these, the host communities are the losers' losers than beneficiaries. In addition, these literatures have failed to identify the negative contributions of refugees on the host community.

2.7 Ethiopian Refugee Policy

Refugee law and policy is different from country to country. Some countries especially westerners are the founder of the UNHCR and their policy on refugee is mostly close door policy. Indeed they are the part and founder of the 1951 convention relating to status of refugees. However, as some literatures shows developing countries particularly African countries make their policy open door policy for refugee. Refugee policy is part of government activities through which governments are engaged in refugee-host relations in controlling challenges of refugees can incur on the host community. As Ethiopia follows an open door policy for refugees and asylum seekers so, it is important to review what types of Ethiopian refugee policy is applied in refugee hosting areas. As the result Ethiopia has had refugee proclamation rooted in the FDRE Constitution Article 55 (2). The FDRE Constitution Article 55 (2-e) considers the issue of nationality immigration, passport, exit from and entry into the country, the rights of refugees and asylum seekers.

Ethiopia has adapted 1951 Conventions relating to the Status of Refugees and its 1967 Protocol as well as the 1969 OAU Convention governing the Specific Aspects of Refugee Problems in Africa. In 2004, the country has notably enacted a national Refugee Proclamation. This Proclamation is now amended to strengthen the legal components and ultimately create a favorable legal environment for the application of the Comprehensive Refugees Response Framework. While maintaining its asylum space and its open door policy, the government of Ethiopia has recently made a new policy shifts and voluntarily undertaken new initiatives to improve the lives of both the refugees and the host communities who still are living in abject/hopeless poverty. Thus, in Ethiopia, the current refugee response management is based on a mix of three general policies namely: Encampment policy, Out of Camp Policy, and the Policy of Local Integration. On top of these, the Government of Ethiopia is committed to maintain the long traditions of its open door policy for asylum seekers and refugee inflows into the country (ARRA, 2017).

The Government of Ethiopia is already taking very commendable measures with a ten years strategic vision to transform gradually the Ethiopia's refugee operation approach and model from encampment towards hosting refugees in village-style development- oriented settlements and other alternatives to camps like the Out of Camp Policy. While the Government envisages to completely phase-out its encampment policy in ten years period, the refugee camps will still remain as one large incubator mainly to prepare the refugees for various self-reliance schemes through different ways such as education and training. The encampment policy will also be applied towards building the overall refugee operation management capacity of refugee-hosting local authorities. The Ethiopia's out of camp and the local integration policies will be progressively advanced to provide alternative ways to camps for the refugees until they prefer going back to their countries of origin. These two policies will guarantee refugees to live with greater dignity, independence, freedom and normality within their hosting community and ultimately become productive global citizens (ARRA, 2017).

The FDRE Constitution also offers freedom to refugees in Ethiopia. According to the FDRE Constitution in its Article 9 sub-article (4) confirms the right of the refugees in Ethiopia. It stated that all international agreements ratified by Ethiopia are an integral part of the law of

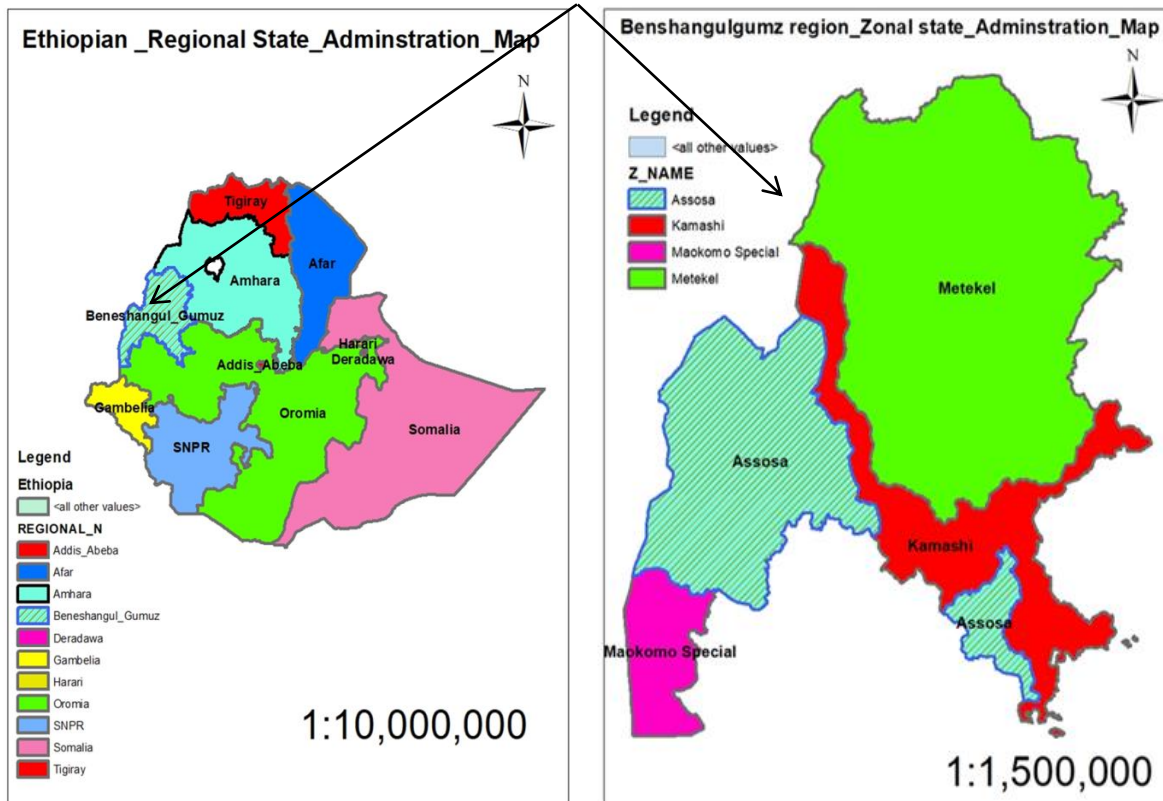
the land. Therefore, Ethiopia is part of 1951 UN Conventions, and it is an international agreement.

Currently Ethiopia follows a policy of encampment, with exceptional provisions for out-of-camp (Eritreans and those with special verified protection or medical needs). However, the Government is committed to further out of camp, local integration, and other measures to gradually phase in a more comprehensive response (CRRF, 2017). It is not the policy that makes the problem, but the applicability of the policy on the ground. For example the encampment refugee policy in Ethiopia is to keep refugees in the camp and protecting the resources of the local people from damage by refugee, out of camp and local integration have also their own strategy. A case in point is around Bambasi Refugee Camp where these policies are not as much functional.

Regarding local integration policy Ethiopia is going to share the experiences of Ugandan a country hosting the largest number of refugee population in Africa. Accordingly Ethiopia is working to integrate nearly 40,000 refugees who live in protracted situations in Ethiopia to benefit from Local Integration. Preparation for resource mapping, identification of gaps in areas of services, infrastructures, justice, peace building mechanisms and private sector development are taking place in collaboration with World Bank and the government of Netherlands. Creation of awareness within refugees and host communities, resource mobilization and engagement of various stakeholders have been additional tasks (ARRA, 2017). As institute of migration (2009) UNHCR made environmental policy to manage the environment in order to ensure sustainable development in the host countries, which makes the attitudes of other states towards asylum seekers positive. The UNHCR's environmental policy is to protect the institution of asylum; protecting the environment guarantees the well-being of refugees. The other goal of the UNHCR is to manage the environment in order to ensure sustainable development in the host countries, which makes the attitudes of other states towards asylum seekers positive.

CHAPTER THREE

THE STUDY AREA AND THE HOST COMMUNITY



Map 1 Nine regional states and two city administration in Ethiopian and Benishangul regional state map with the three zones. Sources: Bambasi district administration offices (2019)

3.1 Geographical Location

According to the Ethiopian federal system the Benishangul Gumuz National Regional State is one of the regional states found in western Ethiopia along the Ethio-Sudan border. It is one of the developing regions according to the FDRE Constitution. It stretches along the Sudanese border between 09.170° and 12.06° N. The western and eastern limits are given by the longitude 34.100° and 37.040° respectively (Meron, 2005). According to the revised regional

constitution of Benishangul, the Benishangul Gumuz National Regional State shares both national and international boundaries. It borders, in north and northeast with Amhara National Regional State, in south with Gambela National Regional State, in south east with Oromia National Regional State and in west with Sudan. According to different literature on the area the Benishangul Gumuz National Regional State had the total area of 50,380 km².

As mentioned above Benishangul Gumuz is one of the Ethiopian regions that share international border with Sudan. Sharing international border especially with conflict-ridden countries such as Sudan may help refugees to cross international border. Having cultural contact and strong social bond around the border is another factor that facilitates refugee migration in to the host countries.

3.2 People of the Region

Benishangul-Gumuz is a multi-ethnic region inhabited by 780,000 individuals with a predominantly farming economy (Regional Statistical Agency, 2007). Despite favorable climatic conditions it suffers from food insecurity due to limited social and economic infrastructure, and more recently environmental degradation (UNHCR, 2018).

In Benishangul Gumuz National Regional State, ethnic group are categorized as indigenous and non-indigenous according to the Regional State's constitution Article 2. The indigenous ethnic groups are the Berta, Gumuz, Shinasha, Mao and Komo and the non-indigenous are the Amhara, Oromo, Agaw, Tigre and others (Revised constitution of Benishangul Gumuz 2002). The region is one of a periphery areas and arid environments in Ethiopia.

According to the 2007 Census the ethnic compositions of the Benishangul-Gumuz are: the Bertha (25.4%), Amhara (21.69%), Gumuz (20.88 %), Oromo (13.55%), Shinasha (7.73%), Agaw (4.22%) and the remaining (6.43%) of the regional population comprises other ethnic group. The region's native identities are the Berta, Gumuz, Shinasha, Mao and Komo. These groups have been identified as the indigenous nationalities of the regional state, according to Article 2 of its Constitution. The region is also inhabited by a large number of non-indigenous communities. The more populous non-indigenous nationalities include the Amhara, Oromo, Agew, Tigray, Fedashe, Kembata, Hadiya, and Gurage, each of which are found territorially

concentrated in some areas and scattered in others within the region. Ethnic diversity in the region largely found in Assosa Zone (Assosa Zonal Administration Office, 2019).

The early settlers Berta, Gumuz and Shinasha taken together account for 54.6% of the total populations while the Mao and Komo each have a few thousand members and in relation to the other indigenous nationalities are not only tiny in number, but also politically non-dominant. Accordingly, the indigenous communities' altogether account for 57.46% of the population while the non-indigenous groups account for 42.54% of the regional state's population (ibid).

However, this rich ethnic diversity of the region has been more of a challenge than a blessing. The crux of the problem is the competing interests between the indigenous nationalities and the non-indigenous population that takes various forms. The issues range from political representation, resource competition, civil service administration to (at times) religious conflicts. Especially, the regional state's constitution stipulation in which the indigenous nationalities are considered to be the "owners" of the regional state coupled with an exclusionary political practice, relegating others to a second-class citizenship, is seriously undermining the notion of "unity in diversity". In this regard, at least the Constitutional guarantees provided under the FDRE Constitution should have been seriously and positively implemented to bring about a balanced political empowerment (Beza, 2015).

All the communities under the study area are patrilineal society. According to Meron 2005 most families in Benishangul Gumuz region are nuclear family where a husband and wife live with their children except few cases where they are staying with grandparents.

The majority of the populations in the region are young. The population in agricultural households in both rural and urban areas is characterized by young age. The study on the socio-economic characteristics of the Benishangul Gumuz region population in Agricultural households (2001/02) indicated that, 53.9% and 52.7% of rural and urban population in agricultural households are under the of age 18 years. Those persons aged 60 years and above constitute only small proportion (3.6% in rural and 2.2% in urban areas).

3.3 Infrastructure: Health, Education and Roads

According to the study conducted by European Union Emergency Trust Fund (2016), The Benishangul Gumuz Region has historically been peripheral to the Ethiopia's political economy. This is manifested by little integration to the politics and economy of the country, particularly during the period prior to 1991. The region is characterized by very poor infrastructure. Most roads are dry-weather roads and hence access is difficult during rainy seasons. Moreover, the road network connecting the region with zones and District is very poor.

Ethiopia has one of the world's worst health statuses because of poor socio-economic conditions resulting in low living standards, poor environmental conditions and inadequate health infrastructure and services. Within Ethiopia Benishangul-Gumuz Region has one of the worst health statuses (GERD, 2012). There are 407 health posts, 45 clinics and 6 basic healthcare services. Coverage increased to 92% by the end of 2015/2016 fiscal year. In the region there are 27 physicians, with the ratio of 1 physician to 41,414 persons. 973 nurses with the ratio of 1 nurse to 1,022, and 939 health extension workers with the ratio of 1 to 979 persons, 32 ambulances deployed in rural areas (EUETF, 2016).

The age-old marginalization of the Benishangul Gumuz community at large is expressed by the poor educational coverage and opportunities during the previous regimes. Almost in all Districts of the region the percentage of literate people are below 50% except in some urban area. There were 35 kindergartens (26 run by private sector), 558 primary schools (grades 1-8), 62 secondary schools grades 9-12), 1 teachers training college, and 11 technical and vocational schools operating in Benishangul Gumuz Region by the end of the GTP period in 2015/16. There is also Assosa University which it is run by the federal government in the region. Participation in pre-schools stands at 6.9% benefiting 2,572 children in urban areas and 1,101 children in rural areas. There are 0-Class in 26 urban and 396 rural areas and 122 Children-to-Children centers (6 in urban and 116 in rural areas) Net enrolment rate in primary schools 88.8%. The number of schools teaching in mother tongue is 299 in 2015, reaching 78,140 (36,237 female) children of the five indigenous ethnic groups; as a result, the enrolment rate of indigenous children grew to 58.6% (55.2% females in 2015(EUETF, 2016).

According to Grand Ethiopian Renaissance Dam (2012), field report the region is characterized by very poor infrastructure. Most roads are dry-weather roads and hence access is difficult during rainy seasons. Moreover, the road network connecting the region with zones and District is very poor. However, Transportation coverage has risen from 10% to 37% in the region between 2010 and 2015. There are 356 vehicles that provide public transportation services. Road infrastructure by the end of GTP-1 are: Paved roads (asphalt) 156kms; gravel roads 1867.8kms, Road density in the region is 40.1 /1000km² in 2015, which is still lower than the national average which is 95km/1000 km² (EUETF, 2016).

Generally, to know about the infrastructure in the study area is very important ever. This is to know what added for the local community after the arrival of refugees. It was mandatory to review government and aid agencies reports on the issue of infrastructure before the arrival of refugee. This is to show how; the arrival of refugees has contributed for infrastructural expansion or destructions the already existing infrastructure in the area.

3.4 Livelihood of the Studied Community

Like that of Ethiopian people in other regions the people of Benishangul Gumuz lead their livelihoods based on different economic activities like agriculture, shifting cultivation, animal husbandry, mining (traditional gold mining) and so on.

The regional economy depends on agriculture in which 93.2% of the economically active population is engaged. The subsidiary livelihood sources for the population include livestock rearing, gathering wild foods, fishing, beekeeping, traditional gold mining, hunting, handcrafts, petty trade and charcoal production. The region's agriculture is characterized by traditional farming practices and low level of productivity. Poverty is widespread in the region. Access to social services like health and education are limited, particularly for women and girls. Providing basic infrastructures like roads and water supply lag behind other regions in the country (GERD, 2012).

Economically, the people of the region engage in mixed agriculture. Rain fed subsistence agriculture is the main livelihood for more than 92 percent of the region's population. The indigenous community of the region use shifting cultivation and use hoe based farming. Only

44.5 percent of the farmers use animal power for traction. Unlike other parts of the country, rainfall is not a major limiting factor for agricultural production in the region, except very few marginal areas bordering the Sudan (BG, BoFED, 2008).

Typical characteristics of the shifting cultivation are irregular plots, far from the village, cultivated for one or two years and then left fallow for more than 5 years. Initially trees and shrubs are cut or burn to prepare the farm plots. Among most of the settlers, traditional mixed farming is dominant.

Gold mining is the other income generating activities in the region. Gold is currently collected on a small scale by local people primarily from riverine sources. Hunting and gathering have traditionally been part of the livelihood system of the indigenous communities in the region. These activities are coping mechanisms to fill seasonal food gaps. However, availability of these foods is challenged by expansion and intensification of agriculture, deforestation for charcoal making and other factors (GERD, 2012).

Trade including cross-border trade also serves as means of livelihood for some people. There is cross border trading between the border communities of Sudan and Ethiopia. Much of the trading has been informal. Since 2002, the Ethiopian and the Sudanese government, as part of their plan to enhance cross-border cooperation, have agreed to allow cross-border trading by the border communities. Accordingly, the two governments issue licenses, import and export permits to traders. The market days are different from one crossing point to another. Outdoor markets are held every Thursdays and Sundays in Kurmuk, on Sundays at Gizen, and on Mondays and Tuesdays at Almahel. From the Ethiopian side vegetables, coffee, chickens, eggs and manufactured goods such leather shoes and cosmetics are brought to the market. The Sudanese tend to sell manufactured goods such as soaps, sugar and mats (EUETF, 2016).

This section shows how the local people carry out their livelihoods. It would analyze in the finding sections by focusing on how the arrival of refugees challenges the livelihood of the local people in the study area.

The BG Region is rich in natural resources. Despite the availability of huge natural resources and potentials opportunities, the Benishangul-Gumuz region is one of the poorest and most food insecure regions in the country by all standards. This is due, particularly, to the

marginalization and isolation from development processes and initiatives in the past. The development efforts in the region during the past regimes also greatly marginalized the indigenous people of the region (Grand Ethiopian Renaissance Dam Report, 2012).

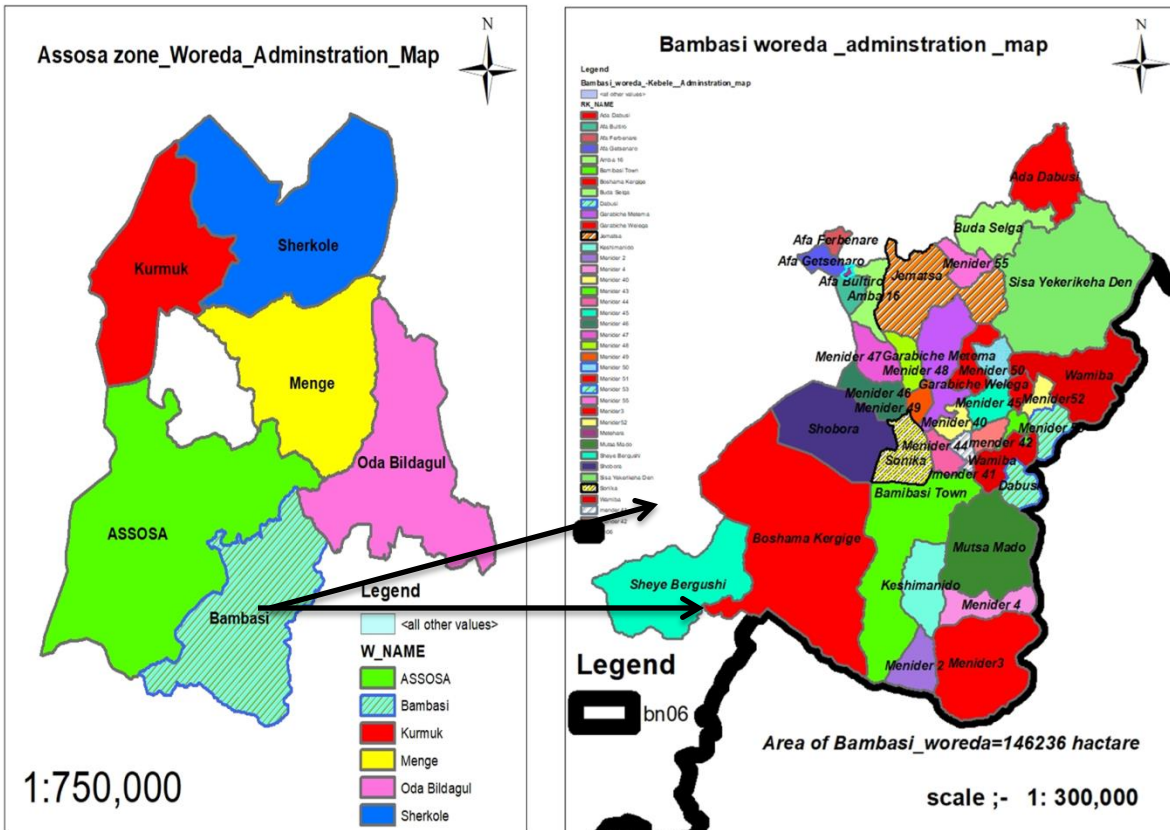
3.5 Assosa zone and Bambasi District

Among the three zones found in Benishangul Gumuz National Regional State Assosa Zone is characterized by more diversity than other zones with the total population of 46, 2079. The Assosa Zone is structured in to seven Districts namely: Assosa District, Bambasi District, Oda buldigilu District, Mange District, Shorkole District, Omosha and Kurmuk District (Assosa Zonal Administration Office, 2019).

Table.1 table shows the seven District of Assosa zone with their population number.

	Woreda	Capital city	Population		Total
			Male	Female	
Assosa Zone	Assosa	Assosa			143,430
	Bambasi	Bambasi	36,659	38,020	74,679
	Oda buldigilu	Buldgilu	38,160	40,476	78,636
	Mange	Mange			58,348
	Sherkole	Sherkole			46,679
	Omosha	Omosha	16,400	15,785	32,185
	Kurmruk	Horzeb	13,381	14,741	28,122

Source: Assosa Zonal Administration Office 2019



that, “banbeshi” means the side of a mountain that has like red color when someone sees from a distance. So, the name of the District as well as Bambasi Town is derived from that (Bambasi District Communication Bureau; 2019).

Bambasi District is located in Assosa Zone of Benishangul- Gumuz National Regional State. The District Administrative Town is Bambasi which 640kms away from the capital city of the country Addis Ababa, and 46 kms away from the Regional and Zonal Administrative Town Assosa to the eastern direction. Bambasi District is bordered by Oda Bildigilu District of Benishangul Gumuz Region in northern, by Begi District of Oromia Region and Mao- Komo Special District of Benishangul Gumuz Region in southern, by Menesibu District of Oromia Region in eastern, by Assosa District of Benishangul Gumuz Region in western (BWAO, 2019). This District has 38 Kebeles out of which 2 are urban Kebeles. Kebele is the administrative structure next to district. The District is inhabited by six different ethnic groups mainly by the Berta ethnic, Mao, Oromo, Amhara, Agew and Tigrian (Deressa, 2017).

The agro-ecological zone of the Bambasi District is categorized as 15% Weynadega 5% Dega and 80% Kolla. The annual rainfall ranges between 900mm-1500mm and the average temperature is 28⁰c. The study area has a mono-modal rainfall distribution pattern. The rainy season, extends from May to October and the dry season extends from November to April. During the rainy season most of the crops in the District are cultivated by using the moisture which is obtained from the rainfall (Bambasi District Agricultural Development Office, 2019).

In 2019 the total population of Bambasi was 74,679 of which 36,659 were males and 38,020 were females. There are also refugees from Blue Nile state of Sudan in the District (Assosa Administrative zonal office, 2019).

At the beginning the Berta’s are people found on the border between Ethiopia and Sudan on the area that are mountainous and hilly. Their cradle is also believed to be found nearby the Sudanese plains. However, currently these people live principally in Assosa Zone; Bambasi District, mänge District and Sherkole District (Endayen, 2011). They are one of the five indigenous ethnic groups in Benishangul Gumuz National Regional State. According to the oral tradition from the area the term Berta means “species”. These are people with their own

socio-cultural, economic and religious way of life. The means of livelihood of the Berta people depends on agriculture, trade animal husbandry and gold mining. In addition trading fire wood and Bamboo by women and children is also the other means of livelihood. Donkeys use as means of transportation. They used to transport agricultural products and other commodity to the market and from the market (ibid).

There are no industrial enterprises located in the District. The main economic base of the District is farming; the major crops are maize and sorghum. Fishing in Dabus River is further practiced by the Berta ethnic group both as a supplementary economic and as a food source. This river serves as a regional boundary between Oromia and Benishangul-Gumuz National Regional State.

As the District is the home of different ethnic groups, there is also religious diversity among the District communities. Large numbers of people in the District are Muslims. There are also protestant, Orthodox Christianity and other religion followers particularly in Bambasi Town.

CHAPTER FOUR

CHALLENGES OF HOST-REFUGEE RELATIONS IN BAMBASI AREA

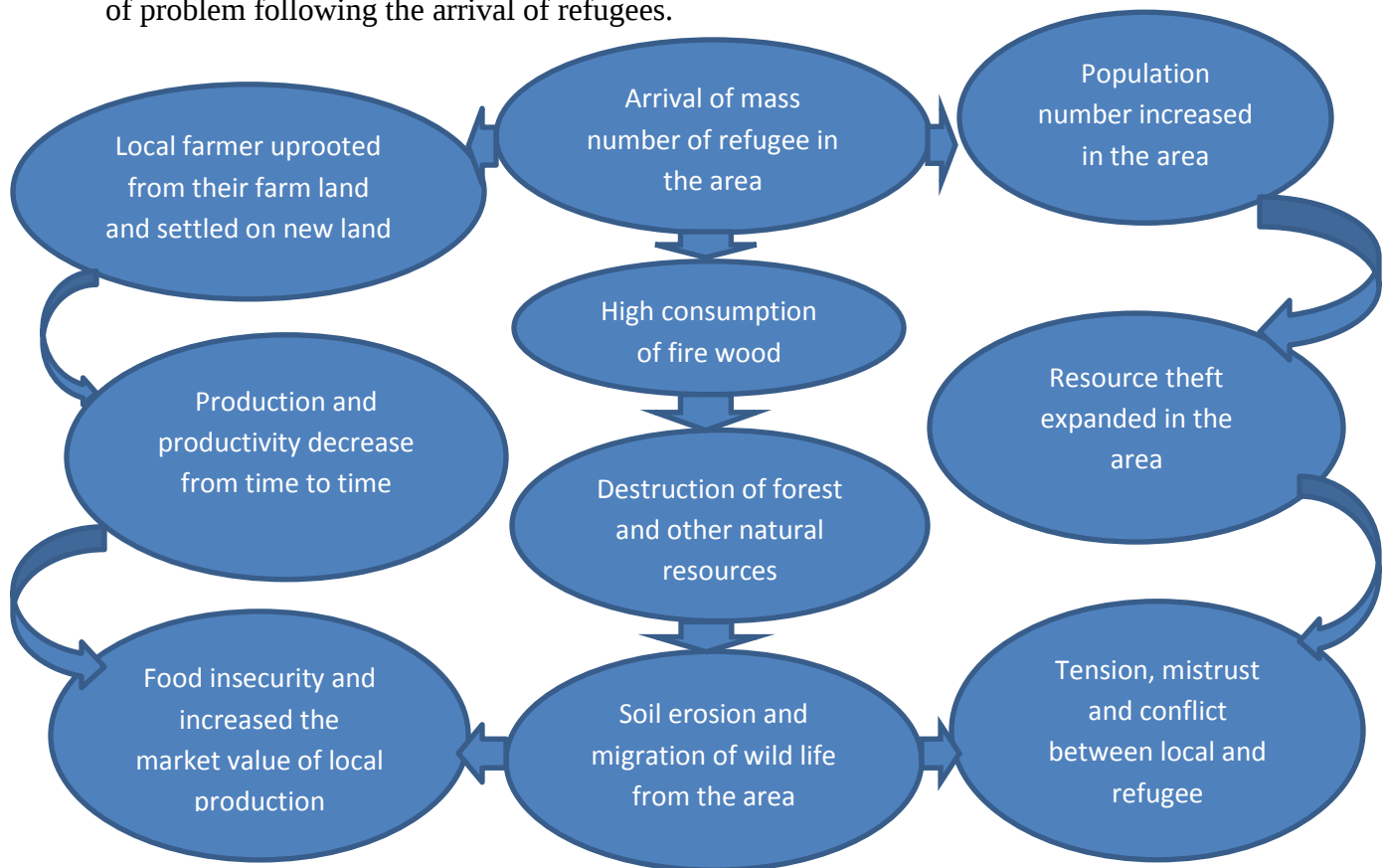
This chapter discusses the perception of border area and the establishment of Bambasi refugee camp and its challenges on the host community. The chapter tried to show how the community living around Bambasi refugee camp area affected by the arrival of refugees; the socio-cultural, economic and environmental challenges of refugee on the host community. It also discussed the nature and cause of conflict between the refugee and host community in the area.

4.1 Border Area and refugee settlement

It is noticeable that the border areas are mostly occupied by minority group both in demographic and political senses. Minority groups living in the peripheries often suffer from different problem like the influx of refugee population into the area, border conflict, drought and other manmade and natural disasters. Now days the influx of large number of refugee is the leading problem which is generating chain of problem on the host community inhabiting western Ethiopia. Therefore there are different chains of problem to the host following the arrival of the refugees.

Information from the local informants shows that, the establishment of refugee camp on the farm lands has created variety of problem on the surrounding farming community. The first and most serious problem of the camp on local communities was that, more than 200 households were uprooted from their farm land and not less than 25 local people without any compensation for their land (Bambasi District Administration Office, 2019).

Diagram .4.1 Diagram by researcher based on the data from host community illustrating chain of problem following the arrival of refugees.



Sources: field notes by adopting Borislava Manojlovic (2009)

The above diagram structured for showing the chain of problem generating challenges by refugee on local communities. It is designed from the voices of local communities. One can see here the chain of problem generated challenges like social challenges (e.g change the demography of the area) by increasing the number of population in the area, cultural challenges and economic challenges (e.g decrease in production, increased food insecurity).

Data from the Bambasi District Administration office (10/06/2019) support the above challenges that the refugee in Bambasi refugee camp have brought on the surrounding local communities. These challenges were not experienced in the area before the arrival of refugee population. However, this does not mean that the refugee population themselves are free from challenges according to the data from the study area. Both host communities and refugee in the area are suffering from different social problems. The argument from the local communities also indicates that, refugee populations are not the only responsible body for the

entire problems around Bambasi refugee camp. There are some locals who contribute to the problems.

According to Ohta and Gebre (2005), one must be cautious in making generalizations about protracted refugees' situations in that refugees are usually to be found in peripheral border areas of asylum countries places which are insecure, where the climate conditions are harsh, which are not high priority for the central government and for development actors, and which are consequently very poor.

While I conducted my field work, this was a point of discussion for my FGDs with local community in Womba Kebele nearby Bambasi refugee camp. There were two interrelated arguments. The first argument is that border area is not refugee hosting area. Government can host refugee wherever it like where the resources for hosting refugee is available. For instance, Bambasi refugee camp in Bambasi district is not very close to international border; it rather is close to national boundary of Oromia National Regional State and Benishangul Gumuz National Regional State. So the refugees in Bambasi refugee camp were from the Blue Nile State of Sudan and brought in to the Bambasi by the government. Therefore, if border area is refugee hosting area, it was good to settle these people close to Sudanese border and no need to bring them in to Bambasi. However, the refugee were brought in to the current location since there were no available resources especially land and water for hosting refugee close to border. This shows the government can host refugee where resources are available to make settlement and support large number of new comers. The other point from other FGD participant Abb. Abdul (04/06/2019) is as follow:

Yes border area is refugee hosting area, but hosting refugee far away from border area is a purposely proposed project on our land. Bambasi Woreda is not close to border, there are many Woreda close to Sudanese border than Bambasi. We know that the government is hosting in area such close to their country of origin. There is an experience of Shorkole refugee camp in our region and other examples. Sherkole refugee camp is close to Sudanese border. But Bambasi is far away around 150 km from border and 50 km east to Assosa close to the border of Oromia National Regional State. So it was well developed project proposal on our farm land to host large number of refugee.

Both arguments show that the central point in hosting refugee is availability of natural resources. This controversy might lead to conflict between host and refugee community. It shows the negative perception of the local community against refugee. For instance as foreigner, intruders and so on.

The first argument and the data from District Communication Office and from District Administration Office are to some extent similar. Other argument from the government official implies that, “In addition to searching of the area where natural resources is available. It also to look for areas where people that have similar ethno history with new comers reside”. It is on the ground that, majority of the host community in the area and majority of the refugee have similar ethno history. The data also support that both the refugee and host community in this particular area share some common socio-cultural elements. Consequently, based on the data from different sources it is the facts that, hosting refugees in this particular area is the designed based on these two main points discussed above. The study appreciates hosting refugee among the locals that ethnically connected with refugee is better to make social cohesion between the two communities if and only if all right of the local community is reserved.

4.2 Overview of the camp and its challenges on the locals

The Bambasi refugee’s camp was established in June 2012 in Benishangul Gumuz National Regional State. The camp is found in Assosa zone, Bambasi district at the distance of 625 km from Addis Ababa and 50 km from Assosa, the capital of the Regional State of Benishangul Gumuz. It is established on the farm land hitherto used by, the local farmer’s at the distance of 10 km from the Bambasi town. The camp has three zones namely zone A, B and C. Zone A has seven blocks and 860 households. Zone B has four blocks and 1088 households. Zone C has five blocks and 1146 households. Now the camp has 3094 households. Each zone has its own leader and as the whole the refugee camp has the central committee. Now the total population of refugees in Bambasi refugee camp as of April 30/2019 is (18750) eighteen thousand seven hundred and fifty individual (Bambasi refugee camp protection offices, 2019). I don’t access refugee profile, except general information since the main focus of the study was the local community.

According to information from protection office of the camp, “the birth rate in the camp is very high. Refugees are not using birth control methods because of their religious and values”. In addition to cultural and religious and cultural values, there is also allegation that refugee never use birth control methods with the aim to receive food ration in the name of their new born. The number of children born in the camp is 60-90 per month, which indicates alarming population increase in the camp. The population increment of the camp on the other hand affects the host community around the refugee camp in various ways.

4.2.1 Administrative and Socio-cultural challenges

A social impact is one of the challenges generated by refugee and cross- border migrants on the host community in the area. According to the local informants the host communities have experienced different challenges, which the government has not acknowledged. Key informants in the area indicate that, the problem is partly related to weak communication and coordination between the central government and local authorities closer to the camp. So, people crossing the border as refugee as well as illegal migrants including cross-border traders who travel, back and forth are creating the social burden on the host community in the area, such as population increment in the area. This in turn results in tension between the refugees and host community in the area.

Lack of transparent and committed actors in both aid agency and the concerned government body are also creating the social impacts according to the informants in the area. These are UNHCR, ARRA and local government authorities. This indicated that those who work in both the humanitarian agencies as well as in the local government structures on the issue lack commitment and transparency. The argument of both host community and refugee in the area show that it is the main cause of the problem in the area. The refugees complain about the camp management asking why rations from aid agency sometimes come too late and scarce in the camp. On the other hand, the host communities complain about lack of commitment of the federal government and local government authorities in the area to follow up the problem between the refugees and host communities.

Other data from key informant from Bambasi District justice office show that, elites in government office in the region are flooding to humanitarian organization and NGOs operated in the area in search of attractive salaries. This creates vacant posts in some government office and increasing shortage of civil servants. Some humanitarian and government actors working in refugee camp do not make consideration to solving problem than attracting formal government officials from the local government offices. On the other hand, there is high number of unemployed educated youth. In this regard it increased the social burden in the local environment.

Moreover it rises complaints that, both humanitarian actors and government actors (e.g., UNHCR and ARRA) are not taking into consideration about unemployment of skilled human power in the area. This shows that, while there are many unemployed people in the region there are many people from government office joining different humanitarian agency operating in the area. Those local government authorities in the area are not committed to paying attention to the problem that, the host communities are facing. Even they are not inviting the justice officer when they are inspired to give awareness creation for local communities for free about their right. This indicates that those indigenous governments official themselves exclude others elites from local political authorities in local government office did not take care about the problem their society faced. The following narration of one informant shows how local authorities are pushing other elites from local administration.

My name is Dagnachow. I was born in Metakal zone and I'm living in Bambasi district. I graduated from University of Gondar with BA degree in History. I have Masters of Arts degree in Federal from Addis Ababa University's College of law and governance studies. I used to teach history before I joined Addis Ababa University to attend master program. Now I have no job because all vacancies in every government office in this region have been reserved for those indigenous ethnic groups. On the other hand, the humanitarian agencies in the area are pulling the government officials than employing unemployed educated human resources. The issues of indigenous and non-indigenous ethnic group increasing the unemployment in the area. There are many degrees, master degree and diploma holders remained unemployed based on such types exclusion.

This implies that, the scarce available employment opportunities in aid agency are reserved for indigenous even for those in government offices as far as the establishment of the project is considered as equal opportunities for the whole local communities. This in turn placed

pressure on those government officials to remain in local administration on one hand and the increment number of unemployed educated human resources in the area on the other. Furthermore, the locals view employment opportunities as unfair since refugee hosting project considered as employment opportunities and do not give opportunities for unemployed than pulling local authorizes from government offices.

The refugee and majority of host community in the study area are more or less similar in cultural background. So sometimes it is difficult to identify who is a refugee and who is a host. Majority of the refugee and majority of the local community in the studied area share common cultural features and religion. They speak similar language with very little difference in dialects. Rooted into these relationships, there is social interaction between the two communities. Some refugees committed rape and other crimes in group, illegal hunting of wild animals from the natural environment for consumption purpose. Such culture expanded in the area since the arrival of refugee and it is not encouraged by the host community' culture.

On the other hand, it is taboo to eat some wild animals according to the culture of local communities, which are being used as sources of food among refugee people. Some refugees are silently participating in prostitution with some female from the local communities in which even their culture not allowed them to eat with their male counterpart. So, this is not experienced by the host and creates cultural challenges among the local population on one hand and disgust of refugee by the local on the other. Thus, the host perceives refugees as culturally polluted. This confirms what Malkki (1995), stated as varieties of moral fault. As reported by the local community during my field work, refugees are generally contaminating the local cultures in variety of ways. Hence, such types of situations are generating tension and mistrust between the local and refugee populations. This is what stated in this thesis as cultural challenges of refugee on local community's culture.

4.2.2 Economic and Livelihood challenges

One challenges of refugee on the host community is the economic challenges/burden. Most Refugee hosting areas in Ethiopia are affected by food insecurity. The data from the Communication Bureau of the Bambasi District on (30/05/2019) show that, most Ethiopian population are poor, especially those people in developing regional state such as, Benishangul Gumuz are typical example. One informant from local communities stated “our great property is our land and the natural resources on our land. However we lost some of our land with the resources on it”. There are local people who making their life based on daily activities by selling some natural resources like fire wood, charcoal and so on. Hosting refugee on people struggling with poverty add the burden and making double the existing poverty situation in the area.

Most scholars argue that, African economies and governing institutions are weak, international support is shrinking and will further shrink. These factors combined give rise to critical challenges with regard to the protection and assistance of refugees, returnees and internally displaced populations in Africa. According to International Rescue Committee report (2018), as in most refugee responses, there is a shortage of funding in Ethiopia, and it remains unclear whether the government will be able to implement all of its pledges.

The data from other key informants in the area confirmed that, refugee have started different livelihood activities in addition to food ration from aid agency. They started to participate in business activities. There is market interaction between people from the refugee and local communities. At the beginning when refugee settled, there was market throughout the week, they used to sell the brand commodity like brand shoes, blanket, food items such as cooking oil and other equipment they get from the aid agency to the host communities in the area through refugee merchants. At a time most the local government authorities and local communities considered the presence of the refugee as benefit to the local communities at the beginning.

Two years later they started to participate in local market equally with the local communities and all commodities in the market started to increase in values and all commodities in the market becoming scarce from time to time. Now there is market instability and food insecurity in the area. This is why the local farmers produce for household consumption and little crop flow to the local market. As a result refugees are integrated to the local host without any challenges to making their survival strategies. Their integration and competition with host communities creates economic challenges particularly on local poor. My key informant from Bambasi District Administration Office on (10/06/2019) stated that, “refugees are freely involving in local business activities in the local market especially street market and competing with the local people. Refugee’s street merchants invaded the local market and no one buys from the legal merchants especially clothes. Clothes are traded on street than in shop”. This is why Street merchants from refugee have trade network with cross border trader and with refugee from Sherkole refugee camp participating in the same activities. The data from most research informants shows, street merchants have access of trading commodity through this network and they are free of tax since they are informal merchants. This makes them as they sold in cheap price which have great variety from the shop.

This activity of refugee is controversial with the government and other actor’s agreement they made with the local communities. The agreement was that, the applicability of encampment Ethiopian refugee policy, refugee will encamp in the camp provided for them and will support by aid agency. Consequently the agreement is broken and they are freely moving and participating in local market with local communities and other resources sharing. As a result it creates market instability. The new refugee policy of integration has not applied and the encampment policy challenging the local communities. According to Ethiopian encampment refugee policy; Ethiopia enforced a strict policy of encampment for all refugees. Exemptions were granted to those who demonstrated reasons for staying out of camps on medical, protection, or humanitarian grounds, with the government and the UNHCR jointly determining eligibility for the urban refugee program and the forms of assistance received by its beneficiaries (Zetter, 2016). According to key informants in the area, refugee in Benishangul Gumuz as general and refugee in Bambasi refugee camp in particular are found under encampment refugee policy and the agreement stated the refugee had no right of movement beyond 5km from their camp.

On the other hand, the data from the host communities pointed out that there is Encampment vs. integration confusion in the area of Bambasi refugee camp. The policy and the proclamation are not confused and it is clear enough, however refugees are not governing by the policy and the proclamation. According to World Refugee Council report, most of the world's refugees do not live in camps but rather are dispersed among host communities. No one wants to live in camps or shelters for any length of time and the fact that refugees increasingly live in communities is generally a positive trend. Living in camps can deprive refugees of the dignity of being self-reliant and can distort relations with host communities (World refugee council report: 2018). One informant from FGD with local women stated the following:

We are confusing with our country policy. When they are brought refugee to our area, they told us an attractive proposal which bound their movement only up to 5km away from their camp and they also told us the experiences of Shorkole refugee camp. From the beginning the proposal³ of this project is direct copy of Sherkole refugee camp as they told us. However the Sherkole experiences as we told by the authorities and the reality on the ground in our area are two contradicting things.

From the above report by FGD participants, it is understandable that, the host communities are complaints to the applicability of Ethiopian refugee policies on the ground. Mostly they are not complaint about the existence of refugee policy in Ethiopia but on the functionality of the policy. Even their relationship with host community is informal refugees in Sherkole refugee camp are typical example in conserving the natural environment and their relationships with the local communities are very smooth, the surrounding communities were beneficiaries from the refugee camp by sharing refugee experience. For instance they expand the experience of planting bamboo in making the green environment.

The host communities around Bambasi refugee camp argue that, the refugees in their area were encamped at the beginning. Now refugees are not restricted to their camp and they are partially integrated with the host community in the area. Their integration contributes many challenges in all aspects. Their free movement among the local host generating the economic

³ They told by authorities as host communities around Shorkole refugee camp benefited from the establishment of refugee camp. The authorities contacted the host community in Bambasi refugee camp area and promised as those up rooted from their farm land equally benefit from rations with refugee, the movement of refugee will restrict to their camp within not more than diameter of 5 km from the camp. The authorities also promised as refugee will govern by Ethiopian encampment refugee policy.

and livelihood challenges on the local host not experienced in the area before. Malkki (1995) argued it is considered as dangerous and improper for true refugee to immerse themselves too deeply in the world of trade and other activities among the local community.

Consequently, the Ethiopian refugee policy on the paper is in question in Bambasi District around Bambasi refugee camp. It is demonstrated by the data from the local communities and local government authorities. For instance the case of one of my informants Mohammed reflects the issue raised above well. He narrates his case as follow:

I was born and grow up here around Bambasi refugee camp. I'm 60, years old. Refugees are settled on our farmland by our government. I had information like everybody and I took the awareness creation training they gave for all local people. They settled on the local's farm land including mine. I lost my resources like mango, coffee, banana and others with my land. Leave all other things I had 27 mango trees on my land where refugees are settled today. When I remembered the number of mango tree I lost with my land and the price of single mango fruit in the market today, I'm highly impacted by Bambasi refugee camp. I lost all that advantage with my land, I have complained about our country law and the agreement we made with the authorities. The authorities told us, there is compensation for those uprooted including me, because of our eviction from our land. However, I hadn't seen the compensation for my property except new land which not balanced with my old land. In addition, the authorities promised as we will share rations and all infrastructures distribute for refugee. Even if we are sharing some infrastructure, there are people not compensated for their land. I left with little land around refugee camp and I can't produce on it and even on the land I get as compensation today. Because, refugee are always conquered our production when it is closes to harvest. I don't care about myself but I'm worrying about our children what they will be in the future if the situation will remain unsolved. People from government body visiting us most of the time, while we are expecting some solution from them, they never come back.

The above case show us, there are people even not compensated for their land and other resources they had on their farm land where the refugee people are settled and surviving today. The evicted farmers compensated for their land are given new areas of land for agricultural activities which is new and less productive.

Again they lost their property right on their resources they left with around refugee camp even on the land compensated for their old land. They argue refugees are moving in mass when they are out of their camp and destroying properties of local people. The local communities as well as, the local government authorities appear powerless. The federal

government kept silent. So refugees are creating tension on the economy of the local communities when they are moving in group in the surrounding environment. As a result the local communities are in fear of displacement by refugee from their mother land.

Jacobson (2002) stated that, every host country in Africa has its set of studies describing the burdens by refugees and host governments complain about that refugees compete with locals for every scarce environmental resource. The above discussion also implies that, how refugees are generating tension and mistrust among the local communities when they are sharing every aspects of local resources. Again it also indicated that local communities are not satisfied with the land they are compensated for. Depend on the information from the local informants; this is why the local authorities appear powerless. Therefore, to me it is not needed to marginalize both the local authorities and local communities. Rather empowering them is important than ever.

Refugees in the area are also suffering from social and economic problem. Hence the study is not only about the challenge and opportunities of hosting refugee on the host communities in the area. It also tried to discuss the challenges that facing refugee in their life in Bambasi refugee camp. Therefore I tried to access the cause of their exile from the beginning. According to the information from refugee informants the causes of their exile was, there was war in blue Nile state that destruct many resources and human life around 2011 and 2012. They argued their arrival in Bambasi area was in 2011 and settled on dry land which was no natural vegetation which argued by the local community as farm land. They stated that, at the beginning there was good assistance for them by different partners' institutions. There was good food ration and other materials for them. Gradually these facilities become decreased. Now they argued as surviving in refugee camp is very difficult. One of my refugee informants on (26/05/2019) stated the following:

We have no extra income except the assistance we are receiving from the partners' institution once in a month. This is not enough for surviving in the camp. We asked always about this issue and the organization always told us there is shortage of budget. In camp there is no fire wood or other available alternative energy sources. When our girls leave the camp to collect fire wood from the natural forest around the camp they are raped by the local adult many times. On the other we are still living in a shelter constructed for us when we were arrived here. We can't maintain our house, because we are surviving on the limited area

between host communities. I.e. we are surrounded by host community; the surrounding natural vegetation in the area belongs to the local communities. If we are cut a single tree for the purpose of to maintain our house we are considered by the host communities as crime committer and prison is waiting for us. So we can't maintain our shelter because of such types of constraints.

The above voices of refugee show us refugee are encountering different problems in their camp and the problem that refugee encountering in their camp push them to depend on the local communities' resources around the camp which in turn negative relationship between refugee and local communities.



Picture .4.1 old shelters that refugees are living in because of absence of material for maintain taken by researcher on 22/05/2019.

As reported by refugee informants during data collection Shelter maintenance is considered by refugee as the first challenges that facing them in Bambasi refugee camp. This implies that it is the shortages of construction material in refugee camp that push them to participate on deforestation of the natural and forest planted by people in the environment. Providing refugee with construction material and necessary support in their camp may solve the problem by minimizing activities of refugee in the area like deforestation of natural environment.

Both the refugee and the host communities in the area are poor in terms of livelihood opportunities and infrastructure. According to the data from the community elders, the poverty in the area is not related to absence of resources. Rather it is the result of poor management of resources. Both the local and the federal authorities lack commitment in

preventing the problems before it happen. Refugees compete with local communities over resources since the humanitarian aid that is provided to them is never enough to meet their basic needs. Opportunities for refugees to be resettled in third countries are also decreasing, and alternative solutions are equally scarce (World Refugee Council report, 2018). As the responsibility of hosting refugee was the responsibility of both Ethiopian government and UNHCR, the data from the key informants indicated that, there is no responsibility sharing between host government and humanitarian aid agency working on refugee specially on protecting the natural environment. Unshared responsibility between government actors and aid agency create livelihood challenges among the local communities.

The local informants argue that, there are more than nine partner institutions in this refugee camp. However, the road from the main road/from Bambasi town to Bambasi refugee camp which its distance is more than ten (10 km) and account more than eight years is dry weather road. Even it is not good to the ambulance to transport the pregnant mother from home to health center/hospital. Here both the state actors and humanitarian actors in the area kept silent. This implies both the local government authorities and the camp administrators are not committed to share responsibility. Informants from ARRA complain about, the local government authorities are not committed to sharing the responsibility on the case with them. The controversy from the key informants from local communities stated that they (ARRA) had the alternative road from the main road to the camp on the other side of the camp. One key informant from the local community stated that:

When they told us, road from Bambasi to Womba Kebele and Bambasi refugee camp will asphalt road. But as everybody can see today this road is dry weather road and it is not properly functional during rainy season. This is contradicting with our agreement with authorities. Again the road we had before damaging by heavy truck loaded ration to refugee. So we are suffering from dust by heavy truck during dry season and transportation problem during rainy season. The all concerned bodies know this problem. We need to solution on the issue of road to serve both communities like school and health center.

From the above voices of research participants it is clear that, there is no realities and mutuality between the government actors and aid agency workers to follow up the problem in the area. So the data shows both local authorities and concerned body from the camp management lack commitment to share responsibility and lacks transparency. It is the advice

of this research to the concerned government body to keep the promise they made with the local communities. By facilitating collaboration between local authorities and the supporting agency, the government should also contribute its parts to prove social problem in the area which can challenges the livelihood of both communities.

4.2.3 Challenges on Local farmer's irrigation and other resources

According to the data from agriculture development office of the Bambasi Woreda, the local farmers were the beneficiaries of irrigation. Before the arrival of these new comers irrigation was one of the means of the livelihood of local farmers. Now they stopped their engagement in irrigation activities. There was no problem regarding to irrigation potential and the Woreda have irrigation potential. But now the local can't engage in irrigation. Since the refugee are destroying their irrigated field. One informant from the local communities noted that, "If we plant potatoes, onion and other vegetables today, the refugee collect the seed we planted from the ground at night and tomorrow we found our irrigation land empty". This is why refugee had no their own irrigation land. The seed planted by the local farmers and the irrigation harvest close to collect are always taken away from irrigation field of the local farmers.

Due to the collection of such types of devastation on their irrigation fields, the local farmers determined to stop their engagements in irrigation activities. The Womba Kebele agricultural development expert argue that, on the case appeal provided on the behalf of the local population to ARRA and District authorities many times regarding the issue of how the irrigation fields of local farmers can be protected from the damage by refugee. There was no solution from the concerned bodies. The following is life story of Bashir and he narrates as:

I have irrigation land at the distance of approximately 5kms from Bambasi refugee camp. Irrigation was one of the means I used to support my families. Now I'm in problem regarding to my irrigation. If I plant some vegetables refugees collect the seed from my irrigations field for use. I experienced such a problem many times. On one occasion I planted potatoes and next day when I visited my irrigation field they collected the seed from my irrigation field. Since then, I determined to stop irrigation activities. This never experienced this area before the arrival of the refugees. They repeatedly did it on many of the local farmers not only mine.

This supported by the argument information from Bambasi District Agricultural Development Office and justifies that most Kebele neighboring the refugee camp stopped their irrigation activities. This shows us how the local farmer's irrigation activities are challenged by refugees. But now to improve problem the proposal is done by the government and partner institution operated in the area to working on irrigation that will serve both refugee and host communities. This inclusive irrigation project will develop on Dabus River. I appreciate that, involving refugee in irrigation activities can minimize the challenges by refugee on local community's irrigation is good option.

The deforestation of natural forest from the surrounding area had direct economic effects on the livelihood of local poor whom their livelihood connected natural forest. There are some women from the local communities' who lead their livelihood by selling fire wood in the local market. I made informal interview with some those women who lead their livelihood by selling fire wood and one informant told me that:

After the arrival of refugee and establishment of refugee camp here in our environment we can't easily bring fire wood to the local market because of the deforestation of natural forest from the area. Now it becoming worse to making our livelihood by selling fire wood, because there is no natural forest close to the local market where we are selling the fire wood.

The above voices of research participant implies as the deforestation of the natural forest from the area alarmingly increases and those people their livelihood directly connected to natural forest are failing in livelihood challenges.

Bamboo is a part of local's resources and serving as commercial tree. Some people in the area also lead their livelihood by selling bamboo in the local market. Bamboo is used for different purpose like for constructing house with grass. The local people are also suffering from losing of their bamboo and grass from their field. The first picture below is showing that, the bamboo from the local communities using as means of construction in refugee camp. But there is no bamboo forest in the camp. This bamboo uses as means of construction in refugee camp are from the local community's through different ways. From this theft is one means of getting bamboo from the local environment among the refugee. The second picture indicated that the local women waiting to sell bamboo from local area in the town.



Picture.4.2 taken by researcher on 25/05/2019, Bamboo as multipurpose commercial tree and means of livelihood for some locals.

Nevertheless the local communities have stated that, access of bamboo is challenged by refugee in the area. Local people talk about several pains and challenged to their livelihood, which the government didn't understand since the arrival of refugee in their area. Before their arrival in Bambasi, the local people used to construct their house from grass and bamboo. In addition, they used to sell in the local market. Now they complain that, they can't get a piece of grass either to maintain or to build new house from grass. This appreciated what Martin (2005) stated it is rare for refugees to be provided with construction materials or fuel for cooking, and these resources will often by necessity be collected from local environments.

Like that of local communities, the data from the refugees in the area also shows they have been in livelihood challenges. They have been experiencing shortage of food in their camp. Information from the informants from refugee camp indicated that, they are receiving food ration 3.5 kg cereals once a month per person. They are also receiving aid in cash 140 Ethiopian birr from partners' institution. These are not enough for individual person for a month that had no extra work. The following is the voice of Abdullahi on (01/06/2019)

We know that partner institution like world food program, UNHCR, and other donating for us enough amounts of food ration and other material that can

protecting us from local natural resources. We know and we can understand it is management/organizational problem. If there were no such types of problem from the camp management and other concerned body from the government officials too, there was no problem in the area between us and local communities. We have nine partners institution in our camp and they have their own specialization. Some of our partners from different countries like America told us the material for our support is very good. However those materials for our support from our partners have been never seen in our camp we don't know why it is so!

This indicated that, refugees are criticizing for management problem of the camp and the ration from the supporting agency always too late to reach the camp or it is not access and there is no other alternative livelihood. It needs commitment of the camp management to reduce the problem within the camp.

Zetter (2016), support the above discussion and stating that, Refugees in Ethiopia have great difficulty accessing livelihoods and are overall very dependent on UNHCR assistance to survive. There are no formal employment opportunities for refugees in Ethiopia. With the exception of those employed by nongovernmental organizations and ARRA, very few refugees living in the camps are finding stable employment.

Language barrier is also the other problem in the study area between the two populations. They are on sharing of infrastructure with local communities like secondary school, health center and market. Especially in secondary school English language is the medium of communication. However in school, students from the local communities are using their own language and refugees' students also do the same thing. So there is language barrier between refugee and host community at the large and between refugee's students and local students. Based on the information from refugee students the refugee's students are in inferiority complex. Because of this Refugees are in demanding of secondary school in their camp. The secondary school they are sharing with the students from local communities is very low qualities, in sense there is no library, text book, water and most of the teacher teaching in Amharic language. So their relationship with students from the local communities is very low.

This indicated that there is communication obstacle between refugees and host communities as the all and between students from both communities at school level. So it is important to create social cohesion between the two communities by improving communication problem.

The data from most refugee informants stated that, they are restricted to their camp. One refugee's teacher informant argues that, as refugee from Blue Nile state found in most refugee camp in Benishangul Gumuz their right of movement to ask their relatives in other refugee camp is restricted by the camp management. He stated that:

If we ask pass permission it is bureaucratic and they allow us for only three day, within three day we can't do that. So our pass permission by administrator is too little. We have no other issue to move from place to place in Ethiopia since it was not our mother land.

According to Ohta and Gebre (2005), restricted refugee right is common to many protracted refugee's situation in Africa. These restricted refugees' rights are limited civil and political rights, freedom of movement and freedom of choice, limited legal right and physical security. The care and maintenance model by Crawford et.al (2015) confirm that Host governments or host communities also imposing encampment policies, restricting access to productive assets such as land and blocking work opportunities for the displaced. Because the displacement crisis is approached as a temporary event, there is less effort to build ties with local service structures or to include host populations who may also be affected by the crisis.

Indifferent to the above, empirical literature and complain by refugees, the information from the protection office of the camp show that, no need of pass permission for refugee up to Assosa they can freely move back and forth. But the distance beyond Assosa, for instance; up to home country need pass permission. The voices of informants from host communities and the FGD justify the same thing. Refugees in the area are not suffering from freedom of movement. They have freedom of movement among the local community as they want freely without any restrictions. I observed the point raised by local communities and by protection office of the camp. Refugees are freely moving here and there among the local communities and sharing activities of local communities. E.g. business activities, they are plough the local farmer's for share and so on. The above discussion shows the contradiction of two arguments. The study shows that, there are varieties of social interaction between the two communities. This justifies that there is no restriction imposed on the movements of refugee among the local community. This fabricates the argument from refugee informants as they restricted to their camp.

4.2.4 Environmental Challenges

This is also one of the challenges of refugee on host communities in the area. Narration from an informant from FGD with local female stated that,

“Our environment alarmingly destroyed we are going to suffer from desertification and food insecurity. Everybody knows that the great property of Ethiopians is our land and the natural resources on our land. Refugees do not care about our natural environment. They are well known by poor environmental conservation. It is the result of the freedom of movements as they want in the area. That means, refugees in Bambasi refugee camp have the freedom of movement among the local populations. They move among the surrounding communities as they want. This freedom of movement accesses them to participating in deforestation of the natural environment around their residence up to 10-15 km. This destruction of the natural environment also affects our people whose their livelihood depend on this natural environments”.



Picture.4.3 taken by researcher on 24/05/2019 shows the natural environment around the refugee camp suffering from deforestation.

The picture on the right side shows the deforested natural environment around the refugee camp. The second picture shows the protected area by government and under deforestation, about 8 km from refugee camp. The information from local key informants indicated that, not

only the natural forest the eucalyptus trees planted by local people have also been under deforestation.

My female key informant Bat. Wasi. On (29/05/2019) stated as “Now all our property like mango, coffee and banana on our land around their camp conquered by them!” According to the voices of most informants from the local communities, the host communities have not only lost land that the refugee camp built on but they are also loser of their farm land surrounding the refugee camp. The mango, banana, orange, coffee and other vegetation they planted on their lands surrounding the refugee camp were like dense forest. One of my key informants from local communities lamented that, “from these mango forest and banana every one of us never collected a single fruit of mango or banana, even we couldn’t close to that place, and it belongs to them (refugee)”.

Mostly they destroy raw mango and banana that is not mature enough for use. The local communities complained that they can’t talk to refugees while they are appropriating their crops because always they move in group of not less than fifty people and the local are sacred even for their life.



Picture .4.4 taken by researcher on 28/05/2019 the surrounding farmer’s resources like banana, mango, and coffee and so on

There was dense banana and other range resources planted by host communities in the area along the side of the river on each farm land of the local farmer that had the length of more than five kilometer on the right side of the camp, some conquered by refugee and other destroyed by them. The data from informants of the local women indicated that these resources of the local communities some destroyed and others conquered by refugee. FGD with local men argued that, around the refugee camp there are three ethnic groups namely the bertha (dominant ethnic group), Oromo and Mao. One participant stated the following:

We accepted them as stranger and uprooted from their motherland. They were brought here by our government and our life challenged by them, culturally it is not good to get in to conflict with stranger and our culture does not support it.

So they argued hospitality is Ethiopian culture and specially the Bertha known are hospitable ethnic group and they are living with their pain on their life and environment. As the argument of these people, the host communities in the area never affect refugee people, even if they are impacted by them. They are linking the problem in the area to the government bodies. Because they argued their case is not with refugee, it is with government and government policy. They accepted that, “conflicting with refugee as conflicting with government policy”. This shows us how the host community tolerated the situations.

The information from FGD with local men justifies the arguments of FGD with women group and other additional information of how the refugees generate challenges on the local community. For instance they bring to themselves and to the host community the following;

Refugees travel boundless distance and sometimes cross border of Oromia National Regional State. When they forced back by Oromia border security after they crossed the border, even they are not take care of themselves and try to cross Dabus River easily. Dabus is a very big river separating the two regions. So they are not doubt of even about their life. Consequently, these people are the cause of conflict between two neighboring region when they are easily cross the border in searching of natural resources from the neighboring region.

Malkki (1995, p 504) stated “refugee problems are in fact intensely political: mass migrations create domestic instability, generate interstate tension and threaten international security”. The above discussion indicated that the camp security and local security in the area is very poor. So this research advocate that both the local and central government authorities should work

to improve the security issue in the area since it cause tension, challenges and conflict between the two communities. It also advices the concerned body to provide durable solutions for refugee as far as no activity related to durable solution.

My key informant Moh. Bash, (27/05/2019), stated that, there is no fairness in the area related to opportunities for the local host. For instance there are ten Kebeles neighboring the refugee camp, but the Kebele in which refugee camp found is the Womba Kebele. They complain about the uprooted farmer from their farmland with other resources like mango coffee, banana and etc. are from this Kebele. Even they were not properly compensated. However the Development Response Displacement Impacted Project (DRDIP) is equally applicable in all neighboring Kebele in assisting the local communities. So the hosting Kebele highly affected by this refugee camp and equally benefit with other Kebele that are not sharing the challenges, even people from Assosa and other Woreda are equally benefited.

Therefore this implies that, in the area there is unequally burden sharing and equally opportunities sharing with the neighboring Kebele. This study advises that more attention should to those people more affected by the refugee and refugee hosting project. Because the more impacted people complain about even there are some beneficiaries of development response displacement impacted project even beyond the neighboring kebeles. Other evidence from local communities argues that the animals from refugee camp also impact the local environment. One informant from FGD stated the following point:

We used to be affected by these people (refugee) only. Now days, their animals also impacted our production. There are many people from refugee camp with large numbers of livestock, sheep and goat even the policy is not allowed rearing animals. The mass number of livestock, sheep and goat from refugee camp affect our production and our environments.

Information from Womba Kebele agricultural development expert strength the above point and explained that the animal population of the refugee's create problem on the production of the local people. He explains that it is beyond the promise made to the local community in the area and refugees are against the encampment policy in this area. That means they never participate in any agricultural and activities related to animal husbandry as it incorporated in the proposal.

The above discussion from the host communities implies that, as soon as their arrival some members of refugee started to participate in farming activities. This causes the competition on the existing farming and grassing land around the refugee camp. This point challenges the report by International Rescue Committee (2018), stated the current Ethiopian refugee policies have been somewhat prohibitive; they do not allow refugees to work to produce/rearing animals or move freely from camps. However, the data from the studied area indicates that encampment policy is not workable and agreement promised to the local communities' that, refugees have to encamp is broken and refugees are freely moves here and there among the local community. Therefore strong refugee policy around the camp and stable support for refugee in their camp is very important.

4.4 Identity competition and Confusion

Identity competition in the area is the struggle by refugee to have Ethiopian citizenship on one hand, and the competition by some ethnic group in the area to have others' ethnic identity on the other hand. To some extent there is identity confusion in the area. Both from the host communities and the refugees majority have some identical identity markers. Similarity in skin color with majority of the local community in the study area is one cause of confusion in distinguishing refugee from local communities. Interview with Moh, Add on (10/06/2019) stated that, "it is not easy to simply differentiate refugee from host communities". According to Barth's model of ethnicity and boundary, it is not easy to articulate and maintain ethnic diversity of the refugee and the host because of the relational language which both the refugee and the host provided as basis for status ascription. This makes the situation good for refugees to easily exploit the natural environment, which accelerates deforestation and environmental degradation in the area. This is not because of population density in the area; it is due to similarity between refugee and local population in different aspects.

Both refugees and host communities are people with the same culture, language (very little difference in dialect) and religion. It is difficult to differentiate between the refugee and the host communities. Because of this and related factors, refugees are competing with local community in business activities. This is why refugee and local communities are similar in variety of ways and street merchants from refugee have "invaded" the local market. This

creates complaint about the street merchants by the legal merchants. On the other hand, the issue of identity card is the challenging issue there. Informants claim that, there are people with double identity cards both from refugee and host community in the area. Some informants argued that there are shared identities markers among the two community members.

According to another key informant from District Administration Office, “the local people are registered as refugee not to be beneficiary in sharing of refugee ration, which is not sufficient for the refugees in the camp, themselves”. Even refugees are depending on and destroying the local resources. However, the local demanding refugee identities to migrate to western world, middle east and elsewhere via Sudan. In opposite, refugee people need to purchase identity of the local community to have Ethiopian citizenship. The information from communication office of Bambasi District realized that, “the refugee people are in the need of identity of host community to share the natural resources surrounding refugee camp equally with the local communities which land resources prioritized as the first resources needed by refugee and they also use local identity card to cross the border as business men while they want to visit the situation in their home country”. This is why they are trying to purchasing the identity card of local community around the camp in variety of ways. So they are purchasing the local identity card mostly by money.

Not only between refugee and host community, cultural identity and competing for identity is very confusing and current issue even between host communities in the area. According to one of my informants; there is a categorization of indigenous and others or highlanders. An employment opportunity is not the same for these two groups in Benishangul Gumuz. Employment opportunity is open everywhere in the region for those indigenous and not for the others. As a result the people categorized as others/highlanders are competing with the indigenous to having indigenous identity especially with the Mao ethnic group. Because, Mao is close to the highlanders in their skin color. Consequently there is a competition regarding to identity between the local communities.

Generally speaking, competing identity between refugee and host communities under this particular study is not hidden aspects. According to most informants in the area skin color is also making matter that, there is identity overlapping in the area and this create confusion in

separating the refugee from host community in the area. The refugee populations in the area are competing with host communities to having the identity of local communities. Being refugee and having identity of local host is challenging issue today in the area. Even though, there are many people from refugee that purchase the identity of local communities.

CHAPTER FIVE

NATURE OF CONFLICT BETWEEN THE REFUGEE AND THE HOST COMMUNITY

The history of conflict is tied with the history of human survival and it is an important part of social life. Whenever there is interaction there is conflict. Conflict means expression of hostility, negative attitudes, antagonism, aggression, rivalry, and misunderstanding. It is also associated with situations that involve contradictory interest between two opposing groups (Thakore, 2013). Conflict is the part of social life and sometimes considered as social relationship. The cause of conflict is diverse.

Conflicts are major cause of large numbers of refugees and also of misunderstandings between refugees and the host community. This means that in understanding what a conflict is, one can assess its impact on the host state and on the security of refugees inside the designated camps (Frank, 2015). The degree may be different wherever there is a refugee, there is a conflict.

According to most research participants including informants from ARRA in Bambasi refugee camp and local government authorities, there is conflict between refugees and host communities in the area. Most of the times, conflict between refugee and host communities in the area is natural resources related. Accordingly, there is a conflict between the host community and refugee in the study area but not of serious nature. Mostly it is tension and mistrusting each other. The tension and mistrusting between refugee and host community in the area is most of the time concerned with exploitation of natural resources, stealing of property, prostitution, rape, abduction and etc.

5.1 Causes of conflict between refugee and local community

The influx of large number of refugee is not seen as normal by the host communities. There are multiple causes of refugee influx; the conflict in their home country being the primary one. Idean (2005) stated that, refugees are usually thought of as victims of political violence. Periods of ethnic strife, armed conflict between rival factions, and government purges of

political opposition groups, clearly place great burdens on civilian populations. People in these contexts face difficult choices: stay and risk harm, or flee to safety leaving behind one's property, homeland, and friends and family.

So the host communities have not considered a large number of refugee migration as normal. It is the existing facts that large number of refugee migration in to the host countries is not normal migration/economic migration. For instance the refugees in Bambasi refugee camps are the result of conflict in Blue Nile state between the Sudanese government and the Sudanese people liberation movement (SPLM). The inflight of large number of refugee to their host country can also generate conflict between refugee and the community hosting them. According to key informants from the area the causes of conflict between refugee and host communities in the area is the competing interest of property and degradation of natural environment. Information from the protection office of Bambasi refugee camp stated that, the cause of conflict between refugee and host population mainly resource based conflict basically natural resources surrounding the camp. One of my informants from protection office stated the following;

From the beginning their cooking styles needs more energy which, it is not easy to prepare by simple energy sources provided by the partner institution. The cultures of our country not allow cutting tree with its stem for fire wood. But refugees are not satisfied with, even if we protection officer help them in cutting fire wood, even it is not supported. They always need fire wood at night when there are no movements of local communities and they cut tree at its root and dig out its root from the ground. Culturally when the trees are cut by people its ground root may conserve soil for sometimes in the future. But two activities of destroying the natural environments are taking place at the same time by refugee.

The above discussion showing deforestation of natural forest and soil erosion, the immediate outcome of deforestation took place at the same time by refugee. Because of this always there is tension and mistrust between the two groups and sometimes there is conflict. The data show us the conflict in the area between the two communities is not disaster/very serious conflict. This show conflict is not the only means of interaction between them. There is a wide range of social interaction between refugee and host communities. For instance they have shared and they are buying from and selling to each other.

5.2 Stealing of property

According to informants from communities under the study, government's official, and ARRA of the camp, stealing property between refugee and host community is not surprising things. Resources theft is the main triggering factors of conflict, tension and mistrust between refugee and the host community. As the information from the FGD both with men and women refugee create deep rooted network with some host communities which can facilitate theft activities. Refugees are highly participating in stealing of crop, animals and other resources starting from hen to big animals through this network. Information from one informant from FGD stated the following:

Our calf and our lamb never return to home if once they leave from home. Before, if we lose our ox, sheep or goats, we get after week or two week, nothing theft our property. Today we lose our sheep, calf and other animals within a minute if we are separated from them. Theft is the main factors of conflict between us and refugee in our locality and it is not practicing by refugee only. The local people who have network of relationship with people from refugee camp are also stealing property of others local people. Refugees are the cause of theft but not the only robber of property in the area.

The quote shows us it is not only refugee who stole the property of the local community, but those people who have network of relationship with them are participating in stealing activities. In addition to resources like animals, the host communities are also suffering from the problem of losing their crop when it is close to harvest. They used to construct small hat/temporary yield store around their farmland and they immediately collect the yield of their harvest in that small store to save it from different damage. Then gradually they used to take it to their residence/house. There was no theft in the area. After they (refugee) arrived there, the temporary yield store they are constructing for their production destroying and their production taking away by them (refugee). Not only production they also taking away the wood for firewood. One of my informants' shows me and I observed the destroyed temporary yield store near the farm land of the local farmer.



Picture.5.1 taken by researcher on 28/05/2019, depict a local farmer's temporary yield store destroyed by people from refugee camp.

One key informant from the local communities stated the following:

They slaughter, they shoot our animals with arrow. Even we can't talk to them for our property. They are always traveling in group. So we lost our property right and freedom on our mother land. People from ARRA and Woreda visit us sometimes we talked to them our entire problem many times and we expected many things from as they solve the situation. But they kept silent. So regarding to animal husbandry and livelihood we are in tension. Because we are losing our animals through different unknown ways and we hadn't any hope and solution on this case even we provided our appeal to the concerned body.

The information from the local peoples argued that, refugees are not the only guilt ridden in the area. But they made deep rooted network with people from local communities which connected with them as facilitator. They argued that, as the host communities are on their motherland, refugee had also their own motherland. It is a problem that flees them from their motherland. They argued they tolerating the pain generate by refugees on their life. They hide all their pain and problem and they are surviving together. They severely talked that, the barren land everybody can observing nowadays around the refugee camp was dense forest and the land where the refugee camp built on was the farm land. The land around the refugee camp was forest. The host communities in the area are not blaming of refugee people only; they are accusing the government, the reason is that it is the government that opens the border

for refugee and other asylum seeker. So the findings of the study indicate that stealing of property in the area expanded after the arrival of refugee. It is considered by local people as the main triggering factors of conflict, tension and mistrust between the two groups.

The information from the FGD with male and the information from Woreda communication bureau argued that the challenge is not from both refugee and host communities. It is Ethiopian refugee policy stated as open door policy. As society in developing countries there are many numbers of unemployment and dependent citizens in our country. In addition to this dependent and unemployed, it is our country open door policy which add burden on host communities through multiple directions.

In addition they argued as there is no any domestic refugee policy functional in the area. The local have talked as they are confusing with Ethiopian refugee policy. Even these refugee people are encamped at the beginning, now they are not encamped, out of camp or integrated to the local communities. They have the freedom of movement wherever they want up to their home country. One official stated the following:

They are refugee here because of political opposition on their government on the behalf of SPLM and sometimes, they leave the camp and want to participate in political instability in their home country by having dual identity card, refugee identity card under Ethiopian protection and sometimes identity of host community of Bambasi Woreda. This leads to conflict between host country and home country.

As a result, they are neither encamped nor out of camp or integrated to the host. So it is challenging and confusing with Ethiopian refugee policy. This shows that, the host community in the area knows as Ethiopia follow open door policy for refugee. However, they lack awareness and they do not know as it is an international agreement and Ethiopia is a part of it. In addition Ethiopia has refugee proclamation No. 409 of 2004/95 which prohibits the government from refusing entry to refugees or asylum seekers and returning them to any country where they would be at risk of persecution. On the other hand the situation in Bambasi district indicated that the applicability of encampment refugee policy is in question.

The study suggest that the studied community should understand as Ethiopia is signatory to both UN and AU refugee convention. The local authorities and other actors should work on awareness creations as this international agreement included in Ethiopian constitution article

9(4). On the other hand Ethiopia had refugee policy and it should be workable in its context to protect the right of the local communities that the local communities complain about.

5.3 Land encroachment

The data from the area show that, land in Benishangul-Gumuz region is considered by different people and development actors as free land. One arguments from the focus group discussion with local men realized that it is the searching of land to hosting of refugee in their area. So the government also considered land in the region as open land and proposed to hand for long project. Most informants argued that; hosting refugee is a government project. Because it is the government that is responsible for these people, now we cannot blame the refugee, “our blame is on government and government policy”. Transferring land to the investors who are investing for their own benefits, without considering local communities are also known in the region. After refugees have arrived and started interaction with local people, their interest increasing from time to time. In the area refugee are trying their best to expand the land around their camp for different purpose such as farm land, grass land, providing charcoal to the local market and for fuel use for their own are the leading to land encroachments.

Because of the related activities most uprooted farmers from their land and other farming communities that had land around the refugee camp lost their land and other properties on that land. The local communities that had land close to the refugee camp had stopped their production from that land, because they never successfully collect their harvest from their land. Refugees are damaging and stealing the property of local communities. The following life story of Habiba confirms this claim:

My name is Habiba and I was partially displaced from my farm land where the refugee camp built and partially owned my land around the refugee camp still today. However, before they arrived here I was model farmer female headed household on farming activities and I was awarded by government. Today I can't farm my farmland near the Bambasi refugee camp, because these people are destroying my harvest within one night when it is ready to harvest. I tried to give them on share cropping agreement rather than losing it. This was also not possible since they don't do it properly. They cultivated small plot and left larger broad land for grass land for their animals. So lastly I left my land around

refugee camp because of this. They conquered my farm land including others farmers' land without any legality and permission of the owners including me.

From the case we can understand those people that, have land around the camp and compensated for their land cannot farm and produce on it, because of refugee people. All people around the refugee camp are in tension of displacement from their land even from the land they compensated by the government for their old land they released for refugee camp. They stated as “deforestation and environmental degradation by refugee and our land conquered by them will made us a refugee elsewhere within short period of time in future”. The quote indicated that, the host communities in the area are in fear of displacement by refugee from their land. The data shows us refugee have high inspiration of full filling their desire by utilizing the resources including land around the refugee camp which belongs to local communities. This in turns creates tension and mistrust among the local communities. The study advices property ownership of the local community should preserved and the rule of encampment have to workable.

5.4 Prostitution

The data from some research participant argues that there is a prostitution activity expanded by refugee. The local people were not open to give detailed information on the case. However, they argue that, adult people from refugee have the inspiration of making love with local girl and women and occasionally they are marrying from the local people. Information from one female informant stated that these people are always moving in group while they are participating in all activities like hunting, stealing and collecting fire wood. “They are always moving among the local communities. One day they came to my neighbor, they are asked by local people why they are arrived there, they answered that we need your girl”. Because of the response of that young group from refugee camp there was conflict raised between local people in the area and those people from the camp.

However informants from the government office argue as the prostitution practicing in the area. The information from one local government official in the area argues that, as such types of activities expanded in the area gradually and it was not experienced in the area before. It is out of the culture of the local communities, the local communities know the case in the area

and this activity leads disgusting refugee among the local communities. But the local not want to tell the issue to others. It is considered by them as broking the values and norms of the local communities. This implies that there are some non-adoptive cultures of refugee's by the local people. This refugee's culture not known by local communities cause tension and mistrust among the local communities and sometimes it leads to conflict. However, there is cultural interaction between refugee and local communities. So refugees should respect the cultural values and norms of the local people to keep in contact with the local people.

Generally the arrival of refugee in Bambasi area creates different challenges on the local community and refugee themselves suffering from different challenges in their camp. There are many pains that the local populations experienced in the area after the arrival of refugee. Refugees in this particular area are also living with many livelihood challenges and social problem. The challenges refugees facing in their camp is making double challenges on the local population. The tension, mistrust and conflicts between refugee and host community are the output of different problem refugee experienced in their camp. Both the local communities and refugees in this area are poor in terms of livelihood, infrastructures, economy and etc. There is expectation crisis of both refugee and host communities on the supporting agency. Consequently this raise complains on camp management, local and federal government authorities.

CHAPTER SIX

GOVERNMENT AND NON-GOVERNMENT ACTIONS IN BAMBASI AREA

This chapter attempts to show the intervention of aid agency, government actors and other non-government organizations both in the camp and among the local communities surrounding the refugee camp to minimize the challenges of refugee on the host communities. These actors are the UNHCR, ARRA, WFP, PIE, LWF, IRC, DRDIP and RADO. The role of these government and non-government actors are crucial in solving the problem between the refugee and the local community in the studied area. This chapter tried to analyze the role of these institution operated in the studied area.

6.1 United Nations High Commission for Refugee and World Food Program

UNHCR is the role model humanitarian actors operating in Bambasi refugee camp. It is the first and most important humanitarian actors funding for the protection of refugee. According to Barbele.et.al (2017), UNHCR has a legal mandate to provide and promote international protection of refugees and stateless persons. It also has a supervisory role over compliance with all international instruments related to refugee protection, and is accorded the central role in coordinating the international refugee response system. However, the extent to which refugees are actually able to access and benefit from UNHCR programs and services is variable and often dependent on factors beyond refugees' control.

The UNHCR in Bambasi refugee camp is working on monitoring and evaluation. Informants from local communities, local government authorities, refugee and camp protection office show that UNHCR and ARRA are the leading actors in refugee camp and in the surrounding local communities. UNHCR is the main funding body of the camp. The data from the study area show that UNHCR with its partners working on all community services in refugee camp. Maintenance of more than 200 transitional shelters for households with vulnerable family members undertaken. However the data show that, shelter maintenance remains very high problem in the camp.

Other institution playing crucial role in hosting refugee and feeding internally displaced people in case of emergency is the WFP. In refugee hosting situation one of the food suppliers is the world food program. The world food program in the area is working on different food providing program. These are general food ration, school feeding and supplementary feeding like feeding pregnant mother waiting for treatment in inclusive health center in the camp.

As far as they are the main responsible and main funding body in the camp, there are services gaps by the UNHCR for refugees inside the camp and for the local community. The main services gaps listed by refugee informants are the absence of construction material as the number of refugee increase from time to time, Shortage of rations and sometimes too late of the rations are the other service gaps. These gaps are what the refugee and the local people were complaint in this study.

6.2 Ethiopian government

Ethiopia is a state party to the UNHCR statute and as a legal requirement bound by all the provisions of the statute. The general provision of article 1 (B-2) stated that; Any contracting State which has adopted alternative (a) may at any time extend its obligations by adopting alternative (b) by means of a notification addressed to the Secretary-General of the United Nations.

Countries that receive and host refugees, often for extended periods, make an immense contribution from their own limited resources to the collective good, and indeed to the cause of humanity. It is imperative that these countries obtain tangible support of the international community as a whole in leading the response (Global Compact on refugees; 2018).

The data from local informants' shows that, the first concerned body should be the government of Ethiopia. It is one way of attracting international aid agency and other development actors in the area. Consequently following the flow of refugees into the area, development actors and humanitarian actors are highly involved in the area to minimize the burden on the local communities. This situation of development actors' engagement in the area facilitates the social service and infrastructure in the study area which can provides direct

benefits to the local communities too. However it is not balanced with the expectation of local communities as the proposal of the project.

In Ethiopia, ARRA is run by the federal government mainly by the office of prime minister. The main duties of this agency is registering, administrating and returning if possible or based on the voluntary of refugees to back their home. The data from the protection office of Bambasi refugee camp show that, the first and main role of the ARRA in the Bambasi refugee camp is camp management, distribution of food ration. They also work on health and nutrition of primary school; monitoring and protection are also the main roles of ARRA. Accordingly there is camp coordinator at the top, under camp coordinator there are program officer, protection officer, finance, and purchase offices.

Each office has its own responsibility. Consequently the program officer working on health like Clinical and public pharmacy, nutrition, food distribution and education including school feeding, finance and purchase house working on cashier coordination and property control, energy resources and power control Working on issue related with oil and fuel, stove and cleaner, logistic and vehicle.

The argument from the same sources indicates that, the ARRA in the camp are working only on administration. The mandate to working on returnees rests on the higher authorities of the agency. One informant argued that “Our responsibility is to register and send to the higher body if there is interest to return”. On the other hand, the data from the Bambasi District Administration Office show that, the camp was a project of 10 years according to the proposal, today it accounts eight years and, seven months, but still now there was no one who asked and work to return these people back to their home. This confirms the information from the protection office that, there are no activities undertaken by the concerned body to find durable solutions like repatriation and integration to the local. Information from one District officer noted that; “we were asked by the federal government to receive additional ten thousand (10,000) new refugees in our area, but we declined it”! This show us, the local authorities are waiting as the already hosted refugee in Bambasi refugee camp to return their home which the higher authorities are not planned.

According to the data from the local research participant and local government authorities the intervention of the federal government authorities is not focused on solving the problem between refugee and host communities. Rather the main focus of the federal government is to add other refugee populations in the already established camp. As the arguments of the research participant show us the intervention of the federal government authorities is more of care the refugee not benefiting and helping the local community. However, information from refugee population in the camp, cares and maintenances in the camp is very poor. This show us the inspiration of the Ethiopian government regarding to hosting refugee and the care taking activity both for local community and refugee is not balanced.

According to Hall (2016), the discussions around durable solutions for refugees in Ethiopia are gaining attraction, but the question of how to ensure their sustainability remains unanswered. Donors and implementers are keen to transition towards longer-term solutions to address the evolving and increasing needs of beneficiaries in Ethiopia. This makes it especially urgent that a greater focus be placed on refugees' self-reliance and thus, on refugee livelihoods. However, what has been noted is the lack of sustainability of refugee livelihoods in the context of Ethiopia.

In Bambasi, as far as the project is approaching to phase out there is no activities to ward durable solution. Otha and Gebere (2005), stated that rather than finding durable solution the principal of international members of refugees regime(host and donors countries and NGO) choose to implement long term care and maintenances programs in which did little or nothing to promote self- reliance amongst refugees or facilitate positives interaction between the exiled and local population.

On the other hand the discussion with refugees from the study area shows that the care and maintenances for refugee in this particular area lacks continuity. This in turns push the refugee depends on local resources to make their livelihood. Therefore the government and other concerned body should work on durable solution rather than funding and this may promoting to address the problem.

Consequently, the local government administrators are playing their role on the case between refugee and local communities. According to the Bambasi Woreda administrators there is

conflict between local and refugee communities in the area. The cause of conflict is mostly interest based conflict. So, the local government bodies are playing their best in solving the problem. Refugees have been deforesting the natural forest in the area. To minimize the conflict and tension between host and refugee in the case of fire wood shortage in the camp, Bambasi District Administration taking action by providing of fire wood for refugee in their camp.

When conflicts arise from stealing of property like animal, production and other property, they provide the plaintiff to the government body working on this issue. “If the refugees have been caught by local security without committing any crime in the area, we immediately discuss on the case with ARRA in the camp”. This indicates the local administrators are taking part in making smooth relationship between refugee and the host communities. However the data shows that most cases are beyond the capacity of local government authorities. Information from host communities summarized as “when we provided appeal related our problem to the local government authorities in the area, sometimes they told us as the case is beyond the capacity of local government authorities to solve the problem”. Data from one informant from the host communities indicate that, there is a poor management of problem. Therefore, the study advises that, better to manage the situation before its operation. This needs the commitment of all the concerned body that, the situation is directly concerned. Generally the concern of my study is refugee-host relations and there is no data regarding to refugee state relations and relation between refugees within the camp.

6.3 Development Response to Displacement Impacted Project

One of large project in Bambasi District to supporting the local communities is a DRDIP. This is a project run and implemented by the Ethiopian government. The funding body of this project is the World Bank (85%) and 15% the local communities in case of the labor of the locals needed. It is a project working to improve the problem of the local communities that were uprooted from their land and other resources because of the arrival of refugee in the area. It is applicable in ten Kebele around the refugee camp. This project is working on rehabilitation of the natural resources around the refugee camp, it is also working on providing drinking water for the host communities, giving awareness creation on

environmental conservation, agricultural activities like the way the local farmer can increase productivity. According to the data from local government authorities it is the only project working to improve the life of the local communities who were displaced and affected by the arrival of refugee in Bambasi Woreda.

The survey for refugee in Ethiopia by World Bank show that, DRDIP is the ongoing project in the Horn of Africa aimed at improving access to services, enhancing environmental management of host areas, and expanding economic opportunities for both refugee groups and host communities in Ethiopia, Djibouti and Uganda. There are also two more projects under preparation include: the Economic Opportunities Program with a refugee component to create jobs, build skills, and support work permits and business license for refugees; and the Additional Financing to Education Project (World Bank survey 2018).

Generally, this project is more of successful on environmental protection and improving the livelihood of the beneficiaries from the local people. The benefit of DRDIP project for the local community elaborated in the next chapter of this thesis.

6.4 Lutheran World Federation and Norwegian Refugee Council

LWF is humanitarian actors operated in all Ethiopian regions except three region, Tigray, Afar and Southern nation, nationalities and people. In the humanitarian realm, LWF is responding to frequent droughts and refugee influxes, building in components of disaster risk reduction and livelihood activities alongside the emergency provisions. In the Sudanese Refugee project at Bambasi since 2012 in order to address the psychosocial needs of the refugees through various psychosocial activities, e.g. sport and recreation, community coffee discussions, providing Psychological First Aid, capacity building workshops, self-help groups and adult education (LWF Ethiopian program annual report 2014).

This project is working on environmental protection, psychosocial support regarding to livelihood, it also working on informal education/ adult education. The Bambasi refugee camp protection office also confirm that since June 2012 LWF is responsible for providing water, sanitation and hygiene (WASH), livelihoods, environmental protection and psychosocial support activities for the refugees in the camp as well as to the host community.

According to the LWF Ethiopian program annual report (2014) with all the diverse interventions, it is the mutually supportive elements of environmental conservation, wash, livelihoods and CBPS that make a successful program. The multi-sector program is designed to ensure a holistic approach, enhancing protection, cohesiveness and the well-being of the communities.

Following the 2014 mid-term review by UNHCR, ARRA and implementing partners, the LWF Bambasi operation was rated as an exemplary model operation, which can be used as an example for other camps with visible and tangible results. The LWF project used to work on sanitation, water, hygiene, environmental protection, psychosocial support, adult education and livelihood. The information from the camp protection officer indicated that out of these programs the first three programs were phased out. Now the main focus of the LWF is the last four programs listed above. LWF is working on awareness creations on environmental conservation and rehabilitation of the natural environment among the entire population in the area.

Norwegian Refugee Council was a project used to work on vocational training. The NRC working on the project transitional shelter in partnership with ARRA and UNHCR, the funding body for this project was European Civil Protection and Humanitarian Aid Operation (ECHO) and it phased out. It has been working on the livelihood and adult education both in refugee camp and local communities. According to Hall (2016) NRC is regarded as a preferential partner in livelihoods. NRC is well regarded by stakeholders, who referred to the organization in interviews as transparent, reactive and willing to adapt to challenges.

6.5 Plan international and International Rescue Committee

Plan international is the others humanitarian actors activated in the area. It works on child protection and preschool recreation. Before the operation of this humanitarian actor in the area, there was the institution work on child protection called save the children and now it phased out. IRC is also another international organization operated in the area and serving both refugee and host communities under this particular area. The data from the protection office of the Bambasi refugee camp implies that, the IRC in the area working on creating

awareness on HIV, gender based violence (GBV) and reproductive health. Now a day it also starts to working on wash.

Red Cross is also working on issue of connecting the separated family because of war. While they are connecting family in home country and the family in the camp there is information exchange between the two separated families. So the Red Cross playing its role in facilitating network of communications between the separated families in refugee camp and home as well as those found in others refugee camp. Consequently, this network of information exchange/communications increases the population number of the refugee in the area by pulling those people left in home environments. As a result this creates structural challenges on the hosting environment.

Rehabilitation and Development Organization (RADO): Based on the data from the studied area there are people with disability both from refugee and the host communities. RADO is project operated and working to help disability of both local and refugee. It playing important and decisive role in supporting disable people in the area by providing material and none material services.

Generally Following the arrival of refugee in Bambasi District there are different humanitarian, government and non-government actors operated and taking different actions both in the refugee camp and among the local communities surrounding the refugee camp. Using the data from the study area, the humanitarian aid agency are playing pivotal role in making cohesion between the host communities and refugee. This does not mean the government of Ethiopia playing nothing role. However it is blow the promise they made with the local community and blow the expectation of the host communities. It is the collection of different institutions both government and humanitarian aid agencies that playing different parts in the area to mediate the problem related to refugee-host communities relation. As different humanitarian and government actors activated in the area, their specialization were also not small in number. However, activities were below the expectation of the local community. This is why; relationship between humanitarian and government authorities is shallow and lacks commitment. This research suggests that while attracting development project in the area the right of host communities should be respected and the promise of government with the local community should be practical.

CHAPTER SEVEN

SURVIVAL STRUCTURAL CHALLENGES AND OPPORTUNITIES FOR THE LOCALS

This chapter would discuss the structural challenges such as changing the coping strategy of the local community, challenges related to unemployment and employment opportunities to the local community. It also discusses opportunities generated in local area such as infrastructural development on area of school, health center, water and farming activity. In addition expansion of market opportunities to the host would also discuss in this chapter.

7.1 Survival Structural Challenges

The first structural challenge considered by research participants is uprooting the local from their land. The finding of the study indicates that, at the beginning the host communities were asked to leave their land and to make village. This made structural changes on the settlement patterns of the local communities. There is social dynamics among the local host communities following the arrival of large number of refugee in the area. Village formed that follow refugee settlements around the refugee camp create different social dynamics. These include from farm to engagement in business activity. This is why their farm land taken away by the project and their production field challenged by refugee. The local are also becoming far from the production field because they were enforced to make village.

On the other hand the survival strategies by refugee like theft, business activities, land encroachment for farming activities and for grass land, challenged the life of the local community. In addition the operation of humanitarian aid agencies, different non-Government Organization attracting and clear the skilled human resources from local government office due to the imbalance of the salary between government institution and other actors operated in the area. Regarding to this issue I contacted two informants. They used to work in government office in Addis Ababa and now working in Bambasi refugee camp. This is the indication of what most research participants complain about. While there are unemployment problem around the refugees' camp, both educated and uneducated, there is a situation by some

institution pulling other employee from distant. This practice is criticized by some research participants. At the beginning there was hope and expectation regarding to employment opportunities among the local community.

However, activities of attract employee from distant by different institution creates expectation crisis and hopelessness among the local community. The expectation of the local community was more benefit oriented from the refugee hosting project. This expectation at ideal level is partial on the ground. Even their number is not large the life of some people in the area was changed because of different project operated in the area and it is considered by local communities as opportunities. However it is not balanced with the challenges the camp project generated on the local community.

The establishment of refugee camp considered as benefits for some groups such as Bajaj owners in the study area. They mostly benefitted by transporting goods and people to and from Bambasi town and Bambasi refugee camp and it have its own challenge. Because they are working only when the weather is dry. This is why the road is dry weather road and only functional during dry weather condition. Generally there are some structural challenges around Bambasi refugee camp on the local community followed the arrival of refugees in the area.

7.2 Opportunities

Hosting refugee had obviously some advantages to the host communities. That means, it is the fact that the arrival of refugee is not only generating challenges on host community. But also generate opportunities for the host community in the area. The project designed after the arrival of refugee made some host communities' beneficiaries in different ways. For instance Development Response Displacement Impacted Program is one such project. A project focuses on assisting those local poor whose livelihoods are challenged by refugee camp. They include those who bring firewood and charcoal from the natural forest and whose access is now challenged. The project organized such types of people in common interest group (CIG), give them training on business activities and other job category they want to run, and provide them with up to 150,000 birr for the group of (5-10 members). The rule of the project stated that, all members of the group have to have a common interest, which is mandatory.

Informants from the host communities state that, “it is true that, there are such types of activities and the problem is most people are not interested to take part in such types of livelihood activities”. This indicates that, a local community lacks inspiration and motivation to engage in such types of activities not experienced by among the local people.

There are many humanitarian aid agencies operating in the camp. In Bambasi refugee camp there are more than nine⁴ partner institutions. This creates employment opportunities for some indigenous group. According to my informants from the local communities, there are different categories of people employed in different job category in the camp. Informants from FGD with local men stated “there are more than twenty individuals employed in camp security positions, more than 70 extension health worker employed by the camp serving both communities. There are also some people employed as janitors and messengers in the camp”.

Based on the information from the area employment opportunities can be understood in two ways. The first point encourages that, the establishment of refugee camp has contributed to employment opportunities to some host communities. The other point is the protest on the first point. Some people complain that, while some host communities around refugee camp who were displaced from their farm land remain unemployed majority of the employee in Bambasi refugee camp are came from distance. (e.g from Addis Ababa, Assosa and elsewhere in the region through network of relationship). The information from Bambasi Woreda justice office mentioned in chapter four strength the above points.

According to Birhanu et.al (2018), the educated and non-educated people are able to get employment by the aid agencies. On the other hand the incoming of large numbers of refugees and the people who are employed in supporting agencies are making the prices of goods and service to the skyrocket, and competing for different items in the market with local communities with very low purchasing power. As literature on host community in Ethiopia by Wosenu (2013) and in Tanzania by Whitaker (2002), stated, the host communities are beneficiaries from refugee labor that is cheap and easily available in refugee camp.

⁴ These institutions include both government and non-government. These are UNHCR, ARRA, WFP, Unicef, IRC, NRC, LWF, RADO, Plan international and so on.

The data from local communities in Bambasi area challenged the above arguments and the reality on the ground around the Bambasi refugee camp is that, it is the labor of the local communities (daily laborer) that is cheap and easily available. Most informants from host communities noted “sometimes of daily laborer is needed in the camp, the labor of host community is easily available and there is no member of host community employee and benefited from refugee labor”. This challenged the argument stated that the cheap refugee labor easily available and the local community can benefit from the cheap refugee’s labor.

This show us as far as refugee hosting project is considered as creating employment opportunities for the local host, the reality in the studied area is not promising in this regard. much. Even the existing opportunity is not equal for all locals. This is why there is a categorization of indigenous and non-indigenous which create competing identity between the local communities mentioned in chapter four of this thesis. I think it to be fair if employment opportunities are given to the unemployment human resources in the local area rather than attracting others from the distant.

7.2.1 Market opportunities

The establishment of common market in the area around the refugee camp is another opportunities. One informant from FGD with local women stated the following:

Before the influx of refugee in our area we have no local market here except Bambasi. We used to suffer from market problem. Now we have common market around the refugee’s camp which serves us both the local communities and the refugee populations. In this market we have easily access shopping commodities without going market on distance in Bambasi.

The establishment of common market considered as positive impacts for the local population. There is a flow of refugee’s food in to the local market. Refugees do not like eating wheat and they take to the local market and exchange it with other cereals that they prefer to eat. The study conducted by Whitaker (2002), on refugees in Western Tanzania appreciated that the presence of refugees increased food security in local village and even after they started to receiving ration, they continued to depend on local crops for the diversification of their diets. In contrast to the above, it is the negative impacts of refugee on local community in Bambasi. In this regard, the demand for local cereals needed by refugee increased. At the beginning the

food distributions to refugee, played a pivotal role in stabilizing the local market. It was considered as opportunities among the local communities. Later on there is no food item flowing from refugee camp to the local market except some others trading commodity as the occurrences of insufficient rations in the camp. It affects the local poor whose their daily life based on the market.

The refugees are sometimes taking out their clothes like blankets, brand shoes and other materials through broker as well as by themselves to the local market and sell to the local communities. In addition to the material they get from the partner institution, there is the trade network between refugee in Bambasi refugee camp and refugee in Shorkole refugee camp, which is located very close to the border. Those refugees in Shorkole refugee camp are highly participating in cross border illegal trade. They import commodities like sugar, oil food, soap, perfume, slipper shoes and sell to their trade partners here in Bambasi refugee camp. Therefore the refugee in Bambasi refugee camp had the freedom of movement up to Assosa and they are trade partner with refugee from Sherkole camp. They provide different commodities for the local market. Gradually as the participation of refugee in trading activities increase from time to time their movements among the local communities increasing. This is presenting the host communities with challenges. One can understand the challenge either positive or negatives.

According to my key informants, these illegal trades have two sides. The first side is the advantages side for the host communities. The merchants here in Bambasi refugee camp provide different commodities to the local market in cheap price. Since refugee are freely interacting with local communities they are selling to the local communities and buying other material from the local people. Interview with government official indicate that, “the commodities which are scarce in central Ethiopia like sugar, oil and soap are available here in around refugee camp”. The other side of the trade between refugee from Sherkole refugee camp, refugee in Bambasi and some host communities is the disadvantage side on the local legal merchants. The local legal merchants are indirectly affected by cross border inflow of commodities by cross border trader particularly refugee merchants. I observed that the refugees sell Sugar, cooking oil, slipper shoes, women’s long dress and other commodities in

the local market. So in common market and other public market there is hot business activity there between two communities.

The other things I observed when I was in the field is what carried out in Bambasi town where the people from rural area, refugee and people live in Bambasi town where they grinding their cereal. Cereals grinding machine, in Bambasi town throughout the week are crowded by cereal crop from refugee camp. This is opportunities for the machine owner of the Bambasi dwellers. However, it is disadvantage for those people from rural because the cereal from refugee camp making busy the entire gridding machine in Bambasi town and closing the chance of the local. The local poor people from distance are suffering from problem of wasting their time waiting for gridding their cereal. This implies that, all things considered as opportunities for local communities has its own negative side on the other local poor communities. Therefore the study indicates while small numbers of local communities are beneficiaries', majority of the local communities are negatively impacted. So the advantage from hosting refugee should consider the local poor than those people merchant and urban dwellers.

7.2.2 Infrastructure opportunities

In Ethiopia refugee are hosted by government in the area that are poor in infrastructure such as health centers, school, roads, and electricity and except refugee hosted in region considered as developed region and in urban setting with exceptional case. The development of these infrastructures after the arrival of refugee in the area considered as positive impacts of refugee for the local communities. Because after the arrival of refugee such types of problem are solved by aid agency, government and humanitarian actors working on refugee. Based on my personal observation and data from most research participants, even there is tension, conflict and mistrust between refugee and host communities to some extent, there is cohabitation of refugee and host community, host communities are on sharing of infrastructure distributed to refugee and vice versa. Compared to the rest of District in the region, the district that refugee camp found in had better infrastructure facilities. In facts refugee are also on the sharing of infrastructure from the host communities. For instance there is no secondary school in refugee camp and students from refugee camp are sharing school with local students.

There are different opportunities operated in the area after the arrival of refugee population. One opportunity is the school development in the area by different organization in collaboration with government. According to Boamah (2008), health center and education are the positive socio-cultural and economic impact of the refugees on the host community. There was school problem where refugee camp was established. The communities in Womba Kebele and the surrounding, Kebele as the whole used to suffer from school problem from primary school to secondary and preparatory. The partners' institutions Global fund for Educations in Emergencies, Federal Democratic Republic of Ethiopia Ministry of Education, UNHCR and UNICEF are working on education and school expansion.

There are one secondary school, one primary school and one community learning center built for the local community in Womba Kebele very close to Bambasi refugee's camp. It serves both local community and refugee. According to information from both informants from the local community and refugee's students this secondary school lacks school infrastructure.

I observed what is on the ground while I interviewed teachers. As already mentioned there is no secondary school in the refugee camp except elementary school, so there are refugee students learning with local student in secondary school found nearby the camp and preparatory in Bambasi town. The secondary school found nearby the camp is very low quality, there is no library, no water in the school and other school infrastructure even there is no student's text book except one teacher's book for each subject. The refugee students raised that sharing school with local students is good but there is also language barrier in the school. One informant from refugee students stated that "most teachers are teaching in Amharic language except few teachers. However students from refugee population cannot hear Amharic language".

Director of Womba secondary school noted that, "to improve all school infrastructure there is preparatory and secondary school under construction by partners' institution and FDRE ministry of educations which will include all school infrastructures". Other teachers also stated after the completion of this inclusive preparatory and secondary school each students will be computer user and others school infrastructure. However there was no suggestion by my informants from Womba secondary school related to language barriers between refugee's students and teachers. This implies that partners' institutions are on the way to solve school

infrastructure problem in the area. As a result language barrier between students from both communities does not get attention by my informants from teachers. So I suggest that, the problem that refugee's students face should get attention by teachers.



Picture.7.1 Inclusive secondary and preparatory school under construction taken by researcher on 22/05/2019

In addition to inclusive secondary and preparatory school under construction in the area, there is a communities learning center (CLC) for the local communities constructed by DVV international. DVV is Germany international aid agency working on adult education. Accordingly all, adult members of the local communities get the opportunities to learning in CLC.



Picture. 7.2 A community learning center constructed by DVV international in Womba Kebele taken by researcher 22/05/2019

In addition there is farmer training center (FTC) established for the local community after the establishment of the camp in the area. In this FTC there are people giving awareness on farming activities sponsored by DRDIP. The information from Womba Kebele agricultural development expert shows that, the training by the expertise for the local farmers' is productive and there are many farmers benefited from training given by the expertise.

The other opportunity generated for the local community after the arrival of refugee is public health center development. According to the data from the local communities, before the arrival of refugee health center was the serious problem for the communities. Now a day there is the health center open to every local community in the area. The data from the protection office of the camp show that, the health center gives two basic functions. The first one is disease prevention and the other is disease treatment services. The information from the refugee protection office also argues that, the host communities in the area are benefitting from the health center established in the refugee camp for free. On disease treatment it gives the service "whom it may concern". It is open for everybody in neighboring Kebele and village as well as for every stranger want to be beneficiaries. The information from the same sources show that, there are more than 70 health extension worker working on preventions both in refugee camp and among the local communities.

On the other hand for improving Drinking water supply for the local community around the refugee camp different project are developed to improve the problem of drinking water for local communities. One of the important causes of Bambasi site selection to hosting refugee is the availability of water resources in the area and the nearby unseasonal river called Dabus. Information from the local communities implies that, the promise they made with those actors working on different area of specialization were lacks continuity. For instance water supply for the host communities was good for the first two years. However currently there are small numbers of groundwater boreholes drilled working that, serving the host communities. So this research advice that, some activities by aid agency and government actors considered as opportunities for local communities should have continuity. Consequently the social service developed by different government and non-government actor interrupted and lacks continuity as the number of refugee increase from time to time and their challenges on the local community increased as well.

7.3 The host government

Hosting refugee is advantage for government in creating diplomatic relation with those institutions/countries working on refugee from elsewhere. It is serving the host government particularly the developing countries for earning the hard currency. This is why the refugee supporting institution such as World Bank, UNHCR, NRC, IRC and EU are the main sources of hard currency for refugee hosting countries particularly for developing countries which Ethiopia is one.

The problem is clear and the data from Bambasi district administration office show as the federal government want to add the others 10,000 refugees on the already hosted refugee in the Bambasi district. As the district vice administration noted as, “we refuse what the higher authorities told us to host additional ten thousand (10,000) new comers in the already established camp in our district. However, we regretted for accepted those arrived in 2011”. The local people and the local administrator argue that, the central government does not care about the problem except looking for diplomatic relations with the partner institutions. This is what Malkki (1995), stated as the language of diplomacy and the language of international refugee aid. I accepted creating diplomatic relation with international actors as positive and may have advantages in long term, but the current environmental challenges on the local populations are the negative perception. The locals stated as they are going to suffer from drought and desertification. This is why refugee are criticized for very poor in environmental conservation.

In sum the arrival of refugee generates structural challenges and some opportunities that benefit the local communities. Humanitarian aid agencies working on different issues like awareness creation by giving training for the local community on issues like agriculture, health; education and other social issues. The opportunities generated to the local communities less than challenges. Some infrastructure health center and school are the opportunities listed by local communities. However, school lacks school infrastructure. Others infrastructure like water, solar stove and roads infrastructure lacks continuity. It is the facts that, hosting refugee may has its own advantage for the local communities and host

government. It is necessarily to taking into account; the advantage should not erode the natural and democratic right of the local communities.

CHAPTER EIGHTH

CONCLUSION AND RECOMMENDATION

8.1 Conclusion

The first two objective of the thesis are about what challenges of refugee on host community and nature of conflict between them. The last two objectives of the thesis are all about the intervention of the concerned body, the survival structural challenges and life opportunities as a result of refugee arrival in Bambasi. As Ethiopia is a host country for the large number of refugees, the attention given to the socio-economic and environmental challenges on the host communities in the country was so poor. There are many pains that the local populations have experienced in the area after the arrival of refugee. Refugees in this particular area are also living with many livelihood challenges and social problem. The challenges facing refugees in their camp has making double challenges on the locals' population. According to care and maintenances model by Crawford et.al (2015), Host governments or host communities imposing encampment policies, restricting access to productive assets such as land and blocking work opportunities for the displaced. The attention of Ethiopian government for the opportunities of hosting refugee from aid agency is more and the understanding of the social, cultural and economic burden the local people experienced and the care and maintenance for refugee in their camp is less. As a result, the care and maintenances in the camp and those opportunities for local are not as much. This created expectation crisis of both refugee and host communities on the supporting agency. Consequently this raise complains on camp management, local and federal government authorities.

Refugees have been competing with the local communities on scarce natural as well as private resources. This argued by Wha Lee (2001) as the cause of eco conflict which aroused from competition and tension, environmental stress including scarcities and degradation instigate competition among the affected population (local people and migrants) with in society generating political and social tension. There is adaptive strategy by refugee such as

participating in business activities. There is no restriction posed on their movement from place to place among the local communities. As a result there is partial integration of refugee to the local communities in most aspects which the policy of encampment totally not allowed. This is what Crawford et.al (2015) argued as de facto integration model which states that, displaced people will not achieve any of the traditional ‘durable solutions’. It is pragmatic around the fact that displaced people themselves, their decisions, their movements, their activities are the determining factor in the realization of self-reliance and that external assistance has often been marginal or misdirected. Accordingly it is clashing with the Ethiopian Federal government refugee proclamation as well as encampment refugee policy.

In Ethiopia where the diversity of host communities becoming problem of peace and stability, it is unexpected the integration of refugee to the host communities benefits host communities and government. However, the Comprehensive Refugee Response Framework (2019) argues that, the socio-economic integration of refugee presents clear benefits to the refugee themselves, the host communities and the government.

Now the host communities are facing more challenges than benefits. The arrival of refugee creates multiple problems on local communities. The Bambasi refugee project will phase out near future. On the other hand the current political situation of their country is questionable. In addition the network they have with Sudanese People Liberation Movement making them sometimes as they participating in the political instability in their home country. In this case the Sudanese government considered as Ethiopian government support the SPLM. Because these, refugee hold dual identities, refugee identity under Ethiopian protection and the identity of host communities where the refugee camp exist. In this regard refugees are the cause of conflict, mistrust and tension between the two governments.

Such types of case are not only between hosting country and home country at large, but also between hosting region and neighboring region in the hosting country at ground level. Their movement was not limited to their camp (not totally encamped) sometimes they are crossing the border of neighboring region for hunting and gathering of wild animals and fruits. This causes uneasy relationship between hosting region and neighboring region.

The local communities are disgust refugees because of their activities in the area like destruction of the natural environment by themselves and by the livestock they owned. However, there is interaction between local and refugee. Gradually there is intermarriage between them. The host argues that, the marriage interaction between refugee and host communities encouraged the refugee to distribute their network among the local communities and it encourage the expansion of theft in the area starting from the theft of livestock to very small animals, and production of local community. There is also overlapping identity in the area of refugee camp between the two communities and this facilitate the challenges by refugee on the local communities. There is conflict, tension and mistrust in the area. The conflict is not serious conflict. The cause of conflict, tension and mistrust between refugee and host communities in Bambasi Woreda is all about scarce resources and lacks of commitment of the concerned bodies in the area.

8.2 Recommendation

- This thesis tried to asses' challenges and opportunities of refugee-host relation. The first challenge was the eviction of local farming community from their land. So those farmers not compensated for their land have to get new lands like that of the other compensated for their land. The local communities recommend the same thing.
- The interests of local communities have to study in the area before brought refugee and challenge the local community.
- As the government has the responsibility to hosting refugee, the responsibility to closely follow up the case between refugee and local community in the area should also the responsibility of government. Unless the local population doubt about desertification and displacement.
- Since an employment opportunity is considered as one of the opportunities from hosting refugee, attention should be given to those remained unemployed equally.
- Encouraging activities of all aid agencies can reduce challenges refugee can generate on the hosting environment and community.
- Both local and higher authorities have to commit in managing than solving the tension, mistrust and conflict in the area.

- It needs to provide refugee with all basic needs to reduce the ongoing problem in the area.
- The reconsideration and reactivation of refugee policies important ever. This is why the applicability of encampment refugee policy in Bambasi area is in question. This needed evaluation by the concerned body, including camp management.

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Appendix 1

Addis Ababa University

College of social sciences

Department of Social Anthropology

Dear all my research participants I'm Master students of Social Anthropology at Addis Ababa University. Now I'm conducting my research on challenges and opportunities of Refugee-host community relations around Bambasi refugee camps. The purpose of the study is to identify the challenges and opportunities of refugees and refugee camp on host communities. It may serve as entering point to find solution for refugees-host community situations.

I would like to express that, this research will conducted for academic purpose and the source of information as an individual will kept secret to avoid any negative political effect. Therefore, you are kindly requested to contribute your part freely responding this type of questions of interviews and all questions are open ended. It is expected to serve as comprehensive collaboration in successfulness of this research. Thank you for your cooperation!

Profile of respondent.

Sex:.....

Age:.....

Religion:.....

Marital status:.....

Educational background:..... Position in society:.....

For host community

The following questions are the questions that provided for the local community for the collection of data on the topic. Please be free and contribute your part by answering these questions. Your answer will be the corner stone for this work!

1. What do you know about historical back ground of refugee in your area?

2. Do you know the historical factors that enabled the people to becoming refugee in your area?
3. As a member of people live in developing region according to Ethiopian geopolitics how do you perceive refugee?
4. In the case of refugee influx some impacts are generated to the hosting state/society, what are some of the impacts of refugee on host community in your area?
5. What does it look like the interaction between refugee and host community?
6. What changes and continuities are occurring due to the inflight of refugee to your area?
7. Is there any tension and mistrust between refugee and host community due to the arrival of refugee?
8. What is the nature of conflict looks like between the local and refugee community in the area you survive in?
 - a. What are the triggering factors that enabled refugee and host community in conflicting relationship?
9. What types of challenge are you observed/faced after the arrival of refugee in your area?
10. Is there something you benefited from the arrival of refugee population? If the local communities are benefited from the arrival of refugee including you what life opportunities navigated to you and other host community in the area?

Profile of respondents.

Sex:.....

Age:.....

Religion:.....

Marital status:.....

Educational background:.....Position in society:.....

For local government authorities

The following questions were the research question provided for the local government authorities during data collection.

1. Ethiopia follows open door refugee policy, what do you think the challenges and disadvantage of open door policy regarding to refugee for Ethiopia?
2. Now Ethiopia has three types of refugee policy encampment policy, out of camp policy and policy of integration. What do you think the advantage and disadvantage of Ethiopian refugee policy and proclamation on local community?
3. Do you agree border area is refugee hosting area in Ethiopia? If your answer is yes, why? If your answer is no why most of the refugee camps are found in border area?
4. How do you define the impacts of cross border migrant and refugee on the daily life of people around the border area?
5. What are the experiences of community in this particular area in hosting cross border migrants and refugee?
6. What are the government activities in supporting positive social interaction between refugee and local community?
7. As government employee what do you think the life opportunities of hosting refugee to the local community?
8. How do cross border migrants and refugee influence/shape the life of borderland communities such as cultures, identities and economy?
9. What is the impact of the border on the life of borderland community focusing on the area of cross border migrant and refugee?
10. What do refugee people say about their identity, do have they identity of host country or country of origin?

For refugee

The following questions are question to people from refugee camp. You are the people under the humanitarian and government protection. I ‘m doing academic research which need your contribution and your contribution to this thesis is very essential. Please feel free and play your part. Thank you for your cooperation.

Profiles of research respondents

Sex:..... Age:.....

Religion:..... Marital status:.....

Educational background:.....Position in society:.....

1. What was the reason for your exile and for how long have you been as refugee here?
2. How do you define your host environment in relation to your home environment?
3. How do you define your relation with local community?
4. Do you have other means of earning incomes in addition to the assistance providing by aid agency and government actors?
5. What types of service do you receive from aid Agency in kind/ in cash? And what is its frequency?
6. What types of social service available to you by Aid agency and government actors?
7. Is there any limit/control on your life by government? If yes what types of restriction?
8. Do you think your arrival in this area affect or benefit the local community

For camp management team

The following questions are provided for the camp protection officer. You are the role player in refugee host-community circumstances. For the purpose of this academic thesis I need

information on your contribution in solving the problem that facing both the host community and refugee population under your administration. Thank you for your information.

Profile of research respondents.

Sex:.....

Age:.....

Religion:.....

Marital status:.....

Educational background:.....Position in society:.....

1. You are working for humanity, how do you define your service for both refugee and host community in this particular area?
2. How do you explain your services for these people under the assistance of humanitarian organizations?
3. Do the services delivered by your organization play role in mediating the problem in the area between indigenous and refugee communities?
4. What are the types of services delivered by your organization for the concerned people; in kind, in cash or both?
5. How do you explain the social interaction between refugee and local community?

Point of discussion for FGD

1. Awareness why Ethiopian hosting refugee

- Awareness of host community on Ethiopian refugee's policy?
- Challenges of open door policy and domestic refugee policy on the host community around the border area?
- Experiences of local people in hosting refugee?

2. Conflicting relationship:

- The factors lead the refugee and local community to conflicting relationship?

3. Challenges

- What are the environmental, economic and socio-cultural challenges of refugee in your area discuss your assumption according to your experiences.

4. Opportunities

- What life opportunity brought to you and other host community in the area after the arrival of refugee population discuss your ideas.

Observation check list!

1. Observation of local environments and infrastructure
2. Observation of refugees camp and infrastructure
3. Feeling and interest of all research participants on generating information during interview and FGD discussion,

Appendix 2

Table.2. list of informants

Name	Sex	Age	Position in society	Place and date of interview
Ager Romaddin	M	28		30/05/2019 Womba secondary school
Agitu Sadi	F	42	Local resident	21/05/2019 Womba Kebele
Ahmed Hasan	M	20	Student	21/05/2019 Womba Kebele
Ali Dafil	M	25	Student	21/05/2019 Womba Kebele
Albadir Mohammed	M	21	Sutednt in W/S school	30/05/2019 Womba secondary school
Anuha Mohammed	F	40	Local resident	23/05/2019 Womba Kebele
Babiker Abdullahi	M	25	Local resident	23/05/2019 Womba Kebele
Betilem Feyisa	F	37	Local resident	24/05/2019 Womba Kebele
Hasan Bashir	M	29	Teacher in refugee school	01/06/2019 Bambasi refugee camp area
Jamal Hasan	M	37	Local resident	24/05/2019 Womba Kebele
Malsan Musa	F	40	Local resident	25/05/2019 Womba Kebele

Mohammed Ahmed	M	57	Local elder	25/05/2019 Womba Kebele
Tajudin Ahmed	M	26	Student in W/S school	01/06/2019 Bambasi refugee camp area
Umar Mohammed	M	28	Teacher in refugee school	01/06/2019 Bambasi refugee camp area
Shibabaw Tefari	M	33	Teacher in W/S school	30/05/2019 Womba secondary school
Nega Besha	M	37	W/S school director	30/05/2019 Womba secondary school
Umar Mohammed	M	48	Local resident	20/05/2019 Bambasi town
Knife Dagne	M	56	Camp protection officer	Bambasi refugee camp 29/05/2019
Kitessa kasa	M	27	Laborer	30/05/2019 Womba s. school under construction
Birqee Addamu	F	30	Laborer	30/05/2019 Womba s.s under construction

Table 3. Local people key informants

Name	Sex	Age	Occupation	Place and date of interview
1. Batul Wasilla	F	45	Women and Children Affair's in kebele	29/05/2019 Womba kebele
2. Suleman Ibrahim	M	40	Imam/mosque leader	27/05/2019 Womba kebele
3. Iftahal Ibrahim	M	65	Local elder	27/05/2019 Womba kebele
4. Ibrahim Abdulqadir	M	60	Vice of Kebele speaker	29/05/2019 Womba kebele
5. Malsan Musa	F	40	W/Kebele resident	29/05/2019 Womba kebele

6. Mohammed Bashir	M	46	Speaker of the Kebele	27/05/2019 Womba kebele
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Table 4. List of key informants from local authorities.

Name	Sex	Age	Occupation	Place and date of interview
1. Diribew Asfew	M	36	Natural resources protection, conservation and registration expert.	B/W/agriculture and development bureau 12/06/2019
2. Gutema Qabure	M	35	Agriculture development expert of W/ Kebele.	womba kebele 09/06/019
3. Mohammed Adugna	M	42	Woreda vice administrator	10/06/2019 B/district administration bureau
4. Tesfaye Addam	M	35	B/Woreda program planning and service expert	10/06/2019 B/district administration bureau
5. Tilahun Getachew	M	40	W/Communication expert	30/05/2019 B/district communication bureau,
6. Andarge Asnake	M	45	B/district justice officer	30/05/2019 B/district justice officer

Note: the name of resaerch participants listed here are their real name based their permission. However, the name used for the case study and other some in the thesis are pseudo name for the sake of informant confidentiality.

Appendex - 3



Picture .1 local women selling firewood in bambassi town taken by resaercher on 09/06/2019. They argued as the access is challenged because of deforestation in the area.



Picture.2 photo with refugee's children while camp observation taken by researcher on 22/05/2019.



Picture.3 Dry weather road from bambassi (main road) to refugee camp via womba village taken by resaercher on 25/05/2019.



Picture 4. Partial overview of Bambasi refugee camp taken by resaercher on 22/05/2019.



Picture 5. Photo taken by Shibabaw Tefari (field assistant) on 5/21/2019 while conversations with secondary refugees' students in womba secondary school

Declaration

I the undersigned declare that this thesis is my original work and has not been presented for degree in any others university. All sources used in this thesis have been duly acknowledged.

Date _____

Name _____

Signature _____