

VIOLENCE AGAINST REFUGEE WOMEN IN MEHEBA REFUGEE SETTLEMENT, ZAMBIA

By
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Submitted in partial fulfilment of the requirements for the degree of Master of Communication for Development offered by the Department of Mass Communication, The University of Zambia.

Declaration

I declare that this Practical Attachment Report has not been submitted for a degree in this or any other University.

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Dedication

Mother: Catherine

Father: Edward

Friend: Walter Ludwig

Sister: Moddy

Brothers: Cleopas and Rodwell

My voice crieth for abused refugee women

Lo! The Rain is past

Winter comes and goes

Lo! Oppression conceives knowledge

Smite injustice

Arise for your rights!

Abstract

The practical attachment report (PAR) establishes that violence against refugee women in Meheba Refugee Settlement exists. It is important to state that the violence recorded in this report, is only a tip of an ice-berg of what transpires in this settlement. This report, as a result, documents only some types, causes, effects and ways of preventing and/or alleviating this violence. The PAR groups violence against refugee women in Meheba Refugee Settlement under six categories. This is done to enable easy reading and comprehension of the subject of discussion. The six categories are physical, psychological, sexual, and cultural violence. They also include girl child abuse and deprivation of financial and material resources. This report points out that violence against refugee women in Meheba Refugee Settlement is a deprivation of human rights. It is also a hindrance to development in this settlement, which must be dealt with. The Par recognises that the Lutheran World Federation (LWF) is working to induce gender and human rights development. Yet, there is still a mammoth task to be done to prevent and/or reduce this violence. To this effect, this report makes recommendations not only to LWF, but also to its sponsors. Among the recommendations are the communication strategies deemed fit for gender and human rights development in this settlement. This report suggests communication strategies to induce development under the assumption that there is no development without communication. This implies that the beneficiaries of development must be involved in their development. This report, as a result, discusses participatory communication as the main base of gender and human rights development.

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Acknowledgements

This report is a product of my interest in gender and human rights issues, which I developed as a post graduate student of human rights with a bias to gender. I am indebted to Professor Francis Kasoma, Mr. Fidelis Muzyamba and Mr. Billy Nkunika for training and preparing me in MCD. I am extremely grateful to Professor Francis Kasoma for guiding and supervising my work. His tireless efforts enabled me complete this report, although I am responsible for any errors in interpreting facts.

I am also grateful to the Ministry of Home Affairs for permitting me to conduct a practical attachment in Meheba Refugee settlement. I wish to express my gratitude to UNHCR for having attached me to its organisation and for having lobbied LWF on my behalf. As such, I should like to thank LWF project co-ordinator; Mr. Nuwa Senkebe and T/A community services; Ms Wiebke Hoing for according me an opportunity to work with LWF. I also want to thank them for the free transport, accommodation and office space during the entire attachment period.

I also want to recognise the following LWF members of staff for planning and working with me effectively: Anna Mumbula, Fidele Sadric Nzayikorera, Kennedy Chikunga, Armando Mbambi, Ndala Kakoma, especially Doctor Abraham Mushibwe Ntenda and Betty Mulele Kavwota.

I would like to deeply thank all refugees who assisted me in achieving my objectives, especially local leaders for being voluntary workshop participants, interpreters and gender support team members. I thank all refugee couples who entrusted their private lives and marital interests to me.

I should like to thank head teachers for conducting the awareness campaign through their schools. I appreciate the overwhelming support Grades 9 and 12 pupils gave me by participating in the essay writing competition. I thank the clinics for giving me data on health and violence. I am deeply indebted to the police VSU headquarters in Meheba Refugee Settlement, for assisting me in solving gender violence. I also want to

sincerely thank the inspector and the criminal investigation wings of this police VSU, for supporting my grand workshop by teaching participants about criminal law. I would like to thank sister Deila of the Sisters of Charity for all the relevant information concerning violence against refugee women in the settlement.

I thank Chef Collins, Venturi and Moses for the free labour in preparing my food and doing my laundry. I also want to recognise Mr. Malte Biersdeofr's hospitality for free access to his accommodation, food, phone and internet whenever I visited Solwezi. I am grateful to Ms Hilda Chela, a gender specialist, for critically analysing some chapters of my practical attachment report. I appreciate my course mates for the friendship through the good and hard times we experienced together as students. I would like to show my sincere gratitude to Mr. Walter Ludwig for supporting me emotionally and materially during my MCD programme. It could not have been easy without his support. I also want to thank cousin Noreen Milambo and her friends for the encouragement and prayers when I was hospitalised before I completed this report.

I wish to greatly thank mother for inspiring me into the career world. She held a very sensitive and influential post with Zambia Flying Doctor Services during an era when Zambian women were greatly marginalised. Her love and care for the underprivileged, will never cease to amaze me. What encourages me most about mother, is her optimistic view to life. Even when she is in great pain from her breast cancer, she still has hope for a better tomorrow. It is because of her that I decided to help refugee women. Mother's strength will always be my shield.

There are so many people who assisted me during my practical attachment. Unfortunately, I cannot list them all because they are too numerous to mention. I want to thank them very much for helping me in various ways. Above all, thanks to the Almighty God for this achievement.

Gift Chipso K. Muponisi
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List of Abbreviations/Acronyms

AAR	Association to Aid Refugees
ACT	Action by Churches Together
C.D.O	Community Development Organisers
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
Congo DR	Democratic Republic of Congo
GST	Gender Support Team
HIV/AIDS	Human Immune Virus/Acquired Immune Deficiency
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
IGA	Income Generating Activities
JRS	Jesuits Refugee Services
KAP	Knowledge, Attitude and Practice
LWF	Lutheran World Federation
LWF/DWS	Lutheran World Federation and its Department for World Services
MCD	Master of Communication for Development
MHA	Ministry of Home Affairs
MSF	Medecin Sans Frontieres (Doctors without Boundaries)
NGO	Non-governmental Organisation
OAU	Organisation of African Unity
PAR	Practical Attachment Report
STD/STI	Sexually Transmitted Diseases or Sexually Transmitted Infections
TBA	Traditional Birth Attendants
UDHR	Universal Declaration for Human Rights
UN	United Nations
UNHCR	United Nations High Commissioner for Refugees
VSU	Victim Support Unity
WFP	World Food Programme
YWCA	Young Women's Christian Association of Zambia
ZCRS	Zambian Christian Refugee Services

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Chapter 1

Background

1.0 Practical Attachment Report

The practical attachment report here in referred to as PAR covers a period of four months from 11 June to 11 October 2000. During this period, the student who is the author of this PAR worked with the Lutheran World Federation (LWF) in Meheba Refugee Settlement. This student was attached to the United Nations High Commissioner for Refugees (UNHCR), but worked with LWF, since it is UNHCR's major implementing partner.

The student participated in the prevention and/or alleviation of violence against refugee women in Meheba Refugee Settlement. This student, as such, contributed to gender and human rights development of refugees in this Settlement. To induce this development, the student employed communication skills at individual, group, organisational and mass levels.

With LWF, the student worked in the department of gender and social services. The PAR covers mainly activities done in this department during the practical attachment. It includes inter alia, the author's limitations, achievements, experiences, findings, discussions, recommendations and conclusions surrounding the practical attachment topic.

At the outset, it should be pointed out that the PAR does not include Zone H, since the area was established towards the end of the practical attachment.

1.1 Historical Background to the Topic of Discussion

The PAR is about violence against refugee women in Meheba Refugee Settlement located in Zambia. The discussion of 'violence against women' is of cardinal importance, since it has taken on international dimensions. This implies that it exists in all human societies, in

both developed and developing nations, among the educated and non-educated, the rich and the poor, in war-torn and peaceful nations, etc. It also existed in ancient societies like the Greek city states and the Roman empire.

Wherever 'violence against women' occurs, human rights are violated. That is why, the Committee on the elimination of all forms of discrimination against women stressed that:

Violence against a woman constitutes violation of her internationally recognised human rights -Regardless of whether the perpetrator is a Public official or a private person. (UN, 1993: 31)

Modern human rights began after the Second World War. It was a reaction to the horrors of the holocausts and other atrocities of Hitler's Germany and its fascist allies. Cassese (1990) states that the international community realised that Hitler's contempt for human rights and freedoms was one significant cause for war. To avoid the effects of Hitler's wars, there was need to respect human rights and freedoms. It was believed that some violations might have been prevented had an effective international system for the protection of human rights existed in the days of the League of Nations. In 1945, the United Nations (UN) replaced the League of Nations, since it did not prevent the occurrences of world wars. UN members pledged not to cause the world wars again to avoid untold sufferings to the masses. They also established the UN charter that legally obliged state parties to promote and protect human rights.

Although 'violence against women' has been an international problem for decades, many early international human rights instruments did not explicitly address it. This violence was implied in the principles of Non-discrimination and Equality between men and women. For instance, the UN charter promised in its preamble to support the principle of equality between men and women regardless of gender. As such, the charter states:

WE THE PEOPLES OF THE UNITED NATIONS DETERMINED to save succeeding generations from the scourge of war, which twice in our life time has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women. (UN, 1995:4)

'Violence against women' could also be inferred from the functions of the Commission on the Status of Women. This is a special body under the UN Economic and Social Council formed in 1946 to deal with women issues. For example, it states that the:

Commission examines the progress towards equality throughout the world, prepares recommendations on promoting women's rights in political, economic, social and educational fields, and addresses problem requiring immediate attention in the field of women rights.

(UN, 1995:204)

Later, the International Bill of Human Rights, on which other international human rights instruments were built, was formed. Though not expressively, the bill discussed the issue of 'violence against women' via the aspect of equality and non-discrimination. This International Bill of Human Rights is an international treaty comprising three human rights instruments. This bill includes the Universal Declaration of Human Rights (UDHR) of 1948, the International Covenant on Civil and Political Rights (ICCPR) and its two additional protocols and the International Covenant on Economic, Social, and Cultural Rights (ICESCR). Both covenants were adopted in 1966, but came into force in 1976, while the second additional protocol came into force in 1989.

UDHR Articles 1 and 2, did not deal with 'violence against women,' in black and white, but proclaimed it through the principles of non-discrimination and equality when it stressed that:

All human beings are born free and equal in dignity and rights–
Everyone is entitled to all the rights and freedoms set forth in this
declaration without distinction of any kind. (UN, 1995:154)

In 1979, a major human rights instrument for women was adopted and came into force in 1981. This instrument is the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Although CEDAW is the main human rights machinery to promote and protect the rights of women, like the previous international instruments, it did not address the issue of 'violence against women' in its initial document. Yet, it stressed on it through the principle of non-discrimination of women in many spheres of life like education, politics, family, marriage, employment, property ownership, etc. CEDAW Committee extended women rights to cover interdiction of 'violence against women' to protect women from all human rights abuses. As a result,

In 1992, the Committee on the Elimination of Discrimination against women took the important step of formally extending the general prohibition on gender-discrimination to include gender-based violence.
(UN, 1993:31)

In full view of international human rights instruments, recent years have seen explicit massive global prohibition of 'violence against women.' That is why, the 1996 Beijing 'Platform for Action' inter alia, discusses it as:

An obstacle to the achievement of the objectives of equality,
development and peace. Violence against women both violates and
impairs or nullifies the enjoyment by women of their human rights and
fundamental freedoms. (UN, 1996:73)

In the same vein, YWCA Zambia conducted a countrywide research on 'violence against women' through focus group discussions by representatives of several categories of people

in Zambia. YWCA found that most women from all different walks of life are experiencing it. This research did not cover certain parts of Zambia such as Meheba Refugee Settlement. It can be deduced that 'violence against women' occurs in settlements and camps, since women are more vulnerable in these areas. The vulnerability is due to many reasons such as mobility, education, culture, religion, accessibility to resources, etc.

Zambia, a country aspiring to democracy, is trying to uphold social justice and respect for human rights by ratifying to international human rights instruments. These include human rights instruments promoting and protecting refugees' rights. That is why, it signed the tripartite agreement with UNHCR and LWF. This was with a view of assisting refugees in Meheba and Mayukwayukwa Refugee Settlements.

To comprehend reasons evoking 'violence against women', it's vital to have an insight about UNHCR, LWF and Meheba Refugee Settlement.

1.2 UNHCR Profile

The UNHCR was established in 1951 by the UN General Assembly to protect the rights of refugees. Today, the organisation is aiding other groups of people living in conditions similar to refugees. These people include displaced persons within their own countries, asylum seekers and ex-refugees who have returned home, but may be in need of assistance.

UNHCR was not the first organ to deal with refugee protection, for instance:

Within the framework of the United Nations, the UNHCR superseded the International Refugee Organisation (IRO), 1947-1952, which had in its turn taken over the refugee work of the United Nations Relief and Rehabilitation Administration (UNRRA), 1943-1947.

(UNHCR Website, 2000: 1)

The League of Nations, a forerunner of UN, first formed the High Commissioner for Refugees in 1921.

1.2.1 Functions

The UNHCR headquarters is in Geneva, Switzerland, but it has several branches situated in strategic spots throughout the world. Its main branch in Zambia is situated in Kabulonga, along Leopard Hill Road, Lusaka. UNHCR is a humanitarian and non-political organisation having two main functions:

To provide international protection to refugees and to seek durable solutions to their problems. (UN, 1995: 224)

To protect refugee rights, the UNHCR promotes international standards by which refugees must be treated in countries of asylum. Also, it enforces the principle of 'non-refoulement' implying that refugees must be protected against enforced return to countries of origin. With regard to granting durable solutions, the UNHCR facilitates voluntary repatriation of refugees. The UNHCR first began serving refugees emanating from world wars in Europe. Today, it has been dealing with millions of refugees including those from Africa, Asia and Latin America. It has been reported that:

50 million refugees have been resettled or repatriated since the end of World War Two, but an equal number of uprooted people are struggling to regain their human rights today—And facing a bleak tomorrow. (UNHCR, 1998:5)

Suffice to say that the UNHCR still has a mammoth task of co-ordinating international action for refugees. Durable solution requires integrating refugees into countries of origin, or countries of asylum or third countries, since:

In Africa, and to some degree in Asia, the main solution for refugee problem has been rural settlement. (UNHCR Website, 2000: 2)

Today's refugee problems require UNHCR to perform three functions namely: prevention of events leading to refugee status, emergency response to refugee problems and granting durable solutions.

1.2.2 Protection Instruments

As earlier stated, the UNHCR grants protections both to refugees and internally displaced persons. In 1951, the International Convention on the Status of Refugees was adopted, which is limited to persons who became refugees before 1 January 1951. A protocol to this convention was adopted in 1967 that extended protection to all refugees whatever the date they were forced to leave home. This protocol also broadens the category of refugees to protect. In addition, the UN declaration on Territorial Asylum of 1967, extends the effectiveness of internal protection. Later, conventions at regional levels were adopted. For example, in 1969, the Organisation of African Unity (OAU) adopted a regional Convention on Refugee Problems in Africa. While, Latin America adopted the declaration in 1984 that aimed at granting humanitarian assistance to victims of armed conflict and human rights abuse in Central America.

1.2.3 Refugee Definition

Chhangani (1997: 88) explains that the term refugee is derived from the Latin word 'fugere', which means to flee for safety. To this effect, Article 1 clause 2 of 1951 Refugee Convention defines a refugee as a person who:

Owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or owing

to such fear, is unwilling to avail himself of the protection of that country, or who, not having a nationality and being outside the country of his former habitual residence as a result of such events is unable or, owing to such fear is unwilling to return to it. (UNHCR, 1995: 11)

Although the definition of refugees does not seem to be gender-sensitive, a refugee can also be a female. In fact, most refugees are women and children. These categories have always been victims of violence during the exodus, in camps and settlement areas.

1.2.4 Funding

The UNHCR funding comes from voluntary contributions, but some of its administrative costs are covered by UN's regular budget. UNHCR works with other UN bodies, inter-governmental and non-governmental organisations (NGOs). In most cases, NGOs act as operational partners of UNHCR in implementing specific projects and helping advocate the refugee cause. NGOs provide substantial assistance usually from their own resources.

1.3 LWF/ZCRS Profile

The Lutheran World Federation (LWF), which was founded in 1947, is a global communion of Christian churches in the Lutheran tradition. As of 9 September 2000, LWF stated through its web site that it has 131 member churches in 72 countries representing 59.5 million of the world's 63 million Lutherans. This implies that it has many branches in various parts of the world. Thus, its Zambian main branch is situated in Lusaka along Chandwe Musonda Road. LWF in Meheba Refugee settlement is one of the Zambian LWF branches. It has another one in Mayukwayukwa Refugee Settlement in the Western province of Zambia, Kaoma district. It also exists in Chipata where it conducts poverty alleviation projects among the Zambians.



It also reported that LWF co-operates closely with the World Council of Churches, other Christian World Communions as well as international secular organisations through its secretariat, which is located in Geneva Switzerland. It further stated that:

The LWF acts on behalf of its member churches in areas of common interest such as ecumenical relations, theology, humanitarian assistance, human rights, communication, and the various aspects of mission and development work. (LWF Web site, 2000: 1)

To operate effectively in areas of common interests, LWF has different departments and offices. The Lutheran World Federation Department for World Service (LWF/DWS) conducts programs in relief, rehabilitation and development in a number of countries. In Zambia, LWF/DWS operates under the title 'Zambia Christian Refugee Services' (ZCRS). It carries out long-range projects aiming at contributing to the lives of the people and the welfare of communities. The aim is to alleviate poverty and inculcate the spirit of self-reliance. LWF conducts projects in Zambia among different groups of people like refugees.

To execute projects, LWF requires concerted efforts of its co-operates. As for emergency funding, the Action by Churches Together (ACT) was formed 1995 to co-ordinate funding appeals to emergency situations. This has aided LWF to deal rapidly to emergencies in order to assist refugees and other displaced persons.

The LWF, as stated earlier, is the main implementing partner for UNHCR in Meheba Refugee Settlement. It has been involved twice intermittently in refugee projects for the past three decades. The first time was from 1971, when the settlement was established, to 1982. Then the government took over until 1985 when UNHCR came in with the catholic secretariat as its implementing partner, which was replaced by Care International. In 1996, LWF made its second come back and took over from Care International. Since then, it has been the main implementing partner. Currently, non-governmental organisations serving in

Meheba Refugee Settlement include the Jesuits refugee services (JRS), Sisters of Charity, Association to aid refugees (AAR) and Medecin Sans Frontiere (MSF).

1.3.1 LWF Activities

LWF has been carrying out activities co-ordinated by the UNHCR with the view of granting durable solutions to refugees by promoting self-reliance in settlements. LWF activities include:

- i. Distributing ration on monthly basis to new arrivals for only two consecutive farming seasons. The ration does not stop for vulnerable refugees. This ration is supplied by World Food Programme
- ii. Granting household support to each new arrival family in terms of installation kits, when relocated agricultural residential plot. The kit comprises inter alia, kitchen utensils, agricultural tools and bedcovers
- iii. Promoting an increase and diversified food production through sustainable agricultural practises. Fish farming, bee keeping and other livestock rearing are encouraged
- iv. Environmental rehabilitation via deforestation reduction, soil management, etc
- v. Enabling self-help community construction by assisting refugees construct shelter, shallow wells, and giving instructions of pit latrines construction
- vi. Providing community development via gender education, guidance and counselling, cultural and local sports entertainment. Establishing women and men clubs to bring about economic development. Social welfare of taking care of the vulnerable such as homes for the aged and foster homes for minors
- vii. Granting health and nutrition activities aimed at minimising morbidity and mortality through preventive and curative measures
- viii. Vocational training to refugees, especially youths in skills like carpentry, joinery, and motor mechanics, etc
- ix. According refugees education assistance to access formal schools and educational material. New arrivals and children from vulnerable homes are scholarship beneficiaries

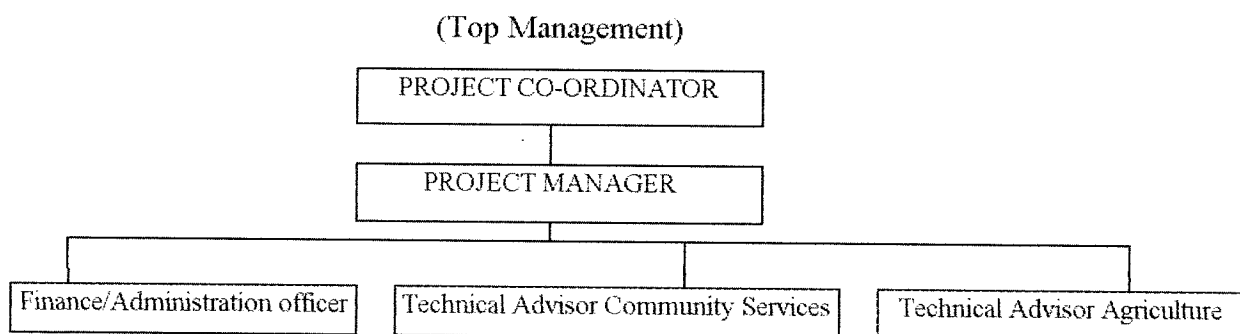
- x. Managing two warehouses to facilitate the storage of food and non-food items. A workshop to maintain vehicles and store fuel
- xi. Co-ordinating Support among other organisations in the settlement. LWF the major implementing partner, chairs monthly steering committee meetings, which are attended by the UNHCR, the government, local NGOs and local community leaders
- xii. Establishing point of contact persons known as Community development organisers (C.D.Os) who are the LWF employees operating in all settlement zones. They are the basic contact between the LWF and community of refugees

1.3.2 Sector Operational Support

The LWF Meheba staff members are employed on contract basis to assist in implementing refugee projects. LWF Meheba’s organisation structure is headed by the project co-ordinator, whose immediate subordinate is the project manager. It is demarcated further into three major wings. Finance administration officer, in-charge of the organisation funds and entire administration. Technical advisor community services, in charge of all departments dealing directly in community development. That is education, gender/social services, health-nutrition, income generating activities and self-help construction. Technical advisor agriculture takes care of agriculture and environmental rehabilitation sectors. These departments are further divided into sub-ordinate sections.

Figure 1

LWF MEHEBA ORGANISATION CHART



1.4 Meheba Profile

This component indicates the picture of Meheba at regional level implying Africa and also at national level i.e. Zambia in particular, Solwezi.

Geographically, Meheba is found in Zambia, a landlocked country in the Southern Region of Africa. Zambia being a landlocked country shares boundaries with eight countries i.e. the Democratic Republic of Congo (DR) and Tanzania situated in the north; Botswana and Zimbabwe in the south; Angola in the west; Namibia in south-west; as well as Mozambique and Malawi in the east. The Geography of Zambia is one of the reasons Zambia has been hosting refugees.

At national level, Meheba is found in Solwezi a provincial district situated in North Western Province of Zambia. Zambia has an area of 752, 614 square kilometres that is divided into nine provinces namely: Northern, Southern, Eastern, Western, North-western, Central, Lusaka, Copperbelt and Luapula Provinces. Lusaka is the capital city of Zambia and it is found in Lusaka province. Meheba is 700 kilometres by road from Lusaka and 75 Kilometres south west of Solwezi on the Mwinilunga road. (See Figure 2)

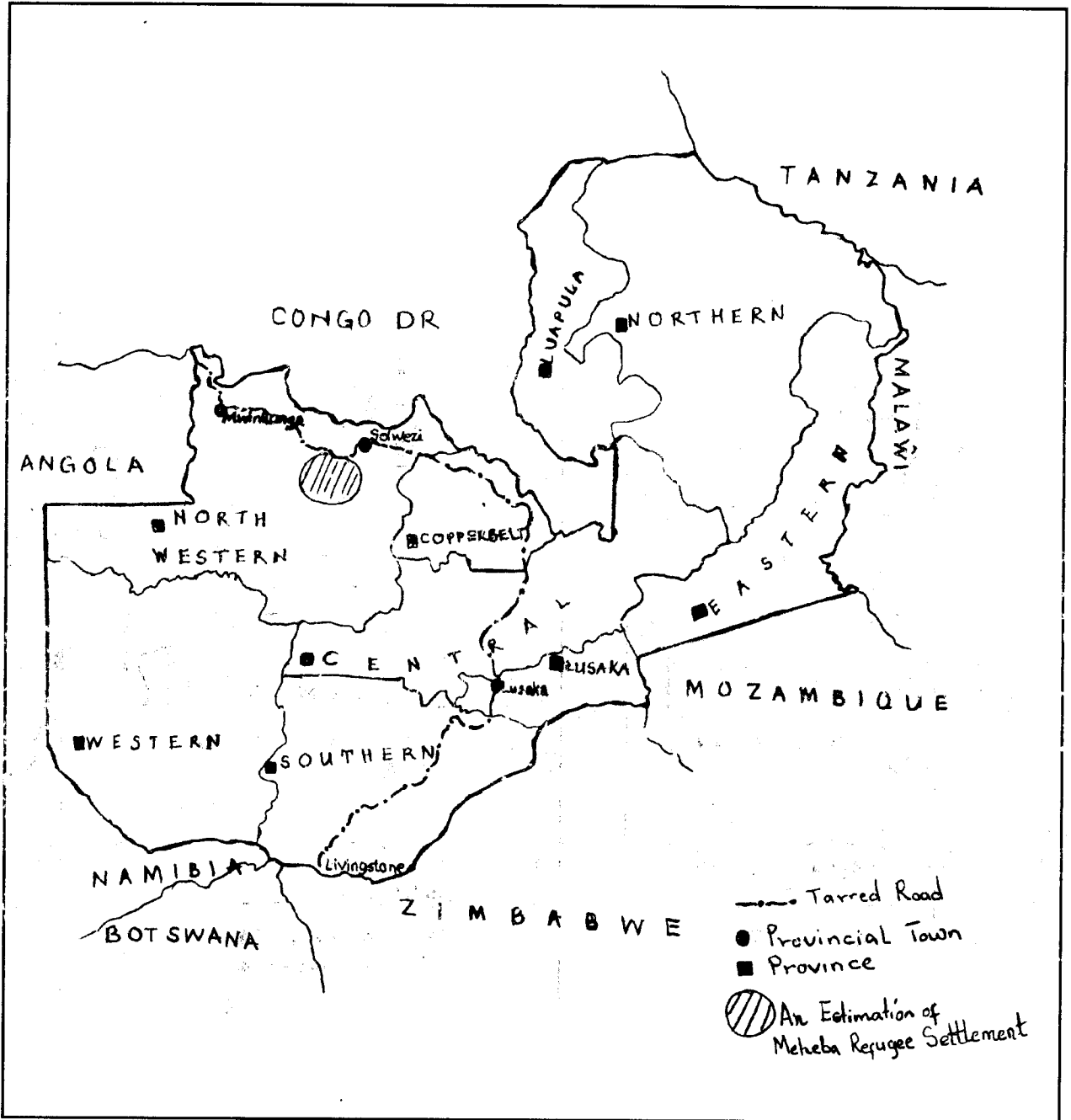
Although, Zambia has two refugee settlements i.e. Meheba and Mayukwayukwa, this PAR is concerned with violence against refugee women in Meheba Refugee Settlement only. As a result, Meheba profile is a description of this settlement. This is to enable the reader understand more about violence against refugee in Meheba Refugee Settlement.

1.4.1 The Difference between a Refugee Settlement and a Refugee Camp

Meheba is a refugee settlement, implying that it is not a refugee camp. There is a difference between a refugee settlement and a refugee camp. Refugees living in a camp are on rations, while those living in a settlement are only on rations for two years, after which they are

Figure 2

Map of Zambia: Solwezi



expected to be self-reliant. The vulnerable refugees in settlements continue receiving rations. Refugees in a settlement are granted agricultural residential plots to enable them become self-reliant. They are expected, inter alia, to cultivate their own food. This is one way of granting durable solutions to refugees.

1.4.2 Description

The description of Meheba includes tangible objects found in the settlement like zones, roads, organisations, schools, clinics, police posts, local leaders, etc. It also includes intangible objects like language, education, farming, religion, mobility etc. The description of these objects aims at granting the reader an insight to the problem of violence against refugee women in Meheba Refugee Settlement.

1.4.2.1 Area

Meheba has a vast area comprising 720 square kilometres. This area will soon be larger than the mentioned figure, since extension work to the settlement is still going on.

1.4.2.2 Zones

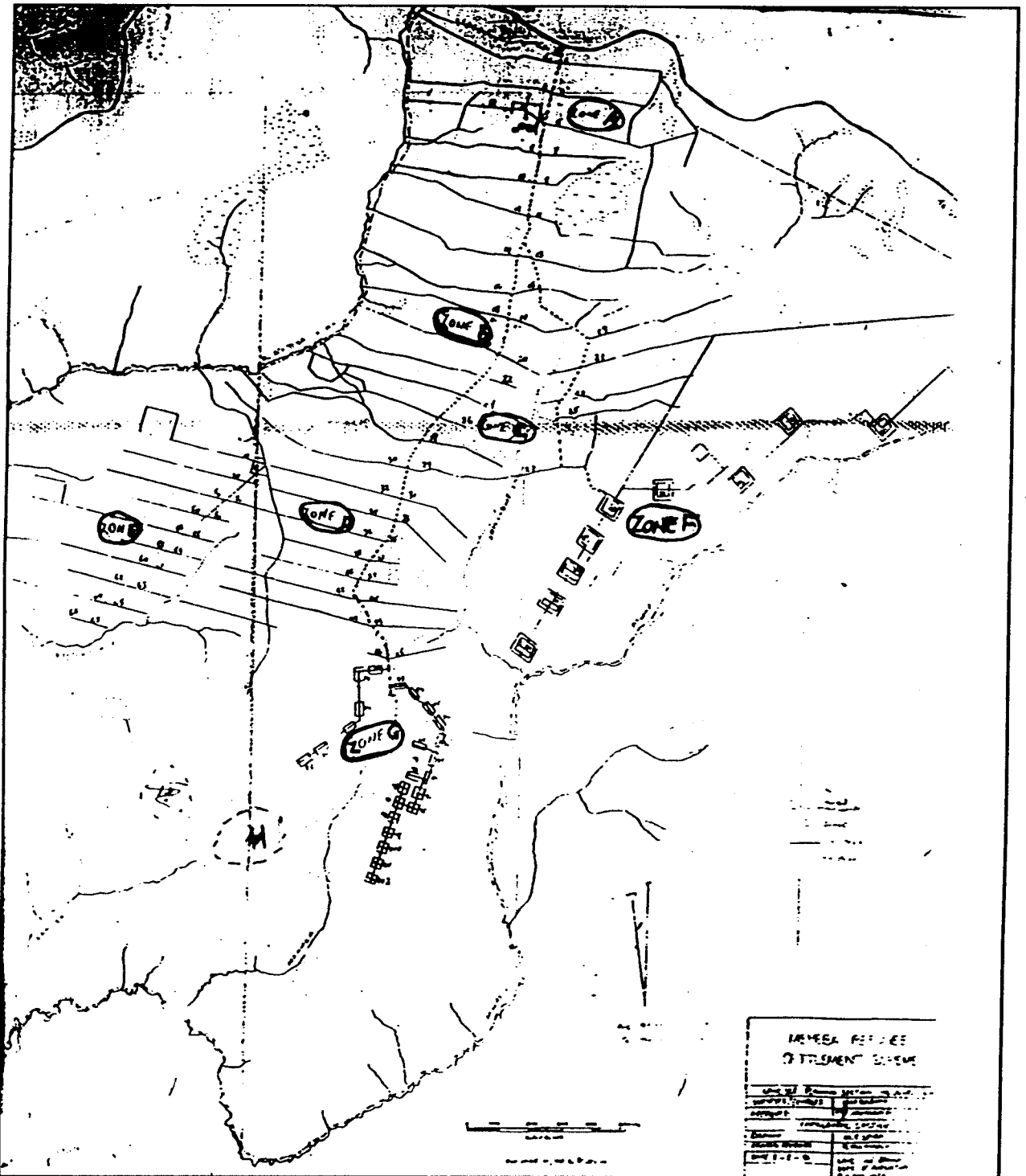
The settlement is demarcated into seven zones from A to G. Another zone called Zone H is being added to the settlement, which will increase the number of zones to eight. As stated earlier, this PAR will not include Zone H because it was non-existent when the practical attachment was going on, except during the last part of the attachment. (See figure 3)

1.4.2.3 Roads

Each of these seven zones is divided into 105 roads and/or villages. These roads and/or villages are in odd and even numbers from the settlement entrance towards its interior. The

Figure 3

Map of Zones In Meheba Refugee Settlement



Source: LWF-Community Construction Department

old numbers are situated on the left, while even ones on the right hand side. This is when one is facing in the direction of LWF offices from the main entrance.

Table 1.

Roads/Villages

ZONE	NUMBER	ROAD/VILLAGE
A	1, 5a, 5b-10	Roads
B	11- 20	Roads
C	21- 28a	Roads
D	28b-46	Roads
E	50-67	Roads
F	68-71a,71b-75	Villages
G	77-80, 83-89, 91-103-105.	Villages

The left side of the settlement is separated from the right by the feeder road that runs through from Road 1 to Roads 15 and 16. Also, a stream separates Roads 17 and 18 from each other. Then, Shikundwe River cuts across Roads 19 to 28a spreading on the left side of the settlement. The Feeder Road divides the rest of the settlement into right and left again. The boundaries of the settlement are marked by Mwafwe River on the Southeast of Meheba Refugee Settlement and Meheba stream on its west. (See figure 4)

1.4.2.4 Local Leaders

These roads and/or villages are administered by local leaders. Each road and village comprise a chairperson, secretary, treasurer and three committee members. These roads and village leaders are subordinate to other leaders at zone level like the general chairpersons and secretaries.

1.4.2.5 Clinics

Although, there are Six clinics in Meheba Refugee Settlement, it has no hospital. Referral cases are taken to Solwezi, Mukinge and Copperbelt hospitals. Despite clinics being widely spread in the settlement (Clinic A, B, Gaikaimo, D, F, G), they are not enough to cater for the ever rising population. Usually, they are situated far away from most refugee residential areas. The personnel are mainly nurses and medical officers and one or two doctors at Zone D clinic, brought in recently by MSF. There is only one laboratory in the settlement found at clinic A. It is only able to detect Malaria parasites and sexually transmitted infections. Illnesses like HIV/AIDS can not be tested in Meheba Refugee Settlement. (See figure 4)

1.4.2.6 Schools

Meheba has six schools i.e. five basic schools and one secondary school called Meheba High school, which is also open to non-refugees pupils from outside the settlement. There are community schools for Zones G and E because no basic school exists in these two zones. LWF education department has plans to construct a school, which will cater for children in these zones. (See figure 4)

Table 2.

Meheba Refugee Settlement Schools

ZONE	NUMBER & TYPE OF SCHOOL
A	1 Basic
B	1 Basic
C	1 Basic
D	1 Basic
E	3 Community
F	1 Basic
G	3 Community

There are very few teaching materials in most of these schools forcing teachers to work in very harsh conditions. Most children, who can not get scholarships as the vulnerable refugee children, drop out of the school system. The scholarships are not sufficient to cover all vulnerable children.

1.4.2.7 Police

Meheba police headquarters is located at Road six. There is a police post in Zone D at Road thirty-six, where the headquarters of Meheba I.W.F offices are located. The other police post is in Zone F. The mobile police, implying the police to suppress riots, are in charge of Zone D and F police posts. This means that refugees have to go to Zone A to report violations. Police officers are few and one Nissan Patrol is the only vehicle available to patrol the entire settlement.

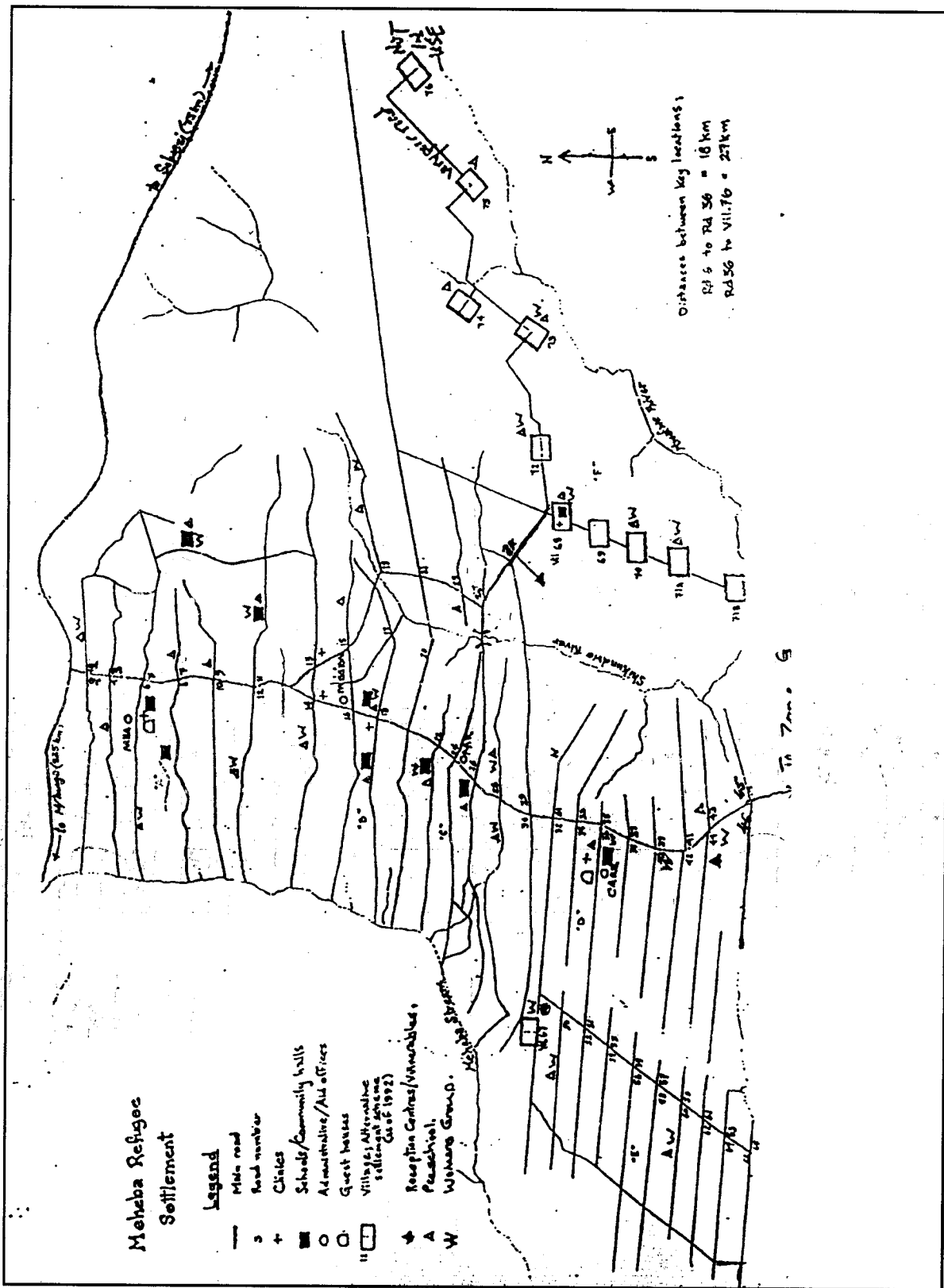
The ministry of home affairs (MHA) through the high commissioner for refugees is represented by immigration department at entry points, the refugees' office and police headquarters, which are located at Road six in Meheba Refugee Settlement.

1.4.2.8 Plots of Land

Residential/agricultural plots are situated along roads and villages and range between 1.5 and 2.5 acres. The scattered arrangement of plots creates quite a distance to cover between plots within the road or between roads and Zones. For example, there is 18 km between road six and thirty-six as well as 27 kilometres from road thirty-six to village seventy-six. This means that most refugees cover long distances on foot, since there are no commuter vehicles. It is important to point out that although plots are not relocated according to nationality, the majorities in Zones A, B, C, D, and E are Angolans; Zone F, Congolese DR; While Zone G, Rwandese and Burundese.

Figure 4

Map of Meheba Refugee Settlement



Source: LWF-Community Construction Department

1.4.2.9 Population

The refugee population is ever increasing since thousands of refugees are fleeing wars in countries of origin. For example, 31 July 2000 recorded 39, 786 refugees in Meheba.

While, on 31 August, it was 40, 408 and this number rose to 41, 868 by the end of September, which is over 4 times as much as August.

Table 3.

Meheba Refugee Settlement Population

Country	Figure 31/08/00	New Arrivals	Births	Deaths	Departures	Figure 31/09/00
Angola	35,153	1,254	49	14	-	36,442
Burundi	1,094	9	-	-	-	1,103
Congo Brazzaville	2	-	-	-	-	2
Congo DR	1,351	4	3	3	-	1,355
Mozambique	1	-	-	-	-	1
Rwanda	2,764	177	9	-	35	2,915
Namibia	7	-	-	-	-	7
Uganda	15	1	-	-	-	16
Sudan	14	2	-	-	-	16
Liberia	2	-	-	-	-	2
Sierra Leon	1	-	-	-	-	1
Somalia	2	4	-	-	-	6
South Africa	1	-	-	-	-	1
Zimbabwe	1	-	-	-	-	1
Ethiopia		-	-	-	-	-
Total	40,408	1,451	61	17	35	41,868

(An Excerpt from LWF Monthly Report September, 2000)

The population comprises several nationalities, which include Angolans, Rwandese, Burundese and Congolese (DR). As stated earlier, most refugees are women and children. The rise in population has created land shortages, which has led to expansion of the settlement to Zone II. The emergency situation commencing September, 2000 brought in over 7000 refugees, but Chief Matebo has been of great help to LWF by donating land.

1.4.2.10 Languages

There are several mother tongues, second and foreign languages in Meheba. Zambia is an Anglo-phone nation, implying that English is the official language. Zambia has 73 local languages and dialects, out of which seven are common. Bemba is a language common in the Northern and Copperbelt provinces; Lunda, Luvale, Koande, North-western province; Nyanja, Eastern; Lozi, Western province; and Tonga, Southern province.

Some refugees come from Franco-phone countries such as Burundi, Rwanda, Congo (DR), while others are from Portuguese speaking nations like Angola. There are few refugees from Anglophone countries like Uganda. Refugees speak the common local languages. For example, Rwandese use French, Swahili and Kiyarwanda; Burundese, French, Swahili and Kirundi; Congolese DR, Swahili and French; and Angolans, Portuguese, Lunda, Luvale, Luchadzi, bunda and chokwe. This means that some refugees do not know any other language apart from their mother tongue due to illiteracy.

In most cases, local languages used by Zambians in Northwestern Province are widely adopted. Luvale is quite common among refugees as a dialect to some refugees and a learnt language to others. For most Angolans, Luvale, Lunda, Bunda, Luchadzi of Northwestern province, are dialects of local languages found in Angola.

1.4.2.11 Ceremonies

The ceremonies include 'Mukanda' that is circumcision ceremony, which involves the cutting of the foreskin off the boy's penis with the view of protecting him from sexually transmitted infections. The boy is kept in seclusion for three months and male instructors teach him issues related to being a strong refugee man. Females are prohibited from visiting circumcision camps.

1.4.2.12 Food

Most refugees merry make daily. They begin drinking from early hours to late hours of the day. Some drink heavily, for example, a woman in September 2000, died from too much 'Kachasu', which is an illicit beer. In August, another refugee was reported at one of the workshops to have died due to alcoholism. Women are the brewers of alcohol drinks such as 'Kachasu' a beer made from maize or sweet potatoes under distillation methods.

'Kachasu' has a very high percentage of alcohol and it is considered an illicit beer by laws of Zambia. 'Imbote' is made from honey and 'Rugwagwa' from fruits.

'Kachasu' is brewed in all zones mainly among Angolans. It is largely produced because sweet potatoes are most readily available than honey and fruit. There was a lot of Kachasu in the year 2000 because of too much sweet potatoes, which were not sold due to market constraints. Rwandese and Burundese brew Rugwagwa, mainly in an effort to discourage illicit beer.

The main meal is 'Nshima' a thick porridge prepared from maize meal or cassava meal. It is relished usually with 'Matamba' that is cassava leaves, which are cooked, either in groundnut source or tomato and palm oil source after they are pounded. Other vegetables eaten include beans, cabbage, etc. These vegetables are rarely eaten, since they cost money as opposed to 'Matamba', which is grown in almost all the back yards. Meat is not usually eaten because it is too expensive to afford. Most refugees resort to eating 'Kakeya' that is

small dry fish, which are bitter in taste. Sometimes, Nshima is also a rare meal and in its place, some refugees eat 'Chingowva' i.e. sweet potatoes. For Burundese and Rwandese, Nshima is a meal they eat because they have no choice. They do not eat it often in their countries. Usually, refugee women prepare meals because it is their cultural duty to cook.

1.4.2.13 Traditions

Traditions are an aspect of cultural beliefs that distinguish certain groups people from others. Polygamy is one of the popular traditions found in Meheba Refugee Settlement. Refugee men are allowed to marry more than one woman. While, women are interdicted from doing the same, otherwise, they are regarded as prostitutes. That is why, marriage for refugees is vital and most refugee women aspire to be married or to wed their daughters off at an early age.

1.4.2.14 Religion

There are basically two types of religion in Meheba i.e. modern or traditional religions. Some refugees believe either in one, both or none. Modern religions include inter alia, Christianity and Islam, while traditional religions involve worshipping God through ancestral spirits. As for Christians, there are many churches in Meheba ranging from Catholics, Seventh Day Adventists, Church of Christ, Pentecostal, Apostolic Church etc. The majority Christians are refugee women and children.

The traditional religion entails believing also supernatural beings such as traditional healers and/or sorcerers. It is believed that these people have the power to evoke ancestral spirits to seek counsel and guidance. Most refugees believe in the existence of witches and wizards having supernatural powers used negatively to harm others. Hence, they strongly believe that sickness is caused by witches or wizards. It can only be cured by an African doctor or traditional healer. Therefore, witch-hunting is commonly practised to establish a witch or

wizard. Once identified, mob justice occurs results into the death, deformation and health complications of an alleged sorcerer.

1.4.2.15 Education

Generally, education levels of refugees are very low. There are some few academicians who often leave Meheba Refugee Settlement for greener pastures. Some educated refugees, who can not cope with farming life, return to countries of origin. Angolan women are the most illiterate refugees. Several Rwandese and Burundese refugee men and women are quite literate.

1.4.2.16 Farming

Refugee farmers in Meheba Refugee Settlement, usually grow cassava, sweet potatoes, and maize among other crops. Recently, they have been going far away from their plots in search of fertile soils and spacious land. Some refugees, women mostly, prefer to grow vegetables along Meheba stream banks. The fish farming officer stated that fish farming is done mostly by refugee men. There are 140 fish ponds, out of which only 15 belong to both married and single refugee women. The officer for bee keeping reported that there are only 5 bee keepers, who are entirely men.

1.4.2.17 Mobility

The mobility in Meheba Refugee Settlement is quite bad in that refugees walk long distances because of lack of transport to ferry them to different places in the settlement. Several times, refugees cut through the bush to shorten the distance. Sometimes, refugees bold some organisation vehicles, which run errands in the settlement. Some commuter vehicles, to and from Solwezi, go up to Roads six and thirty-six only. The fares are too high for most refugees. Also, commuters rarely pass through the settlement, since the roads are bad and cause damages to vehicles.

1.4.2.18 Electricity

Lighting in Meheba Refugee Settlement is confined to headquarters only. The roads and/or villages are not supplied with electricity, implying that this settlement becomes very dark at night. This increases the chances of criminal activities in refugee communities.

1.4.2.19 Resources

Generally, the material and financial resources of refugees are limited. Few refugees are in formal employment, out of which very few are women because of illiteracy. The nature of some jobs offered is not female-friendly according to the culture of refugees. Some women are members of clubs aspiring to raise funds through farming, doormat making, home management skills etc.

Table 4.

Some Women Groups

ZONE	NUMBER OF WOMEN CLUBS/ASSOCIATIONS
A	3
B	6
C	xxx
D	5
E	4
F	3
G	9

Generally, Meheba Refugee Settlement is a rural area, which settles refugees from great lake regions. It gives agricultural and/or residential plots aiming at inducing self-sustainability among settled refugees. Although it is a rural area, it is supplemented with some schools, clinics and police posts to promote and protect the rights of refugees.

Chapter 2

Practical Attachment Foundation

2.0 Introduction

This chapter discusses the foundation on which the practical attachment was based. The foundation includes the rationale, context and literature review of the practical attachment. The rationale is meant to assist the reader comprehend, inter alia, the reasons the attachment was undertaken. The context explains the working and environmental conditions in which the attachment existed. The literature review orients the reader into the work other authors have done about ‘violence against women’.

2.1 Rationale

The rationale implies the *raison d’être* of the attachment. This portrays reasons the student decided to conduct a practical attachment research about violence against refugee women in Meheba Refugee Settlement. The rationale is reflected in the background to the practical attachment, statement of the problem, justification and objectives.

2.1.1 Background to the Practical Attachment

The student’s rationale of the practical attachment was to establish ways of protecting and promoting the rights of refugee women in Meheba Refugee Settlement. As indicated earlier, ‘violence against women’ is an international problem. It exists in every human society including that of refugees. UNHCR (1995) through its guidelines on prevention and response to sexual violence reports that some women fleeing conflicts experience sexual violence. This occurs in country of origin, during exodus and at entry points. Some women continue experiencing sexual violence in a country of asylum. This means that these women continue experiencing sexual violence in camps, transit centres and settlements.

The violators of the rights of refugee women include husbands, local leaders, community workers and people expected to enforce the law.

The student believes that there is need to promote and protect the rights of refugee women in Meheba Refugee Settlement. These refugee women live in deplorable, harsh and vulnerable conditions. As such, violence against these women dehumanises and robs them of their dignity and well being. Violence causes death, depression, shame, humiliation, deformity, etc. Its types, causes and effects vary because of the capacity of abused refugee women to deal with violations differs. This capacity depends, inter alia, on one's knowledge about women's rights and how one's society deals with gender problems. The rights of refugee women must be promoted and protected at all costs. Whether this violence is referred to as gender, domestic or whatever, it is still violence. As such, it must be prohibited and perpetrators brought to book.

Promotion and protection of the rights of refugee women require knowledge and competence about the types, causes, effects and ways of reducing this violence. That is why the student conducted this practical attachment and documented its findings.

LeBLANC (1977:91) states that the promotion of human rights implies the inculcation of a greater respect for the value and meaning of human rights among peoples and governments. The term inculcation implies creating awareness and educating the people about human rights. Enlightenment is very important for women to report and fight violations against their rights. The protection of human rights, as LeBLANC states, implies taking specific measures to secure respect for them. Protection includes apprehending perpetrators and compensating abused women. This postulates that effective protection requires knowledge about human rights. Protection also needs competence to handle human rights violations. LeBLANC talks about taking special measures in protecting human rights, implying the use of interim measures to deter and/or curb violence.

As long as the tripartite agreement is still valid, the government of Zambia, UNHCR and IWF should spearhead the promotion and protection of the rights of refugee women in

Meheba Refugee Settlement. As Stated earlier, the trio signed a tripartite agreement, which obliges them to care for refugees. Supplementary efforts should come from NGOs, Intergovernmental organisations, other UN special bodies, human rights bodies, churches, schools, clinics, the judiciaries, legislatures, communities, etc. The rationale is to promote and protect the rights of refugee women to induce gender development. This development is cardinal in attaining self-reliance among refugees in Meheba Refugee Settlement.

2.1.2 Statement of the Problem

Violence against any woman is a problem in the sense that it is a violation of human rights and fundamental freedoms. It is a violation in particular of women rights and freedoms. The rights and freedoms are the focal point of human worth, well being and personal dignity. When a woman's rights and freedoms are violated, her peace of mind is disrupted. When peace is denied, development might not occur because peace is an essential element to development. This implies the need to promote and protect gender rights and freedoms to bring about development.

2.1.3 Justification

The student conducted the practical attachment research about violence against refugee women in Meheba Refugee Settlement because of the following reasons:

- i. To contribute to gender development in Meheba Refugee Settlement through communication strategies. This implies contributing to the measures of preventing and/or alleviating violence against refugee women
- ii. To also contribute to the promotion and protection of rights of refugee women
- iii. To contribute to knowledge about violence against refugee women in Meheba Refugee Settlement. This knowledge is vital for UNHCR, IWF, other organisations and researchers interested in reducing violence against refugee women in Meheba Refugee Settlement

2.2 Context

The context shows the categories of women considered during the practical attachment research. It also manifests the method of collecting data, the sample tool and communication strategies utilised during the practical attachment. It also indicates the limitations to the practical attachment.

2.2.1 Category of Refugee Women

The category of refugee women discussed in this practical attachment includes all types of refugee females in Meheba Refugee Settlement. The student defines a woman as any female human being who is either a girl-child or a female adult. As such, this category of refugee women includes girls, single mothers, women with disabilities, elderly women, women living in abject poverty, married women, destitute women, etc.

2.2.2 Terms of Reference

To work systematically, effectively and efficiently during the practical attachment, the following objectives were established as operational yardsticks:

- i. To establish whether violence against refugee women exists in Meheba Refugee Settlement;
- ii. If it does exist, to find out some of its types, causes and effects;
- iii. To come up with measures of prevention and/or alleviation; and
- iv. To come up with suitable communication strategies for gender awareness campaign

2.2.3 Data Collection

A triangulation method of collecting data was utilised. It entails use of more than one method. The following are the major methods used to collect data:

2.2.3.1 Overt Participant Observation

The student was an overt participant observer because both LWF and refugee communities knew the purpose of the student's coming to Meheba Refugee Settlement. Refugees knew that the student was temporarily working with LWF as the gender and social services officer. They also knew that this student was doing a practical attachment research about violence against refugee women in Meheba Refugee Settlement. The student participated actively in the activities of LWF and refugee communities. The student's tasks included guiding, counselling and aiding abused refugees. The student visited some aged, orphans and minors in their refugee communities. This student held some traditional open court sessions to assist refugee communities solve conflicts emanating among them. Also, the student participated in the screening of refugees to determine the vulnerable refugees for rations. The other screening involved the determination of the vulnerable among the new refugee arrivals during the emergency. At a small scale, the student participated in the relocation of plots to new refugee arrivals during the emergence situation. Although these activities were also a way of collecting data, the major tools of data collection were workshops, training sessions and meetings.

2.2.3.2 Workshops/Seminar

The student organised workshops, which were a major source of information about violence against refugee women in Meheba Refugee Settlement. This student held seven workshops in each of the seven zones of the settlement and formed gender support teams (GSTs) in each zone. These workshops involved the sharing of information on violence against refugee women in Meheba Refugee Settlement. They also involved the training of participants on the identification of some of its types, causes, effects and the use of certain preventive and/or alleviation measures. A grand workshop for GST members was also held to conclude all the seven workshops. During this workshop, the police officers trained participants on the legal aspects of violence against refugee women in Meheba Refugee Settlement. They also answered questions on 'violence against women' from the legal

perspective. The technical community advisor taught participants on the purpose of having workshops. There were many other activities conducted during this grand workshop.

A seminar to train GSTs members of the executive committee was held after the grand workshop. Information was shared on the role GSTs were expected to play in the settlement. A plan of action, as a result, was drawn indicating gender development activities for the remaining part of the year that GSTs were to carry out in the settlement. The student trained the executive to exhibit these activities through role-plays, poetry, song formulation, riddles and dance. These genres of literature were based on real situations occurring in their refugee communities.

2.2.3.3 Meetings/Training

Prior to the workshops, the student held meetings with the community development organisers (C.D.Os). During these meetings, violence against refugee women in Meheba Refugee Settlement was discussed among other issues. The student trained C.D.Os in gender issues. Some information about violence against refugee women in Meheba Refugee Settlement was gathered during the training sessions. The training was vital to equip C.D.Os with the information on the subject area, since they were the major interpreters of workshops. Refugees from communities interpreting during workshops were also trained in gender issues. The only difference is that the training of refugee interpreters occurred shortly before the workshop. The aim was to make sure that these interpreters went to workshops while still fresh about the subject of discussion.

A snap survey of the situation on violence against refugee women in the settlement was done after the training of C.D.Os. During this survey, the student found that violence exists in the settlement. The snap survey again indicated that the success of the workshop would depend on a combination of both male and female participants. As such, the topic during workshops and a seminar covered violence against refugee males and females in Meheba

Refugee Settlement. This implies that the student employed a non-biased method to gender issues in Meheba Refugee Settlement.

2.2.3.4 Guidance and Counselling Sessions

Data was collected during guidance and counselling sessions from perpetrators and abused refugee women who normally shared their problems openly by giving a history of their lives. The categories of refugees guided and counselled included spouses, neighbours, families, friends and some mobile police officers. Several violations were about wife/girlfriend abuses, witch-hunting and assault. Thursday afternoon was reserved for guidance and counselling, although the abused were permitted to seek help any time need arose. These sessions occurred at LWF offices, in the refugee communities and also at the main police headquarters in Road six. The student, perpetrators, abused refugee women and other parties to the problem engaged into a conversation. A lot of caution was employed to avoid victimising the abused again during dialogue. In certain situations, the abused were written referral letters to the VSU so that it could also execute its legal duties in promoting and protecting the rights of the abused. There was a lot of networking between the student and the VSU and local leaders in guidance and counselling. Communication strategies were also taught and discussed with the perpetrators and abused refugee women. Then, conflict resolution strategies such as peace keeping and making were taught.

2.2.3.5 Open Court Sessions

The court sessions were conducted in a traditional way. It was an improved version of the local leaders' way of solving problems. Open court sessions, as the name suggests, were held in the yards and were open to refugee community members. They were conducted under a tree and participants sat in a semi-circle arrangement. The student was the facilitator at open court sessions. This facilitator prevented comments from audience members who were not parties to the problem. These open court observers were allowed

to comment about the problem at the end of the session. The idea was to prevent listeners from disrupting the proceedings. When all was done and settled, the student discussed and shared information with the entire audience about violence in Meheba Refugee Settlement. The practical attachment had about three open court sessions from which data was collected, conflicts resolved and also awareness created.

2.2.3.6 In-depth Interviews

In-depth interviews were held with official informants from LWF, the Meheba Police and clinic. The data collected about violence against refugee women in Meheba refugee Settlement from the then LWF gender and social services officer was very minimal. The officer explained that she did not have enough information because she very new with the organisation. She was only one and half year old with the organisation. The other reason was that the then gender officer was unwell when the student went to Meheba Refugee Settlement. A few weeks later, she was hospitalised outside the settlement, retired on medical grounds and passed away. It was not easy to collect data, since the department did not have any documented information on gender-violence. The then income generating activities (IGA) officer was very informative up to the time the student left the Settlement. This IGA officer worked with the then gender and social services officer

Other in-depth interviews were held with a medical clinical officer from Zone A, Zone D male nurse and another medical practitioner from Zone F. The interviews emphasised the effects of violence on the health of the abused refugee women. Some statistics on STD in married couples, single persons and victims of rape, was gathered.

The police inspector from Road six gave quite substantive information about violence in Meheba Refugee Settlement, especially against refugee women. He continued to be very helpful to the end of the practical attachment. In-depth interviews were also held with the female criminal investigation officer from Road six. Initially, she was not willing to co-ordinate with LWF because as an investigation officer, she was not supposed to be known

by refugee communities. After discussing with the student, the need for the police to promote and protect human rights, she decided to work publicly with LWF. In collaboration with the inspector, she assisted at the grand workshop. She gave legal information about violence, which refugees wanted to know during the earlier held seven workshops. She answered questions with real life examples occurring in the Settlement. Some random interviews were done with certain mobile police officers, especially when there was a case of violence. To network, the student established links between the GSTs and VSU.

2.2.3.7 Surface Interviews

For lack of a better term 'surface interviews' were done informally and non-systematically. They included information gathering from refugee communities in all the seven Zones. This information was provided by some members of the refugee communities who were carefully established as informants by the student. Some information was collected when the student talked to refugees found along the way, at church and visited in homes. This implies that the student socialised with the community during which information was really gathered. The student collected data and verified it during fieldwork.

2.2.4 Purposive Sample

The tool of sampling was mainly purposive in that the interviewees were either local leaders or institutional personnel. The sample of local leaders was the core sources of data through workshops. Participants were chosen to form a population representative sample that included chairpersons and secretaries of various local leaderships found in the settlement. These chairpersons and secretaries sampled for workshops were representatives of residential areas, women and youth clubs. The idea was to capture community leaders who usually engaged in solving community problems. The involvement of women's leaders was to have information from the women speaking for themselves. As stated earlier, the snap survey indicated that a combination of both females and males in workshops was more

effective than females alone or vice versa. There was also need to have the youths speak for themselves and discuss problems from their point of view. The end result was the desire to blend sexes and age groups to obtain well-balanced information.

The purposive sample also included institutions working for refugees such as LWF, the police, clinics and other organisations in Meheba Refugee Settlement. As the major implementing partner, LWF was subject to be interviewed. The then gender officer, the technical advisor for community service, the technical advisor for agriculture, the IGA officer and other staff members provided necessary information for the attachment.

Also, some private informants from the community were sampled from the workshops. Then, at the end of each workshop, some people volunteered to be members of the GSTs. This was in order to continue with creating community awareness, information gathering and to prevent and/or alleviate violence against refugee women in this settlement.

2.2.5 Communication Strategies

Communication strategies refer to communication methods the student utilised to gather and disseminate data about violence against refugee women in Meheba Refugee Settlement. These are strategies, which enabled the efficient and effective information sharing during workshops, a seminar and open court sessions. They also include communication methods used with LWF, the police, clinics and other organisations. The communication methods employed were efficient and effective because they induced a feedback mechanism. This implies that the student had to plan for the aspect of communication within gender development in Meheba Refugee Settlement.

Communication Planning is:

The creation, allocation and/or the use of communication resources to achieve socially valued communication goals, in the context of a particular social image or images. (Middleton, 1985:21)

This implies that communication resources like television, radio, brochures, newspapers, drums etc, which are not available in Meheba Refugee Settlement, must be created to facilitate awareness among refugees. These resources can be used to stage a social change campaign. Finally, the creation, allocation and use of resources must take place in the context of a particular social image i.e. culture, economy, traditions, beliefs etc should not be ignored. This student created the following in order to communicate gender issues among refugees in the Settlement:

2.2.5.1 Sketches

Sketches were used in the workshops to illustrate explanations on violence, since participants committed issues to memory due to illiteracy. Some Grades 9 pupils from Meheba basic school drew sketches to show how they saw violence in the settlement. The sketches motivated participants into discussing issues. These sketches touched participants, since their children drew them. Participants discussed each sketch in detail and the type of violence it portrayed was labelled. The participants divided into groups and each group was given the task of discussing either violence against women, or men, or girls or boys. These groups discussed certain types, causes, effects and measures of prevention or alleviation gender violence. Then, each group documented its findings, suggested some solutions, explanations and recommendations, which were also documented. After group work, groups took turn to present findings. The workshops were concluded with a general discussion. During these workshops, the facilitator trained the participants on the aspects needed in awareness campaign such as identification of the forms, causes, effects and major ways of preventing and/or alleviating gender violence.

2.2.5.2 Meetings

The feedback was also derived from the meetings held from time to time with C.D.O.s where activities were reviewed and re-planned. There were also meetings with the GST

members to give a feed back on violence and action taken as indicated by the Tentative Constitution.

2.2.5.3 Brochure

A brochure was designed to enable GST members to remember workshop discussions so that they could have records to use when conducting gender activities in the community. It also served to create awareness, hence the need to translate it into local languages. Although, translation into Luvale, Swahili, Kinyaruwanda had begun, it was not completed. The student hoped that any person who LWF was going to employ, as its new gender officer would complete the translations. The brochure was also intended to induce questions from LWF staff, thereby, creating awareness on gender issues among staff. The aim was also to improve on it as people questioned certain aspects in the brochure.

2.2.5.4 Essay Writing Competition

This was conducted in all schools in the settlement except community schools. The idea was to create awareness in the settlement through Grades nine and twelve who were to write two essays intermittently with the help of their parents. These essays were a feedback on what both the youths and their parents knew on gender issues. They were also a way of creating awareness among refugees. The essay writing competition was an activity that resulted from the workshop findings that violence against both males and females exists, but females were the majority abused. The first essay was on violence against women and the second one on girl children.

2.2.5.5 Plan of Action

The aim of plan of action was to aid GST executive members plan activities for the last quarter in the LWF calendar. It was also intended to know what the GST executive members learnt from the seven workshops and the grand workshop. Thus, the plan of

action had a component where participants after learning how to use the genre of literature such as poetry, riddles, proverbs and narratives had to dramatise real life situations. In short, they learnt how to create awareness through role-play or assimilation, poems, dance and songs. It was quite educational to get the feedback on how the participants saw violence and how they imagined or rather visualised what could be the new methods of preventing and/or alleviating it. The plan of action was also a feedback mechanism in that participants were asked to indicate violence, which is prominent in their specific zones on the plan of action sheets. They also had to show how violence was to be reduced.

2.2.5.6 Informants

The informants were refugees who gave the student feedbacks privately about violence occurring in various zones. They were also required to give a feedback, especially on the violence that people would experience simply because they participated in the workshops organised by this student.

2.2.5.7 Knowledge, Attitude and Practice (KAP)

Another feedback mechanism was the KAP approach imported from Adikarya (1994). KAP implies the knowledge, attitude and practice that participants had about gender violence before and after the workshop. This approach was used mainly at the beginning and also at the end the workshops. Knowledge entails their information on gender issues, attitude is about their reaction to the subject area and practice is their action on gender violence.

2.2.6 Data Analysis

The student filed all the relevant information obtained either orally or through a written form. The analysis of this information began quite early, continued through the practical

attachment and during report writing. The data analysis method used was qualitative as opposed to quantitative.

2.2.6.1 Qualitative Analysis

This analysis implies that the data collected did not involve the use of figures. The qualitative method was used in preference to the quantitative one because the latter normally does not provide further probing, especially when questionnaires are utilised. Secondly, Meheba Refugee Settlement is a vast area with scattered populated inhabitants, which makes it very difficult to move from one place to another, especially in the absence of available transport and money. The former was simply ideal for the practical attachment.

2.2.7 Limitations

The following are some of the major limitations experienced during the practical attachment:

2.2.7.1 Transport

This could be narrated into three categories namely: lack of fuel, insufficient and broken-down vehicles. It must be pointed out that this problem affected not only the student, but also the entire LWF staff. At the commencement of the practical attachment, transport was readily available in that there was enough fuel and a reasonable number of vehicles were in good condition. This enabled smooth fieldwork operations such as visiting the minors, the aged, the abused, etc. Lack of transport began when LWF started experiencing acute fuel shortages. The crisis was caused by the fact that UNHCR did not send fuel in time. There was also a problem of breakdowns caused by lack of spare parts. UNHCR rarely purchased spare parts, despite the fact that the fleet of vehicles, trucks in particular, were very archaic and needed attention. Transport problems were caused also by insufficient

vehicles. This resulted from the emergency situation necessitated by an influx of thousands of refugees.

In the circumstances, the student had no choice, but to move on a bicycle to areas where cases required immediate attention. For example, there was a case in Zone F, another one in Zone G and the other one in Zone C that occurred at the time the C.D.Os were attending to emergency situations and Zone chairpersons did not know what to do about these cases except contend peace. The student had to cycle to these places covering distances of up to 27 km. At times when the student was quite exhausted from the long cycling trips, it became practically impossible to do the same consecutively. Thus, that the student would operate from the office instead of the field and field trips temporarily stopped. Some serious cases reported in the field were not attended to due to lack of transport. At times, an important meeting would not occur due to lack of transport.

2.2.7.2 Lack of Punctuality

Lack of transport, contributed to lack of punctuality by refugees to workshops and other types of meetings. Meheba Refugee Settlement does not have timely commuter vehicles to enable participants get to meeting places on time. Even if there would have been timely commuter buses or taxis, refugees would not have been able to afford them. Some refugees did not attend meetings on time also because they had no watches. Towards the end of the practical attachment, participants improved on punctuality.

2.2.7.3 Language Barriers

Although interpreters are necessary for persons who do not speak local languages, they can be disadvantageous. They may distort a message, consume time and irritate listeners. Some interpreters, for example, distorted the information the student was sharing and disseminating during workshops. The student was able to read the distortion on the participants' faces and from the way they fidgeted. The student spent time on getting

feedback from the audience to avoid sharing distorted information. Some feedback was obtained from participants who spoke English well. The student asked questions to check the flow of information from the interpreter to the audience. As indicated earlier, the interpreters were trained in gender issues shortly before the workshop to avoid misinterpretation about violence in Meheba Refugee Settlement.

It is a known fact that constant feedback can be irritating to some participants and time consuming. For example, Zone F had two interpreters. One translated from English into Luvale and the other interpreted from Luvale into Lunda. This was inevitable. Although the majority of the participants spoke Swahili, there was no person who could translate from English or French into Swahili.

2.2.7.4 Levels of Education and Illiteracy

As stated earlier, most refugees are illiterate. Several educated refugees have low education levels. The illiteracy was very evident during communal activities such as meetings, screening of refugees, etc. During these exercises, most refugees could not read nor write. Illiteracy and low levels of education among several refugees were a constraint because it was difficult for literate participants to be patient with the illiterate ones. It was also difficult to share information with the illiterate because they proved to be slow learners. This implies that the pace at which the workshop was progressing was slow. To train both fast and slow learners effectively, the student usually engaged fast learners in clarifying issues to slow learners when necessary. The aim was to keep fast learners busy in an effort to deter their boredom. Illiterate refugees committed gender education to memory. This retention of issues was not easy to arrive at as a facilitator and trainer. The student, as such, used some teaching aids to explain issues clearly. In all fairness, although most of the refugees exhibited illiteracy and slow learning abilities, they were very enthusiastic about learning. They usually craved for more learning through information sharing, which was quite encouraging.

2.2.7.5 Lack of Community Media

It was very difficult to communicate with many refugees scattered over a vast area of land. It was slow to communicate through C.D.O.s compared to community mass media. Some messages though written were distorted as they went through many channels before reaching the intended people. Some written messages were not delivered in time. In certain situations, they were not at all delivered. C.D.O for Zone F, for example, did not get the letter to organisation a workshop venue and participants in time. This letter was despatched earlier than the day this C.D.O received it. Consequently, representation from the zone to the workshop was not balanced. There were more refugee women than men. This was a constraint on the facilitator in that a lot of time was spent on maintaining balance during discussions. The aim of balancing discussions was to avoid female dominance at the expense of refugee youths and men. Community radio communication, which was absent could have proved more effective, since most refugees were illiterate.

2.2.7.6 Overloading C.D.O.s with Work

The Community Development Organisers (C.D.O.s) had a lot of work to do, which was usually emergency work. Several C.D.O.s, as a result, were rarely available for regular work in the department of gender and social services. As such, this student was forced to work directly with refugee local leaders often.

2.2.7.7 Lack of Sector Co-ordination

There was no co-ordination among LWF sectors on several occasions. The major cause was lack of networking through sector planning and meetings. It was not easy to know what other sectors had planned to do weekly, monthly or quarterly because record keeping was generally poor at LWF. Clashes in programmes, as a result, were a common thing, especially when it involved the use of the same C.D.O.s and vehicles. To avoid clashes for gender department, the student printed the practical attachment timetable. This indicated

dates and venues where C.D.O.s would be needed in gender and social services. The logistics and/or transport officer was issued a copy too. The student also tried to make follow up contacts with some sector heads to avoid collisions.

2.2.7.8 Lack of Record Keeping

There was lack of written records about gender violence. It was quite hard to work without a foundation, which implied setting the department afresh. Since, the then gender officer was, slightly over a year old with the organisation, unwell and eventually died nothing much had been done with regard to gender violence. The C.D.O.s and the then IGA narrated the work done, since they had worked closely with the deceased.

2.2.7.9 Bereavements and Ceremonies

The 'Mukanda' or circumcision ceremony occurred during the cold season from June to early September. This meant that a workshop was postponed due to few participants when it collided with the 'Mukanda' celebrations. This collision was caused by the fact that it was not always easy for chairpersons to know which road was celebrating its Mukanda. Since, a 'Mukanda' ceremony was planned at individual or group levels, although it is a common activity among refugees.

Then, funerals were quite common and funeral celebrations usually prevented the occurrence of workshops and other forms of meetings. There was no option during funerals, but to cancel the meeting or workshop. This is an African custom to mourn together when a bereavement occurs, unless in crucial situations concerning life and death.

2.2.7.10 Electricity Rationing

It was quite difficult to do work requiring electricity because it was not always readily available. Electricity was rationed because the generator available was to be used

intermittently to prolong its life span. This implies that the organisation had no choice, but to switch off the generator in order to maintain it. Electricity was available from 08-10hrs, 14-16hrs, 18-22:30hrs and 18-23hrs on certain days. This practical attachment required fieldwork during the day time and paper work in the evening or at night. This does not mean that planning was not done in advance. Among these refugees, there was need to re-planning often and designing messages according to the situations in a particular zone's environment, hence the desire for electricity.

2.2.7.11 Photocopier Breakdown

At the beginning of the practical attachment, the photocopier was operating well. Later, it broke down and at the end of the practical attachment, it was not yet repaired. This hampered the flow of information in the absence of a community radio. Graphics like posters and brochures could not be photocopied and distributed to several refugees to create awareness. As a result, very few graphics were designed for the GST executive members only.

2.2.7.12 Few Veteran Workers at LWF

The history of an organisation presumably is vital for the growth of any organisation. LWF as an organisation has very few veteran workers to pass on its history to new employees. Most workers were very new and young of which the majority did not know much about the history of the organisation except for a driver, an office orderly and an office clerk. Unfortunately, the project manager who is very conversant with its history was not available when the practical attachment began due to duty calls, but he came back towards its end. Perhaps, things would have been different had he been around at the right time.

2.2.7.13 Workers' Lack Human Rights and Gender Knowledge

The majority of LWF staff who are constantly working with refugees do not have a profound knowledge about gender and human rights. Usually, it was difficult to work together with some workers because they did not comprehend gender issues well. In short, some staff perpetuated the gender problems among refugees. The student could not train the staff in human and gender rights due to the emergency situation, which coincided with the plans. This student made a brochure to clear the misunderstandings that gender development is about women only.

2.2.7.14 Gender Policies

Some departments did not have explicit policies to embed gender issues in their overall project activities. These departments, as a result, found it difficult to conduct their activities in view of human rights and gender issues. Some departments had explicit gender policies, but they did not know how to implement them. Lack of planning and implementing gender policies implies that it was not even easy to network with some of the department.

2.2.7.15 Suspicions

There were some suspicions on one hand within LWF organisation and on the other, between LWF and other organisations in Meheba Refugee Settlement. It is normal to suspect each other when there is no communication flow. What is not healthy is to prolong suspicions. The suspicion within LWF organisation was partly caused by mistrust for each other. The management hired and threatened to fire workers. This made some workers lose self-confidence and became suspicious of one another. The student found it difficult to work with other sectors because some officers were afraid of having their ideas sabotaged, which could threaten their jobs. To worsen the situation, the student was seen as a spy by some workers. Later, after understanding the purpose of the practical attachment, they began trusting the student.

Lack of self-confidence was actually a big problem leading to suspicions. This was prominent among some workers, who were out of employment for a long time, before they were employed by LWF. Others were retirees who held sensitive posts on the basis of experience and not qualifications. Even when the advice was for the good of the organisation, they were scared of embracing it, for fear of losing the project to NGOs. Workers who knew and did their jobs well, despite their qualifications or experience, were never threatened and were less suspicious.

It was difficult to network with LWF and UNHCR, since suspicions from LWF would normally arise. For example, LWF administration department refused to implement a suggestion in favour of refugee women from the student during the emergency situation. The officer expressed that he was suspicious because the suggestion coincidentally resembled that of the field department of UNHCR in Meheba Refugee Settlement. Later, the student learnt that there was friction between the two organisations. LWF was suspicious that the field department of UNHCR wanted to grant the implementation of the project in Meheba Refugee Settlement to NGOs. There were also suspicions between LWF and JRS. For instance, when the student wanted to network with JRS, the LWF project co-ordinator was very suspicious of the move. Despite explanations by both the T/A community services and the student on the effectiveness of networking, he did not want any networking with JRS. It is only hoped that communication would come in and suspicions die out for gender development to occur in Meheba Refugee Settlement.

2.3 Literature Review

Although 'violence against women' has been extensively discussed at global level, hardly any literature exists about violence against refugee women in Meheba Refugee Settlement. This does not imply that literature about refugees in Zambia does not exist. On the contrary, there is quite a number of literature about refugees in Zambia. For example, Clark Lance wrote about the participation of refugees in development projects in Meheba refugee Settlement. Kasuta's literature is on the education and training of refugees in

Zambia. Chinungu Roydah discussed the refugee law in Zambia. Wamburakwao J. Sapao outlined the social and economic history of the displaced people in Meheba Refugee Settlement.

Some literature has been written about violence against refugee women in camps and settlements. Yet, Sexual violence, rape in particular, is the form of violence that is widely discussed with regard to violence against refugee women. In view of sexual violence, UNHCR (1995) formulated guidelines to follow in the prevention of sexual violence against refugees. Suffice to state that little has been written about other types of violence against refugee women. Yet, there are many forms, causes and effects of violence against refugee women in camps and settlements, which require different measures of prevention and/or alleviation.

It is important to state that the literature that discusses 'violence against women' include refugee women, wherever they may be found. That is why the Platform for Action (1996:74) described some groups of women experiencing gender violence to include refugee women. In view of this, whatever is presented as 'violence against women' in the literature review of the practical attachment involves refugee women in a settlement. Although the types might be similar, certain causes, effects and measures of prevention and/or alleviation might be different.

2.3.1 Definition of 'Violence against Women'

Globally, 'violence against women', which other authors call gender-based violence has several definitions, but this PAR discusses only three definitions by CEDAW, platform for action and YWCA. As earlier stated, CEDAW that is the international instrument for the rights of women, did not include 'violence against women' in its initial document. CEDAW through its committee adopted an extension to its provisions about gender discrimination in 1992. This extension was 'violence against women', which was called gender violence. CEDAW defines gender-violence as:

Violence that is directed at a woman because she is a woman or that affects women disproportionately. It includes acts that inflict physical, mental, or sexual harm or suffering, threats of such acts, coercion and other deprivations of liberty. (UN, 1993:31)

This definition implies that gender violence is a violation of human rights, precisely the rights of women. It is explained as any violence that targets women by virtue of being women. This means that perpetrators afflict women with intent because they choose to afflict women on the basis of sex. CEDAW's definition of gender-violence includes gender discrimination. It states that any violence that affects women disproportionately is gender violence. To affect disproportionately entails acts that result into imbalances between males and females. It also prohibits acts that deprive women of their liberty. The implication is that whether the act was either intentionally or unintentionally done, it is regarded as gender-violence. This means that gender violence includes any act against a woman that limits and/or denies a woman freedom. It does not matter whether the acts are only threats, but as long as they deprive a woman of liberty, they are gender-violence. CEDAW points out some forms of gender violence like physical, mental and sexual harm or suffering.

Later, in 1995, the platform for action adopted by the fourth world conference on women, which was held in Beijing defined 'violence against women' as:

Any act of gender-based violence that results or is likely to result in physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. (UN, 1996: 73)

The definition of gender-violence is similar to that of CEDAW because the platform for action also recognises 'violence against women' to mean gender-violence. The platform for action, like CEDAW, expresses that any act causing harm or suffering to a woman is gender violence. The phrase "is likely to result in" implies that any act, which has not

caused harm or suffering, but is capable of doing so, is also gender-violence. For example, gender violence can occur when someone threatens a woman. The definitions of CEDAW and the platform for action explain that any kind of force against a woman is gender-violence. They both states that gender-violence includes depriving a woman of liberty. The platform for action clarifies this deprivation of liberty as the one conducted arbitrarily. The word arbitrary implies that any intention of denying a woman freedom is gender-violence whether in private or public. The definition for platform for action states that gender-violence occurs in public and private life. Gender-violence is said to exist in private life when it occurs within homes and caused by a male relative. When it transpires in public life like communities and is committed by males who are not related to the woman abused. The platform for action like CEDAW states that the forms of gender-violence are physical, sexual and psychological. Except that its psychological violence is synonymous with CEDAW's mental violence. This implies that mental is the same as psychological violence.

At national level, i.e. Zambia in particular, YWCA's definition of 'violence against women' avoids using the term gender-violence. YWCA adopted the following definition:

Violence against women is any action directed against a woman or girl child BECAUSE of her sex which causes suffering, pain or discomfort to her body, mind or social well-being, or which diminishes her ability to make choices about her life. These injurious acts can be physical, psychological, sexual, economic, social or cultural. (YWCA, 1994:18)

YWCA defines 'violence against women' to imply both girls and women. It explicitly includes the notion of 'violence against girl-child'. The definition also brings in another dimension of violence, as that which limits her abilities to make choices. Its forms of 'violence against women' is physical, psychological, sexual, economic, social and cultural violence.

It suffices to state that these acts violate human rights. for example, if someone's physical state is threatened, that person's right to a good health is threatened too. In case of psychological violence, it is the rights to freedom of conscious that is violated. Whatever the situation. 'Violence against Women' is a violation of human rights, since it infringes on the rights and freedoms of women.

2.3.2 Classification

'Violence against women' can be classified as private and public violence.

2.3.2.1 Private Violence

YWCA (1994:2) defines 'violence against women' that occurs within a family or at home as private violence. This violence is interchangeably called domestic violence. Its perpetrators are usually male relations, especially husbands. It may include incest, widow burning, marital rape, female genital mutilation, infibulation, battery by a lover not a husband, exploitation, resource neglect, preference of boys to girls in homes, forced pregnancy, abortions, murder.

Private violence has been in existence for a very long time in every human society. It is not a phenomenon, which has been inherent in societies, but it developed over time. It has been passed on from one generation to another through education. Although it has been existing for a long time, the Commonwealth Secretariat (1992) reports that it was only in the 1970s that it began receiving global attention in North America and Europe. Later, it spread to other parts of the world. It took so long to become a global concern because domestic violence is usually hidden and it is often considered as normal for a husband to violate the rights of his wife. To affirm this, the Commonwealth states that

The twin philosophies that wife is subordinate to her husband and the family is a private place served to delay the discovery of the problem of violence against women in the family. (Commonwealth, 1992:3)

The Commonwealth (1992:3) Secretariat further explained that most societies, local communities and cultures have a predominate view that a woman is subordinate to a man. As such, a man treats a woman like his property or a child. Although this predominant view is not historical, legal systems formulate laws that reflect this practice in societies and local communities. This implies that legal structures also sideline women. Legal systems fail, as a result, to punish a husband who violates the rights of his wife and if he is convicted, he usually goes away with a light punishment. Again, the Commonwealth Secretariat affirms that:

Many communities still fail to take the physical abuse of a wife seriously, most refuse to penalise a husband who forces his wife to engage into unwanted sexual activity and a minority are prepared to exonerate a male relative who murders a woman who commits adultery. The view that the dynamics of a particular family acting within socially accepted structures are private and should be interfered with rarely. (Commonwealth, 1992:3)

The sad part of domestic violence is that the perpetrators are people whose presence and trust women should fully enjoy abuse them. As stated earlier, the husband has often been regarded as a prime perpetrator. His relatives such as the in-laws to the wife are abusers too. Women can also abuse fellow women like in polygamous families, wives assault co-wives, but the source usually boils down to the man as a root cause. At times females abuse males often in self-defence and off course these are few incidents where females abuse males. As such, the Commonwealth Secretariat (1992:7) stresses that although husband battery exists, wives deserve to be the focus of immediate remedial steps. This is because they are victimised to a much greater extent than husbands in a family. That is

why, the Commonwealth Secretariat (1992:8) further defines domestic violence as violence perpetrated by a man upon a woman exercising the role of wife in the domestic sphere.

This definition includes other women who are not protected by the law as a married couple. These women included those co-habiting, lovers living apart, mothers and sisters or co-tenants who may be subjected to violence, or where the relationship is non-conjugal, the elderly, disabled and children.

There are many reasons domestic violence is hidden, which force abused women to be silent about any abused they experience. As pointed out earlier, domestic violence tends to be hidden because a woman is considered subordinate to a man and that a home is a private place. As such, the criminal justice system tends to act in line with such a philosophy in that it reflects society and fails to protect women.

The police, judges, prosecutors and magistrates view wife abuse not as a serious crime. This attitude is not favourable in the sense that a woman's protection would depend on the judge's reaction to the crime. When the burden of proof is insufficient, the judge might dismiss the abuse on the basis of provocation such as nagging or simply that the abuse is a trivial issue, which needs reconciliation or light sentencing.

Some legal systems may impose a fine that is usually paid from joint family funds. In certain situations, a man is a breadwinner, convicting him might imply loss of employment. This means the woman would have the burden of looking after the children alone.

Some convicted man does not stay long enough in prison and gets out may be on bail. He may continues abusing the woman even more in countries where the abused are not fully protected from such incidents.

Society also puts the blame on a woman. To avoid stigmatisation, the woman keeps the violence to herself. All these shortcomings deter a woman from speaking about the violence in a home. That is why documentation is very difficult to achieve.

2.3.2.2 Public Violence

Public violence happens in a local community or society at large. Its perpetrators are basically males who are not relations of abused women. It could occur in places like schools, hospitals, clinics, churches, places of work, etc. It might include sexual harassment, intimidation, rape, sexual abuse, forced birth control, harmful traditional practices, etc. For example, Filice et al. wrote an article on women refugees from Bosnia Herzegovina, which states that:

Schools and hotels are often used as sites for makeshift rape camps where women and girls are often forcibly confined for long periods of time. (Filice et al., 1994:210)

This implies that raping of refugee women by neighbours, local leaders and local men in the community comprises public 'violence against women'.

Public violence includes state violence. The platform for action (1996: 74) points out that state-violence is the violence that is perpetuated or condoned by the government. It could be discriminatory domestic laws, failure to prevent 'violence against women'. It can also be failure to punish perpetrators or to devise ways of informing and educating the people. It might involve victimisation of women at political arenas.

Suffice to state that private and public violence is the two main categories of violence against women.

2.3.3 Forms of 'Violence against Women'

Private and public 'violence against women' exists in different forms. This PAR discusses only the forms that are reflected in the definitions of 'violence against women' by CEDAW, platform for action and YWCA.



2.3.3.1 Physical Violence

The Commonwealth Secretariat (1992:6) defines physical violence against women as the physical violation of the woman's body. Examples include stabbing, pushing, pinching, clubbing, burning, hitting, pulling hair, choking, punching, kicking, spitting, throwing acid or boiling water and causing minor bruises or death.

2.3.3.2 Psychological Violence

The Commonwealth Secretariat (1992:6) considers psychological violence as any mental violence. This may include verbal abuse, threats to destroy a woman's property, pets or people she cares for or threats of murder, suicide and divorce. Also, acts diminishing self-esteem, denial of sexual contact or access to family income. Forbidden contacts with family or friends. Intentions of taking another wife, or threats of deportation in case of marriage between foreigners, possessiveness, harassment, depriving a woman of economic, physical and personal resources.

2.3.3.3 Girl-Child Abuse

Girl-child abuse is the violation of the rights of a girl-child. Every child either boy or girl has rights by virtue of being human. These rights must be protected and respected to prevent and/or reduce child abuse. To protect and promote the rights of the child, human rights instruments have been instituted. Some of these instruments include the 1959 declaration of the rights of the child and the convention on the rights of the child. UN (1995:332) gives the convention's definition of a child as every human being below the age of eighteen years, unless national laws recognise the age of majority earlier. UN (1996: 145-155) states that girl-child abuse comprises son preference, early marriage, sexual exploitation, female infanticide, lack of access to education, gender-biased curricula, early pregnancies, sexually transmitted infection, lack of care for girls with disabilities, refugee girls, denial of inheritance rights, incest, harmful cultural practices, etc.

2.3.3.4 Sexual Violence

UNHCR (1995:1) defines sexual violence as a term that covers all forms of sexual threats, assaults, interference, and exploitation, including statutory rape and molestation without physical harm or penetration.

The Human Rights Watch (1995:105) reports that rape of refugee women has been written about widely because of its rampant occurrence. To this effect, UNHCR in 1995, promulgated guidelines on prevention and response to sexual violence against refugees. The Human Rights Watch (1995:10) reports that soldiers have raped women at random from their communities. Some women have been taken out of a group of refugees with whom they are travelling and raped. There are many reasons for raping refugee women, for instance to make sure that women and their families flee never to return. Many refugee women are subjected to similar abuses in countries of asylum.

Some sexual assaults and rape are an integral part of wars. For example, during the wars in Bosnia Herzegovina, it was used as a tool of terrorising civilian communities and achieving ethnic cleansing. It occurred in homes, on the streets or detention camps. The aim of rape and sexual assault included ethnic cleansing, i.e. to rid an area of an enemy ethnic group. Some raped women were forced to bear the children of the enemies. This was one way of disintegrating the ethnic groups. In Bosnia Herzegovina, women were raped in order to humiliate them and also to punish Muslim men. Rape broke the pride and cohesion of a people, thereby, destroying the future, religious and cultural identity.

Men are the main perpetrators of rape and sexual assault to refugee women. The Human Rights Watch (1995:2) reports that although men also are raped, efforts to document human rights abuse reveal that women are overwhelmingly the targets. Refugee women are raped by local chiefs. In Haiti, for example, local section chiefs attacked, raped, slapped and beat Haitian refugees. The law enforcing officers like the police, military and immigration officials are also perpetrators of rape to refugee women. Local residents also

view refugee women as targets for rape and sexual assault. The Human Rights Watch (1995:103) points out that fellow refugees may also target displaced or refugee women for sexual abuse. Some community leaders sexually abuse refugee women in return for favours like food. This indicates that the range for perpetrators of sexual violence against refugee women is large.

There are many reasons some police officers ignore sexual abuses against refugee women and girls. When perpetrators are the local police, it becomes difficult to investigate into complaints against fellow police, military or immigration officers. Some police officers cannot protect women and girls from traffickers, brothel owners, clients, buyers from arrest because they benefit. Prices depend on age, beauty and virginity. Fears of HIV/AIDS cause the desire to bring in very young girls. The Human Rights Watch (1995:198) reports that trafficking of women and girls into prostitution or coerced marriage occurs yearly. In any given year, for example, thousands of young women and girls around the world are lured, abducted or sold into forced prostitution and involuntary marriage.

Perpetrators would also be combatants like in Bosnia Herzegovina where the chief offenders were Serbian military and paramilitary.

Combatants for each of the parties to the conflict in Bosnia Herzegovina have raped women and girls in their homes, in front of family members and in the village square. Women have been arrested and raped during interrogation—women and girls have been gathered together and taken to holding centers—often schools, or community sports halls—where they are raped, gang raped and abused repeatedly sometimes for days or even weeks. (Human Rights Watch, 1995:16)

Sexual violence was accompanied by other violence such as murder, detention, forced displacement, confinement to ghetto areas, destruction of villages, cultural and religious objects of the enemy ethnic group. The International Journal of Refugees Law Volume 1

Number 2 1989 reports that refugee women detained were tortured in a number of ways such as causing pain to genitals. This indicates that rape could occur in various forms and to support this thought, the Commonwealth Secretariat explains that some of the Commonwealth jurisdictions have redefined sexual intercourse to encompass:

Penile penetration of the anus and mouth and to penetration of the vagina or anus with any object. (Commonwealth, 1992:78)

Sexual violence includes rape, incest and child sexual abuse, sexual harassment, sexual slavery, trafficking, pornography, wife cleansing, mutilation, coercive birth control, mass rape and marital rape.

2.3.3.5 Deprivation of Resources

YWCA defines 'violence against women' to include deprivations of the economic and social rights of women. This implies denying women financial and material resources. Examples are basic needs like nutrition, health care, shelter, education, jobs, technical and vocational training, etc.

2.3.3.6 Cultural Violence

Cultural violence against women, implies traditional and customary practices, which cause harm, pain, discomfort or suffering of women. The examples of cultural violence include widow ill treatment like widow burning and property grabbing. It also involves, inter alia, genital mutilation, infibulation and religious suppression of women.

It is important to point out that some examples to the forms of 'violence against women' overlap. This means that they are not limited to only one form of violence under which they are classified. They can exist as examples of other forms of 'violence against women'. Rape, for instance, could occur as sexual, psychological and physical violence.

2.3.4 Causes of 'Violence against Women'

It is very difficult to explain the causes of 'violence against women'. The Commonwealth Secretariat affirms that the causes are complex and certainly multi-factorial. They vary according to place, class, race, etc. Yet, one of the causes results from the unequal power relations between males and females. This imbalance has led to males dominating females and preventing the full advancement of women. 'Violence against women' is caused by stereotypes of traditional, religious, cultural practices and beliefs that are detrimental to the development of women. The platform for action affirms this statement by stressing that:

Violence against women throughout the life cycle derives essentially from cultural patterns, in particular the harmful effects of certain traditional or customary practices and all of acts of extremism linked to race, sex, language or religion that perpetuate the lower status accorded to women in the family, the work place, the community and society.
(UN, 1996:75)

Sometimes, lack of access to legal information and protection causes or perpetuates 'violence against women'. When people are not aware of the legal protection, they can not act when their rights are violated. Sometimes the information could be readily available, but the problem could be how to access legal protection. In other situations, the problem emanates from the state. For example, when it does not have explicit laws that prohibit 'violence against women', or if it does, but fails to reform them to be compatible with the internationally recognised rights. This is basically the case for most Third World domestic laws that are dual systems. The dual legal system implies that the domestic and international laws exist side by side. As a result, the international instrument ratified by the state can not be executed at domestic level, unless it under-goes transformation. This implies that the international legal system must be fused into the domestic one for it to function as part of the domestic legal system. Zambia is one such country that has ratified some international legal instruments, which can not be executed locally because of the

existence of a dual system. Namibia and South Africa have dual systems, but they extended their constitutions with a clause that allows the execution of all ratified international instruments. There are, however, countries that have a mono legal system, which automatically blend in all international instruments ratified with domestic laws.

Sometimes, the cause is due to the vulnerability of the women. For example, refugees and displaced women are uprooted from their homes and countries by war, internal strife and natural calamities. These women become more vulnerable to violence because of their dependence on outsiders for relief provisions. Some men in authority:

Rape refugee and displaced women in return for granting of passage to safety, refugee status, personal documentation or relief supplies.

(Human Rights Watch, 1995:103)

In other instances, the cause of violence such as rape against refugee women is done in order to dominate or punish those refugees perceived to be supporting opposing factions. Human Rights Watch (1995:102) states that some causes are gender based. Rape and other forms of sexual assault are frequently gender specific, not only in their form, but also in their motivation. Refugee and displaced women and girls are raped because of their gender, irrespective of their age, ethnicity, or political beliefs.

Another cause could arise from the aspect of reservation to CEDAW embedded in article 28 of the very convention. As much as it is advantageous, it could be a problem as it allows states to ratify international instruments like CEDAW, but may make a reservation. A reservation, which may be made by state parties, is:

A formal declaration that they do not accept as binding on them a certain part or parts of the treaty. (UN, 1993:31)

State parties are allowed to enter a reservation to CEDAW, although they are not allowed to make reservations to Article 2, which is the purpose and object of the convention. The problem of reservations is that the CEDAW Committee is not vested with the power to castigate any state that reserves Article 2. Instead, the international court of justice is supposed to be consulted on the matter of reservation. Normally, other state parties are lobbied in order to impose sanctions on the faltering member State. The UN fact sheet as at 1993, however, states that no state had consulted it on reservations. Member states are supposed to be watchdogs of each other, but the states are great violators of human rights. As a result, it is common knowledge that they can not watch on each other for fear of experiencing the same in future. The UN indicates that CEDAW has had more reservations than any other major international human rights treaty. Forty-one state parties had made reservations to the conventions, which they did not withdraw as of October 1993. It further reports that:

Some of the reservations are so broad and vague that it is difficult to determine exactly what States are reserving. A relatively large number of States parties have made substantive reservations to basic articles, including those provisions relating to non-discrimination in family law, legal capacity and citizenship. (UN, 1993:32)

Zambia is one such state party that has made reservations to CEDAW. Thus, a legal instrument can be a hindrance itself depending on how it is drafted.

Certain causes on violence of women emanate from the manner in which media portray women. For instance:

Images in the media of violence against women, in particular those that depict rape or sexual slavery as well as the use of women and girls as sex objects, including pornography, are factors contributing to the

continued prevalence of such violence, adversely influencing the community at large, in particular children and young people.

(UN, 1996:75)

The media play a major role in that they are very influential behavioural change tools. The media have negative and positive functions on the audience. That is why Severin (1979:212) explains that media dysfunctions are consequences, which are undesirable for society or its members. For example, if a movie meant to entertain the audience, but causes 'violence against women' that is a dysfunction of media.

There are also several factors, which are very difficult to comprehend that lead to 'violence against women'. One can not rule out completely the high consumption of alcohol or other drugs, learnt behaviour from violent families, lack of criminal law protection, poverty, mental illness, stress, frustration or underdevelopment. The cardinal point is that societal inequalities between men and women tend to be the focal point of the causes.

2.3.5 Effects of 'Violence against Women'

Effects of 'violence against women' also varies due to different factors such as age, culture, beliefs, ability to cope with situations, impact and the type of violence. The victim, family, community and society as a whole can also experience the effects and at the same time can help relieve or intensify them.

The effect on the abused could include fear and insecurity. For example, the platform for action stresses that acts or threats of violence whether in private, public or state oriented, instil fear and insecurity in women. This hinders the achievement of equality, development and peace. This fear might be a constraint to women's mobility to venues where they can access resources and basic activities for their well being. Fear might force them into subordinate positions to that of men in an effort to avoid violence. In line with this notion, Carrillo confirms that:

Where domestic violence keeps a woman from participating in a development project, force is used to deprive her of earnings or fear of sexual assault prevented her from taking a job or attending a public function, development does not occur. (Carrillo, 1992:8)

She might be absent from a formal employment, which may cost her a job. In fact, in most cases, 'violence against women' when it occurs, goes unreported. As a result, it is difficult to detect, especially when it is domestic violence. Since, it is usually referred to as a private matter. What is seen or heard is simply a tip of an iceberg.

Some effects of 'violence against women' like beating may cause deformities or death. That is why Carrillo again points out that 'violence against women' not only maims and debilitates women, but also causes femicide. Carrillo defines femicide as the death of women from gender violence. Some abused women may find their situation intolerable, turn that aggression against themselves by committing suicide.

The effects of 'violence against women' may destroy a woman's confidence and self-esteem, which may make her believe that she cannot make decisions on her own.

Other effects border on the physical and mental health of the abused. Heise et al. (1994:8) points out that the physical effects might include results such as bruises, cuts, black eyes, concussions, broken bones, miscarriages, partial loss of hearing or vision, scars from burns, bites, knife wounds and recurrent vaginal infections.

Psychological effects may include sleeping and eating disorders. Rape and sexual assault may result into both physical injury and emotional trauma. The abused may suffer mental illness, death, nightmares; depression, humiliation and self-blame. They risk acquiring STDs and HIV/AIDS. International Journal of Refugee Law (1994:208) postulates that sexual violence can result in severe trauma. This may not manifest itself until women refugees are settled into the community at which point they face greater isolation. They are less likely to access remedial services.

In places where abortion is prohibited, sexually abused women might be forced to bear the rapist's child. Heise et al. (1994:20) states that most of the Third World countries like Africa value virginity. The consequences of rape for victims in societies that place high value on women's virginity are severe. As such, abused women who have no means of affording abortion costs, might resort to methods that are cheap, but dangerous.

Health effects on genital mutilation can be severe for women, especially those that are infibulated. Infibulation or clitoridectomy involves extensive cutting and re-stitching to accommodate sexual intimacy and also childbirth. Infibulated women are cut on their wedding night to make intercourse possible and also during birth. These women might experience:

Haemorrhage of the clitoral artery, infection, urine retention, and tetanus or blood poisoning from unsterile and often primitive cutting implements (knife, razor blade, broken glass) And the pain of the operation often carried out without anesthesia can cause young girls to go into shock. (Heise et al., 1994:24)

Violence can limit women's use of modern family planning methods like contraceptives out of fear of the husband or male lover. This weakens them because they tend to bear children frequently. It also increases the effort need to care for children in the absence of adequate resources. Heise et al. (1994:26) indicates that men in many cultures reject birth control because they think it signals a woman's intention to be unfaithful. This is based on the logic that protection against pregnancy allows a woman to be promiscuous. In places where many children are a symbol of manhood, contraceptives may appear as a hindrance to virility and can result into trouble for women.

'Violence against Women' might not only affect the woman alone, but also the development and the well being of children. Children are at risk of being injured or killed by the abuser if they engage in acts to protect their mother. The Commonwealth Secretariat

(1992: 10-11) explains that some children from homes where violence occurs develop personality disorders. They suffer significantly more behavioural problems and lack greater social competence than children where there is no such violence. Some boys might imitate the aggression of their fathers. While, some girls might grow up insecure and thinking that subordinate positions are for women like their mothers' experience.

The effect could actually be on the abuser himself who may be killed or injured. The Commonwealth Secretariat (1992:10) stipulates that domestic violence is also hazardous for family members or others who may seek to intervene. They may be hurt or killed by the abusive man or may indeed injure or kill the man himself.

The effects of 'violence against women' to society can not be ignored either. It is a cost to society in terms of time and resources. The economic cost is that the abused loses time and money, which can be used to develop home and family. The time and money are spent at health centres and/or police stations in search of remedies. Carrillo (1992:11) states that violence against women deprives society of the full participation of women in all aspects of development.

The social cost is that abused women are victimised by society, since it places the blame on them. This usually causes abused women to go into isolation because of shame, humiliation and resentment by the society in which these women live.

The cost to society is the loss of time and resources, which should develop society, but end up in solving cases of 'violence against women'. This could be avoided if only men could respect the rights of women. The money and time are spent by the police, welfare, health centres and refuges to support abused women and in most cases, their children too, may be used to induce development.

There are several effects of 'violence against women'. They affect not only abused women, but also children and some perpetrators. Abused women are deeply affected in several different ways.

2.3.6 Prevention and/or Alleviation

There are many ways of preventing and/or curbing 'violence against women'. Whether committed in public or private, 'violence against women' is impermissible. It violates internationally recognised rights of women. CEDAW obliges states parties to eliminate gender-based discrimination and gender violence. Governments must prevent violations of human rights by investigating and punishing perpetrators violating the rights of women. States should also provide compensation to persons whose rights are violated. To this effect state parties are obliged to:

(T)ake all measures necessary to prevent gender-based violence. Such measures would include not only legal sanctions, civil remedies and avenues for compensation, but also preventive measures such as public information and education programmes, as well as protective measures, including support services for victims of violence. (UN, 1993:31)

The platform for action proposed a holistic and multi-disciplinary approach to get rid of 'violence against women' from families, communities and states. The Platform for action (1996:76) suggested that policy makers, development practitioners, groups, and other actors should promote an active and visible policy of main-streaming a gender perspective. This should embrace all policies and programmes so that before decisions are taken, an analysis may be made of their effects on women and men respectively. The public officials must be trained in human rights law and should punish perpetrators. Data and statistics on gender-violence also must be documented to aid in designing specific intervention strategies.

Co-operation between men and women as well as non-violent ways of resolving conflicts should be encouraged. Education or awareness should be encouraged to promote and respect human rights. According to the Commonwealth Secretariat, education is an important tool for social change and progress. Education eliminates stereotypical attitudes,

social, economic and cultural roles that women and men perform. It can bring about social change in the same way it transmits and maintains societal values of inequalities between men and women. Carrillo advises that education about gender should be embedded in the curriculum to be taught in formal schools commencing at primary level. Also, informal schools must be venues for education and awareness about gender.

Certain ideologies on the prevention and or alleviation of 'violence against women' includes Carrillo's notion of highlighting obstacles in the formulation and implementation of projects for development. These are obstacles that gender-violence creates in the path of development. It should identify ways of countering gender-violence in all phases of the project. For example, during project formulation and implementation phases:

Lack of safe transportation when women interact with unrelated males may require the identification of alternative means of travel which are viable in the local context. (Carrillo, 1992:14)

The projects should strengthen self-confidence and ability by women to defend themselves in order to curb vulnerability. Carrillo insists on documenting gender violence, which obstructs development, measures of its reduction, collecting statistics, planning and training. She also emphasises finding sustainable ways of deterring it, documenting its severity, increasing the capacity of identifying it by women and combating it.

Carrillo's focal point is that gender violence issues should not be dealt with in isolation, but should be planned for together in other development projects. Since:

It is important to address gender violence as an aspect of other types of development projects, such as income generating schemes or housing plans, and not just those specifically focused on violence against women. (Carrillo, 1992:15)

In addition, health care systems should identify victims of violence, especially women who are unable to seek help from the police or government authorities. These may include screening programmes at the clinic to identify abused women. Most doctors have a negative attitude towards the abused. The Commonwealth Secretariat affirms that:

Although available evidence suggests that the medical practitioner will be the first formal source of help that a victim will approach, the response of doctors has in the main proved to be unsatisfactory.

(Commonwealth, 1992:35)

This implies the need to educate medical students at undergraduate or postgraduate levels about 'violence against women' and its effect to assist the abused and reduce the effects.

There is also a need to assist victims through shelters to support those who staying at home could lead to death. This should also be considered to alleviate 'violence against women'. The idea of shelter for the abused is very cardinal and the Commonwealth Secretariat reports that the first shelter for battered women was established in England in 1971. The shelter began as an advice centre for women in troubled marriages. Later, it broadened to residential accommodation.

Support groups must be formed to help women begin to live fuller and more reproductive lives. These should involve social and community workers who must be trained so that they can comprehend the complexity of gender violence, especially domestic violence. The training would enlighten them on the reasons a battered woman usually returns to the abuser. This is assumed that understanding would lessen their frustration in guidance and counselling. They would, instead, empower the abused with the knowledge that is vital in making well-informed decisions about their future. This may help the abused find long-lasting solutions to the problem of gender violence. In order to support this view, the Commonwealth Secretariat observed that:

It may take some time for a battered woman to decide whether she will leave or remain with her spouse. Community workers must be made aware that this is not because of weakness, but because the woman is in an ambivalent position. (Commonwealth, 1992:37)

The legal systems must be reformed in such a way as to protect and promote the rights of women against any perpetrator. The police, judges, prosecutors and magistrates should be oriented in human rights law.

Perpetrators should also be treated to alleviate and/or prevent 'violence against women'. The criminal justice does not usually convict the perpetrator who often continues to violate the rights of abused women. It is simply a rational idea to help rehabilitate perpetrators through therapy. The idea is to reduce the recurrence of 'violence against women'.

There are many measures to prevent or alleviate 'violence against women'. The ones herein mentioned cannot work in all situations of gender violence. What is important is to utilise methods that are compatible with the social, economic and cultural environment in which gender violence occurs.

Chapter 3

Conceptual Framework

3.0 Introduction

This chapter discusses concepts and a theory deemed suitable to preventing and/or reducing violence against refugee women in Meheba Refugee Settlement. The concepts include human rights, participatory communication for development approach, community based-approach, gender and persuasive communication skills. The communication theory discussed is diffusion of innovations.

This chapter is documented because of the assumption that development cannot occur without basing it on concepts and/or theories. This implies that any development is based on either explicit or implicit concepts and or theories. The purpose of the concepts and/or theories is to guide the change agent in planning, implementing and evaluating the desired change. They also help the change agent keep track of development plans. It is important to state that not every aspect of a concept and or a theory is suitable for development. This implies that the change agent should be eclectic in the use of concepts and/or theories.

3.1 Human rights

For refugee women in Meheba Refugee Settlement to effectively prevent and/or alleviate violence, there is need for information on human rights. 'Violence against women' is a violation of human rights. It causes pain or suffering to the abused women in various ways. Human rights are the rights that every human being in every human society has by virtue of being human. There is no distinction as far as human rights are concerned. Every human being must have them equally and in equal measures without considering issues like sex, race, nationality, wealth, poverty and occupation. These rights are inalienable and can not be waived or forfeited for any reason. They are inherent in every human being implying

that humans are entitled to these rights by nature. The respect of human rights is the backbone for peace. The preamble of the UDHR stipulates that the:

Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, Justice and peace in the world. (UNHCR, 1995:153)

Human rights are fundamental and inviolable, as they are the cores of a human life. This implies that women's rights must also be respected because they are an indivisible part of all human rights. Individuals, societies and states must strive to promote and protect human rights. The volume I universal instruments of the UN prescribes that:

Member states pledge themselves to achieve, in co-operation with the United Nations (UN) the promotion of universal respect for and observance of human rights and fundamental freedoms. (UNHCR, 1995:153)

Zambia pledged to respect human rights by ratifying international instruments. She has maintained a bill of rights in part three of the republication constitution, which was inherited from the colonial government with minor changes. It is also important to point out that there are limitations to the enjoyment of some human rights. These limitations must be only in the interest of safeguarding other people's rights.

A full realisation of human rights enables human beings to see their full potential essential to development, while violence hampers development. Some women whose rights are violated through violence do not participate fully in development for various reasons. Some married women do not attend clubs or groups working on developmental projects because they are afraid of being beaten by their husbands or lovers. Some women who were raped on their way to the venue of development projects or work place might not want to go through the same route for fear of being raped again. While, other abused women are

unable to participate in developmental projects because they spend the meagre resources on medical treatment, instead of development projects. Some women are debilitated, deformed or have become chronically ill as a result of the violence and cannot participate effectively in any development programme. These situations indicate violations of human rights including the right to development that is enshrined in the ICESCR.

Other rights include the rights of freedom from fear and conscience. Abused women are scared of the males who violate their rights. These women are not free to make decisions that affect their lives without the consent of the men who abuse them. Freedom of conscience is an important human right. As stated in the ICCPR and in Article 19 of the 1996 Zambian constitution, it is one of the most fundamental human rights that is inalienable. It's an absolute right that cannot be restricted in any way.

The right to freedom from want is violated as women are deprived of the basic economic, social and cultural needs (health, education, nutrition and shelter). At national level, the right to freedom from want can be inferred from the directives of part nine of the Zambian constitution (As amended by Act No. 18 of 1996). The ICESCR also provides for these rights and Article 2 of the ICESCR obliges states to exercise these rights progressively and relatively. This implies that once a country ratifies the ICESCR, it is not obliged to implement these rights immediately and directly as if it is exercising civil and political rights. States must implement these rights within their national economy. They should execute these rights without any distinction. Developing countries should guarantee these rights to non-nationals within the context of their national economy. Zambia is also one such country, which has provided for the progressive and relative implementation of these rights. Clause 2 of number 110 Directive Principle of part IX of the Constitution of Zambia states that:

The application of the Directive Principles of State Policy may be observed only in so far as State resources are able to sustain their

application, or if the general welfare of the public so unavoidably demands, as may be determined by Cabinet.

(Zambian Constitution, 1996:66)

The Constitution of Zambia through Directive Principle number 111 points out that the government can not be sued for failure of exercising economic, social and cultural rights. One can not even litigate on behalf of another person.

The right to health is violated when the woman is injured in one way or another. For example, the infibulation, which causes a lot of pain as glass or other sharp instruments, are used to cut and re-stitch the vagina. Even the right to life is threatened, since a woman under going infibulation or mutilation might die from bleeding.

The state is obliged to promote and protect the rights of the all the persons under its jurisdiction. To promote is to educate and create awareness among the people about human rights. The promotion of human rights partly implies the communication of human rights. One then can assume that there is no development without communication. To protect human rights is to enable the people exercise or enjoy their human rights. This implies that if one's rights are violated, the abuser must be brought to book and judged accordingly, since everyone is entitled to enjoy their rights without infringing on other people's rights. State protection also includes redressing the violation and compensating the abused. It also involves preventing the violation before it occurs.

3.2 Communication

To comprehend the concept of participatory communication for development approach to gender and human rights development, there is need to understand the meaning of the concepts that make up the approach. Communication is one such concept. It has been defined differently by different people. Infante et al. (1997) stress that nearly every book

on communication offers its own definition. The reason is that there is no internationally recognised definition, since it is difficult to agree on its nature. Infante et al. state that:

Communication occurs when humans manipulate symbols to stimulate meaning in other humans. (Infante et al. 1997:8)

This definition implies that in communication there is a sender and a recipient of information. The sender conveys the information to the receiver via verbal symbols such as words or non-verbal symbols like pictures, figures, and graphs. Communication has the aspect of intended or unintended-shared meaning in that both the sender and the receiver must share the meaning for communication to occur. It also involves the individual interpretation of symbols as they occur in a particular context. People communicate for various reasons such as information, education, correlation, entertainment, mobilisation, training, advising and rewarding. In view of this, media have been seen to perform some of these functions during mass communication. Lasswell developed three functions of mass media and Wright added a fourth:

Surveillance of the environment: the correlation of the parts of society in responding to the environment; and the transmission of the social heritage from one generation to the next. To these functions Wright (1959, p. 16) adds a fourth, entertainment. (Severin, 1979: 212)

Surveillance refers to the collection and the distribution of information about the events within and outside the environment such as news. Correlation is about editorial activity of interpreting environmental information and prescribing it for conduct in reaction to these events. Transmission of culture entails the communication of the groups or nation's social norms and values from one generation to another or to new members of the group. The function of entertainment is basically about amusing people and relaxing them. A new perspective of entertainment is called edu-tainment and info-tainment. This means that the

community is informed and educated about something through entertainment. Mass media can also be used in the mobilisation of communities for social change.

There are several contexts of communication. One is intra-personal communication. This is communication occurring within an individual or the thought process. There is also interpersonal communication, which is between two persons. Group communication involves members of a group, between or among groups. Public communication reflects the speaker addressing a large audience. Mass communication has to do with a large heterogeneous audience through media such as electronic and print media. Inter-cultural communication involves communication between people belonging to two or more distinct cultures such as a Zambian and an Indian.

Communication involves both the sender and receiver sharing meaning and respecting divergent individual views regardless of the context. Both the sender and the receiver are said to participate in the communication process. This shows that Gender and human rights development can not take place without communication.

3.3 Participation

Participation entails the involvement of a target group in its development. This terminology has also received a share of various definitions by different authors. White (1994) stresses that participation has become part of development jargon, since all development projects are using it in seeking funding. White further states that the word participation is kaleidoscopic, since it changes its colour and shape at the will of the hands holding it. Yet, some people define it in the interest of the target audience. Participation can be false or genuine depending on a person utilising it. White indicates that pseudo participation includes the:

People's participation in development in which the control of the project and decision-making power rests with planners, administrators and the community's elite. (White, 1994:17)

False participation entails the recipients attending meetings to listen to things planned for them or to do what is expected of them. In contrast, genuine participation implies that the recipients of development projects effectively and efficiently work with the development facilitators in close collaboration. They are empowered to take control of the project and they are actively and fully involved in the decision-making process with regard to their development. Again, White affirms that:

When the development bureaucracy, the local elite, and the people are working co-operatively throughout the decision-making process and when the people are empowered to control of the action to be taken, only then can there be *genuine participation*. (White, 1994:17)

The participation of the people is necessary for any development to occur. This implies that without genuine communication, development cannot occur.

3.4 Development

The word development connotes growth at individual or societal level. This growth means different things to different authors such as economic, social, physical, gender. For example, Kasoma stipulates that development is:

The improvement in the human life condition at individual and societal levels which is achieved through desirable but fluctuating changes or adjustments in the environment. (Kasoma, 1994:403)

Kasoma's expansion of development goes beyond economic and social growth. Inter alia, it encompasses physical, psychological, religious and philosophical growth of an individual and society. He states that the people must desire any development. In other words, it should be a development that the people want. It also implies that ideas about the type of development must be communicated to the people if they have to desire it. Thus, development should not be imposed on the people. This denotes a bottom-up communication approach should occur, which starts with the people's view about development and end with the views of facilitators. Sometimes, it should be top-down depending on the prevailing situation to have a balanced information sharing.

Kasoma explains again that development is not a linear process because it fluctuates according to events prevailing in the environment. It is not a smooth sail, since it has ups and downs. Development planners or policy makers should bear this factor in mind to avoid frustrations. Thus, development should occur within the economy, culture, social, norms and values of the people.

3.5 Participatory Communication for Development

Participatory communication for development involves the target audience in the decision-making process of their development. This is a community-based approach in which the recipients are involved in assessing their needs, available resources and measures of dealing with their own problems. The aim is to bring about the aspect of self-help and self-sustainability bent at achieving self-reliance. This means that the people should not be regarded as nonentities and the facilitator as a know-all.

This student assumed that to deal with violence against refugee women in Meheba Refugee Settlement, participatory communication for development is one of the approaches that could be employed. Participatory communication for development is a process that allows people to speak for themselves. Local people should be involved in making decisions that are vital to induce their development. They are not merely participants in a communication

process meant for their development, but of cardinal importance to the process. As such, there is need for a bottom-up approach that involves the exchange of information between target adopters and change agents. This implies that the target adopters should be involved in every stage of planning. They must take part in the designing, implementation, monitoring and evaluating the development project. The tools of communication must be with the people and not outsiders. The idea of bottom-up approach implies dialogue between the facilitators and the recipients of development. Participatory communication for development is giving the voice to the voiceless. To this effect, Thomas wrote that it is:

The means by which a scarce societal resource, i.e., the means of communication is handed over to the people themselves so that their voices can be heard. (Thomas, 1994:54)

Participatory communication for development is about dialogue and is very important whether it involves the national consensus or individual change. Any change requires dialogue whether within groups of people with similar needs, groups with different needs or the public and planners. This communication should be on two levels: the one initiated by the people to planners and that of planners to the people. Mody suggests that participatory communication for development should be both bottom-up and top-down.

Horizontal communication within and between groups in which people are organised (e.g. women groups, caste groups, and religious groups). This implies vertical, bottom-up, people-to-planner information flows on needs, priorities and preferred modes of meeting them. And it also includes top-down, planner-to- people information flows in response to community information they receive. (Mody, 1991:28-29)

The aspect of communication is cardinal to any change or development. Consequently, it should be planned for. Bessette on the website (2001:1) defined development

communication as the planned use of communication strategies and processes of communication aimed at achieving development.

3.6 Genuine Participation Indicators

Dealing with violence against refugee women is a complex issue, which needs the involvement of the refugees themselves. Refugees know too well the forms of violence against women in Meheba. Refugees also know certain causes, effects and measures of prevention and or alleviation gender-violence. If gender and human rights development has to occur in the Settlement, refugees must participate effectively and efficiently without being manipulated in the dialogue process. According to White (1994) participation involves the concept of conscientisation, power and control, liberation, self-reliance and knowledge sharing.

Conscientisation is required for human development and social change. If refugees for example, are to fight the violation of refugee women's rights, they need to be educated about human rights and gender issues. They can make well-informed decisions in participatory communication if they are aware of the problem at hand and if they are enlightened. Therefore, education or awareness empowers them to take control of their projects. The development facilitator should back off at a certain stage in development to allow the adopters control their own development. Once the recipient are enlightened, they tend to be liberated to act from strength and not weakness because they know their rights. The concept of self-reliance is a cardinal aspect of participation that is both an outcome and a part of the process and it gives self-confidence. Self-reliance involves weighing the resources that they already have within their environment. There is also need for the blending of the knowledge of the indigenous and that of the development facilitators to bring about development. This inculcates the feeling of personal worth and equality that grows from interpersonal interaction.

It is not all the time that people must engage into participation to induce change because some situations require immediate action. Thomas states that participation:

Calls for a fuller involvement of people in their own development, but not (and this is seldom pointed out) the total involvement of all people in every aspect of human development. (Thomas, 1994:49)

For example, a case of a refugee woman who is battered to the point of death would require medical attention, instead of participation. Sometimes, participation can be manipulative, especially when the change agent takes ideas to the people without allowing them to give their views. Or, a change agent who allows the people to participate in decision-making, but has pre-conceived ideas. The recipients are not always readily available for dialogue, implying that the time spent must be used effectively. Participation communication for development is about watching for the caveats of communication.

3.7 Community-Based Approach

Community-based approach should be used to deal with 'violence against women'. This approach also involves an active participation of every one in the community. This approach goes beyond the concept of participatory communication for development, although the two concepts emphasise the aspect of participation. Participatory communication for development is slightly different from community-based approach. As Thomas (1994) stated earlier, participation communication does not involve every member of a community at every stage of development. While, community-based approach deals with almost every community member. This implies that merging the two concepts provides an effective approach to preventing and or alleviating gender violence.

Community-based approach includes problem-solving within families, among neighbours, organisations aiding refugees, local leaders, community development organisers, religious leaders, traditional practitioners and law enforcing officers. This approach entails the

participation of community members in solving their problems because each community has its own mechanisms that it uses to solve its problems. The UN (1996) through its community services guidelines affirms this by stating that:

Every community has its own mechanisms (regulated by its beliefs, social values, customs, traditions and preferences) which determine how problems are solved. (UN, 1996:59)

This implies that a community-based approach induces development within the social, economic, cultural and political image of the community. This is based on the assumption that any development that ignores the image of a particular community is bound to be rejected by that particular community.

3.8 Persuasion

To deter and/or reduce violence against refugee women in Meheba Refugee Settlement, refugees must effectively participate in bring about gender and human rights development. This implies that the people must not be forced and threatened to make decisions they do not want. Instead, they must be persuaded to make changes that bring about development. According to Infante et al., persuasion is:

Attitude change toward a source's proposal which has resulted from a message designed to alter beliefs about the proposal. A proposal is a recommended course of action -Attitude is defined as how favourably we evaluate things. (Infante et al., 1997:143)

Persuasion involves transforming attitudes. This implies changing peoples' knowledge, beliefs, norms and values. To persuade people, especially on complex and controversial issues like human rights and gender may be difficult and may need a lot of patience. Change agents should design messages in line with certain persuasion situations. For

example, Infante et al. believe that persuasion can occur in an intimacy relationship like between lovers. A lover may be used to persuade a partner to change. A dominance situation is when a subordinate being can be persuaded by a superior being. When the parties to the development know the benefits, they might be easily persuaded. It is also vital to know that change is difficult to change when it entails people's rights or values. The short term as opposed to long-term consequences might evoke persuasion, especially when it occurs between people who know each other well than total strangers.

Persuading people to change is not an easy task. It involves the change of attitudes. It is vital to study the target group's profile to comprehend their personality. This helps to employ communication skills appropriately. For instance, to deal with low self-esteem people will be different from high self-esteem people. It follows suit for dogmatic people, Machiavellian and those who want to be socially accepted.

Low self-esteem people have low self-confidence, especially when it comes to controversial issues. They tend to believe what the speaker says especially that person is greatly valued. However, high self-esteem people tend to resist persuasion, since they hold their positions on issues highly.

Dogmatic or closed-minded people are unwilling to consider other people's beliefs as opposed to open-minded people. They often find it difficult to separate the source from the message. If they like the speaker, they are likely to accept the message. Yet, open-minded people do not mix the source and the message, what is vital is the message and not the presenter.

Machiavellian persons believe that people must be manipulated if they are to be persuaded. These persons capitalise on the wants, fears or ignorance of the people in order to achieve a goal. To them the end justifies the means implying that what they do really matters more than how they do it. They have a strong desire to influence others.

To persuade people entails a lot of things. It does not only involve studying the target group's personality, but also situations suitable for persuasion, communication skills in line with the people one is dealing with. It does not include force or coercion or threats, instead it has to appeal to rationale.

3.9 Diffusion of Innovations Theory

Diffusion of innovations theory is one of the mass communication theories. This theory is used to spread messages to the masses who are usually scattered over a vast area. As such, diffusion of innovations theory is suitable to Meheba Refugee Settlement. As stated earlier, this settlement has a vast and spread population. The aim is to diffuse ideas into communities, which may induce behavioural change. Refugee women in various places can only fight for their rights, if they are enlightened about their rights. This implies that change agents must communicate human rights and gender issues to the refugee community.

According to Infante et al. (1997), diffusion examines how new ideas are spread among groups of people. An innovation is a new idea, which does not necessarily need to be new, but that someone is embracing it for the first time. While, diffusion denotes spreading innovations among the people.

This theory implies that a new social product such as an idea, practice or tangible object may be spread to groups of people through change agents, opinion leaders and gatekeepers. Opinion leaders are also known as local leaders. They are homophiles, which means that they are similar with their fellow people. As a result, they are believed to exert influence on others. While change agents are professionals who encourage opinion leaders to adopt or reject an innovation. Gatekeepers are persons who control the flow of information to a given group of people.

This theory stipulates that there are several factors influencing the people to accept or reject an innovation other than the media. Opinion leaders are likely to get the information from

the media or change agents and diffuse it among their fellow recipients of change. The acceptability of the innovation is dependent on many factors other than media which increase or decrease the likelihood of adopting a particular innovation. These factors include the characteristics of an innovation and the people targeted to adopt it. The effects of an innovation on the adopters and society. The decision process that occurs when people are discussing an innovation and the communication channels used in spreading the innovation among the people.

The point is that violence against refugee women can be limited if opinion leaders, change agents and gatekeepers communicate, educate or create awareness among refugees.

3.10 Gender

To deal with 'violence against women', there is need to comprehend the concept of gender and the factors contributing to this violence. The assumption is that a person with the knowledge about factors causing 'violence against women' may prevent and/or reduce it more effectively than the one without this knowledge. This implies a systematic and organised way of looking at the gender differences between men and women in societies. It involves examining the gender of a person. It is also about the reasons that person performs certain activities, makes decisions, controls resources and experiences harsh conditions of living in poverty stricken areas. There is also need to know the policies involving men and women in both private and public places.

3.10.1 Definition of the term Gender

As stated earlier, to induce gender development, there is need to know what constitutes the term gender. Although CEDAW and platform for action define gender violence as 'violence against women', the word gender connotes both femininity and masculinity. It is very difficult to state the exact meaning of the term gender because different authors have different ways of defining it. Gender indicates the differences between males and females

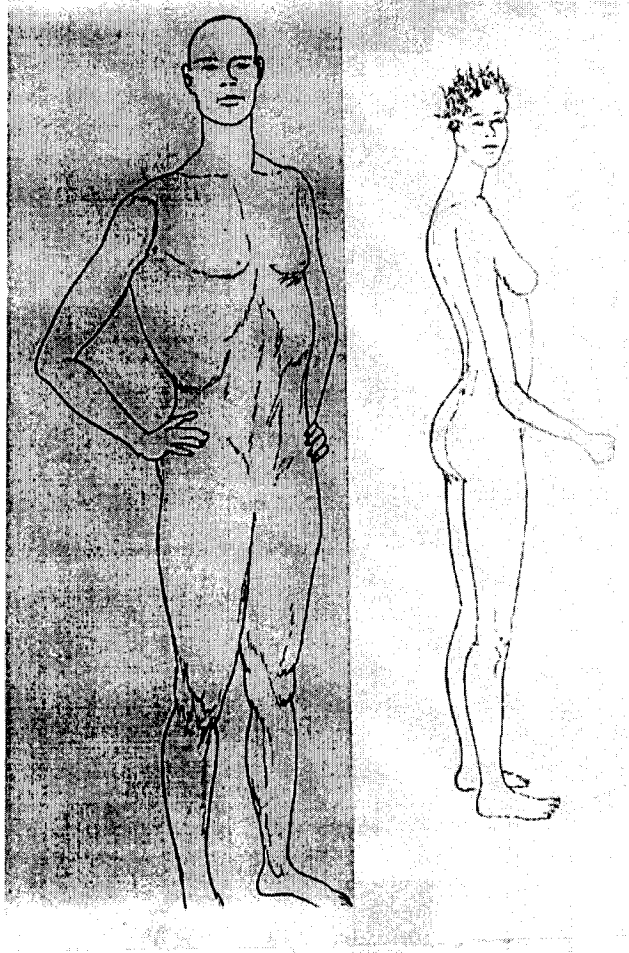
on the basis of sex, emanating from society. This implies that gender connotes the differences between a male and a female, which society creates simply because one is female or male. These differences are not global because they are based on societal norms, and values created over a period of time. This means that gender differences can be changed, since they are created by societies. They are not inborn aspects of human life. Each society, class, race, culture, language and group of people has its own distinct gender differences. Some societies, for example, do not allow women to build huts, but others consider that a feminine job. Among the educated in African societies, it is common to find husbands cooking, but it is not usually the case among the illiterate. This implies that society differentiates men from women by, among other things, the roles that these persons play. To state that gender is created by society implies that it is passed on from one generation to another through education and socialisation.

The term gender is often mistaken for sex. As such, it is very vital to point out that there is a difference between gender and sex. The biological differences between a male and a female are referred to as sex. Society does not create biological differences because they are inborn or nature-given. This means that biological differences are universal.

Figure 4 shows the biological distinction between males and females. A male has a penis while a female possesses a vagina. This implies that a grown man produces sperms and a grown woman releases an ovum required in fertilisation, an act leading to reproduction. A woman bears children, while a man does not give birth. The picture also indicates that both males and females have breasts, but those of a grown woman can breast feed a baby at a right biological time. Sometimes, biological differences are reflected in the body shapes of both parties. Most women, for example, have wide or curved hips, suitable for child bearing. Some differences are hormonal like a deep voice and beard for a man.

Figure 5

The Biological Differences Between A Man and A Woman



Source: Teacher of Art-Meheba D Basic School

To affirm this notion on sex, Oxfam has stressed that:

Sex is the biological differences between men and women. Sex differences are about the fact that men produce sperm, women bear and breastfeed children. Men and women have different bodies, different hormones, different chromosomes. (Oxfam, 1996:IX)

The biological or sex differences are universal. They are similar everywhere in every human society. For example, a male or female's biological description in Zambia would be the same anywhere in the world.

As stated earlier, gender or societal differences are not universal. It differs, inter alia, on the basis of society, culture, race, language and education. Gender is about the differences, which are not inherent. They are not universal, since groups of people vary from place to place. Oxfam asserts that:

Being a man or a woman is different in different cultures. To distinguish these variable differences from biological ones, the word gender is used. Sex is a fact of human biology; gender is not. (Oxfam, 1996:IX)

It is very difficult to define the word gender, but it can be simplified by looking at the differences between males and females emanating from society and also the biological ones. As earlier stated, gender embraces masculine and feminine, but this PAR is dealing with the feminine aspect of gender, hence the title violence against refugee women.

3.10.2 Gender relations

This practical attachment report (PAR) is also looking at the effects of societal differences, especially when women do not adhere to these differences. With regard to male or female

sexes, society creates differences that result into gender imbalances known as gender relations and Oxfam describes them as:

Social relationship between men as a sex and women as a sex that creates and reproduce systematic differences in the positioning of men and women. (Oxfam, 1996:IX)

In other words, gender relations are about how a male and a female relate to one another as a result of these differences. Society has set norms and values in line with these differences and it expects both males and females to behave accordingly. When they ignore these norms and values, they are regarded as deviants. Since, human beings want to belong to a group and do not like the feeling of rejection, they are obliged to obey societal dictates despite their feelings over them. The gender relations are indicated in the roles, activities, power control, access and control of resources, needs and interest of males and females.

3.10.3 Gender Roles

There is need to know which tasks or duties are assigned by society to males or females simply because of sex. Most societies reserve productive work for males and reproductive work for females. Oxfam defines both productive and reproductive work.

Productive is the production of goods or services for income or subsistence. It is this work which is mainly recognised and valued as work by individuals and societies, and especially in national statistics. Reproduction (and maintenance of human resources) is the care and maintenance of household and its members e.g. cooking, washing, clearing, nursing, bearing children, looking after children, building and maintaining shelter. This work is necessary, yet it is rarely considered of the same value as productive work. (Oxfam, 1996: X)

The most important thing is to value and respect both reproductive and productive work. These pieces of work are equally essential to the survival of a human being. It is very important to know the kind of 'Violence against Women' results from such roles or the upset of such roles. It can also be seen in the activities that both men and women engage in. Several males, for instance, play football, while netball is reserved for girls. Although today some girls play football, hardly any boys have been reported playing netball as professionals.

3.10.4 Decision-Making

Power control is another societal difference between men and women. For example, men regard themselves as decision-makers and women as recipients executing the decisions. In most societies, decision-making is left for men and conflicts normally arise when women take up these roles. For example, in homes, women wait for the husband to give the final say on certain issues. The position of a woman is subordinate to that of a man who is the maker of decisions anywhere in society.

3.10.5 Control of Resources

The question of access and control to resources can not be separated from power and control in decision-making. This implies that persons who make decisions and are in super-ordinate positions determine access and control of resources. Usually women do not have control over resources although they can have access because of the nature of their position in society. These resources can either be financial or material with vital importance to daily livelihood. Access to resources implies that one has an opportunity to make use of something. While control is the ability to decide to use and also determine who else could make use of the resource. This means that having access to a resource does not guarantee its use, since someone else has to decide its use. Even when one is using it after accessing it, one can not make major decisions over it. Therefore, it is necessary to understand the 'Violence against Women', which is caused by the control of resources.

3.10.6 Conditions of Living

The conditions of living concerning males and females are also another point to consider when analysing 'violence against women'. It is vital to know the needs and interests of both women and men to make ends meet. The condition is:

The immediate material circumstance in which men and women live, relate to their present workloads and responsibilities. (Oxfam, 1996:IX)

The condition includes the basic needs such as water, food, shelter, education and health facilities. It is a common fact that women suffer a lot in trying to source for the basic needs to improve on the family's condition. Society has configured reproductive work on women and in poverty-stricken situations, the women feel it more than men do. They are the ones who are fully involved in taking care of the family condition.

3.10.7 Gender Policies

To comprehend 'violence against women', there is need to examine gender policies in private and public spheres. This violence may occur because of the implicit gender policies to protect and promote gender rights. This implies that some people escape justice simply because gender policies are not clearly explicit. Some gender policies are explicit, but there is lack of effective legal mechanisms to check the implementation of these policies.

Women, as a result, are abused both in the presence and absence of gender policies.

In conclusion, any disturbance in these societal differences between males and females may result into conflicts. Usually, women are abused during conflicts because of their vulnerability. This implies that women's rights are usually violated as people implement societal differences. As stated earlier, some societal norms and values grow into a culture after a period of time. Culture is a very complex issue to deal with and must be carefully tackled. People must be persuaded and not forced into social change.

Chapter 4

Personal Experiences

4.0 Introduction

This chapter documents the personal experiences of the student during the practical attachment. These are the student's experiences with LWF and the refugee communities in Meheba Refugee Settlement.

The practical attachment began on Sunday 11 June 2000 and ended on 11 October 2000. Accommodation and transportation were offered freely by LWF from the beginning to the end of the working period. This was a favourable gesture from LWF considering the fact that the student was not sponsored to carry out the project.

The student was attached to the department of gender and social services. This is one of the departments under the supervision of the Technical Advisor (T/A) for community services. A gender officer with whom the student was to work in close collaboration headed this department. As earlier stated, the dual did not work together for long. The gender officer was constantly unwell, hospitalised, eventually retired on medical grounds and passed away. The student contributed to the department of gender and social services with the support of the then acting IGA officer, C.D.O.s, local leaders and the T/A for community services.

Initially, the student was supposed to provide gender services only, but the poor health and death of the then gender officer prompted the student to deal with social services too. Gender services required inter alia, working with communities in an attempt to promote and protect gender rights. Social services included activities like entertainment via cultural dancing and football, visiting vulnerable refugees like the aged and minors. They also comprised screening refugees to establish the real vulnerable refugees. It consisted of

supporting women and men through clubs to enhance economic development. The student worked like any other worker at LWF from 0800 hrs to 1700 hrs. The weekends were devoted to socialising with refugees, unless there was a case that needed immediate attention.

The aim of this chapter is to enable the reader to comprehend the importance of a practical attachment research. The practical attachment research does not allow the researcher to simply gather information. It obliges the researcher to live among the people he/she is researching about and to share their life experiences. This enables the researcher to comprehend fully the data collected. It also assists analysing the findings. This aspect is what distinguishes a practical attachment research from any other research. As such, personal experiences would also assist the reader in understanding more about the environment in which the attachment existed.

4.1 Working Experience with LWF Meheba

To conduct gender social services effectively and efficiently, the student set objectives to meet. This working experience is a reflection of the achievements and challenges faced by the student in an effort to meet set objectives. As stated earlier, these objectives were:

- i. To establish whether violence against refugee women exists in Meheba Refugee Settlement;
- ii. If it exists, to find out some of its types, causes and effects;
- iii. To come up with certain ways of prevention and/or alleviation; and
- iv. To come up with suitable communication strategies for gender awareness and education campaign

The student conducted certain activities in order to achieve these objectives. These activities were workshops, open court sessions, awareness campaigns, GSTs formation, guidance and counselling provision, case documentation, participated in refugee screening and land relocation, networked with VSI, women clubs and the vulnerable visitation.

4.1.1 Workshops

The student held seven workshops in all the seven zones of the settlement. These workshops served as communication channels through which information flowed from refugees to the student and vice versa. The student was an organiser, a trainer, presenter, facilitator and main planner of these workshops. The student formed a committee to assist with the practical attachment. This committee comprised the then acting IGA officer, the C.D.O.s and some local leaders who have massive experience in working with refugees.

The primary aim of the student as a facilitator presenter at these workshops was to identify some types, causes, effects and ways of preventing and or alleviating gender violence. The secondary purpose of the student as a trainer was to train local leaders in gender development. They were taught methods of identifying gender violence and measures of preventing and/or alleviating it. Communication was the cardinal tool taught as a peaceful way of resolving conflicts. Two of the seven workshops that the student held were combined with those of the student from Mindolo Ecumenical Foundation. His topic was conflict resolution in refugees' situations, which merged very well with the subject of gender violence. At the end of these workshops, the participants demanded that another workshop should be held to educate them on the legal perspective of gender violence. They also requested to know their human rights as refugees.

The venues of these workshops were in different refugee communities. Some workshops were held in classrooms, others in churches and in the churchyard. The most important issue is that workshops were taken to refugee communities. Unlike previously, when

workshops were held at LWF premises or at Meheba D. a school within the locality of the organisation.

The subject discussed during these workshops was gender violence. It was presented to the participants in general, implying that the topic embraced violence against women, men, girls and boys. This approach of dealing with gender violence was necessitated by the snap survey conducted before the workshops. The survey indicated that the approach of dealing only with violence against women and girls was not effective in Meheba Refugee Settlement.

A lesson plan formulated was to be used in all zones of the settlement with an eclectic approach, since each zone had its own constraints. This lesson plan discussed gender violence in the light of both females and males. It was supplemented with sketches drawn by school going refugee children. During these workshops, the student shared information with the participants. Later, organised them into four discussion groups namely: those groups that discussed violence against women, men, girls and boys. These groups discussed their findings together as participants. After which the student trained them in gender violence identification and curbing methodologies.

The target audiences were local leaders from the refugee communities. The student chose to deal with local leaders because they were representatives of the population that was scattered over a large area of land. These local leaders comprised a chairperson and a secretary of each road. They also included men associations, youth and women's groups. Some members of the refugee communities attended the workshops although they were not part and parcel of the target audience.

The target number of participants was 309, but the turn out was 209. This turn out was good considering the fact that these workshops occurred amidst LWF transport problems. Those refugees living far away from the venue did not attend the workshop organised in their particular zone. Others were absent because they had to harvest crops from their

fields. Some participants had to attend funerals, since people die quite often in Meheba. It was also observed that the period of the practical attachment coincided with that of 'Mukanda', or circumcision ceremonies.

The major challenges that the student faced during these workshops emanated from financial constraints, language barriers and low levels of education. Breaking through these constraints was one of the greatest achievements of the student. These workshops were held in the image of the Meheba Refugee Settlement. This means that the student had to plan the workshops in the light of the social, economic and cultural context of refugee communities and LWF in Meheba Refugee Settlement.

For example, the student planned and conducted workshops in the financial image of LWF. This means that the student carried out workshops in spite of the financial constraints the organisation was experiencing. It was a custom at LWF for field workers to hold workshops and feed participants. Due to monetary problems, workshops came to a stand still for most of them, since there was no money to throw a feast. It appeared that refugees participated in workshops in order to feast and not to gain knowledge. This student felt that this tradition should stop and people must change. The committee set by the student did not agree with this notion in the beginning, since experience indicated that people never attended workshops where there was no food. Worse still, information circulated rapidly among refugee communities that the student was holding workshops without giving participants food to eat. This means that it was not easy to attract people accustomed to this habit, to a workshop lacking food. This was quite challenging because it was not easy to know when the organisation was going to have money. Thus, this student had no choice, but to be firm and stand by the suggestion of conducting workshops without food for participants.

To conduct workshops effectively in spite of this problem, the student had to drum up support from the committee and refugee leaders. It also meant that in the absence of community radio in Meheba Refugee Settlement, the advertisements were to be very

attractive to entice participants. This was difficult in the absence of equipment for graphics. This student was left with no option, but to design workshop messages and present them differently from those held by other field workers in Meheba. The idea was to conduct the first workshop in a manner that would leave an impact on the participants. This idea was based on the old adage 'The first impression is the best impression'. Since rumours travel rapidly in the settlement, it was hoped that the results of the first workshop would attract the participants in other zones.

The student carried out a snap survey to find out how other LWF field workers designed and presented their workshops. This student also tried to find out how they interacted with participants and other related issues. The interpreters were carefully selected and given a brief scope of gender violence before holding any workshop. The student felt that the workshops should depict real life examples obtaining in Meheba Refugee Settlement for credibility's sake. Thus, informants were planted in each zone to gather information, which was relevant to the student in various ways. The sketches drawn by refugee children were presented to have an impact on the participants as they visualised the experiences of their children with regard to gender violence. The messages were simple and double-meaning messages were avoided as much as possible for easy comprehension.

The student and committee planned for these workshops. The re-planning was necessitated by the evaluations of workshops and also the events prevailing in refugee communities or at LWF. The most important thing done was the establishing of teamwork spirit between the student and the committee. This was not easy at the commencement of the practical attachment, since some of the team members wanted to be paid for their services. These sentiments were based on the assumption that the student was handsomely sponsored by UNHCR. The student explained to the committee members that this student was not sponsored by any organisation. The services rendered were basically free and on voluntary basis. This was in return for the opportunity to conduct the practical attachment with LWF. The student asked them to consider this student simply like a member of the organisation,

which was an aspect of practical attachment. Later, they understood and gave the student mutual support during the attachment.

The challenges faced enabled the student the experience of solving the problems. As stated earlier, language barriers and low education levels were among the major shortcomings of the workshops. The student could not speak Luvale, the main local language of Meheba Refugee Settlement. This required the efforts of interpreters, implying that it was time-consuming and sometimes distorted intended messages.

Certain zones had more than one local language, which required many interpreters. In order to prevent the interpreter from distorting intended meanings, feedback mechanisms from the audiences were used. The student asked questions or requested participants who spoke English to explain cardinal issues to other participants. The aim was to get feedback from the audiences and also to prevent fast learners from boredom. This was time consuming too. The student and refugee interpreter(s) spent time together before the workshop in an effort to make sure that the interpreter understood the topic. This was only different if the interpreter involved was a C.D.O. Since the student trained C.D.O.s in gender issues at the beginning of the practical attachment.

The student observed that some refugees did not easily comprehend gender issues for various reasons. The low education levels were one of the reasons. Most refugees were illiterate and found it difficult to understand controversial messages. The student used a lot of sketches drawn by refugee children to illustrate the points. It was hoped that single messages and sketches would lead to easy comprehension, since illiterate people depend highly on memory.

Minor challenges included lack of punctuality by participants at workshops. This implies that some refugees arrived late because they did not have watches and lived far away from workshop venues. The student did not relent, but kept encouraging them to try coming early. There was some improvement in the course of these workshops, since most of the

participants never wanted to miss anything from what they termed to be interesting workshops.

The student deliberately invited some teachers to workshops so that they could evaluate them. These evaluations were the student's checks and balances of these workshops. They gave both negative and positive criticisms. For example, the student was cautioned to stop rushing through the topic towards the end of the first workshop. The adjustment enabled the student to present messages at a pace suitable to participants. Other evaluators included the committee whenever present at the workshop. The student also evaluated self. These evaluations enabled the student to learn from the achievements and challenges of the previous workshop to improve upon the next one.

4.1.2 Gender Support Teams

After all was said and done at each workshop, the student established a gender support team here-in called GST to support all gender-related issues. This implies that there were seven GSTs, one in each zone. GST membership was entirely voluntary and the target number of members per zone was ten, which would have given a total of 70 members in the whole refugee settlement. The turn out was so overwhelming that the total membership was a 165. The student and committee noted that administrative-wise, it is usually difficult to handle large numbers of leaders, but they are suitable for widespread coverage. That was the reason GST membership represented almost every road in the settlement. It is also important to point out that with the flow of time, some members would naturally phase out of the team. IWF gender social services department might not be deprived of GSTs, since the membership is big.

The GSTs were communication systems through which information flowed from the student to the refugee communities. The GSTs are a kind of opinion leaders established to serve as a task force in the field of gender and social services. Their purpose was to educate and inform refugee communities on gender violence through entertainment like

cultural dancing, drama, poetry, narratives and riddles. The GSTs were regarded as an aspect of community based approach, where refugees were aided to solve their own problems. These GSTs became a feedback mechanism to LWF in its quest for durable solutions to refugees in Meheba Refugee Settlement. That is why a representative of each GST in each zone had to report to LWF and VSU fortnightly on the activities done and cases solved or pending. In case of emergency, they were obliged to report the case immediately. Basically, GSTs were refugees placed strategically to link refugee communities to LWF gender and social services department.

4.1.3 Awareness Campaign

The student conducted an awareness campaign through an essay writing competition held through schools in Meheba Refugee Settlement. The essay writing competition was a communication system between the student and the refugee communities through their children. It was also a means of communication between the pupils and this student. The essay was one of the channels that enabled the student comprehend the knowledge of both refugee parents and children about gender violence.

This competition was carried out in the five basic schools and one high school of Meheba Refugee Settlement. Community schools were not involved in the campaign. The pupils involved were Grades 9 and 12 only. The aim was to create awareness on the refugee communities through pupils, since they were asked to write the essay at home with the help of their parents or guardians. This meant that pupils were to consult their parents or guardians on points required in writing the essay. These points were to be on the types, causes, effects and ways of preventing and or alleviating violence against women and girls. The essay was demarcated into two parts namely: violence against women and violence against girls. Candidates were obliged to write on both parts.

After the workshops were held in the seven zones of the settlement, an analysis of the information gathered during the workshops was conducted. It was discovered that gender

violence exists, especially against women and girls. This prompted the student to launch an awareness campaign on the existence of violence against women and girls. The essay writing campaign was specifically biased to females. While, workshop lessons emphasised on gender violence affecting both females and males.

The student networked with head teachers who willingly rendered their assistance through their heads of English language departments. The student offered three prizes in the form of school kits per stream of Grade 9 and Grade 12 at each school. Eighteen school kits were granted to deserving pupils. Each school kit comprised a school bag, two exercise books, ruler, rubber, pencils, crayons, sharpener, two sets of writing paper and some coloured papers. Grades nine and twelve were chosen to represent the refugee children because essay writing was one way of aiding examination classes. It was also assumed that schools are a suitable channel of educating and informing communities.

The student marked essays from Meheba D basic school, but remarked those from Meheba B and Meheba A high schools. Basic schools like Meheba F, C and A did not submit their work to the student for remarking. Due to lack of time, the student asked the then acting IGA officer to collect these essays and file them.

The response was very favourable and the student detected adult influence in the writing. This was part of the plan as a way of creating awareness in Meheba Refugee Settlement. The shortcoming was that a few parents who participated in the workshops wrote the essays totally on behalf of their children. This was easy to detect and the pupils penalised, since the essence of essay writing included the fact that the pupils needed to polish up their writing skills in preparation for examinations. Parents were allowed only to provide ideas orally.

Most schools invited the student to offer prizes during assemblies to give an impact and memorable exercise. However, this student was unable due to transport constraints. This

duty could not be delegated to the committee because they were all busy with the emergency situation.

4.1.4 The Reading Material

The student and the committee decided to equip the GSTs fully in their daily operations with a brochure and a constitution. The brochure was a communication system to both GSTs and the literate refugees. The constitution contained the policies of being a member of GST.

The brochure was designed to remind the GSTs of gender violence as it was presented to them in the workshops. A brochure was assumed to make their work easy as a source of information. The brochure explained the meaning of the terms gender and violence. It also explained the meaning of the compound word gender-violence. The brochure gave the difference between gender and sex. It gave examples of the forms of gender violence and introduced the GSTs as groups to aid curb gender violence in Meheba Refugee Settlement. Translations of this brochure began, but were not completed, since the time for the practical attachment ended. These translations were planned to embrace the main four local languages of the settlement namely: Luvale, Swahili, Kirundi and Kinyanruwanda.

The student and the then acting IGA established the GST tentative constitution. The aim of this constitution was to provide some operational guidelines on which the GSTs should work. It was to serve as a system of control through its policies. Leaders of the GSTs were asked to study the constitution after which they were supposed to make additions and subtractions. The constitution was to be further tabled between the student and the committee on one hand and on the other the GST leaders with a view of improving on it.

The student felt that the challenge brought by the breakdown of the photocopier was a draw back on the plans. This deprived the literate refugees of the brochure and constitution copies. It was sad to witness them visit the department with the hope of getting a copy. On

the other hand, the student felt that the brochure was an appropriate communication strategy to LWF staff. The student aimed at providing them with an introduction to gender violence in an effort to enlighten them. The majority did not have a sound knowledge about gender violence. The idea was to provoke questions for discussions between the student and the staff.

It is only hoped that whoever would be employed by LWF gender and social services sector should complete the task of translating the brochure.

4.1.5 The Grand Workshop

A grand workshop was held after seven workshops were conducted in all the seven zones of the settlement. The term 'grand' insinuates that the number of participants at this workshop was bigger than at those held earlier. The grand workshop comprised 82 participants out of the 100 intended. The target audiences were GST members only.

The main aim of the grand workshop was to equip GSTs with the legal technical know-how on gender violence. The student organised the police VSU as key players at this workshop. The VSU was organised by the two criminal investigation officers from police headquarters, Road Six: a male and a female. As stated earlier, local leaders who were target participants at the seven workshops wanted to know the criminal law governing gender violence. The police officers educated participants in criminal law as it exists in Zambia. They gave examples from real life situations in Meheba Refugee Settlement. They also taught among other things, the apprehension of the abuser and compensation of the abused. They answered questions from the audience on issues related to gender violence and also on issues of violence other than gender violence.

The student briefly chipped in with refugee human rights, but promised them that the T/A community services was going to be informed. This T/A would organise the protection officer from UNHCR Lusaka or the LWF education liaison officer to train them in human

rights, since he is qualified in human rights Law. The student despite having qualifications in human rights law would not manage, since there was very little time left for the practical attachment to end.

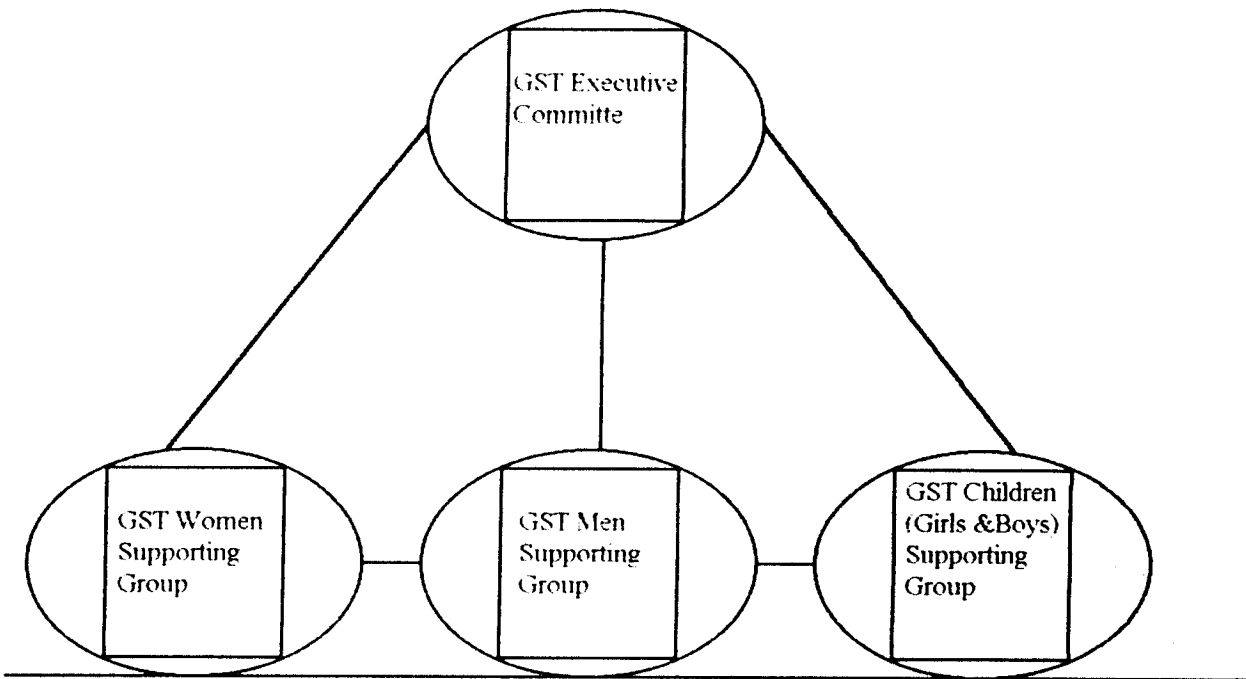
Activities conducted at the grand workshop included the inauguration of GST members into officials and setting their birthday. September 21 was declared as GST birthday and participants felt that annual celebrations should be held. The inauguration gave members a feeling of belonging to the GSTs. They also echoed that identity cards or badges should be designed to show that they were members of an important team.

At this grand workshop, the student, the then acting IGA officer and some C.D.O.s demarcated the GST members into groups. This was according to the type of duty each member desired to perform. Each GST in each particular Zone was divided into groups. Those GST members who wished to serve women were placed into a group designated to serve women. It followed suit for those wishing to serve men or children (boys and girls). Emphasis was on many members supporting women, since it was found that women were abused more than men. Membership into these GST groups was entirely voluntary. The demarcations of members into duty related groups were to enable a smooth operation of activities without duplication work.

The demarcation of duty included the formation of an executive committee per GST in each zone. Its major obligation was to spear-head activities of the entire GSTs. The executive committee comprised four democratically elected members from GST members, namely: the chairperson, vice chairperson, secretary and treasurer. This implies that although members of the GST are initially volunteers, to become an executive member, one required a vote. All these duty demarcations are reflected in the tentative constitution. (See figure 6)

Figure 6

A GST Organisation Structure



The lines connecting the executive committee to the other three components of the GST imply that the executive committee in each GST is the overseer. It should perform managerial duties for the entire GST to function effectively and efficiently. The three components represent the GST groups subordinate to the executive committee. The line at the bottom on which the three components are placed means that these three GST groups are on equal footing. The line connecting the three GST groups implies dependence on each other to work productively. It is important to point out that information should flow among all the components of the GST.

Although the focus was on criminal law, GSTs were educated in several issues at the grand workshop. The student liaised with the T/A community services to educate the participants on the importance of any workshop. This T/A placed emphasis on the notion of sharing information and respect for each other's views, which are cardinal to learning.

The student briefly discussed the statistics on STD collected from clinics A, D and F, which was a summary of the package, which a medical practitioner from clinic D was supposed to have presented. The officer was unable to participate in the grand workshop due to pressure of work. The aim of statistics was to inform the GSTs that there is need to network with the clinics too in the quest for solutions to gender violence.

The student urged the GSTs to be self-reliant in the economic crisis and to raise funds for their operations through treasurers. The then acting IGA offered to organise business skills training sessions of each GST in each zone. Loans were to be made available to GSTs as a way of giving them incentives.

The grand workshop had its own challenges, which were not very different from those experienced during the earlier workshops. It was challenging to learn that the truck sent to collect the participants in readiness for the workshop returned with few of them. The student learnt that most of them could not make it at station points as early as 7:30 hours. The grand workshop was scheduled for 08:00 hours. The workshop was planned to occur in the morning because that was the only time the truck was available during the emergency situation for duties other than emergencies. It was also felt that the workshop should take place because it was previously postponed several times due to the unavailability of fuel and transport. The student was humbled to witness many refugees trekking long distances to attend the workshop on criminal law with regards to gender violence.

The other challenge emanated from the unusual attitude of members of the committee on this day, which could be attributed to the emergency situation. One was absent, while others came late, which made it practically difficult for the student to run around alone.

Credit must be given to participants who came early and assisted the student with the final touches. The challenges enabled the student to learn skills of adjusting to unforeseen circumstances.

4.1.6 Plan of Action Workshop

This was the final workshop conducted by the student during the practical attachment. It occurred a week after the grand workshop. Its target group was GST executive committees only. To function effectively, the GSTs executives were trained in awareness creation on gender violence. They in return would train their GST members in their various zones. They were also trained to plan for action and activities.

A classroom situation was created in which the student and members discussed the meaning of planning, its importance and applicability in real life situations. They were trained in working together as groups. They were taught how to document the cases transpiring in their specific zones. The student trained and refined them in utilising the four genres of literature in educating and informing refugee communities about gender issues. These genres of literature are proverbs, poetry, narratives and riddles. Each category of the genre was explored in detail with practical examples from refugee communities.

Participants were taught how to make poems, songs, dance, riddles, stories and proverbs in the context of their culture. Each participant was given an opportunity to act before others in the genre of his/her choice. The idea was to enable individual participants realise their full potential. It was assumed that they might only help others if they themselves understood the issue at hand. Groups teamed up and performed in the four genres taking turns. The other members watched critically. After the performance, they added and subtracted to the performance in an attempt to improve on the role-play.

The student trained participants to identify influential people in the communities who might promote or hinder progress. These people included church leaders, traditional medicine

practitioners, teachers and the police. They were also taught to plan in advance and to re-plan. They were also taught to be careful not to condemn, but to be patient especially on issues of culture or matters of the heart.

The student emphasised on the importance of educating and informing communities in an entertaining manner. Since, the communities are highly illiterate, things are easily remembered if entertaining. They were also cautioned to guard against entertainment, which destroys the essence of conducting a campaign.

The shortcoming was that Zones F and B executive committees did not attend the final workshop due to lack of transport. The student and the then acting IGA officer agreed during the dual meeting that the officer was going to conduct workshops for Zones 'B' and 'F' as soon as possible to avoid them lagging behind. The student who was about to complete the practical attachment could not conduct these workshops.

4.1.7 Guidance and Counselling

Apart from being a workshop planner, organiser, facilitator and trainer of trainers, the student gave guidance and counselling to refugees. This student helped, encouraged and gave advice to refugees in gender-related problems. The student assisted in resolving conflicts emanating from marriages, co-habitations, neighbourhood misunderstandings, religious misinterpretations, jealousy, possessiveness, witchcraft allegations, cultural identity clashes, lack of scholarships, excessive beer drinking and failure to cope with new situations. This implies that the student did not only deal with gender violence, but other problems affecting refugees.

Thursday afternoons were reserved for counselling and guidance. The student guided and counselled couples, mothers, families, youths, fathers and single people. Families also came for help in resolving family conflicts, especially polygamy and witchcraft allegations. Some refugee parties to the conflict were counselled privately. For example, some battered

refugee women wanted to talk in secret with the student. Some counselling and guidance was done publicly through open court sessions. The aim was to teach refugee community members present at these court sessions. Publicity was also aimed at involving community members to participate in solving problems. The idea was to employ community based approach in dealing with conflicts that need public attention.

The student chose refugees who understood the culture of their people as interpreters during the open court sessions. The interpreters included a teacher from Meheba C, the then acting IGA officer and the guard from LWF. The idea was to solve problems in the cultural image of refugee communities. This was done carefully to avoid infringing on people's cultural rights. There was also an incidence when the student held a combined open court session with the Catholic diocese personnel on peace and human rights.

The student was overwhelmed by the trust and respect that refugees had in this student to handle their private lives.

4.1.8 Networking with the Police

The student established a network between the LWF gender/social services department and VSU to promote and protect the rights of refugees, especially women. The dual organisations assisted each other in dealing with gender violence. The VSU tried as much as possible to enforce the law on gender violence. For example, it did not dismiss battery as a domestic violence, but tried to enforce the law. As earlier stated, the VSU was invited as major presenter at the grand workshop where it taught the participants the criminal law vis-à-vis gender violence. The two organisations also networked in guidance and counselling on gender violence cases. There was an occasion when the student and the VSU counselled and guided a married couple. The student established a link formed between GSTs and VSU. The idea was to inform VSU about the cases occurring in the settlement. Through networking, the VSU dealt with reported cases of human rights violations by

some mobile police persons. The student hopes that this bond created between the two organisations shall continue.

4.1.9 Case File

In order to work effectively and efficiently, the student opened a confidential file in which cases dealt with were kept. The purpose of record keeping was to store information for future use and to set a foundation for precedent cases.

The student did not record all the cases dealt with or all the cases transpiring in Meheba. As it was established at the workshops, most cases were not reported for various reasons. Those abused persons who reported the cases to LWF via the student emphasised that their case was private and should not be recorded. This indicates that there is need for sensitisation to change attitudes.

4.1.10 Community Visitations

The student with the then gender officer visited some unaccompanied minors living alone and those placed in refugee foster families. The purpose was to enhance the aspect of community-based approach to childcare in refugee situations. The student and the late gender officer discussed with foster families and the unaccompanied minor (if big enough to understand issues) to find out the progress and the problems both parties were facing. Those who were not in foster homes were also interviewed to establish their daily experiences. Neighbours shared their experiences in the light of the foster children. The idea was to integrate the communities in solving their own problems and also to establish if there was any form of violence against foster children.

After the death of the then gender officer, the student continued with visitations. Some unaccompanied minors who were pregnant or young mothers were constantly visited. The aged refugees were also visited to see how they were coping with old age as refugees.

They were visited in the homes and also at Centre 44 where the majority was living. The student also took time to discuss with the attendant the achievements and shortcomings she was facing. The student made visitations not only to the aged and minors, but also to other members of the community like the brewers of illicit opaque and clear beer. These visitations enabled the student to understand the reasons certain issues occurred in Meheba Refugee Settlement.

The student visited some of the women groups and interviewed them on their daily operations of activities. Sometimes, the student visited some of these women who were members of the women clubs in an effort to create friendship and to know how they lived in their various homes and neighbourhoods. The student adopted Zone D women club found at the community centre because it was quite near this student's home and office.

4.1.11 Screening Exercise

The student participated in the screening of new refugee arrivals in transit centres. The screening included establishing refugees, who were vulnerable like the aged, unaccompanied minors, single parents, physically deformed and mentally retarded. The aim was to provide extra help to vulnerable refugees. The new refugees were oriented into community and agricultural services provided by LWF. These refugees were introduced inter alia, to LWF gender social services, police posts, clinic schools, entertainment, agriculture, environmental rehabilitation exercises, sanitation and water.

When the rations were not enough to cater for all vulnerable, LWF embarked on a mission of identifying genuine vulnerable refugees to continue receiving ration. The student also participated in the screening of the aged for rations. During this process, the student came across some gender violence existing in some refugee communities.

4.1.12 Agriculture Show

The student participated in the preparations of the refugee agriculture day that took place on 23rd and 24th June 2000. The preparations in the gender and social services department were done at the last minute. In the late hours of the day, the student asked to assist with the preparations. This student designed some material on gender violence. The student also helped with the arrangement of the items on the LWF gender stand. It was only after the prize was offered to the department that the student realised that the department had won the prize through cheating. It was not true that the women made all the items, which were displayed at the stand. The student recognised them as those the C.D.O and the student went to purchase from the men living in refugee communities. The student expressed disappointment, but was surprised at the indifference of the gender people. Some events at the show included traditional dancers, touchy poems and songs from pupils.

4.1.13 Land Relocation

The student also participated in the relocation of agricultural/residential plots to refugees during the emergency period. The construction of Zone H resulted from the influx of refugees in thousands per day. This implies that villages were under construction when the relocation of plots began. The plots were relocated regardless of the vulnerable status. For example, single mothers, unaccompanied girls, physically and mentally retarded women were relocated plots anyhow.

4.2 Interaction with LWF staff

At social level, some staff members and the student enjoyed spending evenings at the social club. The social club was a place where some staff members took alcoholic or non-alcoholic drinks. While, others went there to smoke cigarettes. The student frequented the

social club to relax and socialise with other workers after a day of hard work. This student felt that chatting with people was better than being alone at the guesthouse.

The social club served also as a source of information on gender violence cases. Some staff liked to discuss their day's experiences while drinking and smoking. If informants for whatever reason did not brief the student on some cases, the student would normally hear about it from the club. This student would then make follow-ups on cases discussed at the social club in an effort to aid the abused.

There was a mutual understanding among the staff and the student. They were very helpful as far as work was concerned. The secretary, office clerk, orderlies and drivers were excellent people to work with.

The education liaison, nutrition/health and environmental rehabilitation officers welcomed the student in their office. This education liaison officer was quite helpful in the sense that he provided some school kits, which the student used as prizes in the essay writing competition.

The UNHCR technician accorded the student the opportunity to send emails through the satellite Internet. The technician himself sent these mails on behalf of the workers. Although there was no privacy, it was better than the expensive satellite phone. The satellite was the only mode of communication to the outside world in Meheba Refugee Settlement.

Some of the LWF administration and staff were suspicious of the presence of the student at their organisation. The student was considered as a spy trying to review the negative aspects of the organisation. It is very normal for the administration/staff to be suspicious of the presence of any student on practical attachment research. There were many causes for this suspicion. For example, some people did not understand the essence of practical attachment. To them a research with any organisation should not take four months, but

only one month. The student took time explaining to them the meaning of a practical attachment, since the student was the first one to be on such a long attachment with LWF. The other reason of suspicion could be that the student went to LWF in Meheba at the time the organisation was worried whether UNHCR was going to renew the contract. There were some categories of suspicious workers because of job insecurity. These categories included those with minimal qualifications, despite having remarkable experience, retirees, those who were unemployed for a long time before finding a job with LWF and those who were previously employed by the government or any other low-paying employers. This suspicion was not only towards the student, but among themselves too. Communication between the student and some workers helped clear suspicions, especially among self-confident workers who knew their jobs well. Some were suspicious till the end of the practical attachment.

4.3 Contact with the Refugees

The student had a very extraordinary experience with refugees. It must be pointed out that before going to Meheba Refugee Settlement, the student had a very negative opinion about refugees. This negative opinion resulted from hear-say about refugees from some people who lived or had conducted research in Meheba. The student thought *inter alia*, that refugees were violent and closed-minded to change. This student thought that they were also prostitutes and thieves who always asked for handouts.

This negative notion is not true about refugees in Meheba Refugee Settlement. The Meheba population is over 40,000-refugees. This number reflects a large community, which is like some small towns in Zambia. It is normal to find issues of violence, thieves, prostitutes and lazy people. Some refugees were violent usually in their families, but not to strangers who they feared could jeopardise their stay in Zambia. Few were thieves because most of the refugees respected the law. They did steal things like personal belongings and food. Serious crimes were very rare. Although, the settlement has over 40,000-refugees, serious crimes did not usually occur. There was only one serious criminal act, which was

an attempt by thieves to steal computers at LWF and in which a security guard was killed. This does not mean that crimes against refugee women were not committed.

Generally refugees in Meheba were quite humble people and very down to earth. The student experienced a lot of African community solidarity in the interaction with refugees. For example, they shared their food not only among themselves, but also with the student. The memorable experience was when the student spent half the day during the open court session at the home of Road Seven secretary. The driver forgot to collect the student. The student was given food to eat and handy lotion to smear the hands with after washing them at the end of the meal. Despite having nothing, they saw it fit to share the little they had with the student, a vegetarian meal with sweet potatoes and vegetables.

The student participated in the social events of refugees such as weddings. It was very interesting to participate in a wedding ceremony on a Thursday and another one on a Saturday. The student took some traditional drink made out of maize grit and sugar. It was a non-alcoholic drink, but quite filling. The student was also privileged to participate in the cultural dancing for women only, which occurred at night. The women danced and sang different songs to explain different performances in sexual acts. The following day the student had a discussion with the leader of dancers on the same.

The socialisation of the student with refugees involved a number of acts like swimming in a river with the female refugees. It is amazing how these people know which part of the river is clean and which part is not. The swimmers discussed men and relationships. The subject of violence was prominent in the discussions. At one occasion, the refugee women invited the student in the bush before swimming. This was termed a surprise invitation because the student did not know the purpose of the visit to the bush. Later, they took turn explaining the herbal medicines that they believe in as charms or love potions for their men. This act enabled the student to understand some cultural expectations of refugee women.

The refugees also taught the student how to process and preserve some food like cassava. They also discussed which food men ate alone and that, which they did not eat. For example, they said that culturally, men were not supposed to eat Okra because it reduces their sexual prowess. They eat chicken or pig gizzards as heads of families.

The student also participated in the church service not because of work, but simply because of being a Christian. Whenever, the opportunity occurred to teach fellow Christians the principles of Christianity to curb violence, the student did just that. The afternoons of the weekends were reserved for visiting friends. Sometimes, the student went to spend the weekend in Solwezi to break the monotony of being in the settlement every day. Sometimes the student took time to cycle with some refugee men and also discussed life in general, especially violence against women. Cycling every evening before going to the social club was very relaxing as the student enjoyed the challenging speed of refugee men.

The student socialised with both refugees and Zambians living in the settlement during sport like football. The student enjoyed watching football whenever there was a match between the team of Zone D, where this student lived and another team. Sometimes, the student enjoyed chatting with teachers especially when playing volleyball with them and some pupils. These teachers include Zambians and refugees.

In conclusion, LWF, Refugees and VSU in Meheba Refugee Settlement contributed to the student's personal experience. LWF gave the student the opportunity to conduct activities that enabled the student achieve set objectives in spite of challenges. Socialising with refugees gave the student an insight in their attitudes on gender violence due to low levels of education, cultural beliefs, norms, values, and economic status. Networking with VSU also aided the student comprehend how the police resolved conflicts among refugees. It also enabled the student understand why cases were resolved in particular ways. The interaction with the clinics, enabled the student know the health implications of gender violence on the abused.

Chapter 5

LWF Problems and Attempts to Solve Them

5.0 Introduction

This chapter portrays some of the problems existing at LWF in Meheba Refugee Settlement. It also reflects some of the attempts made by the organisation in an effort to solve them.

It is important to point out right from the outset that the problems discussed in this chapter, are those that had an effect on the department of gender and social services. In other words, they are problems, which were considered to perpetuate gender violence or hindered its prevention.

These problems were seen to emanate from inadequate management skills, which generally portrayed inadequate planning and failure of implementing plans. They also included problems springing from worldwide economic constraints and also poor leadership qualities.

This chapter is meant for the reader to comprehend LWF's working environment with regard to gender violence in the settlement.

5.1 Human Rights and Gender Education

The student observed that most of the workers at LWF in Meheba Refugee Settlement do not have qualifications in human rights and, especially gender. Only one officer has a profound knowledge in human rights law, which this officer studied at Postgraduate Level. There are a few officers who have been briefly exposed to activities in human rights and gender. The subjects of human rights and gender are complex ones. It is not enough to

simply have an idea. What is required is the full knowledge and understanding of human rights and gender.

Lack of human rights and gender is a problem because officers who are dealing with refugees daily need to know how to handle refugees without violating their human and gender rights.

As stated earlier, human rights are the rights belonging to a human being anywhere in any human society. These rights can not be alienated or forfeited simply because one is a refugee. Gender rights are the rights that belong to women, protected and promoted by CEDAW such as the right to education, employment, non-gender violence and property. Women anywhere in any living society must exercise these rights. Officers dealing everyday with refugees must have knowledge about these rights so that they do not infringe on them through ignorance. They must know how to promote and protect these rights in their daily operations. It is not enough to be a religious person in order to protect and promote these rights. For example, most refugee women are denied an opportunity to employment on the basis that they are lowly educated. The CEDAW obliges states to establish deliberate policies to enable women enjoy their rights. LWF was supposed to find interim measures to enable women despite their low educational background find jobs.

Lack of human rights and gender among most LWF workers is a management problem. The purpose of management includes:

Seeing that the job gets done, and done efficiently. Its tasks all centre on decisions for planning and guiding the operations that are going on in the enterprise. (Brech. 1986:9)

This implies that to get the job done efficiently, the manager must plan for among other things, the education of the workers. It means that the manager must be interested in the human development of the employees. To this effect, Brech believes that management

consists of four elements; planning, motivation, control and co-ordination. According to him, planning is the primary management responsibility. He states that management planning inter alia is about planning for the improvement of the humans. This means that a manager should plan for the training and job instruction of the humans. This means that policies must be laid down to guide this training. Brech states that a policy is:

(T) he laying down of the aims of the organisation and the general principles on the basis of which it will operate.

(Brech, 1986:17)

As stated by Brech, an organisation can not function effectively without knowing its policies. Likewise, an organisation can not function effectively despite having the knowledge of its policies if it does not act on those policies. That is why Koontz (1980:156) affirms that planning alone can not make an enterprise successful, action is equally needed.

In attempting to solve the problem of lack of gender and human rights knowledge among most staff, LWF planned the policy of staff capacity building. LWF set this policy in its module II to sensitise its staff on gender and human rights. It is vital to point out that although LWF has a policy on staff education, it has not implemented it.

5.2 Equipment

The student observed that LWF lacked equipment required in communicating gender messages effectively to refugee communities. There were no telephones, television, and bicycles. The photocopier only worked for a short period of time. There was no computer and printer for each sector. To type and print, workers usually utilised the ones found in the secretary's office.

Gender and social services provision involved mainly fieldwork. In the absence of project vehicles, local leaders to perform duties delegated to them by the department effectively could have used bicycles. Bicycles are good for mobility in Meheba refugee Settlement where the population is scattered over a vast area of land. As for LWF officers, motor bikes would be cheaper to run than vehicles. Normally this settlement had a shortage of fuel or even insufficient vehicles, hampering the performance of duties.

Gender/social services department did not have a computer, printer and photocopier. These were necessary tools for easy and efficient operations of duties in the absence of community radio. The department required to design desktop materials for refugee communities.

To solve the problem of lack of office equipment, LWF placed a computer, printer and photocopier in the secretary's office. The problem was that the computer and printer in the secretary's office were accessible to all workers. This made the equipment inadequate to meet the demand from various departments. The printer was old and slow to meet high demand. The photocopier was usually down. For example, it only worked a quarter of the entire practical attachment. During this period, the student was unable to print and photocopy enough copies of the brochure on gender violence for the literate refugees and LWF workers. The office equipment mentioned above could have been used also to store records and disseminate information to refugee communities. In the absence of sector computer, printer and photocopiers, office work was retarded and information did not flow with great influence.

It is important to state that lack of equipment emanates from inadequate management planning. As pointed out by Brech, planning is one of the elements in management leading to getting the job done well. According to Koontz, planning is:

Deciding in advance what to do, how to do it, when to do it and who is to do it. (Koontz, 1980:156)

In line with Koontz's meaning of planning, a manager should know and plan for equipment to be used in carrying out organisation duties effectively. This is important because:

Planning is a function of all managers—Unless they have some planning responsibility, it is doubtful that they are truly managers. (Koontz, 1980:159)

Although planning is a function of managers, it does not mean that managers should plan in isolation. They are supposed to liaise with officers. There must be collaboration between managers and employees. In affirming this, Koontz states that:

Managing is not nor could it be a closed system approach to enterprise operation. (Koontz, 1980:185)

There must be co-ordination within an organisation in order to plan for the right and effective production equipment.

5.3 Inadequate Communication

The student observed that the problem of communication at LWF was two-folds. The first one was inadequate communication within the organisation. The second was inadequate communication existing between the organisation and the refugee communities. Insufficient communication emanated from non-participatory methods of communication, low education levels and language barriers.

Communication is the exchange of information between the sender and the receiver with the aim of causing change. Koontz also believes that:

In its broadest sense, the purpose of communication in enterprise is to effect change--To influence action toward the welfare of the enterprise. (Koontz, 1980:689)

It was observed that although communication existed at LWF, usually there was no exchange of information between management and subordinates. There was more of downward communication at LWF. In this communication, information:

Flows from people at Higher Levels to those at Lower Levels in the organisational hierarchy. (Koontz, 1980:694)

Downward communication is inadequate to bring about change. The workers were not fully involved in decision-making about issues concerning development. They were told what and what not to do.

LWF Management did not utilise communication as a two-way process. Especially in times of crises, superiors normally find it easy to blast and command their subordinates. But, effective communication, which might effect change, does not necessitate one way information flow.

To deal with problems arising from communication inadequacies, LWF employed an administrative officer whose role included linking the management and subordinates. This implies that the administrator had a function of creating favourable relationships among workers by assisting in problem-solving.

There was also insufficient information flow among different sectors in the organisation. For instance, there were few intra and inter-sector meetings held during the practical attachment period. This is a problem because lack of sector meetings may inhibit change or development. Koontz (1980:688) points out that group activity is impossible without

communication because co-ordination and change can not be effected. This implies that different sectors of the organisation need to co-ordinate in order to achieve their goals.

As stated earlier, there was inadequate communication between LWF and the refugees communities in Meheba Refugee Settlement. The main aim of communication between LWF and refugees was to provide durable solutions to refugee problems via participatory communication. The idea was to use the community-based approach, which obliges refugees to participate in decision-making in solving their own problems like gender violence.

There was inadequate communication, since refugees were not seen to participate effectively in decision-making as far as development is concerned. Normally refugees were told what to do, how to do it or what to hear. This was non-participatory, since it did not allow participation of the refugees. This can not effect change because social change requires concerted effort. Kotler (1989) affirms that social change is organised or concerted effort by one group (change agent), which intends to persuade others (target adopters) to accept, modify or abandon certain ideas, attitudes, practices and behaviour.

Whenever, there was a problem, management told refugees through their local leaders what they would want them to hear. The student observed that these local leaders did not disseminate the information to fellow refugees. Sometimes management held brief and formal meetings to calm situations. True communication, which is bound to bring about change:

Relates the enterprise to its external environment. It is through information exchange that managers become aware of the needs of customers, the availability of suppliers, the claims of stockholders, the regulations of governments, and the concerns of a community. (Koontz, 1980:689)

It is important to point out that not every dialogue or conversation is genuine communication. Some communication is done to manipulate people or simply to calm people, but not to seek durable solutions. It is the duty of management to use communication, which is open to the environment for progress and development.

Language and low education caused another problem of inadequate communication between LWF and refugees levels of majority refugees. The problem of language existed between Zambian workers and the refugee communities. Most of these workers could not speak the local languages in Meheba Refugee Settlement. This was a management problem because there was no plan to teach workers Luvale, which is the main local language among refugees. The refugees required interpreters, which is time consuming and sometimes, leads to message distortion. This might have contributed to perpetuation of gender-violence as the communication about change continued to be distorted.

The level of education of most refugees was very low. Although LWF put in place reading and writing classes for adults, the standards of these classes left much to be desired.

Basically, insufficient communication between LWF and the refugees was necessitated by non-participatory methods of communication, language deficiencies and low education levels.

5.4 Record Keeping

There were very few records kept in the gender/social services department. Only planning modules and monthly reports were kept. The problem was that these few records were not detailed about the work done, challenges and future plans. It became very difficult for new workers to have a foundation on which to base their activities, especially in the absence of sector heads. It was observed that the head found it difficult to remember things committed to memory. Some cases were forgotten and not dealt with.

Poor record keeping is a management problem at LWF. Although sector heads should keep records, it is the duty of managers to plan for record keeping in organisation. They should also see to it that subordinates keep records. This is an important task because it is one way through which managers control subordinates. Brech explains that control:

Watches to see that the programme and the standards or targets are adhered to, or brings to light the reasons why not.

(Brech, 1986:18)

This means that records are a kind of feedback mechanism through which management is able to follow the activities transpiring in a department. Record keeping helps to know if departmental targets were met and the reasons for the failure. Although departments have been granted the authority to work as they wish there must be a feedback system to check if they are working well. LWF has not solved this problem. There are still no records in the department of gender and social services.

5.5 Implementation of Gender Policies

The student observed that most departments at LWF, other than gender and social services had not to a large extent been implementing gender policies appropriately and fully in their daily operations. This was so despite the fact that the organisation had several gender policies explicit in its project plans.

Policies were aimed at promoting and protecting gender rights of both refugees and workers. Some of its gender policies were to increase numbers of women in project employment and also to involve women in all project activities offered in each sector.

LWF thought that gender development might be initiated if there were many female employees. This gender policy was reflected in LWF module II required LWF to:

Give more opportunities to women in employment in the project. (LWF, 1998:22)

It was observed that although LWF has a gender policy of increasing the number of its female project workers, it had more males than females. For example, the top management was made up of five sensitive posts, out of which a woman held one. Generally, women are not granted positions which determine authority. Several organisations argue that men get these positions on the basis of merit. In other words, they argue that promotions of workers to higher posts:

(I) n principle have nothing to do with sex, only with objective meriting systems. (Wohlgemuth, 1998:36)

This notion is against the obligation of CEDAW to states and organisations. They are obliged or commanded to induce interim measures to promote and protect the right of women such as the right to employment. It can never be interim measures to consider females in employment as square pegs in round holes. Whatever the method used, there should be an equal number of females in authoritative positions, if gender development should occur. It was also observed that males held productive posts and all females, except one, held reproductive posts.

The student again observed that there was another LWF gender policy. This one obliged sectors to deliberately consider women in all their project activities to empower them economically. To this effect, LWF Module II commanded sectors to have:

Strategic gender consideration applied in all projects planning and activities. (LWF 1998:22)

Despite this gender policy explicit in LWF guidelines of operations, the officers did not seem to implement it. Some of the officers interviewed on lack of gender policy

implementation stated that they could not force women to participate into activities they did not want. One said that to include women or to make them the major players in a project was one way of getting funds from donors insisting on gender involvement.

These men and women of authority are part of society with a culture of gender imbalances. It is difficult to deal with gender violence, since they bring in cultural norms from the societies where they belong to the working environment. To affirm this point Wohlgemuth states that:

Neither institutions nor particular organisational settings are gender neutral. This is of course because specific organisations are connected to overall societal culture, attitudes and systems of meaning through their structures and symbols, and through the women and men who make them up. These persons have subjective identities and are bearers of general perceptions, personal experiences, specific interest and values, attitudes and behaviour which they bring with them to the organisation.
(Wohlgemuth, 1998:36)

This implies that gender disparities continue to exist because the authorities whether females or males are part of the larger society that creates gender differences between men and women.

The failure to implement gender policies is basically a management problem. It is a management function to set policies or standards, which should help, direct the operations of the organisation. As stated, it is the duty of a manager to see to it those standards or targets of an organisation are adhered to. A manager should know why policies are not implemented with the hope of reinforcing or re-planning them.

To solve insufficient numbers of female employees, LWF decided to employ a female officer to deal with income generating activities. It is also trying to employ a female gender officer. To deal with little female participation in project activities, LWF did not do much apart from establishing clubs. But, for the next farming season, LWF agriculture project would consist of 70 percent female members.

5.6 Insufficient Guidance and Counselling Sessions

The department of gender and social services was unable to conduct ample guidance and counselling in the refugee communities. There were several reasons, but the major one was necessitated by lack of transport. This inhibited mobility in the settlement with a very large area of land and scattered villages. Transport constraints were caused by lack of fuel, which is an economic problem unlike management. LWF Monthly Report indicated that:

The project experienced transport problems due to lack of fuel. The fuel shortage led to the scaling down of most of the project activities. However, some purchases of diesel were made from Kitwe and Ndola for Emergency cases only. (LWF, 2000:06)

The shortages of fuel were sometimes national-wide. Sometimes, they occurred because the sponsor sent fuel late to the settlement.

It was also observed that lack of spare parts for vehicles caused transport constraints. The trucks were very ancient and required spare parts to have them repaired. Several monthly reports explained that repair work could not go on because LWF mechanics were awaiting spares from the sponsor in Lusaka. There were transport constraints also due to insufficient vehicles. There were more officers carrying out equally important duties, in different places and at different times. The emergency situation resulting from influx of refugees contributed to transport problems, since most vehicles were busy ferrying refugees from transit centres into the settlement.

In trying to solve lack of transport LWF had a workshop with very qualified personnel. It is amazing how these personnel managed to put these ancient trucks back on the road. It had also a filling station to control and manage the flow of fuel in and out of the settlement. It had above all employed a qualified and competent logistics officer.

5.7 C.D.O Education Levels

The community development officers (C.D.Os) were LWF workers entrusted with the responsibility of organising communities for development. It was observed that these were generally hard working people, but some of them performed below the qualifications of a community development officer. The education levels of some C.D.O.s were low.

This implies that C.D.O.s would have operated very effectively had they been trained specifically in community work. To solve this problem of low education levels, LWF trained C.D.O.s in short courses related to community development. What is required is to give them a long-term investment in community development education. It is the duty of management to develop the humans producing the goods and services of an organisation.

5.8 Financial Constraints

It was observed that although sponsors have been granting LWF funds to carry out its project in Meheba Refugee Settlement, these were insufficient to run its project activities effectively. It is clear that it is not possible to grant hefty sums of money in today's worldwide economic constraints. Most activities that required financial aid were grounded waiting for some financial grants. For example, most loans in attaining income-generating activities were not granted as stated in LWF Monthly Report:

Cash worth K5, 550,000 is yet to be given soon according to the availability of funds. (LWF, 2000:13)

Loans in kind were usually given, since they involved starter kits like sewing machines and carpentry tools to successful applicants. It was observed that financial constraints contributed to gender violence, especially economic and social violence against refugee women. Lack of income generating activities hindered refugee women to generate some money, which they could have used in alleviating poverty in their homes. Women experienced poverty much more than men, since they are the ones who do reproductive.

It must be pointed out that LWF tried to solve its financial constraints by looking for additional sponsors in several sector-projects such as agriculture and environmental rehabilitation. It continued to grant loans in kind in the absence of cash to boost income generating activities.

5.9 Marketing Constraints

Meheba Refugee Settlement faces problems to market its produce. Several refugees did not sell their farm produce despite having cultivated some produce in bulk. LWF Monthly Report points that:

Marketing of farm produce still remains problematic in Meheba Settlement. (LWF, 2000:17)

The student observed that a lot of sweet potatoes rotted in the fields due to lack of transport. Many refugees preferred to have their sweet potatoes rot to selling them at very low prices offered by buyers, taking advantage of marketing constraints. Heavy trucks were unable to get to Zone F, since the bridge leading to this Zone was not strong enough to withstand pressure from heavy vehicles.

It was observed that marketing constraints sprung from refugees' financial hiccups. They did not have money to buy fuel to transport their produce to markets outside the settlement. Some refugees did not have the money to buy packaging materials for their

produce. They could not even advertise their crops to attract buyers, since they did not have the means.

The student observed that although on the surface it seemed that refugees' financial problems led to marketing constraints, the major cause was inadequate management policies. The officer interviewed explained that LWF was not responsible for marketing farmers' produce. Its task was seen to end at helping them grow nutritious food. This officer further stated that how they sold their farm produce was their own business. The officer also stated that LWF sympathised with refugees for having failed to sell the produce. To this effect, the organisation included in its project proposal scheduled to begin in September 2000, the idea of finding alternatives in helping refugees sell their produce.

Management according to Brech also includes planning to market the organisation's products. The fact is the majority refugees in Meheba Refugee Settlement do not have the capacity to meet the cost of marketing as individuals. Good management would not only aid refugees in cultivating the produce, but also see to it that they sell their produce. To let crops rot in fields is a waste of resources like time, effort, and seeds on the part of refugees and the organisation. In the absence of funds, LWF should instead teach refugees, inter alia, the necessity of co-operatives in farming and marketing of produce.

It was observed that the failure to sell farm produce added to poverty. Some refugee women had to have sex with truck drivers transporting their goods to Solwezi markets.

LWF did not do much to curb marketing constraints. It granted some empty bags of sacks to few women clubs for sweet potato packaging. It also offered a truck to transport produce to markets outside the settlement on the grounds that refugees bought fuel. This did not materialise due to financial hiccups of refugees. An officer stated that plans were underway for the next farming season to teach farmers about co-operatives.

5.10 Workers' Motivation

The student observed that sometimes some workers decided not to work hard. The discussions held with these workers reviewed that they were lowly motivated. They discussed different reasons causing their demoralisation such as poor working relationships, low salaries and lack of allowances.

Management has the function of motivating workers to operate effectively and efficiently. To affirm this, Koontz (1980) states that management is not only about the production of goods and services, but also the improvement of the humans producing these goods and services. This implies that humans have needs, desires, and wants, which must be fulfilled if they are to contribute positively to the development. These needs may be shelter, food, air, self-esteem, status and affection. To this effect, Koontz (1980:632) states that to say that managers motivate their subordinates is to say that they do those things, which they hope will satisfy desires and induce the subordinates to act in a desired manner.

Some LWF workers revealed that they found it difficult to work effectively because usually their self-esteem was attacked. Some management officers were seen shouting at their subordinates in the presence of other subordinates or even refugees. It was normal that a worker whose self-confidence was attacked retaliated by working less. Koontz says that punishment of any form:

Often gives rise to defensive or retaliatory behaviour, such as union organisation, poor-quality workmanship, and executive indifference. (Koontz, 1980:635)

Other workers attributed their low motivation to low salaries and lack of allowances. These workers felt that their salaries were very low as compared to those of the top management. They also felt that LWF should introduce allowances as a way of rewarding employees working hard and long hours. It was also observed that most members of staff

worked even on weekends. During emergency situations everyone worked late daily. These workers made comparisons with UNHCR, which is equally a humanitarian organisation. These workers said that they were demoralised when they discovered that their salaries were very low compared to those of UNHCR subordinates working in the same premises. Some hoped that LWF should revisit its principle of not paying allowances, despite being a humanitarian firm.

A superior officer talked to confirmed lack of allowances and low salaries in comparison to UNHCR. This officer stated that allowances were not offered because the organisation was not a business firm. It was an organisation existing to grant humanitarian assistance. The officer went on to explain that low salaries existed because of financial constraints.

It was observed that the majority of the workers at LWF were young people. Some of these workers were single and others were still raising families. A large number of Zambian young workers left their families in towns, to work for LWF on contract basis. This implies that money was important to them. According to Koontz (1980),

Money is likely to be most important to people who are younger and are raising a family than to people who have "arrived" in the sense that their money needs are not as urgent.

(Koontz, 1980:646)

Some staff felt that they deserved risk allowances, since working in Meheba was not safe at all. There were no hospitals to deal with emergency medical problems, especially what they termed 'black malaria'. Other workers complained about poor accommodation and the rationing of electricity.

Generally, workers at LWF should have been motivated because of the complex work of dealing with refugees in a vast area where communication is problematic. Meheba is a rural place, since it lacks telephone, television and commuter vehicles. The radio channels

were limited to short wave, which is often unclear. This implies that working in Meheba Refugee Settlement is a lot more difficult than working in town.

The student felt that there are several ways of motivating workers other than money. Koontz discusses some to include praising performance, offering challenging jobs and designing the work environment favourable for good performance. He points out that what is important is to motivate the subordinates appropriately, otherwise they leave to satisfy their desires elsewhere.

To meet the problems of low motivation among the workers, LWF provided free accommodation, water and electricity though rationed. These services are usually not freely obtained in towns.

5.11 Leadership Qualities

It was observed that there was lack of leadership qualities at LWF. The co-ordinator was not a leader because he acted like a boss. It is important to point out that being a boss is not the same as being a leader. Wohlgemuth points out that:

The concept of leadership signifies the ability to lead others with the purpose of causing movement and change in an organisation. (Wohlgemuth, 1998:20)

Some workers were commanded to carry out duties, implying that there was usually no compromise. Whenever something went wrong, these workers were threatened to be fired. It was even worse during the emergency situation. Although the co-ordinator was very hardworking, this co-ordinator did not have the talent of leading others due to autocratic leading styles. It is important to know that it is not always that a leader should be a democratic leader, some situations demands autocracy. To lead is to guide and direct people. It is not forcing people to perform certain duties. Koontz explains that leaders:

Do not stand behind a group to push and prod; they place themselves before the group as they facilitate progress and inspire the group to accomplish organisational goals.
(Koontz, 1980:661)

Leadership is important because some people are not self-starters. They require inspiration to do things. Generally, leadership as Koontz puts it, is defined simply as:

(T)he art or process of influencing people so that they will strive willingly toward the achievement of group goals.
(Koontz, 1980: 661)

A leader should create an environment where workers should be willing to work with zeal. Most workers do not work with zeal because they are lowly motivated.

5.12 Awareness Campaign

The student was informed that LWF did not conduct any awareness campaigns on gender violence or human rights. The absence of awareness campaigns might have contributed to lack of attitude and behavioural change among refugees as far as gender violence is concerned. Kotler states that:

A social change campaign is an organised effort conducted by one group (the change agent), which intends to persuade others (the target adopters) to accept, modify, or abandon certain ideas, attitudes, practices, and behaviour. (Kotler, 1989:06)

To solve this problem of lack of awareness campaign, LWF drafted plans of sensitising communities in gender and human rights.

5.13 Networking

LWF informed the student that it did not manage to network with the police and clinic in curbing gender violence in Meheba Refugee Settlement.

It felt that the police were important in promoting and protecting human rights. While, the clinic was equally vital in dealing with gender violence health consequences. The police and clinics agreed in an interview that they have not been able to network with LWF due to unforeseen circumstances, but they had been dealing with the problem too. This indicated that there was need to establish a network with other organisations in the settlement.

In conclusion, it is important to point out that management, leadership and economic problems transpire in many organisations, hindering the achievement of organisational goals. These problems may be prevented or alleviated through adequate management and leadership qualities. Although some people think that managers and leaders are born, Koontz refutes this notion by stating that they are made. This implies that people can learn to be good managers and leaders.

Gender and human rights education is very important to capacity building as reflected in the Zambian government document on good governance. This document portrays that women and human rights must be embraced in development, since they are vital for any development to occur. That is why, the government realises that:

(No) society or country can hope to succeed in any area of human endeavour if half of its human resources are excluded from participation. (Republic of Zambia, 1999:13-14)

This student trained C.D.O.s and the then acting IGA officer only out of the entire workers lacking human rights and gender education. The student had too much work to do both as a student and a gender officer. The student could not manage training all workers single-handedly due to the bulk log of work. This meant that the student had to set priorities. The C.D.O.s and the then acting IGA officer were trained because they were to work closely and often with this student during the practical attachment. They were trained to identify the different types, causes, effects and prevention and/or alleviation measures of gender violence.

The student trained these workers in gender education and not human rights. The student had no choice, due to pressure of work, but to prioritise gender education. It was cardinal to these workers, since they were to aid this student provide gender and social services throughout the attachment.

The emergency situation also prompted the student to train C.D.O.s and the then acting IGA officer out of all the workers. The student planned to train the rest of the workers towards the end to the practical attachment when this student's workload would lessen. Unfortunately, the plans were overtaken by events. There was an emergency situation in Meheba Refugee Settlement which began towards the end of the attachment. During an emergency situation, all work is halted except for emergency cases like sickness. This halt is to necessitate workers' concerted efforts in providing services to masses of new refugees

flocking into a settlement or camp. This implies that LWF workers were not trained in gender and human rights as planned. LWF workers were engaged into dealing with the emergency.

The results of gender education on C.D.O.s and the then IGA officer were very positive. The student observed that their work was done with ease and efficiency due to gender education. C.D.O.s serving as interpreters during the workshops found it easy to interpret messages on gender violence. This implied that message distortion was minimised. Those C.D.O.s who were mere participants assisted in clarifying controversial issues. Their active participation during workshops aided the student to collect data on the types, causes, effects and measures of preventing and/or alleviating gender violence in Meheba Refugee Settlement. They also assisted the student train local leaders via workshops in identification and prevention/alleviation of gender violence.

The student observed that the then acting IGA officer improved on the skills of guiding and counselling gender violence cases. This officer began to make decisions from a well-informed perspective. The student worked closely with this officer as far as guidance and counselling was concerned. The dual documented gender violence cases together.

The student felt that LWF should enable the C.D.O.s and the then IGA officers acquire intensive training in gender development. The student taught them skills that were relevant to practical attachment work. They were also to be intensively trained in human rights so that they would train local leaders who in turn would train refugee communities.

6.2 Contribution to Effective Communication

The student contributed to effective communication within LWF and also between the organisation and refugee environment. The term 'effective communication' in this PAR implies genuine participatory communication contributing to the prevention and/or alleviation of gender violence. The student's contribution to effective communication

within the organisation was reflected in the meetings held with C.D.O.s and the then acting IGA officer. The student communicated also with the refugee communities via their local leaders. These meetings were usually in form of workshops, open-court sessions, guidance and counselling.

6.2.1 Participatory Meetings

The student held participatory meetings with C.D.O.S and the then acting IGA officer. The fact that these meetings were held insinuates that communication took place. Gender violence can not be prevented and/or alleviated without communication whether at individual, group or organisation level.

These meetings were held from LWF premises every Tuesday afternoon to plan and re-plan activities. They were also held on any other day of the week whenever pressing issues surfaced. The major activities planned and re-planned were workshops. These meetings sprung from the student's conviction that dealing with gender violence requires both academic prowess and experience of many people. As Koontz points out:

Most problems-require more knowledge, experience and judgement than any individual possesses. (Koontz, 1980:453)

This does not imply that group decisions are always better than individual ones. These frequent meetings enabled the student, C.D.O.s and the then acting IGA to work effectively and efficiently. Together, they spotted challenges encountered during operations and established ways of dealing with challenges. These meetings helped the student achieve set objectives.

The student observed that the reaction of C.D.O.s and the then IGA officer towards meetings varied. These officers welcomed meetings held on any other day apart from Monday and any other time of the day apart from mornings. They avoided Mondays and

mornings due to pressure of work. This implies that they were usually unhappy when a meeting occurred on Monday or in the afternoon. Initially, they did not like meetings very much. Later, they started enjoying them, especially when their opinion was respected. LWF encouraged these meetings by allowing them take place without any interference.

6.2.2 Participatory Workshops

The workshops served as a channel of information-sharing between the student and local leaders. Workshops were also a training and sensitisation occasion for local leaders.

To enable effective participation, the student trained participants in methods of identifying gender violence types, causes, effects and measures of preventing and/or alleviating it. The purpose of training these participants was to empower them with the knowledge on gender violence. As White (1994) pointed out, genuine participatory communication can only occur if the participants have the knowledge on the subject area. The student observed that the participants spoke with authority, strength and made sound contributions after the training. They also made decisions on how to curb gender violence with cross-reference to their capacity. It is important to point out that this does not imply that participants did not have gender knowledge before the workshops. All the student did was help them organise this knowledge in a systematic manner so that they could recognise it as types, causes and effects. This enabled them find measures of curbing it.

The results of communication via workshop were very positive. The student was able to collect data on gender violence in Meheba Refugee Settlement. This data is compiled into this report so that LWF gender and social services department would utilise it to deal with gender violence in this settlement.

The student involved LWF in these workshops by giving it a copy of the workshop programme indicating time, venue, days and activities. This student also gave the organisation a feedback on the achievements, challenges and way forward of the

workshops. Generally, the student observed that the organisation's reaction to these workshops was favourable. It supported the student with the workshops stationery and transport for the student to and from the workshop venues. These venues were in various refugee communities.

6.2.3 Participatory Open Court Sessions

The student conducted participatory open court sessions, in which the cases were amicably and publicly resolved under a tree. They were held in residential plot yards of refugees parties to a problem or at a local leader's premise. Interpreters, road chairpersons and secretaries assisted the student in these open court sessions. This implies that communication was utilised to solve problems including gender violence related ones. It was also used to guide and counsel the abuser and the abused. It worked well in sensitising neighbours who participated in these sessions as observers.

During open court sessions, the student listened to both parties before passing judgement. The aspect of listening is cardinal in effective communication. The audience witnessing the judgement was also requested to listen attentively and quietly to proceedings going on. This was to avoid them from interrupting the proceedings. At the end of each open court session, the student shared information with the audience on the same issue and other related issues.

The student observed that refugees preferred open court sessions to police posts. They stated that corrupt officers who did not deal with cases favourably manned several police posts. They judged cases in favour of the abuser as long as this person bought them illicit clear beer called 'Kachasu'. They also told the student that some police officers beat them for no apparent reason. They demanded to know their human rights and also the legal aspect of gender violence. The student had witnessed incidents when the police officer, dead drunk, beat refugees without cause.

As stated earlier, some refugees did not want the presence of the police at open court sessions. The student felt that open court sessions without the legal enforcement could breed human rights abuses. This was the reason the African Charter on Human and Peoples' Rights was amended. It obliged parties to an abuse case to solve their problem in a friendly manner. The amendment to this Charter destroyed this notion and replaced it with an African regional court of justice on human and people's rights abuses. In the same vein, the student co-ordinated with the VSU to avoid human rights abuses. Local leaders or the abused reported to the police of the case so that it could also litigate from the criminal law perspective.

LWF supported open court sessions by providing transport to and from refugee communities where litigation occurred.

6.2.4 Participatory Guidance and Counselling Sessions

The student guided and counselled refugees in cases including gender violence. This meant that communication via an interpreter was vital to curbing problems like gender violence in this settlement. The student carefully communicated with the abused and abuser so that the type and the cause could be established. This would be done in an effort to find ways of dealing with the effects and alleviating and/or preventing the problem from occurring again.

LWF supported this effort by allowing the student conduct these sessions from its premises if this student wished. The student used 'Insaka'; a grass thatched hut at LWF. The student usually guided and counselled the parties to the case from their homes. The student guided and counselled the abused and abuser from VSU police post if they choose the place. The VSU also supported the student in dealing with cases by determining the legal aspect of cases. It dealt with the abusers of gender violence by enforcing the law.

6.3 Instituted Gender Support Teams

The student formed gender support teams (GSTs) in Meheba Refugee Settlement. The word 'support' implies that GSTs were to help the student with gender development among issues refugees. GSTs were groups and Koontz defined a group as:

Two or more people acting interdependently in a unified manner toward the achievement of common goals. (Koontz, 1980:626)

The GSTs' common goals were to spread gender issues and also assist in solving or curbing gender violence in refugee communities. Koontz obliges members to interact and communicate among themselves to achieve group goals. He states that it is impossible to co-ordinate the efforts of group members without communication. The student encouraged GSTs to hold meetings among themselves. This student held a workshop for GST and trained them to spread gender development among refugee communities via several activities. They were trained to communicate through role-plays, songs, dance, stories, riddles and proverbs.

The student divided the GSTs into groups in line with Koontz' idea that group members must assume roles to achieve group goals. As earlier stated, each GST was divided into an executive committee, groups supporting women, men and children. He further explains that groups are a product of a larger group. It is important to state that GSTs are a product of local leaders who participated in the workshop training.

The student observed that the reaction of GST was overwhelming. They were very much willing to do the job. They helped especially with keeping calm and sanity during the emergency situation. Unruly new refugees injured some GSTs and they felt that badges would help prevent such violent cases. It is hoped that as soon as money is available, LWF should design identity cards or badges for GSTs.

LWF was impressed with the formation of GSTs. It allowed the student to hold meetings with GSTs in the boardroom and also allowed them to help preventing violence during the emergency situation. It is the student's great desire that LWF should maintain GSTs and improve on their quality of work in a quest for measures to prevent or curb gender violence.

6.4 Conduction of Awareness Campaign

The student conducted an awareness campaign on gender violence. This was the first awareness campaign on gender violence ever held in Meheba Refugee Settlement. The awareness campaign had two objectives: to sensitise refugee communities on gender violence through pupils. Secondly, parents and pupils to inform the student via essay writing competition on gender violence existing in this settlement. This implies that communication was used to create awareness and retrieve information on gender violence.

This awareness campaign was an essay writing competition among Grades 9 and 12 from all schools in Meheba Refugee Settlement. The essay writing competition was divided into two categories. The essay on violence against women in this settlement, its types, causes, effects and measures of prevention. The other essay was on violence against girls. The parents or guardians assisted their refugee children with the essays by simply providing ideas, which the pupils wrote. This indicates that communication was employed when the parents or guardians were helping their children with essays. The pupils in turn communicated their views to this student through essays. The whole essence is that gender sensitisation can not occur without communication.

The student observed that the pupils were very enthusiastic about the awareness campaign due to their positive response. The head teachers were equally very helpful by organising their head of language departments to assist with the essays.

LWF was also very supportive and provided prizes in form of school kits. The student hopes that LWF would in future conduct awareness campaign with all areas of influence such as churches and traditional doctors.

6.5 Established Inter-Organisational Co-ordination

The student established inter-organisational co-ordination with VSU in Meheba Refugee Settlement. There was a brief co-ordination between the student and some clinics when gathering information on gender violence. Another snap co-ordination occurred with Solwezi provincial office of the Catholic diocese on peace and human rights. This implies that communication between or among organisations was necessary in the fight of gender violence in Meheba Refugee Settlement.

Generally, the student observed that there were limited resources among organisations to combat gender violence. LWF and VSU were also affected as their little resources reduced the impact of alleviating gender violence. There was need to merge resources to deal with this problem. Beal defines inter-organisational co-ordination as:

A process engaged in by two or more organisations-to increase the availability of scarce resources and/or improve the impact of activities to reach organisational programme goals more effectively and/or efficiently. (Beal et al., 1985:341)

This student observed that LWF was slightly advantaged than the Police despite having limited resources. LWF had a number of vehicles, while the Police had only one vehicle. Vehicles are a rare resource, especially in a rural set up like Meheba Refugee Settlement. The other scarce resource in combating gender violence was human personnel. Both organisations had very few qualified people to assist with gender development. These human resources had different qualifications. For example, the police was specialised with

the laws of Zambia, while LWF's late officer, though not a gender specialist, dealt with gender issues. Inter-organisational co-ordinations is important because:

Organisations possess needed resources that if mobilised and combined would probably result in more efficient and/or effective programme-goal attainment.

(Beal et al., 1985:341-342)

To co-ordinate effectively, the student negotiated, dialogue and shared decision-making with VSU on gender violence. This means that communication was very important in inter-organisation co-ordination. The two organisations informed each other on cases transpiring in this settlement as often as they occurred. The VSU invited the student to lead in the litigation on gender-violence related cases. The student instituted the GSTs to also assist the VSU with the information on cases. The GSTs were also obliged to sensitise communities about the purpose of the police and its VSU. The idea was to educate communities that the police was there to promote and protect the rights of refugees. The VSU was very committed to its duty. It was the main presenter at the grand workshop where refugee local leaders were taught about the legal aspect of gender violence.

As indicated earlier, the student also communicated with some clinics on gender violence. This student observed that they were not as committed to inter-organisational co-ordination as the VSU, although they expressed their desire to work with LWF on gender violence. It took long for some clinics to give the student statistics on STD. LWF should continue relentlessly to encourage clinics to communicate with the gender and social department on gender violence.

The student communicated with the Solwezi Catholic Diocese officer on peace and human rights. The student invited this officer to an open court session in a combined effort to combat gender violence. The student was not able to introduce this officer to LWF, since the supervisor was out of station when this officer came. The then acting IGA officer was

introduced to the officer. LWF should re-establish contact with this person so that it can benefit from his experience and widespread influence.

LWF gave the student a go ahead to co-ordinate with the VSU and clinics, but not with other organisations in the settlement. The student observed that the problem was due to suspicions emanating from LWF. Other organisations talked to were willing to co-ordinate on gender violence with the LWF. It being the major implementing partner was suspicious to co-ordinate activities with new partners.

Inter-organisational co-ordination alleviated the pressure of work by sharing duties according to specialisation.

6.6 Introduction of Departmental Record Keeping

The student introduced record keeping in the department of gender and social services. As pointed out earlier, most information was not recorded. If recorded, this information was carelessly written on loose paper and kept in a box at home. These records included plans for action and correspondence with other organisations like schools and police. They also included the cases reported and those dealt with, the activities done and achievements, challenges and future plans made after conducting activities. The student also introduced confidential records, which were referred to as case file. The idea of case file was to submit them to the legal protection officer to scrutinise the work done and act accordingly.

The student came to the conclusion through experience that departmental record keeping was important. It stored detailed information about activities conducted in the department. This was vital for progress as the student went back to records to check what was done and how it was carried out with the hope of improving on the next action. As earlier indicated, the records indicated the achievements and shortcomings, which enabled the student, C.D.O.s and the then acting IGA officer to plan and re-plan effectively for the following activities. Record keeping also helped the officer who wrote the monthly report on behalf

of the student, to record factual information on activities done. The student observed that some officers who never kept records recycled monthly report information.

The student also felt that record keeping was important. As stated earlier, it provides feedback mechanisms through which management may check whether departments are working and producing results. Records help management to know whether the objectives were achieved and if not, the reasons for failure. The student observed that if LWF management had established departmental record keeping, it would have noticed that some monthly reports contained recycled information. It would have also devised ways of assisting departments to report effectively.

The student observed that most of departments did not keep departmental records. They depended on those brief records kept in the secretary's office such as monthly reports. The student observed that work was delayed when another officer was busy holding onto a particular report.

The student observed that the reaction of some officers to record keeping was negative. They did not see the essence of keeping departmental records, unless they were in trouble for losing important documents. The student also observed that several officers had problems in report writing. When the student suggested ways of writing monthly reports, some officers did not want to change. The common response was, " This is the way we have always written our reports". The whole essence of a report is to provide information effectively.

6.7 Alleviating Mobility Constraints

The student devised methods of alleviating mobility constraints in the department of gender and social services. It must be pointed out again that transport constraints hit almost every sector at LWF due to lack of fuel, spare parts and money.

The student observed that transport is a means of communication needed in Meheba Refugee Settlement, without which development is impossible. Meheba Refugee Settlement is quite a vast area with scattered villages. It is not easy to conduct activities on foot. In the absence of a project vehicle, the student had no choice, but to cycle or walk to the part of the settlement in need of immediate attention. This kind of communication assisted in preventing further abuses, since the abuser became aware that the student would follow-up a case despite transport constraints.

To deal with mobility constraints, the student used already instituted communication structures like local leaders, if the case was not very serious. This student delegated duty to road leaders and set a feedback mechanism. They gave the student a report of the proceedings conducted.

GSTs aided the student to deal with cases in zones far away from LWF premises. The student instituted GSTs in each zone and almost every road in Meheba Refugee Settlement. Their purpose was to assist the department of gender and social services in protecting and promoting human rights.

LWF is very committed to providing transport to its workers, but not local leaders or GSTs assisting these workers. The student observed that lack of easy mobility contributed to gender violence perpetuation. Some local leaders and GSTs were unable to reach the place where gender violence was transpiring in good time. If LWF would source bicycles for them, mobility problems would be alleviated among local leaders and GSTs. Fuel would also be conserved if some field officers were granted motor bikes, which are cheaper to run than vehicles. The local leaders, GSTs and some field officer should be trained in maintenance of bicycles and motor bikes to avoid unnecessary breakdowns.

6.8 Free Labour Offered

The student offered free labour both as a student on practical attachment and working as a gender officer. This implies that the student was not paid for the work done for LWF for the period of four months.

It is imperative to point out that the job was done freely due to its positive impact it had on some refugees. The interviews held with some of the local refugee leaders and GSTs indicated that the idea boosted their spirit to work hard and voluntarily for their fellow refugees.

LWF recognised the work done and was very grateful to the student for free services conducted during the practical attachment.

6.9 Laid Foundation for Gender Violence Prevention and/or Alleviation

The student laid a foundation on which building blocks in preventing and/alleviating gender violence would be placed at LWF. When the student went to Meheba Refugee Settlement, the organisation did not have any documented information on some of the types, causes, effects and ways of preventing and/or alleviating gender violence in the settlement. The student documented violence against refugee women existing in Meheba Refugee Settlement. This documentation was considered as a means of communicating to others about gender violence. The reports would also be useful to future researchers.

6.10 LWF Support and Reaction to Suggestions

This report is also about the reaction of LWF to the student's input and suggestions. Much has already been said, but it is important to point out that LWF supported positively the input and reacted negatively to some suggestions made.

As stated earlier, LWF granted the student a lot of material support. The student was given free accommodation, transport, water and rationed electricity. It also provided C.D.O.s as human-power to help the student in the practical attachment. It allowed the then acting IGA officer to help and co-ordinate with the gender department. This officer provided a lot of voluntary work. The organisation also entrusted the student with a bunch of keys to the offices, every time this student worked in the evenings after normal working hours.

The student observed that management at LWF reacted negatively to suggestions on incorrect performance. Some management members agreed with the student's suggestions on inadequate management skills and qualifications to deal with gender violence. This defensive attitude was filtered to the majority workers. This student did not comprehend the defensiveness. This student conducted a snap survey to find out why. The interviewed officers stated that any suggestion reviewing the negative aspect about LWF would be rejected. It might jeopardise the chance of LWF winning a contract with UNHCR, especially in the light of many competitors. LWF should create room for both negative and positive suggestions, to be more effective. Communication is an important aspect of development. Infante et al. (1997) states that it can take many forms like that of being argumentative. What is important is to agree to disagree on controversial issues.

In conclusion, effective communication is vital to preventing and/or alleviating violence against refugee women in Meheba Refugee Settlement. It requires concerted efforts of LWF, its sponsors, the government, individuals, other organisations and the refugee communities to deal with gender violence.

Chapter 7

Discussion of the Findings and Experiences

7.0 Introduction

This chapter discusses the findings and experiences of the student in Meheba Refugee Settlement. A person might wonder why this chapter includes a discussion about experiences. The reason is that experiences are quite important to understanding the findings fully. They give an inner insight to issues surrounding the findings. It is practically the experiences that differentiate a practical attachment research from any other research. The practical attachment research students do not simply collect data and quickly leave a venue of research. They instead live and work in a research venue for a long time collecting data. These students analyse its credibility through daily experiences with the people they are working with and serving.

It is important to state from the outset that violence against refugee women in Meheba Refugee Settlement exists. The term women in some situations include girls. The major perpetrators are refugee men, but a spouse is a prominent one. Other abusers include boys, fathers and male relatives. There are situations when men push women into violating the rights of fellow women. Refugee community workers, such as, local leaders are part of the perpetrators of women's rights. These workers include some men and women from the police posts, clinics, schools, I.W.F and other organisations.

It is important to state out that mainly refugees themselves provided data on violence against women in Meheba Refugee Settlement. As such, the student recorded it the way it was presented by refugees, with minor changes. The idea is to maintain the exact intended meaning by refugees.

It is equally important to state that some of the problems might not seem to be violent at all to a person living in town or a person who has not experienced refugee life. Although they may seem minor and comic issues, they are problems sparking severe troubles among refugees.

As pointed earlier, local leadership through workshops provided the large chunk of information about violence against refugee women in Meheba Refugee Settlement. Pupils also expressed themselves through sketches and essay writing competitions. The student collected information from refugees at grass root levels through open court, guidance and counselling sessions this student held. Some data was collected through socialising with refugees in their communities. The C.D.Os and the then IGA officer were also a team of informants, discussants and analysers of data collected.

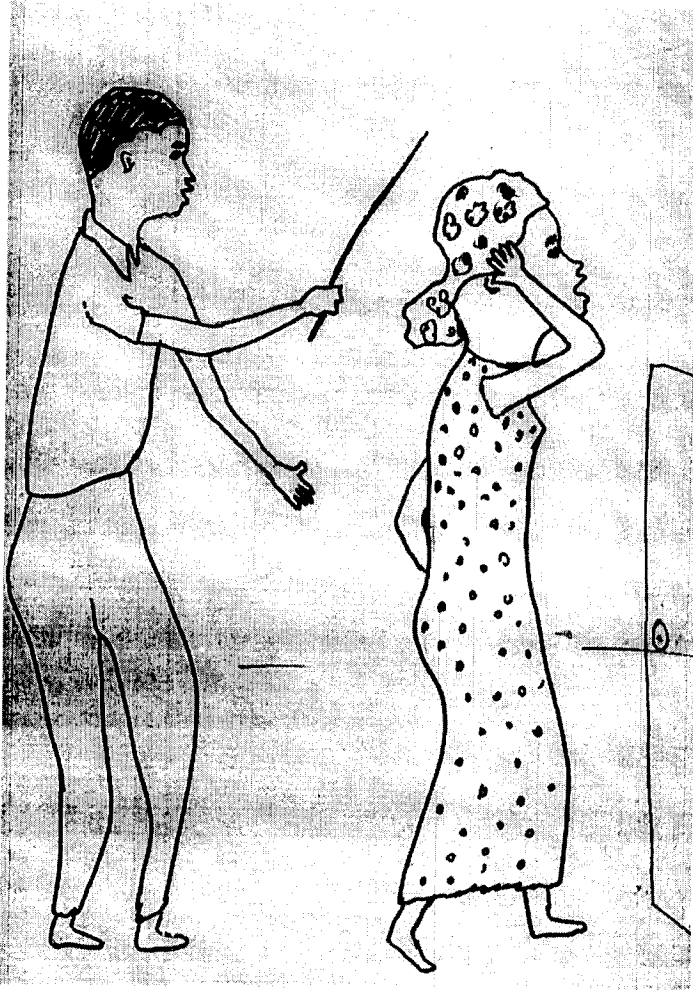
This chapter documents also attempts LWF gender and social services department is making, to deal with violence against refugee women in this settlement. It discusses the manner in which LWF gender is communicating gender and human rights issues to refugee communities. The discussion includes some of the department's achievements and shortcomings.

Violence against refugee women in Meheba Refugee Settlement is grouped under six main categories. The types of this violence are not limited to these categories, implying that they overlap. Forced abortion, for example, is grouped under physical violence, but it can also exist as a sexual and psychological violence. The sketches drawn by pupils are used to demarcate these categories. This student asked Grade 9 pupils from Meheba D basic school to express any problem they experience in their communities through drawings. These sketches are some of the drawings that these pupils came up with. This chapter is more effective when connected to the rest of the PAR.

7.1 Physical Violence

Figure 7

A Husband Beating His Wife



Source: Grade 9 Pupil A-Meheba D Basic School

7.1.1 Beating

The student found that some refugee women in Meheba Refugee Settlement are beaten by their boyfriends and male family members, especially their husbands. To beat in this report means to hit a woman repeatedly with a stick, fists, kicks or other instruments. This implies that most fights between refugee spouses, lovers and family members culminate into having refugee women beaten. There are some refugee women who beat their husbands, but they are very few. The beating is a common violation of women's rights in this settlement. The word 'common' insinuates that beating is committed more often, perhaps than any other violence against refugee women. It was witnessed occurring in homes, drinking places, roads and in the bush. This was attributed to the fact that most refugees in Meheba Refugee Settlement consider beating as a 'sign of love' between spouses, lovers and family members. They believe that a man who loves his wife, girlfriend and any female relative finds it imperative to beat her to correct her. There is also another belief that a man is a head of a family. As such, he is compelled to correct all his family subordinates like wife and children. The beating did not simply occur as a domestic violence between husband and wife. Some men from extended families and communities also beat some refugee women.

7.1.1.1 Causes

The reasons why men beat women include the following:

- i. Men's frustration due to living in the settlement
- ii. Drunkenness of either spouses
- iii. Misunderstandings resulting into conflicts
- iv. Men's possessiveness
- v. Breaking rules set by husbands
- vi. Women's arrogance
- vii. Women's refusal to love making when tired or unwell

- viii. Discovering wife is secretly on modern family planning methods
- ix. Lazy women who do not do the house work in good time
- x. Extra marital affairs of either spouses
- xi. Having other boyfriends: prostitution to support family
- xii. Women beat girlfriends of husbands

The student found that the meaning of these causes entails that beating is a kind of violence against refugee women, which is peculiar to the life style of refugees in this settlement. In other words, if refugees in Meheba Refugee Settlement were living differently than the way they lead their lives, perhaps beating would not occur. There is a lot of beer drinking in the settlement by women, men, boys and girls. 'Kachasu' an illicit beer is brewed in several residential areas. A snap survey conducted by the student indicated that almost each road in the settlement has a house where refugees, mainly women brew illicit beer. When refugees drink this illicit beer, they fight. When the battle is between a man and woman, it culminates into beating a woman. The student observed that the bad marketing of the harvest in the year 2000 also contributed to a rise in illicit beer brewing. The failure of selling sweet potatoes, lead to brewing 'kachasu' from sweet potatoes. There was so much beer in the settlement that the prices were also slightly slashed by some brewers. Several refugees could afford to drink kachasu either on cash or credit basis.

Beating is also caused by the frustration of some refugee men, who have found themselves in conditions of the settlement worse than they ever imagined. Most refugees in general had a different picture of life in this settlement, while they were still in their countries of origin. They became disappointed when they found hardships more than they imagined. Some frustrations are caused by the government of Zambia's limitation on refugees' rights to movement, education and employment. The government made reservation on the articles of refugee convention providing for education, employment and movement rights. As such, refugees are prohibited to leave the settlement without permission by law. Usually, the permission is only for a short period of time. Living in this settlement under restrictive conditions creates a feeling of imprisonment. The limitation is normal to create

law and order in the country. Refugees would not feel so much as prisoners if there were adequate communication facilities in Meheba Refugee Settlement. As earlier stated, there is lack of transport, telephones, Internet, television and post office. Lack of communication cuts this settlement off the rest of Zambia and the world.

Some refugees are frustrated because they do not have the money to pursue higher education. The scholarships are also limited to a few, implying that scholarships are not many to cater for a large number of people. Some refugees are limited by age to pursue courses they want. Refugees above 25 years are granted scholarships for a year only when they are lucky to get one. This implies that refugees wanting to continue with their university or tertiary education are frustrated, since they are usually over 25 years. They are forced to train in vocational skills or become primary and secondary schoolteachers. Their dreams are shattered, as such, they end up drinking drink heavily and fighting.

Although, refugees are allowed to be employed, there is no deliberate policy by the government of Zambia to create job opportunities for refugees. Refugees cannot compete with Zambian citizens in the job industry because they are stigmatised as thieves. This implies that the government should revisit its reservation on employment. Most refugees are frustrated because they are unable to become employed. This implies that most refugees are unable to earn an income.

Refugee men are more frustrated than refugee women because they feel they have lost their superiority due to lack of money, one of the symbols of power among refugees. A man as a head of a family is expected to look for money. Some refugee men become frustrated because they lose their traditional command through living in this settlement where their traditional authority is not recognised fully. These frustrations enable men to over-react to issues, which do not merit beating refugee women.

Most men in Meheba Refugee Settlement are very possessive and beat women if they suspect that she is having or trying to have an affair with someone else. Some refugee

women are beaten by simply looking at another man when they are with their husbands or boyfriends. Beating emanating from possessiveness is embedded in the polygamous nature of most men in the settlement. Several polygamous men are possessive because they fear that another man will grab their wife and add to his chain of wives. Even Non-polygamous men fear that they might lose their wife or girlfriend.

Refugee women are beaten for breaking rules set by the husband or boyfriend. A man is the head of a family and must be obeyed and if a woman breaks rules, she is corrected by a good beating. When a woman keeps breaking the set rules, then she is considered arrogant and rude. When she contradicts him, she is considered impolite. She is beaten to be taught to behave politely, quietly and docile in the presence of her husband.

Most refugees believe that a woman has no right to make decisions even on her body. She is beaten for refusing to make love for whatever reason. Women are also beaten for asking their husbands or boyfriends to make love to them, which is a sign of prostitution. Men are considered to do productive work and women reproductive. Women are beaten if they cannot cook, sweep and care for children in good time for various reasons.

Most refugee men in Meheba Refugee Settlement do not like modern family planning. They feel children are important and having many, symbolises authority. They also feel that only prostitutes should use contraceptives, not married couples and lovers. Husbands beat spouses caught using modern family planning methods without husbands' consent.

It is common for married men in Meheba Refugee Settlement to have extra marital affairs, but not women. When a man discovers his wife is having an affair, he beats her. When a woman discovers her husband's extra marital affair, she does not beat her husband, but she beats his girlfriend for interfering in their relationship. This happens often among women in this settlement. Men are the cause of their fighting. The student witnessed an incident, when a woman cohabiting with a man, beat his second girlfriend for having a baby with him. In the process of the fight between the two women, the second girlfriend dropped her

few days old baby she was carrying in her arms. This baby died few days after the fight. The second girlfriend and her male members of the family descended on this woman and beat her close to death. They called her all sorts of names like a witch and prostitute. The woman was arrested on charges of murder and kept in one of the prison cells in Solwezi. The pathologist, fortunately for her, determined that the baby died from amnion fluid it drunk during birth, but not the dropping during the fight. Later, this woman was released from the prison cells and LWF shifted her to another residential agricultural plot. This was done to prevent further abuses from the second girlfriend and her relatives. This woman continued living with her boyfriend because she believes he had nothing to do with their fighting. She blames her lover's girlfriend for causing trouble. This incident elaborates that men's marital affairs are accepted so long concealed. Women are the ones who are at fault. Beating, as such, in Meheba Refugee Settlement is peculiar to the refugees' life styles.

7.1.1.2 Results

The following are some of the results of beating a wife:

- i. Injuries of either spouses, lovers or family members
- ii. Continuous misunderstanding
- iii. Growth of fear for husband, boyfriend or male family members
- iv. Deformations of different kinds
- v. Marriage breaks like separations
- vi. Children tormented mentally, lack of food, shelter and education
- vii. Loss of respect of spouses or lovers
- viii. Women's sickness and weakness; poverty
- ix. Body pains, sores or swellings
- x. Hospitalisation

The student found that beating results into the damaging of some body parts of a woman. It also causes some mental problems, but the consequences are largely physical. Some

beaten women have been injured and are deformed in some ways. They have broken fingers, legs or ribs and they have body marks. This makes them scared of their husbands or boyfriends. Some of them run away from a marriage where they are beaten often. Some are injured for life and cannot do any work. This contributes to poverty in a home. There is a single mother who was beaten with a stool in the ribs by the brother in law. He wanted her to pay back the bride price that he paid to her parents to marry her sister. This woman did not have this bride price of two thousand kwachas. He continued to persecute her even after she was released from the hospital due to the injury he caused her with a stool. The police came in, but he did not stop. She shifted to another part of the settlement to start life anew. The problem is she could not cultivate or lift any heavy thing. She is now begging from relatives to feed her three children, which she has to bring up alone. Her Zambian husband went for business several years ago and has never returned to this settlement. This situation illustrates that wife battery affects not only a wife, but also the children.

7.1.1.3 Prevention Alleviation

Preventing and/or alleviating beating women requires, inter alia, the following methods:

- i. Dialogue before and after quarrels
- ii. Reconciliation after quarrels
- iii. Inform police if beatings persists
- iv. Road local leaders should intervene
- v. Inform LWF gender department immediately the beating occurs
- vi. Prayers
- vii. Counselling and guidance of both the abuse and abused
- viii. Reduction on beer drinking by men, women, girls and boys
- ix. No prostitution for women but engagement into IGA, church and community progressive activities
- x. Discussion of modern family planning methods by couples together
- xi. Decision making by couples or family members

- xii. No extra boyfriends for girls who are dating seriously
- xiii. No extra marital affairs by both husbands and wives
- xiv. Acceptance of each other's weakness by couples, especially those that cannot be changed
- xv. Assisting each other to overcome individual short-earnings
- xvi. Politeness is a virtue; both men and women should embrace it
- xvii. Both men and women should work hard according to what they are supposed to perform. There is no harm in interchanging roles, but if it cannot work in a particular home, they should not embrace it suddenly, but gradually

The student observed that refugee representatives strongly felt that these suggestions can prevent and or curb the beating of women by men in this settlement. These suggestions might be implemented when refugee communities know and comprehend them. This implies that refugee communities must be sensitised and educated through communication strategies like awareness campaigns, guidance and counselling. The sensitisation and education should also include gender and human rights. These would enable refugee women and girls to promote and protect their own rights. Some male refugees ignorantly violate women's rights. They strongly believe that beating a woman is a form of love and a way of correction. If they are informed, they might change. That is the reason LWF gender department has a guidance and counselling task. It is expected to do its job adequately. Guidance, counselling and sensitisation are activities that require communication. There must be sufficient reciprocal information flow between LWF and refugee communities. The police should also do their job. They should not hide in considering beating of wife by husband as wife battery or domestic violence. They should not consider marriage as sacred and impenetrable area according to matrimonial laws or customary laws of Zambia. Human rights are an in-thing, the police must embrace it if they have to protect and promote the rights of women.

7.1.2 Cutting and/or Burning Body Parts

The student found that some refugee women in Meheba Refugee Settlement are inflicted with body cuts and/or burns by their husbands or boyfriends. Husbands were said to be major culprits by local leaders. Women may suffer either cuts and burns or they may experience only one of the two physical violence. Refugees, except perpetrators, despise this physical violence against women because it does not equate to love. These abusers do not usually strike with a stick or belt to correct their wives or girlfriends. They use sharp instruments such as a knife to cut into flesh. Some perpetrators utilised sticks, red hot at one end, to burn the skin. These perpetrators make cuts and or burn usually on breasts, belly, buttocks, and thighs and sometimes in the vagina. Cuts or burns are not easy to see on the bodies of abused women because clothes cover them. Usually, this violence is accompanied by threats of the rights to life.

This violence is conducted in homes privately usually between a husband and a wife. This implies that it is done in their private confinement. It is not like beating where wives can also be beaten in public. Neighbours do not easily witness the cutting and burning. Family members might witness the beatings, which accompany the cutting and burning of body parts. One of the reasons being that abused women conceal this violence. Tradition also usually forbids refugee women to discuss marital problems with other people apart from husbands. These abused refugee women might not talk about it with family members. When refugee women speak, they are advised to be strong because men are regarded to be rough naturally. Abused refugee women are also advised not to quit because marriage is an institution of strong people. These refugee women are also afraid being killed by their abusers. As such, they do not usually seek medical attention, unless otherwise. When these women go to the clinic, they do not state the real problems, instead, they feign a different disease. This problem requires the medical workers with an eagle's eye able to see through lies, implying that medical workers should do much more than cure the effects of violence.

7.1.2.1 Causes

The major reason for cuts and burns on women are as follows:

- i. Strong frustration and anger of some men
- ii. Behaviour of men, which is out of the ordinary
- iii. A harsh attitude
- iv. Misunderstandings
- v. Marital conflicts
- vi. Traumatic experience like torture by men
- vii. Jealous and possessiveness
- viii. Unexplainable and uncontrollable anger in men
- ix. Drunkenness and threats
- x. Woman wanting to end marriage or a relationship

The student observed that cutting and or burning is a physical violence against refugee women peculiar to Meheba Refugee Settlement. The student discovered that some of these cases never occurred before couples came to this settlement. This implies that some men become violent because of the experience they undergo during war and the exodus to countries of asylum. Some perpetrators extremely frustrated and angry, which cause them to violate women's rights through cuts or burns. A team of this student, TA community services, C.D.O for Zone D and a mobile police officer dealt with a case involving body burns. A woman's breast, thigh and buttocks were burnt in spots with a stick by her polygamous husband. She resorted to drinking to reduce pain each time he beat and burnt her body parts. The man stated that he beat and burnt her often because she drove him crazy by refusing to work. That she left all housework to the second wife. As a way of correcting her, he occasionally beat and burnt her. The second wife denied allegations that the abused woman never worked, but confirmed the abuse. This second wife stated that the abused woman was beaten. As a result, she began attending social nights to drink heavily. This second wife reported that the abuse of burning went on for a long time

without her knowledge. All she knew was the beatings, but not burns. Female members of the team witnessed swellings and body marks from the burning on the abused refugee woman's body. Further probing, revealed that the clinic had given her a letter to go to hospital to have the swellings on the body examined and treated. Medical personnel should take a little interest in violence against women. This action implies that the clinics are only interested in treating effects, but not the real cause to a problem. The student simply wondered why the medical personnel ignored abuse spots, while examining the swellings. These spots were more prominent than the swellings. They could easily tell a story about the swellings. As earlier stated, cutting and or burning abuses are not easily reported. This case was reported because the abused refugee woman ran for help to the offices of the C.D.O for Zone D and the student. The husband chased her that day with a knife threatening to kill her. She was so afraid that she did not know what to do, but to run to the office for protection. It suffices to state that this is one of the most difficult violence against refugee women to determine the root cause. These causes are only surface reasons blanketing real reasons.

7.1.2.2 Results

Although, fear of the husband is the main impact of cuts and or burns on refugee women, other effects include:

- i. Wounds from cuts or burns
- ii. Body marks from cuts or burns
- iii. Fear of death or worse abuse
- iv. Drunkenness to reduce pain
- v. Fear of attending women clubs or community activities to prevent affliction
- vi. Low self-esteem
- vii. Fear of the unknown
- viii. Poverty
- ix. Children suffer

The student found that abused refugee women with cuts and/or burns have a similar deep impact. They seem traumatised and are afraid to do things without their husband's consent. They did not participate in women's clubs or any income generating activities because they were afraid it might spark cuts and burns. They were not sure about what they could do to change things. They were afraid of leaving, since husbands would follow and kill them. This implies that cuts and burns are executed. They rarely believed in themselves, which exhibit a low self-esteem. Fear is a violation of human rights and it rarely creates opportunities for people.

7.1.2.3 Prevention/Alleviation

It is difficult to come up with concrete ways of preventing and/or alleviating cuts and/or burns because refugee women usually conceal this violence. The following are some measures of dealing with the problem:

- i. Men abusing women in this way should receive thorough psychiatric attention
- ii. Women report immediately to police
- iii. Thorough counselling and guidance of the abused women
- iv. Women abused must be assisted in engaging in IGA
- v. Support homes for abused women and their children be built by refugee communities in various zones
- vi. Organisations, I.W.F to support financially and materially these homes
- vii. Refugees Communities to also assist especially with manpower and some food
- viii. Police to guarding support homes abused refugee women day and night

The student observed that refugee leaders were very serious about support homes, especially for cases requiring immediate attention. If this has to be actualised, there must be communication between the organisation and refugee communities. Communities should be involved in the designing, planning, implementation and evaluation of the project. This implies effective communication flow between organisations and refugee communities. The

rest of the community should be educated about this idea brought out by their local leaders and pupils. To deal with cuts and burns, the police and clinics are also expected by refugees to participate fully. This implies co-ordination among LWF, the police and clinics in the settlement to deal with cutting and or burning women by men.

7.1.3 Exploitation of Women Through Labour

The student found that some refugee men exploited refugee wives through hard work. Refugee women were observed working harder than refugee men both at home and in the fields. These men did the tough job of cutting trees and shrubs in the field only during the first cultivation. The fields are usually recycled, implying that cutting of trees ends after the first tilling of land. Both refugee men and women engaged into tilling the fields. These men would expect women to collect firewood and carry it home after knocking off from the fields. These men further expect refugee women to do house chores upon arriving home. They demand these women to prepare for bathing water and food for them. Later, they go drinking, expecting these women to take care of the children. Generally, husbands overwork refugee wives. There is a strong belief in Meheba Refugee Settlement that men should do productive work, which is bringing in money or food through farming. Women are expected to do reproductive work like bearing children, caring for them, house cleaning and cooking. This student observed a controversy to this job demarcation between refugee women and men. Refugee men contradict themselves when they demand women to assist them with work in their small fields of about a Lima. They actually make women do both productive and reproductive work. This implies that they use women unfairly for their own advantage. Since, women do productive work, men should also help with reproductive work. Local leaders reported that some men do not look after their sick wives and do not visit them at hospital because of this job demarcation. Women prefer to be released early so that they can care for their family.

7.1.3.1 Causes

Culture is the major cause of wife exploitation, but the following reasons can also explain why it happens:

- i. Selfishness
- ii. Laziness
- iii. A fixed way of looking at issues
- iv. Influence from other men emphasising men should not do reproductive work
- v. Belief that refugee men and women should jobs prescribed by society for them
- vi. Lack of women rights knowledge

The exploitation of women through labour is both cultural and typical to Meheba Refugee Settlement. Some refugee men, who previously were formally employed in the country of origin, find farming unbearable. As such, they exploit wives with work like farming. Since, change is inevitable, they too can change to help their women with work.

For refugees who led a rural life in country of origin, this is a continuation of women exploitation. These men are afraid of becoming laughing stalks in communities. Refugee men who do reproductive work are regarded as weak men. Culturally, these men are regarded as men without authority to rule their households.

7.1.3.2 Results

The effects of exploiting refugee women with hard labour include:

- i. Women being beaten if they cannot do house chores due to fatigue
- ii. Miseries
- iii. Women cannot enjoy life fully
- iv. Women lack enough time to be with children to help them in all aspects of child life

- v. Frustration of women, which may result into arrogance then beatings
- vi. Constant fatigue
- vii. Miscarriages due to hard work

There are many negative effects of exploiting refugee women with too much hard work. These include child neglect, since mothers are too tired to conduct reproductive work. Some TBA reported witnessing miscarriages in pregnant refugee women due to hard work. They further stated that miscarriages are coupled with other problems like frequent births, STD and beatings.

7.1.3.3 Prevention/Alleviation

To deter and/or curb exploitation of refugee women with labour, there is need to educate refugees, especially men about the consequences of this violence. Men are quite difficult to persuade into helping women with reproductive roles. To induce change, there is need to:

- i. Sensitising men to change attitude towards work
- ii. Persuading refugees to change traditional roles
- iii. Teach refugee women of their rights

Labour exploitation is largely caused by cultural beliefs. This entails that it is difficult to change values held for a long time. This requires persuasive methods and not force to change behaviour towards job demarcation. This implies that refugee communities must be aware of the problem if they are to be persuaded. There must be adequate awareness campaigns to sensitise refugees on labour exploitation of refugee women. This requires constant information and education of refugee communities on the importance of working together. Several refugee women do not know their freedom from labour exploitation. They do not like it, but they do not know how to deal with it. This indicates the need to sensitise refugee women on their rights.

7.1.4 Fighting

The student observed that there is much fighting among refugees in Meheba Refugee Settlement in general. This means that there is also fighting between refugee husbands and wives. Some refugee men use physical violence against refugee women like blows, kicks, fists or strokes to deal with unfavourable situations. The situation turns into a fight because some women hit back due to pain inflicted on them by these men. These women who hit back are usually those who do not believe that beating is a 'sign of love'. Some women fight to retaliate after so many years of submitting to husband's beatings. These fights end up into having a woman beaten by a man. Fights occur both in homes and communities.

7.1.4.1 Causes

The following are some factors contributing to fighting:

- i. Women retaliating the beating are seen as a challengers
- ii. Misunderstandings
- iii. Woman competing with husband having extra marital affairs
- iv. Too much beer consumption by either one or both spouses
- v. Woman denying instructions from husband in public
- vi. Men want to defend their positions
- vii. Women fight to defend themselves and their interests

Fighting is violence against refugee women in Meheba Refugee Settlement because refugee men usually engage into it to defend their cultural positions of being a man. This implies that some refugee men want to be regarded as strong men by fellow refugees. A man begging his wife not to fight him is considered a coward and a weakling, instead of a peacemaker by community.

A woman who hits back when beaten is regarded as a challenger to the position of a man as head of a family. This woman is also challenging the belief that men are supposed to correct women they love. Refugee women who retaliate are seen as an embarrassment and unfit to be wives. Refugee women usually fight back to defend themselves because of pain.

Refugee women who engage in a fight are different from those who are beaten. They are a step ahead in recognising their rights because they resent and challenge the men abusing them. Refugee women should not fight to recognise their rights.

Some refugee men fight because of drugs like excessive beer drinking and apologise when sober. As stated earlier, refugees drink too much in Meheba Refugee Settlement. Some refugee husbands beat their wives to teach them a lesson not to drink too much.

7.1.4.2 Results

The results of fighting between spouses in this settlement include:

- i. Mental discomfort of children, some grow up unruly beating or fighting often
- ii. Injuries of either wife or husband
- iii. Deformations
- iv. Marriage breakdowns like divorce or separations
- v. Drain on coffers because money is spent on medical care to treat a beaten wife

Fighting affect both refugee women and children. Some refugee women have been seriously injured for life through fights. Mothers are busy nursing themselves after fights. They are not able to care for their children effectively causing them to have insufficient food. Those that are usually fighting do not engage into any IGA, since they lack the strength to participate in projects effectively.

7.1.4.3 Prevention/Alleviation

Some measures in reducing fighting are:

- i. Refugee men and women should resolve issues amicably
- ii. Couples must be taught to resolve conflicts peacefully
- iii. Dialogue before and after conflicts
- iv. Men should be taught that women must be treated with respect
- v. Illicit beer drinking be prohibited
- vi. Men should learn that being a man does not mean being violent
- vii. Women must learn their rights

These suggestions by refugee leaders to prevent and or curb fighting between men and women can be resolved *inter alia*, through communication. This implies that both the abused and abuser should be taught on methods of resolving conflicts peacefully. They should be taught to keep and make peace regarding conflicts. This involves education about negotiating on positions and interests. This means is that communities must be sensitised on conflict resolutions.

7.1.5 Killing

The student found that there have been occasions in Meheba Refugee Settlement when refugee women have been killed by their husbands. Local leaders stated that the history of this settlement records very few occasions when some refugee men had been lawfully considered wife-killers. These occasions are only a tip of an iceberg. This implies that the large parts of the discussion on the deaths of wives are alleged killings. The veteran refugee leaders indicated that several women have died at the hands of their husbands for various reasons. In most cases, these killings are accidents and have not been instant. That is why husbands have not been considered killers. Some refugee women's deaths have been

gradual due to beatings. Most of them do not die instantly during the beatings, but they fall sick and eventually die.

Some female refugee leaders have participated in preparing bodies for burial. They have noticed shocking bruises on the bodies of abused refugee women. There is lack of post-mortem in Meheba Refugee Settlement to determine the cause of death. Witch finders conduct the usual post-mortem available in this settlement. These leaders feel that if post-mortem would be availed to refugees, most husbands would be arrested for murder. Police cases requiring post-mortem are referred to Solwezi hospital and they are rare occasions. These leaders stated that men indirectly cause some refugee women's deaths. Some wives die attempting to get rid of another man's baby because husbands have forced them to abort. Perpetrators include parents and guardians who force girls to abort, which leads to their deaths. In some cases, women died after contracting syphilis from their husbands, boyfriends or rapists. This indicates that some men cause the deaths of their refugee wives.

7.1.5.1 Causes

The killings are caused by factors like:

- i. Beatings
- ii. Fights
- iii. Forced abortions
- iv. Transmission of deadly STD like syphilis
- v. Alcohol influence
- vi. Due to adultery
- vii. Lack of post-mortem facilities
- viii. Weak implementation of laws on killings

The above causes indicate the life style of Meheba Refugee Settlement. Men beat women as a sign of love. Alleged killings, which result from such, are basically Meheba oriented. Some women have died in fights because men cannot accept women challenging their virile. Local leaders narrated a case about a husband who accidentally killed his wife because she refused to have sex with him in the field. This husband got so annoyed and hit the woman with a hoe and she died. The man was arrested on manslaughter terms. Later, he was released to go and take care of his suffering children, since they had no one to look after them.

Usually, adult family members would know that a husband killed his wife, but they would not report him. They fear to increase poverty and shame on the children. They also do not report because they have seen killers released on lame excuses. They also lack human rights knowledge.

7.1.5.2 Results

The following include the results of killing women:

- i. Death of wife, which is the deprivation to the right to life
- ii. Suffering of children as they lack motherly care, no education and food
- iii. Children are mocked, especially fellow children having a killer of a father
- iv. Early marriages for daughters without mothers
- v. Mistreatment of children by step mothers

Killing a wife accidentally or intentionally is a violation of human rights because a wife is deprived of the right to life. When a mother dies, children suffer because they lack motherly care. When a husband marries again, stepmothers often mistreat children. Some children run to grand parents who are usually too old to look after them. As such, they drop out of school and girls are forced to marry early.

7.1.5.3 Prevention/Alleviation

To curb and/or hinder the killing of women is very difficult. The incidents that lead to deaths are not easily seen. As such, it is difficult to apprehend and convict the perpetrator.

Some ways of dealing with this violence are:

- i. Instant arrest of husband**
- ii. Stiff punishment like life imprisonment with hard labour**
- iii. Support homes for the children, until foster homes are found for them**
- iv. The police to stiffen the law to protect women from killers**
- v. Psychological help to the abuser, while in prison**
- vi. Priests to educate the abuser in prison**
- vii. Sensitisation of communities and families to report killers**
- viii. Dialogue before the killings should be instituted in couples**
- ix. Men should not consider women as their property to use any time they like**

As earlier stated refugee men in Meheba Refugee Settlement are usually not arrested for alleged murder. There is a tendency of protecting perpetrators. Some relatives to a deceased refugee woman have protected the deceased's husbands from arrest. The reason is that once this husband is arrested, the children would suffer. To prevent and/or curb the violation of women's right to life, refugee communities must know and put their suggestions into action. They can only do that when they are well informed and educated. They are saying that a husband should not escape punishment for killing his wife because he has to take care of the children. There should be support homes for such children while the organisation is looking for foster families for these children. Families can only accept to accommodate these children if they comprehend these measures of preventing women's deaths caused by husbands. This indicates the need for thorough community sensitisation about human rights, especially the right to life. There should also be effective inter-organisational co-ordination between LWF and the police VSU. The aim is to promote and protect the rights of women.

7.1.6 Forced Abortion

The student found that there are two major perpetrators of forced abortions in Meheba Refugee Settlement. Firstly, husbands boyfriends force refugee women to terminate pregnancies. Secondly, it is quite common among refugee parents and guardians to force a girl child to abort. Some refugee girls get rid of unwanted babies because a boyfriend responsible for pregnancy has denied responsibility. Perpetrators include refugee men and women conducting illegal abortions in this settlement.

7.1.6.1 Causes

The causes to forced abortions include:

- i. Unwanted pregnancies
- ii. To avoid becoming single mothers because single mothers do not easily marry
- iii. Prevent divorce and separation when wives are pregnant by other men
- iv. Maintain family prestige by preventing poor men from becoming sons in law
- v. Rape and incest
- vi. Parental intolerance of pregnant school girls and girls engaged to be married
- vii. Lack of Family planning knowledge
- viii. Fear of parents
- ix. Diseases like STD
- x. Poverty
- xi. Lack of human rights and criminal law knowledge

There are many causes of forced abortions in Meheba Refugee Settlement. Some of the reasons perpetrators give to force women and girls into abortions are unjustifiable. Some angry husbands force their wives to abort because they cannot bear the sight a rival's child in their home. Usually, a boyfriend would force his girlfriend to terminate pregnancy when

she is a married woman for fear of shame. Some causes are poverty related like when a boyfriend is afraid of responsibilities, especially when the lovers are both young.

Parents would also force a daughter into abortions when she is still at school. This is done when a boyfriend denies responsibility. When a daughter engaged to be married is pregnant by another man, parents would force her to abort. This happens often when her fiancé has already paid bride price. Parents cannot pay back this bride price, which is often more than they can afford. For fear of harassment, they have no choice but to force the daughter into having an abortion. Some parents force their girls into abortions because they cannot allow her to marry a poor man by refugee standards.

There are some refugee women and girls who abort after being raped. They do not want to see the rapist's child. When pregnancy results from incest, mothers would want to hide it through abortions. Some refugee women carry out abortions because they do not want many children. This is forced abortion because husbands refusing modern family planning methods cause frequent pregnancies.

Non-medical professionals usually conduct these abortions. Some local refugee men and women carry out abortions to earn a living. They use primitive and very painful methods without anaesthesia. They usually insert sharp instruments to open the cervix, which closes during pregnancy. Sometimes, a strong potion is administered to a woman to get rid of her pregnancy. Some refugees conducting abortions in Meheba Refugee Settlement were doctors in countries of origin. While, some refugee women and girls are influenced by friends to drink drugs to abort. It was also reported that some trained medical personnel help with illegal abortions. This implies that legal abortions are permitted when a mother or baby's life is threatened. All the causes stated above are unjustifiable and indicate that refugees lack human rights and criminal law knowledge. Whatever the situation, nobody has a right to deliberately deprive someone of the right to life.

7.1.6.2 Results

Some reasons for forced abortions are:

- i. Depression
- ii. Psychological trauma
- iii. Social suffering like shame of being considered a killer
- iv. Discredited and disrespected
- v. Frustrations
- vi. Anaemia
- vii. Death
- viii. Sexual problems
- ix. Promiscuity
- x. Some girls become more careless and abort often
- xi. Sterility
- xii. Sickneses infections
- xiii. Breakage of marriage engagement
- xiv. Fights and beatings
- xv. Miscarriages

There are several effects of forced abortions. Some refugee women and girls die because of primitive abortion methods. The methods of pricking the foetus through the cervix are not very safe and it is not easy to know that all the debris is out of the uterus. It is also difficult to determine the dosage of strong potions taken orally. Some women die from too much dosage. Primitive abortion methods cause infections because the instruments are not sterilised. They might also be transmitting HIV/AIDS. Frequent abortions in some women have caused miscarriages. This may divorce and separation, since refugees attach much importance to children. Abortions are done secretly and privately. When the information leaks into communities, abused refugee women are stigmatised as murderers and prostitutes. They become ashamed and depressed because they cannot easily marry.

As stated earlier, some married refugee women are forced into abortion because husbands do not want divorce. These women are beaten for conceiving outside marriage. They believe their husbands are kind men because they are not divorced despite being beaten. They also believe these husbands have a right to beat them for their infidelity. Some engaged refugee girls lose their fiancés when they learn about their abortions. Some girls become promiscuous and careless, since they know how to abort every pregnancy out of wedlock. Some refugee women experience double violence because men conducting abortions rape them too. A Congolese man in zone F, forced refugee women into sex, before conducting any abortion, which is violence against these women.

7.1.6.3 Prevention/Alleviation

The following are some methods of reducing forced abortions:

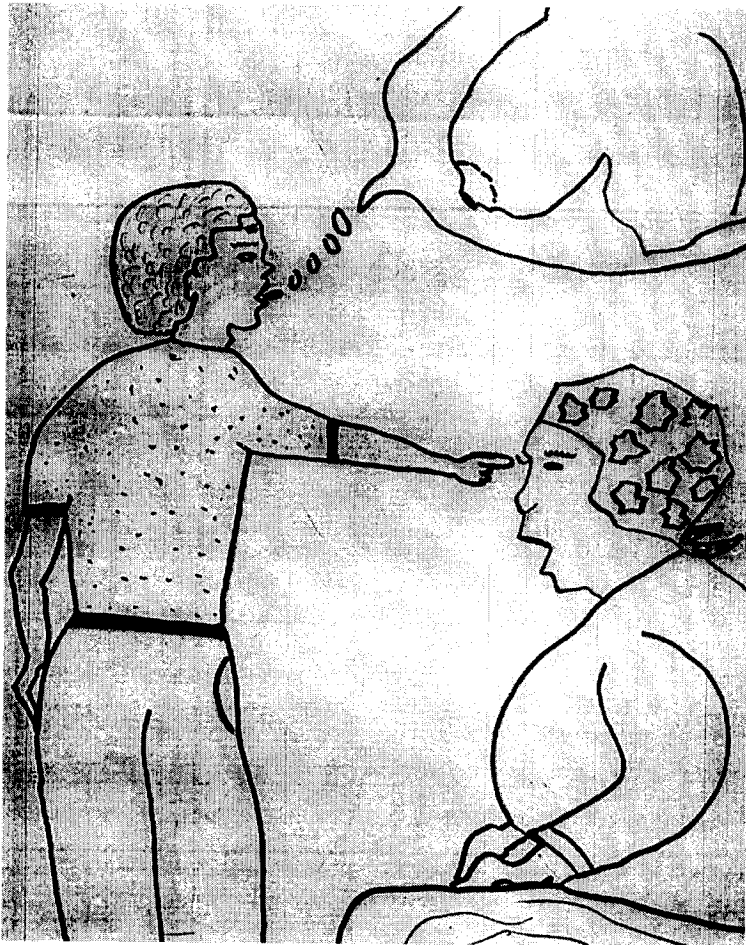
- i. Arresting perpetrators of forced abortion
- ii. Counsel and guide women girls forced into abortion
- iii. Teach communities about the effects of forced abortion
- iv. Schools to educate pupils about human rights: the right to life
- v. Schools to implement pregnant school girl child policy
- vi. Churches to teach members the sin of killing and incest
- vii. Police to protect girls from parental dictatorship by arresting them for forced abortion
- viii. Arresting rapists

It is difficult to arrest perpetrators because it is not easy to determine whether an abortion is forced. When perpetrators are identified and proven guilty, they must be convicted stiffly to deter others from doing the same. As such, it is important to sensitise communities about forced abortions and human rights. This means that communication should be through influential leaders in churches, schools and communities. These suggestions imply that IWF should network with the clinics and the police to deal with the problem.

7.2 Psychological Violence

Figure 8

A Man Insulting and Ridiculing A Woman for Having Big Breasts



Source: Grade 9 Pupil B-Meheba D Basic School

7.2.1 Polygamy

The student found that there are several polygamous families in Meheba Refugee Settlement. Polygamy is part of culture for many refugees in this settlement. Polygamy is when a man has more than one wife at the same time. Several men are praised and envied for being polygamous. It is rare that monogamous men are envied, unless for other things like wealth. A polygamous man with too many wives and children is considered as a hero. It was observed that there is no place for polyandry in the culture of these refugees. This implies that a woman is not permitted to have more than one husband at the same time. A woman who tends to have more than one male relationship is regarded as a prostitute, but not a heroine. This student observed that polygamy in itself does not constitute violence. It is what results from polygamy that leads to violence. When a man is trying to marry another woman, a wife is hurt. There are also fights and beatings resulting from polygamy.

7.2.1.1 Causes

The common causes of polygamy are:

- i. Cultural influence from other men
- ii. Seeking cheap women labour for farming
- iii. Reducing the number of unmarried women
- iv. Wanting many children if wife is barren
- v. Searching for sons
- vi. If first wife is lazy

To a large extent, polygamy exists because it is part of most refugees' culture. It is prominent among Angolans, usually the middle aged and elderly men. There are few pockets of young polygamous men. When it occurs as a cultural trait, it symbolises virility and superiority of men. Polygamy also exists simply because people are living in the settlement. Several women lose their husbands in war causing them to become single

women. Some refugees do not have both men as well as children. In Meheba Refugee Settlement, marriage and children are special among refugees. Married women with children are highly respected than single and/or childless women. Therefore, some refugee women prefer to hook themselves to a polygamous man to attain a status of married women and of being a mother. Generally, men state that they are polygamous so that there is enough labour and enough food for family members. To others this is a genuine reason, but for others, it is an excuse. Whatever the reason, polygamy does not hold water in the situation of Meheba Refugee Settlement. To begin with, the agriculture residential plots of land are very small to decide to marry many women to help with labour. These plots range from 1 to 2.5 acres of land. This implies that the land relocated to refugee households is not large enough to grow enough food to feed polygamous families for the entire year. This creates additional problems of inadequate food for families and fights between women as they scramble for little food to feed their families. These cases of inadequate food, clothes and other resources among polygamous families are common. This student recorded a case of a woman from a polygamous home of two wives. She had come to the office shivering from hunger and asking for some food to feed her family. She had been starving for many nights, except for days when neighbours gave her some sweet potatoes, which she shared with her children. The family agricultural residential plot was too small to provide food for the whole year, despite that some of her numerous children were on ration. This woman was begging for transport to Zambezi. She wanted to leave her polygamous husband to go and stay with her relatives outside the settlement. This woman was malnourished and was a sorry sight. Basically, polygamy though a cultural trait is psychological violence. It also culminates into physical violence when women fight amongst themselves. Sometimes, the man is unable to satisfy all his wives sexually and equally. When it is another wife's turn for sex in the night, but he sleeps in another wife's hut, there is fighting between wives. Fighting among wives in polygamy is a common occurrence in this settlement. An incident occurred when a second wife in a polygamous family almost killed her husband and the first wife. She found him in the first wife's hut when it was her turn to host him. He was unwell so he decided to seek care of the first wife because the host wife was at work. When she knocked off, she was enraged to find him in

his first wife's hut and fought with her sick husband. When the first wife tried to intervene, she was terribly beaten too. This second wife joined a marriage of 16 years to have children and a status accorded to married woman. Thus fighting is simply one of the many problems in polygamy.

7.2.1.2 Results

There are many negative effects of polygamy such as:

- i. Big families difficult to handle and care for
- ii. Shortage of food, clothes, money etc
- iii. Lack of education for children in large families
- iv. Fights between women and or husband
- v. Beating of wives by husband to reduce quarrels
- vi. Death of wives due to poison
- vii. Death of husband due to poison thought to be love potion
- viii. Deformations
- ix. Child abuse
- x. Lack of sexually satisfaction of all wives resulting in wives having extra marital affairs
- xi. STD STI

These results entail that polygamy, though a cultural trait of several refugees does more harm than good. Most first wives lament having married a polygamous man.

7.2.1.3 Prevention/Alleviation

For most refugees, polygamy is part of their culture. To change their views about polygamy is quite tough. The following are some ways of reducing polygamy crises:

- i. Teach both monogamous and single men to avoid polygamy

- ii. Polygamous men should be fair to all their wives by avoiding partiality
- iii. Unmarried and childless women should not disturb established homes
- iv. Women in general should engage in IGA to improve on their economic status
- v. Women and men in polygamous marriages to learn about dialogue in problem solving
- vi. Wives who are already in polygamous marriages to love and respect each other
- vii. Children must be cared for by both parents
- viii. Communities must be taught about the effects of polygamy
- ix. Churches must teach the principles of monogamy as God commanded in Genesis
- x. Sensitise communities about women rights

As stated earlier, to prevent and or alleviate polygamy is not an easy task because it is culturally embedded in the lives of most refugees. These refugees see polygamy as a normal aspect of life. This implies that condemning it would not be an effective way of solving the problem. Refugees, instead, must be informed thoroughly about polygamy and women's rights. Church leaders must supplement efforts of persuading refugees to avoid polygamy. They should also teach wives already in polygamy to love each other. The suggestions include targeting both refugee men and women to deal with polygamy at club level. This implies that women men club activities must include marital discussions. Members should share openly and freely about marital problems. Spouses must be taught to dialogue in solving a problem. These suggestions indicate the need for communication skills to deal with polygamy in Meheba Refugee Settlement.

7.2.2 Forcing Two Women to Sleep in One Bed

The student discovered that some refugee men in Meheba Refugee Settlement force their women to sleep with them in one bed at the same time. This means that some refugee men force their women to share a bed in the same night. This implies that a man makes love to two women alternatively in the same bed. These are rare practices, which are found mainly among polygamous men and usually among drunken husbands or couples. Drunk and bully husbands have been reported to go home with a prostitute after a drinking spree. They

threaten their wives with a good beating to make a choice between sleeping outside the house and in the same bed with a prostitute too. A drunken husband takes turn to have sex with his wife and his prostitute. Young men have also done it to prove their stardom, especially when they are popular. These women end up fighting and the wife beaten by husband for being inconsiderate.

7.2.2.1 Causes

The reasons why some men force two refugee women to have sex them at the same time include:

- i. Selfishness of some polygamous men
- ii. Drunkenness of either husband or both spouses
- iii. When men feel they are stars and every woman wants them
- iv. Frustrations
- v. To teach a wife how to perform sexually in bed

Majority refugees usually resent this violence of forcing two women in bed. They do not support such men and they do not consider them heroes. Even though it occurs, they consider it a taboo making love to two women in the same bed. It is considered a shameful practice and most refugees do not like discussing it. Although refugees would rather keep quiet, this violation exists in Meheba Refugee Settlement. This practice, they say, does not exist in their countries of origin, although is not easy to prove. They insist that it begins when people settle in Meheba Refugee Settlement. The men who practise it usually are those who are terribly frustrated and seem to seek pleasure in beer and sexual intercourse. Some men feel that a woman who cannot perform satisfactorily in bed should not be sent to her parents for lessons, especially if she has no relatives in the settlement. They feel that sending her to women's specialists in these sexual matters would be costly. As a sign of love, they ask an experienced prostitute to teach their wives to perform. For fear of losing a marriage or relationship, a woman is forced to sleep in the same bed with her rival.

7.2.2.2 Results

Forcing two women to sleep in one bed result into:

- i. Depression, stress, anger and hate
- ii. Beating of wife or girlfriend
- iii. Transmission of STD (may be HIV/AIDS)
- iv. Unhappiness
- v. Lack of respect for legal wife by prostitute
- vi. Humiliation of wife or girlfriend

Forcing two women to sleep in one bed at the same time with the husband can be mentally tormenting. It must be hard for wives to witness their husbands make love to a prostitute on the spouses' bed. These prostitutes are disrespectful and humiliate wives in public. This violence also causes health problems as some husbands transmit infections from the girlfriends to wives.

7.2.2.3 Prevention/Alleviation

Some measures to deal with forcing two refugee women in one bed for sex are:

- i. Sensitise communities to be aware of such negative acts
- ii. Rebuke such men for their selfish motives
- iii. Counsel and guide wives
- iv. Rebuke women sleeping in the boyfriend's house on the same bed with his wife
- v. Teach men and women in communities, shabeens or clubs about human rights
- vi. Reveal these men publicly to shame them so that they can stop

This seems like a difficult task, since it is difficult to know, which man sleeps with two women in one bed at the same time. Women are taught to keep quiet about bedroom

issues. They only talk when the abuse is too much to bear. Some men boast about having sex with two women in one night and on one bed. This implies there is a mammoth task of sensitising communities on such issues so that they are on the lookout. The idea is to communicate messages that reveal the dangers of unprotected sex performed in such a way. If one case is identified, there is need to use it for open court session. This will serve to inform and educate communities about protective measures in sex. There must be communication of suggestions if this practice must be prevented and/or curbed.

7.2.3 Insults

The student observed that some refugees in Meheba Refugee Settlement insult each other without shame. Men find it easily to insult women who may insult back in self-image defence. Husbands, boyfriends and other men without a relationship to women, insult them with or without a reason. Women usually do not retaliate for fear of being beaten. When a woman insults back a husband boyfriend, he is raged for what he calls lack of respect and beats her. Women, especially young girls, are insulted for refusing a love proposal from a fellow young boy or big men. They are also beaten for responding negatively or retaliating insults. Basically, in some homes, a wife is insulted as a way of correcting her wrong acts.

7.2.3.1 Causes

Some refugee women are insulted because of the following reasons:

- i. Highly temperamental men
- ii. Drunkenness
- iii. A bad habit
- iv. Intolerance
- v. Anger
- vi. Tension
- vii. Hatred

- viii. Provocation
- ix. Miserliness
- x. Fights
- xi. Misunderstandings
- xii. Disrespectful
- xiii. Absence of dialogue
- xiv. Infidelity
- xv. Drugs like dagga
- xvi. Disobedience
- xvii. Peer pressure for youths

These causes explain a cultural aspect that a man is the head of a family. He is always right and must make decisions, which should not be challenged. If he is upset, he reacts by insulting his subordinates like his wife and children. Sometimes, he insults even women who have no relationship with him simply because they oppose his nature of commanding them to do what he wants them to do. If he proposes love and they reject it, he feels challenged. He reacts by showing them that he has more traditional authority. He insults them and it is okay traditionally. When a woman insults back, she is considered a deviant traditionally. The refugee leaders reported that several abusive languages are provoked due to drug consumption. Apart from too much alcohol brewed and drunk by refugees, dagga is grown illegally and smoked by many refugee men. Some police offices also smoke this dagga bought or given freely by refugees cultivating and smoking it.

7.2.3.2 Results

Insulting refugee women affects both women and children as follows:

- i. Psychological shock
- ii. Humiliation and sadness
- iii. Fights

- iv. Beating women
- v. Separation
- vi. Women/young girls fearing to move about
- vii. Intimidation of girls and women
- viii. Some children imitate parents
- ix. Threatening/ beating adults and local leaders in communities

The Student observed that refugees in Meheba Refugee Settlement are hurt more with insults than beatings. Although both situations are bad, they would prefer a beating to insults. This indicates the extent to which insults are a psychological violence against refugee women. Insulting the dead people, results into fierce fights between men and women. Since, refugees despise insults and respect the dead, they are greatly offended if one insults dead spirits too. Some refugee children from homes where parents insult each other develop personality disorders. They also learn to insult each other to solve problems.

7.2.3.3 Prevention/ Alleviation

Some ways of hindering and/or curbing insults against refugee women include:

- i. Sensitise communities about dialogue
- ii. Educating families about self respect and respect of others
- iii. Avoidance of provocation and acute anger
- iv. Avoid too much drinking of alcohol
- v. Do not smoke dagga
- vi. Strong punishment to be slapped on the grower of dagga
- vii. Police to launch clean up to destroy dagga fields and confiscate illicit beer brewing containers

If insulting women by men ought to be prevented and or curbed, refugee communities must be informed and educated about the above suggestions. There is need for

communication between LWF and refugee communities. Inter-organisational co-ordination will be inevitable involving the police to deal with illicit beer and drugs in the settlement. The church is also as a place to condemn insults.

7.2.4 Adultery Sleeping Out

There are adulterers and adulteresses in Meheba Refugee Settlement. There are many adulterers than adulteresses. Culture does not accept adulteresses because refugees consider them prostitutes. Having many girlfriends is also common among unmarried couples. Adultery is a psychological violence because women do not want to share a man. That is why, there are fights between women in both monogamous and polygamous families. Usually, adulterers sleep out of home with women they are not married to. The wife is left home deprived of sexual intercourse with her husband. Some adulterous nature brings with it miseries at home. The husband spends money on beer and a girlfriend leaving a wife and children hungry, which indicates economic violence against women too.

7.2.4.1 Causes

The factors contributing to adultery and sleeping out among men include:

- i. Unfaithfulness of men
- ii. Nagging wives
- iii. Money accrues
- iv. Prostitutes
- v. Plenty of unmarried women looking for men
- vi. Traditions that man is free to have extra marital affairs
- vii. Sexually cold women

The student found that the major cause of adultery and sleeping out is embedded in the culture and traditions of these refugees. Traditionalist people teaching young girls out of age or those about to marry emphasise the adulterous nature of men. These women are taught that men are naturally born adulterers. It is acceptable for men to go out of marriage and have fun because they are born naughty. Traditionally, it is not respectful of women to do the same. Since men are thought to be adulterers naturally, wives are not supposed to 'broadcast' about this inherent nature of man to neighbours. Refugee women are taught that marital problems are between spouses and should remain in the confinement of their bedroom. This is presumed to enable them preserve their marriage. This kind of teaching to a young woman, who had been brought up thinking that marriage is the ultimate goal, is gospel truth. She embraces it despite experiencing mental torture induced by adultery. It was also discovered that most refugee women in this settlement cover up for their adulterous husband. Some refugee women blame themselves for chasing men away, especially by not satisfying them sexually. These refugee women worry themselves and participate in dances done occasionally in the night among women. This is an attempt to learn more on how they can improve on their sexual prowess to win back their men. The basic truth is adultery infringes on women's rights, although, several refugee women do not know that their rights are violated.

7.2.4.2 Results

The impact of adultery and sleeping out are deeper than they appear. They affect refugee women and children in different ways such as:

- i. Mental discomfort of wife; depression
- ii. Fights between husband and wife, beating her
- iii. Fights between husband's girlfriend and wife
- iv. Marriage on rocks may end up breaking
- v. Polygamy
- vi. Suffering of children as parents fight

- vii. No food and education for children as money is spent on beer and women
- viii. Women are forced to prostitute to find food for children
- ix. Separations
- x. Transmission of STD (may be HIV/AIDS)
- xi. Unwanted pregnancies

Adultery is not only violence against refugee women in Meheba Refugee Settlement. It also affects their children because they suffer too. They lack father's love, care and guidance, since he is usually away from home. It is believed that some girls seek for fatherly love from other men who end up abusing them. Some children lose trust in their fathers and end up believing that all men are adulterers, which may cause problems in their marriages as they grow up. Some refugee wives left alone are forced to fulfil their sexual desires outside marriage. Extra marital affairs by spouses cause unwanted pregnancies, STD, divorce, fighting, etc.

7.2.4.3 Prevention/Alleviation

The methods of reducing adultery and sleeping out involve:

- i. Counsel and guidance of these women and men
- ii. Women should know their rights
- iii. Prayers
- iv. Teaching communities, churches and schools about human rights and negative aspects of some tradition
- v. Teach men the consequences of adultery
- vi. Educate traditional teachers of girls to change their view about the nature of man

These suggestions mean that there must be massive awareness campaigns, since adultery seems a culturally rooted violence against refugee women in Meheba Refugee Settlement. The people must be educated on the effects of adultery. This implies that there must be

effective communication between I.WF gender department and refugee communities. The most important aspect is to target traditionalists who teach young girls coming out of age and about to marry. These should be taught and trained in human rights of women. There must be dialogue between the trainers (I.WF gender department) and these trainees (traditional teachers). The idea is to fully understand why, traditional teachers pass on this information about men being natural adulterers, despite its effect. This implies that there must be more information flow from these traditionalists. Thus, communication should be considered an integral part of development if adultery should be stamped out.

7.2.5 Stopping Wife/Girlfriend from visiting friends, Relatives and Clubs

The student found that it is a common practice among refugee men in Meheba Refugee Settlement to stop women from visiting people and places of their own choice. Sometimes, women may be allowed after many explanations and pleading. This implies that women are given a timetable to follow if they are going to be allowed to go visiting. In most cases, this right is denied and limited by men. Women are meant to believe that men have the right to withhold their rights to movement and choice. Men in this settlement also believe that they have a traditional role to head women even their choices and movements. In several homes, husbands forbid women to visit their friends, relatives and clubs in communities. This restriction is also prominent among girls by boyfriends. Most female family members are also restricted by fathers to visit people and places of their choice. When women are allowed to visit friends, relatives and clubs, it is only those who appear suitable to husbands, fathers and brothers. Stopping women from visiting is a mental violence as women are psychologically unhappy.

7.2.5.1 Causes

Possessiveness and lack of trust are the major reasons for depriving women of their right to choose the people and places they want to visit. Other reasons include:

- i. **Despising wife's family or relatives**
- ii. **Suspicious that wife may engage into adultery**
- iii. **Afraid wife may be taught bad behaviour by bad companions**
- iv. **Afraid of influence from family members to leave him**
- v. **Husband fearing to be poisoned by wife's lady friends through love potions, which they may give his wife**
- vi. **Parents are afraid daughters may get pregnant due to bad peer influence**
- vii. **Husband thinks wife would waste a lot of valuable time at community clubs, since she will not bring in anything from the club**
- viii. **Wife's past record of prostitution**

These causes mean that a man in Meheba Refugee Settlement is given traditional authority to deny his wife, girlfriend or daughter the right to choice and movement. The student discovered that some men restrict their women's movement and choice of friends because men are unfaithful. This infidelity makes some men imagine that a wife will seek love potions from friends to keep them intact at home. A wife is also stopped from visiting people of her choice because a husband imagines that she will discuss their ugly marriage with her relatives. A husband, as a result, is afraid relatives may influence her into leaving him. Prohibiting a woman from visiting people and places of her choice is violence against her human rights. It is also deprivation of her right to choice, movement and freedom of conscience.

7.2.5.2 Results

The following are some of the results of depriving refugee women of their rights to visit people and places, which they desire:

- i. **Frustrations by women**
- ii. **Misunderstandings between spouses or couples**
- iii. **Women lose good relationship with friends and families when they stop visiting**

- iv. Breaking marriage bonds
- v. Girls sneaking to visit friends, which could lead to a lot of negative consequences
- vi. Rebellion creation
- vii. Deprivation of visitation and movement rights
- viii. Beatings and fights

The restriction leads to many things, which are likely to depress and frustrate women. Women are denied the right to visit any club for social or economic development, which is a violation of these rights. A man risk being given a love potion when he keeps a wife restricted because once she breaks loose, she might find the potion. Local leaders observed that refugee women whose rights to movement are limited, are more mischievous than the free refugee women. It is not right to force anyone to visit places and people one does not like.

7.2.5.3 Prevention/Alleviation

Some measures of reducing the abuse of limiting a refugee woman's rights to choice, movement and conscience include:

- i. Creation of trust through dialogue by both men and women
- ii. Women must avoid imitating bad behaviour from friends and relatives
- iii. Men should learn tolerance
- iv. Educate communities about the right to choice and movement

These suggestions can be applied if people get to know about them. There must be educational campaigns in refugee communities, churches, male and female clubs. The literate communities should be educated also through brochures or pamphlets on the same. Sometimes, written messages carry more weight. Refugees, with the help of community development workers, should design the messages. This increases responsibility and participatory levels for development among refugees.

7.2.6 Deliberately Exposing Penises to Women

The student discovered that some refugee men in Meheba Refugee Settlement deliberately expose their penises to women and girls in public. This is done without the consent of women and girls. Usually, exposing penises to women and children is done in public places like along the path. Wherever these men find a group of women, they will expose their private parts to them. These men are sexually satisfied when women simply look at their private parts. They boast about big sizes and the effect of a big penis. These men do not rape women physically, only imaginary. Some perpetrators can only expose their penises under the influence of alcohol. That is why, they drink to gain a bit of courage. Some men expose their penises unknowingly simply because they are dead drunk. Every time they are drunk, they undress and show their sexual parts to women only. One common thing is that perpetrators expose their penises only to a group of women and children. They do not expose penises in the presence of big men.

7.2.6.1 Causes

Exposing penises is caused among other things by:

- i. Too much alcohol
- ii. African medicine to being rich
- iii. A bad habit of getting sexually satisfied
- iv. Mental disorder

These causes mean that beer is the major reason some men expose their penises to refugee women and children. Men who drink too much and expose their penises do not believe when they are rebuked of their behaviour. This implies that these men are influenced by beer. While, some men expose their penises because of their mental sickness. Some refugee men desiring to become rich through African medicine are asked by refugee African medicine men to expose their penis as part of the method. Perpetrators carefully

choose women because women in this settlement are considered weak. Perpetrators do not expose penises to men partly because they fear being beaten.

7.2.6.2 Results

The following are some effects of exposing penises to refugee women and children:

- i. Mental discomfort to women, especially children who might not have been exposed to adult male penises before.**
- ii. Wife and family shame and humiliation**
- iii. Imitation by boys.**
- iv. Loss of parental respect from family members and communities**
- v. Become alcoholics in the process of covering self shame**
- vi. Might be killed from beating when men discover him exposing private parts.**

Exposing penis to women and children causes shame and humiliation to family members. Perpetrators lose self-respect from both family and community members. To cover up shame, some perpetrators drink excessively and become alcoholics. Drinking much also causes financial constraints, hunger and starvation in homes.

7.2.6.3 Prevention/Alleviation

To deter and/or curb exposing penises to refugee women and children require:

- i. Report these men to the police immediately**
- ii. Wife and family members of the perpetrator to be counselled and guided**
- iii. Alcoholic perpetrators to be rehabilitated**
- iv. Perpetrators showing mental sickness must be taken to clinic to determine their status.
If mentally sick, be taken to hospital**
- v. Perpetrators deriving sexual pleasure from exposing penises must be legally dealt with**

There is need to communicate with refugee communities so that they report such cases to the police. Wives and children of these perpetrators require thorough counselling and guidance. Shame among refugees in Meheba Refugee Settlement is a very effective punishment. These cases of exposing penises seem complex to be handled by a single organisation. They need concerted efforts of various organisations like the police and clinics. As such, communication network is inevitable.

7.2.7 Sneaking to Watch Naked Women Bathing

The student discovered that there are some refugee men in Meheba Refugee Settlement who find pleasure watching naked women bathing. This is done usually without these women knowing that they are being watched. They find pleasure simply to sneak on women and watch them bath in a river. Some perpetrators are male relatives who enjoy peeping on female relatives dressing or bathing at home. Women have a right to privacy and no one has a right to watch them bath knowing that they would not like it.

7.2.7.1 Causes

Sneaking on naked refugee women is caused by factors such as:

- i. Common primitive act
- ii. Inquisitiveness and curiosity
- iii. A way of expressing love
- iv. The feeling of superiority among men
- v. Ignorance of human rights, especially the right to privacy

The cause to watching refugee women bathing naked without their consent is somehow difficult to establish. It has been a bad habit, which is now part of culture to some refugees. Some refugee men find it normal to watch women bathing naked because it is one way of showing their interest in them. Some refugee women do the same. Some refugee men do it

out of inquisitiveness and curiosity. Beyond these causes is the fact that some refugee men feel they are superior as men. Thus, they believe they have a right to propose love to any women in any way deems fit to them.

7.2.7.2 Results

The effects of peeping on naked refugee women include:

- i. Shame and humiliation of women
- ii. Lead to raping other women
- iii. Women do not participate effectively in communal activities

The consequences of sneaking to watch refugee women bathing naked include feeling ashamed and humiliated. Some perpetrators, to release emotions, end up raping women totally different from those watched bathing. These raped women may be found alone on paths in the bush. When women watched bathing reject a perpetrator's love proposal, he feels offended. As such, this perpetrator insults these women in public by describing how their sexual parts. The women are embarrassed and humiliated when they discover men were watching them bath. They do not seem to lift their heads high in the presence of such a perpetrator. This violence against refugee women does not permit them to participate actively in community activities. They are ashamed and afraid of meeting their abusers in public places.

7.2.7.3 Prevention/Alleviation

To prevent and curb the effects of watching naked refugee women without their knowledge, there is need to implement activities such as:

- i. Sensitising communities about the effects of such acts
- ii. Reporting such cases to the police

- iii. Women to stop swimming naked in rivers
- iv. Families living near rivers or streams should begin constructing bathrooms and toilets

Whatever the case, there must be awareness campaigns in communities to deter refugee men from sneaking on refugee women who are bathing naked in rivers. Some refugees living near streams have a tendency of not building bathrooms. Generally, some refugees use the bush because they do not construct toilets. This indicates that communities must be educated into building bathrooms and toilets. This implies that LWF gender department should co-ordinate with community construction department to encourage and assist refugees build bathrooms and toilets.

7.2.8 Divorce/Separation

The student found that divorce and separation transpires in Meheba Refugee Settlement. In most cases, men instigate divorce and separation. This implies that women rarely initiate a divorce or separation from their husbands. This is psychological violence because refugee women are divorced and separated from their husbands against their will. In Meheba, women who are divorced or separated have an extra burden of looking after the children. It has been observed that children follow their mothers after divorce or separation in this settlement. This shows that women cannot separate or divorce their husbands even when they want to. They are aware of the responsibility of looking after children single-handed. Refugee women in Meheba Refugee Settlement also are afraid of returning the bride price. When a woman decides to divorce her husband, she is expected to return his bride price. It is important to point out that most marriages in this settlement were and are still traditionally instituted. There are a few pocketfuls of Christian and civil joined marriages among these refugees. This implies that the dissolving of most marriages is done traditionally. In case of a divorce, a husband ends a marriage. While in separation, he forces a wife to agree living apart for a period of time. During this period, he expects a woman to perform like a wife or learn more about marriage.

7.2.8.1 Causes

The following are some causes of divorce and separation:

- i. Conflicts in a home
- ii. Misunderstandings between spouses
- iii. Pressure from in-laws
- iv. If a wife constantly disobeys husband's orders
- v. Drunkenness
- vi. If wife is lazy or can not cook properly
- vii. If wife bears daughters only
- viii. If wife is barren
- ix. If wife embarrasses husband by stealing, gossiping and fighting with neighbours
- x. When husband suddenly becomes rich
- xi. If wife is always on the move
- xii. If wife does not explain her whereabouts
- xiii. If wife is more educated, husband feels inferior
- xiv. Fights between spouses
- xv. If wife can not accept polygamy
- xvi. If wife is extravagant despite meagre resources
- xvii. If wife is sexually dull according to traditions

These causes mean that a man divorces or separates from his wife because she goes against what he has set in place as expectations of a good wife. He makes decisions and precepts, which she must abide by. Divorce and separation are both culturally and Meheba Refugee Settlement oriented. Culturally, they occur because a man has been given authority to divorce or separate from his wife when she fails to obey his laws. It means she has failed to recognise him as head of a family. She must be sent back home to learn about her position in a home. When her failure cannot be compromised, she is divorced. As stated earlier, divorce and separation are caused also by the life style found in Meheba Refugee

Settlement. There have been cases when men have sent wives on six months separation with intentions of having extra marital affairs. The idea was to have total freedom. As indicated earlier, there are many single women in Meheba Refugee Settlement who interfere in marriages in search of a husband and children.

7.2.8.2 Results

Divorce and separation result into the following problems:

- i. Depression
- ii. Suicide
- iii. Poverty
- iv. Children suffer no food and education
- v. Women divorced or separated have trouble to re-marry again
- vi. Shame and humiliation
- vii. Rejection by relatives and friends

The effects of divorce and separation are severe on a woman. Not only does she suffer the burden of caring for the children alone, but also shame and rejection from relatives and friends. She is meant to believe that she is the cause of divorce or separation. She is blamed for failing to satisfy him fully with children, sex, cooking and obedience. Some refugee women, as a result, are depressed and commit suicide. Some refugee women have difficulties to start all over again. Husbands stop wives from taking items from the house after divorce. This shows that poverty worsens, since women must look after their children.

7.2.8.3 Prevention/Alleviation

To prevent and/or alleviate divorce and separation requires the following:

- i. Spouses should be taught principles of real love

- ii. Refugees must know the effects of divorce and separation
- iii. Counselling and guiding spouses, especially divorced women
- iv. Dialogue before and after quarrels
- v. Reconciliation
- vi. Spouses must share property equally after divorce
- vii. Spouses should be both responsible for the bringing up of children
- viii. Church and traditional teachers should help prevent unfair divorce/separation
- ix. Educate refugee women about IGA before and after divorce/separation

As far as divorce/separation is concerned, most refugee women are unfairly treated. Several causes are not genuine because men usually divorce/separation because of extra marital affairs. This shows that there is need to counsel and guide both spouses to prevent unfair divorce and separation. As stated earlier, most refugee spouses do not dialogue. This implies that dialogue should be taught. In cases where divorce/separation has already occurred, these women must be thoroughly counselled and guided and oriented in IGA. These suggestions imply community sensitisation programmes about the effects of unfair divorce/separation. Influential people like preachers and traditional teachers must be targeted to help alleviate the problems. They must be trained in effective counselling and guidance to make a change in the negative cultural aspects.

7.2.9 Blaming Women for Infertility Inability to Bear Sons

The student found that refugee husbands in Meheba Refugee Settlement often blame their wives if the couple is unable to have sons or any children at all. In most cases, wives are blamed for infertility without any medical proof that they are barren. Some refugee women are taken to traditional healers to help them have children. When the attempts do not materialise, these women suffer mentally a lot. The situation worsens when a wife knows that her husband has children elsewhere. This makes her believe that she is infertile and hurting her husband, which torments her. Most refugee women in Meheba Refugee Settlement do not know that they have a right to enjoy life despite being barren. Most

couples in Meheba Refugee Settlement are ignorant about family planning methods, which can help them to determine the sex of its children. There is a general tendency to dislike family planning as ungodly, unethical and inducement to prostitution.

7.2.9.1 Causes

The reasons of blaming refugee women for the infertility and inability to bear sons include:

- i. Desire to have children
- ii. Desire to have sons
- iii. Belief that wife has a bad omen
- iv. Belief that wife is cursed
- v. Fear of being considered a weak husband
- vi. Knowledge that wife had plenty of abortions before marriage
- vii. Practise of witchcraft in polygamous marriages

The bottom line of these causes implies that children, especially sons, are very important in the lives of refugees in Meheba Refugee Settlement. This is what makes blaming women for infertility or having daughters only a psychological violence specific to Meheba Refugee Settlement. This cultural importance attached to having children and more importantly having boys has made some wives miserable. Men are considered as strong human beings when they are able to have children and stronger for having boys. Barren women in this settlement, though elderly, are accorded less respect than young fertile mothers. Barren women suffer more than single women with children. Though single mothers have their own problems rooted in possessing unmarried status. Barren and women bearing daughters suffer greatly when a husband is polygamous. These women suffer when other wives have children, especially both daughters and sons because husbands favour them.

7.2.9.2 Results

The effects of blaming refugee women for infertility and inability to have sons include:

- i. Depression
- ii. Conflicts
- iii. Divorce
- iv. Humiliation and shame
- v. Self blame by women
- vi. Disrespect for women without children
- vii. Polygamy
- viii. Mistreatment of wives
- ix. Husband sleeping out
- x. Infections
- xi. Many children in an attempt to have a son

These results entail that a woman blamed for infertility or having daughters only, suffers a lot. She suffers at the hands of her husband as well as the community. She is put to shame for things she is not supposed to be humiliated about. Some refugee men decide to marry other women who are able to bear children, especially boys. This implies that polygamy creeps into a monogamous marriage. Some refugees prefer extra marital affairs to polygamy. These affairs have their own consequences on wives such as infections. Most refugees in Meheba Refugee Settlement are ignorant about the science of determining the sex of children. Women having girls only produce many children in an attempt to have boys. This causes lack of nutrition and educational support for numerous children. They are also ignorant about the rights of women. This ignorance has perpetuated the suffering of women in these situations.

7.2.9.3 Prevention/Alleviation

To reduce violence against refugee women emanating from the fact that they are unable to have children, especially sons, there is need to:

- i. Educate communities about family planning
- ii. Educate communities about women's rights
- iii. Counsel and guide couples, especially women unable to have children
- iv. Give health talks about determining baby boys and girls
- v. Teach husbands to love their wives and support them emotionally too

To prevent and/or curb blaming women for infertility and having girls only, the above suggestions must be communicated to refugee communities. This implies that community development workers and local leaders must be thoroughly educated in gender issues and human rights to educate their communities effectively. The clinics should also teach the methods of family planning including simple methods of determining the sex of children. Several refugees in Meheba Refugee Settlement prefer boys to girls. Once they are taught methods of determining their children's sexes, they might stop having girls. This settlement might in future possess refugee males only. This indicates the need to educate refugees about the importance of having both sexes of children to development. The important point is to teach refugee communities to accept barren and single women in their communities. To also counsel husbands to love, respect and support emotionally wives who are unable to have children.

7.2.10 Abandoning Women

The student found that some refugee women in Meheba Refugee Settlement are abandoned either by their refugee husbands or grown up children. This student uses the term abandonment to refer to situations in Meheba Refugee Settlement where husbands leave wives completely without returning. It is about deserting these wives usually without

wives' knowledge. It is different from divorce or separation because wives know that their husband wants a divorce or separation. In abandonment, men simply take off most of the time. Wives are abandoned when they become sick or grow older. These husbands marry healthy and young women. Some men desert wives to marry a well off woman or a Zambian woman. It is also important to point out that there are some Zambian men who abandon their refugee women in this settlement. The term abandonment is extended to grown up children deserting their parents including mothers.

7.2.10.1 Causes

Some refugee women are abandoned because of the following reasons:

- i. Prolonged sickness hard to bear
- ii. In search of exciting relationships
- iii. Running away from nagging wives
- iv. In search of a woman to help increase resources
- v. When wives can not provide sexual services and do not want polygamy
- vi. Lack of tolerance
- vii. A method of quitting Meheba Refugee Settlement

Wives and mothers' abandonment are caused mainly by hardships of life in this Settlement. This implies that there are other reasons. Due to hardships in the settlement, some refugee men leave their wives for well off Zambian women. Sometimes, marrying a Zambian woman is sure passport out of this settlement's hardships. Some refugee women marry Zambian men and settle with them in the settlement. Several Zambian husbands cannot bear the harsh life of this settlement. They abandon refugee wives on the pretext that they are going for business outside Meheba Refugee Settlement. It was also observed that some men abandon their sick wives in search of women, strong enough to help with house chores. This is usually done when the sick wife does not consent to polygamy. This shows how the cultural division of roles in this Settlement has deeper negative impacts on wives.

There is also much sex going on in this settlement. People have few hours to work and very few recreation activities. This implies that they have much time idling. As stated earlier, refugees drink a lot and make love too much. That is one reason, a man with a sick or older wife, searches for a younger woman to fill up his idle time.

Some grown up refugee daughters desert their mothers leaving them with a responsibility of looking after their grand children. They leave in search of a better life and marry outside this settlement. They cheat about not having any children to marry Zambian citizens. They do not go back to the settlement for fear of the men discovering their lies. Some refugee sons also have left their children with their mothers in search of greener pastures. These green pastures never seem to come. As such, they keep looking for an easy life and burdening their mothers with the duty to care for their children. There are much these cases in this settlement. Mothers suffer due to their traditional responsibility as a mother.

7.2.10.2 Result

Abandonment of women results into problems such as:

- i. Family starvation when the mother is abandoned while unwell
- ii. No school for children
- iii. Problem to get medication for children
- iv. Depression of abandoned wife
- v. Shame of being abandoned
- vi. Depriving children with a father figure
- vii. Inconveniencing grand mothers with a hard responsibility of child care
- viii. Destroying the future of children
- ix. Slow death of wife

The results of abandonment in Meheba Refugee Settlement have caused untold suffering not only to women but also children. Some women have been reported to go crazy and

some attempting suicide. They have to bear the shame of being abandoned, since they are usually blamed for abandonment. They have to look after children as single parents. Their effort as sick or aged single parents are inadequate to care for large families. Communities neglect these women due to poverty in this settlement.

7.2.10.3 Prevention/Alleviation

The following are some methods of deterring and/or curbing the abandonment of women:

- i. Penalties for abandoning wives and mothers
- ii. Build support homes for abandoned women and children to live temporarily
- iii. Educate communities about the effects of abandonment
- iv. Counsel and guide abandoned women
- v. Introduce IGA to abandoned women
- vi. Church leaders, family or community elders, local leaders and parents to intervene

To curb and or prevent abandonment of women by men in Meheba Refugee Settlement requires, among other things, communication. There is need to network with the police to trace and apprehend daughters and sons damping their children on aged mothers. There is also need to apprehend husbands abandoning wives. Refugees are poor people who cannot afford to support abandoned unwell and aged women. This implies that refugees must be conscientised into assisting with the building of support homes to temporarily harbour abandoned women. To help abandoned women to be self sustainable implies that they must be introduced to IGA. Local leaders strongly believe that influential people must intervene. This is because dialogue between couples cannot transpire when the man has taken off. To assist with building support homes and counselling and guidance, communities must comprehend the need. This implies that they must be sensitised about abandonment.

7.2.11 Threatening Women

The student found that some refugee women in Meheba Refugee Settlement are threatened. The major perpetrators are husbands. Threats are intentions to hurt, punish or cause pain to women. Although threats are simply intentions, they are preceded by physical abuse. There are different categories of threats in Meheba Refugee Settlement. These threats are verbal symbols implying that some refugee men simply use words to force women to obey them. Some men threaten their wives orally of killing, divorcing, abandoning them and polygamy. Some threats include showing women sharp instruments like knives, hoes, spears and axes. Threats include raising a stick or fists and kicks. Threats are a psychological violence against threatened refugee women. They are used to deliberately instil fear in women. Threatened women suffer pain because they are afraid of being killed, beaten, burnt or raped. It is important to point out that in Meheba Refugee Settlement refugee women are threatened by both men and women. These include men from communities where they live. Some rapists threaten to kill and beat raped women to deter them from reporting the case.

The perpetrators also include some local leaders who take advantage of women in various ways. Several women men working for communities in women's clubs and associations are also fond of threatening refugees. These workers threaten women to withhold project facilities to force obedience from them. Some refugee women threaten to beat or bewitch each other over men. Although the perpetrator may appear to be a woman, the force behind is usually a man.

7.2.11.1 Causes

Some elements sparking threats are:

- i. Misunderstandings and conflicts
- ii. To make women obey orders or laws

- iii. Frustrations
- iv. Drunkenness
- v. To keep women quiet
- vi. Bad habit
- vii. To prevent women from reporting perpetrators to the police, family or community leaders
- viii. To make them give in to demands by abuser like sex
- ix. To make them believe in a desired manner
- x. To punish women
- xi. To intimidate women

Although it is very difficult in Meheba Refugee Settlement to establish the real cause of threats, frustration seems to be the major cause. Generally, frustrated men in the settlement are observed as terrors. When they threaten their wives, they really mean it. Since, their women know the impact of physical abuse, they are terrified. It was observed that wives whose body parts are cut into or burnt are extremely terrified by threats of instruments like knives or fire. The student observed when establishing reasons a husband burnt his wife, that simply raising a knife was enough to keep the woman quiet. She was really gazing at the knife her polygamous husband was holding and poking with into the ground. This gaze indicated that she was afraid of the knife. She explained the cause of her fear. She stated that earlier that day, he had beaten her and wanted to slaughter her with the same knife. This indicates that some threats are accompanied by physical abuse.

7.2.11.2 Result

The effects of threats on refugee women and children include:

- i. Debilitating fear
- ii. Isolation of threatened women
- iii. Low self-esteem

- iv. Perpetual poverty of these women since they do not engage in IGA
- v. Drinking too much to face threats courageously
- vi. Children develop behaviour disorders after their parents

Threats have a very devastating effect on refugee women in Meheba Refugee Settlement. They make refugee women remain in their own cocoon. Refugee women are afraid to make decisions on their own about anything such as developmental projects. They cannot discuss the issue with the husband when he forbids them not to participate in any activity. Threatened women do not come out easily, which makes it difficult to help them in any way. They are usually afraid of a perpetrator in case he hears they told some body about the problem. When they reveal the problem, it implies that they cannot hide it any longer. They need help and threats actually reveal that there is a serious abuse behind threats. The effects are not only on the abused, but also children.

7.2.11.3 Prevention/Alleviation

To prevent and/or alleviate threats against refugee women, there is need to:

- i. Teach communities to report threats to the police
- ii. Sensitise communities about effective persuasive methods
- iii. Encourage dialogue between spouses
- iv. Counsel and guide threatened women to establish other abuses embedded in threats

Threats are usually difficult to establish because women are afraid to reveal perpetrators. If refugees are expected to report threats happening in their homes and communities, there is need to educated them. Communities must be sensitised about women's rights and persuasive methods that change situations. As stated earlier, threats are preceded by physical abuse. This indicates that threatened women must be counselled and guided thoroughly to establish other abuses mingled with threats. Community development

workers must not threaten refugee women to persuade them to do something. As earlier stated, force does not induce development.

7.2.12 Touching Women's/Girl's Buttocks or Breasts

The student found that some refugee men in Meheba Refugee Settlement are fond of touching women's or girl's breasts and buttocks. This implies that they touch or squeeze these body parts without permission from the owners. The perpetrators include some men, young boys, schoolboys, policemen and local leaders. The touching of buttocks and breasts is mentally disturbing because these men are not husbands or boyfriends of refugee women. The touching is done in a sneaking way because perpetrators do not want these women to deny them a touch. There is a belief that buttocks and breasts were meant to be admired by men. As such, a touch is simply an expression of admiration. The practice is common among young people. Some men touch women's breasts and buttocks in drinking places and during celebrations. Others do not touch, but simply comment about the prominence and beauty of buttocks or breasts. They also state what they can do with such a beauty if given a chance. Some refugee women find this act as a compliment, but others are enraged either by words or a touch.

7.2.12.1 Causes

Some causes to touching refugee women's breasts and buttocks without their consent are:

- i. A bad habit, which has become a reflex action
- ii. A naive way of appreciating beauty and proposing love
- iii. Belief that men are the only ones who must appreciate buttocks and breasts
- iv. Influence of alcohol or dagga
- v. A way of teasing friends
- vi. A way of expressing friendship

vii. Lack of women's rights

Touching breasts and buttocks is a psychological violence against refugee women in Meheba Refugee Settlement. Cultural beliefs do not, per se, cause this violence. This is a habit that begins when boys are young and must be outgrown. This implies that childish men touch women's breasts and buttocks without permission. To some extent, living in the settlement also necessitates this violence.

Some refugee men drink beer excessively because of the availability of cheap locally brewed beer. When drunk, some men do things they can never do when sober. Some refugee men drink beer to gain courage to touch women's breasts and buttocks without permission. While, men in decision making positions abuse their office by touching buttocks and breasts. These men include some local leaders, C.D.O.s, teachers and police officers.

7.2.12.2 Results

The following are some effects of touching breasts and buttocks without the permission of a refugee woman involved:

- i. Fights between perpetrator and abused woman with abused woman's husband or boyfriend**
- ii. Insults**
- iii. Loss of trust in local authority**
- iv. Hatred**
- v. Girls touched by men may end up being sexually abused**
- vi. Intimidating women**
- vii. Beating of wife by husband when he misinterprets action**

These results indicate that refugee women generally do not appreciate sneaky touches on their buttocks and breasts. That is why, they retaliate through insults, which cause fights between abused refugee women and perpetrators. Other refugee women have been intimidated by such acts and they do not mix in communities anyhow. Some refugee women echoed that touching breasts and buttocks is one reason they do not want to be working together with men in project activities. Possessive men do not allow their women to participate in clubs and activities involving men too. They fear that some male members may touch their wives, which may result into extra marital affairs.

7.2.12.3 Prevention/Alleviation

Measures to reduce grabbing breasts and buttocks against the women's wish include:

- i. Women should let the offender know that what he has done is totally wrong immediately he does it
- ii. Teach men, especially boys to respect girls and women
- iii. Sensitise refugees about human rights, especially women's rights
- iv. Create community awareness about sexual harassment

The touching of women's body parts against their will can be prevented and/or curb when women and men know women's rights. Refugees can only act from a point of strength when they have the knowledge. That is one reason I.WF Gender Department was instituted to educate communities on gender issues.

7.2.13 Possessiveness

The student found that there are several possessive refugee men in Meheba Refugee Settlement. These possessors are basically husbands, but they include fathers, brothers and other male relatives. Possessiveness among refugees in this settlement is a psychological violence against refugee women. Most refugee women are mentally uncomfortable about

men's restrictive acts. This implies that male relatives like husbands, fathers and brothers are resentful of wife, daughter or sister's male friends. As such, they restrict refugee women's movements and visitations. Some refugee women are stopped from looking clean and dressing immaculately for fear of enticing other men to propose love to them. Possessiveness may result into fighting and beating women.

7.2.13.1 Causes

Possessiveness is caused among other things by the following:

- i. Fear of losing a wife
- ii. Do not want to share a woman
- iii. Women who are always on the move
- iv. Women who go places without informing husbands/fathers
- v. Women who are too friendly
- vi. Men's previous experience of losing a woman to another man
- vii. Protecting daughters and sisters from tricky men
- viii. Married women with a past life experience of prostitution
- ix. Insecurity of having beautiful women admired by men in better positions with looks better than husbands
- x. Lack of trust
- xi. Husband's sexual problems

Possessiveness in Meheba Refugee Settlement is somehow attributed to the life style of refugees in this settlement. There is a cultural aspect of paying bride price to marry a refugee woman. This makes some refugee men gain the sense of ownership over their wives. As such, these refugee men feel that they deserve all the love and feelings from their wives.

Possessors are also insecure in this settlement because of several polygamous and adulterous men. Some cases dealt with involved refugee men who complained about the loss of sexual prowess, as they were growing older. These men felt insecure because in Meheba Refugee Settlement most men believe in enlarging their sexual organs to enjoy sex. This implies that most refugee men believe in quantity to induce quality. This kind of belief among ageing refugee men is attributed to their possessiveness.

There are other reasons, but major ones revolve around sex in this settlement. That is why, adulterers, often referred to as heroes, find it hard to trust spouses.

7.2.13.2 Results

Possessiveness causes problems such as:

- i. Spouses fighting
- ii. Wife battery
- iii. Miseries
- iv. Dirty and ragged appearance of some wives
- v. Denying women to visit or be visited by male friends and church members
- vi. Degrading and humiliating acts like checking woman's vagina and underwear garments
- vii. Marital problems
- viii. Denying woman to attend evening classes, clubs, church or clinical attention
- ix. Divorce
- x. Suffering of children

Possessiveness in Meheba Refugee Settlement has been observed to cause harm, pain and suffering not only to wives, but also husbands and children. The student dealt with a case involving a possessive husband who was having an extra marital affair with a young woman he impregnated. He always checked the inner passage of the wife's vagina to determine penile penetration. This wife suffered for many years quietly without telling

anybody. After the workshops, this woman decided to tell this student about it. It was shocking to know that a person can suffer like that often for 19 years. This man explained that he became possessive when his wife started complaining openly about his small and shrivelled penis. That complaint began in the second year of their marriage. Out of all the counselling and guidance done, this case was surprising because a woman had to endure searches, insults and other torments erupting from possessiveness, for 19 years. Children saw their mother cry for 19 years. The man himself suffered for 19 years.

7.2.13.3 Prevention/Alleviation

The following are some ways of dealing with possessiveness:

- i. Couples must be counselled and guided in trust, love and respect in marriage
- ii. Religious education at church and school should teach around possessiveness
- iii. Human rights, especially women's rights must be taught to communities
- iv. Teach husbands about women's right to choose people and places they want to visit
- v. Encourage dialogue between spouses
- vi. Traditional teachers of boys and girls should discourage possessiveness

As stated earlier, possessiveness among refugees in Meheba Refugee Settlement is part of the life style of refugees. It is a normal act among most refugee men. It is also not an easy violence to stamp out. This implies that there is need to have qualified guidance and counselling humanpower.

These suggestions can be actualised if communities are sensitised and couples are counselled and guided effectively. It also indicates that traditional teachers of boys and girls must be taught about possessiveness. This is important because the boys and girls they groom into adults trust them. All these acts show that communication is an important aspect to gender development.

7.3 Girl Child Abuse

Figure 9

Abusing Girls Sexually



Beating girls



Source: Grade 9 Pupil C

Source: Grade 9 Pupil D

Both of

Meheba D Basic School