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Psychosocial Challenges and Resilience of Internally Displaced Persons (In Reference to Tehuledere Woreda, South Wollo Zone)

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PSYCHOSOCIAL CHALLENGES AND RESILIENCE OF INTERNALLY DISPLACED PERSONS

(IN REFERENCE TO TEHULEDERE WOREDA, SOUTH WOLLO ZONE)

By

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Psychosocial Challenges and Resilience of Internally Displaced Persons

(In Reference to Tehuledere Woreda, South Wollo Zone)

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This is to certify that the thesis presented by Frehiwot Asres, entitled **"*Psychosocial Challenges and Resilience of Internally Displaced Persons (IDPS)*"** and submitted in partial fulfilment of the requirements for the degree of Master of Social Work, complies with the regulation of the University and meets the accepted standards with respect to originality and quality.

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Declaration

I, the undersigned, hereby declare that the thesis entitled **"*Psychosocial Challenges and Resilience of Internally Displaced Persons (IDPS*"** is my original work and has not been presented to any other university for similar or any other awards. Where another author's ideas and words have been presented in this thesis, I have acknowledged the author's ideas by citing them and using appropriate quotation devices and citations in the required style.

Frehiwot Asres   _____   _____

Student   **Signature**   **Date**

Acknowledgements

Dedication

To all the innocent IDPs who are suffering from displacement!

Abstract

Internally Displaced persons (IDPs) face numerous challenges. IDPs appear to demonstrate resilience and utilize fostering strategies to help themselves at individual and community level. However, little is known about this relationship in Ethiopia particularly in this study area. Thus this study aimed at understanding psychosocial challenges and resilience of IDPs. A concurrent explanatory mixed methods design was followed. 5 Key informants &7intervewees 216 IDPS were participants, who were selected by utilizing purposive and available sampling techniques. An adapted form of Conner- Davidson resilience scale, adapted closed ended psychosocial measuring scale and semi-structured interviews were utilized to collect data. Quantitative data were analysed using T- test, ANOVA, Pearson's correlation and multiple regressions. And qualitative data were analysed thematically. The qualitative analysis revealed that psychosocial challenges particularly psychological, social and economic challenges are common among IDPS, yet the level of the challenges vary depending on their socio-demographic backgrounds. Women, farmers, single headed family, and camp-IDPs experienced more psychosocial challenges than the rest IDPs. The quantitative data also showed that among 216 IDPs, 46.3% were resilient (with mean, M=82.26, SD= 7.08) while 53.7% had lower resilience (with the mean, M=68.15, SD= 4.20). A t-test analysis indicated gender (male & female) & residence (camp & non-comp) brought significant mean differences in resilience measure. A correlation analysis revealed strong positive significant association between resilience and factors where the correlation was strong with social support and cohesion (r=.725, p<.000), religiousness and spirituality (r= .667, p<.000), and psychosocial challenge (r=.518, p<.000). Furthermore, a regression analysis revealed that 64% (adjusted R^2=.64) of the variation in resilience scores among IDPs was accounted for the variation in getting social support & cohesion, living with religious beliefs & spirituality, and the ability to cope with psychosocial challenges. It was also found that social support and cohesiveness has greater value in explaining IDPs resilience (Beta=.467 or 46.7%, p<.000), indicating that IDPs social environment and closer relationships were more likely to build resilience among IDPs. The findings highlighted the need for support programs to invest on identifying and nurturing factors that improve IDP resilience for sustainable solutions.

Key Words

IDPs; Psychosocial challenges; Social support and cohesion, Religiousness and spirituality; Resilience

Table of Contents

Acronyms

CD-RISC- Connor-Davidson Resilience Assessment Scale

DSI- Durable Solution Initiative

IDMC- International Displacement Monitoring Centre

IDP- Internally Displaced Person

IOM- International Organization for Migration

NDRMC- National Disaster and Risk Management Commission

SD- Standard Deviation

SPSS- Statistical Package for Social Sciences

UNHCR- United Nation Human right commission

ANRSER- Amhara National Regional State Emergency Response

List of Tables

CHAPTER ONE: INTRODUCTION

Overview

This chapter includes introductions about the study together with background and justification of the study, statement of the problem, objectives of the study, research questions, significance of the study, scope of the study, and operational definition of terms.

Background and Justification for the Study

Displacement of person can be of a voluntary or forced in nature. It can also be external like refugees and economic migrants across national borders or internal like internally displaced persons (IDPs) and rural urban migrants within national borders (Chesmal & Stewart, 2012; Tesfaye, 2019). The United Nation 1998 guiding principles for IDPs and African Union's Kampala Convention described internal displaced person is a person or groups who have been forced or obliged to flee or to leave their homes or places of habitual residence. IDPs are also include those who have not crossed an internationally recognized state borders (Mooney, 2005; AU, 2012; Endris, et al., 2022).

According to International Displacement Monitoring Centre (IDMC) 2021 report, internal displacement which has potentially been affected more than 55 million people worldwide and 48 million displacements are caused by conflicts and violence (IDMC, 2021). More than eleven million internal displacements were recorded in sub- Saharan and North Africa. The majority took place in Democratic Republic of Congo and Ethiopia (Tadele, 2022). About 1.7 million new displacements associated with conflict and violence was recorded by 2020 in Ethiopia, which was the highest figure in the world next to DRC and Syria (IDMC, 2021). The old conflicts engrained and new conflicts escalated along various state borders. Reports indicated that conflict-induced displacements largely related to ethnic and border-based disputes are common in Ethiopia (Tadele, 2022).

The internal displacement might be attributed to avoid the effect of armed conflict, situations of generalized violence, violations of human rights or natural or human made disasters. This is also supported by IDMC report as it depicted that most internal displacements were caused by conflict and violence (IDMC, 2021).

Internal displacement has paramount effects on IDPs; for example, conflict-induced displacements are accompanied by very serious negative psychosocial challenges, one of which is economic insecurity that leads to loss of means of livelihood, unemployment and limited access to the natural and common resources, involuntary relocation and lack of supports and eventually causing psychosocial challenges (Fernandez, 2008).

Moreover, as cited by Tesfaye (2019), Fernandes and Raj (1992) identified psychosocial challenges as evident problem among displaced people that includes the mental, emotional, social, and spiritual dimensions. One of the direct social consequences of displacement which have often been analyzed in the literature is deteriorating health conditions, and such health risks are often attributed to lack of access to clean water and sanitation, a direct fallout of the progressive deterioration in economic conditions, leading to psychosocial challenges, mental illness and alienation.

Internal displacement has major influence on children, women and the elderly, whose health situation is worse than that of men even under normal circumstances (Terminski, 2012). Sandari-Rout (2012) noted that women constitute a significant proportion of the total IDPs population and they are known to have greater psychosocial problems than other affected populations. They face loss of livelihoods, have less access to assistance, and struggle to access adequate education, healthcare, and livelihoods. Women also suffer permanent loss of social and cultural ties including divorce, distancing marriage partner, disruption or loss of educational opportunities (Sambu, 2015).

Moreover, prolonged concentrated camping in displacement often triggers the previous psychosocial problems and results in adverse outcomes, including personal and emotional difficulties, disease incidences, food insecurity, less social interaction and cohesion, less employment participation and social service access, poor residence attachments and sense of belongingness (Siriwardhana et.al, 2015; Turner, 2016; Mubarek et.al, 2016; Emanuel et al, 2022).

Despite adversities like challenges and psychological, social, spiritual and economic difficulties that many people face, there are individuals who are able to adopt and bounce back with minimal disruption to their lives. Others are eventually able to recover close to their pre-trauma level of functioning (Curtis & Nelson, 2003). Although their present functioning may not be exactly as it was in pre-trauma, a new baseline can be established where the displaced learn new ways to cope with the situations, which in generally indicate resilience. As cited by Sambu (2015), Garmezy (1991) described that resilience lies in the power of recovery and in the ability to return once again to those patterns of adaptations and competence that characterized the individual prior to the pre-stress period (Sambu, 2015).

Richardson (2002) conceptualized theory of resilience as a force within everyone that drives them to seek self-actualization, altruism, wisdom and be in harmony with a spiritual source of strength. However, social work scholars have proposed that one of the keys to understanding how resilience operates is to examine it within a framework that prioritizes the dynamic interaction between individuals and their environments (Seeman, 2008; Ungar, 2011; Collins, 2016). This refers to the availability of social support may boost the recovery and resilience of the person. The more support and interaction individuals' receives the more resilient they can become (Seeman, 2008). The value of a person in environment approach to resilience is to foreground the interactions between people and their social environments.

Thus, the resilience process depends not just in the individual or in the environment but in the way these transact (Collins, 2016).

Depending on person in environment perspective recently the new humanitarian approach is introduced. Resilience humanitarianism approach entertains the capacity built by communities or societies who have lost their livelihoods and try to bounce back to their default state and sustain their livelihoods in their own capacities and social inclusiveness. This entails the broadening of humanitarian intervention and its contribution to building resilient communities (UNHCR, 2018, Hilhorst, 2018).

Despite large number of IDPs campsites and resettlement areas around the nation, there is insignificant number of nationwide IDPs resilience focused studies. Therefore, it was believed that IDPs psychosocial challenges and the factors that impact on the level of resilience in Ethiopian IDPs is worth to be studied. Generally, the motivation for this study rests on three main factors. In the first place, the strength – based resilience studies by which IDPs were viewed as owner of competencies and adaptive capabilities than emphasizing as victims of the circumstances and deficit focused orientations, adheres to social work principles of strength based perspective.

Furthermore, the demand to understand person's resilience experience after traumatic incidences and living in unfavorable environments for prolonged time in Ethiopian context particularly in Amhara region is not studied. This could prove right where studies on this kind of venerable societies are scant. Finally, according to reports and literatures, the number of IDPs in Ethiopia increased in the last decade and in drift of increasing. Hence, explaining the psychosocial challenges which are taken as adversities of IDPs and resilience in camp and outside the camp were assumed to provide information that leads to proper stakeholders' interventions in this study.

Statement of the Problem

According to Amhara National Regional State Emergency Response office reports (ANRSER, April, 2022); more than nine hundred thousands of IDPs have been hosted in Amhara region. War in the northern part of the country provoked the escalation of IDPs. By the end of June 2022, new 356,212 IDPs are added so that the total number of IDPs increased to 1,274,216. Within this large number 75,065 IDPs were displaced from no war regions but fleeing due to ethnic/political induced violence (DRMC, October 2022; Endris et al, 2022). Report from South Wollo Zone Emergency Response office shows that there are sixteen IDP camps found in that area and sheltered 44,385 IDPs, it is the second highest number in the Amhara region; in addition 27,791 IDPs living with in the host community trying to resettle by themselves and get assistant from different stakeholders. According to Tehuledere Woreda Emergency Response office more than 6000 IDPs sheltered with in three IDP camps and more than 150 living dispersedly within the community.

In the Amhara Region, Tewledere in particular, the psychosocial challenges faced by IDPs and the extent of their resilience in adapting to such difficult circumstances remain largely unknown. Although some studies have dominantly employed a qualitative approach, their focus has primarily been on the health and mental well-being of individuals displaced due to conflict and violence (Sirwardhana & Stewart, 2012; Ekezie et al., 2022). Additionally, several qualitative studies have explored the psychosocial challenges experienced by IDPs in traditional concentrated campsites (Maru, 2017; Desalegn, et.al, 2023; Endris et al., 2022; Elias, 2019).

For instance, Desalegn et al. (2023) explored the challenges faced by IDPs in the context of Ethiopian resettlement. The study examined various perspectives, including prolonged campsite settlements, human security, and challenges faced by female household heads. The

author employed semi-structured interviews and conducted thematic analysis. The psychosocial challenges experienced by IDPs in the aforementioned study were categorized into major themes, including psychological and emotional difficulties, systemic and/or economic challenges, and social issues.

Employing the developmental perspective, Tesfaye (2019) investigated the psychosocial challenges and coping mechanisms among conflict-induced internally displaced persons resettled in Burayu IDP resettlement area and reported several important psychosocial challenges and coping mechanisms among IDPs and the impact of forced resettlements.

Studies on internally displaced persons (IDPs) in Ethiopia, whether conducted qualitatively or quantitatively, have focused on the psychological impacts of displacement. These studies explore various aspects, including: The impact of displacement on host communities (Elias, 2019); the effects of forced resettlement on IDPs (Masresha, 2022); Socio-economic rights protection for IDPs (Negussie, 2020); Urban IDPs' responses (Evan, 2020); Emergency health and nutrition responses in ranch-like settings (Tefera et al., 2022), these local studies delve into critical issues related to IDPs and provide valuable insights about the phenomenon but never been expressed in the ways that IDPs should be treats as subjects of rights rather than victims of circumstance. However, as far as to the knowledge of the researcher, there is no attempt in studying the resilience of IDPs living in camp and outside camp in Ethiopia in general and Tehuledere Woreda, Haik Town, in particular.

Assessing the psychosocial challenges of IDPs and its impact on level of resilience in camps and outside camp areas can lead to proper interventions on encouraging resilience, management and practices that facilitate effective transition to durable and sustainable solutions in the future lifetime of IDPs. While IDPs in Tehuledere have faced problems that caused by living in concentrated traditional camps for prolonged time, reports indicated that

the numbers of IDPs are increasing from time to time due to unresolved political problems. Hence, assuming that IDPs can still thrive, this research investigated the relationship between different protective factors and their impact on resilience of IDPS settled in a camp and outside camp settings in Tehuledere Woreda Haik Town so that tailored interventions can be sought.

Objectives of the Study

The study assessed psychosocial challenges and perceived level of resilience among IDPs and major factors associated with their resilience. Specifically the study was aimed to:

- Explore the psychosocial challenges of IDPs

- Measure the perceived resilience status among IDPs.

- Examine the factors contributing to the resilience of IDPs.

Research Questions

1. What are the major psychosocial challenges faced by IDPs?

2. To what extent the perceived level of resilience varies among IDPs as per CD -RISC?

3. Are there significant relationship between contributing factors and resilience of IDPs?

Significance of the Study

This study produced a highly localized data that can inform researchers to refocus on revealing the importance of looking at adaptation capabilities after facing adversities and what can be learnt from these experiences. As such this study would play a significant role in contributing to the development of the number and quality of studies on rarely researched area in resilience depending on person in environment perspective. It is also invaluable since it potentially will enable to enhance the knowledge in understanding the resilience characteristics of IDPs in difficult situations for prolonged time. It is also assumed help to discover successful intervention strategies, thereby benefiting practitioners like social

workers, psychiatrists, sociologists, health works and psychologists to overpower problems of IDPs through effective intervention and resilience development strategies.

The study also has social work implications in advocacy and provide alarm for policy makers to give due attention. It also brings positive impact on providing clear image about the different nature of psychosocial challenges faced by IDPs who are living in a camp and outside - camp settings and its impact on their resilience, understanding the interplay between psychosocial challenges and resilience is essential for supporting the well-being of IDPs during their displacement. Furthermore, the finding also provides key assumptions for social work education which aims to provide scientifically proven information about the situations to facilitate grounds for practitioners and guide them to change the intervention dimensions.

Scope of the Study

Conceptually, this study explored the psychosocial challenges of IDPs and the relationships among factors and with resilience of IDPs. It was also delimited to measure the perceived level of resilience among IDPs who were living in Haik Town. The study emphasized more on determining the level of IDPs resilient and its relationship with resilience and between the factors. Specifically, the study utilized only four major factors of resilience which affects IDPs resilience i.e. psychosocial challenges, social support and cohesion, religiousness and spirituality, and socio-demographic variables (Age, Gender, Marital status, Educational Level and previous Occupation).

The study was confined only in Tehuledere Woreda, Haik town with specific focus on Mekane Eyesus IDP camp and the surrounding non- camp settlements. The study setting was restricted to the aforementioned zone; Woreda and Town mainly due to presence of many more IDPs were found in two groups (outside-camp and camp settlements as compare other areas in the region during this study.

Methodologically, it was confined to thematic analysis, t-test, ANOVA, correlation and regression based on scale based quantitative data and interviews as based qualitative data.

Operational Definition of Terms

Internally Displaced Person (IDPs): In this study, an IDP is an individual who have flee from different regions of Ethiopia due to armed conflict, violence and now living in Haik town, registered as an IDP by the Tehuledere Woreda Emergency Response Office.

Resilience: in this study, resilience is conceived as the IDPs ability to positively adapt with in new environment and bounce back after experiencing adverse events. It was measured by Connor-Davidson resilience assessment scale Connor and Davidson (2003).

Psychosocial Challenges: Psychosocial challenges refer to the psychological, economic, and social difficulties faced by individuals displaced from various regions of Ethiopia. These challenges are experienced while they navigate life as internally displaced persons (IDPs) in Haik Town.

Resilience Factors: Resilience factors either promote or deteriorate the resilience of IDPs. They mitigate the effects of displacement and reduce negative reactions, thereby enabling or hindering IDPs to achieve positive outcomes.

CHAPTER TWO: REVIEW OF LITERATURE

Introduction

This chapter subsumes review of literatures related with IDPs including concepts on conflict induced displacement, IDP in world, Africa and Ethiopia; psychosocial challenges of IDPs, the concept of resilience, resilience in IDPs and factors that affect resilience of IDPs. This chapter also includes the context of the aforementioned point in Ethiopia.

Concepts of Internal Displacement

It has now been some seventeen years since the issue of internal displacement indelibly was placed on the international agenda and recognized as a legitimate matter of international concern. Since that time, awareness of the global crisis of internal displacement and of the difficulty of affected populations has grown (Mooney, 2005, Cristina & Amado, 2017).

There are different ideas on what is meant by "internal displacement" and "internally displaced persons". For some, the term "internally displaced persons" refers only to people uprooted by conflict, violence and persecution, that is, people who would be considered refugees if they crossed a border (Mooney, 2005). Others, however, consider internal displacement to be a much broader concept and to encompass the millions more persons uprooted by natural disasters. Still others question whether it is useful to single out internally displaced persons, who commonly referred to as IDPs (Yigzaw, 2022).

Furthermore, as Cristina & Amado (2017) explained Walter Kalin, who was assigned in 2004 as the second representative of the UN Secretary-General on the Human Rights of IDPs, states that the difference between the context of refugees and IDPs as need not and cannot be granted a special legal status comparable to refugee status. In international law, refugees are granted a special legal status because they have lost the protection of their own country and, therefore, are in need of international protection not necessary for those who do

not cross international borders; internally displaced persons do not need such a substitute protection. Rather as human beings, as a citizen of the country and who are in a situation of vulnerability they are entitled to the enjoyment of all relevant guarantees of human rights and humanitarian law, including those that are of special for citizens of the country (Cristina & Amado,2017).

It is believed by the scholars that the to-date descriptive functional description of IDPs has resulted from a restatement of existing human rights and humanitarian law (Lwabukuna, 2011). Lwabukuna further notes that the term internal displacement has been defined in various existing documents dealing with international law, international humanitarian law, and international human rights law. However, the most widely used definition is the one given by Francis Deng, who was the first representative of the UN Secretary General on the Human Rights of IDPs assigned in 1992, expressed his thought about on UN Guiding Principles about Internal Displacement and then indorsed by African Union Kampala convention in 2009, persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border(Mooney,2005; UNHCR,2019; AU,2012; Emmanuel & Alexandra, 2022).

Therefore, two core elements of the concept of internal displacement are clear. One is the involuntary or coerced nature of the movement. The second concern is that such movement takes place within national borders, which is a criterion to distinguish the IDPs from other types of displacements.

As Emmanuel & Alexandra (2022)indicates, Kalin (2014) and Deng (2001) have states the clear view that should be given to IDPs, the obligation of the stakeholders to

design a sustainable solution for the displaced persons could only materialise if their involvement goes beyond just lifesaving assistance. Humanitarian support for IDPs which is predominately about mere protection and intervention would yield similar undesirable results. Therefore, when there was an advocacy for humanitarian response to shift towards a more resilient recovery approach which demands a long and deliberate effort from various actors to be involved, several scholars acknowledged and embraced this collaborative approach (Kalin, 2014).

Nowadays, the existing researches about IDP Tadele (2022); Yigzaw (2022); Tefera et al., (2022); Ekezie et al.,(2022); Endris et al.,(2022) and many more indicated that the number of IDPs is rising worldwide in general and Ethiopia in particular. In the year 2018 alone, about 28 million new displacements were recorded arising from conflict and disasters across 148 countries and territories. A number of countries in the third World were affected by displacement associated with conflict and disaster (IDMC, 2019). The UNHCR's report shows that the number of displaced people at the end of 2020 was more than 82 million (Dereje & Lietaert, 2022).

According to IDMC(2021), Africa has 11.6 million IDPs, while Ethiopia is said to have a total of 2 million displacements with 1.692 million new displacements being due to conflict and violence since 2020 (da Waal, 2021; IDMC, 2013–2021).

Internal Displacement in Ethiopia

Araya M (2007) studied the post conflict internally displaced person in Ethiopia, and revealed that the previous four decades, before the Derg regime change, in Ethiopia has been ravaged by large-scale civil war and famine. A large number of people suffered traumatic experiences and displacement. According to estimates of the Ethiopian Disaster Prevention and Preparedness Commission (DPPC), by the end of the civil war in 1991, about one million Ethiopians were displaced as a result of famine and war (Araya, 2007).

Dereje & Lietaert (2022) says that ethnic-based violence since the 1990s is responsible for the displacement of large number of people in Ethiopia. This violence is the result of ethnic division introduced under the EPRDF regime which has created grievances, animosities, and severe competition among the federal subunits. Under such identity-based federal system in the country, ethnic groups fight for the respective "divided sovereignty" of their homeland. Furthermore, they debated that people are recently moving not just because of ethnic conflicts but also the politics of "othering". People who are labeled "outsiders" by natives are fleeing home to escape violence that might follow negative stereotyping. This politics of "othering" creates a particular form of displacement that is not recognized in IDP literature. This category of people is rendering invisible because the force (othering) that forces them to flee from their home is not as well-known as the recognized drivers of displacement. They further argue that forced resettlement, a government's forceful transfer of a particular part of the population from their original place to a new, is a typical manifestation of internal displacement in Ethiopia (Dereje & Lietaert, 2022).

 The existing literatures about the main causes of displacement in Ethiopia Tesfaw (2022), Yigzaw (2022), Yigzaw & Abitew, (2019) indicated that, conflict induced displacement including inter-communal violence, regional political instability, ethnic tensions, localized conflicts, and natural disasters are the key causes.

Ethiopia ranked first among all countries by recording a high number of IDPs in 2018 (IDMC, 2018). The number of IDPs in Ethiopia was 3,191,000, a considerable portion of which was credited to ethnic and border-based clashes (IOM, 2019). According to IDMC, after three years the number increases to more than 5.1 million people in the year 2021. This number includes people who may have been displaced more than once. This extraordinary number of new and repeated displacement is due to attacks against civilians, health facilities, and schools by armed conflicts (Endris et.al, 2022).

IDPs in collective sites in Ethiopia experienced terrible conditions and restricted access to basic services, lack of opportunities to rebuild their livelihoods, protection risks, and wider security concerns (UNOCHA, 2020). Further, the effect of global inflation caused by the Covid pandemic and wars in different parts of the world in general and Ethiopia in particular are affecting the ability of IDPs to purchase food, and other basic service which further impacts their food security and overall wellbeing (Goat & Soda, 2022).

Psychosocial Challenges of IDPs

Studies conducted to assess the psycho-socio-economic problems of IDPs in Ethiopia (Kussa, 2019; Jones, Yadete & Pincock, 2019; Masresha, 2020) found that IDPs were facing different problems such as trauma, marginalization and discrimination, unemployment, lack of access to financial resources, shortage of food and monthly ration, lack of access to social services, inaccessibility to school and health services, inconvenience and lack of infrastructure in the camp setting, lack of power to decide on their future and nonexistence of institution that deal with their issues. In addition, there were highly varied experiences among adolescent girls and boys, with young people both as targeted by human trafficking smugglers and recruited by armed groups as a fighter; limited access to livelihoods, social protection and education services; and sexual violence against young women and girls was widespread during displacement.

Further, Masresha (2020) found that the socio-economic conditions of the IDPs have drastically dropped; the livelihood strategies of the households did also drop from high income-to low income-generating activities; and IDPs access inadequate public toilet facility, inadequate clothing and food relief services; face joblessness, uncomfortable housing, and inefficient flood control system.

Abegaz (2020) examined the economic, social and cultural impacts of forced displacements in Ethiopia. Accordingly, the study found the negative impacts of

14

displacement at income and livelihoods including loss of access to farmland, pastures, forest lands, grasslands, water bodies and burial grounds. The social impacts found to be food insecurity; limited access for adequate health services; limited access to education; and the cultural impacts were found to be loss of cultural identity leading to identity crisis, culture shocks, mental stress, and marginalization (Abegaz, 2020).

Desalegn et al. (2023) studied about the challenges of women housed in IDP camps revealed that the challenges of IDPs can be categorized in to three major themes: first, systemic (gender-based violence, family separation/disintegration, human trafficking, and genocide); second, psychological (trauma and stress; loss of home/personal belongings); and third social (lack of social security and stability, reintegration and resettlement problems, unmet basic needs, and maladministration of commodities(Desalegn et al., 2023). Therefore, according the aforementioned literature, three major dimensions of IDPs psychosocial challenges are identified, psychological and emotional, social and economic.

The studies have been shown that IDP in Ethiopia face numerous psychological and emotional challenges including trauma, stress, unwanted thoughts, thoughts of ending life, feeling of loneliness, troubled sleeping time, worrying to much about their future , and feeling of worthlessness are among the major personal challenges of IDPs (Tesfaye, 2019; Desalegn et al., 2023; Kussa, 2019; Jones et al., 2019).

According to Jacks (2020) economic challenges of IDPs are several because of their livelihoods as a result of being loosed or flee from their work or source of income. Abegaz (2022) indicated that IDPs face unemployment, lack of access to financial resources, lack of access for farm land, shortage of food and monthly ration are the major and common challenges in Ethiopian IDPs. Furthermore, Masresha (2020), Goat & Soda (2022) and Jafer et al.(2022) revealed that lack of infrastructure in the camp setting, the livelihood strategies of the IDPs drop from high income to low income generating activities, and uncomfortable

housing are also problems (Jacks, 2022; Abegaz, 2022; Masresha, 2020; Goat & Soda, 2022; Endris et al., 2022).

According to Desalegn et al., (2023) IDPs social challenges manifests in different ways like lack of social security, lack of reintegration and resettlement, and maladministration of commodities. In addition, Yadete & Pincock (2019), Abegaz (2020) and Tefaye (2019) indicated that IDPs face challenges like loss of cultural identity which leads to identity crisis, culture shocks marginalization and discrimination, lack of access for social services like health, education, toilet, legal services, socio cultural services like burial ground, mahiber, edir and religious places (Desalegn et al., 2022; Yadete & Pincock, 2019; Abegaz, 2020; Tesfaye, 2019).

To overcome these challenges researchers like Capasso et al. (2021) advocates for greater access to social services, transportation, paid work and basic goods to enable IDP in camps to live with dignity. Additionally, asset-based community mobilization and capacity building efforts should be employed to restore the lost capacities of those in IDP camps in order to balance and restore a sense of security, hopefulness, justice and the overall wellbeing of IDPs (Capasso et al. 2021).

Resilience in IDPs Context

The concept of resilience in recent years has gained a lot of recognition in social sciences. Most scholars acknowledge the fact that resilience has several meanings in various disciplines. Therefore, it would be very difficult to ascribe just a single meaning to the concept. Originally believed to have evolved from ecology and engineering, other social science disciplines have adapted the concept in a way demonstrates that, there is conceptual diversity for resilience (Anholt, 2017).

Resilience in social science emerged more than half a century ago when pioneers in psychology, psychiatry, and pediatrics searching for clues to the origins and treatment of problems in child development observed the striking variation in outcomes among children at risk due to disadvantage and adversity (Tuppett M. et al., 2014). From the outset, resilience research pioneers, such as Norman Garmezy, Lois Murphy, Michael Rutter, and Emmy Werner, sought to inform practice by understanding the processes that explained how some individuals managed well in the face of adversity while others stumbled (Masten, 2013). Their compelling ideas and research propagated the field of resilience science, which has transformed frameworks for practice in multiple disciplines by shifting the emphasis away from deficit-focused orientations toward models centered on positive aims, promotes and protective factors, and adaptive capacities (Masten, 2013).

In an internal displacement context, resilience can be defined as the ability of a person to bounce back from a stressful experience and adapt to the changes resulting from adversity. Resilience includes the ability of affected populations to manage the changes and effects of forced displacement on their well-being and living conditions (Crawford et al., 2015). The resilience concept can be a useful tool to identify and prevent disorders and to develop effective interventions among high-risk populations such as IDP (Siriwardhana & Stewart, 2015; Alemedom et al., 2005, Ekezie et al, 2022).

The concept of 'resilience' has been associated with developmental mental health for quite some time, principally seeking to describe positive associations that promote coping and adaptive abilities in the face of adversity among individuals and communities (Siriwardhana & Stewart, 2015). Further, resilience has been described in terms of traumatized populations resisting the development of psychopathology in various settings (Davydov et al., 2015). Considerable attention has been directed to individualized resilience process. Large longitudinal studies have been consistent in showing the importance of an

early caregiving relationship for developmental outcomes through childhood and into adulthood (Werner, 2013).

While understanding the concept of resilience process only from individual perspective criticized by many scholars including Joseph (2013), Garret (2016) and Schmidt (2015). They indicated that the previous studies addressed in the way which societal and political context is minimized, that resilience is usually individualized processes remains prominent in studies and that is due to the resilience concept and studies guided by the principles of neo-liberalism. Neoliberalism in this context associated with the decentralizing of responsibility for personal growth and development, the individual is responsible for his/her own wellbeing, the state is free to disregard adverse social systems and dynamics such as poverty, racism, lack of access to resources and poor- quality social services. Individuals are in effect, made responsible for dealing with collective challenges that should be dealt with by collective structures (Joseph, 2013; Schmidt, 2015; Garrett, 2016, Adrian, 2018).

Adrian (2018) revealed that some resilience researchers like Van Breda (2017) and Ungar (2012) are drawing on the foundational social work concept of the person in environment to construct a more holistic picture of resilience processes. The value of a person in environment approach to resilience is to foreground the interactions between people and their social environments thus, the resilience process depends not just in the individual or in the environment but in the way these transact (Ungar, 2012; Van Breda, 2017; Adrian, 2018).

Furthermore, Winifred Ekezie (2022), described that despite resource shortages, and paradigm shift from international humanitarian organizations, the IDPs resilience towards multiple challenges they face during their displacement and resettlement depending majorly on their self-reliance activities. The IDPs adapted by setting up techniques for managing their affairs and available resources, finding innovative ways to cater for themselves,

advocating for their needs, and supporting each other. IDPs exhibited resilience by adapting to their current locations, establishing internal camp and health management structures, and advocating with external organisations. Supportive communal relationships were an integral element in their adaptation. Methods of resilience involved social cohesion, setting up camp leadership committees, and seeking alternative means of income, protection, and healthcare management. Additionally, selecting representatives who could advocate for their well-being allowed them to request support and exercise their rights.

Factors Affecting IDPs Resilience

According to Bhattarai et al. (2018) resilience or the ability of an individual to thrive in the face of adversity plays a vital role among people to overcome the catastrophic changes and negative impacts from the consequences of challenging situations. It was recognized that resilience is influenced by numerous factors. Factors contributing to resilience can vary and have different impacts on individuals in different cultures, societies, and geographical regions or contexts (Gunnestad A., 2006; Bhattarai et al., 2018).

Depending on the previous studies Sambu & Mhongo (2019) indicated several factors that have been explored and evidenced to either enhance or impede resilience in persons with adversity. Previous studies revealed that self-efficacy, social support, and spirituality enhanced resilience in persons with difficulty, whereas depression/depressive mood, stress, anxiety, and internal locus of control impeded resilience of those individuals. Previous findings regarding the influence of demographic related factors on resilience are still inconclusive. Nonetheless, there is still a dearth of studies exploring factors affecting resilience of persons who sustained from disasters including displacements (Smbu & Mhongo, 2019).

Resilience studies vary widely in how they view protective factors as they vary across social and cultural structures. According to Cove et al., (cited in Yenework Andarge, 2007)

protective factors can generally be classified as internal and external protective factors. For this study, however, internal factors are defined as resources that are found inside the IDPs such as response to psychosocial challenges (psychological, emotional elements), religious beliefs and spirituality and socio-demographic (Age, Gender, previous occupation, educational level) factors. Furthermore, external protective factors for resilience of IDPs include social support and cohesion, psychosocial challenges (access to social services and economic resources) and socio-demographic factors (place of residence, marital status). These factors are discussed as follows;

Religiousness, Spirituality and Resilience

People engage in spiritual pathways with the intent of enhancing their search to discover and realize their essential selves and attain their spiritual quest (Dalton et al., 2006). Spiritual fitness can also be defined in terms of the capacity to one's core self and what provides life a sense of purpose and direction; access to resources that facilitate the realization of the core self and strivings especially in times of trouble; and also the experience of a sense of connectedness with diverse people and the world (Pargament et al., 2011).

Spirituality gives transcendent meaning to life; it is distinguished from all other things such as humanism, values, and morals and mental health. Spirituality is transcendent because it is outside the self and also within self, it involves a higher power. It is intimately connected to the supernatural, and involves beliefs, devotion, and surrender (Koenig et al., 2012).

Several studies have shown that many people cope with traumatic or stressor events on the basis of their religious beliefs. A survey carried out in the United States of America found that spirituality was the second most common way of coping with the trauma after the bomb attack (Schuster et al., 2007). Many victims of stressful situations seek support from religious professionals, friends and also read religious literature. Spirituality is considered as a basic

knowledge that increases environmental adaptability of people, and has at least five

efficiencies which lead to adaptive behaviours: Capability to sublimate deeds in order to

orient with integration of the world; experiencing a high level of self-consciousness;

investigating and purifying daily experiences about individual and spiritual and religious

feeling; using spiritual sources to solve life problems; and virtuous deeds such as forgiveness

and self-sacrifice (Julio et al., 2008).

Spirituality empowers a sense of perseverance in order to meet transcendent goals and

be more able to cope with life stressors by practicing certain virtues; such as forgiveness,

gratitude, honesty, integrity and hope (Hill & Pargament, 2003). These virtues have been

associated with better physical and mental health. Forgiveness is an important component of

spirituality and it fosters resilience because it allows the individual to move past the potential

crippling negative emotion and despair (McCullough & Van OyenWitvilet, 2002).

The study by Lenah J. (2015) focused on studying relationship between internal and

external factors and resilience of IDPs in Kenya found out that spirituality was a significant

part in the lives of the individuals and indicated that IDPs benefited from their spiritual

inclinations and the support from spiritual leaders. IDPs also indicated that they adored

spirituality and shared spiritual matters with others. Similar studies found that in stressful

situations people seek support from religious leaders, friends and also read religious books

(Schuster et al., 2007).

Social support, Cohesion and Resilience

Scholars have proposed that one of the keys to understand how resilience operates is to

examine it within a framework that prioritizes the dynamic interaction between individuals

and their environments (Ungar, 2011). Individual resilience within contexts of violence

appears to be closely related to the resources available in the surrounding environment-families, communities, and greater social and political contexts (Betancourt & Khan, 2008).

Scholars of resilience have moved the concept beyond simple lists of internal traits; instead, resilience is analysed within perspectives that stress how it ultimately depends on both the practice of individuals' accessing resources within their environments, and of the responsiveness of environment itself (Masten & Obradovic, 2008; Ungar, 2011). Factors that operate within the relationship between individuals and their communities to protect individual well-being in the face of violence include involvement in school, work and social services (Barber, 2001; Betancourt, Brennan, Rubin-Smith, Fitzmaurice, & Gilman, 2010;), and opportunities for connectedness to and acceptance from the community (Betancourt, et al., 2010; Cortes & Buchanan, 2007).

Several studies have found that social support as a strong indicator of resilience, particularly the larger support network of an individual establishes gives high role in cultivate individual resilience (Chang & Taormina, 2011; DiMaggio et al., 2008; Hickling et al., 2011; Lee et al., 2011; McAllistar & McKinnon, 2009; Prati & Pietrantoni, 2010; Simmons & Yoder, 2013; Smith et al., 2011). In a literature review investigating resilience, military personnel social support was seen to be a strong indicator of resilience and also important in preventing post-traumatic stress disorder, particularly in the transition period from military to home (Simmons & Yoder, 2013).

Another study by Devenson (2003) appreciates that while social support is an indicator to resilience, the quality of the social support should always be taken into account. In another literature review on health professionals, the importance of community support in promoting resilient levels of individuals is explored. This involves strong connectedness to the social environment, and also the satisfactions of these relationships (McAllister & McKinnon, 2009;

Chang & Taormina, 2011). In a cross sectional study of body handlers, the researchers emphasized the importance of cohesive communities and religious communities in bolstering resilience (Solomon & Ginzburg, 2007).

Ungar et al. (2007) and Seeman, (2008) explain social cohesion is a concept that refers to the sense of shared purpose trust, and willingness to cooperate among and between IDPs and communities. Social cohesion can be expressed in various ways, such as through social interactions, participation inclusion, solidarity, mutual support and collective action. IDPs social cohesion with their host communities by engaging in positive and respectful communication, building friendships and networks, sharing resources and information, joining local organizations and activities, contributing to community development and peace building and respecting the norms and values of the host society (Fonseca et al., 2018).

Psychosocial Challenges, Demographic Factors and Resilience

Studies by Tesfaye (2019); Jacobs et al. (2020); Sambu (2015) revealed that the psychosocial challenges which challenge IDPs coping strategies during their displacement are complex and multifaceted. The effect of psychosocial challenge is not linear with the resilience of IDPs; study by Getanda et al. (2015), Siriwardhana & Stewart (2013), resilience may protect mental health, quality of life, and life satisfaction of IDPs, while others indicate that resilience may decrease with longer duration of displacement. The relationship may also depend on the type, severity, and frequency of the psychosocial challenges, as well as the availability and quality of the resources and support for resilience (Siriwardhana & stewart, 2013; Getanda et al., 2015; Luo et al., 2021).

The challenges that IDPs face can vary depending on a range of factors including, IDPs previous occupation, educational level, and marital status and other socio- demographic factors. However, it is important to note that the severity of these challenges can also vary

23

depending on the specific context and location of the IDPs (Tesfaye 2019, Jacobs et al. 2020, Sambu 2015).

Age and Resilience

After violence, people will most likely face challenges and experience significant psychological, social and emotional difficulties. Despite these challenges, there are individuals who are able to adopt and bounce back with minimal disruption to their lives. Others are eventually able to recover close to their pre-trauma level of functioning, though this is rare (Curtis & Nelson, 2003). Resilience lies in the power of recovery and in the ability to return once again to those patterns of adaptations and competence that characterized the individual prior to the stress period (Garmezy, 1985).

People's expectations and indicators of good outcomes change as they age. These developmental approaches indicate the importance of defining resilience in relation to the changing nature of individuals particularly the positive age appropriate issues, resources and adaptive capabilities (Alexandra et al., 2014). This according to Yates and Masten (2004) will provide a better understanding of resilience. Empirical studies on age and issues related to health have conceptualized that successful aging is connected to psychological and social components such as quality of life and the ability of an individual to engage in meaningful activities after adversity (Depp et al., 2007). Elements such as psychological well-being, social connectedness and ability to adapt to age associated changes have been regarded as important indicators to successful aging (Young et al., 2009).

Age is considered a vital factor that enables individuals to adapt successfully and develop the capacity to bounce back from adversity. In a study by Alexandra on resilience, age and perceived symptoms in persons with long term physical disabilities the researchers found that older age was associated with high levels of resilience, while middle and younger

ages recorded relatively low resilience. The middle aged recorded the lowest resilience levels and the researchers contended that this may have resulted from the high impact of life demands typically associated with this age (Alexandra et al., 2014).

In a study on resilience in ambulance service paramedics and its relationship with the well-being and general health in Queensland (Australia), it was found that age was a strong indicator of resilience in both population and ambulance service paramedics. Individuals of higher age were found to be more resilient than younger individuals (Gayton& Lovell, 2012).

A study by Sambu & Mhongo (2019) on the relation of gender and age on the IDPs resilience in Kenya indicated that, resilience may also be related to lifespan challenges and experiences one is going through at a particular stage of their life. This notion is derived from developmental theories of Erickson (1950) which describe resilience as a developmental process that changes in cognition, emotion and social environment. The respondents of the youngest age group (20-35 years) had the lowest mean in the resilience levels (24.56%) as compared to other age groups. This may be attributed to the realities that this young people were exposed to risks that affected the processes of developing resilience. Due to the displacement from their homes, the respondents were forced to live in make shift camps where the conditions were deplorable and insecure.

Furthermore, Sambu & Mhongo (2019) also indicated that older respondents (56 – 77 years) were associated with higher resilience levels which are similar to findings reported by (Gooding et al., 2012). These findings could be explained by the indications that the older adults had experienced other similar forms of traumatic events before and had developed better coping abilities that could help them in adverse life changing situations. This was evident particularly among the respondents who indicated that they had experienced adversity which had disrupted their lives in the past years. Such exposure to adversities had enabled

25

them to develop coping strategies and was useful in adversity. High resilience levels with greater age may also reflect a higher ability to adjust to adverse life changes which leads to acceptance and better adjustment, similar to what Richardson (2002) theorize as positive re-integration (Sambu & Mhongo, 2019).

Gender and Resilience

In a study on age and gender effects on coping in children and adolescent Hampel and Peterman (2005) concluded that girls portrayed resilience factors more than boys. Gender differences in resilience factors are guided by the notion that men and women have different personality trait that influence the way they cope with adversity. For instance, men tend to communicate less during the time of adversity and they end up getting less help and empathy as compared to women who communicate more and earn empathy and other types of support (Sun & Stewart, 2007). Women tend to utilize familial and community protective factors, while men depend more on individual protective factors. Studies have shown that women tend to be more appreciative of spiritual and social support than men who tend to rely more on personal competence (Friborget et al., 2003).

Gender has, however, been termed as an inconsistent and non-reliable predictor of resilience (Ballenger Browning & Johnson, 2010). A study by Campbell-Sills, Cohan, Chavira and Stein (2006) on the relationship of resilience on personality, coping and psychiatric symptoms in young adults, showed that there was no significant difference in resilience among the males and females. Females have scored high resilience levels than males with the gender differences stronger among older women than younger women. This was evident in a study on mental health and resilience at older ages, bouncing back after adversity in the British Household panel survey (Netuveli et al., 2008). Studies have also

shown that resilience is evident in individuals: male and female, children, adolescence, adults and the aged (Bonanno, 2004).

Gender differences in resilience factors are guided by the notion that men and women have different personality trait that influence the way they cope with adversity (Mann et al., 2004). For instance, men tend to communicate less during the time of adversity and they end up getting less help and empathy as compared to women who communicate more and earn empathy and other types of support (Sun & Stewart, 2007). As Sambu & Mhongo (2019) showed that resilience in IDPs context greatly influenced by gender because women tend to utilize familial and community protective factors, while men depend more on individual protective factors. Age and gender may be stated as two of the factors that contribute to resilience among traumatized individuals. However, gender has a greater influence on individuals' resilience levels that age. Male have a higher level of resilience than female in the same way, older individuals record a higher resilience scale than the younger age groups (Sambu & Mhongo, 2019).

Place of Residence and Resilience

In a study on the role of place attachment in promoting displaced persons' resilience, well- being and resettlement Albers, et al., (2021) indicated that, every human being has three basic psychological needs to improve wellbeing and resilience: autonomy (the feeling of being the director of one's own life), competence (the feeling of being good at something) and relatedness (the feeling of being connected with others). These basic needs are likely to be unsatisfied in the lives of many displaced people, as they have lost control of their lives, are unable to use their skills in a job and have lost their social networks. Integration in to society fulfils the needs of IDPs it will create new social bonds and can fulfil the need for relatedness (Sheldon & Niemiec, 2006).

Visualization of a meaningful place, a place where one feels emotionally connected to, has been improve self- esteem, belonging, and meaning in life (Zwiers, S. et al., 2016). Place attachment has been defined as a multi-dimensional affective bond between people and places, involves a systematic relationship with the place and the willingness to maintain proximity with the place (Albers, et al., 2021; Hidalgo, M.C & Hernandez, 2001; Scannel, L & Gifford, R, 2010). Recent researches into resilience acknowledge the importance of attachment to place and claim that place is often the basis for personal and community resilience (Taarup E.J., 2022; Iuliis, et al., 2022; Liu,Y. , 2022; Gerges F., 2023).

For instance, Zwiers, S. et al. (2016) the relationship between people and place can be explained by heterogeneity with in the community, and this is influenced by the different aspects of place attachment: social, personal, and environmental. The aforementioned study indicated common type of place attachments change oriented and stability oriented. Resilience and change – oriented place attachment can be restored after a disturbance and both are able to adapt to change. Stability – oriented place attachment in contrast, can result in nostalgia and fear of loss or change of existing place aspects. However, this inclination towards protective behaviour can also enhance community resilience. Furthermore, Zwiers, S. et al. (2016) indicated that long term residents and displacement each have different types of place attachment, and each can be strengthen or weaken resilience. In addition, length of residence is not a factor in resilience building but stability has greater influence (Zwiers, S. et al., 2016).

Shapira et al. (2020) explores the associations between personal and place-related attributes and their associations with community resilience among individuals exposed to continuous traumatic stress. The person-place connection was identified as a strong explanatory variable of community resilience and as a possible protective factor against the adverse consequences of continuous exposure to traumatic stresses (Shapira et al., 2020).

28

Research has also examined whether family level factors, such as demographics, place of residence or mental health, might offer some protection from the stress of violence (Macksoud & Aber, 1996). Another research finding have shown that communities entail a process of degradation of different psychological, social, and economic resources, both at individual and communal levels (Hobfoll, Horsey, & Lamoureux, 2008). However, when communities succeed in providing their members with physical and perceptual resources such as psychological, social, and economic resources, they serve as sources of support for people coping with adversity, as protective factors against psychopathologies, and as core elements of resilience (Leykin et al., 2013; Nuttman-Shwartz, 2017). This perception promotes the framing of individuals and communities as being part of places with complex, interconnected socio-physical systems with extensive and unpredictable feedback processes which operate at multiple scales and time frames (Davoudi et al., 2012).

Reports show that, campsite IDPs in Ethiopia have extremely low labour force participation, higher unemployment as well as higher rates of being "idle" by neither participating in the work-force nor being enrolled in education than non- camp IDPs (Pape & Sharma,2020). IDPs in Ethiopia have 83 present aid dependencies, the highest rates of aid-dependency as a primary source of livelihood (World Bank, 2020). Internally displaced people in camps feel less safe and perceive lower social integration with local communities than do those displaced outside camps. Contrary to notions of better service provision in camps for displaced people, service access is worse for those in camps than for hosts and internally displaced people outside camps. In Nigeria, camp-based IDPs face more overcrowding, are further away from the nearest market, and camp-based children are less often enrolled in school, than living dispersedly with hosts (Ekzie, 2020; World Bank, 2020). Thus, according to the aforementioned literatures the interplay between people and living place is particularly important in the context of individual resilience development.

IDP Policies and Guidelines in Ethiopia

Countries affected by internal displacement sometimes develop national IDP legislation or decrees defining who is entitled to special assistance and protection by the state. Such persons may be granted emergency assistance in the form of food rations, immediate access to health care and temporary shelter or if the cause of the displacement is not solved planned resettlement and reintegration is needed. In Ethiopian context, the interventions on IDPs governed and guided by international, continental and regional guidelines and agreements. Some of the guidelines are discussed in this section of the research report.

The United Nations Guiding Principles on Internal Displacement (1998): For many years, the predicament of IDPs remained largely ignored both by national authorities and international organizations. However, the 1992 appointment of a Representative of the Secretary General on Internally Displaced Persons marked the commencement of sustained attention to developing solutions to the challenge of internal displacement. Among the many activities pursued by the representative has been the development of international standards for IDPs - the Guiding Principles on Internal Displacement (Guiding Principles) and their incorporation into domestic legal and policy frameworks. It reflects the primary responsibility of national authorities for the protection of IDPs (Jessica, 2006).

The Guiding Principles reflects and are consistent with international human rights law and international humanitarian law, but they are not binding upon states and not provide solutions and accountability for IDP challenges on the level of member state. The most effective way to ensure state compliance with the Guiding Principles, therefore, is for states to incorporate the principles into their domestic legislative framework (Jessica, 2006; Dieng, 2018).

African Union Kampala Convention (AU, 2009): The AU adoption of first binding convention to protect and assist IDPs for demonstrating the full commitment of African States to address the challenge of internal displacement. It adopted in 2009 and entry to action in 2012. As a member state of AU and ratified OAU convention, Ethiopia binds by this document.

The Kampala Convention treats IDPs as subjects of rights rather than victims of circumstance, while at the same time spelling out the obligations of States as primary duty bearers and identifying roles for other relevant responders. This Convention is not only the first legally binding instrument at the continental level, but is also the first one that succinctly articulates the rights and duties of IDPs and States. It articulates the general obligations of States relating to the protection and assistance of IDPs, and the obligations of the AU itself, international organizations, armed groups, non-State actors and States Parties, during and after displacement. The Convention further imposes obligations on States to ensure durable solutions for IDPs through sustainable return, local integration or relocation, and to provide compensation as well as ensuring registration and access to personal documentation for all IDPs (AU, 20012; Dieng, 2018).

Khartoum Declaration on Internal Displacement in the IGAD Sub- Region:

In 2003, Ethiopia signed the declaration thereby recognizing that it is affected by the problems of internal displacement and that it has primary responsibility for protecting and assisting IDPs, and committed itself to developing and adopting a national IDP policy. As an important step towards national awareness-raising on the issue of internal displacement, OCHA and the Ethiopian government agreed in 2005 to carry out a national IDP assessment (OCHA, 2005 national assessment note). The 2006 Joint Humanitarian Appeal is presented jointly by the Ethiopian government and humanitarian agencies and led by the DPPA. While

31

it mentions IDPs as one of the most vulnerable groups, the program do not specifically target conflict-induced IDPs.

In Ethiopian context, there isn't any issued policies and legislation especially targeted for IDPs but try to administer the phenomenon based on the international and regional conventions and declarations. In addition, the phenomenon is trying to be administered by national disaster and risk management policy and strategy that issued before 13 years.

In 2018, a more robust approach was adopted by the government of Ethiopia to address acute and protracted displaced situations throughout the country (Joint Government and Humanitarian Partners' Document, 2018). The National Disaster and risk management Commission (NDRMC) which is the government's institution responsible for managing crisis and the resident humanitarian coordinator reviewed a strategic approach also known as the Humanitarian Disaster Resilience Plan (HDRP). The HDRP is composed of a resilient approach having a definite focus hence, the three-pillar approach (Humanitarian Response Plan, 2019). This approach seeks to achieve three key plans; save lives and reduce morbidity, protect and restore livelihood as well as prepare and build resilient institutions to further absorb the shocks the emanate from natural disasters and conflict.

Currently, the Ethiopian Government launched Durable Solution Initiative (DSI) in December 2019. The DSI provides a principled operational framework and platform to design and implement durable solutions in support of IDPs in Ethiopia and host communities/communities at locations of return/ relocation or local integration. The Ministry of Peace, together with the federal level Durable Solutions Working Group members, chaired by NDEMC and co-chaired by the IOM is responsible for supporting its implementation and facilitates and organizes a committee for emergency response task force, which represented from different sectorial government offices and humanitarian organizations. The Ethiopian

government planned to respond the needs of the IDPs in three ways including voluntary return to areas of origin; voluntary integration with host communities; and voluntary resettlement to selected areas (IOM, 2019, Endris et al, 2022).

Theoretical framework

Several theories have attempted to explain resiliency factors, their inter-relationships, as well as their underlying mechanisms, processes, and outcomes. These theories have emerged from personality, cognitive and biological orientations. The theoretical concepts of Richardson's Meta theory of resilience and the widely accepted humanitarian approach resilience humanitarianism guided this study in its assessment on the psychosocial challenges and resilience and factors relationships to resiliency after displacement. Both the theory and approach intertwined based on the foundational social work concept of the person in environment, which is important to construct a more holistic picture of resilience processes. The value of a person in environment approach to resilience is to foreground the interactions between people and their social environments thus, the resilience process depends not just in the individual or in the environment but in the way these transact.

Richardson's Meta-theory of Resilience

Richardson (2002) conceptualized that resilience is a force within everyone that drives them to seek self-actualization, altruism, wisdom and be in harmony with a spiritual source of strength. He identified three different waves of resiliency enquiry; characteristics of people who effectively cope with and grow through disruption, the process in which such people acquire these characteristics and the recognition of innate resilience and the capacity to grow and develop. According to the theory, resilient reintegration develops by the strengthening of the resilient qualities.

This theory described that an individual begins at a state of physical, mental and spiritual homeostasis (bio-psycho-spiritual homeostasis), then disruption occurs. After the disruption, the individuals reintegrated to homeostasis in one of the four ways: resilient reintegration, re-integration back to homeostasis, reintegration with loss, and dysfunctional re-integration. The current study specifically focused on the resilient reintegration and the effect of protective factors (age, gender, residential place, spirituality and religiousness, and social support and cohesion) that contributed to IDPs resilience.

The essence of re-integrating to homeostasis in some cases may not be an option in situations such as permanent and different change in living place and environment, mobility loss or death of a loved one. Recovering with loss means that people give up some motivation, hope or drive because they are prompted to by the demands of life. Dysfunctional reintegration occurs when people resort to use of destructive substances (Figure 1). Resilience reintegration may also be postponed and people may resort to negative coping mechanism such anger, distrust and bitterness. Richardson further asserts that there are protective factors that assist the individual to reach the stage of resilient reintegration and which comprise an adaptive state of mind, body and spirit, which according to Richardson (2002) is the attainment of bio-psycho-spiritual homeostasis and this state can be achieved regardless of the circumstances of the individual.
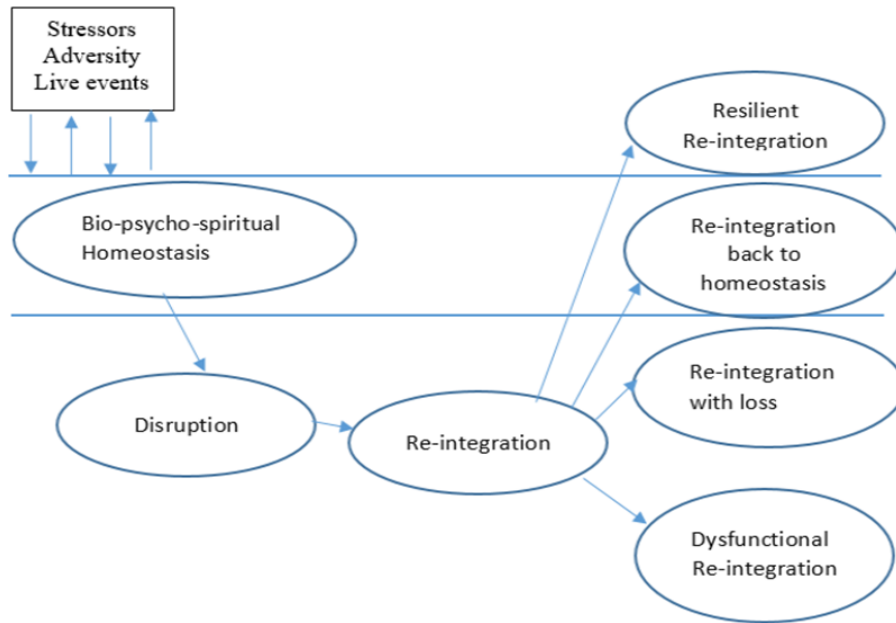
Figure 1: The Meta-theory of Resilience

The study, therefore, attempted to find out to what extent the "meta-theory" of resilience and resiliency is applicable in indicating the factors that contribute to resilience of the individuals in the sample. Resilient re-integration, according to Richardson (2002) happens when individuals re-integrate, and this involves experiencing insight or growth through disruption by identifying or strengthening resilient qualities. The theory identifies four levels of re-integration; resilient reintegration, reintegration to homeostasis, reintegration with loss and dysfunctional reintegration. These levels guided the study in classifying the sample population and clearly identifying individuals who displayed resilient behavior after the displacement. The theory was instrumental in the study particularly during the questionnaire and interviews that was important in giving an in-depth understanding of the sample and their levels of resilience.

Resilience Humanitarianism Approach

After the implementation of classical humanitarianism and new humanitarianism approaches the resilience humanitarianism approach is introduced. The resilience

humanitarianism is gaining recognition now and specifically its conceptual framework seeks to override the classic paradigm of humanitarianism as well as the new humanitarianism (Hilhorst, 2018).

The new humanitarian resilience theory is a conceptual framework that aims to understand and enhance the capacity of individuals, communities, and systems to cope with, adapt to, and transform in the face of shocks and stresses, such as armed conflicts, natural disasters, or displacement(Ibanez et al., 2022). Furthermore, the theory is based on the premise that resilience is not a fixed trait or outcome, but a dynamic and multidimensional process that involves interaction between people and their environment, as well as between different levels of analysis, such as individual, household, community, and institutional. The theory also recognizes that resilience is influenced by various factors such as assets, capacities, vulnerabilities, risks, opportunities, and power relations, and that these factors can change overtime and across contexts (Ibanez et al., 2022).

The theory is relevant for studies and interventions on internal displaced people, who are among the most vulnerable and marginalized groups. IDPs have diverse and complex needs, aspirations, and potentials, which vary depending on their age, gender, ethnicity, religion, disability, and other factors. They may have different preferences and strategies for coping with and overcoming their displacement, such as returning to their place of origin, integrating in their place of displacement, or relocating to a third location(UNHCR,2021; ICRC.2022, (Hilhorst , 2018, Ibanez et al., 2022).

Resilience Humanitarianism is not parallel to the new humanitarianism ideology which echoes western-liberal values. However, it is built on the theory of resilience which profoundly alternates how humanitarian governance is conceptualised, instead of the normative understanding of how humanitarian action is perceived as a way of intervention.

The 2016 World Humanitarian Summit also influences the entire scope of ideology with an added idea of bridging the outcome of this summit challenged the need-based idea humanitarian response and suggested a new way of involvement in humanitarian action focusing on conflict resolution, development and resilient approaches for recovery (United Nation General Assembly, 2016). This entails the broadening of humanitarian action and its contribution to building resilient communities (UNHCR, 2018, Hilhorst, 2018).

Thus, applying the new humanitarian resilience theory to internally displaced persons can help to design and implement more effective and sustainable interventions that respect and support their agency, dignity, rights, and that enable them to recover and thrive in the face of adversity. In this study, the resilience humanitarianism approach is used as a guide to see the practical interventions of the study area in supporting IDPs to minimize the psychosocial challenges. The interview guide, which used to explore the psychosocial challenges of IDPs and the camp management system practices to build resilient IDP community have been prepared based on this approach. This was vital to explore if the surrounding environment whether it was conducive for building IDPs resilience or not.

Therefore, based on the aforementioned explanation, the study utilized both Richardson's meta-theory of resilience and the new humanitarian resilience theory. It is crucial to comprehend how internally displaced persons (IDPs) reintegrate and develop resilience, as well as which protective factors contribute more to their resilient reintegration. The IDPs find themselves in a situation where their lives are highly dependent on humanitarian support and interventions. Their current living environments are shaped by various stakeholders who operate within the framework of humanitarian resilience approach this guides how the interventions reduces the psychosocial challenges and improve IDPs resilience particularly for IDPs in camp.

Conceptual framework
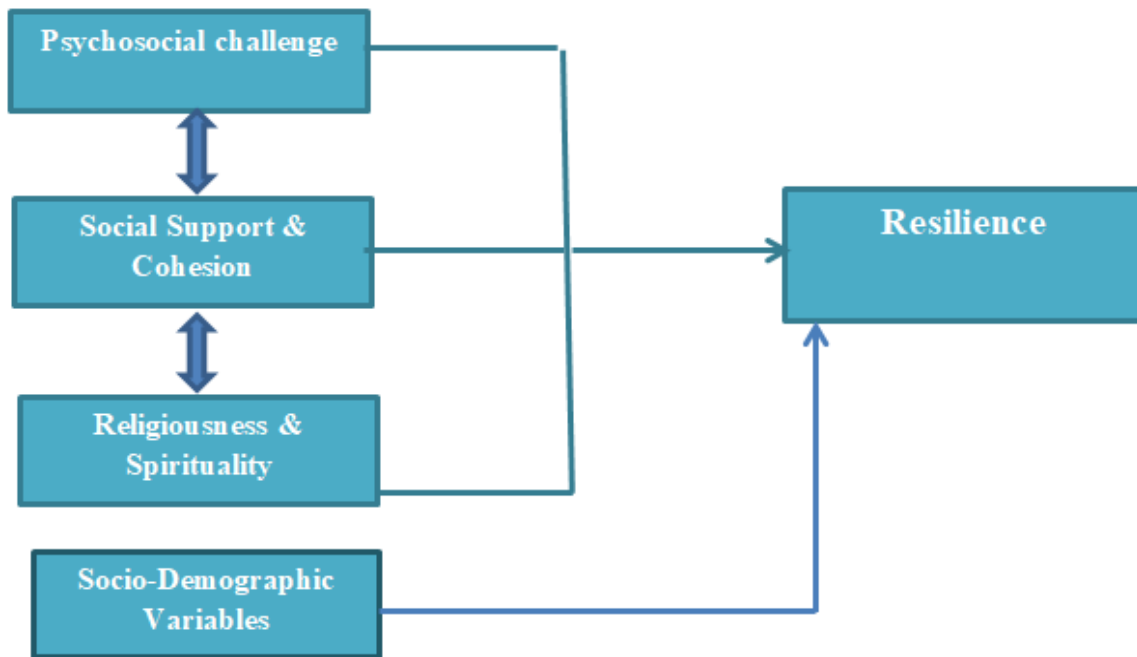
Figure 2: Conceptual Framework of the Study

Summary

Resilience studies on IDPs are important to recognize the potential and capacities of individuals in difficult situations, explore productive mechanisms to alleviate negative consequences of internal displacement, promote resilient personality and nurture resilience characteristics of the community. The premises to these types of studies lies on the fact that IDPs go through a very destructive and painful time during pre-flight/causes of displacement/, flight and post flight/camping or settlement phases these leads to maladaptation or improper re-integration. However, some IDPs may bounce back and have a resilient re-integration with the new settings and positively transact with their new social and physical environment.

Thus, some IDPs experience elevated psychosocial challenges while others may easily adapt to the new environment and strongly fight with the challenges they face and bounce

forward to secure their wellbeing. In this study, proper social support and building closer

relationships, personal competency and psychological traits, religiousness and spirituality

factors are proposed protect IDPs from stress, persistent adversity and positively adapting to

resist the consequences of conflict and violence induced displacement.

CHAPTER THREE: RESEARCH METHODS

Introduction

This chapter primarily illustrates the methods utilized to conduct the study including description about concurrent mixed methods study. Data collection procedures, analysis and presentation techniques; description of the study area, the study population; and ethical considerations in the process are briefed in this chapter. Qualitative and quantitative parts of the study are presented separately.

Description of the Study Area

This study was conducted in Tehuledere woreda, Haik Town. The town is found in Amara National Regional State, South Wollo Zone which is located around 426 kilometres away from the capital Addis Ababa in north east direction and 28 kilometres away from the capital of South Wollo Zone, Dessie. According to Tehuledere Woreda emergency response office, more than 6000 IDPs were hosted in three different IDP camps namely Mekane Eyesus IDPs camp which is found within two kilometres radios from the centre of the Haik town, Jary IDPs camp and Turkey rail way IDPs camp. The report included more than 150 IDPs living dispersedly with the community.

Mekane Eyesus IDP centre, the former boarding school, started hosting IDPs since 2018 and currently providing service for more than 1500 IDPs who fled from different regions of the country, (IDPs camp committee report). In addition, more than 150 IDPs found in the nearby areas of the town dispersedly living within the host community, trying to resettle by themselves and formally registered as an IDP by Tehuledere Woreda Emergency response office. The number of IDPs increasing time to time and they have different demographical background including educational level, previous occupation, age and gender.

The reason for selecting Haik town was because it hosts several IDPs who have been living both in the camp and non-camp settings with similar geographic area; this gave an opportunity to see the challenges of IDPs living within the community as well as campsites in urban area. As less research has been conducted in Ethiopia about IDPs living in a camp settings and much focus has been given to the government resettlement areas. Mekane Eyesus IDP camp is found near to the main road that passes from Dessie to Ambasel adjacent to Gobeya and lake Hayk (see map of the study area).

Map of Tehuledere Woreda, South Wollo Zone, Amhara Regional State, northeastern Ethiopia,
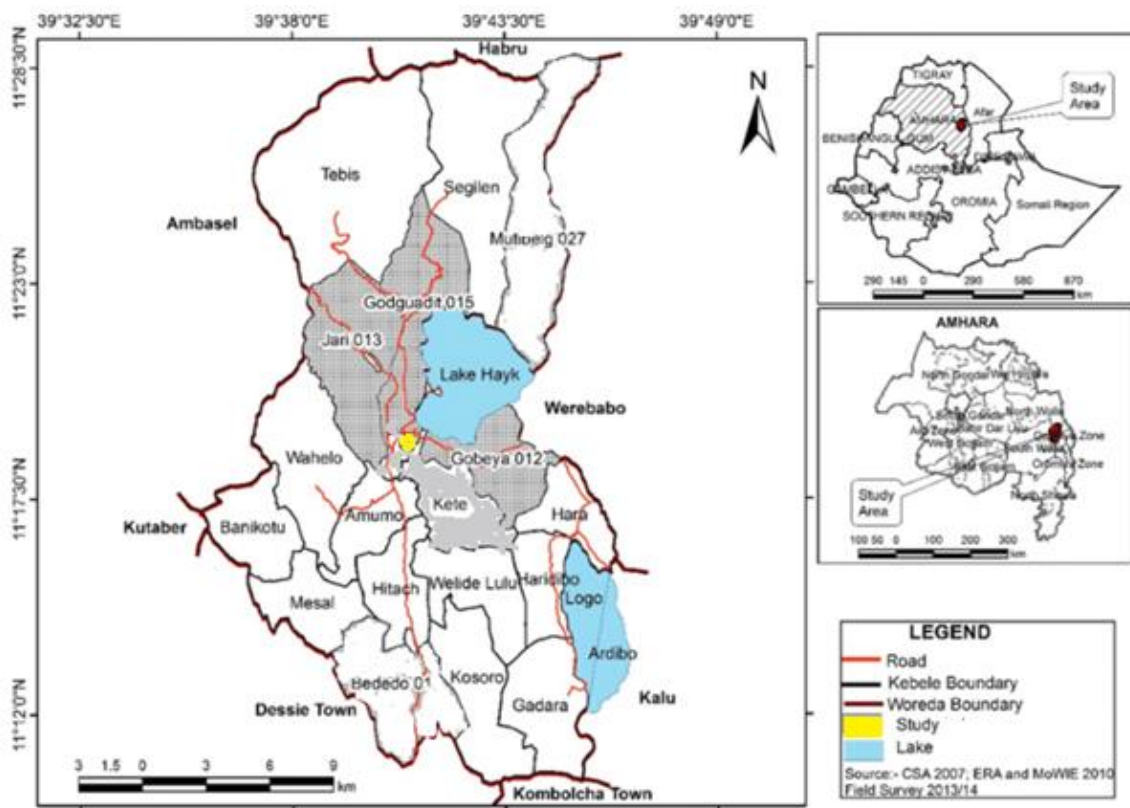
Figure 3 map of the study area

Study Population

The participants of this study were IDPs. They were registered as an IDP and received support and services from the Tehuledere Woreda emergency response office. Based on the information given by the office, there were more than 1500 IDPs settled in Mekane Eyesus

IDPs center and more than 150 IDPs settled dispersedly with in the nearby community. Hence, IDPs who were registered and receiving service from this office were participants of this study.

Research Design

In this study, concurrent mixed methods research design was employed. The approach is a procedure for the mixture of quantitative and qualitative approaches in two distinct and simultaneous phases. The research design was important to collecting, analyzing, and mixing both quantitative and qualitative data at some stage of the research process within a single study to understand a research problem more completely (Creswell, 2009; Creswell & Plano Clark, 2007).

Since design has the capacity to explain and interpret quantitative results by collecting and analyzing additional qualitative data and analysis. This helped the study to get depth understanding of IDPs through refining, supporting and explaining the statistical results by exploring IDPs experiences and environmental contexts of resilience. Further, it also allows the use of deduction, induction, uncovering and relying on the best set of explanations for understanding results and acknowledges different worldviews and essence for supportive data. Also, this design helps to both understand the relationship among variables in a situation and explore the topic in further depth (Creswell & Plano Clark, 2007). As the primary purpose of the study was to quantitatively analyze relationships and support it with qualitative data through interviews, employing concurrent explanatory mixed method design was invaluable.

In the process, the researcher gathered and analyzed the quantitative and qualitative data within similar time frame undertaken to support the quantitative results. The mixing of both sets of data took place in the methods and discussion parts and it helped to strengthen the overall outcome of the study by offering a more comprehensive integration of results.

Weight was typically given to the quantitative data; the reason behind this goal of the study was quantitatively measure and explores the resilience of IDPs and its relationship with factors (Creswell & Plano Clark, 2007).

Procedures of Data Collection

The data for the study was collected from April 15 - June 1, 2023. In the first stage of data collection, the researcher delivered a letter written from the department of social work at Bahir Dar University to the Tehuledere Woreda Administration, clarifying the purpose of the study i.e. solely academic, the eligibility of the researcher as a post graduate student and the duration of the study. Then, the Woreda Administration transfers the letter to the Agriculture and emergency response office because the case of IDPs administer under this office. Then the researcher get the permission and support letter (see appendix VI) to collect the data and support during the study time. This helped the researcher to get along with IDPs, camp management committee, staff members and participants and cop with the data collection process.

In the first place the data collection instruments were adapted and prepared. Then, the pilot survey items were translated in to Amharic which is the first language of study participants. The main data collection was conducted piloting the instruments. Then the result of pilot test was summarized and after some correction on the survey instrument the questionnaire was distributed to data collectors. Both qualitative and quantitative data collected at a time. Most of the respondents were not literate so that all quantitative data was collected by data collectors and quantitative data was collected by the researcher.

Qualitative Part

The qualitative part of the study focused on exploring the psycholsocial challenges of IDPs and the community resilient activities of the IDPs in camp setting. The case studies

design (Stake, 1995) has been employed in depth and key informant interview which was used for qualitative data collection.

Selection of Study Participants

Purposive sampling technique was used to select the study participants. The sample size for the qualitative part was determined based on saturation assessment formula outlined by Guest, et al (2020). The calculation considered three base sizes (number of new themes observed in the first three participants), two run length (number of new themes observed among two consecutive new cases), and zero new information threshold (absence of new themes in the last cases) for in-depth interview. Further, seven participants for in depth interview and five key informants were interviewed. The inclusion criteria to select the participants were being above 18 year's old, volunteer to participate in this study and living more than two years in Haik town. To ensure the research participants were drawn from different social strata, gender, age, living place and responsibility with the IDPs community were considered as the inclusion criteria.

Methods of Data Collection

Two data gathering instruments were used to obtain pertinent qualitative data on challenges and camp setting community resilience activities of IDPs. The tools include an in-depth interview and key informant interview. Given below is a brief description of each of these tools.

In-Depth Interview

Interviewing is the most used method of data gathering for qualitative studies due to its advantage to get in-depth information about the problems of the informants over other data collection tools. It enables the researcher to clarify meanings of informants' authentic experiences and perceptions through posing unstructured, semi-structured and structured

questions (Heather & Martyn, 2004). In this study, in-depth interview was employed to gather data from the participant about IDPs psychosocial challenges and camp community resilience experiences and their daily life routines.

The researcher conducted the in-depth interview by posing questions, listening attentively to participant responses, and asking follow-up questions and asking explanation for unclear responses. Semi-structured interview guides were prepared to cover the main research question and minimize interviewer's biases. All interview sessions were conducted using Amharic. At last, the data were transcribed and translated into English based on hand-written notes and audio-recordings.

Key Informant Interview (KII)

Another qualitative data collection tool that used for this study was KII. It was mainly used for experienced and influential people's perspectives and ideas in the area contribute to gather holistic information about the issue under study. Individuals who experienced special situation and camp management committee members were interviewed. Key informants were selected based on defined criteria such as years of being displaced, being acknowledged by IDPs and leaders, being volunteer to participate, and being 18+ years old. A total of 5 (one female and four male) key-informants were interviewed.

Data Collection Procedures

During the data collection process, the researcher were contact Tehuledere Woreda Agriculture office emergency response officials and got letter of permit to collect the data(see appendix VI) and contact social worker and IDP camp committee members as well as representative for non-camp IDPs who are living within the community. The social worker has been served as a gatekeeper, and the researcher were build rapport with the study participants by briefing the study's objective and receiving consent. With the help of the social worker, study participants were selected. Then, participants were asked for consent to

participate in-depth interviews, and key-informants so that participants were decide a convenient time and place for interview sessions.

Before starting the full data collection process, data collection guide pilot testing was conducted with 1 for the key-informants and 2 participants for the in-depth interview; and the interview guides was revised on questions that were not relevant according to the study objectives. Finally, the data collection was conducted in their living environment. The data collection process was done in the local language, Amharic. Finally, after obtaining adequate data, the researcher has been end the interview session by considering the participants contribution.

Data Analysis

Thematic analysis was employed for the qualitative part of the study. The qualitative data obtained through interviews was coded and categorized under pertinent themes in preparation for analysis. With regard to the qualitative data, the audio tapes of interviews were transcribed verbatim then translated in to English following a precise care during translation, in order to avoid significant shifts in meanings. The researcher and colleagues who graduate in English language and literature checked the transcripts to ensure accuracy. The researcher meticulously has read the transcripts, noted relevant ideas, text segments and discussed observations in which reoccurring themes would be identified. In order to generate findings from the qualitative data, it was essential to follow specific analytical procedures.

The first step was to become familiar with the data. This involved reading the data for several times, rereading the data and debriefing the participants (participants were asked about their concepts after the interview session when there were blurred ideas). This helped to begin identifying potential categories. Once the researcher was familiar with the data the process of coding the data began. Initially preliminary codes were assigned, after which the codes were refined, relocated and cascaded in order to better depict strong association with

the data. These codes became categories that were depicted from the data in order to identify various themes.

During the process of the data analysis, the researcher looked for patterns, difference, visualization and contradiction of the information given by the respondent. Finally, the researcher made a combination of the information obtained from research participant with existing knowledge from the literature to arrive at a final conclusion in relation to the experience of the IDPs. All the data were checked in order to identify in which category it belonged. Quotes from participant interviews were used to support findings.

As a result, four major themes and nine sub themes emerged from the analysis. These themes include psychological challenges of IDPs (expressed emotions, sense of hope and dignity), social challenges of IDPs (belongingness and supportive relationship, and access to social services), Economic challenges (rations and employment) and community resilience (self-resilience activities and camp management systems).

Ensuring Data Trustworthiness

The researcher used peer debriefing to ensure that the data collected is credible. The researcher was work with two unbiased and independent peer who has no personal interest in the research finding. The process involves allowing a peer to review and assess the research transcripts, methodology, and findings.

In addition, the researcher were ensured data trustworthiness through extended engagement in the field until data saturation occurs and triangulation using in-depth interviews, and Survey. The extended engagement was help the researcher gain insight into the context of the study, which minimize the distortion of information that might arise due to the researcher's presence in the field. The researcher's extended time in the field improve the trust of the respondents and provide a greater understanding of the participants' living condition and context.

Quantitative Part

In the second part of the study, in order to determine the resilience status of IDPs and examine its relationship with selected factors, a survey design was implemented. A survey i.e., the collection of data at one point in time was administered. It is therefore a once off study in which information is obtained from the participants in their natural environment (Creswell, 2009). This part involved using instruments and questionnaires examining resilience, protective factors and socio demographic backgrounds of IDPs.

To collect the necessary data, two types of instruments namely CD-RISC and three questionnaires were used. To measure the resilience status of IDPs an adapted form of CD-RISC was utilized. The adaptation involved techniques such as translation in to the respondents language, making it suitable for back translation, assessing its compatibility to IDPs perspective and has been discussed with professionals and respondents. It was also translated into Amharic and then back-translated into English to ensure consistency. This was done with the help of linguists, social psychologist and practitioners. In addition, three questionnaires measuring protective factors were prepared by the researcher (see measurement and instrumentation section). A final version of the instrument and questionnaires were established following feedback from the evaluations of the aforementioned professionals.

All participants completed a survey consisting of four parts: a demographic section and questionnaires chosen because they indicate elements of factors and a scale that assessed the level of IDPs resilience. Also, the primary techniques for collecting the quantitative data were self-reporting. The advantage of this method is the high rate of response, low cost, and the opportunity to explain the questionnaires and answer questions the participants had (Creswell, 2012).

Sampling Method

The study employed stratified sampling technique. This category of sampling technique was applied from heterogeneous population. The study population was then being stratified into a number of non-overlapping groups in equal number from each section, and the sample was selected from each stratum by using simple random sampling procedure. Therefore, the number of people was first stratified, and then systematic random sampling used.

The survey apply formula provided by Yamane, (1967) to determine the required sample size at 95% confidence level, degree of variability = 0.05

$n = N\ 1 + N\ (e)\ 2$

n = 297/1+ 297(0.05)2

n =   173   IDPs from camp

whereas, owing to the absence of any census and difficulty of tracking IDPs who are living within the community, the small number of IDPs registered by the Woreda emergency response office, its significance in quantitative assumptions and importance in making generalization and fulfilling statistical assumptions; the whole participants were taken as samples of the study (Creswell, 2009). Hence, 150 respondents (the population) participants were taken as granted participants. However, the number of IDPs who participated in this study from non-camp settlements was only 40 IDPs. It was due to several factors such as unavailability of IDPs for the study, unwillingness of IDPs to participate in the study.

However, a letter from the office and officers support to contact the committee members, personal communication with some IDPs, phone calls and face to face conversation to convince the aim of the study were used to settle the aforementioned problems. Based on the formula and additional sample from non-camp settlements the sample size for this study were, 173 + 40 = 216, the required sample for this study were 216 people who was

included all interested parts. The interested participants were selected by using purposive and systematic random sampling methods.

Variables of the Study

The variables included in the first phase of the study were resilience and selected factors for resilience i.e. internal and external factors. The assumption for this part of the study was that these selected factors for the resilience of IDPs have theoretical and practical foundations in that, the displacement literature have found them as important predictors of positive adaption.

Dependent Variable

The second objective of the study was to measure the resilience status of IDPs, which was defined as the IDPs ability to withstand, buoyancy, and bounce back and forward against the adversities and negative consequences of conflict induced displacement. It was measured using the well tested, psychometrically proven and culturally sensitive measure of resilience named Connor and Davidson Resilience assessment scale (Connor & Davidson, 2003). It is a continuous variable measured using Likert scale. Hence, the resilience status of IDPs was considered as a dependent variable.

Independent Variable

Given the third objective is to examine the relationship between factors and resilience status of IDPs, factors which impede or enhance for resilience of IDPs such as psychosocial challenges , social support & cohesion, religiousness and spirituality, and socio- demographic variables (Residence, Age, Gender, Marital status, Educational level and Previous occupation) were taken as independent variables.

Measurement

The instruments used in this study wanted to measure the resilience status of IDPs and examine its association with different psychosocial factors. The survey used an instrument comprised of a scale and questionnaires. The scale was used to measure IDPs resilience status using the adapted form of CD-RISC. It was developed by Connor and Davidson (2003) as a brief self-rated assessment to quantify resilience. It is a measure of stress coping ability. The scale has been administered to different subjects including but not limited to community sample, primary care outpatients, at children, IDPs, general psychiatric outpatients, clinical trial of generalized anxiety disorder, and two clinical trials of post-traumatic stress disorder (Sambu, 2018).

The CD-RISC contains 25 items, all of which carry a 5-point range of responses, as follows: not true at all (1), rarely true (2), sometimes true (3), often true (4), and true nearly all of the time (5). The scale is rated based on how the subject has felt over the past month. The total score ranges from 25-125, with higher scores reflecting greater resilience (Connor & Davidson, 2003). The researcher selected this scale because, the scale has been tested in the general population as well as in clinical samples and across cultures, demonstrated good internal consistency and test-retest reliability and exhibited validity relative to other measures of stress and hardiness. It has also been widely used in the displacement literature (Sambu, 2018).

Measures of factors were developed by the researcher from the literature in the form of scale rated on five points (1-5) with higher scores reflecting higher use of factors. It is composed of three sub scales namely social support and cohesion, and religious beliefs and spirituality sub scales and psychosocial challenge with high scores reflecting higher use of factor. These questionnaires were developed from available review of literature.

The social support questionnaire used in this study comprises 9 item self-report measures. These statements were exploring specific sources of support and cohesion such as family, friends, neighbors and the host community, church/mosque members, religious leaders, social service providers, professional workers and the community leaders. The spirituality questionnaire used in the current study comprises 6 items self-report measures. These statements were exploring specific spirituality matters such as beliefs, listening to Bible or Koran preaching and participating dedicatedly in religious activities based on its rules and principles. The questionnaire also explored the significance of prayer, forgiveness and closeness to God in the respondents lives. Each respondent was asked to indicate whether they are doing activities in most of their time, not true at all (1), rarely true (2), sometimes true (3), often true (4), and true nearly all of the time (5). The responses from each participant in the study were averaged with increased scores indicating increased importance and influence of spirituality in the individual's lives.

Psychosocial challenges were evaluated by the adapted 15 items self-report Symptom Check List (SCL-90-R), which is a generally standardized instrument that helps to evaluate a broad range of psychological challenges and symptoms of psychopathology (Derogatis,1994). It has been tested (Schmitz et al., 2000; Olsen et al., 2006), and employed in various cultural and clinical settings including those concerning trauma victims (Lev-Wiesel & Amir, 2000; Wang et al., 2000; Punamäki et al., 2005). The symptom level of each item of the SCL-90-R is rated by the subject on a five-point scale of distress, from "not at all" (score 0) to "extremely" (score 4). The items of the SCL-90-R were adapted to check the personal and or emotional feelings and social as well as economical state of IDPs (4 for personal, 8 items for social and 3 items for economic factors. The remaining 75 items are found be irrelevant and are omitted.

Table 1: Variables, Items on the Survey and Measurement Implications

Variable Name	Items on the Scale	Measurement Implications
Resilience	1-25(25)	Resilience was calculated by adding the items from 1-25 and using mean scores and minimum and maximum scores. It was administered as dependent variable where associations of independent variables were calculated using this score, higher score meaning high resilience
Social support and cohesion	1-9(9)	It was calculated by summing items from 1-9 and using mean score where high score indicating high level of social support
Religiosity and spirituality	1- 6(6)	Items from 1-6 indicating IDPs spirituality and religious involvement were added to find mean score where high scores reflecting high support and utilization.
Psychosocial challenge	1-15(15)	Psychosocial challenge was calculating by adding the items 1-15. It was administered as independent variable, high score implies low Psychosocial challenge (it further refers to higher strength of the respondent in coping with the challenges- Item Reverse rule is applied).

Reliability and Validity

A content validity of the survey tool has been checked and assured by an assistant professor in psychologist at Bahir Dar University and practitioner and program coordinators at Care Ethiopia. Convergent validity was assessed in various groups by correlating the CD-RISC with measures of hardiness, stress and vulnerability demonstrating positive correlation with the Kobasa hardiness and negative correlation with the Sheehan Stress Vulnerability Scale (SVS) indicating that higher levels of resilience correspond to lower levels of perceived stress vulnerability and the Sheehan Social Support Scale (SSS) correlated significantly with the CD-RISC indicating that greater resilience is associated greater social support (Connor & Davidson, 2003).

Connor and Davidson resilience assessment scale has also been used by researchers

across the globe including Ethiopia. According to Connor and Davidson (2003), internal 60 consistencies for the scale are high with Cronbach's α of 0.89 and item-total correlations ranged from 0.30 to 0.70 à. The scale's test–retest reliability demonstrated a high level of agreement, with an intra-class correlation coefficient of 0.87 à. In addition, Bisrat Markos (2005), Yenework Andarge (2007) and Gashanew Worku (2020) found a high internal consistency of the CD-RISC with Cronbach à 0.77, 0.84 and 0.95 respectively in Ethiopia. In this study, the adapted form of CD-RISC was found to have a high internal consistency with Cronbach =0.93. The table below shows the reliability of the scale and questionnaires used in the study.

Table 2: Number of Items and Reliability of the Scales and Sub-scales

Variables	Alpha coefficient (Cronbach à	Number of items
Resilience	.93	25
Social support and cohesion	.89	9
Religiousness and spirituality	.83	6
Psychosocial challenge	.84	15

Data Analysis

All analyses were conducted using IBM® SPSS® Statistics Version 24.0. Descriptive statistical analyses were conducted. Measures of central tendency and measures of dispersion were used to look at the data of each scale and subscale. Because the focus of this study was on the linear relationship between quantitative variables, Pearson's correlation coefficient was used to explore the extent of linear relationships and to quantify the strength and direction of the relationship between resilience and selected protective factors. Correlational and regression analysis were conducted to ensure no breach of assumptions.

Percentages, figures and tables were used to describe respondents' background. T-test was also carried out to ascertain whether there were significant differences in level of

resilience among higher resilient and lower resilient IDPs across factors, which in turn helped to support the correlation analysis. Finally, multiple regressions with the aim to examine which combination of selected independent variables can best predict the dependent variable (level of resilience) was computed. This was important to identify important factors for the resilience of IDPs. All decisions on the statistical significance of the findings used "$p < 0.05$".

Ethical Considerations

The researcher was ensuring that participants are well-informed about the purpose of the study and obtains their informed consent. The researcher was communicated and receives prior consent to use a voice recorder but the key informants are not willing to record their voice so that the researcher uses note taking. Participants were also be aware of the right to withdraw from the study and should not be required to disclose an explanation to the researcher. The researcher was assured that the information received was confidential; the collected data was used for the intended purpose and use pseudonyms to keep confidentiality and anonymity.

CHAPTER FOUR: FINDINGS

Introduction

In this section, after presenting socio-demographic backgrounds of IDPs briefly, the study explains the resilience status of IDPs, the relationship between factors on IDPs resilience and the major psychosocial challenges of IDPs. The findings were presented based on the data obtained through questionnaire, and interview. Data was collected from IDPs and Key informants who are living in camp and non- camp settlements at Mekane-Eyesus IDPs camp in Tehuledere Woreda Haik Town. Following application of concurrent mixed methods design, qualitative data was presented in the first placed followed by quantitative ones.

Part One: Qualitative Findings

Demographic characteristics of study participants

A total of 12 IDPs were consented to participate in this study. Of these IDPs, seven of them were in-depth interview participants and the rest five of them were key informants (KI). IDPs age ranged from 25 to 67 with the mean age of 38 years. Seven of the IDPs were from the camp; five of them were from out of the camp (See appendix VIII).

Essential themes were identifies. Overall, analysis of data obtained from 12 interviewees revealed four major themes with 9 sub-themes which are mentioned here under:

Table 3: Number of Items and Reliability of the Scales and Sub Scales

Themes	Sub- Themes
Psychological challenges	Expressed emotions, sense of hope and dignity
Social challenges	Problems in belongingness, supportive relationships, access to social service
Economic challenges	Problems in ration distribution, and employment opportunities
Community resilience	self-reliance activities, camp – management activities

Psychological Challenges

   IDPs often experienced their living conditions as a "freezing" of their existence, expressed by feelings of solitude, confusion, fear, inner pain, and by symptoms of mental illness, such as lack of direction, a life plan, communication, happiness, and inclusion. Participants in this study reported that they face many personal challenges; they clearly expressed their feelings, self-inners and perception of challenging environment. Reports generated from qualitative data generally indicated that the majority of the displaced persons were compulsively reacting to what they have lost during their displacement journey, passing through current life events and what happened to them by the armed conflicts and violence prior to their displacements and their current life events. In addition to this, most of the interviewee agreed that most of women, previously farmer, single family heads, and camp IDPs are repressed more by psychosocial challenge. Particularly, this theme was again categorized in two subthemes: Expressed emotions and Sense of hope and dignity.

   ### i. *Expressed Emotions*

   IDPs in Haik Town passed through a hazardous life situations right after they realized how unsafe and unsecured it was to be in the middle of violence and armed conflict. Participants explained a variety of fears on their respective journeys and discussed on the thought that won't leave their mind here in the camp.

   The in-depth and key informant interview participants were asked general questions about the sort of emotional challenges they were experiencing, emotional tie/untie and feeling of trust/mistrust to others when they were living with the new environment. The participants reported such characteristics as confusion, helplessness, and lack of control over one's life which may lead to negative emotional outcomes. In addition, participants pointed out negative effects of internal displacement on their emotion.

One participant in Mekane - Eyesus IDPs camp explained the change of his mind set and the outcome of displacement as:

> *The people around the camp considered us as talking up resources stingily and call as 'tefenakay'- displaced person who has no right to be there. We were perceived as strangers and have weak emotional connection with the community, and most of the time they told us to go back to our previous place. When we arrived here before three years, the first one year was very good for us and we received many material and psychological supports from the community, but the last one year, particularly after the war in Northern Ethiopia, things go badly for us. We never know how to continue in the future. No one thought us the other part of life; we never got guidance from either the community or duty bearers of concerned government bodies. We never know what is going on, there are representative who follows our affairs in government office but they are very busy with other responsibilities* (Interveiwee-1, May10, 2023).

Moreover, participants described that when they were living dispersedly with the community, they were developing social communication and trying to include themselves within the community, yet they experienced lack of happiness with their current life as compared to the current social status and their previous life conditions. Another participant who was living with his twelve displaced families in a rented small house around the camp said:

> *We were building our life by ourselves. We work as a family; our sweat and hard work reward us to properly manage our life. But now, in early morning, we just go to the places that the daily labourers are selected and hired to work for someone, in less valuable daily basis fee, which is much less that in the market place or mosque and other places we tried to get from; I feel that I*

deserved more valuable than this. I compared our current and previous status

and it gives me heartache (Interviewee-2, May, 10, 2023).

Participants of in-depth interview have explained their current lifestyle and forced displacement process had been affected their emotion negatively. Almost all participants both from the camp and non – camp participants described that they are going through a troubled and sleepless nights which had a negative impact on their physical and emotional health. A father of six children explained:

… I can't sleep at night. When everything becomes silent, I remind the horrific situation we experienced immediately before and during the displacement. I lost 10 families and friends at night, witnessed very horrific incidences and going through a very difficult life when we are fled ….these nightmares wake me up with intense fear, it lasts long with me in the night and even day times (interviewee-3,May 11, 2023).

ii.   *Sense of Hope and Dignity*

This subtheme is associated with IDPs previous experience before and after the displacement and perceived current socio-economic status. Participants of in-depth interview have explained their current hope and dignity. Some of the participants expressed feelings of despair, frustration and anger due to the losses of their homes, livelihoods, and social networks. In the contrary, the participants feel a sense of relief, gratitude and optimism for they left violence and conflict zones. One key informant from Mekane-Eyesus IDP Camp, reported:

We count ourselves as worthless, below the 'lives' and above the 'deads',

with no feeling of future brightness. We lost our livelihoods which we built for

years, detached from our social networks, it is miserable and unbelievable. The image I have in my mind about myself and also the things that is happening in reality disturbs me a lot. I believed that things might be improved when we arrived here, for the place is our ancestors' birth place, but things are different. I think I have lost my root of my life. I can't find where that root is (KI -1, May11, 2023,)!

On the other hand, one of the key informants from non-camp IDPs who is a mother of 5 children and currently working in coffee house around Bededo area explained:

… We lost everything; we owned so many assets in our home but now we suffering from extreme poverty and even forgotten what self-respect and esteem is although we are secured now. I personally believe that the community around us has never harmed us as we experienced before….at least we can speak freely and are understood by the community; we can participate in religious, and market places and other social gatherings without any frustration. This is very good thing for us (KI-2, May 10, 2023).

Social challenge

IDPs often have to leave behind their community and social networks which led them to feelings of isolation and difficulty in integrating into new communities. In addition, IDPs have faced marginalization and classification as 'tefenakay' resulted difficulties in adapting to new cultural environments and struggling to maintain their cultural identity while have been trying to adapt to new environment. IDPs discussed their experiences in terms of having challenges about their belongingness to the new environment, relationships among the host community and social services. This illustrated one theme that can be defined as social challenges; which in turn was divided in to three major subthemes.

i. Access to Social Services

In this first sub theme, IDPs discussed the challenges they face with their current living conditions. Participants from camp and non- camp participants respond differently about their access to social services (education, health, and housing).

a. Education

One of the key informants from the IDP camp committee explains about the education service access:

Some of our children who are under grade 8 were registered in nearby schools while grade 9 students were required to provide grade 8 Ministerial certificate. Since we fled in a hurry, some IDPs lost the certificate when homes were burnt due to violence. Another major problem was discrepancy of medium of instruction. Our children complete their primary schooling in Afan Oromo so that they can't read and write an Amharic alphabet which is the medium of instruction in our current residency. We shall get our children back to lower grades if we need our children get accessed to education, which is fatal educational phenomena; age difference among their peers, their previous exhaustions to complete all that grades and their moral fatigue are few that they felt about. Then, we sought to woreda education department officers and other institutions to help us to get our children start learning Amharic as special needs group. The nearby education department office allowed us to open a satellite room made of temporary tent. This was also facilitated by UNHCR (see Appendix VII). Only 38 students are enrolled in this satellite room. The others were sent in nearby formal schools…..for example, one of my children was grade 7 but he has been enrolled in grade 4 now whereas the majority of our children are out of schooling (KI-3, May 13, 2023).

Both groups of participants (who are in camp or outside camp) commonly shared the problems related to education in that most of the cases are similar and majority of their children are out of schooling.

b. Health service

IDPs face enormous problems regarding health services. Participants, both from camp and outside the camp, reported that lack of access to basic health service, poor health infrastructure and facilities such as inadequate drugs, equipment and personnel are common challenges. One of the participant witnessed, "*Regarding health services, we have been given a card to get free services from Woreda health centres, but the centre handles a large number of patients and lacks adequate medical personnel and materials, we are having difficulty getting services*" (Interviewee-3, May 17, 2023).

c. Housing service

Securing safe and adequate housing is a bigger challenge that participants reported particularly from camp IDPs. Both key-informants and in-depth interview participants from camp reported that they are living in overcrowded and unsafe living setting which exacerbated health and security concerns. In addition, the tents are not adequate to use electric power and adequate space for each household. One father briefly expressed the challenges as:

> *One tent holds more than ten households (See Appendix VII) and is very small; due to its inadequacy for sourcing electric power, we are obliged to get firewood which is very expensive and not easy to get; it is making our life hard specially when we prepare our food and seek light at night. We had a problem with clean drinking water. A tanker was provided to us, but it is very small as per the consumers. We have a toilet problem, it does not correspond to our number, and currently it is difficult to use toilet for it becomes full* (Interviewee 4, May 13, 2023).

On the other hand participant IDPs from outside the camp reported that they are experiencing high rental price but still they prefer to pay that cost rather than going to camp settlements. Relatively they have access to water, electric power and toilet.

ii.   *Belongingness*

Participants expressed their sense of belongingness differently for their new relocated residence and overall environment. The camp IDPs expressed less feeling of belongingness due to inappropriate conditions in the camp and less interaction with the host communities. They explained that the support they are receiving and the duration of their resettlement are possible causes for weak belongingness. On the other hand, IDPs from outside the camp expressed their sense of belongingness for the new environment as they have relatively stronger attachment. One of the interviewees explained as

> "*We feel secured here; we share the same language and similar culture; even our dictions are similar; when we compare to our previous condition, this place is like 'heaven' for us except our economic problems*" (interviewee 5, May 15, 2023).

iii.   *Supportive Relationship with the Community*

The relationship between IDPs and host communities are assumed to be facilitated through dialogue, community engagement, and assistance programs that aim to create a harmonious environment for all and peaceful coexistence and mutual understanding. These efforts are essential for IDPs to feel welcomed. Participants from the camp explained:

> *We sold some rations and grains for nearby residents to buy other important materials; we share common place of religious and burial places; they don't discriminate us in these situations but beyond that we don't have any common social activities, even our informal social institutions (Idir, Ikub) are in different; we have ours here in the camp*(interviewee 5, May 13, 2023).

On the other hand, participants, from outside the camp, explain that they are participating in different economic activities and social roles without any differences among other previously settled residents.

> *We live together with the host community and participate in various economic and social activities. These include selling ration materials and grain, as well as purchasing necessities from the nearest market. We engage in small businesses such as coffee selling, daily labour, and managing small shops. Additionally, we actively participate in informal social institutions like 'ikub' and 'Idir' alongside the host community. They have not excluded us from any social interactions. Our children play and study together, and we are grateful for the acceptance we've received from the host community (KI-4, May 13, 2023).*

Both respondents explain their experiences differently. IDPs from camp explain their supportive relationship with the host community positively in economic aspect and reservations in social aspects whereas non-camp IDPs reflect their relationship positively both in economic and social aspects.

Economic Challenge

IDPs are facing severe economic challenges. The challenges include unemployment and reduced rations. IDPs left behind their livelihoods and their sources of income. Finding new livelihood opportunities and source of income in new environment are the major challenges of IDPs in the study area.   IDPs discussed their experiences in terms of having challenges about employment opportunities and about their rations. The third theme illustrates how the participants face economic challenges that appeared to have two major subthemes.

Employment opportunities

IDPs in Ethiopia face significant economic challenges, including unemployment. Participants expressed their views and experiences about employment opportunities. Both camp and outside the camp IDPs explained that there is no employments opportunity for them. Respondent testifies:

> *We are participating in rail way construction area as a daily labourer but now due to the conflict in the northern Ethiopia the construction was stopped and we are out of work. The majority of the displaced are not literate we were farmers and lost our farming land and livelihoods and currently sometimes we work some farming works for individuals as a daily labourer that are the only ways to get some income in addition to the monthly rations(KI- 5 . May 16, 2023).*

Ration rates

Another economic issue faced by IDPs is rationing. IDPs often have limited access to basic necessities. This can lead to rationing, where individuals are forced to limit their consumption to make it long lasting and participants both from the camp and outside the camp explains that they have a shortage of rations. The IDPs receive 17 kilogram wheat per individual monthly but recently all the supporters cut the ration distribution. Interviewee explains that:

We have a camp management committee one of the members is responsible for ration distribution and follows the issue. Previously we receive rations from different international donors, business owners and member of the society but now everybody forgotten us and change the attention to another issue. We are suffering by the scarcity of basic necessities.

Community Resilience in Camp

IDPs camps are temporary settlements that provide shelter, food, and other basic necessities to IDPs. The management of these camps is crucial to ensure the well- being and rebuild their lives in new environment. IDPs discussed their experiences in terms of camp management experiences and self- reliance activities in promoting resilience in camp. The third theme illustrates how the participants exercising community resilience in camp.

Camp management and self-reliance

IDPs exhibited resilience by adapting to their current locations, establishing internal camp management structures, and advocating with external organizations. Supportive communal relationships were an integral element in their adaptation. Participants described that they practiced some activities of resilience involved setting up camp leadership committees, and seeking alternative means of income, protection, and healthcare management. Additionally, selecting representatives who could advocate for their well-being allowed them to request support and exercise their rights. One of the key informants from camp IDPs explained that:

> *We select eleven member of camp management committee who are responsible for Assistant coordination and distribution, camp area hygiene and sanitation, conflict resolution, representative (Advocacy), gender based violence, infrastructure maintenance and allocation, social issue coordinator, chairperson and vice chairperson. All the member of the committee are their own teams who work for their specific responsibilities and report for the Woreda emergency response office. Committees are active and participate in many activities of IDPs issues (KI-3, May 13, 2023).*

The self-reliance of IDPs comprises 12 domains, including housing, food, education, healthcare, health status, safety, employment, financial resources, assistance, debt, savings, and social capital. Key informants from the camp management committee described that all the domains are trying to practice but they were engaged in seasonal ways if the donors were active they starts actively and when they minimize the follow up some activities are ignored by the camp management committee.

Part Two: Quantitative Findings

Demographic Characteristics of Respondents

For this study, demographic characteristics of participants are inclusive of their age, sex, educational status, marital status, places of residence, and occupational status.

Table 4: Socio-demographic characteristics of respondents

Demographic variables	Proportions	
Sex	No. (n=216)	Percentage (%)
• Male	107	49.5
• Female	109	50.5
Educational status		
• Not literate	85	39.4
• Literate	131	60.6
Age group		
• <= 41	105	48.6
• >=42	111	51.4
Current residential place		
• Camp	176	81.5
• Within the community	40	18.5
Marital Status		
• Single	28	13
• Married	112	51.9
• Divorced	76	35.2
Previous Occupation		
• Business man/women	33	15.3
• Farmer	144	66.7
• Employed	13	6.0
• Unemployed	26	12.0

Table 4 depicted that a total of 216 respondents participated in this study. The socio-demographic characteristics of the respondents are presented in Table 2. Under this study, female respondents accounted for one hundred and nine (50.5%) and males respondents accounted for 107 (49.5%). The majority of the respondents (81.5%) are currently living in IDP camp while 18.5% of respondents are living dispersedly within the community residences. One hundred twelve (51.9%) of the participants identified themselves as married, whereas twenty eight (13%) were single and seventy six (35.2%) were divorced.

Resilience Status of IDPs on CD-RISC Measures

It was proposed to understand the status of resilience of IDPs in the study area. To this end, descriptive statistics was applied so that the findings are presented in table5 below.

Table 5 Summary of the resilience status of IDPs based on CD-RISC Measures

Population	Frequency	%	Mean	SD	Variance
All IDPs	216	100	74.68	9.11	82.27
High resilience IDPs	100	46.3	82.26	7.08	50.24
Low resilience IDPs	116	53.7	68.15	4.20	17.55

In order to determine the respondents' resilience status on CD-RISC resilient across variables in the study, two major phases were followed. First, the respondents' resilience level was determined based on the respondents' mean, minimum and maximum scores obtained from the scores of respondents on the adapted CD-RISC. The obtained resilience mean was 74.68 while the minimum and maximum score were 58 and 99 respectively.

Therefore, the range between the minimum score through the mean score to the maximum score was used to determine the resilience status of IDPs, where the score from the minimum to the mean score was specified as lower level resilient IDPs and the score from the mean

score to the maximum score was identified as higher level resilient IDPs. Thus, the higher

resilient group of respondents were those IDPs who scored above the mean (M>74.68) while

the lower resilient group were those IDPs who scored below the mean (M <74.68). Secondly,

the mean difference of these groups across socio-demographic factors was conducted.

The output shown in the above table (3), exhibits the resilience status of IDPs who have

participated in this study. Accordingly, from the total of 216 respondents 100 (46.3 %) were

higher resilient IDPs with M=82.26 whereas 116 (53.7 %) of respondents were lower resilient

IDPs with M=68.15.

The Resilience Status of IDPS by Socio-Demographic Variables

Analysis was made in response to inquiry of socio-demographic differences in relation to

resilience of IDPs. The findings are presented in table 5 here under:

Table 5 Summary of the resilience status of IDPs by Socio-demographic variables

Variable	Grouping Variable	Classification	N =216	Mean	SD	t	Sig. (2-tailed)
	Age	<= 41	105	73.62	9.18	2.82	.094
		>=42	111	75.68	8.88		
	Gender	Male	107	77.30	8.18	.004	.000
		Female	109	72.20	8.89		
Resilience		Camp	176	71.81	6.56	.081	.000
	Resident	Non-Camp	40	87.33	7.674		
	Educational Level	Not Literate	85	74.84	7.875	.202	.840
		Literate	131	74.58	9.796		

The Resilience Status of IDPS Based in Their Age

The output shown in table 5 exhibits the resilience status of IDPs based on their age

group. Moreover, the mean value of the age of total respondents was 41 year based on that

the age group of the respondent categorized in to two age groups >= 42 the mean value of the age group categorized under the higher level of resilience with (*M*= 75.68) and <=41 the mean value of the age group categorized under the lower level of resilience with (*M*=73.62). An independent t-test was performed to test the mean difference among the age groups. The analysis revealed that there was no statistically significant difference between groups of age of IDPs in resilience.

The Resilience Status of IDPS Based on Their Gender

An independent t-test was performed to test the mean difference between male and female IDPs. The mean score of male IDPs (*M*=77.30, SD=8.18) in resilience measure was found significantly more than female IDPs (*M*=72.20, *SD*=8.89), *t* (215) =-.004, *p*=.000.

The Resilience Status Of IDPS Based On Their Gender

The output shown in the above table (5), exhibits the resilience status of IDPs based on their living place. Accordingly, from the total of 176 respondents from camp IDPs mean value of resilience level were categorized under lower resilient level with *M* =71.81 which is lower even from the total mean value of respondents (*M*=74.68) whereas 40 respondents from non- camp IDPs (living within the community) were categorized under higher resilient level with (*M* =87.33). The mean score of non-camp IDPs in resilience measures was found significantly more than camp IDPs, *t*(215)=.081, *p*=.000.   This indicates that despite facing enormous amount of challenges and persistent dissatisfaction, majority of IDPs from living with the community adapt to life changes, can handle difficulties and flourish through adversity.

Resilience Status of IDPS Based in Their Educational Level

The output shown in table 5 exhibits the resilience status of IDPs based on their educational level. Moreover, the respondent categorized in to two groups, not-literate the

mean value of the group categorized under the slightly higher level of resilience with (*M*= 74.84) and literate the mean value of the group categorized under slightly lower level of resilience with (*M*=74.58) science the observed mean value of respondents resilience (*M*=74.68). An independent t-test was performed to test the mean difference among the age groups. The analysis revealed that there was no statistically significant difference between groups of IDPs based on their educational level in resilience.

Table 6 Summary of comparative analysis of resilience among IDPs in relation to IDPs marital status and previous occupation

Variables	Group variable	N =216	Mean	SD	F	Sig.
Resilience	*Previous Occupation* Businessman/women	33	77.33	11.46	9.870	.000
	Farmer	144	72.53	7.30		
	Employed	13	79.46	6.09		
	Unemployed	26	80.81	11.28		
	Single	28	78.43	8.804	2.885	.058
	Marital Status Married	112	73.89	8.807		
	Divorced	76	74.46	9.324		

As indicated in table 6, there was significant variations among means of IDPs in being farmer, business woman/man, employee and unemployed in terms of measure of resilience, $F(3,212)=9.87$, $p=.000$. There was no statistical differences among groups of IDPs in marital status in measure of resilience, $F(2,213)$, $=2.88$, $p=.058$.

Table 6 shows that IDPs previous occupation significantly determined resilience. To understand which group variable strongly contributed the highest score for the variation, post hoc analysis was performed. The post-hoc analysis depicted that unemployment has contributed the highest score for significant mean score variations among the groups presented in table 7 as follows

Table 7 Multiple Comparisons between previous occupation group variables

Dependent Variable: Resilience

(I) Previous Occupation	(J) Previous Occupation	Mean Difference (I-J)	Sig.
Business man/women	Farmer	4.799*	.021
	Employee	-2.128	.872
	Unemployed	-3.474	.411
Farmer	Business man/women	-4.799*	.021
	Employee	-6.927*	.029
	Unemployed	-8.273*	.000
Employee	Business man/women	2.128	.872
	Farmer	6.927*	.029
	Unemployed	-1.346	.967
Unemployed	Business man/women	3.474	.411
	Farmer	8.273*	.000
	Employee	1.346	.967

*. The mean difference is significant at the 0.05 level.

The Relationship between Factors and IDPs Resilience on CD-RISC

Pearson product correlation coefficients and regression coefficients were applied to understand the relationship between predictor variables (psychosocial challenge, spirituality and religiousness, social support) and criterion variable (resilience). The findings of these analyses were presented in the following table.

Table 8. The Relationship between Contributing Factors of IDPS And Residence

Variables	1	2	3	4
1. Social support & Cohesiveness				
2. Religiousness & Spirituality	.541**			
3. Psychosocial Challenge	.481**	.438**		
4. Resilience of IDPS	.725**	.667**	.518**	

Correlation is significant at P< 0.01 level (2-tailed). **

Correlation is significant at P< 0.05 level (2-tailed). *

The finding indicated that the factors strongly, statistically significant and positively correlated with resilience with the magnitude of (r=.725) with social support & cohesion, (r=.667 with religiousness and spirituality), (r=.518 in psychosocial challenge), p=.000. This strong positive correlation suggests that IDPs those who have strong spiritual believe and religious experience effectively control social support and cohesion and the ability to minimize psychosocial challenge pressure predicts the level of IDPs resilience.

Similarly, the more religiousness and spirituality that IDPs gain predicts the more enhancement of IDPs resilience. The result is also suggesting that higher levels of social support is associated with lower levels of depression, anxiety, and anger leading to elevated resilience and improved adaptation during crisis and persistent stress and the strong social cohesion increases the belongingness and trust. The above table8 also showed the relationship between religious beliefs and spirituality and perceived resilience level of IDPs which suggested that following religious activities, strong belief in religion and belief in existence of imagined supportive spiritual being can built resilience.

In general, it can be understood that IDPs social support and cohesion, and religious beliefs and spirituality had relatively strong, positive and significant relationship with resilience. Thus, as per this study, greater resilience is associated with positive and strong attachment of social support and cohesive hosting society and greater social support, determined religious beliefs and spirituality.

Table 9: Analysis of Multiple Regressions on Resilience

Variables	Standardized Coefficients		R	R^2	Adjusted R square
	Beta	**Sig.**			
Social support & Cohesiveness	.467	.000			
Religiousness & Spirituality	.354	.000	.804	.646	.641
Psychosocial Challenge	.138	.004			

A multiple regression analysis was conducted to understand the cumulative effect of predictor variables and contribution of each predictor variables for enhancement of resilience. A standard multiple regression coefficient (adjusted R^2) indicated that among contributing factors for the variability of resilience, ($R^2 =.64$) is attributed to cumulative effect of social support & cohesion, religious beliefs & spirituality, and psychosocial challenge. This indicated that 64% of the variation in resilience scores among IDPs was accounted for the variation in the ability to resist psychosocial challenges, social support & cohesion, and religious beliefs & spirituality.

The analysis of regression also indicated that there was variation in magnitude of attribution between the three variables to the variation of resilience though all contributions were statistically significant. Social support and cohesiveness was found most important factor by explaining resilience (by Beta=.467, or 46.7%), p=.000. The other more important contributing factor was religiousness and spirituality which also contributed significantly in explaining resilience (by *Beta* =.354, or 35.4%), p=.000. Imperatively the ability to resist psychosocial challenges has further significant contribution (Beta=.138 or 13.8%), *p*=.004.

CHAPTER FIVE

Discussion

Introduction

The purpose of this study was exploring psychosocial challenges, measure perceived level of resilience among IDPs. It was also aimed at examining the relationship and effect of factors for the variation of resilience of IDPs. The major findings of this study related to psychosocial challenges, resilience and factors affecting resilience were discussed against/with theories, previous studies, reports and discussions.

Psychosocial Challenges

Psychosocial challenges as evident problem among displaced people in Tehuledere that includes the personal, social and economic dimensions. Yet the level of resisting the challenge may vary depending on the environment they settled on, their socio- demographic background and the support they receive (Tesfaye, 2019; Kussa, 2019; Jones, Yadete & Pincock, 2019; Masresha, 2020). The major findings of this study conceded with the previous studies and revealed that the levels of resisting psychosocial challenges are not similar among IDPs. The major findings of qualitative data revealed similar results with previous research outputs.

Psychological Challenges

The report of the qualitative data shows that the majority of IDPs felt confusion, helplessness and lack of control over one's life which leads to negative emotional outcomes. In addition, majority of the IDPs experience troubled and sleepless nights which had a negative impact on their physical and emotional health. Moreover, IDPs expressed feelings of despair, frustration and anger due to the losses of their homes, livelihoods and social

75

networks. This leads to hopelessness and lose dignity and unhappy life. The psychosocial challenges were more severely explained by female interviewees as compare male ones.

This might be because of the fact that in a male dominated hierarchical society like Ethiopia, where the burden of carrying most of the responsibility at home is on women shoulder. This findings relates with Terminski (2012), and Dessalegn et al. (2013), women are known to have greater psychosocial problems than other affected populations. In addition, the findings also revealed that IDPs in the camp, previously farmers, single family leader IDPs are significantly affected by personal problems than other affected population.

Social Challenges

It can be deduced from the results of the qualitative study that there was no cultural conflict between the IDPs and the host community and feeling of insecurity, but the feeling of belongingness for their new living place and environment expressed differently among IDPs from camp and outside the camp. Camp IDPs expressed loosed feelings of belongingness social support and cohesion, but outside the camp IDPs have relatively strong bond with their new environment and cohesive relationship with the community. The study has been discovered that, the IDPs were suffering from different social challenges. Most of in-depth interview participants have been explaining the situation which affects their lives. When compared with their past feeling about self and social interaction and access to social services.

In addition, according to the result from qualitative report, camp IDPs have problems of sense of connectedness and involvement to the surrounding environment, lack of feeling of being fit and valued through shared characters within the social system. These findings are similar with Abegaz (2020), which explains the social challenges impact on IDPs in terms of loss of access to farmland, limited access to social services like education, health, toilet, clean

water and housing. It is also similar with Desalegn et al. (2022) which indicate that IDPs face numerous social challenges in Ethiopia like reintegration and resettlement problems, unmet basic needs and maladministration of IDP issues.

Economic Challenges

The findings of this study revealed that IDPs face unemployment and reduced rations so that finding new livelihood opportunities and sources of income in the study area are very challenging. Both participants from camp and outside the camp IDPs express the severity of economic challenges.

The findings are conceded with previous studies such as Pape and Sharma (2020) who indicated that IDPs in Ethiopia have extremely low labor force participation and higher unemployment as well as higher rates of being idle. Similarly, World Bank report (2020) indicated that IDPs in Ethiopia have 83% of aid dependency and the problem is more sever for camp IDPs. In addition, Abegaz (2022), Masresha (2020), Goat and Soda (2022) and Endris et al,(2020) also indicated that lack of infrastructure in the camp setting, the livelihood strategies of the IDPs drop from high income to low income generating activities, and lack of access for financial resources are common economic challenges in Ethiopian IDP population.

Thus, the finding of this study, in the first place, explains that women, farmers and camp IDPs are severely repressed by economic challenges. It also shows that IDPs get obliged to change livelihood situations. They go down from high income and more productive to low income generating and less productive livelihood, and the majority of become unemployed, Finally, the IDPs are more dependent on very small amount of rations that are distributed in a monthly base.

However, despite these findings of psychosocial challenges, some respondent IDPs positively adapt and choose purposeful task oriented ways of coping mechanisms achive

resilient reintegration with their new environment. As Richardson (2002) indicated IDPs can bounce from adversities and achieve resilient reintegration. In addition, as African Union Kampala Convention (2009), indicates IDPs treats as subjects of rights rather than victims of circumstances. Unlike refugees, IDPs are citizens of currently residing country so that they should enjoy all the rights and privileges of citizenship like other citizens in the ways of their diverse and complex needs, aspirations and potentials.

Resilience of IDPs

IDPs must deal with different psychosocial challenges and multiple risks. IDPs also have diverse and complex needs, aspirations and potentials which vary depending on their socio-demographic and other environmental factors. They may also have different preferences and strategies for coping with and overcoming the effect of their displacement (Sambu & Mhongo (2019). Yet this may not be always true for all IDPs. In this study, the distribution of resilience score among IDPs revealed that significant number of IDPs (46.3 %) scored above average, labeled as highly resilient IDPs. This is highly suggestive in that, despite crises situations, IDPs have a tendency to remain strong and establish constructive relationship with their new environment and cohesive with the community.

However, above half (53.7%) of IDPs scored below the average and were found to have lower resilience status, inferring that these IDPs had no tendency to remain strong and buoyant in the face of adversity, This potentially may lead to relatively maladaptive life and tenuous social relationship than highly resilient IDPs.

The findings of this study , in the first place, explains that there is a difference on the level of adaptation and coping ability among IDPs, It also indicates that IDPs life cannot always be characterized by despair and inadequacy, but rather can be filled with enormous potential for growth and adaptation. These findings were coincided with previous researches

like Sambu & Mhongo (2019), Amen & Cinkara (2018), and Mujeeb & Zubair (2012) who found IDPs who have moderate resilience in displaced communities who can adapt and build resilience.

The qualitative findings of the community resilience activities of Camp IDPs indicated that they practiced some activities of resilience involved setting up camp leadership committees, and seeking alternative means of income, advocacy and healthcare activities. This was similar with research result of Winifred Ekezie (2022) who found IDPs who exhibited resilience by adapting to their current locations as well as establishing internal camp management structures, supportive communal relationships were an integral element in their adaptation.

In contrast to the majority of respondents in relation to resilience, Tesfaye, (2019) demonstrated that IDPs were easy to be broken, dissatisfied in their life, live maladapted and experiencing confusing state of condition to choose purposeful task oriented ways of coping mechanisms. Tesfay's finding was dissimilar to this study which described that all IDPs are not similarly failed to show signs of resilience.

Factors and IDPs Resilience

Gender and Resilience

The findings of this study revealed that male IDPs have higher mean value than in resilience measure than mean score of female IDPs in the same factor. The explanation for this tandem with Desalegn et al, 2022, who indicated that women IDPs in Ethiopia are a group of targeted and victimized civilians suffering from a wide range of atrocities that are rooted in their gender identity, marginalized status and extreme vulnerability. In addition Tesfaye (2019) explained that male IDPs in Ethiopia are less challenged by the displacement

due to the gender role and male dominated and hierarchical society and systematically supported by the social structure. The findings of this study are in conceded with findings of previous research (Sambu & Mhongo, 2019) which indicated that males have a higher level of resilience than females. The gender difference in resilience factors are guided by the notion that men and women have different personality trait that influence the way they cope with adversity.

Residence and Resilience

The finding of this study revealed that IDPs residence had a strong mean difference among IDPs who are living in camp and non-camp settings. Also, non- camp IDPs scored very higher mean values of resilience *(M=87.33, SD= 7.64)* than camp IDPs (*M=71.81, SD= 6.56).* This indicated that IDPs who are outside the camp had better attachment and belongingness to the new environment.

This is explained by previous researches such as Pape & Sharma (2020) and World Bank (2020). These research results indicated that campsite IDPs in Ethiopia have extremely low labour force participation, higher unemployment as well as higher rates of being "idle" by neither participating in the work-force nor being enrolled in education than non-camp IDPs. It was also indicated that IDPs in Ethiopia have 83 % aid dependencies, which was the highest rates of aid-dependency as a primary source of livelihood. Moreover Shapira et al. (2020) indicated that the person – place connection was identified as a strong explanatory variable of resilience and as a possible protective factor against the adverse consequences of continues exposure to traumatic stresses. Davoudi et al. (2012), Leykin et al. (2013) and Nuttman-Shawartz (2017) also found similar results that explained communities' physical cohesiveness and being part of places with complex, interconnected socio-physical systems. They explained that the socio-physical connectedness operates at

multiple scales and times, which serves as sources of support for people coping with adversity, as protective factors against psychopathologies, and as core elements of resilience.

The finding of this study also conceded with the study by Zwiers, et al. (2016) which confirms the importance of place attachment and social connectedness to improve personal and community resilience. Moreover, the study indicated that connectedness is important to displaced by which they started using natural resources, start new business based on local resource, emerge social activities and connectedness after the displaced start living with host community.

Social Support & Cohesion and Resilience

The findings of the current study revealed that there is a strong positive significant relationship between social support & cohesion with IDPs resilience, which indicated that higher level of social support has predictive power on minimizing depression and stress which turn leads to higher resilience. Higher resilient group scores higher social support and cohesion than lower resilient group of IDPs. This means as IDPs received adequate social support from and develop greater cohesion with the community and other stakeholders; they have the tendency to develop the capacity to bounce back from their adversities. There is evidence that the individuals in the current study received considerable social support and acknowledged its significance in helping them bounce back from adversity, as indicated by many of interviewees within the society (non-camp IDP residents).

Similar findings were found in other studies such as McAllister and McKinnon (2009), and Chang & Taormina (2011) who showed that there is strong, positive and significant relationships with the social environment, with decreased stress and enhance individual's confidence and coping ability. This study confirmed the importance of social support to IDPs adaptation pledging congruence with other studies; for instance, Walsh (2003), Ungar et al.

(2007), Lenah J. (2015) W. Ekezie (2022) and Seeman (2008) found that social support as predictor and social support helps the victim to come to terms with certain aspects of their adversity. To sum up, we can learn from this finding that the more cohesiveness and support an individual receives, the more resilient they can become.

Religious Beliefs & Spirituality and Resilience

In the current study, religiousness and spiritual beliefs had a strong, significant positive relationship with IDPs resilience showing that higher resilience is associated with support from religious institutions. This explains that following religious activities, strong belief in religion and belief in existence of believed supportive spiritual being has significantly and positively predicts higher measure of resilience. The higher resilient group scored higher on religiosity and spiritual beliefs, confirming the importance of religiousness and spirituality for development of IDPs resilience.

The study also found out that spirituality was a significant part in the lives of the individuals and most of the respondents (in qualitative data) indicated that they benefited from their spiritual inclinations. Many of the respondents (during in-depth interview) also indicated that they adored spirituality and shared spiritual matters with others so that it helped them bounce back to positive state for today and wish to have another brighter day, which can be referred as resilience. Similar studies found that in stressful situations, people seek support from religious professionals, friends and also read religious literature (Schuster et al., 2007). To the contrary of this study, Richardson (2002) and Joseph and Linley (2005 theorized that people with lower resilience are rarely observed less inclined to spirituality. This may suggest that spiritual beliefs of the IDPs were not of significant importance in their lives. They further explained that these people may have been more preoccupied with factors negative to spirituality such as anger, bitterness, and revenge and were more vulnerable to

negative behaviors such as substance abuse. These individuals may have experienced negative re-integration and accommodation with negative changes.

To summarize social support and cohesion, religiousness and spirituality of IDPs and ability to cope with psycho-social challenges, are stated as significant factors that contribute to resilience among displaced people. In this study, it was found that social support &cohesion and religious beliefs & spirituality significantly contributed to the variation in resilience with varied magnitude

Limitations of the study

The strengths of the study design lies in the participants' ease of self-reporting, the inclusion of both camp and non- camp IDPs, the ability to collect large amounts of data quickly and translation of the survey in to the national working language i.e. Amharic. However, there were several limitations inherent in the study. The first limitation to this research is that, inferences regarding the direction of the relationships between variables are tentative at best.

Further, the study design and protocols for analyzing the qualitative data was designed to minimize the possibility of any conscious bias entering into the study. Despite such efforts, there remains a possibility that the results were unconsciously swayed by the direct experiences of the researcher, and this potential limitation must be acknowledged. It should also be noted, however, there was a substantial degree of overlap between the study themes and findings reported in the literature. Further, a limitation due to the use of self-reporting measures exists.

Since this study used self-report measures, participants may have answered the questions in a socially desirable way where the participants may need to appear in a positive light (Hawthorne effect). Added limitation is the geographic location of the participants. All the

IDPs participating in the study reside in Hayk town. This means that additional care should be taken in generalizing the results, particularly with regard to IDPs not residing in rural areas which are situated far from infrastructures, markets and neighboring hosting societies.

In addition, the response rate from non-camp IDPs of the study was not sufficed to make generalizations about the population its due to there is some security problem around the study area during the data collection time. Hence, an improved response rate is deemed important. Finally, although due to these limitations, generalization of the findings is cautioned, this study might be considered a step towards encouraging further research with a more diverse sample of IDPs.

CHAPTER SIX: CONCLUSIONS AND IMPLICATIONS

Introduction

This chapter aimed to provide lessons learned about the conclusions reached and implications forwarded on the basis of the findings of this concurrent explanatory mixed method study which was conducted on IDPs in Tehuledere. Hence, included is the conclusion and implication of the study to social work education, practice and future research.

Conclusion

Inferring from the main findings of the study, psychosocial challenges as evident problems among IDPs in Tehuledere, yet the level of the challenges vary depending on their socio-demographic background. Feelings of confusion, helplessness, lack of control over one's life, troubled and sleepless nights, feelings of despair and frustration about their future are among common personal problems. Moreover, less connectedness and involvement to the surrounding environment, inaccessibility to social services, and lack of feeling of being fit and valued through shared characteristics within the social system are evident social problems for Camp IDPs; however, it can be safely concluded that non- camp IDPs have relatively strong bound with their new environment and cohesive relationship with the community and that reduces the burden of challenges. In addition, unemployment and reduced rations and finding new livelihood opportunities are other challenging factors for IDPs in the study area. To other end, the study revealed that women, farmers, single headed family leaders, and camp IDPs are more repressed by psychosocial challenges.

High percentages of IDPs who participated in this study were found in lower resilient status when measured in CD-RISC. More than half of IDPs(53.7%) scored below calculated mean (75) and observed mean 74.65, even though, significant number of IDPs scored high resilience (46.3%) this inferring that despite crises and unfavorable situations, IDPs have a

tendency to buoyance, remain strong and establish resilient reintegration with their new environment. However, the findings also inferring that there is a difference on the level of adaptation and coping ability among IDPs and also implied that IDPs life cannot always be characterized by despair and inadequacy, but rather can be filled with enormous potential for growth and adaptation.

Despite many community resilience and camp management activities, camp IDPs are still have low resilience score than non- camp IDPs. This inferring that if the IDPs are more attached with the place they are currently living and cohesive with the host community they become more accessed to social service, economic activities and become resilient. Moreover, due to different personality, cultural and systematic traits, women IDPs also have low resilient score than males.

Furthermore, the magnitude of relationship among protective factors and resilience of IDPs was strong significant correlation existed between social support and cohesion ($r =$ .725, $p = .000$), religious belief and spirituality ($r = .667$, $P= .000$) and ability to cope psychosocial challenges ($r=.518$, $p=.000$), and IDPs resilience. In addition, there was variation in magnitude of attribution between three contributing factors to the predicting of IDPs resilience, IDPs social support and cohesion was found most important factor by explaining resilience (*βeta* = .467, p =.000), the next important factor in predicting IDPs resilience was religiousness and spirituality (*βeta = .354, p= .000*). Imperatively coping psychosocial challenge (*βeta* = .138, p = .004) has moderately explaining factors in predicting IDPs resilience.

Generally, the conclusions of this study recommended that, a number of variables identified by previous literatures as protective factors to resilience, but centering on IDPs social support and cohesiveness, the identified variables in this study focusing on person – in

– environment perspective which provides more constructive understanding about how individuals build resilience. In addition, understanding resilient IDPs ways of reintegration provide adequate knowledge and experience for those who want to provide effective ways and sustainable intervention strategies for the rest displaced population. This way of intervention is promoted by current international humanitarian guiding perspective, known as humanitarian resilience. Which advocates the humanitarian interventions should aim to support and strengthen the resilience of affected populations, rather than just providing relief or recovery. This means that humanitarian actors should adopt a holistic, cohesive, participatory, and long-term approach that addresses the root causes and drivers of vulnerability, builds on existing strengths and resources, and fosters positive change and transformation.

Implications

This study explore the psychosocial challenges, examined the resilience and factors relationship between and with the resilience of IDPs in Tehuledere. Implication of this study for social work education, research, and practice are discussed as follows.

Implication for Social Work Education

It is beyond dispute that displaced people continue to be economically and socially disadvantaged. Social work can be one of the means whereby states deliver their commitment to removing such inequalities seeking to exercise their rights and freedoms. Hence, understanding and thinking about social worker's role in improving the life of displaced people, their families and the host community is highly imperative. Social work education and training should provide students with the knowledge, skills and values they need to deal with issues that hamper the functioning individuals in particular and communities at large. Among them are IDPs their families and host communities.

Implications for Future Research

The results of this mixed research methods study indicates that the need for further research to be conducted on the existing psychosocial challenges and the way of coping and resilience of IDPs. As the results of the study revealed, there was complicated challenges faced by IDPs and low level of resilience in the study area. The obligations of the government and stakeholders undoubtedly set in the initiative (DSI) but were impracticable, and this created myriad of problems on the wellbeing of IDPs. Hence, further investigation is required to explore existed gaps of the policy in implementing at lower levels and the potential challenges of the practitioners that impede them to enforce the vigorously stated policy.

The finding of this study indicated that women, single family leaders (divorced, separated & widowed), previously farmers and camp IDPs were more repressed by psychosocial challenges than the rest of the displaced population. Further research is needed to identify the cause for this variation and to provide sustainable solution.

As resilience is an emerging phenomenon some unclear and controversial dialogue among researchers is going on. Behavioural scholars associate resilience with person's developmental perspective where as some researches done by social workers and social psychologists indicated that social environmental factors (social connectedness, person – place attachment, religiousness & spirituality) have great impacts on IDPs resilience than person's developmental factors. Hence, further researches on resilience will be needed to clarify this academic dialogue.

Implication for Social Work Intervention

Social work is a multi-dimensional arena that invites social work professionals to involve in assisting IDPs, their families, the host community as well as governmental and non-governmental practitioners regarding displaced people resilience. Humanitarian social work pave the way for practitioners to put their own influence on policy and practice pertaining to promote , and protect the rights and dignity of vulnerable people. Thus, social work provides unique opportunities for the profession to affect the decisions and provisions of stakeholders at micro, meso and macro levels. The focus is on promoting in the way building IDPs resilience through basic social services, social protection, employment, and enhancing the resilience of social institutions and networks can help them overcome the challenges they face.

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APPENDICES

Appendix I: Informed Consent Form

My name is Frehiwot Asres, and I am graduate student at Bahir Dar University, Department of social work. Currently I am conducting thesis titled "Psychosocial Challenges and Resilience of Internally Displaced Persons in Tehuledere, South Wollo, Ethiopia." for the partial fulfillment of Master of Social Work (MSW). Participation in this study is entirely voluntary and you can choose not to participate in the interview or withdraw your consent any time at the middle of the interview. I would like to ask you questions that will not take long time if you kindly allow me, to voice-record your answers so that I can change it in to written forms and use it as an input in this study. I would very much appreciate your participation. The voice-recording will be discarded appropriately after the completion of the study. Your answers will be confidential, and I will not record your name so that your answers will be anonymous. If you are agreed to participate in this study, may I have your signature?

Respondents agree to interview _____ date _____/____/_____

Appendix II

<div align="center">

Bahir Dar University

Social Science Faculty

Department of Social Work

</div>

Dear respondents,

My name is Frehiwot Asres, and I am graduate student at Bahir Dar University, school of social work. Currently I am conducting thesis titled "Psychosocial Challenges and factors Affecting Resilience of Internally Displaced Persons at Tehuledere Woreda, South Wollo, Ethhiopia" for the partial fulfillment of Master of Social Work (MSW).

This questionnaire will take approximately **25 minutes** of your time. And we are grateful for your kind participation in the enrichment of this research. Please indicate your responses for the following questions by marking (✔) in the boxes of the questions' alternatives or if your answer is not found within the alternatives write it in the appropriate response in the space provided, any comment or suggestions are greatly appreciated. If you have any questions or suggestions, feel free to contact me with the address given below.

Frehiwot Asres ---- +251937394557

Part I: Personal Information

1. **Gender**   1) Male ☐   2) Female ☐

2. **Age** _____

3. **Marital Status**

    1) Single ☐ 2) Marred ☐ 3) Divorced ☐

4. **Educational Level**

    1) Not Literate ☐   2) Literate ☐

5. **Year of stay at Haik town**

    1) Less than one year ☐ 2) 1 year and above ☐ 3) more than 2 years ☐

6. Place of residence

    1) Mekane – Eyesus IDPs Camp ⬜   2) Within the Community(Non-camp) ⬜

7. Previous Occupation

    1) Business man/women ⬜ 2) Farmer ⬜ 3) Employee ⬜ 4) Unemployed ⬜

    Other _____

Part II: Connor-Davidson Resilience Scale (CD-) (Adapted form Connor & Davidson, 2003) The CD-RISC measures resilience. It contains 25 items, all of which carry a 5-point range of responses, as follows: not true at all (1), rarely true (2), sometimes true (3), often true (4), and true nearly all of the time (5). The scale is rated based on how the subject has felt over the past month. The total score ranges from 25–125, with higher scores reflecting greater resilience.

Connor-Davidson Resilience Assessment Scale (CD-RISC) (Adapted form)

No	Statements	True nearly all of the time (5)	Often true (4)	Sometimes true (3)	Rarely true (2)	Not true at all (1)
1	Able to adapt to change					
2	Close and secure relationships					
3	Sometimes fate or God can help					
4	Can deal with whatever comes					
5	Past success gives confidence for new challenge					
6	See the humorous side of things					
7	Coping with stress strengthens					
8	Tend to bounce back after illness and hardship					
9	Things happen for a reason					
10	Best effort no matter what					
11	I can achieve my goals					
12	When things look hopeless, I do not give up					
13	Know where to turn for help					
14	Under pressure focus and think clearly					
15	Prefer to take the lead in problem solving					
16	Not easily discouraged by failure					
17	Think of self as a strong person					
18	Make unpopular or difficult decisions					
19	Can handle unpleasant feelings					
20	Have to act on a hunch					
21	Strong sense of purpose					
22	In control of my life					

No.		
23	I like challenges	
24	I work to attain my goals	
25	Pride in my achievements	

Part III: Factors affecting resilience

Questionnaire to assess Protective Factors

No.	Questions	Strongly agree (5)	Agree (4)	Undecided (3)	Disagree (2)	Strongly disagree (1)
Social Support & Cohesion						
1	I received substantial support from formal groups and charity organizations.					
2	I didn't feel lonely and afraid when I'm close to person					
3	Living in this community make me feel secure, accepted and loved					
4	I communicated frequently with those willing to help and support me					
5	There is a special person with whom I can share joys and sorrows					
6	People in this community are willing to help in an emergency					
7	I participate in community religious and cultural ceremonies					
8	I have positive interaction with the host community or neighborhoods during day to day social interactions					
9	I have a strong feeling that I'm part of this community					
Religion/Spiritual beliefs						
1	I have faith in God/Allah or a higher power					
2	I feel refreshed when I go to places of faith and find fathers of religion					
3	My spirituality is a significant part of my life					
4	I often attend church/mosque religious programs					
5	Forgiveness is an important part of my spiritual life					
6	My spiritual views have had an influence upon my life particularly during the time of adversity					

Part IV: Questions to measure psychosocial challenges of IDPs

SN	Questions on Psychosocial challenges	Strongly agree(5)	Agree(4)	Partially Agree(3)	Disagree(2	Strongly Disagree
1	I've been able to feel safe and secure in my current situation					
2	I've always wanted to live, so I've never thought about suicide					
3	I haven't experienced trouble to sleep & bad dreams.					
4	I don't feel lonely and afraid when I'm close to person					
5	When I live here I have sense of belongingness					
6	I have positive interaction with the host community during day to day economic interactions, I believe it benefits both of us					
7	I can get adequate house/shelter services and it's enough for me					
8	I have access for adequate health care services with dignity					
9	I / my children/ have had access for education and I am happy with the service.					
10	I've access to clean drinking water and toilet I'm glad with the service					
11	There is enough food for me and or my family.					
12	I'm feeling good about the camp security system/ nearby security office towards IDPs					
13	I've access to government or private employments opportunities					
14	The monthly distribution of ration is enough and fair					
15	I can use my competences to work hard and get/make enough money for living					

*Thank you for your time and all the valuable information***!!!**

Appendix III

Interview Guide

A study is being undertaken to explore the psychosocial challenges and resilience of IDPs. This interview guide has been designed to this effect and you are being requested to give the insight on the items outlined in it. Kindly inform you that the information will only use for the purpose of the study. All responses will keep confidential.

Thank You in advance for your valuable inputs,

1. What are some of your thoughts about what's going on in your life right now?

2. What are major challenges you are facing while living in this area?

3. Are you satisfied with the services and support you get from the stakeholders?

4. Is there any activity IDPs perform in camp to generate income?/for camp IDPs/

5. How do you evaluate the employment opportunities in this area

6. How do you explain the cam management system and the infrastructures?

Appendix IV- Amharic Version questionnaire

ባሕር ዳር ዩኒቨርሲቲ

የማህበረሰብ ጥናት ሳይንስ ኮሌጅ

የሶሻል ወርክ ትምህርት ክፍል

የተከበሩ የጥናቱ ተሳታፊ! ይህ መጠይቅ ከተለያዩ ክልሎች በተፈናቀሉ እና በሕይቅ ከተማ የሚገኙ ተፈናቃዮች በሚያጋጥሟቸው ችግሮች ፤ ለችግሮቹ በሚያሳዩት የአይበገሬነት ደረጃ እና ለአይበገሬነት በሚረዱ ምክንያያቶች ላይ ለሚካሄደው ጥናት መረጃ ለመሰብሰብ የቀረበ ነው። መጠይቁ ሃስት ዋና ዋና ክፍሎች አሉት። ክፍል አንድ፦ የግል መረጃን የሚመለከት ሲሆን ክፍል ሁለት፦ ተፈናቃዮች የሚያጋጥሟቸው ችግሮች እንዲሁም ክፍል ሃስት፦ ተፈናቃዮች ለሚያጋጥሟቸው ችግሮች የሚያሳዩት የአይበገሬነት ደረጃ ለመገምገም የተዘጋጁ መጠይቆች እና ክፍል አራት፦ ለአይበገሬነት የሚረዱ ምንያቶችን ተዕዕኖ ለማወቅ የቀረቡ መጠይቆች ናቸው። እባክዎ እያንዳንዱን ጥያቄ አንብበው ከተረዱ በኂላ ለእርስዎ ተስማሚ የሆነውን ቁጥር ያክብቡ።

ለመጠይቁ የሚሰጡት ማንኛውም መልስ ሚስጥራዊነቱ የተጠበቀ ነው። ጊዜዎን ስጥተው ይህንን መጠይቅ ስለሞሉ በቅድሚያ እናመሰግናለን።

I. **ክፍል አንድ፦ የግል መረጃ**

  1. **ፆታ**   1) ወንድ ☐   2) ሴት ☐

  2. **እድሜ** _____

  3. **የጋብቻ ሁኔታ**

    1) ያላገባ/ች ☐   2) ያገባ/ች ☐   3) የፈታ/ች ☐

  4. **የትምህርት ደረጃ**

    1) ማንበብና መጻፍ የማይችል ☐   2) ማንበብና መጻፍ የሚችል/የምትችል ☐

  5. በተፈናቃነት በሀይቅ ከተማ የቆዩበት ጊዜ _____

6. **አሁን በተፈናቃይነት ሚኖሩበት ቦታ**

  1) በመካነ-እየሱስ የተፈናቃዮች ካምፕ ☐   2) ከተማ ውስጥ ከማህበረሰቡ ጋር ☐

7. **ከመፈናቀልዎ በፊት የነበረዎት የስራ ሁኔታ**

  1) ነጋዴ ☐   2)ገበሬ ☐   3)ተቀጣሪ ሰራተኛ ☐   4)ስራ አልነበረኝም ☐

    ሌላ ካለ ቢገልፁልን _____

II. **ክፍል ሁለት**፦ ተፈናቃዮች ለሚያጋጥሟቸው ችግሮች የሚያሳዩት የአይበገሬነት ደረጃ ለመገምገም የተዘጋጁ መጠይቆች ናቸው። እባክዎ እያንዳንዱን ጥያቄ አንብበው ከተረዱ በኋላ ለእርስዎ ተስማሚ የሆነውን ቁጥር ያክብቡ። አንድ ምንም አልስማማም ፣ ሁለት በከፊል እስማማለሁ፣ ሦስት እስማማለሁ፣ አራት በደንብ እስማማለሁ፣ አምስት እጅግ በጣም እስማማለሁ የሚለውን ይወክላል።

ተ.ቁ	ጥያቄ	እጅግ በጣም እስማማለሁ	በደንብ እስማማለሁ	እስማማለሁ	በከፊል እስማማለሁ	አልስማማም
1.	ለውጦችን ለመላመድ ችያለሁ	5	4	3	2	1
2.	ሰዎችን መቅረብና አስተማማኝ ግንኙነት መመስረት ችያለሁ	5	4	3	2	1
3.	መንፈሳዊ ጥንካሬዬ ጥሩ እንደሆነ ይሰማኛል (እግዚአብሔር/አላህ) ይረዳኛል	5	4	3	2	1
4.	የሚያጋጥመኝን ማንኛውንም የሚፈታተን ሁኔታ መቋቋም እችላለሁ	5	4	3	2	1
5.	ፈተናዎችን ለመወጣት ያለኝ የቀድሞ ተሞክሮ ወደፊት ለሚያጋጥሙኝ አዳዲስ ፈታኝ ሁኔታዎች በራስ የመተማመን ስሜት እንዲያድርብኝ ያደርግልኛል	5	4	3	2	1
6.	በሕይወቴ ውስጥ ችግሮች ሲያጋጥሙኝ የነገሮችን መልካም ጎኖች መመልከት እችላለሁ	5	4	3	2	1
7.	ውጥረትን እና ጭንቀት መቋቋም እችላለሁ	5	4	3	2	1
8.	ከሕመም ወይም ከመከራ በኋላ ወደ ጥንካሬዬ ቶሎ የመመለስ አዝማሚያ አለኝ	5	4	3	2	1
9.	ነገሮች የሚከሰቱት ለበጎ ነው ብዬ አምናለሁ	5	4	3	2	1
10.	ምንም ዓይነት ሁኔታ ቢያጋጥመኝ የተቻለኝን ሁሉ ጥረት በማድረግ ለመፍታት ሞክራለሁ	5	4	3	2	1
11.	የህይወት ግቦቼ ላይ መድረስ እችላለሁ የሚል እምነት አለኝ	5	4	3	2	1
12.	ነገሮች ተስፋ ቢስ ቢመስሉም ተስፋ አልቆርጥም	5	4	3	2	1
13.	እርዳታ ለማግኘት መቼ መጠየቅ እንዳለብኝ አውቃለሁ	5	4	3	2	1
14.	ፈታኝ ሁኔታዎችና ተጽዕኖዎች ሲያጋጥሙኝ ትኩረት ማድረግና (ቀልቤን መሰብሰብ) ቆም ብዬ ማሰብ እችላለሁ ።	5	4	3	2	1
15.	ችግሮችን በመፍታት ረገድ ቀዳሚ መሆን እመርጣለሁ	5	4	3	2	1
16.	በውድቀት በቀላሉ ተስፋ አልቆርጥም	5	4	3	2	1
17.	ራሴን ብርቱ ሰው እንደሆንኩ አስባለሁ	5	4	3	2	1

18.	ደስ የማይሉ ስሜቶችን መቋቋም እችላለሁ	5	4	3	2	1
19.	ከባድና ሌሎች ሰዎች ለመወሰን የሚፈራቸውን ውሳኔዎችን መወሰን እችላለሁ	5	4	3	2	1
20.	ከሌሎች ጋር በቀላሉ መነጋገር መግባባትና እርዳታ ማግኘት እችላለሁ	5	4	3	2	1
21.	ጠንካራ በዓላማ የመኖር ስሜት አለኝ	5	4	3	2	1
22.	ማድረግ የምፈልገውን በራሴ ማድረግ እችላለሁ ስለዚህ ሕይወቴን በራሴ ተቆጣጥሬያለሁ ብዬ አምናለሁ	5	4	3	2	1
23.	ያሳለፍኳቸው ፈተናዎች ጠንካራ ሰው እንድሆን አድርገውኛል	5	4	3	2	1
24.	ገንዘብ ለማግኘትና የሕይወት ግቤ ላይ ለመድረስ የተለያዩ የሥራ ዓይነቶችን መሥራት እችላለሁ	5	4	3	2	1
25.	እስከዛሬ በሕይወቴ ባሳካሁት ነገር ሁሉ ደስተኛ ነኝ በራሴም እኮራለሁ	5	4	3	2	1

| III. | **ክፍል ሦስት**፦ አይበገሬነትን ለማሻሻል የሚረዱ ምክንያቶች ያላቸውን ተፅዕኖ ለመገምገም የተዘጋጁ መጠይቆች ናቸው። እባክዎ እያንዳንዱን ጥያቄ አንብበው ከተረዱ በኒላ ለእርስዎ ተስማሚ የሆነውን ቁጥር ያክብቡ። አንድ ምንም አልስማማም ፤ ሁለት አልስማማም ፤ ሦስት አላውቅም፣ አራት እስማማለሁ፣ አምስት በጣም እስማማለሁ የሚለውን ይወክላሉ። |

ተ.ቁ	ጥያቄ	በጣም እስማማለሁ	እስማማለሁ	አላውቅም	አልስማማም	ምንም አልስማማም
1.	በቂ ድጋፍ ከእርዳታ ሰጭ ተቋማት አገኛለሁ	5	4	3	2	1
2.	ሰዎችን መቅረብና እና እርዳታ ለመጠየቅ አልፈራም	5	4	3	2	1
3.	ከዚህ ማህበረሰብ ጋር በዚህ አካባቢ መኖር ደስተኛና ደህንነት የሚሰማኝ ያደርገኛል	5	4	3	2	1
4.	እርዳታ ላገኝ የምችልበትን መንገድ ደጋግሜ እጠቀማለሁ	5	4	3	2	1
5.	ሀዘንና ደስታዬን የማጋራው የኔ የምለው የምቀረበው ሰው አለኝ	5	4	3	2	1
6.	ችግር ሲገጥመኝ እና ጭንቅት ስናሰማ የአካባቢው ማህበረሰብ ይደስልናል	5	4	3	2	1
7.	በአካባቢው በሚከናወኑ ባህላዊና ሃይማኖታዊ ዝግጅቶች ላይ እሳተፋለሁ	5	4	3	2	1
8.	ከአካባቢው ማህበተሰብ ጋር በዕለት ከዕለት ማህበራዊ ጉዳዮች ግንኙነት አለኝ	5	4	3	2	1

9.	የዚህ ማህበረሰብ አንድ አካል ሆኛለሁ ብዬ አምናለሁ	5	4	3	2	1
10.	መንፈሳዊ ጥንካሬዬ ጥሩ እንደሆነ ይሰማኛል (እግዚአብሔር/አላህ) ይረዳኛል ብዬ አምናለሁ	5	4	3	2	1
11.	ወደ የእምነት ቦታዎች ስሄድ እና አባቶችን/ሼኮችን/ ሳገኝ ሰላም ይሰማኛል ከጭንቀቴ አረፍ እላለሁ	5	4	3	2	1
12.	ሀይማታዊ እምነቴና ለሱ የማደርገው ተግባር በሕይወቴ ትልቁን ቦታ ይይዛል	5	4	3	2	1
13.	አብዛኛውን ጊዜ ወደ ቤተክርስቲያን/መስጊድ/ እሄዳለሁ ሀይማኖታዊ ተግባራትንም አዘውትሬ አከናውናለሁ	5	4	3	2	1
14.	ይቅርታ በማድረግ እና መልካም ማሰብ እፈላጊዬ ነው ብዬ አምናለሁ	5	4	3	2	1
15.	ያጋጠሙኝን ችግሮች ለማለፍ እና ተስፋ እንዳልቆርጥ ሀይማኖቴ በጣም ጠቅሞኛል ብዬ አምናለሁ	5	4	3	2	1

| IV. | **ክፍል አራት፦** የሚከተሉት ዝርዝር ጥያቄዎች በተፈናቃዮች ላይ በአብዛኛው ጊዜ ለሚያጋጥሙ ችግሮች የሚሰጡትን ምላሽ ለማወቅ የቀረቡ መጠይቆች ሲሆኑ አምስት አማራጮችም ተካተዋል። አንብበው ከተረዱ በኋላ የእርስዎን ሁኔታ ይገልጻል የሚሉትን ከአምስቱ አማራጮች ውስጥ አንዱን ብቻ በመምረጥ በመጠይቁ ያሉት ቁጥር ላይ ያክብቡ። የተቀመጡት ቁጥሮች የሚወክሉት 1 አልስማማም ፣ 2 በከፊል እስማማለሁ፣ 3 እስማማለሁ፣ 4 በደንብ እስማማለሁ፣ 5 እጅግ በጣም እስማማለሁ የሚለውን ነው። |

ተ.ቁ	ጥያቄ	እጅግ በጣም እስማማለሁ	በደንብ እስማማለሁ	እስማማለሁ	በከፊል እስማማለሁ	አልስማማም
1.	አሁን ያለሁብት ቦታ እና ሁኔታ ደህንነት እንዲሰማኝ አድርጎኛል	5	4	3	2	1
2.	የመኖር ጉጉት አለኝ ስለዚህ እራሴን ስለማጥፋት አስቤ አላውቅም	5	4	3	2	1
3.	እንቅልፍ ለመተኛት መቸገርና ቅዠት ያስቸግረኛል	1	2	3	4	5
4.	ሰዎችን ለመቅረብ እቸገራለሁ ብቸኝነት ይሰማኛል	1	2	3	4	5
5.	እዚህ በምኖርበት ጊዜ የባዕድነት ስሜት ተሰምቶኝ አያውቅም	5	4	3	2	1
6.	ከአካባቢው ማህበረሰብ ጋር መልካም ማህበራዊ እና ኢኮኖሚያዊ ግንኙነቶች አሉኝ፤ ይህም ሁላችንንም ተጠቃሚ ያደርጋል ብዬ አምናለሁ	5	4	3	2	1
7.	ለመኖሪያ እና ለማደሪያ በቂ እና ተስማሚ ቦታ አግኝቻለሁ	5	4	3	2	1
8.	የማገኘው የህክምና አገልግሎት ጥሩ እና ክብሬን በጠበቀ መልኩ ነው	5	4	3	2	1

9.	እኔ/ልጆቼ የትምህርት አገልግሎት አግኘተናል በአገልግሎቱም ደስተኛ ነኝ	5	4	3	2	1
10.	ንጹሕ የመጠጥ ውሀ እና የመጸዳጃ አገልግሎት አግኝቻለሁ በዚህም ደስተኛ ነኝ	5	4	3	2	1
11.	ለእኔም ሆነ ለቤተሰቤ በቂ የሆነ ምግብ እናገኛለን	5	4	3	2	1
12.	በአካባቢው ያለው የፀጥታ ሁኔታ እና አገልግሎት ለኑሮዬ ምቹ ነው	5	4	3	2	1
13.	በመንግስትም ይሁን በግል ተቋማት በሚወጡ የስራ እድሎች ላይ ተሳታፊ ሆኛለሁ/ሆኜ አውቃለሁ	5	4	3	2	1
14.	በየወሩ የሚሰጠን እርዳታ ለመኖር በቂ ነው ብዬ አስባለሁ	5	4	3	2	1
15.	ያለኝን እውቀትና ጉልበት ተጠቅሜ ለቤተሰቤ/ለኔ የሚያስፈልገኝን መሰረታዊ ነገር ማሟላት እችላለሁ	5	4	3	2	1

Appendix V: Amharic Version Interview Guide

የቃስ መጠይቅ መምሪያ

ይህ ጥናት የሚካሄደው ተፈናቃዮች አብዛኛውን ጊዜ በሚያጋጥሟቸው ግሉ-ማህበረ ኢኮኖሚያዊ ችግሮችና ለነሱ በሚሰጡት የአይበገረነት ምላሽ ላይ የሚያተኩር ሲሆን ይህን ዓላማ ለማሳካት የሚረዱ ጥቂት ጥያቄዎች እንዲመልሱልኝ እየጠየቁ የሚሰጡኝ ምላሽ ለትምህርት እና ለዚሁ የጥናት ስራ ብቻ የሚያገለግል መሆኑን አረጋግጣለሁ። በጥያቄ ጊዜ ለመመለስ ፈቃደኛ ካልሆኑ አለመመለስ ይችላሉ።

በቅድሚያ ለሚሰጡኝ አስፈላጊ መረጃ አመሰግናለሁ!

1. አሁን ያሉበትን ሁኔታ እንዴት ይገልጹታል? በዝርዝር ይግለጹልኝ
2. በተፈናቃይነት በዚህ አካባቢ ስትኖሩ የሚጋጥሟችሁን ዋና ዋና ችግሮች በዝርዝር ቢገልጹልኝ?
3. በአካባቢው ባሉ የአገልግሎት ሰጭዎች የሚያገኙትን አገልግሎትና ድጋፍ እንዴት ይገልጹታል? ደስተኛ ነዎት?
4. በካምፕ ውስጥ ስትኖሩ ገቢ የሚያስገኝላችሁ የምትሰሩት ስራ አለ? ካለ በዝርዝር ቢገልጹልኝ (ከካምፕ ለሚኖሩ ብቻ)
5. በዙህ አካባቢ ለተፈናቃዩ ማህበረሰብ የሚሆን የስራ እድል አለ; እንዴት ይገልጹታል
6. ያለውን የካምፕ አስተዳደርና የመሰረት ልማት ሁኔታ እንዴት ይገልጹታል?(በካምፕ ለሚኖሩ ብቻ)

II. የቁልፍ ቃለ-መጠይቅ መምሪያ

1. ተፈናቃዩ ማህበረሰብ በዚህ አካባቢ ሲኖር የሚያጋጥሙ የተለዩ ችግሮች ካሉ ቢገልጹልኝ
2. ቢጋራ ተደራጅታችሁ መብታችሁን እና ጥቅማጥቅሞቻችሁን ለማስከበር የምታደርጓችውን የተለዩ ተግባራት ካሉ ቢገልጹልኝ
3. የተለዩ የሚያስታውሱት በተፈናቃዮች ላይ የደረሰ ችግር ካለ ቢገልጹልኝ
4. የካምፕ አስተዳደር ስርአታችሁን በሚመለከት ምን ምን ሀላፊነቶች እንዳሉት እና ያሳካውን ተግባራት በዝርዝር ቢገልጹልኝ(ለካምፕ አስተዳደር ኮሚቴ)
5. የትኞቹ የማህበረሰብ ክፍሎች የበለጠ ተጎጂ ናቸው ብላችሁ ታምላችሁ
6. ገቢ የሚያስገኙ ተግባራትን በካምፕ ውስጥ እና በአሉት አደረጃጀት ለመስራት የተደረጉ ጥረቶች ካሉ በዝርዝር ቢገልጹልኝ
7. በእርዳታ አቅርቦት፣ በስራ እድል ሁኔታዎች እና በካምፕ መሰረተ ልማት ዙርያ ያለዎት አስተያየት ምንድነው

Appendix VI - Letter of Support

ቁጥር:- ተ፲/መ/ግ/ል/02/407/2015

ቀን:- 08/09/2015

ለመካነየሱስ መጠለያ ካምፕ

መካነየሱስ፤

ጉዳዩ:- <u>ለተማሪ ፍሬህይወት አስረስ ትብብር እንዲደርግላቸው ስለመግለጽ</u>

ከላይ በርዕሱ እንደተገለፀው ተማሪ ፍሬ ህይወት አስረስ የ2ኛ ድግሪዋን የመመረቂያ ጥናት በናንተ መጠለያ ካምፕ ስለምታካሄድ ለመረጃ አሰባሰብ የተቀላጠፈ ትብብር እንዲደረግላቸው እናሳስባለን።

// ክስላምታ ጋር //

ዑ፬ማን ካሳው
የ፱ስ/ጽ/ቤት ኃላፊ

<u>ግልባጭ//</u>

- ተማሪ ፍሬህይወት አስረስ

<u>ባሉበት</u>

Appendix VII: Field Pictures Taken by the Researcher

A. Camp shelters

B. Classroom

C. Camp Management Committee & service Offices

Appendix-VIII: Qualitative participants' characteristics

Participants	Age	Residence	Educational status	Previous occupation	Marital status	Gender
Interveiwee-1, May10, 2023	67	Camp	Not Literate	Farmer	Married	Male
Interviewee-2, May, 10, 2023	28	Non -camp	Literate	Student	Single	Male
Interviewee-3, May 17, 2023	54	Camp	Literate	Small business owner	Married	Male
Interviewee 4, May 13, 2023	32	Camp	Literate	Farmer	Separated	Male
Interviewee 5, May 13, 2023		Camp	Not Literate	Farmer	Widow	Male
interviewee 6, May 15, 2023	29	Non- camp	Literate	Unemployed	Married	Female
Interviewee-7, May 16, 2023	24	Non camp	Literate	Student	Single	Female
KI -1, May11, 2023	30	Camp	Literate	Farmer	Married	Male
KI-2, May 10, 2023	33	Non-Camp	Literate	Small business owner	Widow	Female
KI-3, May 13, 2023.	42	Camp	Literate	Farmer	Married	Male
KI-4, May 13, 2023	38	Non-camp	Literate	Small business owner	Widow	Male
KI- 5. May 16, 2023	34	Camp	Literate	Farmer	Married	Male

Appendix-X: Sample Translated Interview with a Participant

1. What are some of your thoughts about what's going on in your life right now?

Interviewee: We find ourselves adrift, caught between the 'living' and the 'departed,' our worth diminished. The future appears devoid of light, and the loss of our hard-earned livelihoods leaves us detached from the very networks that once sustained us. The stark reality weighs heavily on my mind, disrupting my peace. I had hoped for improvement upon returning to our ancestral birthplace, but the contrast is stark. It feels as though I've lost the very roots that anchored my existence, and I search in vain for their elusive presence. I can't sleep at night. When everything becomes silent, I remind the horrific situation we experienced immediately before and during the displacement. I lost 10 families and friends at night, witnessed very horrific incidences and going through a very difficult life when we are fled these nightmares wake me up with intense fear, it lasts long with me in the night and even day times.

2. What are major challenges you are facing while living in this area?

Interviewee Our struggles have multiplied. The initial two years were promising, but in the past year, the assistance we've received has declined to a trickle. We grapple with a scarcity of essentials: food, clothing, and shelter. It pains me deeply when my children go hungry, I don't want to eat before my kids when we don't have enough food yet they, too, resist eating. Their refusal to eat and sleep weighs heavily on my heart. Our lives were once adorned with abundance, a home filled with possessions. But now, we find ourselves ensnared in the clutches of extreme poverty, our self-respect and dignity fading like distant memories. Despite our current security, the scars remain.

Yet, there is solace in our community. Unlike the past, they do not inflict harm upon us. We can express ourselves freely, our words resonating with understanding. In religious

gatherings, bustling marketplaces, and other social settings, we navigate without frustration. This newfound freedom is a precious gift—one that sustains us.

3. Are you satisfied with the services and support you get from the stakeholders?

Interviewee I am not satisfied with the services. Let me tell you what is going on here, some of our children who are under grade 8 were registered in nearby schools while grade9 students were required to provide grade 8 Ministerial certificate. Since we fled in a hurry, some IDPs lost the certificate when homes were burnt due to violence. Another major problem was discrepancy of medium of instruction. Our children complete their primary schooling in Afan Oromo so that they can't read and write an Amharic alphabet which is the medium of instruction in our current residency. We shall get our children back to lower grades if we need our children get accessed to education, which is fatal educational phenomena; age difference among their peers, their previous exhaustions to complete all that grades and their moral fatigue are few that they felt about. Then, we sought to woreda education department officers and other institutions to help us to get our children start learning Amharic as special needs group. The nearby education department office allowed us to open a satellite room made of temporary tent. This was also facilitated by UNHCR, can you see that tent? Unfortunately, that is our children class. Even though, only 38 students are enrolled in this satellite room the rest are refuse to attend classes, we can't provide exercise books and other necessities even for this small number of students. The rest few children were sent in nearby formal schools but they are not willing to continue and even not happy to study there. I can understand their problem for example, one of my children was grade 7 but he has been enrolled in grade 4 now whereas the majority of our children are out of schooling.

In our experience with health services, we were issued a card that entitles us to free care at the Woreda health centers. However, these centers grapple with significant challenges. The

sheer volume of patients overwhelms their capacity, and they suffer from shortages of both medical personnel and essential supplies. As a result, accessing services has become increasingly difficult for us.

In terms of housing you can see the surroundings it's filled by small tents; one tent accommodates more than ten households and is quite small. Unfortunately, it lacks the capacity to provide electricity, forcing us to rely on expensive firewood for cooking and lighting at night. Access to clean drinking water has also been a challenge. Although a tanker was provided, it is insufficient for the consumers' needs. Additionally, our toilet facilities do not match our population, and their current state makes them difficult to use as they fill up quickly.

4. Is there any activity IDPs perform in camp to generate income?/for camp IDPs/

Interviewee: we are doing nothing in camp to generate income. I think You can understand that doing something important demands skill and knowledge, unfortunately as you can see, the majority of us are not literate, we were farmers and nothing is here that fit with our experiences**.** And beyond distributing 17 KG wheat per month for each IDP no one is/was talking about sustainable solutions. The stakeholders only focus and in a hurry to returning us to our previous places but we are not happy about that.

5. How do you evaluate the employment opportunities in this area

Interviewee: most of the time we are idle, as you can see I'm older than most of the IDPs and weak for labour work in addition I have problems with my eyes but other young IDPs before sometime were participating in rail way construction area as a daily labourer but now due to the conflict in the northern Ethiopia the construction was stopped and they are out of work. The majority of the displaced are not literate we were farmers and lost our farming land and livelihoods and currently sometimes Some IDPs work some farming works for

individuals as a daily labourer that are the only ways to get some income in addition to the monthly rations.

6. How do you explain the camp management system and the infrastructures?

Interviewee: We select some members of camp management committee who are responsible for different tasks but I can't remember exactly what was the titles of the responsibilities, even though they trying to contact us with government officials, distribute rations, facilitate places for new comer IDPs for the tents, you better ask someone from the committee they can explain to you than me I'm old I can't comprehend what is really going on there. The cam infrastructure problems worsen day to day as you can see there is no enough water, electric power, firewood, or toilet here just we are living here hopping that tomorrow will be better.

Thank you so much!