

7.3.1 Depriving Girls of Inheritance and Educational Rights

The student discovered that several refugee girls in Meheba Refugee Settlement are deprived of inheritance and educational rights. This deprivation is largely necessitated culturally by parental preference of boys to girls. Some male teachers and older boys are perpetrators restricting girls to their educational right. Traditionally, these refugees believe that a boy is the right heir to his deceased father's property. This belief exists in both matrimonial and patrimonial families of this settlement. These people strongly believe a boy deserves inheritance right because he is expected to head his family when he grows up. A girl is denied inheritance rights because she does not look after her family when she grows up. She is expected to take care of her children, husband and his family. Training of a boy to become a head of family begins at a very tender age. He is trained to be a father. It is often observed among older women who state that they have young sons to protect and take care of them. This simply emphasises the father figure refugees in Meheba Refugee Settlement place on sons. The education of boys to be head of families is a lifetime process because it continues as they grow up. They have to act and behave like community expects them.

This preference of boys to girls spreads to education. Girls, as a result, are denied access to education. Most parents believe that a girl's right place is in a kitchen. She has to learn being a good mother and how to care for her husband to be. She has also to learn being all that takes to be a good wife. As such, school for her is a waste of time and money. When there is little money, a boy is given preference to go to school in most families. A boy is preferred to a girl because he cannot get pregnant and waste money. He must be given all the opportunity so that he can be educated to look after his parents when they are old. Some parents cannot send girls or even boys because they prefer drinking to educating their children.

7.3.1.1 Causes

Depriving girls of inheritance and educational rights is caused by factors such as:

- i. Unjust and cruel beliefs about inheritance and education
- ii. Boys are believed to head families
- iii. Girls marry and take care of husband and his family
- iv. Due to poverty, no money for education to cater for both girls and boys
- v. Some parents drink too much to care for children's education
- vi. Some girls drop out due to pregnancies from teachers and older boys
- vii. Some girls do not go to school because they live far away from schools.
- viii. Lack of implementation of girl child government policies by some schools
- ix. Inadequate schools in this settlement
- x. Fear of some teachers and boys

The preference of boys deprives girls not only of inheritance rights, but also education. Although preferring boys to girls is culturally rooted, it has to do with living in Meheba Refugee Settlement, especially when it comes to education. Parents have seen some teachers impregnate their daughters. These teachers are not apprehended, but end up marrying their daughters. Due to poverty and lack of knowledge on girl child rights, parents accept to wed off their daughters to these teachers who abuse their girls. The local leaders only recall one incident where a teacher lost his job after making a girl pregnant. They alleged that this teacher lost his job not because he made this girl pregnant, but the girl was the head teacher's girlfriend too. Refugee parents do not become motivated to send their girls to school because they are also pregnant by schoolboys and some men from the communities. Some schools in Meheba Refugee Settlement have not implemented the girl child policies of the Zambian government. There are only few teachers and heads that have encouraged pregnant girls to go back to school or sit for exams. The local leaders recalled very few incidents when schools girls impregnated by fellow refugees were recalled to school. There was a girl at Meheba High School who impregnated by a grade

nine drop out from another school. The head teacher called her back to school, but she refused because she was ashamed to be in class with non-mothers.

It was also observed that traditional views about a girl's place in a kitchen are emphasised to a certain extent in schools. Although schools in this settlement offer sciences and home economics to both girls and boys, the sex of a teacher offering these subjects perpetuates the differences between boys and girls. It was observed that most of the teachers who offered home economics were females. This does not encourage boys to participate in house chores. Although primary school teachers are trained also in home economics, few male teachers practise it. There was only one male teacher, for example, at Meheba 'C' Basic School teaching home economics. Other male primary school teachers felt that teaching it would be a waste of time, since this subject is not examined at grade seven levels.

Parents do not see it worthwhile sending girls to schools because there are few or hardly any models in Meheba Refugee Settlement. Girls themselves have not seen any female refugee to imitate apart from the one working with LWF as a computer programmer. Some refugee women working as food distributors hold grade twelve-school certificate. Some parents do not find anything unusual about these girls. These parents stated that food distribution is not different from working in a kitchen. They need refugee women educated as lawyers, doctors, engineers, etc to be models. This desire by parents is also limited because sponsors have specific courses that they offer to refugees such as trades and teaching. In short, parents do not see any purpose of sending children to school if they cannot become important people.

7.3.1.2 Results

The effects of depriving girls of inheritance and educational rights include:

- i. Perpetual Poverty

- ii. Illiteracy among most women
- iii. High population and poor nutrition is attributed to women's lack of education
- iv. Pregnancies end school girls' careers
- v. Pregnancies become a waste of money and time
- vi. Unwanted pregnancies
- vii. Abortions
- viii. Family and self shame
- ix. Inferiority complex

Denying girls the right to property and education perpetuates their poverty. Local leaders often observe that refugee women with some levels of education are better off than those without any education. They have a manageable family and their children's nutrition is better than the illiterate's. It was observed that Burundese and Rwandese embrace development projects skilfully and faster. Local leaders attributed this to literacy. This implies that the education of a refugee woman in Meheba Refugee Settlement is also cardinal to development. Cultural preferences and unwanted pregnancies simply destroy the chances for girls to be educated to curb economic hardships.

7.3.1.3 Prevention/Alleviation

To protect and promote the rights of girls to education and inheritance requires:

- i. Educating communities on the equal rights of boys and girls
- ii. Reminding schools to implement government policies on girl child education
- iii. Reporting teachers abusing girl pupils to the police
- iv. Educating parents to stop marrying girls to abusers
- v. Counselling and guiding pregnant school girls
- vi. Encouraging school girls to go back to school

These suggestions imply that communities must be educated by appropriate organisations on the rights of girls and boys. It also appears that the hardships in the settlement have taught parents the importance of school, although girls' opportunities are disrupted. This means that parents must be sensitised about girl child policies to education so that they do not marry them off to hope for a future in marriage. The Ministry of Education cannot dismiss abusers when it does not know about their offence. Refugee communities must be oriented in the authority of the teaching service commission so that they can act from well-informed views. These suggestions imply that there must be communication between organisations working for refugees and with refugees.

7.3.2 Fondling Girls' Private Parts and Forcing Them to Touch Men's

The students found that some refugee men in Meheba Refugee Settlement touch girls' vaginas and force them to touch their penises. These are not common practices among refugees. It was stated by Local Leaders that perpetrators do not usually end up raping these girls. They only touch girls and ask them to do the same. These perpetrators are usually single male parents or male family members. The abused are usually girls who are too young to speak or express their opinion rationally. When they are caught abusing girls, they are not usually reported to the police because of shame. This act is a taboo, which refugees in Meheba Refugee Settlement do not find easy to discuss openly. When it is a male relative, he is simply chased from home and the case closed. When the perpetrator is a male family member like father or brother, the couple will simply keep quiet as if it never happened. The secrecy about this violence against girls including babies and toddlers prohibits local leaders to know its root causes and results. The student came across one case where a battered first wife reported that her polygamous husband was fond of touching the couple's 11-year-old daughter's vagina. She wanted this student to help her with transport to go far away from her husband. She needed assistance also in taking with her the girl. She stated that he was found of bathing this 11-year-old girl in a way that bothered her. This husband agreed that he felt imperative to bath the girl because the wife did not do so. This student was surprised to learn from him that he only bathed the girl out

of the couple's many children. It was also observed from the second wife that he had been fondling his daughter. It was very difficult for wives to discuss the subject openly, since this act is a taboo according to his wives.

7.3.2.1 Causes

The root cause is difficult to establish, but the major ones are:

- i. Father bathing a girl child in the night and in the absence of his wife.
- ii. Sexual problems between spouses
- iii. A man's mental disorders
- iv. Drunkenness and dagga

Local Leaders felt that it is difficult to explain what causes some men to fondle young girls' vaginas and ask them to do the same. It appears that there are many factors causing this abuse. Some men do it because they are usually drugged with too much beer and dagga. Others abuse girls knowingly because they like to feel young girls' vaginas.

7.3.2.2 Results

Some effects of fondling girls' vaginas and asking them to fondle men's are:

- i. Rape
- ii. Incest
- iii. Confusions as girls grow up
- iv. Development of sexual perverse behaviour

It was established that cases of incest and rape occur usually in homes where young girls are caressed by male relatives. The problem is that these girls do not realise that it is wrong to be fondled by a father or a male relative. They are usually too young to understand. As

these girls grow up a little, they become more vulnerable to rape cases. Some of the abused girls grow up quite active sexually. Others do not have sexual desires once they learn that it was wrong to be fondled by a male relative.

7.3.2.3 Prevention/Alleviation

To prevent and/or alleviate fondling girls' vaginas and forcing them to fondle men's penises, there is to conduct the following activities:

- i. Communities must be sensitised
- ii. Counselling and guiding abused girls
- iii. Reporting the case to the police
- iv. Prayers for the abused girls
- v. Arrest men fondling girls
- vi. Mothers of young girls must be alert and careful with male relatives

There is need to counsel and guide the abused girls to, inter alia, establish the real causes. There is need to sensitise communities to break the silence on the taboo of male relatives caressing girls' vaginas. Refugees must also be taught to expose refugee men forcing girls to touch their penises. Public shame is quite effective in Meheba Refugee Settlement. A study of some girls who are slightly old enough to explain issues may also help understand fully the results of this abuse. This implies that prayers alone are not enough, there is need for action through concerted efforts in the entire refugee communities. The police must apprehend perpetrators, but they cannot, unless messages are communicated to them.

7.3.3 Beating Girls

The student discovered that refugee parents in Meheba Refugee Settlement beat children including girls. Beating girls and boys is a normal act among these refugees. It is culturally oriented to beat children. It is a form of discipline greatly cherished by most refugee

parents in this settlement. As such, girls are supposed to be beaten by women in a family and community. While, boys are supposed to be beaten by fathers. The culture of beating children to discipline them is extended to teachers by parents. When a child becomes naughty, some parents ask teachers to beat her/him for them. Beating girls is child abuse, especially when they are beaten unfairly.

7.3.3.1 Causes

The reasons for beating girls include:

- i. To discipline children including girls
- ii. To correct them
- iii. To show them love
- iv. To teach them how to behave properly
- v. To release anger and frustration
- vi. Refugee communities do not know the rights of a child

Local Leaders pointed out that usually some refugee girls are beaten severely by their parents, especially mothers. Girls are beaten because several refugees do not know about children's rights. That is why, they do not accept that a child has a right not to be beaten by anyone including parents. As stated earlier, culturally, children including girls are beaten to be corrected. It was observed that when a mother is beaten, she finds it easy to also beat a girl child to release her anger and frustration. Mothers find faults easily with girls than boys. They beat girls for not washing plates or fetching water. Boys are not beaten as often as girls because it is not easy for mothers to find fault with them. Boys are not obliged to do house chores.

Some teachers granted authority by parents to discipline children, beat girls for many reasons. Some male teachers beat girls for rejecting love proposals. To punish and

intimidate them, these girls are beaten for committing trivial mistakes. This implies that beating ceases to be a sign of love, but a sign of severe punishment.

7.3.3.2 Results

Beating affects children, especially girls. The following are some of the effects:

- i. Fear of parents and teachers
- ii. Parents and children do not get to know each other well
- iii. Some children become slow learners at school
- iv. Some children stop school
- v. Illiteracy and poverty continues among refugee girls
- vi. Depression
- vii. Children are humiliated and degraded

Refugee leaders stated that most children, especially girls severely beaten become scared of their parents. They cannot ask for anything for fear of being beaten. These girls open up to other people who may not teach them good manners. Some of these beaten girls become pregnant to leave home. Unfortunately, in some cases, the beating continues with husbands as well. Some refugee girls beaten unfairly by the teacher stop school to avoid this teacher. This implies that poverty continues, since education is the major way in Meheba Refugee Settlement to curb poverty.

7.3.3.3. Prevention/Alleviation

Measures of preventing and/or alleviating child beating, especially girls include:

- i. Educate communities about children's rights
- ii. Educate children, especially girls about their rights
- iii. School counsellors to guide and counsel children, especially punished girls.

- iv. Teachers to refrain from having affairs with children
- v. Arresting parents and teachers beating children

As earlier stated, beating is a culturally rooted act among refugees. As such, it is one of controversial violence against children, girls in particular. That is why, mainly some refugees, especially youth representatives and pupils, brought it out in workshops. This shows that several refugee parents and local leaders opposed to the beating children being a violence. This implies that beating children would be very difficult to stamp out. If beating is to be prevented and/or curb, communities should be sensitised about children's rights. They must be educated on the effects of beating girls.

7.3.4 Forced Prostitution

The student found that some refugee parents and guardians in Meheba Refugee Settlement force their girl child into prostitution. It is important to state that some refugee girls like orphans and minors engage into prostitution to survive. This implies that parents or guardians do not force them to prostitute, but circumstances of living in harsh conditions of the settlement. The targeted men are drivers within and outside this settlement. They are mainly truck and commuter drivers occasionally coming to this settlement. A senior LWF officer and a community development officer were men mentioned to sleep with young girls, especially schoolgirls. Targets further include some police officers, teachers, clinic workers and rich refugee men by this settlement standard. It was pointed that these men sleep with these girls despite noticing they are very young girls. The idea for these men is to have sex, while the girls aim to get money, which they may share with their parents or guardians.

7.3.4.1 Causes

Elements contributing to forced prostitution include:

- i. Poverty
- ii. Hunger
- iii. Some parents are lazy to work
- iv. Some parents drink too much to provide for their children
- v. Some girls are influenced by sex lessons taught to them at puberty
- vi. Some girls like orphans and minors take prostitution as a way of survival
- vii. Lack of children's rights

The student observed that prostitution did not solve poverty-related problems. Poverty continued flourishing, since these girls and their parents or guardians did not cultivate anything. They depended on girls to bring in money. When prostitution market was low or down, there was severe hunger in these homes. It was also observed that some refugee parents and guardians were simply lazy and drunk too much to look for money. These parents and guardians abused girls to search for money on their behalf, which they did not put to good use. As indicated earlier, some refugee parents and guardians are looking after grand children whose parents live outside this settlement. These children have abandoned their parents and do not send in money for the up keep of their siblings. Some refugee parents and guardians are ignorant about children's rights. As such, they engaged their grand daughters into prostitution. Some guardians claimed that they had approached LWF and churches for help, but to no avail. They had no choice, but prostitution for granddaughters. Some minors and orphans engage into prostitution because some men take advantage of them. Some girls get into prostitution because of the lessons they go through during initiation ceremonies. They are taught to handle a man in bed. Some drivers have heard rumours about Luvala, Bunda, Lunda, Luchazi and Chokwe women's skills in bed. When they get to the settlement for business, they would like to sample some

refugee women to prove stories heard about sex. It appears the experience is some overwhelming that they continue to use these girls and inform friends about them.

7.3.4.2 Results

The effects of forced prostitution include:

- i. Same girls contract STD/STI
- ii. Some girls learn to drink too much
- iii. Unwanted children
- iv. Lack education
- v. Abortions
- vi. Do not marry men from this Settlement
- vii. Depression
- viii. Continued poverty
- ix. These girls are labelled as deviants in society
- x. Drop out of school

The consequences of forced prostitution include STD for girls forced into prostitution. Without testing equipment, it is not easy to tell girls are infected with HIV/AIDS. Reports by some local leaders indicate that some of these girls exhibit symptoms of HIV/AIDS. Especially, girls who slept with a senior LWF officer show HIV/AIDS symptoms. Some refugee girls become pregnant and carry out abortions. When they fail to abort, they give birth to unwanted babies. This means that unplanned for children are added to the family, which perpetuates poverty. Refugee communities usually consider these girls as prostitutes and deviants. As such, several refugee men refuse to marry these girls. Some girls go out of the settlement in search of men to marry. When they leave the settlement, they do not usually return. They leave their children with parents or guardians. Poverty continues and prostitution for children left behind begin as these children grow up.

7.3.4.3 Prevention/Alleviation

Dealing with forced prostitution is tough because of the high levels of poverty in Meheba Refugee Settlement. To reduce forced prostitution requires:

- i. Counselling and guiding these girls in reform centres
- ii. Sensitising parents and guardians about the effects of prostitution
- iii. Arresting men sleeping with girls too young to consent to sex mutually
- iv. Penalties to men who infect girls with STD/STI
- v. Clinics to bring HIV/AIDS testing equipment to Meheba Refugee Settlement
- vi. Sensitising communities to engage in income generating activities
- vii. Schools to implement government policies on pregnant schoolgirls back to school

It appears that there is need to form a prostitute reform centre. The student observed that local leaders emphasised also on the introduction of HIV/AIDS testing equipment. They feel that it would perhaps enable parents and guardians to be aware of HIV/AIDS, since most refugees think that there is no HIV/AIDS in this settlement. It is hoped that they might begin using condoms once they know HIV/AIDS exists and in the process prevent STD/STI. These suggestions imply that LWF should co-ordinate with clinics to prevent and/or curb prostitution in Meheba Refugee Settlement. The clinics need information on the refugee desire for HIV/AIDS tests. Some schools condemn girls who fall pregnant while still at school. They do not call them back to school fearing they would be a bad example to other schoolgirls in Meheba Refugee Settlement. To the contrary, Local Leaders and pupils are urging all schools to give these girls a chance to continue with school. These girls are forced to fall pregnant due to many factors, as such, they deserved chance to go back to school. The police should not hesitate to arrest men who are sexually abusing girls. This shows that there must be co-ordination among LWF, clinics, police and schools to deal with forced prostitution.

7.3.5 Forced Early Marriages

The student discovered that most refugee girls in Meheba Refugee Settlement are forced into early marriages by their parents or guardians. Most of these parents or guardians are illiterate. The term 'force' implies that girls are wedded off when they are too young to make sound judgements about marriage. This student observed some marriages involved girls as young as 11 years. According to the convention on the rights of children, a child is one who is 18 years old and below. This indicates several marriages in Meheba Refugee Settlement entail child abuse. The girls are wedded off to both older boys and men.

7.3.5.1 Causes

Forced early marriages are caused by factors such as:

- i. It is culture to marry at an early age
- ii. Unwanted early pregnancies referred to as damages
- iii. Lack of education
- iv. When children come out of age quite early in life
- v. Engagement
- vi. Culturally, girls are not suppose to refuse marriage
- vii. Pregnancies and infections through rape cases

When a girl is pregnant at an early age, she is forced to marry a man or boy responsible for her pregnancy. Men and boys find it difficult often to reject pregnancy and marriage because they are scared of witchcraft. Parents do not negotiate for a girl to go back to school. They want to wed her off while she is still single and young. In most cases, single mothers do not get married in Meheba Refugee Settlement. Parents are afraid their daughter might not marry if she misses the chance of marrying the man or boy responsible for her pregnancy. Marriage among refugees in Meheba Refugee Settlement is very important as stated earlier. The student was requested by two sisters, who are single

mothers, to assist them find men to marry. They told her that they were fed up living by themselves without men. They did not like the way female neighbours treated them like scums trying to steal husbands. This simply illustrates the importance attached to marriage and how single mothers suffer scorn in refugee communities.

Girls are forced into early marriages because they have no right to refuse a marriage engagement organised by their parents. Traditionally, parents are not obliged to ask the girl whether she desires the man wishing to marry her. When they ask the girl of her opinion over the engagement, it is often taken as though parents do not want the man to marry their daughter. The man pays some money called 'Mwivu' to the girl's parents. This money is not bride price, but it is like a shield to prevent a girl from seeing other men. It acts like an insurance or declaration of a man that he is courting this particular girl. There should be no other man to trade on prohibited grounds. This engagement usually begins when a girl reaches puberty. Later, a man pays the bride price to take this girl into marriage. Some girls stop school to marry their fiancés. Some men and boys pregnant fiancées to marry them if the girl's parents insist that she must continue with school.

Some girls get into early marriages because parents do not find it normal for a girl to reach a certain age still in their home. This means that when a girl comes out of age, parents begin to look forward to a day she will marry. When a 16 year old girl is still single, parents begin to worry, especially if she does not go to school. They make sure that their girls are married at a tender age. Some refugee girls search for men to marry for fear of being scolded by their parents and communities.

While, some refugee girls are forced into early marriages because they have found it normal. These girls see other girls marry at an early age in their communities. They have not been educated about their rights as children. As far as they are concerned, there is nothing wrong to marry early.

Some refugee girls are forced into early marriages after being raped, especially when they fall pregnant or get STD/STI. The rapist is fined and marries the girls he abused sexually. Parents are afraid to let these raped girls go unmarried because they would never marry since society normally stigmatises them.

To some extent living in a settlement contributes to forcing girls into early marriages. Some poor parents marry girls off to reduce child dependence on parents. They try to organise a well off and hard working man for their daughter immediately she comes out of age. Some girls get into marriage quite early out of curiosity. They would like to practise the lessons taught to them at puberty during initiation ceremonies. If they get pregnant, they have no choice, but to marry.

Some men forcefully marry girls they are looking after, especially when their wives are dead. A man in this settlement forced his late wife's young sister into marriage. The couple was looking after her, since she was an orphan. The girl did not like the brother in law and run from this marriage. She had nowhere to stay, as a result, she was again forced to marry another man to look after her and provide shelter.

7.3.5.2 Results

The following are some effects of forced early marriages:

- i. Deprivation of education
- ii. Poor Health due to child bearing at a tender age
- iii. Poor family planning and nutrition by uneducated girls or women
- iv. Destruction of girl's future
- v. Difficulties in child birth
- vi. Young girls do not know how to care for babies
- vii. Lack of girls' education leads to underdevelopment
- viii. Forced early marriages break easily causing children to suffer

- ix. Mother's death during or after child birth
- x. Infant mortality

The impact of early marriages on the girl is deeper than one can imagine. Most of these girls experience difficulties in childbirth, especially during the first child. The student witnessed an 11-year-old girl in labour at clinic 'D' going through what appeared like a traumatic experience. The 11-year-old girl wished there was a way for her not to go through giving birth again. Since, she was a married person, she did not see another way to deter childbirth. Later, talking to her about birth caused her to have goose pimples on her body. She attributed goose pimples to memory about a horrifying experience that she had during child birth. A traditional birth attendant (TBA) explained that she had seen girls die during or after child birth because they are too young to go through the birth ordeal. Most refugees attribute this kind of death to superstitions such as a husband sleeping with another woman, when a wife is pregnant cause death. This implies that most parents decide to ignore the simple facts like pelvic bones. Young girls have soft bones, which are not wide enough to support birth. Babies die during or shortly after birth, since the girl child could not push another child out of her. A health and nutritionist officer stated that most mothers who are illiterate have poor family planning and nutrition methods. These girls grow into illiterate women as their education is terminated, while they are quite young. The local leaders felt that such a practice is detriment to the development of the settlement, since early marriages contributed to underdevelopment.

7.3.5.3 Prevention/Alleviation

Forced early marriages can be prevented and/or alleviated through activities such as:

- i. Sensitisation of parents about effects of early marriages
- ii. Educating traditionalist women training girls at puberty about the rights of girls and the right time for marriage. To also negotiate on the puberty subjects taught to girls

- iii. Schools and churches should help educate girls human rights, especially on the right to marriage
- iv. Teachers should also teach about issues happening in communities, although these issues are not part of the curriculum, but must be integrated in lessons
- v. Sensitise communities about evening classes for girls forced into early marriages

There can never be prevention and/or alleviation of forced early marriages without communication. For the above suggestions to materialise, refugee communities, schools, churches and LWF should know about them. This implies that they must also discuss them and find ways of executing them, which requires different institutions to network.

7.3.6 Overworking Girls

The student found that several refugee girls are overworked by their parents in Meheba Refugee Settlement. The main abusers are mothers, although some fathers, especially single parents also overwork daughters. The term over working girls implies that girls are given duties to perform, which are supposed to be performed by adults. It also implies that girls are given work to do instead of sending them to school. Most refugee girls begin to work hard in homes as early as 7 years old. Most parents do not see this as overwork, but consider it part of a girl's education. The backlog of work is intended to prepare her for adulthood. She must be groomed into being a hardworking mother and wife. A girl spends part of her childhood doing house chores, instead of playing as a child. The boy is free to play about most of the time. Culturally, it is in order for boys to play often and do naughty things. These girls usually substitute their mothers as far as work in a home is concerned. They sweep, cook, wash, draw water, and care for brothers and young sisters. These girls have been observed carrying very heavy loads for their age. A closer look at some of these girls indicates that they have lost the stature of being children. Most of them have developed stunted bodies that appear like adult bodies. Some of them have become dwarfs not because they are short girls, but due to heavy items they lift and carry about. It is common to see young girls carry loads on their heads, which are over 20 kilograms.

These girls also till land like mothers and parents are proud of these extremely hard working girls. They feel proud to hear friends in refugee communities state that their daughters are hard working. As such, when a girl wants to play as a child is supposed to, they are reprimanded by parents for playing like boys. Sometimes, these girls are sent to fetch water, which is not needed simply to deter them from playing.

7.3.6.1 Causes

The different reasons mothers overwork girls include:

- i. Unjust culture of grooming a girl into a mother and wife
- ii. Disciplining girls to hard work to survive in Meheba Refugee Settlement
- iii. To be proud of their daughters
- iv. Mothers who drink carelessly
- v. Belief that boys are not supposed to help with housework
- vi. Beliefs that during menstruation, some mothers are not supposed to touch fire and add salt to food cooking on the stove
- vii. Beliefs in 'evil spirits' and their commands

Teaching girls to be responsible is not bad at all, but overburdening them is inhumane. These girls should enjoy doing naughty things children are supposed to do. It is not right that they have to skip their childhood to replace mother figures simply because they must be trained to be mothers. The fact is that most mothers are overburdened with reproductive work. Their husbands do not assist them. When a child out of curiosity imitates its mother to lift a bucket, this mother is excited. She begins sending this child to fetch water, firewood and wash plates. Mothers who drink too much were observed to be great abusers. A child from Zone C has been known by neighbours to work extremely hard. She started doing house chores when she was very young. The student was privileged to talk to many girls seen by Local Leaders to be abused with housework.

The student observed that some girls worked too much when their parents were having monthly periods or after childbirth. This was caused by beliefs among some refugees that such a mother should not add salt in the food or touch fire. She is unclean and might contaminate family members through food.

Some parents abuse girls because they strongly believe in evil spirits. They have to follow and execute every command from these spirits. There was a strange case where a mother abused her only daughter out of four children. This mother strongly believed in evil spirits and followed their commands. She was requested by evil spirits to stay in bed until the day she was born. This means that she was requested not to leave her bedroom for a whole year, until September 2000 on her birthday. This woman was living with her young daughter and young three sons only. Her husband had gone to live with his new wife. This implies that during this period she was in her bed, her 8 year old daughter did all the house chores. The young girl emptied her mother's chamber pot without a handle. The poor girl washed her mother's pieces of clothes used as sanitary towels during her monthly periods. Since, several refugee women in Meheba Refugee Settlement do not wear pads as town dwellers do because they cannot afford. This young girl also swept the house, cooked and washed for everyone at home including her slightly older brothers. This student was surprised to see the 20-kilogram Jerry can that this young girl used to fetch water with. This mother stated that there was nothing she could do about the situation because she had to follow the dictates of 'evil spirits' she suffered from. This mother narrated an incident in Angola when these evil spirits she was possessed with commanded her not to leave the house. They told her that if she did, she was going to lose her leg, but she disobeyed these evil spirits and went out. Suddenly, she stepped on a land mine and that is how she became crippled on one leg. It was not easy to understand her situation as far as her evil spirits were concerned. It was also learnt that when she is under the influence of evil spirits, she stays under water in a river without oxygen for many days.

The student observed that living in a settlement influenced some girl child abuse. When mothers went drinking leaving girls to conduct mother's duties. The rest of causes were culturally oriented, which existed among these refugees in their countries of origin.

7.3.6.2 Results

The following are some results of overworking girls:

- i. Denied the joy of being a child
- ii. Body develops into an adult-like body at an early age
- iii. Body become stunted
- iv. Most girls do not even go to school
- v. Those who go to school, performance is not up to date
- vi. There is a chain reaction, these girls are likely to abuse their girls
- vii. Early marriages

The worst part of girl child abuse with hard labour is that children grow up believing that is a normal way of dealing with the girl child. They also abuse their daughters with work overload. Most refugee mothers interviewed stated that they did not see anything wrong with training a girl into being a tough tested woman. They too were treated in a similar way by their parents. Several girls do not perform very well at school. Some teachers and parents attributed this poor performance partly to too much housework done by girls. Some girls drop out of school because they cannot concentrate on exams due to hard housework. This student talked also to this girl from Zone C. The girl explained that she was in grade seven. She found it difficult to study because she spent most of her time doing her mother's job. This was a rare child because she was performing excellently at school despite over work. When refugee girls fail exams, they are married off early as long as they can conduct house chores effectively. It was also observed that the statures of abused refugee girls change into that of adults. Some girls in Meheba Refugee Settlement reach puberty as early as 9 years.

7.3.6.3 Prevention/Alleviation

Some ways to curb and/or deter girls from overwork include:

- i. Educating parents about girl child's rights
- ii. Communities to be sensitised about the negative impact of overworking girls
- iii. Form a body supported by refugee communities to deal with children's rights
- iv. Schools should also teach pupils, especially girls about their rights as children

Girl child abuse as far as housework is concerned is deeply rooted in the culture of these refugees. It is not an easy battle to deal with because it involves changing people's attitudes. Culture is dynamic, but it takes long to evolve. This implies that communities must be educated on child abuse constantly and gradually. Refugees suggested that schools must be involved in the education. This entails that LWF must network with schools to check information schools communicate to refugee communities.

7.3.7 Sending Girls to Buy Beer and Cigarettes

The student found that several refugee parents in Meheba Refugee Settlement send their children both girls and boys to buy beer and/or cigarettes on the parents' behalf. It is normal among these refugees to send children to buy beer and cigarettes from any drinking place. It is like sending a child to a market to buy foodstuffs. It is violence against refugee girls to send them to buy beer or cigarettes in places where men are drinking. This makes girls more vulnerable as they frequent drinking places. Some refugee girls are taught to drink beer by parents. This is when parents ask girls to sip some beer to appease them for being sent to buy beer. This taste of beer through sips can be attributed to excess beer drinking among girls in this settlement. It is important to state that most refugee parents are very strict about smoking. Children are scolded and forbidden to smoke as they attempt to smoke when lighting cigarettes for parents.

7.3.7.1 Causes

Parents feel imperative to sent their children, including girls to buy beer and cigarette because of the following reasons:

- i. Belief that children including girls are available to assist parents
- ii. When a parent is relaxing at home, he is obliged culturally to send children to buy anything he/she desires
- iii. Children are considered faster in walking and running. They are sent so that a parent can quickly drink beer or smoke cigarettes
- iv. Some parents send girls hoping they meet men for marriage at beer places
- v. Some send girls to prostitution in search of money

The main purpose of sending girls to buy beer is culturally oriented. It is done to reduce the parent's burden of walking long distances to a drinking place, especially when the sun is steaming hot. Communities also would question parents who would go to a drinking place and buy beer, which is meant to be drunk at home. They would wonder if these parents discipline their children. That is why, when a parent decides to drink from home in the afternoon when the sun is hot, this parent would send a son or daughter to buy beer. Some parents deliberately send girls to buy beer to expose them to men with the hope of meeting marriage partners. Others want girls to bring in money from prostituting around drinking places.

7.3.7.2 Results

Sending children, girls in particular, to buy beer and cigarette causes problems such as:

- i. Learn to drink quite early in life
- ii. Turn to be expert beer brewers more than most parents
- iii. Increase fights

- iv. Beaten when drink
- v. Engage into unprotected sex when drunk
- vi. Drop out of school

Whatever the purpose for sending girls to buy beer or cigarettes, the results have a very negative impact on girls while they are still young and in also adulthood. Most of them end up heavy beer drinkers. They cannot develop as the situation in Mcheba Refugee Settlement indicates. They also contribute to underdevelopment because they learn to brew very good beers than their mothers do. This implies that more people spend time drinking beer, instead of working on developmental projects. Several girls who drink a lot have ended up with unwanted children. It was often observed that a group of men, women, girls and boys drinking 'Kachasu' behind a warehouse in Zone D would engage into sex among themselves openly. They would walk to a nearby anti-hill and make love in the open. Some refugee women and men make love along the path leading to this warehouse. Some mobile police officers, drunk illicit beer with refugees behind this warehouse. They did not discourage the sexual acts occurring after drinking illicit beer. The cardinal point is that exposing girls to beer is child abuse and must be discouraged.

7.3.7.3 Prevention/Alleviation

There is need to hinder parents from sending girls to buy beer and cigarettes. There is also need to reduce the effects of sending girls to buy beer and cigarettes from drinking places. The methods include the following activities:

- i. Sensitise communities to stop exposing girls and boys to beer or cigarettes, until they are old enough to make their own choices
- ii. Schools and churches should teach about the consequences of drugs on consumers
- iii. Churches are urged to greatly teach communities about effects of beer, since access to churches is larger than schools. They should educate refugees to change morals
- iv. Brewers and buyers of illicit beer to be fined heavily

v. Launching beer brewing clean-ups by the police

Refugee leaders suggest that churches should have a lion's share in educating communities against beer consumption and sending children to buy beer. It appears that there would be a common consensus on discouraging beer consumption among children. There would be different opinions on adult consumption because some churches permit beer drinking among adults, while others do not. This implies that LWF would be required to organise communication fora to guide and direct exchange of ideas among churches. The idea is to end up with a situation favourable for gender development. The police are also expected by refugee leaders to do its part. It is quite dicey for the police, since most officers, especially mobile police officers engage into illicit beer drinking. This situation implies that LWF should network with the police to agree on common grounds of dealing with the issue. All suggested activities entail that communication is vital for gender development.

7.3.8 Sleeping with Sisters, Daughters and Nieces

The student discovered that sex with close relations exists in Meheba Refugee Settlement, especially with girls. Local Leaders and pupils pointed out that there are fathers who sleep with young daughters. Some brothers also sleep with young sisters and uncles with young nieces. They were quick to state that although incest exists, it is difficult to comprehend fully its causes and results because refugees in Meheba Refugee Settlement do not easily discuss it. Like fondling girls' vaginas, incest is regarded as a taboo and people are ashamed to discuss it openly. It is also not easy to determine whether incest exists on a large scale because people conceal it.

7.3.8.1 Causes

The reasons men have sex with young female relatives are not easy to establish, but they include:

- i. Excess beer drinking
- ii. Brothers and sisters sleeping in one small room
- iii. To become powerful wizards and business men
- iv. Admiring female relatives
- v. Abnormal behaviour
- vi. Threatening girls into the act

Some men have been reported to sleep with their young daughters. The aim is to become either a powerful wizard or businessman. Some fathers have had sex with daughters because they admire their daughters. They have drunk beer too much so that it would appear like they were very drunk. Mothers have forbidden daughters not to speak about it with anyone, since a father was drunk when it happened. Some older brothers have coaxed sisters into having sex, especially those sharing the same room. To avoid this situation between brothers and sisters, refugee parents usually build a hut for boys near their main house. Some build another one for girls. The only problem is to determine when incest begins between a brother and a sister. Most of these boys, who are separated from sisters, begin having sex earlier than when parents determine the separation. Pupils explained that incest between brother and sister, sometimes, continues even when a boy gets his own hut.

Some refugee tribes allow sex and marriages among cousins. Although today, it is not as common as it used to be long ago. It was stated that Christianity has diffused sexual relations between cousins. In the old tradition of Angolans, one would marry a cousin from a maternal uncle's sons and daughters. It was prohibited to marry sons and daughters of a paternal uncle. These children were not cousins, but sisters and brothers. Although, this custom has died today, there are some refugees still marrying cousins. This sexual relationship with one's maternal uncle's sons or daughters is not at all incest among these people. These sexual acts are still permitted to maintain families in case of a divorce and death.

7.3.8.2 Results

Having sex with female relatives, girls in particular, causes the following problems:

- i. Lack of respect for fathers having carnal knowledge with daughters
- ii. Some girls having sex with fathers lose respect for mothers
- iii. Some girls are beaten by fathers, brothers or uncles when found with other men
- iv. Depression when girls understand the sexual act is perverse
- v. Shame when community knows about it. Girls usually go into isolation
- vi. Abortions
- vii. Some girls stop school because of pregnancies

The sexual relationship between a girl and a brother, uncle, father or grandfather affects the girl greatly. Refugee mothers and community usually blame a girl for encouraging it by keeping quiet or by dressing in a provocative way. They rarely recognise that this girl is depressed and that she is ashamed of the act she did not even cause. As earlier stated, when she conceives, the parents force her into abortion, under primitive methods. Incest between a girl and fathers causes some girls to lose respect for their mothers. These girls feel that they are equal to their mothers. Some girls stop school because they become pregnant. This means that they cannot develop and enter into marriage early. This has its own problems like poverty continues. Basically, there are many negative effects of sex between girls and male relatives.

7.3.8.3 Prevention/Alleviation

To prevent and/or alleviate incest involving girls requires activities such as:

- i. Shaming offenders publicly
- ii. Sensitising girls to report such cases to the police
- iii. Counselling and guiding such girls and their parents

- iv. Sensitise communities to report perpetrators to the police
- v. Schools to promote girl child pregnancy policy of the government

Incest is mainly a taboo among refugees in Meheba Refugee Settlement. As such, information about it is not easily retrieved. This is the reason LWF gender department has a mammoth task of creating awareness in refugee communities. Also, counselling and guiding girls abused by close relatives would give an insight on the results and causes of incest. These activities will require communication between LWF and refugee communities to curb and/or prevent incest in this settlement.

7.3.9 Prohibiting Girls From Going to Entertainment Venues

The student discovered that most refugee parents in Meheba Refugee Settlement stop girls from watching and participating in certain entertainment. This entertainment includes sport like football, ceremonies like 'Mukanda' a circumcision ceremony and marriage parties held at night. The boys are allowed to attend this entertainment. The girls are denied for fear that they can get pregnant from such entertainment. If she is allowed, the purpose is to enable her become hooked by a man for marriage. This implies that entertainment places are marriage bureaux for some refugee parents.

7.3.9.1 Causes

Some reasons parents prohibit girls from watching and participating in entertainment are:

- i. Belief that a girl's place is at home
- ii. Lack of exposure by some parents
- iii. Lack of entertainment and recreation for girls
- iv. Desire to prevent pregnancies induced from entertainment places
- v. Organisations have not fully promoted sport and recreation in the settlement

There is little entertainment in Meheba Refugee Settlement. They usually include football and cultural performances. Although some schools are teaching girls' football, most parents feel that football is for boys. There is some netball for girls, but at a small scale. There is lack of recreation facilities in this settlement. As such, parents find it easy to stop girls from attending sport. They believe that girls are better at home chatting and gossiping with neighbours. There are no other games, television or radio programmes for entertainment. As stated earlier, there is only short wave length frequency, which is usually difficult to capture. Several ceremonies are held also at night, which makes some parents uncomfortable to allow girls attend or participate in these activities. They fear that girls may engage into sex and become pregnant, which limits the chances of marrying. The fact is that girls in this settlement are sexually active at any time of the day. Stopping them from going to entertainment places does not solve a problem.

7.3.9.2 Results

Some effects on girls prohibited to watch and participate in any entertainment are:

- i. Girls usually look for alternative when forbidden to be entertained
- ii. Girls are deprived an opportunity to meet and share information with their peers
- iii. Some sports create friendship and knowledge, which brings positive behaviour
- iv. Girls are deprived of development of mind, soul and body induced by sport
- v. It deters girls from socialising, an important aspect in relating with other people

These results imply that when a girl is prohibited from going to entertainment venues, which most refugee children look forward to, she finds alternative ways of self-entertainment. These alternatives are usually rebellious of parental expectations. Most girls have been pregnant despite staying away from entertainment places. They are always at home almost the whole day. Some of these girls stated that they got pregnant by meeting with boyfriends at the stream or in the woods as they leave home to fetch water. Some girls pointed out that they missed important information spread by peers about STD,

HIV/AIDS and pregnancies. They regretted abstaining from entertainment places because they would have had a chance to hear about STD, HIV/AIDS and pregnancies. Peers would have told them about these issues before getting themselves STD and pregnancies. This implies that entertainment places are better avenues for peer education.

7.3.9.3 Prevention/Alleviation

The following are some ways to prevent and/or alleviate depriving girls of their right to entertainment:

- i. Parents be educated that entertainment like sport benefits children
- ii. Community sensitisation on the importance of sport including traditional sports
- iii. Teachers to educate children on the importance of entertainment
- iv. Organisations to fully support sport, through the government policy of sports for all

Refugee leaders with the hope to help prevent and/or curb violence against girls highlights the above suggestions. Communities should know that girls require positive entertainment, which is vital for growth both mentally and physically. This implies that communities must be encouraged to allow girls to watch and participate in entertainment. There must be awareness creation in this settlement about sport, which means that organisations should also, co-ordinate to promote sport fully. To support sport is not an easy task because it requires much material and financial resources. This indicates the need to implement the government policy known as Sports for All. The government aims at developing sport in communities through supporting sport already existing in communities. Meheba Refugee Settlement has a number of traditional and modern sports, which are no longer practised because of lack of resources and interest. There is need to revive interest by communicating the importance of these sports to refugees. Refugees require seeing the benefit of sport to both girls and boys. This means that sponsoring children keen at sport must be revived to encourage participation.

7.3.10 Neglecting Girls

The student found that some refugee parents in Meheba Refugee Settlement neglect the girl child. Refugee parental neglect implies that parents do not care for their girls. They do not care to provide education, food and clean appearance. They do not care to bath or dress girls in clean clothes. Usually, this neglect begins when a girl shows interest in house chores. As part of training, parents request a girl to cook, sweep, wash clothes and bath herself. As stated earlier, this training begins in some homes as early as when a girl is seven years old. She is also given the task of caring for her young brothers and sisters. Some mothers leave home and place a girl in charge of all house chores. These parents often do not even bother to know whether the girl went to school. Some male parents do not bother to know reasons a mother neglects her daughter because child care is regarded as a woman's task.

7.3.10.1 Causes

The following are the major causes of girl child neglect:

- i. Belief that girls should begin house chores early in life
- ii. Careless parents
- iii. Belief that a man does not care for children
- iv. Lazy parents
- v. Belief that a girl will get married, education is a waste of money and time
- vi. Parents who drunk excessively
- vii. Poverty
- viii. Lack of deliberate policies by organisations to supplement parental efforts

Girl child neglect is both a cultural and Meheba Refugee Settlement oriented problem. This implies that girls are neglected because parents believe that they are doing what is culturally good for girls. Girls are also neglected because of living in this settlement. Most

parents are poor, implying that they cannot afford to feed, clothe and send girls to school. They do not have money to buy soap to bath girls with and wash their clothes. There are no deliberate organisational policies to supplement parental efforts of feeding, clothing and sending girls to school. They try to give limited scholarships to vulnerable children. Most schools do not implement a policy of accessing a particular number of girls into schools. Although, there are women's clubs instituted to help women learn to cook nutritious foods and source funds, several clubs exist only by name. Some girls are neglected because several mothers are too busy looking for money and food for the family. Girls, as such, help with housework, while mothers are away on business.

7.3.10.2 Results

Neglecting the girl child causes problems such as:

- i. Malnutrition
- ii. Lack of education
- iii. Dirty and shabby appearance
- iv. Sickness due to dirt
- v. Drinking, smoking and prostitution
- vi. Infant mortality
- vii. Burns

Neglecting girls causes poor health, illiteracy, illness and juvenile delinquency among girls. Neglecting girls may also result into their deaths because accidents in homes like burns. Some infant mortality is because young girls are given the duty of taking care of their young brothers and sisters. These girls cannot prepare nutritious meals and babies in their care get sick and die.

7.3.10.3 Prevention/Alleviation

To hinder and/or curb the girl child neglect includes the following activities:

- i. Community awareness about child neglect
- ii. Educating girls and boys through schools about their rights to parental care
- iii. Organisations and schools to implement girl child policies about education
- iv. Clinics should fight the root cause of malnutrition and infant mortality

These suggestions imply that there must be communication if refugee communities and organisations should know their role in the prevention and/or curbing of girl child neglect. This means that it is not enough for clinics to simply treat malnutrition and record infant mortality rate. They are requested by refugee leaders to address the root cause of these problems to alleviate and/or prevent them. Schools should not wait for a change in curriculum to teach children's rights. There is need for eclecticism among teachers to in-co-operate human rights through class exercises. Since, LWF is the leading implementing partner, it is obliged to communicate the above suggestions to other institutions in the settlement.

7.3.11 Cruelty to Girls who are Minors and/or Orphans

The student discovered that there is much cruelty towards most girls who are minors and orphans in some foster homes and refugee communities. Minors and orphans are children without parents. The difference is that an orphan's parents are known to be dead, while a minor might have parents, but they are not living in the settlement. The parents to a minor could be alive, but their whereabouts are usually not established. As such, these children are usually placed into foster homes among refugees. Some minors and orphans look after themselves within refugee communities. Some of these girls in foster or relative homes are ill treated usually by women, although men are also perpetrators. In these homes, some girls who are minors and orphans are misused. They are given too much house chore than

these parents would give their own children. They have been reported to work long hours causing them to miss school. These girls are usually beaten for trivial offences. Some foster parents or guardians have a habit of denying these girls food. Some male foster parents and other men from refugee communities have a tendency of sexually abusing these girls. It is not easy for these girls to report a male foster parent to a foster mother. As such, the violence continues. People who are supposed to protect them mistreat these girls.

7.3.11.1 Causes

Cruelty to girls who are minors and/or orphans exists because of the following:

- i. Unsympathetic relatives and communities members
- ii. Lack of true Christianity
- iii. Correction and discipline
- iv. Selfishness because of poverty
- v. Jealous wives
- vi. Lack of parental and older brother protection

Although cruelty to girls who are minors and orphans springs from individual behaviour of foster parents, it can also be attributed to living in the settlement. These girls live alone or in foster homes and have no parents to protect them from ruthless people. They are more vulnerable because they live in a settlement full of polygamous men and where adultery is normal among men. Poverty is also very rife in this settlement. Sharing is not easy when food and money are inadequate. Although minors and orphans are given ration, the food is not enough. This ration does not include other food types found in a house. The ration, as earlier stated, includes 10 kilogram maize grains, some beans, salt and very little cooking oil. Some men take advantage of this situation and give these girls some food or money so they can pay back in kind. Some women also mistreat these girls when they are brought into the family by their husbands without their approval. These women tend to be cruel

because they are usually the ones who look for food. Adding another month to feed is so much a burden to bear by some of these women. The life of a girl as a minor or an orphan is not at all easy in Meheba Refugee Settlement.

7.3.11.2 Results

Cruelty against girls who are minors and/or orphans affects them in many ways. The following are some of the ways:

- i. Starvation
- ii. Work burden
- iii. Lack of education
- iv. Become weak and sick
- v. Pregnancies
- vi. Forced marriages
- vii. STD/STI
- viii. Afraid of people or strangers
- ix. Raped and blamed for it
- x. Perpetual sexual abuse
- xi. Depression
- xii. Lack of trust for other people
- xiii. Prostitution
- xiv. Poverty continues

The consequences of cruelty for girls who are minors or orphans are far fetched. These girls exhibit mental problems like depression and lack of trust for other people. Illiteracy and poverty continue, as they cannot go to school. Unplanned for babies worsen their poverty status, which usually results into forced marriages. Wives and others in communities blame them for being raped and keeping quiet about it. The rapists take advantage of the silence and continue to sexually abuse these girls. Some are infected with

STD/STI by foster male parents. While, others get infections through forced prostitution. Some minors and orphans starve because some people connive with some chairpersons to get food on behalf of these children. They give it to their children instead. These children are poorly fed before they get the next monthly rations.

7.3.11.3 Prevention/Alleviation

To deal with cruelty against girls who are minors and/or orphans, the following must be done:

- i. Thorough visitations and screening minors and orphans to establish abuse
- ii. Counselling and guiding abused minors and orphans
- iii. Educating communities to report violence against minors and orphans
- iv. Educating pupils about the rights of minors and orphans, especially girls
- v. Churches should teach love and help among refugees like a Good Samaritan did

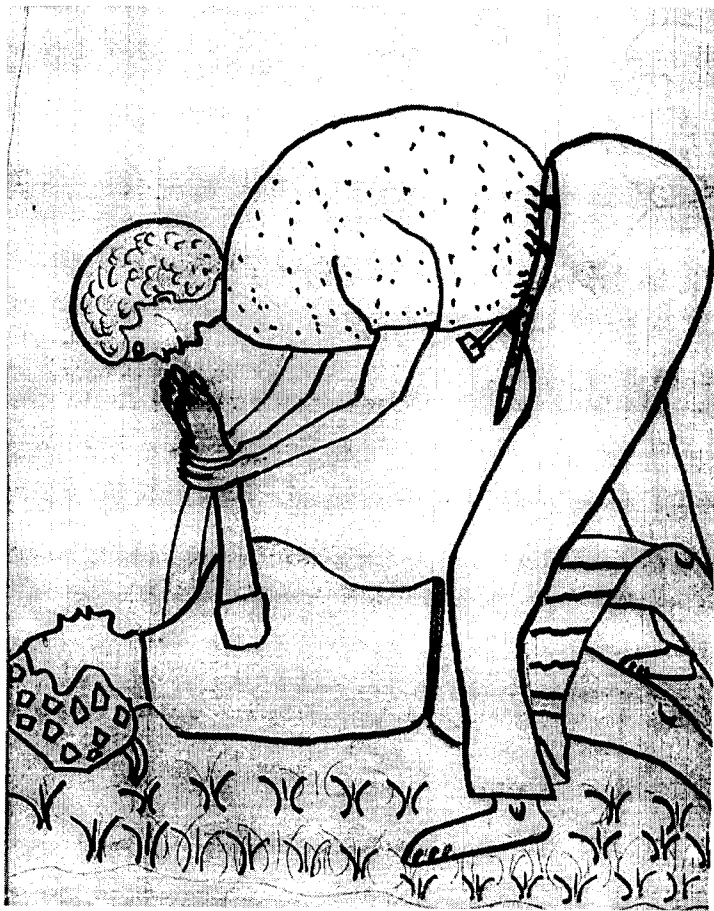
LWF is urged to conduct thorough screening and guidance and counselling services. This implies that local leaders have noticed these services are not properly conducted. The police are expected to apprehend perpetrators, but they cannot perform when they are uninformed. This requires refugee communities to be educated about cruelty for them to act. Girls are afraid to report because they do not know their rights and authorities to protect them. Schools have a task of educating them about their freedom from cruelty despite being minors and orphans. Preachers like pastors and priests should persuade and teach refugees about loving minors and orphans to deter cruelty against them.

It appears that to prevent and/or curb cruelty against female minors or orphans, there is need for concerted efforts by LWF, refugee communities, the police and churches.

7.4 Sexual Violence

Figure 10

Rape



Source: Grade 9 Pupil E-Meheba D Basic School

7.4.1. Rape

The student found that refugee women and the girl child in Meheba Refugee Settlement are raped. Perpetrators are largely refugee men, although they include few Zambians working in this settlement. The abused women include young girls, old, mentally disabled, married and single women. Rape occurs in venues like homes, paths, bush, classrooms and fields.

Refugees in Meheba Refugee Settlement know that rape exists in their settlement. That is why they have 'kupika' a local name for it. Most refugees in this settlement do not know that rape exists in marriages too. In other words, a husband can never rape his wife among these people. As such, the word 'kupika' does not exist between married couples. A wife cannot report her husband to the right authority for rape. This problem is attributed to the marital rights found in both matrimonial and patrimonial systems existing in this settlement. Angolans are matrimonial, while Burundese, Rwandese and Congolese are patriarchal. Both systems grant a husband marital rights to have control over a wife's body whenever he wants to have sex. A woman has no right to abstain from sex as long as her husband desires it. That is why, she is taught, inter alia, to sleep naked to allow her husband easy access to her body. This permits him to have sex as often as he wants. These marital rights are taught to refugee men during circumcision ceremonies. While, refugee women learn about them at initiations ceremonies and bridal shower parties. This indicates that it is normal among these refugees for a husband to force his wife into sex and penetrates her against her wish.

The word 'kupika' among these refugees is only applicable to rape transpiring outside married couples. This is evident in their definition of the term 'kupika'. They state that 'kupika' is a term referring to a sexual act where a man makes love to a woman who is not his wife against her will. This implies that several husbands in Meheba Refugee Settlement rape their wives. The definition of the term 'kupika' is very similar to that of rape, except that it excludes married women raped by their husbands.

Refugees in Meheba Refugee Settlement usually recognise rape when the abused is a young girl, especially when threats and beatings accompany the act. Some refugees do not consider forced sex as rape when a girl consents to sex in return for something. She is usually considered a prostitute and a man is not apprehended for sleeping with a child. Several refugees in this settlement do not know that a child must be protected even when she consents to sex. A child is unable to make sound judgements. It can give into sex simply because it wants sweets or money without fully comprehending the consequences. Local leaders reported that in the past some sponsors in Meheba Refugee Settlement took advantage of schoolgirls. They were forced into sex in exchange for scholarships. These opportunities are not enough to cater for all vulnerable children in this settlement. It is important to state that sex with a girl is rape, although she may consent to it for any reason.

Refugees in Meheba Refugee Settlement know that rape is a crime. That is why, they fine abusers. They prefer settling it at home behind closed doors to courts. The idea is to deter many people to know about it. Since, it brings family shame and stigmatisation of the abused woman. When a man rapes a married woman, her husband with the help of a local leader fines him. These women often conceal the abuse from their husbands for fear of being blamed and beaten by husbands who should console them. The perpetrator is heavily fined when he rapes a girl or a single woman. When the girl becomes pregnant or becomes infected after being raped, the perpetrator is fined heavily again, according to this settlement standard. This fine is bride price, implying that the abuser and abused are forced into marriage. This marriage is because parents fear that a pregnant or infected girl stands very slim chances of marrying another man apart from the rapist.

It is equally important to report that refugees strongly believe in a kind of rape scientists would refute exists. For lack of a better term, this student refers to it as spiritual rape. Refugees insist that some refugee men have supernatural powers. These powers enable them to rape women, while they are fast asleep at night. It is believed among refugees that these men have the capacity to make people fall into a deep sleep for hours. Also, they possess supernatural powers enabling them to enter and leave house despite windows and

doors firmly shut. Some refugee women have woken up with a feeling and conviction of penile penetration. They do not find it easy to go the clinic to prove the rape because of the stigma attached to raped women. They would rather convince themselves it did not happen. These men with supernatural powers perform acts that ordinary people cannot see or touch. Some refugee women claim that they are able to feel the sexual intercourse, but they do not have the power to work up from the deep sleep. Others possessed with evil spirits claimed that they were able to catch wizards trying to have sex with them or female family members.

The African spiritual realm is difficult to comprehend by most urban people because magic might not be commonly practised in towns. Refugees explained that this African spiritual realm comprises people with evil supernatural powers and those with good ones. The people with evil supernatural powers use them to harm others, but those with good ones protect and do well for others. There could be other explanations for spiritual rape, but this is what refugees know happens. A person must live in Meheba Refugee Settlement to understand this spiritual rape. This student experienced some events, although not spiritual rape, which one cannot explain in the laboratory. Events like windows opening and closing tightly on their own in the guest house. This act confuses a person who might wonder whether it was a dream or reality. Meheba Refugee Settlement is a very strange place to live in, especially when darkness falls.

Some men are not wizards raping women at night per se, but they enjoy sleeping with any woman they admire. Refugees insist that in this settlement, there are strong love potions. This strong juju enables refugees to be loved by people who would not love them in their normal state of mind. Some refugee men need not have sex with a woman in her deep sleep. She would simply consent to sexual intercourse under their spells. It is believed that some men smoke African medicines in the dark, while mentioning the name of a woman they desire. These medicines are intended to cast a spell on a woman they love for her to reciprocate love and have sex with them. Basically, the whole issue about rape in Meheba Refugee Settlement is complicated.

7.4.1.1 Causes

The following are some causes of rape against women and the girl child:

- i. Long distances usually covered on foot due to lack of transport
- ii. Lack of lighting except for organisation headquarters
- iii. Peer pressure among refugee boys
- iv. Effect of too much beer and dagga
- v. Ignorance about women's rights
- vi. To become a great businessman or powerful wizard
- vii. Wrong use of supernatural powers
- viii. Strong sexual arousal caused by sex potions drunk at wrong times
- ix. Lack of money with which to entice women
- x. Belief that a man can acquire any woman he wants
- xi. Uncontrollable strong admiration of a woman or girl
- xii. Provocation by women sitting carelessly and shaking buttocks when walking despite not wearing pants
- xiii. Wives and girlfriends are afraid Refugee men would seek sex elsewhere
- xiv. Belief that husband must have sex whenever he feels like with his wife
- xv. Belief that a wife should submit sexually to a husband any time he wants sex
- xvi. A mental disorientation not acceptable in society
- xvii. Girls wanting to pass examinations
- xviii. Girls in need of scholarships

Rape in Meheba Refugee Settlement is not only caused by cultural traits favouring a husband, but also by the virtue of living in this settlement. Some woman and girls are raped as they cover long distances on foot. As stated earlier, there is lack of transport in this vast settlement with scattered residential and organisational venues. Refugees usually decide to shorten these long distances by cutting through the bush. There is no electricity to light roads and residential plots apart from lighting organisational headquarters. This

implies that this settlement becomes very dark as evening and night approaches. Some rape cases occur in the evening when it is dark.

Some refugee women and girls are raped because men are very drunk and/or they have smoked much dagga. Although, drug abuse could be a surface reason, there have been several cases when intoxicated refugee men have raped or attempted to rape refugee women and girls. In Zone E, there was a group of three new arrival refugee boys who attempted to rape a refugee girl. They were reported to have drunk 'Kachasu' an illicit beer and smoked dagga excessively. They apologised to the girl and the road chairperson for rape attempt. They also stated that they almost committed a crime under the influence of drugs. These boys explained to the road chairperson that they took drugs to forget the hardship they discovered in Meheba Refugee Settlement. This chairperson fined them and warned them of stiffer penalties when they repeat the attempt. This entails that there are many issues culminating into raping refugee women and girls.

As earlier stated, rape is forced sex involving the penile or object penetration of the vagina or anus. Some refugee polygamous and possessive men rape their wives by inserting fingers or objects in determining whether a wife had sex with another man. This student dealt with a married couple, which rarely had sexual intercourse due to marital problems. The husband, as a result, became possessive and suspicious of his wife's movements and whereabouts. To determine whether his wife had sex with another man, he used his fingers to insert a white half-slip into her vagina. The aim was to collect vaginal fluid from which he would determine the presence of another man's sperms. He claimed that he knew the uncontaminated colour of his wife's vaginal fluids. He also knew when menstruation or vaginal thrush caused the creamish in colour. When the colour changes due to sperms, he claimed that he would also know. He would punish his wife when he is convinced that her vaginal fluids indicate she had sex outside their marriage. This punish includes prohibiting her from visiting friends, relatives, church, clubs and many other places.

There were other horrifying narrations by some local leaders about inserting objects into a wife's vagina. Some possessive and polygamous husbands insert objects like a small pounding pestle into their wife's vagina to punish them for messing around with other men. This punishment is conducted when a man does not want to divorce his wife for her infidelity. The act of inserting fingers, objects or penis into a woman's vagina against her will is a violation of her human rights. It is a dehumanising and degrading act, which is punishable by law. These insertion acts do not merit the adulterous offence committed by wives. In any case, wives do not ruthlessly punish husbands for adultery. This kind of rape is difficult to establish, since most abused refugee women conceal it.

Some refugee women are raped because they are too drunk to walk back home. A woman must not be raped because she is extremely drunk. She, in any state of mind, has a right to choose the time, place and person to have sex with.

Rape is also caused by sex potions men drink to strengthen and stiffen their penises for a long duration during sexual intercourse. These potions make men sexy shortly after drinking them. Refugee men, who commit rape in fields, are usually under the influence of a sex potion. These potions have been described to be very powerful with a reputation of reviving very old men. That is why, a man in the field would fail to get home and make love from there. As pointed earlier, refugees in the 7 zones were given land ranging from 1 to 2.5 acres. They are expected to demarcate this land into an agricultural/a residential plot. This indicates that fields are not far away from houses. They are usually in front or at the back of a house, since plots are both agriculture and residential areas. Unless, a man is vigorously aroused, he would not fail to get into a nearby house. Refugee women are usually ashamed to make love in the field because neighbours and children might witness the act. When a husband is under the influence of a sex potion, he is not bothered about spectators. When a wife insists on refusing to make love in a field, she is grabbed right in the field. She is beaten for denying him his sexual rights granted to him culturally as a husband. This implies that a wife is raped because a husband forces her into having sex in the open.

Some refugee men rape refugee women because they disobey instruction about the right time to drink a sex potion. Some men make mistakes and drink a sex potion while they are far a way from home. They become affected along the way home and pounce on any woman moving alone through the same path in the bush.

Some refugee men are instructed to drink a certain amount of a sex potion, but they end up drinking too much. This is problematic, especially when a wife is unwilling to make love for various reasons. This sex portion for refugee men, which has a reputation of reviving old men, is made from a concoction of herbs and a goat's penis. It is kept in a bottle with fluids and tightly closed to preserve its potent.

Some refugee boys rape refugee girls and women due to peer pressure. This is also necessitated by the fact of living in Meheba Refugee Settlement. Several young refugee men are unemployed. Most of them are uneducated, while others are drop outs. Few are educated, but there are no employment opportunities, since organisations in this settlement cannot afford high numbers of employees. They survive by donations from either UNHCR or other well-wishers. Despite being unemployed, most refugee youths are not members of developmental clubs and associations. This implies that most male refugee youths spend much time idling, since culture does not permit them to do house chores. There is lack of recreation to keep refugee youths busy. These are some reasons most refugee boys usually resort to drinking too much, smoking dagga and engaging into sex. As gangs drugged with beer and dagga, youths have raped girls and women. It is important to point out that drugs alone do not cause a man to rape a woman. That is why, sober male refugee youths have also been caught raping girls and women. One reason is that the penalty for abusers is not so stiff to deter them from raping girls and women. If the penalty were stiff, refugee women and girls sitting careless would not easily provoke men into raping them. Neither would refugee women provoke men into raping them through the manner of walking and unconsciously shaking buttocks in the absence of under wears.

Some men rape women and girls because of ignorance about women's right. While, marital rape is very rife in the old settlement due to low education levels among refugees. There are several refugees who are illiterate in this settlement, especially in the old settlement, which comprises mainly Angolans. The Luvalas, Lundas, Chokwes and Luchazis are Angolans, who are very illiterate. They come from Moxico a large area in Angola, which is controlled by rebels. It has been under control for decades, implying that there has not been development of infrastructures like schools. These Angolans are not enthusiastic about schools despite settling in Meheba Refugee Settlement. Few of them send children to school and see to it that these children complete their education. Although Bailunda is a place also controlled by rebels, a small number of Angolans coming from it are quite literate. They are educated because Bailunda is a central place for rebels. As such, it has developed infrastructures like schools. It is important to point that violence against refugee women seems less among Burundese and Rwandese. It was observed that several of these refugees are genuinely educated. Their countries of origin have developed infrastructures because war began recently. While, war in Angola has been in existence for decades. Some Burundese and Rwandese possess University degrees. This entails that rape is caused, inter alia, by lack of education, especially on women's rights. It is difficult to tell whether most Congolese are educated. They have a tendency of producing certificates, which they do not merit.

Some refugee men rape refugee women or girls to become powerful wizards or wealthy businessmen. The African medicine practitioners instruct these men to sleep with any woman, especially a relative. Poverty in this settlement causes some refugee men to seek ways of becoming rich faster without working hard. They are given concoctions to drink and rape women, usually a family member. Some men think that they are not powerful because they are poor. They would want to be known and feared. They undertake instructions of having sex with any woman they would meet in the path or a relative. This woman may not be ready to sleep with a stranger at cross roads or a relative. She, as a result, ends up being raped.

Some refugee men are rapist because they may be psychopaths. They enjoy raping and beating women. Some men rape women because they like power. When a woman refuses to have sex with them, they feel as though she is challenging their authority. These men strongly feel that men are superior to woman, as such, they can have any woman they want. They feel insulted when a woman rejects their love proposal. They would show her their superiority by having sex with her despite her disapproval. It suffices that the causes of rape are many and interwoven.

7.4.1.2 Results

The following are some effects of rape on women and the girl child:

- i. Shame and depression of the abused
- ii. Some become pregnant and contract STD/STI
- iii. Become traumatised
- iv. Community stigmatises raped women
- v. Fear to move about alone, especially when rape occurred on the way
- vi. Develop a distorted generalisation that all men are rapists
- vii. Sense of guilty as if she encouraged the rapist
- viii. Some husbands blame and beat wives for being raped
- ix. Most men do not marry women with a rape history
- x. Stop school for fear of being raped again
- xi. Forced abortions
- xii. Unwanted babies
- xiii. Death of abused refugee women
- xiv. Beatings and fighting between spouses as wife keeps denying forced sex
- xv. Perpetual rape
- xvi. Forced marriages between abused and abuser
- xvii. Incest
- xviii. Divorce or separations between spouses

- xix. Leading to witchcraft in attempting to bewitch a rapist when he denies the allegations
- xx. Inflecting husbands with STD/STI acquired from rapists
- xxi. Family also suffer shame

The impact of rape on refugee women and girls is deeper than it appears to be. Some wives refusing forced sex by husbands are beaten for disobeying. When wives persist refusing sex for any reason, some husbands divorce them. While, others are sent home to re-learn about a husband's sexual rights and obedience. Most refugee women continue submitting to forced sex because they are afraid communities would blame them for divorce and separation. Communities usually blame wives for sexual problems between married persons. Women, as such, they do not want to be ashamed that they failed to sexually impress their husbands.

Rape is also perpetuated when it occurs outside marriage. Threats of any kind cause some girls not to report perpetrators. It usually takes time to discover that some young girl is often sexually abused. Usually, a girl talks after conceiving or getting an STD/STI. As stated earlier, some raped refugee girls are wedded off to their perpetrators. There is a precedent case of this kind of forced marriage. LWF gender department forced into marriage a road chairman and his girlfriends, who he raped as a way of reconciling them. The problem of such marriages is that rape continues because perpetrators are not likely to stop forcing their wives into sex.

As indicated earlier, some husbands force their wives into having an abortion when they conceive after being raped. This happens also to some refugee girls who cannot recognise their perpetrators. These abortions are usually primitively operated, few medical personnel, in their private capacity, have assisted to conduct abortions illegally. Some refugee women experience, for lack of a better term, double rape. When some refugee woman are raped and conceive, they decided to have an abortion. Men carrying out abortions, as part of the treatment, also forced women aborting into sex. For example, a Congolese man

from Zone F, who was once a doctor in his country of origin, conducted abortions privately. He used primitive and painful methods. This man first used to make love to refugee women before carrying out an abortion. His wife knew that he earned a living by carrying out abortions. She did not know he made love to his clients before conducting an abortion. When she caught him red handed, she could not contain her anger, which attracted neighbours. When the student heard about it the following day, the man had already vanished from the settlement. This case is still in the hands of the police.

There was also a woman who died because of forced sex. A man wanted to have sex with his wife in the field, but she refused. He hit her for refusing to make love with him while in the field and she died later. It was reported that although this man was convicted, he was realised later because the couple's children were suffering. These children had no one to look after them, since their mother died and father imprisoned.

As stated earlier, some girls stop school because they become pregnant after being raped. They are forced to marry the perpetrators who include teachers. Some girls get into self-isolation due to shame of being raped. The community often stigmatises these girls by pointing fingers and laughing at them for being raped. Sometimes, community doubts whether a girl was rape or she claims to have been raped because she simply wants marriage. This is quite depressing for raped refugee girls.

Sometimes, families do not protect raped refugee women. They blame them for having lead perpetrators into raping them. It is often common for husbands to blame or even beat wives for being raped. This does not imply that some refugee men do not believe their wives were raped. It is a way of shading off public shame. As such, some refugee women do not tell anybody that they were raped. Some husbands acquire STD from their wives, which were transmitted during rape. They beat wives for infecting them and divorce them in certain occasions.

Usually, refugee children of a rape mother, suffer scorn from ruthlessly community members, especially fellow children. These consequences indicate that rape is quite devastating mainly on the abused refugee women and family members.

7.4.1.3 Prevention/Alleviation

There is need to protect and promote the sexual rights of women and the girl child. The following are some of the ways of dealing with rape:

- i. Report perpetrators to the police immediately. Then, Go to the clinic. Do not negotiate rape cases into marriages or fines
- ii. Men raping women must be convicted
- iii. Take boys raping women to reformatories
- iv. Apply strong penalties to deter perpetrators
- v. Create groups to protect women from sexual abusers
- vi. Women/girls should stop moving alone, especially at night
- vii. Women/girls should not cut through the bush or travel long distances alone
- viii. Electrify the settlement
- ix. Improve on transport; introduce commuter vehicles affordable by refugees
- x. Youths to be sensitised fully into school and trade skills
- xi. Men whose wives are raped should use a condom until medical proof indicates the wife has no STD/STI and HIV/AIDS
- xii. Clinics to organise for equipment needed to test HIV/AIDS.
- xiii. Families, especially husbands to support the abused refugee women/girls
- xiv. Communities to change their attitudes of blaming and stigmatising raped women.
- xv. Educating communities on the rights of women and girl child
- xvi. The police to be oriented in women's rights
- xvii. Employ qualified personnel to thoroughly counsel and guide abused women
- xviii. Schools to educate pupils about rape
- xix. Churches to preach against rape

These suggestions imply reducing rape in Meheba Refugee Settlement is not an easy task. It needs sensitising and educating refugee communities into women's sexual rights. They must be educated about rape as a crime and its consequences. Once refugees comprehend rape as violence, they would assist on preventing and or curbing it in their communities. Refugee communities would change their attitudes towards raped refugee women. They would report it whenever they witness it. There is also need for proper counselling and guiding methods to protect the abused. This implies that the officer should be qualified to effectively conduct counselling and guidance activities. The police have often ignored the plight of women raped in Meheba Refugee Settlement. Perpetrators have often escaped penalties. To deter other men from raping refugee women, there is need to heavily convict perpetrators. This implies that there is need to equally orient the police in women's right, especially sexual rights. The boys raping women, according to the laws of Zambia, are not criminals, but offenders. As such, they must be taken to reformatory schools to aid them change behaviour. To deal with rape in this settlement is hefty and difficult. The suggestions indicate that schools, clinics, police and churches would be expected to assist. This means that messages about rape should be communicated effectively to these institutions. To achieve this, there is need for LWF to co-ordinate with these institutions.

7.4.2 Infecting Women with STD STI

The student discovered that some men infect refugee women who include the girl child in Meheba Refugee Settlement with STD STI. The term STD is used interchangeably with the term STI, which stands for sexually transmitted infections. Today, most health personnel have stopped using the term STD. These refugee women include girls are infected with STD by their boyfriends as well as rapists. Although perpetrators are mainly husbands. Infecting women with STD is a sexual violence against them. Usually, men who infect women with STD, engage into sex knowing they have STD, which be would transmitted to refugee women through sex. This is a violation of refugee women's right to good health.

There is evidence that STD generally exists in this settlement. The clinical officer from clinic A stated that there were 56 STD cases in 6 months, simply from January to June 2000. The male nurse from clinic F reported that there were 47 STD outpatients and 5 inpatients during the period January to March 2000, 86 outpatients and 8 inpatients of STD cases from April to June 2000. This means that in 6 months, clinic F had 146 STD cases reported. This implies that there were altogether 202 STD cases recorded at clinic A and F. These are simply two clinics out of seven clinics in this settlement, implying that the STD number is greater than the reported figures. It is not easy to tell the number of females with STD from the total figure of 202 STD cases because these clinics have not devised a system to indicate the sex of a person reporting an STD. Some clinical workers stated that this figure largely comprises women. This statement was fermented by traditional birth attendants (TBA), when they pointed out that they witness several women with STDs as they assist women to give birth traditionally. Local leaders also reported that usually refugees, especially men do not go to the clinic for treatment when they have an STD. They prefer going to a traditional healer to clinics. Some refugee women have no choice, but to see a doctor usually when an STD is too much to bear. Some refugee women are discovered to have STD during anti-natal clinics. That is why, this total number reflects a large number of women than men infected with STD.

STD includes gonorrhoea, syphilis and a rash and itchy discharge in women. This rash and itchy discharge is a normal disease in women, but in this settlement, it is largely an STD. Syphilis is also one of the prominent STD in this settlement. Laboratory results at clinic A of syphilis for all clinic centres in Meheba Refugee Settlement indicated 45 cases from January to August 2000. Local leaders stated that this was simply a small fraction of the disease because refugees do not believe clinics know how to treat syphilis. Instead, they seek traditional healers who have a reputation for curing this disease.

7.4.2.1 Causes

Refugee women and the girl child are infected with STD STI because of factors such as:

- i. Extra marital affairs
- ii. Several refugees, especially men do not like using condoms
- iii. Do not go for treatment at clinics, keep re-infecting each other
- iv. Some women allow husbands to have sex with other women as family planning methods
- v. Rape
- vi. Hiding the diseases from wife
- vii. Shame of visiting a clinic
- viii. Belief in traditional healers only
- ix. Lack of education on infections and women's rights

Infecting women with STD is mainly due to some cultural beliefs and lack of education. These result partly from living in Meheba Refugee Settlement. Husbands are granted traditional rights to have extra marital affairs. It is normal for husbands to have girlfriends who may also have other boyfriends. This implies that STD infections in extra marital affairs are a chain reaction. Wives are usually the unfortunate people in such chain reactions. Although men know that extra marital affairs cause infections, they ignore this knowledge. As a result, wives have continued to allow their husbands to have extra marital affairs when they are pregnant or breast-feeding. As stated earlier, a man has a right to have sex with his wife whenever he feels like. A very pregnant wife permits him to have sex with another woman because she is meant to believe that she denies him sex when she conceives. A wife who is breast-feeding also permits her husband to seek sex elsewhere. This is believed as family planning among these refugees. When he sleeps with his wife, she might conceive while she is still breast-feeding a small baby. These people believe that when a breast-feeding mother falls pregnant, a child is likely to die. It is important to point out that their beliefs that babies die when breast-feeding mother falls pregnant are genuine.

The only problem is lack of information on the cause. They believe that these deaths are caused by taboos, but malnutrition is the main determining factor. The problem is that they do not believe in using condoms as a preventive and a contraceptive. Most refugees believe that condoms are meant for prostitutes. As such, using them could lead their wives into prostitution. They also believe that sex with a condom reduces the pleasure and it is very painful on their enlarged penises. These sentiments indicate the high attachment placed on sex and lack of sufficient information on condom use among these refugees. It seems that the pain is usually necessitated by the wrong use of condoms. Refugees lack education on the importance and use of condoms, except among few peer groups.

Several infected men prefer traditional healers to medical workers because they strongly believe in traditional healers. Most refugees lived in war town areas in their countries of origin, where clinics are very few. The contact persons for diseases were African doctors. It is just imperative that they visit traditional healers whenever they have a problem. This has continued in Meheba Refugee Settlement because there have not been serious awareness campaigns on the importance of receiving treatment from the clinics. This is about changing attitudes, which requires more than clinic buildings. Some refugees would only go to the clinic when the condition becomes bad. Several traditional healers cannot tell their clients that they are unable to heal an ailment. Such a healer's priority is money, prestige and reputation. Refugee men, as a result, visiting these healers continue re-infecting wives. Living in Meheba Refugee Settlement blended with cultural beliefs about the rights of men to extra marital affairs leads to infecting refugee women STD.

7.4.2.2 Results

Some results of infecting refugee women and the girl child with STD/STI are:

- i. Deaths
- ii. Infecting babies during congenital
- iii. Beating and blaming wives

- iv. Infertility
- v. Abandoning wife and children
- vi. Pain and suffering resulting into poor health
- vii. Spending money and time to cure diseases, which can be avoided.
- viii. Poverty and hunger among children as mother is sick
- ix. Destruction of a girl's reputation by boyfriend
- x. Depression
- xi. Humiliation as community ridicules infected women or girls

Some STD is very painful. That is why, the infected cannot walk or sit properly. Some of them are very smelly, especially when they become chronic. This causes friends to avoid the infected who may need help and attention. Some STD is both painful and smelly, the infected refugee women are forced to spend their little money on either traditional or modern medicines to cure the disease. As stated earlier, refugee mothers' role involves reproductive work. When they are unwell, children, especially smaller ones usually suffer. There is no one to cook, wash, bath and send them to school. There are cases when husbands abandon their refugee wives after infecting them. This depresses abandoned women and affects their already deteriorating health. Some STD causes infertility in women. Some women in Meheba Refugee Settlement have died, especially from chronic syphilis. These deaths include one LWF officer who worked in this settlement. Some refugee girls infected by boyfriends lose their reputation and dignity. Boys lie to their friends that these refugee girls are the ones who infected them. Shame comes in and these refugee girls go into isolation usually. Communities worsen the situation as they laugh at infected women. The effects of infecting women with STDs are vast.

7.4.2.3 Prevention/Alleviation

To prevent and/or alleviate STD/STI in refugee women and the girl child, there is need to conduct activities including the following:

- i. Educate communities about infection and women's rights
- ii. Sensitise communities on condoms as both preventive and contraceptive tools
- iii. People must change attitudes about beliefs on extra marital affairs
- iv. Clinics should teach about HIV/AIDS and bring testing equipment to the settlement
- v. Government should stiffen laws for husbands and rapist transmitting diseases, especially syphilis and HIV/AIDS
- vi. Teach men and women safe family planning methods
- vii. Counsel and guide infected women and men

To prevent infections among refugee women and the girl child, these suggestions must be communicated to the communities. There is need to educate communities in proper family planning methods, women's rights and healthy sexual habits between couples. If clinics should deal with infections, they must be informed that refugees need also HIV/AIDS to deter people from careless sexual affairs. The police are also requested to deal strongly with perpetrators infecting women with STD, especially girls. This implies that suggestion can work effectively if organisations involved in the fight against infection networked among themselves and with refugee communities.

7.4.3 Forced Pregnancies

The student found that several refugee wives girlfriends are forced into having pregnancies by their husbands. While, some forced pregnancies result from rape, family and community pressure. The forced pregnancies discussed are those that are committed by husbands and boyfriends in Meheba Refugee Settlement. This is sexual violence because women are forced to have children when they are not ready. Some refugee women are forced to have a large number of children yearly.

7.4.3.1 Causes

The causes of forced pregnancies include:

- i. Women fear husband/boyfriend rejection
- ii. A way of maintaining a relationship
- iii. Desire to have many children as a sense of pride
- iv. Punishment for rejecting a man
- v. Possessiveness
- vi. Rape
- vii. Superstitions that condoms deter sexual pleasure
- viii. Suspecting women using contraceptives to be prostitutes
- ix. Rejecting contraceptives, which cause wet sex
- x. Suspicions that some contraceptives cause infertility
- xi. In search of baby boys
- xii. Boys experimenting to procreate
- xiii. Way of marrying a woman taking long to decide
- xiv. Lack of experience in coitus interruptions
- xv. Drunkenness
- xvi. A way of forcing parents to allow a man marry their daughter

Some of these causes listed above are more applicable to male refugee youths, while others to male refugee adults. It is quite common among male refugee youths in this settlement to pregnant girlfriends due to insecure feelings. When he suspects that a girlfriend might reject him, he makes her pregnant to maintain a relationship, which usually culminates into a forced marriage. A grade 9 drops out boy, for example, impregnated a grade 11 girl pupil at Meheba High School in 1998. He felt threatened of losing her when she decided to end their relationship. Her parents did not approve of their relationship because he was not in school and he was already married. This girl did not marry him because she was planning to sleep with a young pupil teacher. The idea was to claim that this young pupil

teacher was the father of her child before anyone else knew she was pregnant. This teacher took long to have sex with her, implying that her parents noticed the pregnancy before her plans materialised. The pupil teacher ended the relationship.

Some refugee youths force girls into having pregnancies because they want to experiment whether they are big enough to create siblings.

Most grown up refugee men have a desire to have plenty of children. They want fellow refugees to recognise them as strong men. As indicated earlier, some refugee men pregnant their wives annually. These are forced pregnancies because most of these women do not desire to go through labour yearly. Some refugee men pregnant wives consecutively in an attempt to have sons when they only produce daughters.

As earlier stated, boys are a pride of fathers among refugees in Meheba Refugee Settlement. Having sons indicates that a father is powerful and strong. As pointed out, some possessive refugee men pregnant their wives yearly. This is done to prevent them from engaging into extra marital affairs. These refugees believe that if a pregnant woman sleeps with another man, she would die in childbirth. A refugee woman is not likely to have affairs shortly after giving birth. Generally, refugees believe that her child may die when she conceives while breast-feeding. This implies that some pregnancies are a strategy to prevent her from having extra marital affairs.

Some causes of forced pregnancies are common between male youths and adult refugees. These men hold similar sentiments over modern contraceptives. Forced pregnancies transpire because some refugee men do not want modern contraceptives like injections, pills and condoms in a sexual relationship with their girlfriends or wives. There are few exceptions of men, especially youths at school and some literate refugee men who use contraceptives. The majority refugees believe that condoms during sexual intercourse deter full sexual pleasure. They believe that real sexual pleasure occurs due to skin-to-skin contact. They are also suspicious of some contraceptives like 3 or 6 months injections. They think such methods may lead to infertility. It is easy, as a result, to understand why

refugees despise injections. The settlement has not recorded effective campaigns on these issues. It is also important to point out that most refugees reject contraceptive pills like foams because they increase the vaginal wetness. Foams melt when they are inserted in the vagina, which increases the fluid content in a vagina. It is easy to comprehend why these refugees reject foams. They believe in dry sex due to friction, which they claim causes sexual pleasure. That is why, girls are taught during initiation ceremonies to identify herbs that dry their vagina. Most refugees including some literate men do not appreciate a woman with a high libido because she gets very wet. As pointed out earlier, some despise contraceptives because they believe their wives or girlfriends might become promiscuous. Since, refugee women would not easily become pregnant after sexual intercourse.

Since, culturally refugee men make decisions in a relationship, they often decide to use coitus interruptus as a contraceptive method. This method is quite risky, especially among young refugee men who are learning to utilise it or men who drink excessively. It is not very easy to determine the exact moment to withdraw before ejaculation. Some of them err in judging when to withdraw during intercourse. They end up releasing inside the vagina at wrong times. It is also risky because a man is in-charge of withdrawing. This implies that he is bound to manipulate the method to his advantage at any time he feels like. Some men cause forced pregnancies because they are too drunk to operate coitus interruptus properly. There are some refugees too drunk to tell the difference between the urge for urine or sperms. These do not seem to have the strength to withdraw when the urge comes. If they do, they are usually late. The causes are various, which have also several effects.

7.4.3.2 Results

Forced pregnancies cause, among other things, the following problems:

- i. Stopping school when girls are pregnant
- ii. Forced marriages
- iii. Usually, unplanned for babies are not well cared for

- iv. Too many children to afford caring for properly
- v. Miscarriages due to loose uterus because of many children
- vi. Polygamy
- vii. Infections due to unprotected sex
- viii. Deaths of mothers due to weakness from several labour pains
- ix. Illiteracy among girls with forced pregnancies
- x. Single mothers
- xi. Abortions
- xii. Depressions

The effects of forced pregnancies between a wife and girlfriend are slightly different. A girl's future is shattered, especially when she is still at school because she is forced into early marriage. Some refugee girls may be too young to know how to care for unplanned for babies, which may lead to malnutrition. A girl is forced to have an abortion when a perpetrator refuses his responsibility. As earlier stated, some refugee girls abort under primitive and painful methods. Some die after the process. Refugee girls, who fear to die, become single mothers. They become depressed because refugee communities expect them to marry, but it is difficult as refugee men do not marry single mothers usually.

Some refugee wives have also died from too many pregnancies. Their deaths are attributed to weakness after birth or taboos of childbirth. Some cannot give birth because of the weakness from several labour pains, but communities think that women who die in child birth were sleeping with other men. Those who survive death, usually have less strength to care for family properly. This causes poverty and suffering in the family.

7.4.3.3 Prevention/Alleviation

The following are some ways of preventing and/or alleviating forced pregnancies to protect and promote the rights of refugee women and girls:

- i. Sensitise communities on the effects of forced pregnancies
- ii. Form groups to educate men and women on family planning
- iii. Church to teach youths on abstinence from sex till marriage
- iv. Introduce condoms to those refugees who cannot abstain from sex
- v. Schools to teach use of contraceptives preventive family planning methods
- vi. Campaign through organisations and clinics on family planning and method
- vii. Sensitive communities to change attitudes over many children and consequences
- viii. Schools to launch girl child policy or going back to school after delivering

The causes indicated that forced pregnancies usually are necessitated by men's attitude to unprotected sex. This implies that communicating ideas about protected sex in Meheba Refugee Settlement is quite challenging due to the importance these refugees attach to sex. This means that communities must be involved to deal with the root causes. If communities would be involved, then, there must be effective communication between organisations and communities.

7.4.4 Denying Wives Sex

This student established that some refugee men in Meheba Refugee Settlement deny their wives sex. This implies that husbands stop having sexual intercourse with their wives for many reasons. These refugees believe that a husband is culturally granted a right to withhold sex from his wife for any reason he deems fit. Culturally, a wife is expected not to ask her husband for sex. She cannot even discuss this problem with her husband. Refugees believe that only prostitutes demand for sex from men.

As stated earlier, a wife is not allowed culturally to discuss sex problems with her family, parents, friends and neighbours. Sex issues are topics to be discussed in the bedroom, implying that they should be known by a wife and husband only. A wife cannot demand her husband to exculpate reasons he may be denying her sex. This culture permits couples to individually discuss marital problems with grand parents. Most grand parents are too old

to survive the war and the hardships of refugee life, implying that several of them die early. Several mothers do not have grand parents to discuss their problems with. This means that wives carry sexual burden by themselves.

When grand parents are still alive, they try to help a wife understand the cause to her marital problems. They would consider the age of the marriage. When it is an old marriage, a wife is cautioned to stop worrying, especially if she has children. Most refugee grand parents are very traditional and believe a wife engages into sex to produce children for her husband and not pleasure. They also believe, a wife marries to gain a marital status. When a man denies her sex, but comes back home to sleep, she is asked not to worry, since she is still married to him. A wife is also told not to be anxious because her husband is simply resting from having sex with her. This is what is referred as 'life begins at 40'. When a marriage is still new and a man denies his wife sex, grand parents worry too. They think that the husband denies his wife sex because she is failing to live up to his expectations of a wife. Basically, they believe the problem is caused by her failure to satisfy him sexually. They have to continue teaching her initiation lessons to improve on her sexual performance. When she fails to gain his sexual approval, they may teach her to use love potions on him.

7.4.4.1 Causes

The vast reasons of depriving a wife of her right to marital sex include:

- i. Belief that man has cultural rights to withhold sex from his wife
- ii. Belief that wife must not ask her husband why he is denying her sex
- iii. Traditional teachings that women marry for marital status
- iv. Traditional belief that wife enters into sex not for her pleasure, but husband's
- v. Belief that sex is also for children procreation
- vi. Sex strike by some men is to complain quietly about wife's faults
- vii. If wife can not have children or sons

- viii. If wife does not sexually satisfy husband
- ix. Wife sleeping with other men
- x. Husband having extra marital affairs
- xi. If wife's vagina is cold, wet and loose during sexual intercourse
- xii. Drunkenness
- xiii. When wife cannot cook, wash and take care of family
- xiv. Lack of education
- xv. Being on modern family planning without husbands consent

The sexual violence of denying wives sex is largely caused by cultural beliefs of a husband's sexual rights in marriage. It has very little to do with living in Meheba Refugee Settlement per se. Basically, women are taught at initiations to please a man. These lessons are not so pronounced by Burundese and Rwandese. Angolans strongly believe in these traditions, usually Luales, Bundas, Chokwes, Lundas and Luchazis. These initiation lessons include handling a man in bed. Girls at puberty are taught a sexual dance called 'Mutenya'. It involves suspending a man in the air, while wriggling the waist skilfully. The wriggling is not about tossing a man anyhow. It involves an organised and harmonious system, which should be compatible with a man sexual movement. A wife should make sure that she performs to satisfy her husband. If he is not satisfied, he will stop having sex with his wife. He will look for better sexual gymnastics elsewhere.

These lessons are not only about sexual dance, but also about spices into the whole sexual act. A girl is taught herbs to keep her body steaming hot and dry. A husband has a right to deny his wife sex when her vagina is excessively wet and cold. A woman's body is supposed to be warm like a heater for her husband to warm his body with. A cold and wet woman risk being divorced or forcing a husband to be polygamous. When a wife is aging and having children usually yearly, her vagina muscles expand. They are never the same as when she was young without children.

For example, girls during initiations are taught to retract loose vagina muscles by inserting certain herbs once a month after menstruation. They are cautioned not to over use these herbs contracting vagina into virginity because over using these herbs causes incurable diseases. A girl is also taught to submit sexually to husband without complaints at anytime. Whether she is tired, unwell, resting or working, she must stop whatever she is doing to attend to him sexually. A wife who usually complains about frequency of sex risks her husband denying her sex.

These lessons include the reproductive work for a wife. A girl is taught expectations of a wife from the husband such as cooking, caring for husband and family. When a wife does not know how to cook, wash or clean a house, her husband would punish her by withholding sex. Some husbands stop having sex if he discovers that his wife is on family planning without telling him or despite his disapproval. These initiation ceremonies are heavily organised and demand a lot from girls. They are not like circumcision ceremonies for boys to be taught lessons being men and husbands. Boys are taught about sexual dances, but they are not as serious as 'Mutenya' for girls.

As stated earlier, denying wives sex is also caused by living in this settlement though to a small extent. In this settlement, some refugee women have no husbands because they died during wars in their countries of origin. There are other reasons for not having husbands. Some refugee widows and single women would like to married again to have children. As such, they hunt for and attract both single and married men. They make sure that they sexually perform to the fullest capacity to satisfy these men. A wife who is new in marriage or with minimal sexual performance, risks losing her husband to a sexually experienced single woman. A husband is likely to denying her sex, since he would compare her to a woman in extra marital affairs.

Basically, lack of education among several refugees is also a contributing factor. This causes them to emphasise children and sex in marriage. There are many important issues in

marriage rather than sex and children. Lack of education continues deterring both men and women from knowing women's rights.

7.4.4.2 Results

Denying women marital sex for various reasons results into problems such as:

- i. Wives blame themselves for husband's act
- ii. Depression
- iii. Shame
- iv. Family and community blames wives for husbands' behaviour
- v. Husband's misery because of sexual inadequacies of his wife
- vi. Divorce
- vii. Separation
- viii. Extra marital affairs by some wives, especially sex with in-laws
- ix. Polygamy
- x. Infections
- xi. Quarrels, beatings and fights
- xii. Husband's sex strike to correct unacceptable behaviour of his wife

It is obvious that a woman becomes depressed when blamed by family and community for husband's unjustifiable behaviour in denying her sex. When a husband continues denying his wife sex, she may also engage into extra marital affairs. This is because of the concoctions that women also take to improve on their sexual prowess. There are times when these women sleep with in-laws who take advantage of their emotional turmoil. A certain young man, for example, had sex with his elder brother's wife deprived of sex. The young man was chased from home, but this husband kept his wife because he claimed he loved her, although she had sex with his brother.

Some husbands simply engage into extra marital affairs when they do not want to divorce their wives who cannot sexually satisfy them. Some refugee wives are infected with STD as husbands enter into extra marital affairs.

Some husbands marry other women to fill up the sexual gap. This is equally a violation of a woman's right as she continues to be deprived sexually. This implies that they violate the rights of their wives because wives in polygamy marriage systems fight each other often. A first wife is tormented by the presence of a woman thought to be better than her sexually. Some husbands go on sex strike to indicate that they are not happy with their wives. The sex strike implies that a husband does not orally tell his wife her faults, but he expects his wife to realise the faults on her own. When she is unable to identify her mistakes, she continues being denied sex by her husband.

7.4.4.3 Prevention/Alleviation

To prevent and/or alleviate the violence of denying women marital sex is difficult because sexual problems between spouses are not easily discussed among refugees in Meheba Refugee Settlement. The following are some of the ways to deal with this violence:

- i. Educating communities on the essence of true marital love
- ii. Educating traditional teachers of girls and boys during initiation and circumcision about the sexual rights of women and men in marriage
- iii. Schools to teach human rights to pupils
- iv. Churches to teach true meaning of love
- v. To form trained groups to counsel and guide married couples

Refugee representatives felt that to reduce denying wives sex, refugee communities must be sensitised about the above suggestions. This implies that IWF should co-ordinate with churches and traditional institutions to check the marital messages passed onto refugees, especially boys and girls at puberty.

7.5 Deprivation of Financial and Material Resources

Figure 11

A Husband Spending Money on Beer



Source: Grade 9 Pupil F-Meheba D Basic School

7.5.1 Excessive Beer Drinking Deprives Wives of Money

The student found that most refugee husbands deprive wives of money because of excessive beer drinking in Meheba Refugee Settlement. As stated earlier, several refugee men in this settlement drink more than women because they are in charge of money in homes. These men also have a less heavy-duty schedule than wives, which gives them enough time to socialise at beer places. The spending of family money on beer by husbands is economic violence against wives because women have a tough time managing homes and children's welfare without money.

Although spouses generate money together, some husbands spend it on drinking sprees alone. Usually, these couples till land together, but husbands, usually sell farm produce alone. Several husbands not only spend money from the sell of harvest, but also profits made by selling items at markets. Some women sell items at markets outside the settlement, basically in Solwezi. They keep sending money to husbands, who use it on beer, instead of home management and children. Some money spent on beer comes from husbands' earnings, which are usually hidden. It is common in Meheba Refugee Settlement for wives to be ignorant about the amounts of money husbands earn. This implies that several husbands conceal their salaries or wages from wives. Working wives on the contrary, are expected to tell husbands how much they earn and also to remit all their earnings to husbands.

7.5.1.1 Causes

The following are some factors causing excessive beer drinking, which is the major factor leading to depriving refugee women of money:

- i. Belief that men should control resources in home like money
- ii. Too much beer brewing and drinking
- iii. Lack of a saving culture among several refugees

- iv. Bad influence from friends
- v. Idleness due to lack of recreation and business to run
- vi. Wealth according to Meheba Refugee Settlement standards
- vii. Social problems
- viii. Belief that men should make decisions in homes
- ix. Prostitution
- x. Lack of education on budgeting and planning for resources

Cultural beliefs in Meheba Refugee Settlement contribute highly to reasons refugee men spend money on beer. Men are bestowed with traditional rights to control financial resources in homes. As such, it is the traditional right of husbands to keep money coffers. If women have access, they do not make decisions without husband's permission on how to spend money. This springs from the belief that these refugee women are not allowed to make decisions in a home, especially on major issues like money. This implies that refugee men vested with authority to make decisions, often misuse the opportunity to their advantage. It is observed that several spouses do not even dialogue over the use of money. Husbands simply command wives on money issues. When wives refute husbands' decisions, they are corrected with a beating as a sign of love. Refugee men make budgets on money expenditure alone, which is not favourable with men who drink too much.

It was also observed that living in Meheba Refugee Settlement also enables refugee men to drink excessively, thereby, spending money. Plenty of refugee men and women do not have a culture of banking. Money is kept in homes and pockets partly due to lack of education on banking. Some refugees know the importance of banking, but they cannot afford bank balances required to maintain an account in some Zambian Banks. These balances begin from a hundred thousand kwachas for cheap commercial banks. Meheba Refugee Settlement lacks banks and other financial institutions, to expose refugees to banking. There are few refugees who own bank accounts as individuals or as clubs. This implies that several refugees do not have business skills required in saving profits made. That is one reason they drink all the profits made and capital too.

As earlier stated, there is plenty of illicit beer brewing, which leads to excessive beer consumption among refugees in this settlement. This implies that refugees do not have to go very far to buy beer. They do not even have to withdraw money from a bank to buy some beer. As stated earlier, most refugees have bank accounts in their pockets. Refugee men easily withdraw to cash prostitutes hanging around drinking places. These acts result into perpetual money shortages in homes. Refugees do not have enough money and do not make plenty of money. That is why, some refugee men drink on credit. When there is little money at home, some of it pays off debts.

It appears that heavy drinking among refugees may not stop because of lack of recreation facilities on which to pass time. Culture and settlement life contribute to spending money on drinking and women sprees.

7.5.1.2 Results

As stated earlier, excessive beer drinking is the main factor in depriving women of money. This violence against refugee women results into problems such as:

- i. Fighting between spouses
- ii. Beating wife
- iii. Family hunger
- iv. Children stay away from school
- v. Nutrition becomes or continues to be poor
- vi. Poverty continues
- vii. Women are burdened with task of looking for money again
- viii. Women remain static in development
- ix. Insults
- x. Children lose respect for parents fighting
- xi. Wife's extra marital affairs

Usually, when a husband spends money on beer, the couple fights and the wife ends up beaten. This happens when a wife disapproves of her husband spending money on beer. The disapproval is regarded as a way of challenging a man's prerogative to control money and make decisions in a home. To correct a disobedient wife, a husband beats her.

Spending money on beer also results into depriving wife and children of food, shelter, health and education. This explains partly why some families suffer from hunger, poor house structures and lack of education. That entails illiteracy, malnutrition, rugged appearance and high death rates in this settlement. These situations are quite prominent among the old refugee arrivals, especially when they are not vulnerable. These families are not on ration and do not receive favours from the organisations in many spheres. They are expected to fund for themselves. As stated earlier, refugees are on rations for two farming seasons only, unless they are vulnerable. This implies that refugee women in old refugee homes have a tough time running homes, where husbands spend money on beer.

Beer spree increases the violence against refugee women because they have to work extra harder to do reproductive work. As pointed earlier, refugee women are obliged culturally to care for children and feed them. They have no choice but to look for money. This implies that refugee women are exploited because they have to do productive work as well. Lack of money in Meheba Refugee Settlement does not seem to end. The more women look for money the more husbands drink.

Refugee women who are deprived of money because it is spent on girlfriends and beer cannot develop. These refugee women spend time looking for money to manage homes properly. They are deprived of time to develop themselves in many ways. They do not, for example, have enough time to attend adult classes to improve on their literacy levels. They do not have extra time to attend clubs and associations to engage in developmental projects.

7.5.1.3. Prevention/Alleviation

The following are some measures of preventing and/or alleviating both excessive beer drinking and the deprivation of refugee women of money:

- i. Communities must be discouraged on production of illicit beer like Kachasu
- ii. To arrest and fine severely brewers and purchasers of Illicit beer
- iii. Teaching communities on the effects of too much alcohol consumption
- iv. To form and introduce recreation facilities
- v. Educate communities on dialogue and importance of decision making by both spouses
- vi. Teach communities on women rights
- vii. Form reformation and rehabilitation centres for drug abuse
- viii. Educate women on income generating activities
- ix. Teaching communities, especially women on banking
- x. Teach families on the principles of budgeting and planning together
- xi. Church to teach communities on effects of too much beer drinking

These suggestions to prevent and/or curb excessive beer drinking are not easy at all. To stop these people from brewing illicit beer is difficult because it means changing their mentality. Local leaders reported that this mentality was re-created when LWF agriculture sector introduced refugees to the art of brewing 'Imbote' for sell, a beer made from honey. The idea for LWF was not to promote illicit beer brewing, but to help interested refugees generate an income. 'Imbote' is a beer made from honey, which takes long to farm and harvest. As such, refugees who are interested in brewing beer for sell, decided to replace honey with already available farm produce like maize and sweet potatoes. Angolans are known for illicit beer brewing in their country of origin. The introduction of 'Imbote' simply affirmed their skill in beer brewing. Most refugees have been earning a living by brewing 'Kachasu' an illicit alcohol. Since, several refugees drink too much beer, the brewers make money faster and easily than they can realise from other businesses.

Brewing Kachasu does not require a capital because sweet potatoes or maize are usually available in fields.

This implies that introducing legal beer brewing would require effective communication between illicit beer brewers and LWF. Although some beer brewers would like to stop producing illegal beer, they are likely to get pressure from consumers of illicit beer. This implies that consumers should be kept busy with entertainment. This entails that organisations must co ordinate on how to form recreation facilities in this settlement.

Since, beer drinking cannot be completely deterred, information on reduction of consumption would also be required to flow to communities and to consumers through rehabilitation centres. Fining illegal beer brewers and consumers is not the ultimate goal, but to reform characters. Refugee communities need to be educated on the effects of excessive beer drinking and also illicit beer.

Fining offenders may reduce on the problem as observed between Rwandese and Burundese. They fine both offenders brewing and consuming illicit beer a sum of forty thousand kwachas. Since interdiction is not enough, Burundese and Rwandese replaced illicit beer with a wine called Rugwagwa made from boiled some fruit that are fermented for 3 weeks at most. The alcohol content in this wine is not as high as in Kachasu. These refugees drink, but not as much as Angolans and Congolese.

It is important to state that stopping refugees from brewing illicit beer would create hunger problems in the homes of refugees brewing illegal beer. Yet, there is need to hinder illicit beer brewing because this hunger problem cannot be compared to thousands of refugee homes destroyed due illicit beer consumption. This means that information on other legal IGA should be communicated to brewers to effect change.

There is also a suggestion that refugee women should be encouraged to engage into legal income generating activities to deal with money problems. This is not enough because the

more refugee women make money the higher the rate of losing it through male relatives like husbands. This implies that these women must be educated on banking as a way of preserving their money from husbands. Refugee women still need information on their rights as women to control their resources and make sound decisions as partners in marriage. Refugee communities must be educated on women's rights.

All these activities entail communication to and from refugees, and also between organisations to deal with excessive beer drinking. Churches would be required to preach to their followers on beer consumption. The problem is that churches in Meheba Refugee Settlement have different beliefs. Some churches believe in total abstinence from beer, while others believe in moderate consumption. That is why, churches must communicate with among themselves, as religious institutions to arrive at common messages suitable for refugees. To alleviate excessive beer drinking would be a tough battle.

7.5.2 Depriving Women of Food

The student found that some refugee men in Meheba Refugee Settlement sell the entire farm harvest depriving refugee women and children of food. The main perpetrators are husbands, but they include other male family members in single female-headed homes. The harvest includes animals, tuber crops like sweet potatoes, vegetables and cereals like maize. The sell of harvest refers mainly to the sell of maize. As stated earlier, the staple food for refugees in Meheba Refugee Settlement is 'Nshima' a thick porridge made from maize meal. The sell of maize results into lack of food for families. This implies that women have an additional task to look for maize meal to provide food to their children, husbands and themselves. The reason being that it is a reproductive duty of women to take care of family nutrition. Despite selling the entire family harvest, husbands require wives to prepare Nshima for them. A refugee woman is punished when she fails to provide food for her husband and family. This is violence against refugee women and also children.

7.5.2.1 Causes

Depriving refugee women of food results from factors such as:

- i. Belief that it is husbands' productive duty to bring in money in homes
- ii. The need for money in homes to deal with family financial problems
- iii. To buy beer and treat girlfriends financially
- iv. The need for capital to engage in business
- v. To make profits from farm produce
- vi. Forced to sell harvest due to lack of fumigating agents to preserve farm produce like maize and beans.
- vii. Some farm produce like vegetables must be sold when they are ready for consumption
- viii. Poor marketing skills
- ix. When everyone else is selling farm produce, others feel they have to sell theirs too
- x. Culturally, women are not supposed to be involved in the sell of harvest.

The major reason men sell the entire harvest is to find money for beer. Often, refugee women hanging around drinking places approach men for beer. This results into extra marital affairs based on money.

Some refugee men have genuine reasons for selling harvest, but they lack marketing skills. They sell farm produce at a loss because they sell their produce when the harvest is plenty. The asking price is usually low and profits very low, which does not pay to sell the harvest because the profit is often less to manage homes and families.

Some refugee men sell the harvest without plans for the money because fellow refugees are selling their harvest in the settlement. Usually, this unplanned for money, is difficult to save and spend wisely. Some refugee men end up spending this money from harvest sell on beer and women. Some refugee men sell the harvest to deal with pressing family issues

like buying schoolbooks or medicine. The only problem is that they sell the entire harvest, instead of leaving some food for family consumption.

7.5.2.2 Results

Selling the entire farm produce causes problems including the following:

- i. Hunger at home
- ii. Starvation of families
- iii. Malnutrition of family members, especially children
- iv. Poor performance at school by hungry children
- v. Stealing
- vi. Worries by wife about where and how to find the next meal
- vii. Fights between spouses
- viii. Family miseries caused by lack of money and food

There are several fights between spouses because of problems emanating from harvest sell. These refugee women are enraged because their husbands sell farm produce single handed after farming together as couples. They, as stated earlier, spend the money usually on beer and prostitutes who did not help with the farming. Usually, in a fight between spouses, wives are beaten. Refugee women suffer a double tragedy, which is the loss of harvest and time on one hand. Refugee women on the other hand are starved and bear the burden of hungry children because it is their responsibility to care for families. The effects include the suffering of children such as low school performance and malnutrition due to hunger.

7.5.2.3 Prevention/Alleviation

To prevent and/or alleviate depriving women of food requires the following:

- i. Form co-operatives in the different zones of the settlement

- ii. Co-operatives to plan for transportation and marketing of farm produce to markets both inside and outside the settlement
- iii. To teach men and women cheaper methods of preserving farm produce
- iv. Educate refugee farmers about the opportune time to sell farm produce
- v. Sensitise refugee farmers about the negative effects of selling entire harvest

These suggestions imply that refugee farmers need to form co-operatives to help them plan, cultivate, market and manage farm produce. This means that communication between I.WF gender and agricultural departments on one-hand and refugee farmers on the other must exist to introduce co-operatives effectively and efficiently.

7.5.3 Depriving Women of Articles Clothing and Toiletries

The student found that several refugee women in Meheba Refugee Settlement are very unhappy with their husbands due to lack of financial and material support. This is a big issue among refugee women because it is a man's responsibility in this settlement to take care of his wife's appearance. Some refugee wives are enraged because their husbands refuse to buy them clothes, pairs of shoes, soap and body lotion in preference to supporting their girlfriends financially and materially. Wives dislike this preference because the money spent on girlfriends, is realised by both spouses, usually by women alone. For husbands to refuse to help wives financially and materially, it is a violation of wives' rights. This would not happen if refugee wives controlled the flow of money in homes.

7.5.3.1 Causes

The reasons why some refugee women are deprived of the financial and material resources include:

- i. Some men prefer supporting girl-friends to wives
- ii. Men spend money on beer

- iii. Refugee wives have no cultural right to decide how to use money in homes
- iv. Refugee women lack control of financial resources in homes
- v. Selfishness of some men
- vi. Poverty

Some refugee women are denied money by husbands to buy clothes and toiletries. They want to maintain extra marital affairs by taking care of girl friends. There is not enough money to care for both wives and girlfriends. Husbands are rest assured of the presence of their wives at home despite lack of material and financial resources, but they are sceptical about girlfriends. They have to try hard, even at their wives' expense to continue enjoying extra marital affairs.

Poverty has a part to play in denying refugee wives their right to clothes and clean appearance. It is not per se that women do not engage in IGA. Most refugee women do not know that they have a right to decide how to spend family money. Although some women have access to money, they do not have the right to control the flow of money their finances. Women lack education on their rights to participate in decision-making in homes.

7.5.3.2 Results

Depriving refugee women of articles of clothing and toiletries results into issues such as:

- i. Fights between spouses
- ii. Beating wife by husband
- iii. Divorce and separation
- iv. Wife's dirty appearance
- v. Depression
- vi. Lack of respect by girlfriends to wives
- vii. Mental disturbances of husband due to love potions

It was observed that some spouses fight when a wife discovers her husband spends money on girlfriend instead of her. This problem results into divorce or separation when refugee wives cannot take it.

Some refugee wives become depressed to see husbands' girlfriends dressed nicely and clean according to the standards of Meheba Refugee Settlement. It is even worse when the girlfriend disrespects her boyfriend's wife. Some refugee wives have caused husband's mental disorders by attempting to make their husbands love them through charms.

7.5.3.3 Prevention/Alleviation

To prevent and/or alleviate denying refugee women clothes and toiletries, there is need to conduct activities such as:

- i. Educate refugee women and men on women's rights
- ii. Churches to teach true love
- iii. Prostitutes to be introduced to income generating activities to enable them earn their own money
- iv. Spouses must dialogue to prevent conflicts in homes

Messages about refugee women's rights must be communicated to both refugee men and women to deal with depriving refugee wives of articles of clothing and toiletries. Refugee wives require information on how they can participate in controlling the flow of financial resources in and out of homes. There is also need to educate prostitutes on how they can financially empower themselves to prevent causing conflicts between spouses. These suggestions imply that LWF gender department and IGA department must communicate with refugee communities prevent and or curb this violence.

7.6 Cultural Violence

Figure 12

Gender Imbalances Caused by Societal Demarcation of Duties



Source: LWF Gender/Social Services Department

7.6.1 Women Lack Rights to Children and Property

The student found that several refugee women from patrimonial and matrimonial families lack the right to children and property. The major perpetrators of property grabbing are husbands' relatives. When a patriarchal husband die, a couple's property and children belong to his relatives. This means that his relatives are obliged to take his property and to look after his children. Yet, local leaders have observed that when a husband die, his relatives grab property and neglect his children.

In patrimonial systems, children and property belong to husbands as long as marriages are stable and both spouses alive. This implies that husbands also deprive their wives of property rights during divorce and separation. Some husbands refuse to share property during divorce or separation despite having accumulated it together as a couple.

In matrimonial refugee systems, children and property belong to a wife and her relatives. When a husband die, children and property are supposed to be granted to a wife as customs demand. This does not happen in most homes. Culturally, refugee women in royal matrimonial families are deprived of property rights. When a princess's husband dies, his relatives grab property from her, although his children remain with his wife.

It is important to state that land is part of property grabbed, but it is indirectly grabbed. This means that a deceased husband's relatives do not intend to grab land, but property on it. When the infrastructure on the plot is beautiful, it usually causes property grabbing. As such, the land is taken too, since property like a house cannot be shifted to another place. Although, it is illegal to grab land, refugee women, especially widows and divorcees lose their right to land ownership. In the past, land was re-located to husbands only between spouses. Today, both names of a couple are indicated on records. This simply implies that both refugee men and women are recognised in land ownership by LWF-UNHCR.

7.6.1.1 Causes

Depriving refugee women of their rights to children and property results from factors like:

- i. Envy
- ii. Laziness
- iii. Fearing witchcraft
- iv. Poverty
- v. Insensitivity to widow's plight
- vi. End of relationship between refugee wife and her deceased husband's relatives
- vii. Customs
- viii. Suspicion that wife caused husband's death
- ix. Selfishness
- x. Lack of Education on widow's right to children and property

Culture is one aspect, which deprives several refugee women of the right to property and children. Deprivation is also caused by hardships found in Mcheba Refugee Settlement. Some lazy refugees, for example, remain poorer and envy prosperous people. When a rich relative die, lazy refugees grab his property. This is done under the pretext of upholding to customs. These property grabbers are usually insensitive to a plight of the widow and her children. Although, a patrimonial culture demands that both property and children belong to husband's relatives, children are often neglected. Usually, a deceased husband's relatives decide to look after these children to exploit them. Children are exploited through granting them hard work or grabbing their ration. This implies that selfishness also contributes to property grabbing and child neglect. Most of these children are damped, but when their mothers are still alive, they follow their mothers. Some refugee women are usually afraid to fight for their children and property because they have no education on widow's inheritance rights.

Refugee widows are also very scared of witchcraft, a common practice in Meheba Refugee Settlement. Some refugees deny a woman's rights to property and children because they strongly suspect she caused her husband's death. In this settlement, refugees have a strong tendency of determining the cause of death whenever a person die. There is no natural death among several refugees. They believe someone caused it either through witchcraft or other means.

In a matrimonial system, children do not belong to a husband and his relatives. After his death, children are expected to go with their mother. A husband's death signifies to some refugees an end to a relationship between his relatives on one hand and his spouse on the other. As such, they grab property from her. This causes her to start life all over again. The widow gets a double responsibility of looking after children and building up property again.

As stated earlier, it is not widows only who are deprived of the rights to children and property. Some husbands deny their refugee wives' rights to children and property, especially during separation and divorce. When spouses are still living together, a husband in patriarchal marriage emphasises that children belong to him. When spouses separate or divorce, a husband takes house property and gives his former spouse her right to children. This is simply because he is afraid of the responsibility of looking after children.

7.6.1.2 Results

Property grabbing and child neglect cause constraints such as:

- i. Poverty and suffering of the widow and her children
- ii. Children stop school
- iii. Ill treatment of children looked after by husband's relatives
- iv. Widow's depression and death

The results show that property grabbing affects not only refugee widows and divorcees, but also their children. Refugee widows and divorcees suffering the loss of spouses are forced to start life afresh. They re-build a home and try to find property necessary in daily life. As indicated earlier, these refugee women have an additional duty of looking after children single handed. This is very difficult in Meheba Refugee Settlement, since suffering is very rife. Refugee widows and divorcees do not receive any social welfare assistance. This means that there is no special aid granted to widows or divorcees. Refugees, generally, who become vulnerable are given food for three months after which they are expected to stand on their own. Local leaders reported that few Refugees know that vulnerable refugees have such a prerogative with I.W.F.

Usually, refugee children are mistreated when they are put in the custody of their late father's relatives. Some widows become depressed after property has been grabbed because they are forced to care of the children through hardships. When their mother dies shortly after their father's death, some orphans become destitute without any one to care for them. They usually drop out of school. Several refugee girls who are orphans marry to look after their young brothers and sisters. The effects of property grabbing and child neglect reflect violence against refugee widow or divorcees and their children in Meheba Refugee Settlement.

7.6.1.3 Prevention Alleviation

The following are some measures of preventing and or alleviating the violence of depriving refugee women of their rights to property and children:

- i. Sensitise communities about widow and divorcee's inheritance rights
- ii. I.W.F gender department to intervene on behalf of widows and divorcees
- iii. Police to apprehend property grabbers
- iv. Sensitise communities, especially widows and divorcees to report abusers to the police
- v. Educating communities to stop attributing death to witchcraft

- vi. Teaching communities to work hard to reduce property
- vii. Churches to teach brotherly and sisterly love of widows, widowers and orphans
- viii. Counsel and guide widows and divorcees
- ix. Teach women to be financially self-reliant before and after husband's death and divorcee
- x. Build support homes for widows and orphans

To prevent and/or curb property grabbing and child neglect, widows must fight for their inheritance rights. Communities are equally expected to assist widows and orphans by building homes temporally to accommodate them. This implies that support homes are transit home for refugee widows or divorced women with an immediate need of protection. This means that refugees need information on a widow's and divorcee's rights to children and inheritance. It is not easy to change refugees' attitudes about ownership to children and property. This implies a need for awareness campaigns about women's rights to children and inheritance. It is also vital to visit orphans kept by relatives or foster parents to deter violence against them. The police often refuse to deal with family matters, especially between spouses. This implies that there is need to lobby them to assist divorced refugee women exercise their rights to property and children. There is also a suggestion on reporting property grabbers to the police. This indicates the necessity for communication network between LWF Gender and VSU Police departments.

7.6.2 Women are Forced to Recognise Men's Title and Food

The student found that it is common in Meheba Refugee Settlement for refugee wives to address husbands by a title 'Mwata'. This title means chief or boss. It is also common for women to reserve chicken gizzards for husbands. The title 'Mwata' and this delicacy from a chicken are a symbol of a man's authority in a home. Ignoring the term 'Mwata' and eating a chicken gizzard imply that a refugee woman is disrespectful of her spouse. She is challenging his authority. Her spouse punishes her to remind her of her submissive position in a home. Refugees use the term 'Mwata' also outside marriage to recognise a man's

seniority, status and wealth. Elderly men, for example, are referred to as 'Mwatas', which is a sign of respect.

7.6.2.1 Causes

The reasons refugee women are forced to recognise men's title and food include:

- i. Customs favouring men with titles and food
- ii. Fear of being beaten by husband
- iii. Initiation and circumcision education on title and food reservation for husbands
- iv. Afraid to be laughed at by community
- v. Respect for husband

Commanding refugee women to respect their spouses by addressing them as 'Mwata' and reserving chicken gizzards emanates from some customs of refugees. It has nothing to do with living in Meheba Refugee Settlement per se. These customs are quite common among the illiterate and speakers of Luvale. The word 'Mwata' is a Luvale term. It appears that the illiterate refugee men embrace these customs to gain some authority. These customs are less available among Burundese and Rwandese, but common among Angolans. As shown earlier, Burundese and Rwandese are more literate than Angolans. These norms about food and titles are taught to both girls at initiation and boys during circumcision. Lessons are still prominent in refugee communities as girls and boys grow up. Refugees continue learning about them in adulthood through succumbing to expected behaviour. Refugee husbands are also afraid to let go of this custom. They do not want refugee communities to think that they are weak husbands. This would imply that their refugee wives have fed them with love potions, which have weakened them. Men are also afraid people would think that they have lost authority of being heads in their families. This implies that their wives have become 'Mwatas' and should eat gizzards. These husbands are laughed at and lose respect in their refugee communities. They have no choice, but implement the custom to maintain their virile public image.

7.6.2.2 Results

When a refugee woman fails to recognise her husband's title and food, she is affected in the following ways:

- i. Beatings
- ii. Hunger
- iii. Separations
- iv. Fighting
- v. Depression
- vi. Shame and humiliation

Refugee women have no choice often times, but to reserve gizzards for husbands and address them by the title 'Mwata'. This is simply to have peace at home. Some refugee wives dare to feed a hungry child with a gizzard when it is the only chicken piece remaining in a pot. This is regarded as disobedience and such refugee wives are beaten to be corrected. When they continue disregarding set norms, they are sent back home to learn again about the traditional entitlement of a husband to a gizzard and his title 'Mwata'. They are humiliated by husbands for being sent back home. This is because society laughs at them for failing to respect their husbands.

7.6.2.3 Prevention/Alleviation

The following must be done to deter and or curb violence against refugee women resulting from their failure to respect husbands through title and food:

- i. Teaching communities on equality of men and women
- ii. Families must learn to dialogue
- iii. Educate communities to discard customs detrimental to the dignity and well being of women

- iv. Negotiate with traditional teachers to revisit initiation and circumcision syllabus
- v. Schools to teach human rights: equality between women and men
- vi. To form traditional teachers' association

Several refugee men would not find it easy to relax some customs when messages about equality are not communicated to them. Refugee women can only change their attitude when they are educated on their rights as equal partners in marriage. Information on the importance of dialogue in homes should also be communicated to communities. This is to reduce friction between refugee men and women. As pointed out earlier, traditional teachers play a very important role in the lives of refugees. They are very essential in shaping the character of refugee girls and boys when they come out of age. They educate children about expected norms such as 'Mwatas' and gizzards. This implies that LWF should target these traditional teachers to negotiate about teaching equality. This means that traditional teachers should form a group, which would make it possible to organise training skills in women's rights.

7.6.3 Witchcraft Allegations against Ageing Women

The student discovered that there are a lot of witchcraft allegations against ageing refugee women and men in Meheba Refugee Settlement. When a refugee's hair on the head, eye brows and colour of eyes changes to grey, she is likely to be considered a witch. Refugees in this settlement believe that most elderly people are witches and wizards. When someone dies in a community, especially a young person, it is often believed a witch or wizard killed this person. When there is an elderly refugee woman, then she will be alleged a witch. She will be taken to a witch finder to prove her innocence. It is quite rare that witch finders prove women's innocence. Refugee communities and families beat and abandon refugee women alleged as witches. They are chased from refugee communities where they live and go elsewhere to seek refuge. This is very serious and quite often in this settlement. Perpetrators include refugee men, women and children. Local leaders stated that more quarrels exist between daughters and mothers in law than sons and fathers in law.

Daughters in law are frequent perpetrators spreading witchcraft allegations against ageing refugee mothers in law.

7.6.3.1 Causes

Some ageing refugee women are alleged as witches because of reasons such as:

- i. Profound belief in witchcraft
- ii. Ignorance on human rights
- iii. Illiteracy
- iv. Associating old people with witchcraft
- v. Poverty among witch finders
- vi. Dislike of alleged person
- vii. Lack of criminal law knowledge on witchcraft allegations
- viii. Existence of witchcraft practice in this settlement

Almost every day, there are cases on witchcraft allegations attended to by local leaders. These refugees strongly believe that witchcraft exists and it is largely practised. Some refugee men boast of being powerful spiritual men. As such, refugees attribute problems of health, life, education and poverty to witchcraft. The student's field work involved trying to solve witchcraft allegations through open court sessions. One of the court sessions concerned a daughter-in-law who alleged that her mother-in-law was a witch. She alleged that her mother in law bewitched her child with fits. This allegation lead to arson as this daughter-in-law burnt a hut of her mother-in-law. She claimed that burning would rid her mother in law's house off witchcraft. The arson left her mother in law homeless. It also deprived her of utensils to use for cooking. She was suffering from the cold, especially at night, since her bed covers were also burnt. This witchcraft allegation did not end at burning a hut. It caused fights between a daughter in law and her spouse for having alleged that his mother was a witch. Her brother in law beat her also for alleging that his mother was a witch. It is important to point out that this family is one of the few ones, which stand

by their mothers when they are accused of practising witchcraft. A letter from a witch finder, an uncle to a daughter in law, established that the alleged witch was not guilty. Another witch finder found the alleged witch guilty. While, witch hunting was going on, the child's condition was worsening. The student intervened and this child was found to have malnutrition by medical personnel. Some African medicine practitioners had cut tattoos in this child's body, which also added to the child's sickness.

Several refugees are illiterate and ignorant about cause and effects of problems like illness. Poverty among African medicine practitioners also contributes to witchcraft allegations. Most witch finders and African healers earn a living from this job. As such, it is often difficult to confess that they cannot establish and treat a particular ailment. They often lie to make money and serve their reputation of being strong medicine men. Some witchcraft allegations are done out of malice.

Several refugees do not know that witchcraft allegation is a crime. They often engage into mob psychology when dealing with alleged witches. The stigma of witchcraft beliefs is deeply rooted in these people.

7.6.3.2 Results

The effects of witchcraft allegations against ageing refugee women include:

- i. Deaths
- ii. Injuries
- iii. Deformations
- iv. Character assassinations
- v. Poverty
- vi. Depression
- vii. Miseries
- viii. Shame

Refugee community members, especially those making allegations badly beat refugee women alleged as witches. Although, some refugee women die from the beatings, they are usually injured and deformed. This implies that they can not easily fend for themselves, which increases their level of poverty. Some refugee children abandon their mothers alleged as witch to side with refugee communities. Some refugee women alleged as witches explained that they are bitter, especially when their children cannot support them in time of need. Refugee children are ashamed of their parents whose character is equally assassinated by allegations. Although these refugee women are forced to shift to other places, witchcraft stigma still lingers. Refugees are suspicious of alleged witches and keep accusing them of problems transpiring in refugee communities. They are isolated, as such, become so miserable and depressed. Some alleged witches, as a result, die a slow death. It is quite sad to talk and watch these women narrate horrifying events of witchcraft allegations in their lives.

7.6.3.3 Prevention/Alleviation

To deal with witchcraft allegations requires the following:

- i. Form African Medicine Association
- ii. Educate communities on criminal law concerning witchcraft allegations
- iii. Form support groups of alleged refugee witches
- iv. Counsel and guide alleged refugee witches
- v. Clinics to check and care for the health of allegations women badly beaten
- vi. Teach women about their rights against witchcraft allegations
- vii. Church to teach about caring for the aged
- viii. Police to instantly protect alleged witches from mob psychology
- ix. Train police officers in human rights law
- x. Increase the number of police officers

As stated earlier, witchcraft beliefs are deeply rooted in the lives of refugees in Meheba Refugee Settlement. This implies that messages must be spread in refugee communities to change refugees' attitudes about witchcraft. It is interesting that these suggestions include forming an African medicine association to prevent allegations. Rules and parameters must be set within which these African medicine practitioners should operate. This would also require information to flow into communities to create awareness about this association. Association members will also be expected to communicate to agree on the nitty-gritty of its very existence. This indicates that these associations should dialogue with organisations in the settlement to alleviate witchcraft allegations. It also requires efforts of institutions like the police, clinics, churches and LWF gender department to network effectively. As stated earlier, police officers are not enough to contend the high frequency of witchcraft allegations. Despite this fact, police officers should act quickly when they can to protect alleged refugees from harm and death, which is mob justice among refugees in this settlement. This student witnessed a funeral of a refugee man who was killed after being alleged as a wizard. The police, later, released a witch finder and his boys due to lack of evidence that the witch finder and his assistants caused the death of the alleged. This shows that witchcraft allegations require awareness campaigns to prevent and/or alleviate.

7.6.4 Suppressing Women Through Tradi-Christianity

The student found that some Christian refugee women in Meheba Refugee Settlement are suppressed by both refugee men and women. Refugee men such as husbands and preachers are the major suppressers. Christian refugee women are suppressed by some traditional and Christian beliefs. The student observed that there is a culture in this settlement, which blends some Christian and traditional values. For lack of a better term, this culture can be referred to as tradi-christianity. Suppression is violence against refugee women because they are deprived of a right to make major decisions and choices on issues that affect them. This act does not recognise their dignity and personal worth. Suppressers use tradi-christianity to silence and place refugee women in positions that society designs for them. Similar traditional and Christian beliefs are blended to support suppressive views

in homes, schools, churches and in refugee communities. Refugee women are forced to allow men to make decisions on their behalf because both Christianity and traditions recognise men as head of families. This implies that refugee men have the authority to control families. While, refugee women should submit to head of families without opposing any idea brought out by men.

7.6.4.1 Causes

The major causes of refugee women's suppression are problems such as:

- i. Misinterpretation of Biblical relationship between refugee men and women, especially spouses
- ii. Desire to suppress women to gain authority
- iii. Illiteracy
- iv. Lack of education about women's rights
- v. Importing traditions into Christianity and vice versa
- vi. Larger number of refugee Christian women than men
- vii. Most refugees do not study the Bible on their own, but depend on others

As indicated earlier, there is a general consensus among refugees Christians and traditionalists that refugee men are head of families. Both systems also agree that women should submit to their spouses. Yet, the controversy among refugee Christians is about the implications of this relationship between husbands and wives. Some refugee Christians argue that men and women are not equal. That is why, a man makes decisions as head of a family. Others refute this idea because being head of a family to them does not imply man's superiority over a refugee woman. Refugee Christians promoting equality believe that preachers teaching inequality between men and women misinterpret scriptures. These Christians believe also that God created male and female in his image as stated in Genesis Chapter 1 Verse 27. This implies that a husband is never superior to a wife, since they both possess the image of God. Refugee Christians supporting equality believe that although

refugee men and women were made in God's image, they are biologically different. That is why, God asked them to marry and become one. According to these Christians, this shows equality and God's command to spouses to make decisions together. Since spouses are a body, they should merge their decisions into single ideas, indicating dialogue between husband and wife. These refugee Christians strongly believe that traditionalists who quote Christian principles from the Bible are of double standards. These traditionalists contradict themselves because tradition and Christianity are different although they share some traits. These refugee Christians further believe that a husband who loves his wife would treat her with love. This is a command found in Ephesians Chapter 5 Verse 28. When refugee traditionalists violate the rights of their women, it clearly shows they do not love their wives. Christianity commands husbands to love their spouses as they love themselves. This means that refugee husbands should not beat, cheat on, starve and mistreat wives as a sign of love.

The Biblical teachings seem to clearly support refugee women, although, they emphasise on submissive nature of a woman. They also point out that refugee women should participate in decision making in homes. Refugee women should not be silenced. Despite these Christian teachings, several refugees combine traditions and Christianity to suppress women.

Refugee Christians supporting equality believe that the main causes of suppression are related to misinterpretation of scriptures. This misinterpretation is caused by the fact that most refugees do not study scriptures on their own. They wait upon a preacher to read and teach them the Bible. Some refugees do not study the Bible on their own due to illiteracy, others are literate, but do not have Bibles. While, some literate refugees lack the culture of reading, since there are very few libraries in Meheba Refugee Settlement. Refugees, unable to study scriptures on their own, are likely to believe all the preacher's teachings. Refugee Christians supporting refugee women feel that some preachers misinterpret scriptures purposely. They give examples of Apostolic Christians teaching and allowing polygamy despite several problems it causes in families.

Some refugee preachers drink excessively, but encourage followers to drink moderately. This entails that some refugee preachers import values from their communities into Christianity because they are members of these communities. To trust them entirely with interpretations of scriptures might not be a good idea always. That is why, traditionalists who quote scriptures they do not comprehend fully, risk misinterpreting Biblical principles. Some refugees use Christian values as a scape-goat to women's suppressions, since they want to regain lost authority. This suppression, sometimes, emanates from low education levels by both refugee men and women. It is also attributed to lack of education about women's rights.

7.6.4.2 Results

The use of tradi-christian principles to place refugee women in places designed for them by society causes constraints such as:

- i. Suppressions
- ii. Beatings
- iii. Women denied to preach in Churches
- iv. Miseries
- v. Under development of women
- vi. Violation of women's rights
- vii. Perpetuation of inequalities

The effects of refugee women's suppression appear subtle, but they are quite detrimental to women's development. Suppression hinders refugee women from deciding about implementing activities, which would improve on their life style. Some refugee women in Meheba Refugee Settlement do not join clubs partly because spouses forbid them.

Some suppressed refugee women become depressed and end up fighting with spouses despite being Christians, which is a sinful act in the Christian circles. Some churches do not

support equality. As such, a refugee woman cannot preach when refugee men are present. This is detrimental to development, especially when it is women who have influential messages.

7.6.4.3 Prevention/Alleviation

The following are some ways of preventing and/or alleviating refugee women's suppression:

- i. Train preachers through colleges
- ii. Educate men to stop misinterpreting scriptures
- iii. Sensitise communities on equality rights
- iv. Form Preachers Associations
- v. Preachers to encourage refugee women into preaching
- vi. Schools to teach equality as a woman right
- vii. Train traditional teachers in equality as a human right

Refugee women's suppression is not easy to prevent and or alleviate because it exists both in refugee communities and churches. As stated earlier, attacking the notion among refugees that their men are head of families and women are subjects would be a very difficult task. Since, both traditions and Christianity embrace these principles firmly. This does not mean that lessons about equality in responsibilities between men and women must not be preached. They should if change should occur, but the teaching must be gradual. Gender development is also about beliefs, which are deeply engraved on refugees' minds. It appears that training preachers in Christianity is not a solution per se because different denominations have different doctrines. This implies that forming a preachers' association is an added advantage. This means that members of associations, LWF gender department and other organisations, require to dialogue about equality. All these suggestions imply that there is need for communication to avoid and curb suppression of women.

7.7 Findings about LWF Prevention and/or Alleviation Measures

The setting up of a gender social services department was the principal step in LWF's attempt to prevent and/or alleviate violence against refugee women in Meheba Refugee Settlement. This department was expected to conduct tasks causing gender development in refugee communities. It is important to point out that LWF is trying to contribute to this gender development, although inadequately.

7.7.1 Inadequate Implementation of Gender Policies

The gender social services department planned for gender policies at LWF to deal with violence against refugee women in this settlement. Firstly, it planned for a deliberate policy to increase the number of female workers at LWF. Secondly, each LWF sector was expected to implement gender policies in developmental projects. These policies have not been adequately implemented. There are still few women workers at LWF. The organisation has about 9 sector heads, but only 3 are females. The management has 5 influential posts of which only 1 is held by female. This situation does not help to solve violence against refugee women because some men insensitive to women's plights are head of departments. The student observed that several men at LWF were not gender oriented. Some men openly declared that they never believed in gender issues. An officer formulated a project supporting gender, when he did not believe in gender issues. He was only implementing gender policy in project activity because it was a requirement of funding. The student observed that one reason for gender apathy among some male workers is lack of gender and human rights knowledge. This implies that all workers must be trained in gender and human rights to deal with violence against refugee women.

7.7.2 Poor Implementation of Communication Concepts

The student observed that LWF gender social services department has poorly communicated gender development to refugee communities. This is caused partly by its

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poor implementation of communication concepts to development. This department employs participatory communication theory and community based approach for gender development. This implies that refugees must participate in inducing gender development in their communities. As such, they are obliged to participate fully in the decision making process about gender development. LWF gender sector has formed local leaders to make decisions on behalf of refugee masses. The concept of participatory communication demands a reciprocal information flow, implying that both LWF and local leaders, must communicate effectively. There must be exchange of information between the two during discussions.

The student observed that participatory communication concepts not properly utilised at LWF. Communication between LWF and refugee communities is more or less a one way process. LWF communicates to refugee communities, but they in return, do not. Refugees often do not get the information transmitted through local leaders. LWF has not set a mechanism to ensure that local leaders trickle all information from the organisation to refugee communities. The student observed that these local leaders did not teach refugee communities whatever they learnt from LWF. As such, there was no fora usually to obtain information from refugees intended for LWF. This implies that information flow usually ended at local leaders' level. It is debatable that the ideas local leaders bring forth to LWF represent refugees' views.

The student observed further that there are situations when LWF deals with refugee communities directly through sector heads, C.D.O.s and extension workers. These situations are inadequate because they are usually at club association level where membership is quite low. Club association members are not refugee representatives because not all are local leaders. Information flow is still one way process from LWF to refugees. Often, LWF manipulates refugees by engaging them in decision making while championing its opinions. This is not communication because refugees merely confirm through comments and questions the decisions already made by LWF workers. This is one reason the gender department has been unable to document data. Refugees are not

enlighten with the knowledge that they too can inform LWF about gender issues transpiring in their communities. Usually, refugees wait for LWF to tell them what to do. It is important to state that it is not always that refugees must be consulted, especially when dealing with issues demanding immediate attention. Yet, effective communication flow is cardinal to gender development.

7.7.3 Poor Information Dissemination to New Refugee Arrivals during Screening

One way of disseminating information on gender issues is during screening activities. New refugee arrivals in transit centres awaiting relocation should be fully oriented about gender. The student observed that gender information given to new refugee arrivals through C.D.O.s is quite poor. Usually, C.D.O.s want to conduct the orientation as fast as possible because they want to attend to other pressing duties. The subject of gender, especially 'violence against women', requires enough time to introduce it. Usually, new refugee arrivals are in transit centres for a long time before re-location, except during the emergency. This implies that there is no excuse about shoddy information dissemination because of insufficient time. The student observed that part of the cause to poor gender orientation was lack of gender and human rights education among C.D.O.s. This student trained C.D.O.s in gender issues. This implies that C.D.O.s still require occasional training to ferment their knowledge and keep them abreast.

7.7.4 Poor Screening Methods to Establish Vulnerable Refugees

The other purpose of screening activities is to establish vulnerable refugees in transit centres and communities in the settlement. The gender social services department aims inter alia at establishing vulnerability of refugee women caused by violence. The type of form used during screening is inadequate to establish violence against refugee women. It cannot document the violence, which transpired in their country of origin, along the way and in transit centres. This inadequacy perpetuates violence against refugee women even when they settle in Meheba Refugee Settlement. This implies that new refugee arrivals

must be thoroughly screened while in transit centres. The screening should continue even when refugees settle in residential agricultural plots. This student, as a result, formed gender support teams to help the department with the work force in such issues.

7.7.5 Poor Ration Record Keeping

Screening is also used by LWF to determine new and vulnerable refugees to remain on ration records. As stated earlier, Refugees cease to receive rations after two farming seasons. Unless refugees are vulnerable like children, minors, orphans, aged, deformed, sick and mentally disordered, they stop receiving ration after two farming seasons. The student observed that the exercise was quite faulty, as such, genuine vulnerable refugees were omitted from ration records. Some deformed single refugee women and their children were omitted from ration records. It took long to partly rectify the problem. This ratification involved only vulnerable refugees who were able to follow it up to LWF offices. Careless operations such as serious omissions of vulnerable refugee women and their children lead to violence. These refugee women are unable to feed their children and themselves. The omissions resulted from negligence due mediocre record keeping. There is also inadequacy computer literacy, hardware and software to store such information.

7.7.6 Lack of Awareness Campaign

One of the objectives for gender social services development is to conduct an awareness campaign about violence against refugee women. This implies that the department recognised the importance of awareness campaigns in dealing with violence against refugee women. The student found that the department never held any campaign about violence against refugee women, since its installation in 1999. The problem was really lack of knowledge on what constitutes a campaign and how to organise it. This was evident, when the department mistook sensitisation activities like guiding and counselling, for awareness campaigns. This is a hurdle in gender development because refugees are not informed fully

about gender issues. They are not likely to deal with their own gender constraints effectively.

7.7.7 Inadequate Workshops

The student discovered that very few workshops have been held about violence against refugee women in Meheba Refugee Settlement. These workshops held did not per se, address violence against women, but they were about equality often known as gender balance. As stated earlier, this student supplemented the department's efforts by holding workshops about violence against refugee women in all zones. As stated earlier, local leaders do not pass on ideas learnt from workshops to communities. This student, as a result, formed gender support teams to disseminate information to and from refugee communities.

7.7.8 Poor Counselling and Guidance Skills

To deal with violence against refugee women, gender social services department decided to counsel and guide both perpetrators and abused refugee women. The department's effort to counsel and guide was diffused due to lack of gender and human rights education, especially women's rights, among the department's work-force. The performance in human rights issues exhibited a low qualification of gender and human rights knowledge. Gender department dealt with some violence against refugee women, which resulted into the deprivation of women's rights. The most serious was guiding and counselling a road chairperson and his former girl-friend whom he raped into forced marriage. This was done against the abused refugee woman's wish, although refugees usually force the abused woman and the perpetrator into marriage. The reason the department gave for talking the road chairperson and his former girl-friend into forced marriage was to reconcile them. This act is likely to perpetuate violence against abused refugee woman forced into marriage. Local leaders reported that most refugees lost confidence in guidance and counselling services when they heard about this jurisdiction.

Refugees believed that this forced marriage, engineered by the department, was aimed at protecting the perpetrator because he was a road chairperson instituted by LWF. This implies that there is need to re-launch the face of guidance and counselling to shake of the negative stigma.

7.7.9 Lack of Data Documentation

The student also discovered that the department did not document any data about violence against refugee women in Meheba Refugee Settlement. This includes lack of knowledge about adequate planning and record keeping. Data Documentation is a communication strategy, which can be utilised to create awareness on past events. These events can be utilised to deal with the present and future. This student did not find any record about violence against refugee women solved. The student, as a result, introduced confidential case files documenting all the gender-violence, which LWF deals with in this settlement. The department, since its inception, had not documented any types, causes, effects and measures of alleviating and or preventing gender violence. This PAR, for example, is the first to report on violence against refugee women in Meheba Refugee Settlement.

7.7.10 Frequent, but Unplanned for Community Visitations

Community visitation is a type of field work utilised by gender/social services department to deal with violence against refugee women in this settlement. The student observed that this department was quite keen on field work, especially checking on young girls, who live in foster families. Although, field work is one of the effective activities to tackle violence against refugee women, most community visitations were simply a way of avoiding work. Community visitations were conducted under the pretext of doing field work because it did not require the presence of a supervisor.

7.7.11 Several Women Groups Exist by Name Only

To curb and or prevent violence against refugee women, gender social services department, established women's clubs and associations. The aim includes helping refugee women to overcome financial problems through IGA. It also involved assisting refugee women in preventing malnutrition by learning how to prepare nutritious meals. Women's clubs and associations, were also venues from which refugee women, were expected to discuss and share their problems, including marital ones.

Although reports by C.D.O.s indicated that there is slightly over 30 refugee women's clubs and associations in Meheba Refugee Settlement, most of them exist only by name. They are unable to operate in a way, as such, they cannot meet their aims. The fact is that membership is usually smaller than the one indicated on paper. Some clubs and associations do not have any members. Those with a few members, hardly meet. Some refugee women do not go to clubs and associations partly because some C.D.O.s misappropriated funds in collaboration with some members. Others feel offended when some C.D.O.s select their favourite members to be beneficiaries to business ventures.

An observation of activities conducted does not show that members really know and comprehend the aims of their clubs and associations. They refuse to discuss their marital problems with club/association members because they consider marital problems a private matter. C.D.O.s have not effectively sensitised refugee women about the aims of the clubs and associations because they do not fully understand these aims.

It appears several clubs are into doormat making and sweet potato growing. They are not making money by engaging in these activities. This implies that the activity of generating income is null and void in these clubs and associations. Generally, it can be pointed out that very few women's clubs and associations are doing fine. These are Chovuvu and Zone D' community centre women's clubs. It was also noted that it is difficult for members to account for funds raised.

Generally, most problems faced by refugee women in clubs and associations deter progress. They can be attributed to lack of organisation and planning skill among C.D.O.s. This problem does not emanate from C.D.O.s per se, it springs from the gender/social services department. The department is failing to manage and supervise activities performed at clubs/associations.

7.7.12 Non-existence of Inter-departmental Co-ordination

As stated earlier, gender/social services department did not per se, co-ordinate with other LWF sectors. It is important to point out that co-ordination is necessary to deal with violence against refugee women in Meheba Refugee Settlement. The student found, as a result, that the gender department was unable prevent and/or curb violence against refugee women erupting from project implementation in other departments.

7.7.12.1 Lack of Gender Policy in Land Re-location and Community Construction

The gender department's failure to co-ordinate with the re-location/emergency and community construction departments have contributed to violence against refugee women. The re-location/emergency and community construction departments, as a result, have not implemented gender policies when constructing communities and relocating land. Refugee women have not been considered deliberately during community construction and land relocation exercises. The ways, for example, in which the seven zones were constructed does not favour the safety of women. Residential/agricultural plots were sparsely constructed. Refugee women have to trek long distances on foot, which makes them vulnerable to rape. The police and clinics are far away from several homes making it difficult for women to quickly report any violence against them to the police. Since, refugee women are endowed with the reproductive responsibilities, some of them walk long distances to take children to clinics and to collect ration from community centres.

Land relocation/emergency department increases the vulnerability of some refugee women. Some deformed and disabled refugee women are granted plots, which are far away from the water points, schools, clinics and food distribution centres. This makes it difficult for physically and mentally disabled refugee women to conduct their reproductive duties easily and effectively. Some single refugee women are placed on agricultural/residential plots, which are surrounded by single and active refugee men. This increases the chances of single refugee women being raped. During the emergency situation, the student participated in land relocation to new arrivals. It is quite a difficult task to relocate land during an emergency situation, especially without computers. This student observed that land was not carefully re-located to refugee women. *inter alia*, due to lack of a gender policy. Some single refugee women were given residential agricultural plots among fellow single refugee men. A very young mother placed around three single men, explained that she could not pitch up her tent, but these men were willing to help if only she could pay in kind. This implies a need for co-ordination to prevent and or reduce violence against refugee women in land relocation.

7.7.12.2 Lack of Marketing Plans and Sufficient Co-operatives in Agriculture Department

I.WF agriculture department contributed to violence against refugee women in Meheba Refugee Settlement, especially economic violence. Agriculture department refused to take responsibility in assisting refugee farmers market their produce. It really emphasised that marketing farm produce was not its baby. Its responsibility was to see to it that refugees grew nutritious food to attain self-sufficiency. This explains why, there is only one effective co-operative in Meheba Refugee Settlement run by Burundese and Rwandese. These people are serious with their development. They intend to send one refugee with a university educational background to study business management at Evelyn Hone College in Lusaka. The purpose is to train him how to running co-operatives from a business and administrative point of view.

As stated earlier, failures to aid refugee farmers market their farm produce lead to problems in refugee homes. These problems are felt largely by refugee women due to the nature of the duties they perform. The student observed that plenty of sweet potatoes, very huge and ready for sell, were rotting in the fields because of marketing constraints such as transport problems. This caused much economic violence against refugee women far beyond the agriculture department expected. Most farmers lost time and money invested in farming sweet potatoes. Refugee women faced the hardship of looking for money again to conduct their reproductive duties. Had sweet potatoes been sold, economic hardships might have been alleviated and/or prevented. Most sweet potatoes went into brewing 'kachasu', an illicit beer. This also contributed to beating, fighting and other violence in refugee homes emanating from beer. The effects indicated the need to assist refugees with marketing skills and co-operative formation. Otherwise, efforts of helping refugees in farming will continue dwindling.

7.7.12.3 IGA Perpetuating Violence

The aim of IGA was to alleviate and/or prevent financial constraints of refugees in Meheba Refugee Settlement. IGA partly perpetuated financial constraints against refugee women in some women's clubs and associations. The reason being that the IGA is unable to identify some violence against refugee women, which spring from implementing IGA. There is, for example, a refugee women's association running a hammer, which is doing fine as far the IGA project is concerned. Although this association is doing fine, it cannot complete paying off its loan. The student discovered that part of the money the association makes from hammer mill operation is borrowed by some refugee men. The borrowers take quite long to pay borrowed money back to the association. They might not pay it back, since some men are spouses of refugee club members. This money in debt is supposed to pay off the loan so that women would soon start benefiting from the profits. Refugee women loosing profits and capital because spouses borrow the money, experience double violence. They are exploited both economically and labour, since they work hard at home and search

for money. This implies that there must be co-ordination between gender and IGA department to identify and reduce the perpetuation of violence against refugee women.

7.7.12.4 Unequal Method of Granting Loans and Indequate Awareness about Loans

The student participated in meetings, which determined the granting of loans to refugees. This student found that the loans' committee did not have any deliberate policy to enable refugee women obtain loans in cash and kind. It, instead, expected refugee women to compete for loans on an equal footing with literate refugee men. The student observed that refugee men usually are granted loans. Since, most refugee men express themselves better than women through written interviews. As stated earlier, several refugee women are illiterate than refugee men. This implies that written interviews are not a fair way of granting loans.

It was also observed that few women came forward for loans partly because of lack of awareness. For example, some refugee women interviewed by this student and the then gender officer did not want to get loans. They were afraid of the consequences of failing to pay loans back.

Granting loans to both refugee women and men on an equal footing in spite of illiteracy and inadequate awareness is depriving refugee women of the right to loans. The problem of denying women a chance to get a loan causes them to lag behind in development. There is need for educational campaigns to change the attitude of women towards loans. These women culturally are meant to believe that productive tasks like scouting for money belong to men. As such, there must be a deliberate policy to encourage refugee women into loans.

7.7.12.5 Fear to Co-ordinate

The student found that LWF health nutrition department was afraid of co-ordinating with gender department partly because of ignorance about the relation between the two

departments. Although health/nutrition sector is not keen at the idea of co-ordinating with the gender social services department, the two sectors are inter-related. They both deal with cause and effects of violence against refugee women like sexual violence. They are also quite aware STD and malnutrition emanating from lack of modern family planning methods. The failure to co-ordinate has contributed to replication of duties between two departments. It also leads to distortion of sensitive gender information.

7.7.12.6 Late Payments

LWF tries to curb and/or deter refugee financial problems by engaging some refugees as casual workers. This effort is watered down because of the late payments. These workers usually go unpaid for months, but they are required to work despite late payments. This contributes to violation of refugee women's rights, especially when the casuals are women. They have to expand their efforts to look for money and at the same time report for work. This implies that gender/social services and finance departments must co-ordinate in alleviating miseries arising from paying casual workers their wages late. It must be stated that even late payment of LWF workers demoralises them. This implies that the workers' input in solving refugee problems is reduced. As such, violence against refugee women is perpetuated because workers are unable to work to their full capacity.

7.7.13 Lack of Inter-Organisational Co-ordination

The student discovered that the department of gender social services did not co-ordinate with other organisations serving refugees in Meheba Refugee Settlement. As pointed out earlier, LWF was very suspicious of working closely with other organisations like Jesuits and MSF. In the beginning, the police were uncooperative in responding to human right violations against refugee women. It was observed that some mobile police officers were violators of human rights. The clinics were indifferent about working with LWF gender social services department. One clinical worker did not want to co-ordination because he was unwilling to share his project ideas. Later, this student established a very

firm link with the police VSU and a mild one with clinics. It must be pointed out that the failure to co-operate as organisations, contributes also to violence against refugee women.

In conclusion, violence against refugee women exists in Meheba Refugee Settlement. It takes different forms, causes and effects. This violence emanates from factors both in the different refugee cultures and from the nature of living in this settlement. This indicates the complexity of violence against refugee women because culture and the hardships found in Meheba Refugee Settlement are not easy to deal with. It suffices at this point to state that LWF has not done much in dealing with violence against refugee women in this settlement. This implies that the gender/social services department has a mammoth task of curbing and or deterring this violence. Above all, there is need for awareness campaigns to sensitise and educate refugees about violence against refugee women and the role of LWF gender department in preventing and or reducing this violence.

Chapter 8

Conclusions and Recommendations

8.0 Conclusions

It is important to re-echo that violence against refugee women in Meheba Refugee Settlement exists. This implies that human rights of refugee women of varying age and status are infringed upon. The violators of these rights are men, but husbands are the main perpetrators. Some women also abuse fellow women mainly because of men, beliefs and because of living in the settlement. There are various types, causes and effects to this violence. As such, these demand different measures of prevention and or alleviation.

Most refugee men violate the rights of refugee women because of lack of gender and women's rights knowledge. Although several women experience the violence, they do not know how to address it. Basically, they are not aware of the presence of the police VSU and I.WF gender/social services department instituted to promote and protect gender rights. They are also ignorant of their rights as women. Consequently, very few are reporting cases of violence against refugee women in Meheba Refugee Settlement.

I.WF gender/social services department, since its inception, has done very little to address violence against refugee women in Meheba Refugee Settlement. Most of its plans have remained on paper.

Violence against refugee women thrives in Meheba Refugee Settlement due to several factors. The following summarises the areas in which violence against refugee women in Meheba Refugee Settlement exists:

- i. Beliefs about the relationship between men and women in marriage
- ii. Strong cultural images on sex

- iii. Teachings of girls and boys by traditional men and women at initiation and circumcision
- iv. Lack of access to resources, especially money, by women
- v. Women Lack authority to control resources
- vi. Strong beliefs about witchcraft
- vii. Strong beliefs and misinterpretation of Christianity
- viii. Low levels of education-illiteracy
- ix. Lack of human rights and gender education by refugees
- x. Not paying casual workers their wages in time
- xi. Poor ration record keeping
- xii. Too much illicit beer brewing and drinking
- xiii. Dagga growing and smoking
- xiv. Lack of welfare homes to temporally support abused women and children
- xv. Maintaining the same office bearers as local leaders for too long
- xvi. Lack of rehabilitation centres for drug abusers
- xvii. The attitude of some police, clinic and LWF workers towards the abused
- xviii. Lack of electricity
- xix. Poor mobility
- xx. Lack of communication facilities like telephone
- xxi. Lack of community radio
- xxii. Lack of equipment to test for HIV/AIDS
- xxiii. Lack of associations of influential people like preachers, traditional teachers and African medical practitioners to check and balance these people's activities
- xxiv. Frustration springing, inter alia, from limitations of the Zambian refugee laws about employment, education and movement
- xxv. Corruption of some police officers
- xxvi. Light penalties against perpetrators
- xxvii. Fear of some police officers to deal with archaic customary marriage laws
- xxviii. Lack of awareness on gender and human rights

- xxix. Too much work for one officer in LWF gender and social services department although C.D.O.s assist
- xxx. Rations are inadequate
- xxxi. Lack of entertainment and recreation facilities
- xxxii. Some schools do not implement gender policies towards girl-child

To prevent and/or alleviate violence against refugee women in Meheba Refugee Settlement would require addressing the areas in which this violence thrives.

8.1 Recommendations

The student's recommendations are not only to LWF, but also to UNHCR and the government of Zambia. The trio, as stated earlier, signed a tripartite agreement to render humanitarian assistance to refugees in Meheba and Mayukwayukwa. This means that they pledged to work together to aid refugees develop through self sustainability.

Recommendations to the government are also addressed to all its wings in the settlement like schools, clinics and the police.

8.1.1 Suggestions to LWF Management

The management has a role to play in preventing and or alleviating violence against refugee women in Meheba Refugee Settlement. As such, it should do the following:

8.1.1.1 Build Workers Capacity

It is the duty of the management to ensure that the capacity of the workers is built to serve refugees effectively. The workers must be satisfied with the job they are doing and must be capable of dealing with the situations efficiently. Low capacity to handle refugee problems can contribute to violence against refugee women in this settlement. The following activities would improve on workers' capacity to perform well:

- i. To improve on its workers, management must be trained in management and leadership skills
- ii. Workers joining LWF Meheba must receive 4 months intensive language course in Iuvale, the main local language, if they can not speak it. Knowing it is an added advantage in effective communication to deter information distortion and time loss
- iii. Educate all LWF workers in gender and human rights to enable them evade violations of women's rights and human rights in their daily routine with refugees
- iv. C.D.O.s and the then IGA officer trained by the student in gender issues need constant training to strengthen their competence in gender
- v. Maintain veteran workers to retain the history of Meheba Refugee Settlement that is important in comprehending issues such as violence against refugee women
- vi. Stop intimidating workers with the hire and fire threats. Motivate them instead to boost their morale of working in hard settlement conditions
- vii. Employ enough C.D.O.s, especially for zone D E which is too big to be run effectively by one person

8.1.1.2 Install Office Equipment in Gender Social Services Department

Each LWF department requires its own office equipment to perform effectively and efficiently. To queue up for the office equipment in the administration secretary's office retards work. To this effect, the department of gender social services requires to own:

- i. Computer, Printer, Scanner and Photocopier for graphic communication which is very vital in the absence of community radio in Meheba Refugee Settlement
- ii. It also needs videos, slides and projectors to be used in community communication
- iii. Internet is needed for networking with refugee women in other areas of Zambia and in other parts of the world. It would be good for sharing information on gender development. It would also serve as a marketing venue for products produced by refugees, women in particular

8.1.1.3 Set up a Library at LWF

There is need for LWF to set up a library to cater for different departments. The purpose is to have books for workers to update their knowledge. Some workers operate on old information only which is not very good for preventing and/or alleviating violence against refugee women in Meheba Refugee Settlement. It is important to blend the old and new knowledge. This library should comprise books about gender and human rights issues.

8.1.1.4 Employ An Information Officer

Generally, there is a problem at LWF to deal with the information aspect at sector and refugee community level. This implies that there is need to have an information officer or re-define the job description of the data and evaluation officer. This officer was involved only with collecting sector reports and typing them according to the format of the organisation. To prevent and/or alleviate violence against women in Meheba Refugee Settlement, there is need for an information officer to guide the gender officer and other workers collect, document and disseminate information. The information officer would:

- i. Assist departments learn to keep records about their work
- ii. Teach workers about report writing, planning and evaluation of their work
- iii. Aid sectors co-ordinate among themselves and formulate communication policies and plans
- iv. Help sectors document information
- v. Plan and conduct adequate awareness campaigns with sectors
- vi. Teach departments how to conduct workshops
- vii. Communicate messages on behalf of sectors
- viii. Co-ordinate activities of LWF and other organisations in the settlement

8.1.1.5 LWF Workers Must Change Attitudes

There is need for concerted efforts between LWF and other organisations in Meheba Refugee Settlement to combat violence against refugee women. To this effect LWF and staff must change attitudes towards other people who are not members of the organisation. They should:

- i. Stop being suspicious of researchers and other organisations in the settlement and should gain confidence of sponsors by performing to expectations
- ii. Stop being defensive to positive criticism because it hinders chances to learn from mistakes

8.1.2 Suggestions to LWF Gender Social Services Department

The entire effort of deterring and or curbing violence against refugee women in Meheba Refugee Settlement depends on the department of gender social services. It is the department with the prime duty of safeguarding the rights of women in the settlement.

8.1.2.1 Build a Work Force to Continue with Student's Work

At the time the student reported to gender social services department for attachment, this sector had done very little about promoting and protecting the rights of refugee women in Meheba Refugee Settlement. It is for this reason that the sector should continue with the student's work that serves as a foundation for the department. As such, it must:

- i. Immediately employ a gender officer to carry on with the student's work
- ii. Accord the officer appointed on temporal basis an accelerated gender/human right training programme before taking up duties
- iii. There is need to employ an assistant to a gender officer for the job to be well done. Although C.D.O.s assist a gender officer, one person is not adequate to deal with

both gender and social services of the department. There is just too much pressure of work. If the officer can not have an assistant, there is need to re-allocate some departmental activities. For Example, entertainment can be allocated to the education department

- iv. Continue with the activities set during the practical attachment. Lack of continuity might affect future activities because refugees might lose faith in the department
- v. Continue with the then IGA officers and C.D.O.s who worked with the student because they have first hand information on activities done

8.1.2.2 Continue Co-ordinating with Police VSU, Clinics and GSTs

Maintain the relationship gender social services department established with the police VSU, clinics and GSTs. In an attempt to reduce violence against refugee women in Meheba Refugee Settlement, this department, under the auspices of the student:

- i. Formulated a mutual and strong relationship with the police and its VSU. They agreed to continue working together in dealing with violence against refugee women in Meheba Refugee Settlement
- ii. Established another relationship with the clinics, although it needs building upon because it was not a strong one
- iii. Founded the GSTs in all zones to assist the department with gender development in refugee communities. There is need to continue with these GSTs members because they were trained in gender issues and traditional communication skills. There were also trained by the VSU in criminal law. To this effect, there is a mode of communication established between the GSTs and VSU as enshrined in the tentative constitution formulated by the student and the then IGA officer (See Appendix A)

8.1.2.3 Co-ordinate with Education Department

There is need for gender social services department to co-ordinate with the education department to address violence emanating from lack of education. Both sectors should:

- i. Liaise to create awareness in refugee communities on adult education to curb illiteracy
- ii. Call for protection officer to educate refugee leaders on human rights. Embed women and human rights education in the adult education
- iii. Co-ordinate with schools to implement the government educational policies on the girl child education. There is need to promote deliberate policy on access to education opportunities, sciences and continuing to learn at school after falling pregnant
- iv. Guide schools to have a deliberate policy of granting a certain number of scholarships for girls
- v. Encourage the refugee female community to pursue higher education by also granting a certain number of awards to them. This would help women since they rarely contest as positions are usually scooped by men

8.1.2.4 Co-ordinate with IGA Department

Both departments should establish ways of assisting women serve the money they generate. To this effect, the IGA must:

- i. Teach men and women the culture of banking
- ii. Impart the skills of budgeting effectively
- iii. Create awareness on the acquisition of loans and modes of paying back
- iv. Identify violence against refugee women arising during and after the implementation of IGA programmes
- v. Implement gender policies of granting exclusive loans to women

8.1.2.5 Co-ordinate with Agriculture Department

There is need to prevent and/or alleviate violence against refugee women in Meheba Refugee Settlement emanating from failure to market farm produce. The agriculture sector should:

- i. Teach and encourage all refugee communities to form co-operatives like Burundese and Rwandese. Co-operatives would help with the financial and transport constraint farmers face when selling produce individually
- ii. Aid refugees find packaging materials for their produce
- iii. Sensitise refugees to sell their produce during the appropriate marketing season.

8.1.2.6 Co-ordinate with Environmental Rehabilitation Department

The departments of gender/social services and environmental rehabilitation must work together. This is to alleviate and prevent the reproductive duties arising from fire-wood collection and vegetable search. Environmental Rehabilitation department has been teaching women to make stoves from mud which consumes very little fire logs. This assistance enables some refugee women to lessen the burden of walking long distances in search of fire wood. To reduce the burden of house chores, the department should:

- i. Create awareness campaigns about these stoves
- ii. Encouraged refugee women to make vegetable gardens, in the back yards

8.1.2.7 Co-ordinate with both Community Construction and Relocation Sectors

To alleviate the violence that occurs due to community construction and land re-location, the gender/social services department must:

- i. Participate in the planning and designing of clinics, schools and water points

- ii. Participate fully and actively in the relocation of residential/agricultural plots
Female-headed homes, female minors, disabled women and mentally disordered should not be re-located land around single men. Disabled women should not be placed far away from the water points, clinics and schools

8.1.2.8 Co-ordinate with Nutrition Health Department

There is need to deal with the health effects of violence against refugee women in Meheba Refugee Settlement. The most pressing health problems include STD, malnutrition and unwanted pregnancies. Gender social services should co-ordinate with the nutrition health sector to:

- i. Create awareness on modern family planning methods through campaigns
- ii. Combine efforts to teach women food and nutrition

8.1.2.9 Liaise with the Finance Department

Gender should also network with the finance wing of LWF to curb and prevent violence against women arising from late payments. Both departments should establish alternatives to late payment of casual workers.

8.1.3 Suggested Activities to Revamp Gender Social Services Department

Gender social services department must also improve on the following internal activities to prevent and or alleviate violence against refugee women in Meheba Refugee Settlement:

- i. Women's clubs as stated earlier are mere rubber stamps of clubs. They must begin to tick. The department of gender social services with C.D.O.s and women's club representatives must draw an organised plan of activities to run in these clubs. The C.D.O.s should be supervised and guided in carrying out women club programmes

- ii. Gender/social services department must check that C.D.O.s do not select a few women's club members to run with them income generating programmes. There must be transparency and accountability of funds. C.D.O.s must allow refugees to run and bank profits on their own with supervision
- iii. A market of their products and farm produce must be established locally and internationally through newsletters, internet, brochures, visits, etc
- iv. Women must be encouraged to create their own crafts, but not to buy crafts from men in communities to pose and display during agriculture shows as their crafts
- v. Women in clubs and associations must be discouraged from lending out profits, especially to men to deter continuation of violence against them
- vi. Local leaders must be given some incentives to be encouraged. Their tenure of office must change after 2 years so that leaders with fresh ideals can rule
- vii. Form an association for the preachers and another for African medicine practitioners to curb problems like witch hunting and women suppression
- viii. Create a group of traditional teachers of girls at initiation and bridal shower ceremonies and also of boys at circumcision. The aim is to alleviate and deter messages on cultural inequalities of women and men in marriage and homes. To also sensor messages on sex and love which are detrimental to women
- ix. Screening activities must improve to retrieve necessary information on violence and also to identify the abused, especially women and girls
- x. Ration record keeping must improve. Gender department must liaise with the food distribution department to enable good ration record keeping
- xi. Guidance and counselling must be done adequately. To this effect, LWF management should employ qualified officers in gender studies with human rights law or counselling and guidance
- xii. Support homes for the abused refugee women and children must be built with the assistance of refugee communities
- xiii. Maintain GSTs and their executives formed by the student (See Appendix B)
- xiv. Gender social services department must establish amicable relationship with refugees to avoid suspicions from refugees

8.1.4 Suggested Approach to Gender Development

The student suggests an approach to gender development in Meheba Refugee Settlement. This student calls this approach diagnosis-prognosis. This implies that there is need to first diagnose violence against refugee women in this settlement before preventing and/or alleviating it. Its types, causes and effects must be known before dealing with it effectively.

Violence should also be prognosticated before beginning to prevent and alleviate it. In other words, the effects of each violence type against refugee women in Meheba refugee Settlement should be established before dealing with the problem. There is need to know what would happen to the abused refugee women, including girls, if the violence is not deterred or alleviated. Experience of all relevant people working for refugees is necessary to find the effects of this violence against refugee women. The local leaders, the LWF workers, police, clinics, schools, refugee communities and other organisations in the settlement must be consulted on the effects.

The aspect of diagnosing and prognosticating is cardinal to gender development in refugee communities in Meheba Refugee Settlement. This approach gives more information surrounding a type of violence against women before beginning to solve it. It sought of helps to comprehend the problem better. Whether violence is dealt with at project activity level or with the abused, the aim is to diagnose and prognosticate a problem before solving it.

8.1.5 Suggested Communication Strategies for Awareness Campaign

As stated earlier, the LWF gender department has not held any awareness campaign about violence against refugee women in Meheba Refugee Settlement. There is only one, which was conducted by the student through pupil essay writing competition. There is a possibility of confusing a campaign with minor sensitising activities like guidance and counseling or workshops. A campaign as Kotler pointed out earlier, is an organised effort

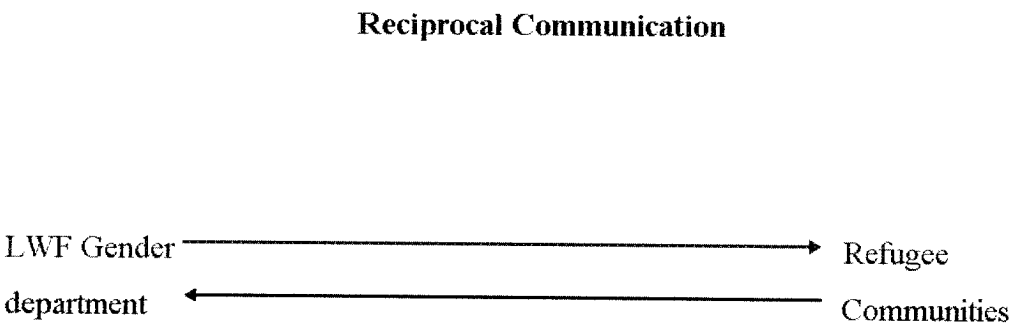
by change agents intending to persuade target adopters to accept, modify or abandon certain ideas, attitudes, practices and behaviour. To this effect, IWF and other organisations in this settlement intending to induce gender development are change agents. While, target adopters are refugee women and their perpetrators. Kotler's definition implies that there is no change without communication. It is also important to point that not every communication induces change, hence the need to strategise it. In general, according to Middleton (1998:56), a strategy is a way of achieving a goal. This means that a communication strategy is a method of communicating to achieve a goal. The ultimate goal is to prevent and alleviate violence against refugee women in Meheba Refugee Settlement. The act might result into gender development at refugee community level. To this ultimate goal, there is need for communication strategies suitable to Meheba Refugee Settlement. This implies that the communication strategies should consider the type of refugees, mobility, financial, communication and other constraints of this settlement. The following are some of the communication strategies seen fit for Meheba Refugee Settlement in dealing with violence against refugee women.

8.1.5.1 Communication Concepts

To deal with violence against refugee women, there is need to base awareness campaigns on community based-approach and participatory communication for development. The former concept empowers refugee communities to deal with their own developmental problems, thereby, inducing sustainability. The latter concept permits refugees to participate in decision-making for their own development. This implies that refugees must bring about gender development in their communities by participating fully in this development. Refugees must be fully involved in design, implementation, monitoring and evaluation process of development. They must not be regarded as recipients of messages, but also as alternative senders. This implies that there must be a two-way communication system (reciprocal communication) between IWF gender department and refugee communities.

(See Figure 13)

Figure 13



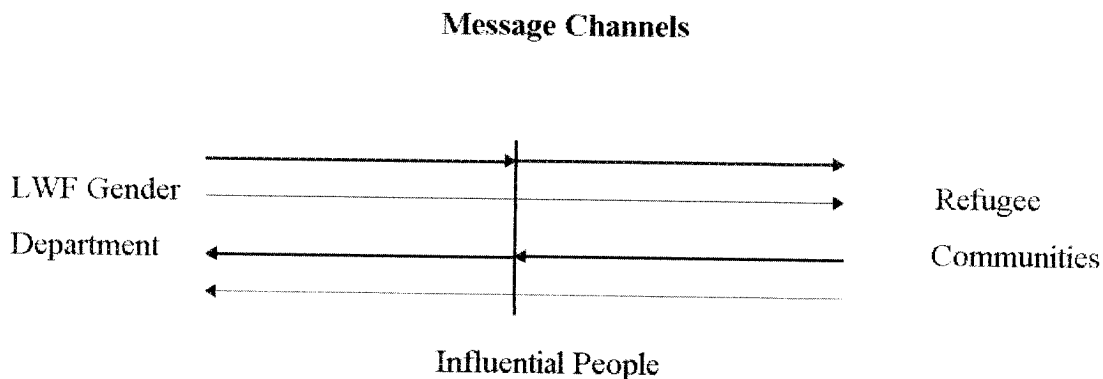
Although LWF gender department must be regarded as the sender of messages, it should employ a bottom-up approach to communication. In this approach, priority is given to target adopters to communicate issues to change agents. This indicates that LWF gender department must not assume that refugees are tabula rasa about violence against refugee women. They are not blank because they are aware about their own problems.

8.1.5.2 Refugees as Message Channels

Refugees are best message channels in Meheba Refugee Settlement. As pointed earlier, communication is quite poor in this settlement. The vast area lacks transport, television, telephones and community radio. This indicates the difficulties in informing communities about issues. Since, not every refugee can be an information channel, there is need to target influential people.

(See Figure 14)

Figure 14



Lines 1 and 3 meeting the middle line imply that messages from both LWF gender department and refugee communities must stop at influential people. These people should transmit them to intended people. Lines 2 and 4 do not stop at influential people, which means that some messages from LWF gender department and refugee communities should not go through influential people. They should be transmitted directly to intended people.

The first contacts of LWF gender department with influential people are local leaders staffing roads and zones in this settlement. Other influential people are traditional teachers of boys at circumcision and girls during initiation and bridal shower ceremonies. Awareness campaigns should target these people moulding children into women and men according to the cultural dictates of these refugees. Influential refugees include preachers and African medicine practitioners. Several of these refugees are trusted and respected or feared by fellow refugees. Preachers and African medicine practitioners might help to create awareness campaign about violence against refugee women. They must be trained and guided in gender issues to avoid perpetuation of the problem, since some of them are violators of women's rights. Associations of preachers and African medicine practitioners should also be formed to promote and protect women's rights. Members are expected to set rules of operation by which they should abide. Chiefs and chieftenss in the settlement have lost part to their influence, but they are still highly regarded by their people. They can also help disseminate information among their followers. This may rekindle

their influence. Peer educators are also influential refugees requiring gender and human rights training.

8.1.5.3 Community Communication

Another way of creating awareness in the community to induce gender development should be through community communication. This is referred to as grassroots communication by Bessette at his website. It is small scale media communication. It involves the use of small media like videos, slides and projectors to disseminate information. Gender support groups formed by this student can be trained in operating small scale media. This involves designing, implementing and evaluating projects on gender issues.

8.1.5.4 Traditional Communication

It appears that the most effective mode of communication in Meheba Refugee Settlement involves traditional forms of communication. These forms are drum and dance, songs, stories, riddles, poems and proverbs. Most refugees whether literate or illiterate engages in one or all the traditional forms of communication. The common form is the dance and drum, especially among the Angolans. These forms can be utilised in information dissemination about violence against refugee women. This student trained gender support teams in traditional communication.

8.1.5.5 Multi-Media Communication

Multi-media communication is a combination of more than one communication strategy like workshops and graphics. This includes open court and guidance and counseling sessions. Basically, workshops and computer graphics like posters, brochures and pamphlets are effective tools of communication in this settlement. Posters are applicable to both illiterate and literate refugees. Refugees get very excited when they see posters stuck in public places. They normally crowd these places in an attempt to read or watch if they

can not read. The student observed that messages disseminated in workshops became very powerful when this student supplemented them with a brochure, a poster and sketches.

8.1.5.6 Networking Communication

There is need to share information with refugee communities outside Meheba refugee settlement, within Zambia, Africa and overseas. There must be exchange visits among refugee leaders. There is also need to communicate through the Internet. Newsletters, brochures, magazines and letters. The aim is to share ideas on problem solving, especially violence against refugee women.

8.1.5.7 Message Type

The communication strategy in Meheba Refugee Settlement should also include messages, which are suitable for refugees. This implies that refugees should be involved in designing these messages on gender violence. The student experienced that a brochure, a poster and sketches on violence against refugee women were accepted by refugees. The reason being that refugees were involved in the designing. Acceptability is also attributed to messages, which operate within the cultural realm of refugees. The messages in a poster or sketch must not be complex. The majority who is illiterate may not comprehend complex issues. Age and statutes must be considered when making messages. Among Burundese and Rwandese, messages designed for children are not usually appreciated by adults, unless, used at a workshop fora. The type of message is essential in persuading refugees.

8.1.5.8 Intra-Organisation Communication

There must be intra-organisation communication at LWF to deal with violence against refugee women. LWF gender must co-ordinate with other sectors. This implies that LWF gender department should spear head sector-communication. As established earlier, some violence against refugee women is caused or perpetuated through development projects.

To prevent and or alleviate such violence, there is need to detect the violence resulting from a development project. There is violence, which have both gender and health problems like STD. To curb these problems, there is need to co-ordinate. Sometimes, problems emanate from agriculture, education, food distribution, transport or community structures. This implies that the aspect of communication among different LWF sectors must be planned for. There is need to plan when sectors should meet and how often. Communication policies should be planned for too. Sectors Should agree on how each must disseminate information and document problems arising in their developmental projects. This means that sector heads should be trained in gender issues to deal with violence against refugee women. This is important because some sector heads do not know how their sector links with other sectors. As such, they often refuse to co-ordinate with other sectors when need arises.

8.1.5.9 Inter-Organisational Communication

Inter-organisational communication is another strategy for communication to create awareness on violence against refugee women in Meheba Refugee Settlement.

Organisations in this settlement exist to serve refugees, although they differ on emphasis. In their daily endeavours, they deal with problems, some of which are related to violence against refugee women. That is why suggestions on prevention and or alleviation request the clinic or police to promote and protect women's rights. This implies that LWF gender department should co-ordinate with clinics and the police. There is also need to plan deliberately for inter-organisational communication. They should plan when to meet, resources to use in awareness creation like vehicles, personnel and computers. They should also plan for communication policies, implying how to communicate among themselves as organisations. LWF should communicate through gender department and the police through the USU. The clinic must also establish a communication entity.

These are some communication strategies aimed at curbing and or preventing violence against refugee women in Meheba Refugee Settlement.

8.1.6 A Plea to UNHCR

UNHCR, which is LWF's main sponsor should participate in the prevention and/or alleviation of violence against refugee women in Meheba Refugee Settlement.

8.1.6.1 Transport

There is need to improve on mobility in this settlement:

- i. Tar the feeder road that runs through Meheba Refugee Settlement to encourage commuter vehicles to ferry refugees within this settlement. The chances of raping women and girls as they trek the bushes would be reduced
- ii. The tarred road would also encourage others to come and buy farm produce, which would reduce financial constraints
- iii. Repair the bridge to Zone F from Zone C to access trucks willing to buy farm produce from Zone F
- iv. Send fuel to LWF Meheba Refugee Settlement in time for errands to go on effectively
- v. Buy spare parts for motor vehicles and motor bikes to be repaired, which would increase the fleet of vehicles and bikes available
- vi. Find Bicycles for local leaders and GSTs to improve on their mobility as they perform their duties in various parts of the settlement
- vii. Allocate a vehicle and some motor bikes to the department of gender social services. There is need to have a vehicle for the department to respond immediately to urgent gender cases. Motor bikes should be used daily to reduce on the fuel consumption

8.1.6.2 Loans

There is need to improve on loans granted to refugees. This implies that loans in cash and kind must be granted to refugees in time. Also, loans should also increase to cater for many refugees.

8.1.6.3 Communication

To improve on communication in the settlement to both refugees and workers, there is need to:

- i. Bring in Internet facilities and telephones for networking within Zambia and international refugee communities.
- ii. Install community radio and community print media to communicate messages within the settlement.

8.1.6.4 Entertainment

To prevent and alleviate violence against refugee women in Meheba Refugee Settlement emanating from lack of entertainment, sponsors should:

- i. Create recreation facilities in this settlement for refugees to spend their leisure time effectively
- ii. Promote sports in this settlement and fund sporting trips so that the refugees see the need for bodily physical exercises

8.1.7 A Plea to both UNHCR and YWCA

There is need to try and provide education to as many refugees as possible. Sponsors like UNHCR and YWCA must try as much as possible to promote and protect the right of refugee to all levels of education as enshrined in the refugee convention.

8.1.7.1 Education

Education is an important aspect to gender and human rights development. As such, the sponsors of education must:

- i. Increase educational awards to refugees
- ii. Implement gender policies by reserving a number of awards specifically for women
- iii. Review the age restriction for awards. The restriction that refugees aged 25 for one year awards must change because refugees wishing to pursue higher education are usually older than 25 years

8.1.8 A Plea to WFP

The world food programme (WFP) provides the rations given to refugees. As such, WFP must:

- i. Support self reliance by buying farm produce from refugee like maize and beans. This would cut on the transport costs spent on transporting food to the settlement. This money can be spent on other refugee food problems
- ii. Increase ration supplies to new arrivals and vulnerable refugees. The maize and cooking oil, granted, is not enough to run the entire month, although the dry beans are enough. The maize is equivalent to 10 kg, which is not enough to provide for Nshima, the main meal in the morning, lunch and supper. This implies that several refugees eat only once for the maize meal to get to the month end. This means several refugees are starving, since they do not have any other means to have other meals on the table

8.1.9 A Plea to the Zambian Government

The government of Zambia has also a part to play in curbing and deterring violence against refugee women in Meheba Refugee Settlement. It should:

- i. Electrify the settlement to avoid darkness through the rural and township electrification project. This would reduce violence against refugee women like rape cases
- ii. Increase the number of police officers to Meheba Refugee Settlement to deal with the many refugee problems in various parts of this settlement

- iii. Also increase the number of police vehicles to run errands effectively in this settlement.
- iv. Train police officers in gender and human rights so that they would be gender sensitive as they deal with refugees. The mobile police officers deployed to the settlement to contain riots should also be trained in human rights and gender issues
- v. The VSU should be funded adequately to enable effective operations and officers retrained in gender and human rights to handle gender issues competently

8.1.9.1 The Police

The Police in Meheba Refugee Settlement has a duty of preventing and/or alleviating violence against refugee women, which emanates from excess drug consumption. It must:

- i. Stamp out illicit beer brewing and drinking, but should replace it with moderate alcohol content beer
- ii. Destroy dagga fields and growers of dagga apprehended
- iii. Introduce rehabilitation sessions for drug abusers and prostitutes in this settlement

8.1.9.2 Clinics

Clinics too have a task of preventing violence against refugee women in Meheba Refugee Settlement that causes health problems. When this violence has occurred, clinics must alleviate its effects. To conduct this, clinics should:

- i. Teach modern family planning methods to help refugees plan for children they can afford looking after
- ii. Launch awareness campaigns on STD and HIV/AIDS in view of preventive family planning devices like condoms
- iii. Bring in HIV/AIDS testing equipment to deter reckless sex life among refugees
- iv. Have its staff trained in gender and human rights. This would reduce the negative attitude towards women violated by men, especially spouses

8.1.9.3 Schools

All schools in Meheba Refugee Settlement should promote and protect the rights of refugee girls from refugee boys and male teachers in general. Refugee girls should also be protected from female teachers who would want to abuse them for various reasons. As such, schools must:

- i. Implement all government gender policies on girl-child education
- ii. Deliberately promote science education among girl children
- iii. Allow pregnant school girls to continue with school. They must create awareness in communities that girls should not stop school simply because they are pregnant.
- iv. Prevent marriages between school girls and teachers
- v. Apprehend and punish teachers who sexually abuse girls
- vi. Deliberately create access to education for girls in elementary and secondary education.
- vii. Teach pupils gender and human rights, especially women rights
- viii. Encourage sport and other positive entertainment in schools

It suffices to state that violence against refugee women in Meheba Refugee Settlement can be combated through concerted efforts. There is need to launch full-fledged awareness campaigns.

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Appendix A

Gender Support Teams in Meheba Refugee Settlement

Zone A Gender Support Team

- | | | |
|-----------------------|----------------------|-----------------------|
| 1. Anna Chivunda | 13. Iwalana Fwatuma | 25. Musenge Ruth |
| 2. Anna Monde | 14. Jenipher Kapalu | 26. Mwango Wellington |
| 3. Anna Mumbula | 15. Kapenda Kapalu | 27. Nelly Chukesu |
| 4. Antonio Andeleia | 16. Malungu Ruth | 28. Precious Kanyama |
| 5. B.K. Kungu | 17. Mandalena Kasoka | 29. Precious Sikapite |
| 6. Bridget Mangila | 18. Marther Kalela | 30. Rebeca Chikwete |
| 7. Chinoya Ireen | 19. Mary Papo | 31. Rose Kufuma |
| 8. Clara Chitula | 20. Masaya Raider | 32. Samaliya Chizanga |
| 9. Clara Chitula | 21. Mevis Nyikosa | 33. Susan Kachimu |
| 10. Dorothy Kaviswile | 22. Mtumba Dessy | 34. Veronica Chitima |
| 11. Kandejeji Mary | 23. Muhando Maureen | |
| 12. Godwin Muyombo | 24. Munji Musonda | |

Zone B Gender Support Team

- | | | |
|----------------------|----------------------|--------------------|
| 1. Albertina Lumbala | 13. Flora Masumba | 25. Mary Orlando |
| 2. Alexandre Yeta | 14. Jonas Kabuza | 26. Mary Sabino |
| 3. Anita Zuze | 15. Kafwanda Muzala | 27. Maureen Sapalo |
| 4. B. Kalimbwe | 16. Kashimbi Malesu | 28. Moffat Mpanga |
| 5. B. Muzuza | 17. Lason Kifita | 29. Mukumba Antony |
| 6. B. Orlando | 18. Laurindu Lohenda | 30. Nene Tick |
| 7. Beatrice Lijimu | 19. Luziya Kameya | 31. Rose Machalo |
| 8. Beauty Kalimbwe | 20. M. Lusati | 32. Rose Mbonge |
| 9. Delis Nhuvu | 21. M.Mutapi | 33. Ruth Kawewe |
| 10. E. Jeromino | 22. Marble Kapepa | 34. Sara Milimo |
| 11. Ezequial Njamba | 23. Maria Museke | 35. Tikky Sau |
| 12. F. Mulope | 24. Maria Sau | |

Appendix A Continued

Zone C Gender Support Team

- | | | |
|----------------------|-----------------------|--------------------|
| 1. Armando Litu | 6. Franscisca Likuta | 11. Mundele Likuta |
| 2. Augustinho Mutaza | 7. Fulayi Likuta | 12. Roy Mukumbi |
| 3. David Fumbala | 8. Mafwo Mandamba | 13. Simon Chilunga |
| 4. Diness Chimuku | 9. Mango Mbambi | 14. Suzan Samwanji |
| 5. Eunice Kangahi | 10. Maureen Nyakaleji | |

Zone D Gender Support Team

- | | | |
|---------------------|-----------------------|----------------------|
| 1. Albert Masuwa | 9. David Ngonga | 17. Kamanda Thomas |
| 2. Alex Sengela | 10. Emmanuel Thomas | 18. Makechi Precious |
| 3. Anna Moses | 11. Evaristo Chiyangi | 19. Maneses Baulenu |
| 4. Betty Kapalu | 12. Fanwell Pezulu | 20. Maria Mulemba |
| 5. Charles Armando | 13. Febby Chikasa | 21. Muke Leyo |
| 6. Chris Kabwita | 14. Febby Leyo | 22. Reuben Kantumoya |
| 7. Christina Kamena | 15. Jack Sandeleji | 23. Yambezi Miji |
| 8. Chumba Shikwete | 16. Judith Mwangi | 24. Yopa Kaulu |

Zone E Gender Support Team

- | | | |
|----------------------|-----------------------|-------------------|
| 1. Alexandre Kayombo | 7. Franco Chinyama | 13. Maria Joanna |
| 2. Anna Maria | 8. Joau Batista | 14. Maria Maidoni |
| 3. Augusto David | 9. John Luwamba | 15. Stani Muyuka |
| 4. Bernardo Kasto | 10. Levitina Chilombo | 16. Trezimya Rose |
| 5. Eliza Chinyama | 11. Lidia Masela | |
| 6. Ernest Katoka | 12. Maria Benoid | |

Appendix A Continued

Zone F Gender Support Team

- | | | |
|---------------------|------------------------|----------------------|
| 1. Chanda Ngalula | 7. Maureen Kakoma | 13. Mukanya Mwana |
| 2. Clement Kapojika | 8. Mbuyi Tchibwabwa | 14. Mukenshi Mutunda |
| 3. Dina Salese | 9. Mbuyi-Mbiya | 15. Ngalula Mbombo |
| 4. Emmanuel Mukoma | 10. Mrs Kalukali | 16. Pricilla Sakala |
| 5. Eugenia Jonas | 11. Mrs Shindolo | 17. Shabantu Michel |
| 6. Kahingo Luta | 12. Mujinga Tshiongula | 18. Tshahwa Katende |

Zone G Gender Support Team

- | | |
|-------------------------|----------------------------|
| 1. Alfonso Kayitare | 11. Marcel Sempiga |
| 2. Bitimana Anstre | 12. Muziganyi Sammuel |
| 3. Calitasi Mukawoma | 13. Nduwamungu J. Damakene |
| 4. Cyriaque Nsabayesu | 14. Nkengu Joseph |
| 5. Daniel Mukangahe | 15. Nsantimana Eric |
| 6. Donate Nyauyenda | 16. Nsarimana Karisti |
| 7. Emile Masabarakiza | 17. Pelasie Nyiramirimo |
| 8. Immaculee Mukandinda | 18. Rouise Murebuayire |
| 9. Johnson Buthelezi | 19. Sezarie Nyiraneza |
| 10. Kabanda Wekurisi | 20. Uwikijije Xavier |

Appendix B

Executive Committees of the Gender Support Teams

Post	Zone A	Zone B	Zone C	Zone D
Chairperson	Chizanga C.	Mulopu F.	Ndiyelo E.	Chikasa F.
V. Chairperson	Chivunda A.	Alexanda Y.	Samwaji S.	Kabwita C.
Secretary	Kapalu K.	Muzalakafwanda M.	Mambi M.	Miwangu J.
Treasurer	Chitula C.	Chifita L.	Likuta F.	Pezulu F.
Post	Zone E	Zone F	Zone G	
Chairperson	Kayombo A.	Mukoma E.	Masabarakiza E.	
V. Chairperson	Maria A.	Kalukali B.	Mukandinda I.	
Secretary	Augusto D.	Kakoji B.	Mukamana C.	
Treasurer	Katooka E.	Sakala P.	Sempiga M.	

Appendix C

Persons talked to/Interviewed

Zone A Workshop Participants

Name	Post	Road	Gender
1. Selestina Lumayi	Chairperson	5B	F
2. Aneta Makayi	Vice Chairperson	5B	F
3. Mandalena Kasoka	Member	5A	F
4. Kapenda Kapalu	Secretary	4	M
5. Peter Linyango	Member	5A	M
6. Godwin Muyombo	Member	1	M
7. Kasoka George	Vice Chairperson	5B	M
8. Samaliya Chizanga	Chairperson	4	M
9. Fulayi Samiyombo	Member	1	M
10. Anna Chivunda	Chairperson	6HQ	F
11. Mevis Nyikosa	Chairperson	6HQ	F
12. Dorothy Kaviswile	Treasurer	6HQ	F
13. Clara Chitula	Vice-Secretary	6HQ	F
14. Anna. M. Mumbula	C.D.O	6HQ	F

Zone B Workshop Participants

1. Muzala Kafwanda	Youth Vice Chairperson	14/69	F
2. Flora Musamba	Youth Member	14/56	F
3. Moffat Mpanga		16 Riverside	M
4. Lason Kifita	Headman	16 Riverside	M
5. Beauty Kalimbwe	Youth Member	18/8	F
6. Malesu Kashimbi	Youth Member	14/94	F
7. Moreen Kapalu	Youth Member	17/17	F
8. Justina Kasova	Youth Member	17/9	F
9. Violeta Vasconselho	Youth Member	17/22	F
10. Laurindu Lohenda	Youth Member	14/86	M
11. Mivanga Katanda	Committee Member	11/41	F
12. Rosana Fwelu	Committee Member	11/24	F
13. Zita Kambeu	Youth Member	17/20	F
14. Albertina Lumbala		12/26	F
15. Luziya Kameya	Committee Member	18/18	F
16. Melita Lizimu	Committee Member	18/9	F
17. Maggie Kalimukwa		14/22	F
18. Esequial Jamba		17/14	M
19. Liziya Meyolo	Committee Member	12/12	F
20. Jese Antonis		19	M

Appendix C Continued

21. Yeta Alexandra	Secretary/Interpreter	14/9	M
22. Jonas Kazabu	Vice Chairperson	20/102	M
23. Maria Dini		20	
24. Tikky Sau	Youth Member	Meb B	F

Zone C Workshop Participants

1. Mbili Antony	Secretary	21/19	M
2. Litu Armando	Youth Association	22/66	M
3. Augustin Mutaza	Secretary	28/41	M
4. David Fumbaka	Chairperson	24/03	M
5. Mbambi Mango	Student	26/17	M
6. Lufunda Fredrick	Secretary	24/15	M
7. Mbambi Armando	C.D.O		M
8. Joseph Shimbi	Librarian C AAR		M
9. Fulayi Likuta	Chairperson	27/24	M
10. Mundele Likuta	Chairperson	27/91	M
11. Ireen Ndala	Secretary	27/36	F
12. Suza Samwanji	Secretary	22/00	F
13. Eunice Kangahi	Chairperson	22 C.C	F
14. Juliaty Manjilu	Committee Member	22/69	F
15. Eugenia Ndevelo	Secretary	22/62	F
16. Ndonji Neva	Chairperson	21/24	M
17. Jose Messele	Chairperson	22/89	M
18. Mary Ihanji	Chairperson	22/85	F
19. Elizabeth Ngombo		22/108	F
20. Juliaty Mkumba		22/71	F
21. Simon Chihinga		27/34	M
22. Roy Mukumbi		23/22	M

Zone D Workshop Participants

1. Albert Masuwa	Secretary	32	M
2. James Kaumba	Secretary	37	M
3. Charles Kapalu	Secretary	35	M
4. David Sununu	Chairperson	41	M
5. Chombe Chiyesu	Member	41	M
6. Yunda Samutela	Chairperson	29	M
7. Anna Nyamanyonga	Chairperson	34	F
8. Fanwell Pezulu	Chairperson	39	M
9. Baptista Ngolofwana	Secretary	31	M
10. Manases Mbauleni	Chairperson	31	M
11. Emmanuel Thomas	Chairperson	37	M
12. Maria Mulemba	Member	34	F

Appendix C Continued

13. Enesi Kalenda	Member	41	F
14. Jane Itambwe		37	F
15. Getrude Nune		33	F
16. Juliety Kaumba		37	F
17. Mary Mbauleni		31	F
18. Febby Chikasa		40	F
19. Judith Miwangu		29	F
20. Patson Katakwe		36	M
21. Ngoma Solomon		36	M
22. Jack Sandeleji	Member	49	M
23. Evaristo Chiyangi	Chairperson	46	M
24. Augusto Patu	Secretary	38	M
25. Leio Muke	Chairperson	37	M
26. Kabwita Chris	Chairperson	38	M
27. Thomas Kamanda	Interpreter	37	M
28. Apostiuho Musango		37	M
29. David Ngonga	Member	46	M
30. Reubeni Kantumoya	Member	36	M
31. Jobi Kaulo	Vice Chairperson	45	M
32. Augusto Sampassa	Chairperson	45	M
33. Gershom Ngayaberura	Vice Chairperson	36	M
34. Alex Sengela	Teacher	36	M
35. Kasweka Selenji		38	M
36. Laston Machayi	Member	43	M
37. Betty Kawvota	C.D.O/Interpreter	36HQ	F

Zone E Workshop Participants

1. Maria Joauma	Member	50/12	F
2. Judite Joaqui	Chairperson	67/50	F
3. Mika Kaumba	Member	53/31	F
4. Maria Benoid	Secretary	67/06	F
5. Samba Kapele	Youth		F
6. Maria Luwiza	Treasurer	67/37	F
7. Eneste Katoka	Member	59/09	M
8. Branando Sannosso	Secretary	52/15	F
9. Jeremia Samudongo	Chairperson	53/17	M
10. Yav Kapenda	Secretary	50/19	M
11. Alescadre Kayombo	Secretary	51/22	M
12. Bernardo Kasto	Chairperson	67/79	M
13. Kayombo Kajimini	Member	54/43	M
14. Aida Netho	Member	50	F
15. Kristina Mangala	Secretary	51/01	F
16. Maria Joisi	Member	50/16	F

Appendix C Continued

17. Frinda Luzendo	Member	53/11	F
18. Keshini Kaumba	Member	53/06	F
19. Dorcas Chinyama	Member	67/83	F
20. John Luwamba	Chairperson	59/06	F
21. Dumingy Kayombo	Chairperson	55/27	M
22. Joau Batiste	Chairperson	53/04	M
23. Lidia Masele	Member	55/17	M
24. Eliza Ngoi	Treasurer	67/49	F
25. Eliza Chinyama	Chairperson	67/03	F
26. Ariminda Misheki	Member	52/10	F
27. Luini Chilombo	Member	52/02	F
28. Maria Roza	Chairperson	52/11	F
29. Albertina Chilombo		54/43	F
30. Dominga Kaboma	Vice Chairperson	54/07	F
31. Trezina Roge	Member	52/07	F
32. Franco Chinyama	Secretary	67/83	M
33. Stani Muyuka	Member	52/11	M
34. Kovina Chinguzu	Chairperson	52/00	M
35. Lemeji Disatu Choni	Chairperson	56/05	M
36. Samba Luvendu	Member	53/07	F
37. Yunisi Dikisoni	Member	53/03	F
38. Jenesi Luzendu	Member	53/07	F
39. Samba Jaquie	Vice Chairperson	51/19	F
40. Anna Maria	Member	56/17	F
41. Augusto Daniel	Secretary	55/17	M
42. Legria Kapalu	Member	56	M
43. Renije Jean	Member	55/22	M
44. Mauriso Madombo	Member	55/00	M
45. Mujinga Jean	Member	57/12	M
46. Chimbinda	Member	53/07	M
47. Stevao Ndala	Member	55/10	M
48. Antonio Kapalu	Member	56/06	M
49. Auguston Madembo	Member	55/00	M
50. Betty Kavwvota	C.D.O/Interpreter	36HQ	F
51. Maria Maidoni	Member	54/43	F

Zone F Workshop Participants

1. Makanja Mwana	Chairperson	7/A	M
2. Kapajika Clement		69/52	M
3. Mukenshi Mutunshe	Chairperson	69/59	M
4. Joau Christine		71/B/09	F
5. Eugenia Jonas		71/B/76	F

Appendix C Continued

6. Dina Salese		71/B/17	F
7. Elizabeth Matepo		71/B/21	F
8. Memweli Ndumbo		71/B/86	F
9. Tshahwa Katende		68/39	F
10. Berta Kayombo		71/B/63	F
11. Lidia John		71/B/23	F
12. Jeanette Jean-Pierre		71/B/23	F
13. Julia Kapolo		71/B/22	F
14. Anastasia Finese		71/B/55	F
15. Lowness Falanga		71/B/42	F
16. Sharon Katoliko		71/B/33	F
17. Kanda Samuel	Chairperson	69/03	M
18. Bilonda Home		68/69	F
19. Priscila Sakala		68/School	F
20. Maureen Kakoma		68/School	F
21. Priti Chala		68/School	F
22. Mukoyo Yuda		72/38	M
23. Ntalaja Chimbunda		68/27	M
24. Katolika Alexandre	Chairperson	71/B/33	M
25. Kabeya Kabamba		69/48	M
26. Constantin Kasenga		68/59	M
27. Mbuyi Tchibwabwa		69/50	F
28. Emmanuel Mukoma	Chairperson	69/50	M
29. Ngalula Kabeya		69/48	F
30. Antonette Mwimbi		68/71	F
31. Chanda Ngalula		72/80	F
32. Mrs Kalukali		68/School	F
33. Kahingo Luta		70/02	F
34. Mujinga Tshangula		70/02	F
35. Ngolula Mbombo		69/51	F
36. Shabantu Micheal		68/38	F
37. Mrs Shindolo		68/Clinic	F
38. Ngalula Chibandu		72/38	F
39. Mbuyi Biya		71/A/07	F
40. Matamba	Member	72	M
41. Ndala Kakoma	C.D.O/Interpreter		M

Zone G Workshop Participant

1. Emile Masabarakiza	Teacher of English/Interpreter	79/15	M
2. Immacule Mukandinda	Chairperson	78/30	F
3. Sezarie Nyiraneza	Chairperson	91/25	F
4. Seraphine Nyiransabimana	Member	77/5	F

Appendix C Continued

5. Christine Nyiraharerimana	Member	97/1	F
6. Cassilde Nyiraminani	Chairperson	94/12	F
7. Pelasie Nyiramirimo	Member	77/46	F
8. Cyriaque Nsabayesu	Chairperson	92/2	M
9. Donate Nyavyenda	Chairperson	94/11	M
10. Daniel Mukangahe	Chairperson	83/5	M
11. Alfonse Kayitare	Chairperson	100/20	M
12. Paul Rugira	Chairperson	84/23	M
13. Vincent Ndengahakunze	Member	93/23	M
14. Vincent Ntaganira	Member	93/5	M
15. Marcel Sempinga	Chairperson	85/7	M
16. Kadasakwa Aimable	Chairperson	93/14	M
17. Pasikali Nyandwi	Chairperson	83/18	M
18. Jack Mukandabagezi	Vice Chairperson	83/29	M
19. Jeannette Mukanoheri	Member	93/13	F
20. Evariste Musabyimana	Chairperson	96/63	M
21. Natani Nziyibuka	Chairperson	95/45	M
22. Muziganyi Sammwel	Chairperson	79/17	M
23. Johnson Buthelezi	Chairperson	82/33	M
24. Kabanda Wekupisi	Vice Chairperson	96/60	M
25. Karisti Nsarimana	Chairperson	103/56	M
26. Ferdina Iyakaremye	Chairperson	97/13	M
27. Josefu Nkengurukiye		93/2	M
28. Murebuayire Rouise		79/37	F
29. Mukamana Calitasi		78/135	F
30. Nduwamungu Damakene	Chairperson	101/61	M
31. Nkengu Joseph		93/2	M
32. Xavier Uwikijje		88/50	M
33. Eric Nsanjimana		98/18	M
34. Bizimana Austre		103/93	M

Data Analysis Assistants

1. MR. Gershom Ngayaberura	36/26
2. MRS Febby Chikasa	40/50
3. Mr. Reuben Kantumoya	36/22
4. Ms Judith Miwangu	29/71
5. MR. Pezulu Fanwell	39/13
6. Mr. Mario-Teacher at Meheba C Basic School	
7. MR. Davies Kawika Usona Interpreter/Teacher at Meheba C Basic School	

Appendix C Continued

Schools

1. All Grades 9 and 12 who participated in Essay writing competition
2. Grades 9 who participated in drawing sketches-Meheba D Basic School
3. Mr. Kaputungu (Teacher of Art-Meheba D Basic School)

Police Officers

1. Mr. Yeyenga	Inspector	6HQ
2. Ms Y. Himoonga	Criminal Investigations Officer	6HQ

Sisters of Charity

1. Sister Delia (spelling)

Clinics

1. Mr A. Luputa	Clinical Officer Zone A
2. Mr Shindolo Patrick	Medical worker Zone F
3. Mr. Christopher Kikambo	Male Nurse Zone D

LWF Workers

1. Ms Betty Mulele Kawvota	C.D.O Zone E and D
2. Ms Anna M. Mumbula	C.D.O Zone A
3. Mr. Kennedy Chikunga	C.D.O Zone B
4. Mr. Fidele Sadric Nzayikorera	C.D.O Zone G
5. Mr. Kakoma Ndala	C.D.O Zone F
6. Mr. Mbambi Armando	C.D.O Zone C
7. Dr. A. Mushibwe Ntenda	Former IGA Officer
8. Ms Regina Matonga (Posthumous)	The Then Gender Officer
9. Ms Wiebke Hoing	Technical Advisor Community services
10. Mr. Rogers Kizeze	Education Liaison Officer
11. Mr. Benson Chimbwe	Technical Advisor Agriculture
12. Mr. Zulu	Fish Farming Officer
13. Mr. Donald Banda	Community Construction Officer
14. Mr. Bowen Banda	Relocation/Emergency officer
15. Mr. Freddie Benson Semeki	Office Clerk

UNHCR Meheba Representative

1. Mr. Jonathan Munengu	The then Acting Field Officer
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