

## PEOPLE'S INTERNAL DISPLACEMENT EXPERIENCES IN ETHIOPIA

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### ABSTRACT

**Objective:** This study explores the lived experiences of internally displaced persons (IDPs) in Metekel, northwestern Ethiopia, as a result of ethnic-based violence.

**Methods:** Using a qualitative case study design, data were gathered through in-depth interviews and focus group discussions with IDPs in Chagni camp.

**Results:** Findings reveal severe forms of trauma, including night attacks, sexual violence, property destruction, family separation, and psychosocial distress caused by state-linked ethnic violence using both traditional and modern weapons.

**Conclusion:** The study highlights the urgent need for political, humanitarian, and development interventions to address the root causes and impacts of internal displacement in Metekel.

**Keywords:** Internal displacement, Displacement experiences, Internally displaced persons, Metekel.

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### INTRODUCTION

Internal displacement has emerged as one of the greatest human tragedies (Yigzaw & Abitew, 2019). It is considered one of the most negatively impactful human mobility issues and urban phenomena (UNOCHA, 2018). Since the end of the Cold War, the phenomenon of forced displacement has garnered more global attention (Salleh *et al.*, 2018). When internal displacement emerged as an international agenda in the early 1990s, no definition of “internally displaced persons” existed (Mooney, 2005). The study of internally displaced persons (IDPs) and forced migrants is now a major focus within the field of anthropology (Colson, 2003).

IDPs are, “Persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or 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” (as Kalin, 2008, cited, Guiding Principles on Internal Displacement, 1998). When people are forced to flee or leave their homes but remain within their own country, they are recognized as IDPs (OCHA, 2021). Recognition of internal displacement gradually emerged through the late 1980s and became prominent on the international agenda in the 1990s (Harild, 2016). Ethiopia has experienced IDPs since the 1980s, both due to ethnic conflict and natural disasters (Tufa *et al.*, 2020).

According to Lwabukuna (2011), internal displacement can be caused by natural disasters such as famine, floods, droughts, and conflicts such as war and ethnic violence. Asplet (2013) also identified four major factors that lead to internal displacement: armed conflict, generalized violence, natural and man-made disasters, human rights violations, and development projects or environmental protection. Sometimes, states are significant sources of contemporary displacement, suffering from a profound and chronic legitimacy deficit (Otunnu, 2002). (Tiruneh, 2019) identified four causes of internal displacement: natural disaster-

induced displacement; man-made disaster-induced displacement; conflict-induced displacement; and development-induced displacement. Historically, mass displacements of populations have been closely linked with the violently contested legitimacy of the state, its institutions, and its incumbents (Otunnu, 2002). Poverty, the effects of climate change, resource scarcity, political instability, and weak governance and justice systems may all serve as catalysts for conflict-induced displacement (Saxena, 2012). Ultimately, it acknowledges that Ethiopia's internal displacement crisis is overwhelmingly a political crisis that requires a political solution (Wakgari, 2019). People may be evacuated from their habitual homeland without adequate compensation, guarantees, or mechanisms of social support (Terminiski, 2013; Pankhurst & Piguett, 2009). Another significant cause of population displacement is dictatorship (Otunnu, 2002). Historically, mass displacements of populations have been closely linked with the violently contested legitimacy of the state, its institutions, and its incumbents (Otunnu, 2002; Smith, 1993). Despite several positive political developments in 2018, old conflicts became more entrenched, and new ones escalated along various state borders in 2019 (Tufa *et al.*, 2020). Around 2016, there were an estimated 60 million refugees and IDPs worldwide (Harild, 2016). IDPs and conflict are among the most significant contemporary issues in the Horn of Africa (Abdullahi *et al.*, 2020). Displacement in Ethiopia presents two contrasting sides: On the one hand, the country has a record number of IDPs, and on the other hand, it has been hosting one of the largest refugee populations, whose situation can be considered protracted (Tufa *et al.*, 2020). Accordingly, as of December 2013, there were 316,000 people internally displaced in the country, living in a protracted displacement situation (Yasukawa, 2020). In 2017, there were over 2.8 million IDPs in Ethiopia (Habte & Kweon, 2018). More than 1.7 million new displacements occurred due to conflict and communal violence in Ethiopia (IOM, 2020). About 2.9 million new displacements associated with conflict were recorded, affecting the lives of many people in Ethiopia (Yigzaw & Abitew, 2019). As the scholars indicate, internal displacement has remained pervasive throughout Ethiopian history. Metekel is one part of the country



facing internal mass displacement. It is located in the Benishangul-Gumuz region, 550 km northwest of the Ethiopian capital city, Addis Ababa (Yntiso, 2004). The Gumuz people are recognized as the original inhabitants of Metekel, along with the Shinasha, Agaw, Kulsi, Amhara, Oromo, Tigray, Hadiya, Kembata, Wolayta, and Gurage ethnic groups (Yntiso, 2004). Since the arrival of highlanders into the Gumuz region, ethnic conflicts have been initiated between the indigenous tribes and settler non-tribal communities (Tiruneh 2018). Since July 2020, attacks by unidentified armed groups have cumulatively displaced 150,000 people in Bullen, Dangur, Dibate, Guba, Mandura, Pawi, and Wombera wards, representing over 30% of the total population of the Metekel Zone (OCHA, 2021). The general objective of this study is to explore people's internal mass displacement experience in Metekel, northwestern Ethiopia, using a case study of IDPs from Bullen, Dangur, Dibate, Guba, Mandura, Pawi, and Wombera districts of Metekel Zone, where they have been found in Chagni IDP camps.

## METHODS

In a research process, after identifying a problem, knowing the exact design and method is a significant step. Therefore, this study provides a detailed and contextual understanding of People's Internal Mass Displacement Experiences in Ethiopia, particularly in Metekel. Thus, qualitative research with a case study design was employed methodologically. As Kothari (2004) noted, researchers may adopt different steps and approaches in studying their research problem and the logic behind them. This approach allowed for a detailed examination of a specific situation, providing a comprehensive understanding of the complexities involved. These methods build confidence among informants to discuss displacement-related issues and other sociocultural matters (Bellavia *et al.*, 2020). Data were collected from both primary and secondary sources. Interviews, focus groups, key informant interviews, and informal conversations were used to gather essential primary data (Kumar, 1989). Although there is no absolute clear-cut separation regarding different phases of fieldwork, the first part involves getting to know informants and contextualizing the researchers with various aspects of IDP lifestyles in residences, fields, and social events. Then, the researchers began to participate in daily activities and events, which allowed an understanding of the IDPs' lived experiences. The process of data analysis started during the data collection phase. During fieldwork, I took field notes to describe and record activities. The field data were systematically analyzed to identify the main themes and issues. After the researchers reorganized, semi-analyzed, and summarized the materials, primary patterns of data emerged. The data coding and transcription were completed before I categorized them into key themes. This process helped us to understand the general structure of the collected data. Next, the data were indexed based on the predefined codes and sub-codes. Finally, the complete set of reorganized and coded field notes, as well as summarized reports, was re-read, and the necessary sections were underlined according to the developing themes.

## The research site

Metekel is situated in the north-western part of Ethiopia and covers an area of 26,272 square kilometers; it is the largest of the three administrative zones in the Benishangul Gumuz region (Tsegay, 2022). It is bordered on the south and southeast by the Kamashi zone, on the east by Sudan, and on the north and west by the Amhara Region. The Abay River (Nile River) marks the boundary with Kamashi, while the Cinder River forms part of its boundary with the Amhara Region. Gilgil Beles serves as the administrative center of the Metekel Zone, with other towns including Manbuk, Bullen, and Dangur; Dibatie, Guba, Mandura, and Wombera (Yntiso, 2004, Stapleton *et al.*, 2017). The area has a "diverse agro ecology" appropriate for a "mixed crop-livestock production system." Agriculture provides the majority of people's subsistence and livelihood (96%), while traditional gold mining and fishing also play important roles (Assaye *et al.*, 2015:104).

According to the 2007 Census (the last census conducted in Ethiopia), by the Central Statistical Agency (CSA), the Benishangul-Gumuz Region

has a total population of 784,345, consisting of 398,655 men and 385,690 women; urban inhabitants number 105,926 or 13.51% of the population. With an estimated area of 49,289.46 km<sup>2</sup>, this region has an estimated density of 15.91 people/km<sup>2</sup>. For the entire region, 174,445 households were counted, resulting in an average of 4.5 persons per household, with urban households averaging 3.6 and rural households averaging 4.7 people. Ethnic groups include the Berta (25.41%), Amhara (21.69%), Gumuz (20.88%), Oromo (13.55%), Shinasha (7.73%), and Agaw-Awi (4.22%). The main languages spoken are Berta (25.15%), Amharic (22.46%), Gumuz (20.59%), Oromo (17.69%), Shinasha (4.58%), and Awngi (4.01%). Regarding religion, 44.98% of the population is Muslim, 33.3% are Orthodox Christians, 13.53% are Protestant, and 7.09% practice traditional beliefs. It had a projected population of 1,127,001 in 2018 (Yntiso, 2004, CSA, 2018).

The main languages are Gumuz (36.31%), Amharic (16.21%), Oromo (18.89%), Shinasha (12.81%), and Awngi (10.91%). Approximately a quarter of the inhabitants practice Ethiopian Orthodox Christianity, with 25.49% of the population reporting that they hold that belief, while 30.31% are Muslim, 17.65% observe traditional religions, and 25.36% are protestant (CSA 2010).

Metekel, a large territory in the northeastern part of Ethiopia bordering Sudan, has been inhabited by the Nilotic Gumuz, the Shinasha, the Agew, as well as the Amhara and the Oromo people. The Metekel zone is a vast region in northern Ethiopia bordering the Republic of Sudan to the north of the Abay River (Blue Nile). It is bordered to the north by Gondar, to the south by Wallaga and Asosa, to the east by Gojjam, and the west by Sudan (Endalew, 2002).

In the pre-1991 state structure, the Metekel region, known as Metekkel Awraja, included Mandura, Dibatie, Dangur, Guangua, Guba, and Wanbara woredas within the Gojjam of the Amhara Administrative Region. However, it has retained its former woredas with some rearrangements; it has become a zone within the Benishangul Gumuz National Regional State. However, some parts of the former woredas, mainly Guangua and a portion of Dibatie districts, are included within the Amhara Region Administration.

## Data sources and sampling technique

Both primary and secondary data sources are utilized to collect data for addressing the specified research questions. The researchers obtain primary data through interviews, observations, informal conversations, and focus group discussions (FGDs). Secondary data sources include published and unpublished documents, journal articles, news, and research findings. To implement their data collection methods and acquire relevant data from the field, the researchers adhered to sampling procedures to select suitable informants and study areas for this research. The purposive sampling technique was employed to select the study area, and 77 informants—31 females and 46 males—from each tent to represent all IDPs. They are a diverse group of individuals who have been displaced from various districts of the Metekel zone (Bullen, Pawi, Dangur, Dibatie, Guba, Mandura, and Wombera) in the Benishangul-Gumuz Regional State of Ethiopia. Consequently, the researchers purposively selected the Chagni IDPs camp as the research area.

To apply the data collection techniques, the researchers used the purposive sampling technique, which is preferred for obtaining relevant and accurate data from the field. The selection of appropriate informants continued until data saturation was reached. Once data saturation was confirmed, the researchers ceased data collection.

## Data collection methods and analysis

Data were collected from March to December 2021 as part of fulfilling my master's degree requirements. Qualitative data collection methods involve gathering non-numerical data to gain insights into people's experiences, perceptions, and behaviors. Some common qualitative data collection methods in this study include interviews, focus groups, observations, and document analysis. These techniques allow



researchers to explore complex phenomena in-depth, understand the context, and capture rich, nuanced information.

Once collected, the data undergo analysis to identify patterns, themes, and meanings. Qualitative data analysis includes several steps, such as coding, categorization, and interpretation. Researchers may employ various techniques, such as thematic analysis, content analysis, or grounded theory, to analyze the data. The aim is to derive meaningful insights, identify recurring patterns or themes, and develop a comprehensive understanding of the internal displacement experiences of people in northwest Ethiopia.

Qualitative data analysis is often iterative and involves constant comparison, reflection, and refinement of emerging findings. It requires careful attention to detail, maintaining rigor, and ensuring transparency in the analysis process. The results of qualitative data analysis are typically presented in the form of narratives, themes, or illustrative quotes, providing a rich, contextual understanding of the research subject.

The researchers chose thematic data analysis techniques, and the qualitative data generated was analyzed thematically because thematic analysis is a method used for analyzing qualitative data, typically applied to sets of texts, such as interview transcripts (Kothari, 2004; Robson, 2011). After gathering the data through the aforementioned collection techniques, the researchers analyzed it using the most preferred qualitative data analysis methods. According to Creswell (2014), various qualitative researchers utilize different approaches to analyze their generated data. Coding involves segmenting text data or images gathered during collection into categories and labeling those categories with terms.

When collecting data, it is advisable or necessary to obtain permission or agreement from individuals for specific actions or procedures, either verbally or in writing. This process includes providing relevant information about the procedure, potential risks and benefits, alternatives, and any other necessary details to allow the person to make an informed decision. The individual must understand the information provided and voluntarily express their consent or refusal. Therefore, oral informed consent was utilized. Oral informed consent is commonly employed in various healthcare settings, research studies, and situations where obtaining written consent may not be feasible or practical. However, it is important to adhere to applicable legal and ethical guidelines to ensure that the consent process is properly documented and respected.

In instances where taking notes for each individual was insufficient, most interviews were conducted over extended durations. Consequently, I recorded the discussions using each informant's prior oral informed consent. The recorded interviews were then translated, transcribed, and organized for further analysis. First, the collected data was transcribed into written text and translated into English. Next, the researchers assigned specific codes to related data based on their similar phrases, forms, connections, and commonalities. After the written text was categorized by those codes, the analysis began, interpreting and analyzing the coded data thematically from the specific to the general (from the cause to the impact or consequences of internal displacement).

### **Ethical considerations**

To mitigate ethical issues encountered during this study, I adhered to established ethical research standards. I secured approval and a legal letter from the zonal and woreda administrations, as well as from Bahir-Dar University, to conduct the study. Given that the research topic is closely related to conflict and sensitive political issues, informants may associate the research interviews with political agendas. To alleviate this sensitivity, the researchers orally agreed to protect the identities of informants, their privacy, and the data generated. All participants received orientation regarding the overall purpose of the study before

their interviews. They were informed of how they were selected and were allowed to address questions and share their opinions freely. In the data analysis process, names and other personal information related to participants or informants were never used directly.

## **RESULTS AND DISCUSSION**

### **Experiences of internal displacement in Metekel**

The internal displacement situation in Metekel is one of Ethiopia's most serious humanitarian emergencies in recent years. The data gathered from interviews and FGD with IDPs at the Chagni camp tells a multifaceted story of displacement caused by armed violence, damage, and systemic negligence. These findings are consistent with larger patterns of internal displacement observed throughout conflict-affected countries (Asplet, 2013; OCHA, 2019).

Several displaced people said that armed actors perpetrated serious physical harm on pregnant women, causing injury to both mothers and unborn children (Focus group discussion at Chagni IDP camp, March 21, 2021). Displaced people recorded attacks with conventional weapons, including spears, bayonets, and arrows, as well as firearms. These weapons were utilized in violent conflicts in several regions, including Bullen, Dibate, and Mandura, resulting in considerable casualties and displacement.

IDP accounts in Metekel indicate incidents of great violence committed by armed factions linked with ethnic militias, including the Gumuz and OLF groups. This is consistent with Taddele's (2017) observation that inter-ethnic struggle for land, political power, and resources frequently leads to violent conflict in Ethiopia's multiethnic regions. In this setting, displacement is more than just a result of insecurity; it is a territorial control technique. The use of traditional and modern weapons, spears, bayonets, bullets, and arrows—is consistent with Yntiso's (2004) observations, which state that historically entrenched interethnic animosities in the Metekel area frequently appear as military ethnic mobilization. According to victims, nighttime attacks increase anxiety and disorientation, aggravating the effects of internal displacement.

On December 22, 2020, Prime Minister Abiy Ahmed reported to have visited the Benishangul Gumuz Regional State to discuss with residents. The meeting was attended by the chief of defense staff of the federal democratic republic of Ethiopia, General Berhanu Jula, the minister of Peace, Muffriat Kamil, and the Chief of Benishangul-Gumuz Regional State, Ashadli Hassan. *"I will solve the problems so that it will not happen again,"* the Prime Minister wrote on his official social media page, as the Guardian reported. However, the opposite is true. In the region, the militants did not even spend a whole day collecting their bullets and massacring the people. The next day after the Prime Minister's discussion with the above-listed responsible bodies, in Bulen Kuji Kebele, several people were brutally killed and their homes were burned. The IDP said, "Of course, more than this action, there is no greater evidence to show how the regional government calculatedly took this hostile action against us. It indicates the weakness of the government system in this country in general."

The hostile actions taken by the Gumuz and the OLF armed groups on the Amhara and Agew inhabitants studied in this article are listed as follows.

### **Family separation and missing persons**

Many people are trapped in the jungle. Understandably, this is a profile for all IDPs, and only God knows how many children and how many pregnant mothers have fallen on the road and lost their lives due to wailing animals. As the IDPs said, the forests and cliffs of Metekel are "washed away by the blood of these innocent people." The International Responsibility Agency, as part of Humanitarian Affairs, can be involved and investigate more about the features of this mass people displacement and extermination of those innocent people in Metekel. The IDPs said that they did not know the exact number of killed, injured, and abducted people. The disintegration of families and loss of contact



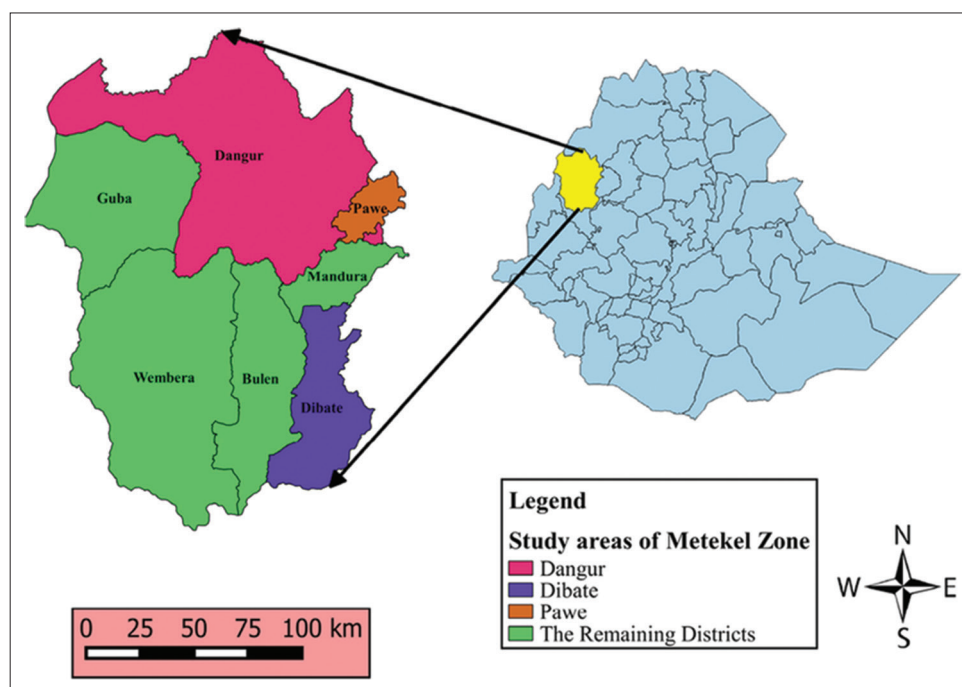


Fig. 1: Map of the study area, Metekel zone

Source: Map retrieved from Research Gate (unattributed), modified using ArcGIS version 10.4

among displaced persons is consistent with results from other regions where displacement happens under chaotic and violent situations. Yigzaw & Abitew (2019) observe that family fragmentation leads to long-term social disintegration, making return and reintegration efforts much more difficult. The trauma associated with missing relatives adds to long-term psychological discomfort and social vulnerability (Colson, 2003). During displacement, many vulnerable people, particularly children and the elderly, were unable to flee violence due to physical limitations and difficult terrain. Numerous displaced people reported losing family members along escape routes, which were often in forested areas.

For example, one displaced mother shared: *"I lost two children during the displacement because they could not keep up. Many families lost loved ones or were separated."* (Interview at Chagni IDP camp, March 21, 2021).

Displacement caused significant family separation. Many IDPs reported losing contact with their families, resulting in long-term social and emotional issues. Throughout the fighting, children were regularly removed from their parents, and entire families were fractured.

#### Destruction of property and livelihoods

In the Benishangul Gumuz region, the innocent Citizens' property was pickpocketed by Gumuz and Oromo bandits. They lost much of their wealth. Displaced people tried to explain with broken hearts and heartache the ways about their looted, destroyed, and robbed properties by Gumuz and Oromo bandits, which have taken place in all displacement areas. According to reports, displaced people have been physically assaulted and their homes have been deliberately burned. This involved both property devastation and personal injuries, which all contributed to community displacement.

Respondents described significant home devastation, crop looting, and livestock loss, confirming the economic instability impacts observed in previous studies of relocation in Africa (Danjuma *et al.*, 2021; Terminiski, 2013). In Metekel, the destruction of critical livelihood assets such as sesame and sorghum has long-term implications for food security and recovery capacity. Harild (2016) emphasized that displacement should be regarded as a humanitarian and development issue since it undermines the basis of individual and community well-

being. Many displaced people reported looting and damage to their homes, crops, and livestock. The loss of property had a significant impact on their means of subsistence, resulting in extended relocation misery. The psychological effects of displacement were obvious in recurring complaints of shock, sadness, and anxiety, particularly among individuals who had lost family members or seen violence. This is similar to Colson's (2003) research, which emphasized that forced migration is more than just a material loss; it also disrupts social identity and psychological stability. The absence of psychosocial support mechanisms in relocation contexts exacerbates IDPs' mental health concerns (Bellavia *et al.*, 2021). The majority of violent attacks happened at night, taking advantage of limited visibility and the inhabitants' vulnerability at rest. A displaced person stated,

*"The attack happened at night; I was pulled from my home while trying to protect my children." During these assaults, many people became disoriented and defenseless. (Interview at Chagni IDP camp, March 28, 2021).*

Slaughtering and burning both the dead and the alive is a common way of massacring in the seven parts of the Meteke districts. The reason why they are doing that inconsiderate action may make the reader of this article. It was to feed. Human beings eating human flesh is shocking in human history. However, the informants of the study state that "they (some native Gumuz individuals who moved from valley to valley)" murdered and fed the kidneys and livers of the Amhara and Agaw people.

#### Wildlife hazards

Individuals fleeing to woodland areas to avoid conflict faced additional threats from wildlife. According to several stories, some displaced humans were injured or killed by wild animals while seeking safety. In the Benishangul Gumuz regional state in general and Metekel in particular, different unacceptable actions took place. As the funding of the study shows, many Amhara and Agaw Civilians or inhabitants are brutally slaughtered by Gumuz militaries, and eaten by wild animals when they flee and enter the forest to escape from the onslaught of arrows and bullets. The victims are Amhara and Agew people who believe that death or murder is an awful thing. To understand why some Gumuz individuals have done unreceptive actions on innocent people,



the investigator asked related questions, and the displaced people said that “the people of Benishangul Gumuz are very decent, but they do what they are told to do.” IDPs claim that there is a force behind the actions of ordinary Gumuz citizens to do immoral actions against the Amhara and Agew people. For more clarification, see the case:

Someone told me: “*After fleeing to the forest, some were attacked by wild animals while trying to survive.*” (Interview at Chagni IDP camp, April 05, 2021).

### Sexual and gender-based violence (SGBV)

One of the other hostile actions and most experienced forms of displacement is the rape and murder of women. Many mothers, girls, and women have been raped by the Gumuz and Oromo groups of armed individuals. First, they raped the Amhara and Agew girls, mothers, and children in a spontaneous situation. As the raped family describes, the incident was not publicized by the international media, and the state media did not want to give media coverage about the issue. By connecting the dots in various cases, one can argue that the crime was committed by the conspiracy of the regional government of Benshangul Gumuz and Oromia. The IDPs said, in the Amhara region also, no one should have asked why, and no one should have licked their lips unhappily. The incidence of SGBV is an important finding from this study. Women and girls were regularly targeted during the war, demonstrating what Olanrewaju *et al.* (2022) call the “feminization of vulnerability” in displacement circumstances. The systematic aspect of SGBV in Metekel, which is frequently reportedly neglected by the media and authorities, highlights a larger failure in institutional responsibility and protection (Mooney, 2005; Djigsa, 2019). Several displaced women and girls have recounted incidents of sexual violence committed by armed groups during the fighting. Survivors reported a lack of significant media attention and insufficient precautionary measures from authorities.

Gumuz and OLF militants slaughtered every Amhara woman, whether she was a newborn, an adult, a girl, a mother, or pregnant. Money woman who came across was raped. Gumuz militants tore open the stomachs of pregnant moms. The regional government appears to deliberately allow bandits to commit such a heinous act against Amhara and Agew inhabitants. However, the Gumuz militants raped so many women and kidnapped a lot of men, saying that there is no law in the region. There was also nobody of law that said no. This reveals that the regional government appears to have deliberately allowed bandits to commit such a heinous act against innocent citizens.

### CONCLUSION

Currently, the people of Ethiopia are experiencing inter-ethnic conflict, socioeconomic suffering, loss of life, destruction of property, and repeated mass internal displacement. Hereby, this study tried to show the presence of so many painful practices committed against the internally displaced people (IDPs) beyond their post-displacement problems. When they (inhabitants) are displaced from their home place by different man-made causes and various perpetrators, they are highly frustrated about the way they will be displaced from that risky area. IDPs were irritated by the situation until they arrived in IDP camps. They worried about how they arrived at the camp more than the post-displacement economic, socio-cultural, and humanitarian crises. The displaced Amhara and Agew people from Metekel can be a practical example of this kind of horrible situation. According to the findings of this study, IDP had been confronted, killed by both modern and traditional war tools, missed on the road, their property destroyed, they were eaten by wild animals, burned, and slaughtered of their body, were raped, night attacked, and were detached from their families. These are all the features of the internal mass displacement of people experienced in the Metekel districts of Ethiopia. Addressing the tragedy of internal displacement requires a comprehensive and coordinated response from governments, humanitarian organizations, and the international community. Efforts should focus on ensuring the safety and well-being

of IDPs, providing them with access to essential services, supporting their durable solutions (such as voluntary return, local integration, or resettlement), and addressing the root causes of displacement to prevent future crises. In addition, it is crucial to uphold the rights of IDPs and promote their inclusion and participation in decision-making processes that affect their lives.

Here, I recommend ending this kind of horrible situation during mass internal displacement of the displacing people, in certain risky areas, the government and the international responsible bodies need to be careful about the safety and security of that risky environment inhabitants before there is a problem and post a problem occurs using a deep security structure.

### DISCLOSURE STATEMENT

No potential conflict of interest was reported by the author.

### NOTES ABOUT THE AUTHOR

Yibeltal Niyu Tibebu is a lecturer of social anthropology at Salale University from 2019 to 2023 and at the University of Gondar from 2023 up to now. His research interests include: IDP study, humanitarian issues, poverty reduction, peace and conflict studies, migration, gender and development, and ethnicity-related issues.

### DATA AVAILABILITY STATEMENT

The participants of this study did not give us written consent for their data to be shared publicly. The findings of the current study are also politically sensitive and may raise security concerns for the informants. Hence, due to the sensitive nature of the research, some supporting data are not accessible.

### DATA SOURCES

#### Associated links

- <http://www.unocha.org/nigeria/about-ocha-nigeria>
- [https://reliefweb.int/report/ethiopia/ethiopia-humanitarian-needs-overview-2019https://www.swpberlin.org/fileadmin/contents/products/arbeitspapiere/Maru\\_2017\\_Internal\\_Displacement\\_Ethiopia.pdf](https://reliefweb.int/report/ethiopia/ethiopia-humanitarian-needs-overview-2019https://www.swpberlin.org/fileadmin/contents/products/arbeitspapiere/Maru_2017_Internal_Displacement_Ethiopia.pdf)
- <http://dlc.dlib.indiana.edu/dlc/bitstream/handle/10535/8833/Bogumil%20Terminski%2c%20de>
- <http://hdl.handle.net/10045/83859>
- <https://foreignpolicy.com/2021/01/06/ethiopia-benishangul-gumuz-violence-gerd-western-front>
- <https://www.theguardian.com/world/2020/dec/23/at-least-102-killed-in-massacre-in-western-ethiopia-after-abiy-visit>

### Interviews and FGDs

- a) Interview with IDP at Chagni IDPs camp, on April 05, 2021
- b) Interview with IDP at Chagni IDPs camp, on April 06, 2021
- c) Interview with IDP at Chagni IDPs camp, on March 20, 2021
- d) Interview with IDP at Chagni IDPs camp, on March 21, 2021
- e) Interview with IDP at Chagni IDPs camp, on March 22, 2021
- f) Interview with IDP at Chagni IDPs camp, on March 23, 2021
- g) Interview with IDP at Chagni IDPs camp, on March 28, 2021
- a) Interview with IDP at Chagni IDPs camp, on March 29, 2021
  1. Focused group discussion, with IDP at Chagni IDPs camp, on March 21, 2021
  2. Focused group discussion, with IDP at Chagni IDPs camp, on March 22, 2021
  3. Focused group discussion, with IDP at Chagni IDPs camp, on March 23, 2021
  4. Focused group discussion, with IDP at Chagni IDPs camp, on March 24, 2021.

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