Abstract

Resettlement involves the relocation of people to a new environment. In reference to Ethiopia, it was initiated by different periods of government witnessed as a major developmental agenda.Due to this fact, the aim of this research was to assess the status of human rights in resettlement spots of the Benishangul Gumuz Regional State, western Ethiopia. A purposive sampling method through snowball sampling technique was employed. For primary data collection, in-depth interviews, focus group discussions, checklist, group interview, and informant interview was engaged. For the purpose of this study, 58 knowledgeable individuals were in-depth interviewed. Secondary data analysis from various stakeholders and archive documents were also used. Finding of the study indicated that resettles experienced frequent violations of civil and political rights like adventure killing, ethnic cleansing, ethnic-based segregation, underrepresentation in regional council, humiliation, conflict vulnerability, denial of life with dignity, aggressive and ignorant political responses, systematic discrimination, and psychological instability. In regard to socio-economic and cultural rights, resettles experienced an unmitigated disaster on property, unlawful job discrimination, unjust unemployment, cultural dishonor, social injustice, identity crises, develop bipolar behavior, deep-rooted mistrust, self-condemnation, transitional anxiety, along with psychological, social, and legal poverty.

Keywords: human rights, resettlement, civil rights, political rights, social rights, cultural rights, economic rights

1 Introduction

In nationwide context, the historical launch of resettlement in Ethiopia has been adopted as a strategy to alleviate various socioeconomic problems in different régimes. Although it was not until 1974, after the revolution and the shift from the imperial regime to the socialist regime, the government induced large-scale resettlement schemes were launched (Dessalegn R., 2003). According to diverse literature results, the famine, which was internationally recognized in 1984, set the background for the Ethiopian government's large-scale resettlement program that intended to move 1.5 million people from famine-affected areas to uninhabited virgin areas. Numerous literature and study results showed that the issue of resettlement was a front-page agenda for policymakers and scholars. Reported studies (Brehane K., 2003; P. 2-16) showed that in the last six decades, chronic food shortage and recurrent famines have become countries' ordeals. Ethiopia’s rain-fed agriculture has failed to satiate the food demand of its rapidly growing population. Thus, resettling people to less populous and moisture sufficient areas has been one of the policy ideas that Ethiopian governments have introduced to manage and prevent famines. Most of the state sponsored (forced resettlement) programs that have been implemented for the last decades in Ethiopia are subjected to criticism. Most of such actions done in the past have resulted in an evil fruits which still are disturbing the day to day life of the settlers as well as the host communities. A study by Fernández (2007, P-30) described that starting 1991, the life of settlers in the resettlement areas are looked as segregated community and in their stay considered as a foreigner. Few earlier empirical shreds witnessed the severity of the problem based on livelihood parameters. Likewise, scholars and researchers from different areas (Alula P., 1992 (P-50-70); Gebre D., 2001; Dessalegn R., 2003) tried to address the effects of resettlement on the settlers using several variables; the interplay between resettlement vs. population pressure and ethnic composition showed the linkage between resettlement and food security, nutrition, early disaster prevention capacity and resource
based conflicts between the wrestlers and host community. The researchers argued that most of the resettlement programs that were done in the last regimes of Ethiopia have not been well planned and implemented. In addition, the programs resulted to cause uninvited problems' associated with de-facto lack of social justice and equity, material and cultural losses, serious political tension, physical and social exclusion.

Although much has been done in the well-supported way in terms of livelihood enjoyment, an ecological aspect of the host community, education, health, disintegration of settlers, and their adaptation to a new environment. Nevertheless, information is scarcely available in regard to the status of human rights.

Even those conducted researches in the area are either during the implementation of the program or immediately after the programs’ implementation. Most importantly, in Ethiopia, there is a dramatic political ideology transformation since the 1990s from the centralization of government to hardliner ethnic federalism that may affect the situations of the settlers. Thus, there is no study that depicts the status of the imperial and military regime settlers after decades of stay in resettlement corners of the country.

Due to this, the researcher conceives that there are no intensive and comprehensive study results on the issue of human rights in resettlement corners of Western Ethiopia.

Thus, the central objective of this research was to assess the status of human rights in the resettlement corners of Western Ethiopia; particularly in the Benishangul Gumuz Regional State.

To be more specific, the study was laid emphasis on human rights mainly the 1970s state sponsored settlers' civil, political, economic, and socio-cultural rights.

2 Description of the Study Area

The Region is located in the Western part of the Ethiopia; bordered to Sudan in the West, Oromia region in the East, Amhara region in the North, and Gambella region in the South (Fig.1).

![Fig. 1: Location map of the study area. (Source: Benshangul Gumiz Regional State Truism Office, 2013)](image)

During the military government, Derg, the Today's Benshangul Gumiz Regional State was under the administrative system of partly Wollega and partly Gojjam major provinces. After EPDRF holds power in 1991, Benishangul Gumiz Regional State comes to exist as one of the nine federal states (regions).

In the 1970s, the region was used to be the spot for resettlement program and heavenly zone to survivals from devastating drought and grave famine occurred in Ethiopian history, resulted in an exodus. In the region, the districts namely Pawi, Bambasi, and Assosa zuria, were the main hubs for state-sponsored resettlement.
3 Research Design and Data Collection Procedures

According to Bryman A. (2008), qualitative research method is a best suited to understand how people perceive their own reality of day-to-day life experiences. Accordingly, due to the nature of the study to capture dynamic, and complex situations, the researcher selected the method. This technique was used to obtain data from knowledgeable community members, governmental, and nongovernmental officials. For the purpose of this study, 58 knowledgeable individuals were in-depth interviewed. Purposive and snowball sampling techniques was also used intending address the population, which was hard to reach, people with untold experiences, and far to administer groups.

To validate the collected data, observation, checklist, group interviews, focus group discussion, and secondary data analysis were conducted.

4 Finding and Discussion

4.1 The Status of the Civil & Political Rights

Over decades, academic researchers have conducted several studies to describe why resettlement usually goes disastrous story. In this study, the researcher established nexus between human rights experience and state-sponsored resettlement. From methodological standpoint, the study illustrates feasibility of conducting research that addresses this very sensitive theme in the national and regional context.

The civil and political rights of people are clearly stated under numerous international conventions, covenants, treaties, and declarations in different forms and periods. These rights are also recognized and incorporated in the Ethiopian law of the land, the constitution, as negative rights. The Federal Democratic Republic of Ethiopia (FDRE) constitution, articles 10 and 25 clearly demonstrated that human rights and rights of equality are a special sort of inalienable moral entitlement and they attach to all persons equally, by virtue of their humanity, irrespective of race, nationality, or membership of any particular social group.

In sharp contrast, the status of resettles' freedom and liberty such as freedom of thought, conscience and religion, equal protection against all forms of discrimination as well as freedom of opinion, and expression are highly degraded.

Their righteous is characterized by the double-standard and double-edged sword political thinking that challenges to the effort in sustaining human rights. In settlement corners, rights were intrinsically political in the sense that they were used as a language to weigh conflicting claims in the public arena and have become a dominant criterion for legitimacy in political and social debates.

Anonymous interviewee, 45, Pawi resettlement, respond how ethnic, political entrepreneurs tend to be driven by sheer hunger for power affects their political right as follows:-

"We (settlers) thought to be part of the nation, and we serve our country in bad days at different times. We do not reserve to give what we have but here we are considered as second citizens. Politically, we have the right to elect representatives, but not have the right to be elected as a representative. We don't have open room to reflect our political views. We don't have our own civic society to solve community's problems, just we are voiceless. Even this community represents half of the regional population, we are underrepresented in state counsel. In good times we are the forgotten people. Are we really a citizen? Are we really people who should proud of what we are now?..."

As Isaiah Berlin (1969) elucidated the notion of freedom, commonly known as negative liberty (non-interference). Including freedom from interference predominantly by government in people’s right to choose, say, or think anything they want, provided that it does not infringe on the rights of others to do likewise. In addition, freedoms of religion, speech, assembly, sexual, and economic. Some of the rights that individuals legitimately claim depend partially and/or utterly on action by government to be realized.

Even though, Ethiopia is signatory to the international and regional human rights instruments to protect basic rights, contradict with the above affliction, empirically, what is actually happening on the study ground resulted wide multifaceted scale of violations. The environmental, political, socioeconomic, legal, and political-economic factors triggered interethnic conflicts resulted for gravest human rights violation in post-1991 history of resettlement.
The above significant evidence finger point that there is a misuse of political power at the grassroots levels. If there is any claim by the resettles they act will consider as a tempted to darken host community's right to self-administration and self-identity that resulted in the alienation of resettles with the host community.

Such political segregation is also exceedingly contradicting to the principles of the UDHR, Art 21(1 &2) and Article 25, of ICCPR, which explicitly stated that everyone has the right to take part in the government of his country, directly or through freely chosen representatives and the principles of everyone has the right to equal access to public service in his country.

In regarding of creating equal saying community, state actors have been engaged in galvanizing hate readiness in the sharply diversified communities. In addition, when there is a political and a civil right dilemma in the community, responses from local authorities is passive and arrogant in which give breeding-ground for violence.

In line with, anonymous respondent, 65, father of nine, Pawi resettlement, frontward the status of state sponsored settler's political right as follows:-

"We are departed from our original place in 1972. For the last 35 years, we are here as part of the region. But still now we are a new comer. We feel like left stateless. We are neither recognized 'Amhara, Tigraway, Oromo or Hadya' nor indigenous people of this region who are legally recognized as the owner of this region. We are always told we do not belong to this region and political system. It is impossible for someone from this community want to return to his/her original place because we have already lost our past identity; we are rootless. And, here beside symbolic representation at local and province level, we are not welcome to the real political system at the regional level...we are in the middle of nowhere...."

As the father of modern political philosophy, John Locke (1660), defines freedom as an individual not be subject to the arbitrary will of another, but freely follow his own. In this thought, freedom implies that individuals have the right to lead their lives as they wish as long as they respect the equal rights of others.

The rule of law is an essential condition for keeping human rights of resettles that protects community members from coercion by state and non-state actors. According to John Locke’s emphasis on the importance of law in securing and enlarging freedom. Philosophically speaking, "society ruled by law, not men" implies laws apply to everybody, including the authorities, that they be publicly known and understood, and that they limit the arbitrary decisions of rulers. To further boost the scope of individual freedom and reduce potential rule by personal will.

The above attributes provide a social order which allows people to more easily pursue their individual ends. Individual freedom is therefore dependent on the rule of law, a broad concept that encompasses, due process, equal treatment before the law, accountability of government officials, notions of fairness, predictability, and justice.

As the researcher learns, among the recorded aberrations that the resettles encountered throughout their history, the attempt to sought after a justification for the predispositions that have compromised itself proclaimed portrait of greatness as a rational and ever flourishing species is the endeavors in purity concerning human rights violations.

Philosophically seeing the study, the possibility of being biased resides at the heart of host and resettles communities interaction with and violation of the whole existence. Since dealing with every single thing at every time without violating its particularity is an exhausting. In interaction of this, the genius of humankind has devised the abstract world which serve as a storehouse of its experiences. In this storehouse humanity has conceptualized and transferred to its successors with the hope of avoiding obliviousness with their environment.

Furthermore, the study reveals that there is no satisfactory action in forecasting threats to forward early-warning conflict prevention mechanisms. The resident of settlement areas thought the regional administrative wings engaged in propaganda distorted political knowledge transfer, history-shaping racial attitudes constitutes, and are building stereotype political ideology.
The sky-scraping volatility of conflict and unsecured living conditions in the resettlement corners, anonymous interviewee, 63, Pawi resettlement, said the following with full of emotion and heartbreaking tone:

"In the immediate aftermath of the military regime (Derg,1991) for the consecutive four years, we (resettles) were targeted by the host Gumiz community. Especially, they were targeting individual farmers during harvesting their land, youngsters during shepherding in the fields. It was the time of anarchism, punishment by association, and random shooting. They all know that we are law-abiding citizens, unfortunately, the community is stateless, no one is an avenger for those criminals. The most shocking thing about this community is those who are in charge of keeping rule of the law in our region are blind and deaf to our problem."

As argued above, the right to be secured and access to safe life conditions in the settlement corners are occupied by the hypocrite and shortsighted political administration. In this regard, the researcher learned that settlers' the right to security is not promoted across the region. Characterized by adventure killing, fragile security, ethnic cleansing, and arbitrary detentions in which dominates settles' life. In which magnificently contradicts, Article 3 of the UDHR and Article 9 of the ICCPR explicitly stated that the protection of the right to liberty and security of the person refers, in particular, to the freedom from fear.

Likewise, the 1981 Banjul (AU) charter, Article 4,5, and 6 clearly demonstrated that respect for his life and the integrity of his person. And, grants to no one may be arbitrarily deprived of this right in which every individual to have the right to liberty and to the security of his person.

In the study area, there are clear and convincing legal as well as practical human rights violations, which are adversely affecting the resettles community. From the above legal standards, it is clear that the rights to life and safety from physical aggression have long been recognized as fundamental to liberty.

The cumulative impacts of resettlement in the communities with low levels of personal safety and physical security from harm, it is difficult to exercise other freedoms, or even to survive. In which the rule of law, security, and safety are thus important in safeguarding overall aspects human rights. Ethiopia is, paradoxically, both blessed and cursed with a rich past. There is a fact that from the 1990s until very recent years the region suffered from political instability and anarchism. It was in particular embroiled in multidimensional conflicts among OLF, BPLM, and EPDRF militant groups. The most aggravating cause of such conflict vulnerability in the regional state is that the presence of fragmented and unmatched political economy interest among and between interest groups. Due to the absence of effective central government in the region, there were/are numbers of successful and unsuccessful ethnic cleansing, an act of genocide (from 1992 to 2003), and massive displacing settles (2011-12) by state and non-state actors.

To confirm the civil rights violations and ethnic cleansing experiences of resettles, Wendy J. in (1980; 49-50) describes the political turmoil in the study area. The author, OLF had its natural constituency in the Oromo-inhabited highlands of Wollega and most of the lowland people are not Oromo, but Berta, Komo, Gumuz, and others. These peoples were already suffering at the hands of government military and resettlement policies, following a history of destruction at the hands of raiders and conquerors from all directions.

Even though numerous legal documents boldered that during and after internal displacement, states are obliged to protect fundamental rights and to safeguard if resettlement consequences of an armed conflict. As a matter of fact, however, the resettlement corners usually costs civil wars and ethnic conflicts in the region at different times. Politically, the key informant interviews resulted the federal regional state still fall back on the 'regional autonomies' argument with regard to sanctions over ethnically diversified resettlement areas. Specially, post-1990, after the state started to follow highly sharpened ethnic-based federalism, there is no a clear cut legal framework in how to administer resettlement communities.

The above study facts validated by Osorio Marcelo (2007) that resettlement planners normally focus on providing assistance only to the resettles. Though, the hosts are also severely affected by the
relocation actions because more people will use the hosts’ resources, compete for job opportunities, and demand social services. As it is confirmed by the finding, the author confirmed that if these are not adequately addressed the needs of both populations, competition may arise and lead to adverse conflicts between the resettles and the hosts.

The findings of underprivileged status of human rights in resettlement communities of the Benishangul Gumiz Regional State acknowledged and picture-out by Mathun (2008). As the author discuss the large-scale displacement of people and inadequate resettlement programs have resulted in the economic and socio-cultural impoverishment of communities, which has left them psychologically traumatized. Tribal and rural communities constitute the majority of such affected people. Living at the margins of the society, these groups often lack the voice and capacity to protect their interests, and are thus overrun by the march of development. Resettles are seen as passive beneficiaries of development fruits.

As previously described it is indispensable that the status of human rights in the corners of resettlement areas critical. From economic and developmental rights perspective, in calculating the replacement cost of a demolished residents, farm lands, and market centers in the study areas, the authorities didn't took effort into consideration the market values.

In addition, the replacement cost calculation went awry as some nonmarket factors that influenced total cost of building a house were not taken into consideration. As group interviews taken place, the researcher learned that planting harmonization and brotherhood reported have been failed to meet the basic principles of human rights. Mail stoned by acute inappropriate ethnic harmonization, hasty implementation, exclusion of the host (receiving) community, and other multifaceted biophysical and socioeconomic constraints.

This lack of concern about the welfare of resettlement community is an outcome of an ideological justification that upholds the resettles and suffering of some community as a necessary condition to increase the welfare of the wider community in the region.

Resettlement programs at the regional level in particular have predominantly focused on the process of physical relocation and presence rather than on the human rights, economic justice and social development. This has severely eroded the development effectiveness of resettles and heightened the impoverishment risk of the community.

The above finding confirmed by De Wet (2004), that as to why things often go wrong in resettlement. These are the ‘inadequate inputs’ and the ‘inherent complexity’ approaches. In the first approach stated that resettlement goes wrong basically because of lack of appropriate inputs into the program. As it is confirmed by the study include absence of national legal resettlement framework, policies, consultation, and monitoring; political unwillingness; inadequate funding and pre-resettlement surveys; and careless implementation of the program.

In addition in late 1970s’ and 80s’, the ‘human ecology’ approach, which emphasized the relationship between population size and resources, was strongly criticized for not considering the socio-economic system, including the socio-cultural, political-economic, and entitlement contexts or dimensions, (Hewitt, 1983).

As confirmed by Howard (1999), conflict-induced internal displacement has been most common in the developing world during the process of state formation. By basing the above discussion, in most cases, internal displacement can result conflict between different ethnic groups or between governments and ethnic, racial, linguistic, or religious minority groups.

In Ethiopia in general and in the multi-ethnic resettlement corners in particular, ethnicity has been politicized to the point of inciting violent ethnic conflicts. In fact, Markakis (1998:103) affirms that ethnicity and political mobilization on the basis of collective identity based on cultural affinity is frequently though not always, one variable involved in the chemistry of the conflict.

The researcher convinced that conflict-induced internal displacements caused by the failure of the polity often are linked directly to the state's active involvement. Its inability to perform its functions by failing to isolate itself from incompatible interests, or its failure to take seriously or to even comprehend the nature of the conflict.
From the finding of the study, the key violations of economic rights of resettles characterized by loss of livelihood, income sources, common property resources, and control of productive resources. The loss of economic power over the resettlement corners with the breakdown of complex livelihood systems results in temporary or permanent, often irreversible, decline in living standards leading to marginalization. Higher level of livelihood risks and uncertainties are visibly existed in the study areas in the families where diversified livelihood sources are lost.

Furthermore, anonymous interviewee, 35, Assosa Zuria resettlement, picture out how ethnic entrepreneur politicians make their live erratic and degenerate into collective punishment:-

"I recall the year, 1996, I was 11 and grade 3 when our village ambushed by some opposition military forces to EPDRF. The time was the transitional government took power over the military government (Derg). So, there was no any force that can stop them from doing such distraction. One night near to seven militias ambushed and the open random shooting upon the houses indiscriminately. During, that night only five people lost their life and they took our cattle. Next day we discovered dead bodies here and there, in jungles, highway and river streams. My father, who lost pass out a couple years ago, lost his half sight and resulted in suffering internal body complications. During that period, for us losing our community member was our daily routine. Until recent years, life was poor, and man was wolf against man... I don't know what our founding fathers did anything wrong!"

As a result, individuals who witnessed similar stories developed cumulative side effects such as political titular, subjected to psychological instability, and adopt bipolar behavior. The aftermath of frequent tragedy and unmitigated disaster the foremost task of those who survivals to overcome the unthinkable loss of family and property in a dignified way.

It is critical that a clear political commitment and course of action used to be undertaken to lead the survivors from being victims to becoming the claimers of their future, that able to generate real and sustained change. Unfortunately, since they departed from their original place in the 1970s for the last consecutive years, settles believed to be helpless and existing in the middle of nowhere.

From human right based perspective, it is used to be essential to operate public dialogue among settlers with host communities. To work progressively, that can help to create positive peace and fraternal solidarity to improve the indispensable human rights enjoyment through gradual engagement. Unlike, instead of intervening at the earliest possible stage of gravy inter-ethnic conflicts, there is no any credible, visible effort done by the state and region on the ground. Besides, the lip service, there is no legal entity carrying out of moral, political, and/or legal thoughts for a peaceful coexistence of multi-cultural communities. In most of their stay as a settler, they are drastically susceptible to conflicts that can be triggered by cultural stereotype, political and/or economical salivated actors. On pain of punishment, verification about the insecurity and degraded status of civil right outsourced from anonymous, 34, father of four, Assosa Zuria, narrates the highway of life in resettlement areas as follows:-

"Until very recent years we were uncertain about what will come tomorrow. We were not in the position to think about capital accommodation and building house, rather, to keep our life from sudden incidents and ambush from government opposition groups and host community. From my eyewitness, I count to nine 'newcomers' indiscriminately gun down, including my elder brother. In most cases, the reason for their action is that they consider us the legacy of the past regime Derg'. Here, life taught us that anyone can save us is us."

From Ethiopian political history, post-1991, the preamble of FDRE constitution narrated that the federal political systems used to create, prevent, resolve or at least mitigate ethnically inspired or associated conflicts and in this way to ensure stability within the state.

In contradiction with the above constitutional, public, and political thought, with an egalitarian national wide political system, the resettles existence looks like the improbable journey. The main reason is that resettles are subjected to ongoing and often systematic discrimination, and trapped by the past political experience.
As described by Maria (1998; 515-31), the status communities' human rights there is a degraded record of rights with regard to equality and non-discrimination, life security, personal liberty, subsistence, freedom of movement, property and land, family and community, education, and employment. In a similar vein, Erin D. (2000), tried to justify human rights violations cut across all phases of internal displacement because during and after internal displacement, physical insecurity can take place. In addition, in the areas of resettlement the communities are vulnerable to crossfire of armed conflicts, inadequate basic needs; denial of access to public services; and security problems. Similar to the above literatures, in the resettlement corners people (resettles) are subjected to support including funding and to be taxed by different armed groups (political parties). Due to the ethnic heterogeneity of the people in which the resettles submitted to localized rebellions rule meant that local administration was uniquely intricate, and frequently anomalous.

To put in an explicit way, in resettles side, there is a highly eroded sense of ownership over the region, which resulted in developing dispirited feeling towards their upcoming generation. It pressured by unresolved legal gaps and dominated by Backstreet politics. Most importantly, under the revised regional constitution (2003), Article (2) magnified their fear concerning their truly existed in the region. In which the article explicitly stated the five indigenous people (Shinasha, Berta, Gumiz, Mao, and Commo) are the sole owners of the newly emerged region. What makes worst is that the regional constitution failed to recognize the existence of resettles in which represented above half of the regional population. Resulted, unable to reach consensus in inclusiveness and interpretation of the regional constitution. Furthermore, in trust of humanity, copious of international human rights based declarations affirms that humans are all born equal in dignity. As there is bold talk under the UDHR, speaks of “freedom from fear and want.” under Article 1, which explicitly stated that all human beings are born free and equal in dignity and right with a sense of brotherhood. Yet, resettles are not in the situation to exercise their civil, political and constitutional rights. In most cases, this people's dignity is forgotten and highly oppressed by the surrounding communities live with.

Anonymous woman, 43, mother of five, Bambasi resettlement, describes the endangered status of dignity towards her community as follows:-

"I'm born, raised and found family in this village. As a woman, I have experienced a lot of harassment by basing where I belong to. We(girls/women) perceived by other community as 'cheap commodity', 'sex machines' and 'not born to be a decent house waves'. Most of them considering as shop items that can serve as a use and through products. Surprisingly, their man can get married with our girls, but it is very rare that our man gets married with their girls."

Decades-long of stay in the Region, in the edge of global knowledge of human rights, the youth generation brainwashed and created the mental boundary between indigenous people as privileged and them as legitimate second citizens in which those discriminations they face as natural laws and fortunes.

To sum-up, the cheerless irony shows resettles as systematically dishonored, living in exile, low profiled, and manipulated to have less confident communities. They are likely to be frozen out from imperfect overlap geographic identification and ethnic definition.

4.2 The Status of Economic, and Socio-cultural Rights

The findings offers novel insights into the views on human rights in resettlement corners, dominantly characterized by multiple marginalization. The main reasons that provoked the above point out rights clashes include disagreements over land rent contractual agreements between the local population and settler. Exemplified by agitation and hate campaigns waged against the settlers by the local ethnic elites (ethnic entrepreneurs), refusal to register firearms, rebuffing the Province administration’s order to enlist resettles in, deliberate exclusion of resettles from leadership, expansion of churches by the settlers (in dominant Muslim local people). Linguistically, renaming or christening of place names in resettles language, envy, and unhealthy distribution justice, natural resource distribution, and rent-seeking local officials.
In this case, the status of citizenship in resettlement corners are historically associated with the community of Greece social grouping. Particularly with the 'Plebeians' citizenship category were free members of the society. They, however, did not enjoy political rights like the citizens. In the same manner, resettles constituted the lower class of the society. In simple terms, they are free laborers who owned little property and depended on their labor for earning their living.

In fact, most of the interviewee resettles clearly expressed their dissatisfaction, discomfort, distress, regret or even pain in their stay, and feel systematically persecuted in resettlement corners of Benshangul Gumiz Regional State.

Paradoxically, in terms of substantive guarantees, The FDRE Constitution from Art. (13-44), devotes more than one third of its content to provisions on fundamental human and people’s rights. In addition, The Constitution imposes a responsibility and duty to the respect and enforcement of fundamental rights and freedoms at all levels of the federal and state legislative, executive and judicial bodies.

However, the result of the study illustrated that the burgeoning ideology of bleared ethnic federalism continues as the dominant discourse for addressing issues of political interests. Furthermore, social justice more broadly, the essence of human rights is becoming besmirched concept in the study area.

In line with the right to economic and development as human rights affirmed under Article 8, declaration on the Right to Development, 1986 General Assembly resolution 41/128 discuss that states should undertake, at the national level, all necessary measures for the realization of the right to development and ensure, equality of opportunity for all in their access to basic resources, education, health services, food, housing, employment and the fair distribution of income.

The status of economic and development rights, social security, an adequate standard of living, and access to public services which are an integral part of human rights are discussed as follows.

Yet, the resettles needs support after different natural and man-made tragedies, despite tremendous efforts of the community, the rehabilitation process is fraught with difficulties.

Ammoniums interviewee, 35, living with one of indigenous community explains how socio-cultural rights of resettles seem to be like as following:-

"Here, life is hand to hand combat. In schools without the consent of us, they teach our children that this (resettles) community have a historic burden, our children take the marks of their ancestors. Self-evidently, in public meetings, the indigenous community perceived Highlanders as landgraves and accusing we are assimilating their culture and agents of cultural annihilation. I'm living like there is no tomorrow."

The result of the study shows in the resettlement spots, the socio-economic status of the rural and semi-urban community suffered socio-economic injustice, considerably as a result of exclusion and forgotten programs integrations.

According to different writers, resettlement is a traumatic experience even under the best of conditions, and the human and social dimensions of it, which some academicians consider paramount. As Scudder and Colson E. (1982) confirmed that resettlement has not been give sufficient weight in the experiences of the post-revolution period. As to the authors, because of the manner in which settlers were separated from their families, their kinfolk and cultural groupings. A community needs more secure if it retains its traditional leaders and customary relationships, but the mass relocation that occurred in this period was a chaotic affair.

In this context, it is loud and clear that every human being has the right to have culture and dogmatic believes. Includes, the right to enjoy and develop cultural life, and identity without infringing another's right, and without the expense or destruction of another's.

In contradiction to the national and international human rights principles, in the study areas, there is a constitutional paradox in treating multicultural society in dominant indigenous groups. In most cases children from indigenous group are unconstitutionally favored and get advantage over settler's children, which result of dissatisfaction over the public service delivery.

As rightly stated by (Charles T. 1994; Maybury L., 1997; Will K. and Wayne N., eds, 2000) underlined the significance of cultural right in recognition, promotion, and protection. And states
supposed to protect the necessary conditions for identity-formation, the integrity or survival of the nation to develop a sense of identity.

Paradoxically, the researcher learned at different structures of the regional government, the issue of human rights in the resettlement corners has come to be less taken for granted. Along with, they failed to understand that resettlement is a multidimensional phenomenon of which physical relocation is not the only one of the most significant outcomes.

From the interview result, the researcher learned that the question of success story is very often reduced to one of effective relocation in the region. Resettlement programs in the area have predominantly focused on the process of physical relocation rather than on the economic and social development of the displaced and other negatively affected communities. This has severely eroded the right to development effectiveness of resettlement, rehabilitation programs and heightened the impoverishment risk of the resettles.

The above claim can be supported by the group interview results that there has been very little meaningful participation of resettles community in the planning and implementation of investments and regional government projects. As a result, the resettle people have often been the last to receive any meaningful information on the developmental activities and being vulnerable towards developmental genocide.

At the grassroots level, the finding showed that there have been instances of the submergence of land and other property, and of displacement without prior and sufficient warning of the impending filling of the reservoir. The study witnessed traumatic forced and experienced delayed relocation. In addition they are denial of development opportunity for years of stay. And, often decades due to a long, uncoordinated displacement, and resettlement process.

Eventually, as the time went by such ethnic based segregation from education and its benefits creates deep-rooted mistrust, identity crises, and self-condemnation on young settlers. To substantiate the above discussion, adult interviewee, 33, Bambase resettlement, detailed the economic injustice in employment opportunity as follow:-

"There is high unconstitutional, inhuman treatment in which favor for the indigenous people in job opportunities. Whenever there is a vacant position in any regional offices, the first thing we have to do is checking either there are/is an indigenous candidate or not. If there is any, we will stop thinking about the job even if we are equally or over qualified."

National-wide economy struggling with sky screeching unemployment rates and sharply divided society, the resettles are in the dark, distant corner of public service exclusion. The following testament is from a person who was born and work in Assosa Zuria, 29, witnessed how the resettles are systematically marginalized from the constitutional right of economic development as follow:-

"As young Ethiopian, I had a dream of having a nice job near to my family that can help me to find a family. After I graduate from university with a first degree, I started to navigate vacancy in my region. However, life was not easy as I planned. The problem was not all about the opportunity rather there is a high level of unjust treatment for self-serving privileged groups. With all ups and downs, it took me two years to get a job. After I entitled as employed, the issue of biases is still dominated in transfer to better places, further education, and job positions. If there is any scholarship, better job or training opportunities, either we (newcomers) get over equal or qualification, the requirements are fake and predetermined in favor of the indigenous candidates."

The other evidence was from Pawi resettlement, 40, who is employed in governmental organization, describes unfair treatment in a job places as follow:-

"They all knows, we are here resettlement sites because of we had hard times of drought in the 1970s. Still, they are considering us a beggar, parasites to this region and they always want us to know we need to back to where we are from. Whenever there is a conflict of interest, they remind us that they were outnumbered but time is changed now. The claim that they are educating and legally protected to do whatever they want."

There is a fact that agriculture is the backbone of the Ethiopian economy. Nationwide, land and land tenure systems are the most leading public policy and political debates. By having this in mind, the
study presented the status of land ownership of settlers' as follow. Ammoniums interviewee, 42, Pawi resettlement, forward his view as follows:-

"We (settles) are smallholder farmers. Before farm land redistributed by this regime, we had land allocated by the past regime in resettlement areas. Now we have a land to harvest but we are not sure about how and when they authorities going to take it. Our land is deliberately targeted by investors or pretext by local development; they purpose can take it whenever they need it. The land administration system is not uniform. Whenever we claim the action is unlawful, it will take years to solve our problems. And, in most cases, those who are in charge of administering top positions in the region informally says 'Are you really and have the right to claim in this region you have land?'".

Interviewees repeatedly mentioned that during the military government (Derg) they were treated equally as indigenous communities in public services. Especially, in Pawi resettlement areas they claimed that life was better off during the military regime by mentioning the water, education, health, and electricity supplies.

Ammoniums interviewee, 47, from Pawi resettlement, illustrates the conditions of economic and development rights as follows:-

"When we came to this place, we settled on both sides of the river that helps us to be benefited from irrigation, life was good. After the transitional government, we introduced to a new system that makes our life complex. Our people have unsettled issues with the host community, they want to take advantage of us in any economic opportunities. Whenever there is a proposal to build new school, clinic, pump water, or anything they 'indigenous' get the lion's share of benefits everything is in favor of them."

In line with the above indications of the stump standard of social and economic rights of state-sponsored resettles, international human rights conventions acknowledges how this rights are fundamental under Article 25 (1), UDHR, stated everyone has these right to a standard of living adequate for the social services.

Most notably, Article 1 of the International Convention on the Elimination of All Forms of Racial Discrimination, 1995, stated that it prohibits any distinction, exclusion, based on race, or national or ethnic origin in the political, economic, social, cultural or any other field of public life.

However, communities in peripheral resettlement areas are still living in makeshift, uninhabitable shelters; compensation is inadequate and has not fairly reached many of the individuals and households. Health and nutrition needs are being compromised; livelihood restoration is slow; safety and adequate public service, and social justice are under threat.

In prior to human right based development, the adoption of the ethnic map of the region and the nature of the federal structure established are not fully attend to the complex and dynamic nature of multi-ethnic resettlement areas.

The above premises assured by the regional constitutions grant the right to a sub-regional territorial entity exclusively to the indigenous nations, nationalities, and peoples. Indeed, the regional constitutions tell apart between indigenous and non-indigenous groups. Those indigenous groups are considered to be limitless privileged communities in the region. Unlikely, not-indigenous communities in the region, predominantly, forced resettles considered by stereotyped politicians as second citizens who considerably not belong to the region.

Remarkably, (Jessica, 2005; UNESCO 1998), bolded significance of culture to sound human rights as quality possessed by the individual that directly influences the ability to enjoy the rights and freedoms as recognized in international human rights law in effective and meaningful ways.

Even though there is no explicit declaration that indicates the illegitimacy of the resettles in the region, by implication, there is a partial and subjective way of interpretation of the regional constitution. Views of the respondents rapidly claim that it is the direct mirror reflection of unbounded and limitless ethnic based federalism system in the region. Such claims get constitutional grant by the 2003 amended Benishangul Regional State constitution, Art (2), which explicitly stated that the legitimate owners of the region are the five indigenous people of Shinasha, Berta, Gumiz, Mao, and Como.
Indistinctly, the principles of the nation, national, and ethnic identity are either inborn (nature) or socially constructed (nurtured) identity. Along with the questions and controversies of when and where identity and ethnicity obtain recognition. Because of the above legal and foggy political thoughts, the resettles developed psychological crises, unstable emotion, and degraded sense of belongingness to the region.

Likewise, even if the region is home for numerous nation, nationalities and diverse cultural make-up societies, there is no blueprint strategy to handle it. When questions and claims raised, in most cases, the response is in an arrogant and ignorant political and administrative majors. Predictably, the absence of right based social stability and power balance, resettles are living in the state of fear and low self-esteem. That potentially, pushing the people to the opposite end of the ethnic spectrum and the community forced to believed they are in the edge.

The failures of the Federal and Regional governments in sustaining inclusive legal and developmental programs calls into question their ultimate obligations to the constitution. In chapter three of the Constitution, Articles 40 to 44 deal directly with the right to economic, social, cultural, and development. Among these rights that require care from the government to avoid any violation of the right to ownership, the right to participate and benefit from development programs, and other socio-economic rights.

The above de-facto twilight status of human rights in resettlement areas contradicted with under Article 41 of the Constitution provides that every Ethiopian citizen has the right to engage freely in economic activity, employment opportunity, and pursue a livelihood of his choice anywhere within the national territory. Under the preamble of 1995, Ethiopian Constitution puts as key elements of the constitutional strategies the citizens’ free right, the rule of law, the prevalence of peoples’ tolerance, respect of individual's and people's freedoms and rights. The preamble further states the fundamental objectives of the strategies to ensure lasting peace, guaranteeing democratic order, advancing economic and social.

And, the constitution unambiguously recognized nation, nationality, and people under Article 8 and 39 as the sole owner of the country and the protection of ethnic rights takes such a central position.

Furthermore, such inhuman practice in resettlement corners contradicts with 1995, International Convention on the Elimination of All Forms of Racial Discrimination. In which under Article 2, stated rights of minorities in ethnicity and linguistics. Accordingly, the abovementioned acts oppose UDHR, which says each state parties not to engage in act or practice of racial discrimination against persons, groups of persons or institutions and to ensure that all public authorities and public institutions, national and local, to an act in conformity with this obligation.

And obligates of the State to allocate ever increasing resources for providing to social services. More specifically, from document analysis the researcher learned that while there is no comprehensive legal framework on resettlement, the supreme law of the land, other national laws, directly or indirectly try to safeguard resettles.

Besides mountains of national and international legal documents, the target group seems to be broken societies. Since 1991 pursued a federal system of governance in the state that recognizes the diverse ethnic groups living within its borders. Unfortunately, the group and/or individuals who are living outside their original place marked unrecognized. Virtually, observation results confirmed that resettles have invisibly existed in the region, without symbolized in the regional museum, imperceptible in social and cultural festivals in the region.

In addition, the study is convinced that resettles are to be persistently threatened or actually victimized by the act of forced eviction from their home or land. And it is surely one of the most supreme injustices any individual, family, household or community faced in their stay and resulted fruitful tension.

Remarkably, (Jessica, 2005; UNESCO 1998), bolded significance of culture to sound human rights as quality possessed by the individual that directly influences the ability to enjoy the rights and freedoms as recognized in international human rights law in effective and meaningful ways.

In line of socio-cultural rights, due to weak cultural infrastructure, social goods, and social capital for 'new comers' or resettles, are the most forgotten groups. From the saying of the in-depth interviewees,
the study can learn that in the region there is fertile ground to legalize discriminatory laws which erase human rights culture. Valuations of human rights characterized by, experiencing developmental genocide, economic poverty, unjust unemployment, and inadequate public service. Notably, the constitutional and political landscapes of human rights in the resettlement corners at this point seemed suddenly both to obviate and to render inoperative. Generally, the numerous of both directly and indirectly human rights violated people have frequently been underestimated, and there has been an inadequate understanding of the exact nature and extent. Most notably, the status of economic and socio-cultural rights of state-sponsored resettles are highly despoiled. Although, the magnitude and chronic of problems vary from the resettlement areas, in almost all corners they are suffering and vulnerable to old and new forms of embarrassments.

5 Conclusion
The landscape of human rights in the study areas has a strong political drive, hotly contested, and complex metaphor run by backstreet politics from its context that extensively examined in their life. The Study concludes that the resettles believed to be persistently threatened or actually victimized by the acts of state and non-state actors. In addition, settlers are left with no national identifications, as they collectively and arbitrarily find themselves inside host community identity that does not appear to represent their respective ethnic identity, seems to be stateless communities. Nonetheless, in the resettlement corners, the government doesn’t attempt to move the political economy from the authoritarian rule (Military Durg regime) to democracy requires a careful examination of the value of transplanting a new system onto the old one. It seems there is no effort to transform the resettlement areas to bring sustainable peace, re-negotiation of inter-ethnic relationships, transitional justice, and holistic development. In which potentially creates an antagonistic relation with host communities, resulted in fruitful tension in the corners of resettlement, constitutional paradox, national night marching towards ethnic spectrum conflicts.

6 Recommendation
(1) Legal and Moral Obligations to State and Non-state Actors
The concepts of Human rights are salient by-word, in political, social, economic issues, and development of humankind. National human rights enforcement mechanisms and the constitution should lay down obligations on regional state actors to refrain from certain acts (negative duties) and to take certain actions (positive duties), in order to recognize, promote and protect human rights in resettlement areas. Instead of the regional government becomes factory of problems, they have to be the primary human rights duty bearers. In this regard the study suggests integrating and ascending to human rights issues, the regional states assume threefold. The regional states should practice the legal and moral obligations to respect human rights. Therefore, the regional state must refrain from interfering with or curtailing the enjoyment of human rights. In the other hand, human rights protection requires the regional state agencies and officials to prevent non-state or private entities in horizontal and vertical potential factors for violation of human rights. By taking this facts in mind, whenever there is human rights violation on regional level, stakeholders should be empower and accountable to investigate and punish offenders (judicial and / or administrative as is appropriate), and to repair the damage caused to the aggrieved persons through remedies. In addition, to fulfill fundamental rights the regional state must take positive action to facilitate their enjoyment in settlement sits. In this regards, state authorities should take legal, judicial, policy, budgetary, programmatic and other actions toward the progressive realization of human rights in both endogens and settlement areas to solve conflicts of interest. As a result, the regional state also has a duty to directly satisfy to the rights of those who being in special situations of conflict vulnerable groups, securing deprivation of freedom, or others that cannot access the delight of human rights for themselves, amending unjust and discriminatory laws.
Foster Public Participation and Transparency

In regard to humanizing problems in the resettlement sites, access to information is critical for both meaningful community based participation processes and effective accountability mechanisms. In the study context, recommendation of transparency relates to scope to which the regional, and provinces rules, policy or developmental interventions needs to be publically accountable to the resettle and host communities.

Bold Action on Inter-sector Approach in (Re-) negotiation of Inter-Ethnic Relationships

It is loud and clear that the map of recognition to nation, nationality, and people in Ethiopia in general used to be bring peace, development, and the right to self-administration. However, the map of ethnicity and identity has now become pointlessly intrusion and corrupted to serve rent-seekers, open to political corruption and ethnic interpreters that potentiality damages the coexistence of multiethnic groups in study area.

As a result, a long-term national policy, state and non-state stakeholders should work to narrow polarized interests in different faction groups, to work together for common goals and neutralization of ethnicity heterodynes.

As well, whenever there is any crisis in the resettlement corners, beside the sound bits, the stakeholders who are in charge should give resettlement-oriented response by preparation, screening, scoping, evidence gathering, street talks, and consultation for the problems.

Create Transitional Justice

The core recommendation here is used to create transitional justice that can potentially address variety of needs/concerns of societies in transition. The three main needs (significance of the study) that need to arise in the study areas are:

1. The need for creating justice, trust, tolerance, and respect among different parts of societies.
2. The need to know the evidence wise truth about the current situations of the resettles. It includes if there are problems to improve and to scale up positive achievements in the study areas for the rest of resettlement areas exist in different part of the country.
3. The need for conciliation. Needs to create conciliation among their members. From sistant and masked talks, there may be a general understanding that one groups of the society are victims while others are perpetrators or vice versa.

So, as to build coexistence community different stakeholders, expressly the regional and federal legislative bodies are expected to neutralizing the power of ethnicity through bargaining on crucial political, economic, cultural issues, and accommodating ethnic leaders is a pre-emptive bid for positive peace.

The study is based on the hope that, in this way, the attachment to the ethnic groups will transform into an affinity for the state and building interwoven political economy community.

Create Inclusive and Holistic Legal and Development Strategies

In addressing the above mentioned critical problems raised by the resettles, before it created an unmitigated disaster, both the regional and federal governments have to develop exist mechanisms and launch various inclusive strategies as part of prior development policy.

The above recommendation have legal reference under 1995, FDRE constitution, article 35, which explicitly recognized and give positive discrimination for disadvantage groups. In which nationally the study area (regional state) considered as one of the benefiter of the action. Which potentially can give opportunity for stakeholders to carryout developmental programs to treat collective trauma in the resettlement areas.

Likewise, the study recommends to the political elites and federalism engineers in the nation that there should be constitutional grant to ethnic groups to have the right to non-territorial autonomy. The researcher recommends, the nation, nationality, and people right and autonomy should not be only granted to a certain territorial entity, rather to the ethnic group wherever they live. As such, autonomy rights should enjoyed by all members of the group regardless of where they live in the territory of the state.
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Glossary of Abbreviations
BGRS -- Benshangul Gumiz Regional State
EPDF – Ethiopian People’s Revolutionary Democratic Front
FDRE -- Federal Democratic Republic of Ethiopia
OLF -- Oromo Liberation Front
SDPRP – The Sustainable Development and Poverty Reduction Program
ICCPR -- international Convenient on Civil Political Rights
UN -- United Nations
CSA-- Central Statistic Agency

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Author Information
Abrham Meareg, MA in Gender and Development Studies, College of Social Science and Humanities, Assosa University, Benshangul Gumiz Regional State, Assosa City, Ethiopia, phone (+251)918010118. Email:abrhmeareg@yahoo.com or mearegabrham@gmail.com

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The International Convention on Civil & Political Rights (ICCPR), 1966.

The International Covenant on Economic, Social & Cultural Rights (ICESCR), 1966.


The Universal Declaration of Human Rights (UDHR), 1948.

