

# ***Developing and Implementing a Refugee Program in the Rights Way***

***Save the Children Sweden's Experience with  
Sudanese Refugees in Western Ethiopia***

**(1992 - 2006)**



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## Acronyms

**UAMs:** unaccompanied minors

**SCS:** Save the children Sweden

**SCs:** Separated Children

**CwDs:** Children with disabilities

**PTC:** Parent teacher committees

**ARRA:** The Agency for Refugee and Returnee Affairs

**ZO.A:** Refugee Care Netherlands

**GESG:** Girls' Education Support Group

**BEG:** Boys Empowering Group

**SIM:** Society for International Ministries

**NRDPD:** Natural Resources Development and Protection Department

**UNHCR:** United Nations High Commission for Refugees

**EOC:** Ethiopian Orthodox Church

**ICRC:** International Red Cross

**OICE:** Opportunities Industrialization Center – Ethiopia

**IRC-USA:** International Rescue Committee

**DICAC (EOC):** Development and Inter-Church Aid Commission (Ethiopian Orthodox Church)

**IGA:** Income Generation Activities

**RaDO:** Relief and Development Organization

**IPs:** Implementing Partners

## ***Acknowledgement***

A large number of individuals including Save the Children Sweden staff, staff of partner organizations, social workers, refugee community members and children have made invaluable contributions to this documentation and assessment report. This report particularly owes its completion to children and youth in the refugee communities who actively engaged in the process as informants, translators, and researchers. Social workers, club and youth leaders, PTC members, preschool teachers and innumerable others deserve ownership of this report.

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The commitment and persistence of the research team members: Mebratu Gebeyehu, Setargew Kenaw, Ghetnet Metiku, Mekuanent Addis as well as Anteneh Tesfaye, who participated in the data collection stage, are also appreciated.

## Executive Summary

1. Save the Children Sweden has been implementing intervention activities targeting vulnerable groups of children in the Sudanese refugee camps of Western Ethiopia. This is a report of the documentation and assessment of these programs. The documentation and assessment covers the design and implementation of the Refugee Program in the refugee camps at Bonga, Dimma, Pugnido and Sherkole from 1992 to 2005 with focus on more recent years. The major issues covered in the documentation and assessment are landmarks in the initiation and development of the program; the design and implementation of the major activities, and results as well as impact of the two major program components.
2. The Refugee Program of Save the Children Sweden was initiated in response to the absence of intervention activities specifically targeting children and addressing their psychosocial needs. The Program aimed at facilitating the reintegration of children affected by war, minimizing the effects of war on children, and creating awareness on the needs/rights of children. The primary beneficiaries of the program were preschool aged children and primary school aged children with girls, unaccompanied minors, separated children and specifically children with disabilities.
3. The Refugee Program of Save the Children Sweden comprises two major program components: the Community Based Education Program and the Psychosocial Support Program. The Community Based Education Program involved the provision of preschool and alternative education to refugee children and support to primary school education in the refugee camps. The Psychosocial Support Program, on the other hand, covered activities directed at the rehabilitation and integration of vulnerable groups of children and youth.
4. The implementation of Save the Children Sweden's Refugee Program in the Sudanese refugee camps of Western Ethiopia was coordinated by the Refugee Projects Manager, formerly called the Refugee Program Coordinator, working from the Country Program Office in Addis Ababa. At the camp level organizational structure included a Site Manager, formerly called the Project Manager, a Social Worker/Project Officer who were national staff, refugee Community Social Workers as well as administrative and support staff.
5. The strategies employed in the implementation of the Community Based Education Program included provision of material and technical support, awareness raising and sensitization, capacity building and networking, advocacy, mainstreaming and integration. In addition to strategies similar to the Community Based Education Program, the Psychosocial Support Program utilized identification, registration and documentation, provision of care and support and support to the formation of children's and youth structures.
6. The major immediate achievements of the Community Based Education Program were the establishment and operation of preschools, formation of Parents and Teachers Committees, establishment of pedagogical centers and libraries in primary school and the provision of alternative education for out of school children and youth. The major results of the Psychosocial Support Program, on the other hand were protecting and integrating UAMs/ SCs, protecting and integrating CwDs, increasing positive social behaviour among refugee children and youth, and enhancing the participation of boys and girls in refugee communities.
7. Both program components of the Refugee Program of Save the Children Sweden have brought about significant positive impacts that are presented in this report within the framework of "the global impact model, i.e., in terms of improving the lives of refugee children and ensuring their wellbeing, in policy and practice affecting the lives of children, children's and young people's participation, equity

and non-discrimination of children and young people, and in the commitment and capacity of refugee communities to support children's rights.

8. The major lessons identified through the documentation and assessment process relate to:
  - the efficacy of a rights perspective in addressing the whole spectrum of needs and bringing about long term solutions,
  - the importance of psychosocial interventions targeting children in emergency situations,
  - the importance of preschool education and recreational activities in addressing the psychosocial effects of war and displacement on children,
  - the role of community participation and activities targeting community structures in ensuring the sustainability of intervention results in a cost effective manner and
  - the importance of mainstreaming and integration in addressing intervention issues at multiple levels in an efficient and cost effective manner.



# Part One

## Background and Introduction

*Tukuls in one of the Refugee Camps*



# I. The Documentation and Evaluation Process

## I.1 Rationale, Scope and Objectives

### *I.1.1 Rationale*

Save the Children Sweden has been operating in four Sudanese refugee settlements in Gambella and Benishangul Regional States in Western Ethiopia. Currently, in anticipation of the repatriation of the refugee communities following the end of the civil war in Southern Sudan as well as the level of sustainability of the programs and willingness of implementing partners to takeover ongoing activities, Save the Children Sweden is in the process of implementing an exit strategy.<sup>1</sup> A major part of this activity is documentation of the experiences of Save the Children Sweden for the purpose of sharing lessons learned with partner organizations and community institutions in the refugee settlements and the Sudan. Moreover, as part of the programming process, the organization has decided to evaluate the design and implementation of the program to serve as a basis for improved interventions by Save the Children Sweden, its stakeholders and other actors in the field, including in Sudan and Ethiopia. This is a report of the documentation and evaluation of the experience of Save the Children Sweden in the four Sudanese Refugee Camps located in Western Ethiopia at Pugnido, Dimma, Bonga and Sherkole.

The report, thus, addresses two major concerns: documentation and evaluation. In relation to documentation of Save the Children Sweden's experience in the camps, the report records landmarks in the initiation and development of the program, the program design, the implementation process, the outcomes and the shortcomings. To this effect, description of facts and figures as well as feedback from beneficiaries and stakeholders of the program have been elaborated. The evaluation aspect of the report, on the other hand, involved assessment of the relevance and validity of the program design, the effectiveness and efficiency of its implementation and sustainability of impacts to identify lessons learned and/or shortcomings in the design and implementation of the program. Since the program under consideration has evolved over a long period of time and the exercise is undertaken as part of the exit strategy, the evaluation process is based on the findings of the documentation and program objectives set at the design stage rather than the specific achievement indicators in annual plans.

### *I.1.2 Scope and Subject Matter*

#### **Geographical Coverage**

The major Sudanese refugee community settlements in Western Ethiopia are located at Dimma, Pugnido and Bonga refugee camps in the Gambella Regional State and at Sherkole in the Benishangul Gumz Regional State<sup>2</sup>. The refugee program of Save the Children Sweden has been under implementation in all of these four Sudanese refugee camps. Thus, the geographical coverage of the documentation and evaluation activity encompassed all four refugee settlements as well as the coordination of activities by Save the Children Sweden's country program office in Addis Ababa.

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<sup>1</sup> The repatriation of Sudanese refugees from the refugee camps of Western Ethiopia has already commenced while this documentation and assessment exercise was under way with the resettlement of members of the Uduk refugee communities from the refugee camps at Bonga and Sherkole.

<sup>2</sup> There is also a satellite refugee camp for around 5,000 Sudanese refugees at Yarenja in the Benishangul Gumz Regional State.

## Timeframe

Although the involvement of Save the Children Sweden in the Sudanese refugee camps in Western Ethiopia dates back to the mid 1980s, this documentation and evaluation exercise is limited to activities conducted since 1992 with focus on more recent years. The starting point for this period has been chosen to coincide with the initiation of program components in their present form and taking into account the commencement of a progressive shift in the programming approach of Save the Children Sweden from emergency relief operations to a rights-based programming approach. As a result, the subject matter of the evaluation and documentation has become the refugee program as implemented through two major components: Community Based Education and Psychosocial Support.

## Thematic Scope

Thematically, the scope of the documentation and evaluation process covers landmarks in the initiation and development of the program, the design and implementation of the major activities, and results as well as impact of the two major program components. Administrative and management issues have also been addressed as key areas of concern. In addition to thoroughly describing these focal points, the process also assessed achievements scored and challenges met in relation to key evaluation concerns such as validity, relevance, effectiveness, efficiency, impact and sustainability.

### 1.1.3 Objectives

The overall objective of the documentation and evaluation exercise is documenting lessons learned in the design and implementation of Save the Children Sweden's program in the refugee camps by recording evaluation findings with reference to key evaluation concerns and in relation to changes brought towards the realization of children's rights. Accordingly, the documentation and evaluation is expected to serve three major purposes:

1. Documenting the history, design and implementation of Save the Children Sweden's Refugee Program
2. Assessing the performance and success of Save the Children Sweden's Refugee Program in relation to program goals and objectives
3. Assessing the overall impact of the program on the realization of the rights of refugee children

Specific objectives of the exercise include efforts that seek to:

1. assess Save the Children Sweden experiences and achievements on Community based education in relation to children's access to basic education, improvement of quality education and enhancement of community and child participation in community based education;
2. assess the impact of Save the Children Sweden intervention in awareness-raising and advocacy in improving the lives of children with disabilities and in bringing about attitudinal change in the society towards them;
3. evaluate the impact of Save the Children Sweden's psychosocial intervention program in the refugee camps in protecting and integrating unaccompanied minors and separate children; and
4. evaluate the impact of Save the Children Sweden's youth empowerment, positive social behaviour and participation program in terms of gender discrimination and sensitivity, prevalence of anti-social behaviour, and improved participation of boys and girls in the community.

## 1.2 Research Process and Methodology

### 1.2.1 The Research<sup>3</sup> Process

The research is conducted by a multi-disciplinary team external to Save the Children Sweden. This research team carried out the evaluation and documentation exercise as a process that took into account the adopted methodology of participatory research with children. The steps taken by the team to conduct the research can be presented in three phases as follows:

**Preparatory phase:** This phase was a stepping stone for the subsequent two phases. Activities conducted under this phase included

- **Review of background information on the context and content of Save the Children Sweden's Program for Sudanese Refugees in Western Ethiopia:** This task implied reviewing the documents available from the head office and information provided by relevant personnel with the intention of getting an overview of the program so that the research team became familiar with the context and subject matter of the research. The exercise also helped the team to gather basic information that helped in drafting the research design and data collection tools.
- **Developing research design and data collection tools:** The research design was developed taking into account the methodological and substantive concerns of Save the Children Sweden as expressed in the Terms of Reference and the meetings held with concerned staff members to further elaborate the TOR. The research design outlined what information was sought under each of the purposes of the research, the source of information, and data collection methods. Specific data collection tools were then drafted based on the research design and the information acquired through review of background information on the refugee program. The research design facilitated the data collection process by providing a logical framework for the data collection process.
- **Consulting with children and other key stakeholders on the research design and data collection tools:** Data collection did not begin immediately after the development of the research design. First, the research team consulted with the Refugee Program Manager to acquire feed back on the appropriateness of the research design. Then, the research team leader conducted a field visit to the Sudanese refugee camp at Sherkole to consult with camp level personnel of Save the Children Sweden and members of the refugee community on the research design and the data collection instruments. The camp level consultations were made with refugee children, refugee community members, and national and refugee staff of Save the Children Sweden involved in the implementation of the Program. The visit helped in refining the research design and finalizing the data collection tools as well as in further clarifying the context defining the data collection process.
- **Finalizing logistics arrangements for data collection from the Sudanese refugee camps in Western Ethiopia:** This was the final preparatory activity conducted by the research team in close collaboration with the Refugee Program Coordinator at the Country Program Office in Addis Ababa. At this stage, the research plan indicated the profile of respondents to be contacted from each refugee camp and the specific sample size of the respondent groups. The timeframe for the collection of data from each Camp was also set. (See Annex)

**Data Collection Phase:** The research design required both primary and secondary data. Primary data were collected using questionnaires, interview guidelines, focused group discussion (FGD) check lists, case study guidelines, and appropriate participatory research tools and schedules (See Annex).

The sources of secondary data included project proposals, project plans and reports, correspondence letters, survey reports, internal and external assessment and evaluation

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<sup>3</sup> Research refers to the evaluation and documentation task as a whole.

reports, publications, and research and documentation outputs as well as relevant literature. While most of the primary data were collected during field visits to the four refugee camps, secondary data were collected from both the refugee camps and Save the Children Sweden's Country Program Office in Addis Ababa (See Bibliography for a list of secondary sources used).

**Table 1: Research Groups/Subgroups and Data Collection Techniques**

Main Group	Subgroup	Data Collection Technique
Leaders and members of children's structures	Child rights clubs	<ul style="list-style-type: none"> <li>• Diary methods (daily/weekly)</li> <li>• Individual and group interview sessions</li> <li>• Focus group discussion sessions</li> </ul>
	Disability awareness clubs	
	Girls' education support clubs	
	Boys' empowerment groups	
	HIV awareness clubs	
	Environmental awareness clubs	
	Drama clubs	
Vulnerable groups of children	Children with disability	<ul style="list-style-type: none"> <li>• Questionnaires administered by refugee social workers</li> <li>• Diary methods (daily/weekly)</li> <li>• Interview and focus group discussion sessions</li> <li>• Individual narrative and visual methods (story telling, drawing sessions, interview based case studies, etc ...)</li> <li>• Collective narrative and visual methods and workshops (role plays, story telling, social mapping)</li> </ul>
	Unaccompanied minors	
	Separated children	
	Girls	
Adult refugee community members	Parents of CwDs and girls	<ul style="list-style-type: none"> <li>• Individual and group interview sessions</li> <li>• Focus group discussion sessions</li> <li>• Questionnaires</li> </ul>
	Members of parents and teachers committees	
	Leaders of refugee community structures	
	Refugee religious leaders	
	Refugee women	
Staff of Save the Children Sweden	Preschool teachers & pre-school coordinators	<ul style="list-style-type: none"> <li>• Individual and group interview sessions</li> <li>• Focus group discussions</li> <li>• Questionnaires</li> </ul>
	Refugee social workers & coordinators	
	National field office staff	
Staff of partner organizations	Staff of the ARRA	<ul style="list-style-type: none"> <li>• Individual and group interview sessions</li> <li>• Focus group discussions</li> </ul>
	Staff of UNHCR	
	Staff of international NGOs	
	Staff of indigenous NGOs	

The field work commenced by deploying a team of three researchers to Dimma Refugee Camp for a period of five days in March 2006. The field visit to Dimma had the dual objective of pre-testing the research tools and collecting detailed information on program implementation in the camp. The team contacted national and refugee staff of Save the Children Sweden's field office in the area, conducted discussions with children and adult refugee community members as well as leadership of organizations with intervention activities in and around the camp and collected relevant project documents for further review. The observations made by the research team during the field visit were also used to further review the research methods and data collection tools taking into account the practical context of the data collection. Similar visits to Bonga, Pugnido and Sherkole

refugee camps were subsequently conducted for a total duration of eighteen days in the months of March and April, 2006. (See Annex)

**Data Analysis and Report Write-up phase:** As noted above, the information gathered included primary and secondary as well as quantitative and qualitative data. Hence, data gathered through close-ended questions contained in the questionnaires were categorised and labelled with a unique numerical code for easy in-putting and processing of responses using SPSS (Statistical Package for Social Scientists). After entering data, statistical procedures such as frequency, sum and percentage were used for quantitative analysis of the data. Tabular presentation was also used in some of the quantitative data category to carry out uni-variate analysis.

**Table 2: Profile of Respondents for the Questionnaire**

Camp	Respondent Group														
	UAMs			CwDs			PTC Members			Teachers			Total		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
Bonga	10	7	17	16	14	30	17	13	30	30	6	36	73	40	113
Dimma	25	7	32	17	10	27	12	17	29	22	9	31	76	43	119
Pugnido	36	2	38	14	19	33	21	11	32	12	6	18	83	38	121
Sherkole	12	-	12	7	5	12	-	-	-	7	2	9	26	7	33
Total	83	16	99	54	48	102	50	41	91	71	23	94	258	128	386

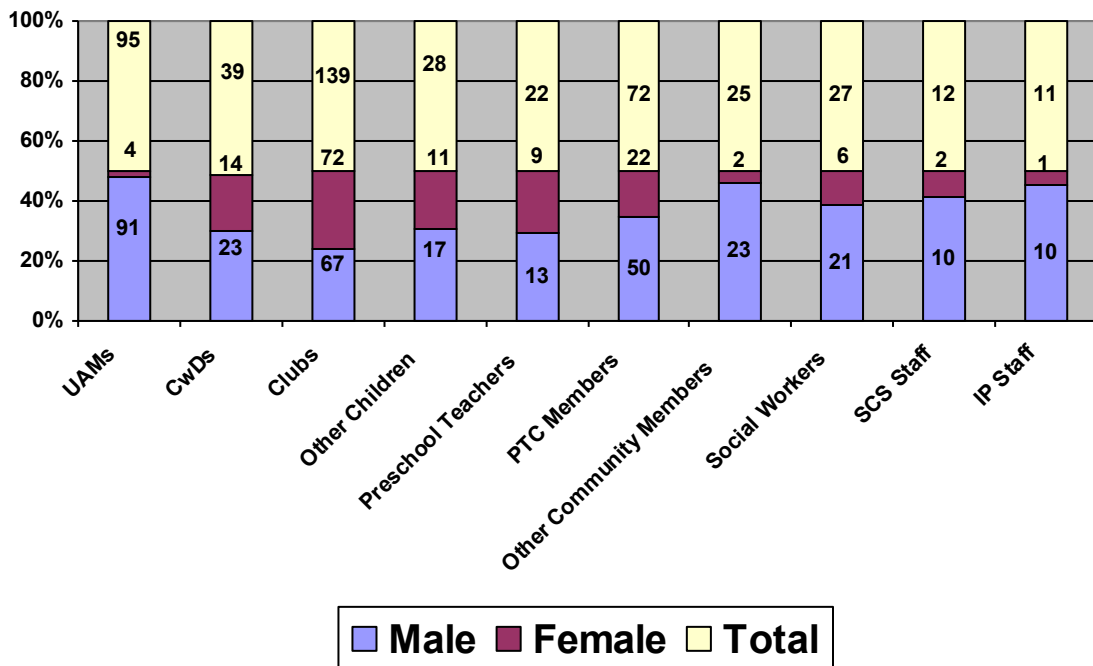
Responses to open-ended questions in unstructured interview sessions and information gathered through FGDs were examined and manually categorised according to content. The resulting data were analyzed using grounded form of analysis which involved coding around major themes evolved from the discussions, noting common themes in responses, and assessing interrelationship among recurring themes.



**FGD with PTC members**

A similar approach was employed to organize and analyze the findings of case studies, workshop methods, observations, diary, and records made by researchers. Quantitative and qualitative findings of the extensive review of project documents were also manually summarized and organized under the major documentation areas and evaluation issues.

**Chart 1: Respondents for Qualitative Research Tools**



### 1.2.2 Research Methodology and Data Collection Tools

This research activity was basically a qualitative study using both primary and secondary sources of information that made use of quantitative data to substantiate qualitative findings. Data collection instruments were identified and designed taking into account the principles of participatory research with children and the need to validate findings through triangulation of data collection tools and sources of information. Hence, the research employed narrative methods such as diary, essays, and poetry writing; visual methods including drawings and photograph; interactive methods such as role plays; and oral methods such as interviews, and FGDs. Non-participant observation were also used in the data collection process.

Individuals, groups and institutions that participated in the study as respondents were identified based on the relevance of their status and role as well as potential to provide accurate information. The selection of respondents from each camp was also based on focal issues identified at each camp after consultation with staff of Save the Children Sweden. This approach was adopted in consideration of the limitation of time and the need to examine different components and aspects of the program in greater depth. The major groups of respondents for the documentation and evaluation process were, therefore, refugee children, refugee community members, and staff of Save the Children Sweden and partner organizations. The table below shows list of research groups involved in the data collection process and the corresponding data collection techniques employed (See Annex for a list of respondents contacted from each of the respondent groups).

Apart from the techniques (methods listed in Table 1), a review of secondary sources was also undertaken to collect the required data. These included:

- Periodic (monthly, quarterly and annual) reports by each project to head office and Save the Children Sweden to UNHCR
- Periodic plans and proposals made by the projects to head office and Save the Children Sweden to UNHCR
- External and internal monitoring and evaluation reports

- Proceeding reports of planning, evaluation, capacity building workshops/seminars/conferences
- Outputs of documentation efforts at the Project and Program level
- Research outputs and published works of Save the Children Sweden and others that directly and indirectly concern the whole refugee program or aspects of it
- Working documents of the national and refugee staff, community workers, and community structures established by Save the Children Sweden

## 1.3 Participation in the Research Process

### 1.3.1 Child Participation

Participatory research with children was an underlying framework that guided the design and implementation of this documentation and evaluation process. The research design, in identifying core documentation and evaluation issues, clearly pointed out child participation as one of the criteria in assessing the design and implementation of Save the Children Sweden's intervention activities under the Refugee Program. Children were also identified as the most important sources of information whose responses, views and opinions on key research issues were to be sought through a multiple array of data collection methods.



The data collection methods designed to gather information from groups of children were thus exhaustively pre-tested and critically evaluated to determine whether they were appropriate for participatory research with children.

**Table 3: Profile of Child Respondents to the Questionnaire<sup>4</sup>**

Age Group	Respondent Group								
	UAMs			CwDs			Total		
	M	F	T	M	F	T	M	F	T
5 – 10	-	-	-	13	17	30	13	17	30
11 – 15	17	13	30	19	19	38	36	32	68
16 – 20	54	3	57	15	11	26	69	14	83
21 – 26	10	-	10	6	-	6	16	-	16
Above 26	2	-	2	1	1	2	3	1	4

Children participated in the data collection process in different capacities including as advisors, respondents and co-researchers. The involvement of children in the review of the

<sup>4</sup> Respondents above 18 years of age are included here for the purpose of assessing the situation of UAMs and CwDs in the past.



data collection tools, in arranging and facilitating FGDs, as translators for individual and group sessions, as data collectors through administering questionnaires to other children and in the identification of potential key-informants was, in fact, a crucial factor in the success of the data collection process. The child participation aspect of the research was also markedly visible in the active participation of children as respondents through a number of participatory data collection methods. The children were also involved in interpreting data gathered through pictorial and narrative methods.

**Table 4: Profile of Child Respondents for Qualitative Research Tools**

Camp	Respondent Group														
	UAMs/SCs			CwDs			Primary School Students			Children's/ Youth Clubs			Total		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
Bonga	44	4	48	9	5	14	5	4	9	41	41	82	99	54	153
Dimma	15	0	15	8	6	14	0	0	0	0	0	0	23	6	28
Pugnido	12	0	12	4	1	5	12	7	19	2	4	6	30	12	42
Sherkole	20	0	20	2	2	4	0	0	0	24	27	51	46	29	75
<b>Total</b>	<b>91</b>	<b>4</b>	<b>95</b>	<b>23</b>	<b>14</b>	<b>39</b>	<b>17</b>	<b>11</b>	<b>28</b>	<b>67</b>	<b>72</b>	<b>139</b>	<b>198</b>	<b>101</b>	<b>199</b>

The consultation workshops organized as part of the research plan were also important in ensuring that the issue of child participation was at the core of the whole research process.



*UAMS & SCs identifying institutions affecting their life around the refugee camp through Institutional mapping (Pugnido)*

### 1.3.2 Ethical Considerations

The design and implementation of the documentation and evaluation exercise explicitly stated and was guided by ethical standards to respect and protect the rights of all participants. All research participants were given sufficient information on the purpose, objectives and methodology of the research, the identity of the research team and the organization carrying out the research, and were expressly informed that they had the right not to partake in or to withdraw from the research process at any stage. The research team also made it a standard practice to initiate all data collection procedures by securing the express and informed consent of respondents to participate in the research. Moreover, the design of data collection methods as well as the recording of information purposely excluded personal information on the respondents to ensure anonymity and confidentiality.

In recognition of the need to create a child-friendly and safe environment that enabled the free expression of opinions by child participants, the research process also put in place additional ethical standards for the participation of children. These standards include consideration of the age of each child, the possibility of having parents or older family members present, and the availability of translators in selecting children to ensure that children were able to give informed consent; seeking the presence of social workers who ordinarily worked with the children in all individual and group processes; the exclusion of potentially traumatic questions and specific information pertaining to personal and family identity and circumstances.

## 1.4 The research Approach

The Rights-Based Approach to development (RBA), Child Rights Programming (CRP) in particular, formed the conceptual framework for the analysis of the research findings. This implied using the values and principles of child rights as enshrined in the United Nations Convention on the Rights of the Child (UNCRC) as points of reference to assess the relevance of the program, validity of program design, efficiency in the implementation of activities, effectiveness in attaining objectives and sustainability of impact. It also meant that the major considerations in CRP, such as taking the child as a subject of rights, aiming at the realization of child rights, using an empowering and participatory implementation processes, adopting a holistic intervention approach, and working together with key actors and stakeholders, shaped the perspective underlying this research report.

As a result, the design and implementation of the Refugee Program was assessed in relation to the five CRP principles of accountability, non-discrimination, best interest of the child, child participation, and survival and development. Likewise, the outcomes and impacts of the program were measured in relation to the five dimensions of change, which were conventional in evaluating rights-based intervention activities. The adoption of this theoretical framework was based on the assumption that Save the Children Sweden's program in the Sudanese Refugee Camps was an outcome of a shift by the organization from the relief operations of the 80's to a rights-based programming approach in the period under evaluation. Fairness also demanded that Save the Children's only direct intervention program was measured by the parameters of an approach it widely promoted as a donor agency.<sup>5</sup>

Another consideration that influenced the research design and implementation process was the identification of the overall refugee program as a unit of analysis rather than the specific implementation of activities at each of the four refugee camps. The decision was made taking into account the extensive scope of program activities, the long program timeframe covered in the evaluation, similarities in the design of activities and implementation approach among the refugee camps in light of the relatively tight implementation schedule for the documentation and assessment exercise.

The Research report is organized around the two major components of the Refugee Children's Project, namely the Community Based Education Program and the Psychosocial Support Program. The first part of the report gives an overview of the program context focusing on a description of the Sudanese refugee camps in Western Ethiopia and the initiation of the program. In the subsequent sections, a detailed description and assessment of the design, implementation and achievements of each program is presented. The final part of the report covers the major findings of the documentation and evaluation exercise and lessons that can be drawn from the design and implementation of the project.

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<sup>5</sup> The Refugee Program in the Sudanese refugee camps of Western Ethiopia is the only intervention activity of Save the Children Sweden where it plays the role of an implementing agency marking an exception to its usual approach of supporting the intervention activities of local implementing partners.

## 1.5 Limitations

The documentation and evaluation exercise was generally conducted without major problems mainly due to the cooperation of Save the Children Sweden staff in Addis Ababa and at the camp sites. However, there were some challenges faced especially during the data collection process. The following were the main challenges and limitations of the report.

***Language Barriers:*** One major challenge throughout the collection of data from refugee community members was the language barrier. Most members of the refugee communities in the camps solely spoke only their native language and very few understood English. This necessitated the utilization of interpreters throughout the data collection process. In the case of group interview and focused group discussion sessions, the research team had to use up to three interpreters to facilitate communication with and among the discussants. This situation has created challenges in applying participatory research techniques especially with children. Regarding the refugee community, since the only available persons who understood both the local languages and English were the social workers, the study was forced to rely substantially on social workers who were representatives of Save the Children Sweden.

***High Mobility among Refugees:*** Though official repatriation has only been recently commenced, Sudanese refugee communities in Western Ethiopia are highly mobile with many members continuously transiting among the existing refugee settlements as well as between Ethiopia and Sudan. This was particularly true for Sherkole Refugee Camp which was very near the Ethiopia-Sudanese border. In this context, due to the mobility and resettlement of knowledgeable people, the research faced difficulty in collecting reliable information on the initiation and development of the program and changes attained over time as a result of intervention activities. The disruption of activities due to security reasons for lengthy periods in all camps except Sherkole has also affected the availability of continuous data.

***The effect of the exit strategy:*** The timing of the documentation and evaluation process coincided with the implementation of the exit strategy and, thus, created some challenges in engaging the interest of community members and beneficiaries. The realization that Save the Children Sweden will terminate intervention activities in the refugee settlements and the emotion or reaction it engendered among the refugee community and partners has made it difficult for the research team to convince some respondents to allocate time to involve in the process.

## 2. Background to the Refugee program

### 2.1 Establishment and Profile of the Refugee Camps

#### 2.1.1 Establishment of the Refugee Camps

The history of Sudanese refugee camps in Western Ethiopia started with the influx of Sudanese refugees from the Bahir el Gazal, Malakal, Equatorial, Blue Nile, and Nuba Mountain regions of Sudan due to civil war and unrest from 1984 up to the late 1980s. According to official reports, three camps accommodating a total refugee population of 400,000 had been established in Itang, Pignudo, and Dimma by 1991. However, in May 1991, the refugees at the original camps fled the unrest in Ethiopia and formed temporary camps in Sudan at Nasir, Gurkuo, and Puchala near the Ethiopian border.

With the restoration of relative peace in Western Ethiopia and continued unrest in Sudan, the refugees began to come back to Ethiopia in mid 1992 initiating the reestablishment of closed camps and opening of new ones. The first of the camps to be re-established was Dimma Refugee Camp which began functioning again in 1992 to accommodate the first 4,500 refugees who returned to Ethiopia. In January 1993 a new camp was established at Bonga to accommodate the predominantly Uduk refugees who were settled for a brief period in Assosa and had to be moved due to security reasons. Through July to October 1993, the Pignudo Refugee Camp was re-established for refugees arriving through Itang (since 1992) and staying at Karami Transit Center.

The last camp was the Sherkole Refugee Camp established in 1997 to accommodate refugees fleeing after the re-taking of the town of Kumruk by SPLA.<sup>6</sup>

#### 2.1.2 Geographical and Demographic Profile of the Refugee Camps

**1. Dimma Refugee Camp** is located in the Eastern fringes of the Gambella Region about 655 kilometres from Addis Ababa and 455 kilometres from Gambella town near Mizan town at an altitude of 600m above sea level. [With warm weather and semi-arid climate the area around the camp and the adjacent town is sparsely populated with predominantly native Annuak population. The camp accommodated a refugee population of 8,580 (4,904 male and 3,676 female) with predominantly Nuer ethnic background and smaller numbers of Dinka, Annuak, Murlee and over 30 other ethnic groups. More than 80% of the population in the camp was believed to be composed of children and youth living in groups.

**2. Bonga Refugee Camp** is located about 38kms from the town of Gambella and 771kms from Addis Ababa. The camp site covered 1,810.33 hectares, of which 450 hectares constituted arable land part of which had been under cultivation by refugee farmers in previous years. The area is at 470m above sea level with a mean annual rainfall of 900mm – 1,400mm; and, mean average temperature of 36°C. The host community is composed mostly of Annuak and Highlanders (other Ethiopian ethnic groups other than the indigenous ethnic groups of the Gambella region). The camp had a total refugee population of 18,505 with 8,822 male and 9,683 female (ARRA, 2005). The population was predominantly Ukuk (about 92% in 2005) with smaller number of Burun, Maban, Equatorial, Anyuak, Nubian, Shuluk, Funy, Nuer,<sup>7</sup> and other tribes. Children made up 62.2% of the camp population. Of these, 5,194 (28.1%) were below age 5 and 6,161 (33.1%) were between ages 5 and 17.

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<sup>6</sup> A satellite refugee camp accommodating around 5,000 Sudanese refugees was also established at Yarenja within the Benshangul Gumz Regional State in 1997.

<sup>7</sup> Most of the Burundian, Congolese and Ugandan refugees arrived in Ethiopia via conventional transport routes to Addis Ababa. They were only recently resettled in Sherkole Refugee Camp

**3. Pugnido Refugee Camp** was located 110 kilometres South-West of Gambella town and 880kms from Addis Ababa at an altitude of 600m above sea level with hot climate. Due to the hot climate and scarcity of water, the camp population was widely dispersed around water wells the camp administration and schools. The host population of around 8,000 composed mainly of Anuak and some Nuer live in and around the nearby town. Though the number of refugees in the camp fluctuated due to high mobility, the camp had an estimated current population of 26,000 half of whom were female. Ethnically, the refugees were mainly from the Nuer tribe followed by Anuaks and Dinka. The rest of the population consisted of a small number of refugees from Shiluk and Nuba tribes. There are believed to be around 6,434 (3,740 male and 2,694 female) children between ages 5 and 17 in Pugnido. Here the number of all children, including children under age 5, made up around 35.9% of the camp population.

**4. Sherkole Refugee Camp** was located in the Benshangul Gumz Regional State 47 kilometres from Assosa and 50 kilometres from the Sudanese border. The host population around the camp was mainly composed of Berta, predominantly Muslim agriculturalists and traders. The camp currently accommodated 16,165 (7,747 female) refugees from the Blue Nile Province of Sudan. The population was ethnically composed of Uduk, Meban, Funj, and Denka tribes.<sup>8</sup> Children constituted more than 59% of the camp population (9,568 children) with 3,904 under age 5 and 5,664 between ages 5 and 17.

## 2.3 The Involvement of Save the Children Sweden in the Refugee Camps

### 2.3.1 From Emergency Relief Assistance to Child Rights Promotion

The involvement of Save the Children Sweden in addressing the refugee situation in Western Ethiopia dates back to the early days of the crisis, when, in 1984, the war in Southern Sudan forced residents in Sudan to flee across the border to Western Ethiopia. Due to the unexpected occurrence and rapid escalation of the conflict and displacement, the government of the host country as well as UNHCR were not prepared to accommodate the refugees who were already at Pugnido without any emergency assistance. Moreover, the host country was itself facing a large scale human crisis due to devastating droughts and famine in its northern and north eastern provinces at the time. In order to fill the gap in the provision of emergency assistance to refugee communities and avert the humanitarian crisis that was already in the making, Save the Children Sweden took the pioneering and leading role in the initiative to provide relief assistance services to the Sudanese Refugees by making available emergency rations, cooking utensils and materials for temporary shelters.

The Refugee Program of Save the Children Sweden was formally initiated in 1987 and became operational with initial implementation of intervention activities in the refugee settlement at Pugnido which had by then become an official refugee camp. Discussions with implementing partners to extend the coverage of the program to the refugee camps located at Dimma and Itang<sup>9</sup> were underway through 1988 – 1991. In 1991, the implementation of

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after varying periods of stay in the capital city due to a change in UNHCR and government policy.

<sup>8</sup> Most of the Burundian, Congolese and Ugandan refugees arrived in Ethiopia via conventional transport routes to Addis Ababa. They were only recently resettled in Sherkole Refugee Camp after varying periods of stay in the capital city due to a change in UNHCR and government policy.

<sup>9</sup> Itang Refugee Camp was located in the westernmost parts of the Gambella Region near the Sudanese border. As is the case with Dimma and Pugnido refugee camps, the camp was abandoned when the Sudanese refugees in Western Ethiopia dispersed to boarder areas in Sudan in 1991. However, the camp was never reestablished with the current Sudanese refugee camps in Western Ethiopia reportedly due to security considerations. Through 1992 and 1993, the site of

the Refugee Program was disrupted when the refugee communities at the three camps left the area and settled in makeshift camps across the border with Sudan due to security concerns associated with the fall of the previous government in Ethiopia.

In 1992 Save the Children Sweden participated in the re-establishment of Dimma Refugee Camp and immediately resumed operations by providing material and technical support to improve quality of education. It also participated in the establishment of the present refugee camp at Bonga in the beginning of 1993 at the invitation of UNHCR and ARRA.

However, when Save the Children Sweden started its refugee program in 1992, a significant shift had already occurred in the intervention approach. The organization, instead of limiting its activities in the refugee camps to emergency relief aimed at meeting the material needs of refugees, refocused its intervention towards improving the lives and wellbeing of refugee children in general and unaccompanied minors (UAMs), separated children (SCs), children with disabilities (CwDs) and girls, in particular. The programmatic shift was based on needs assessment exercises conducted by Save the Children Sweden in Dimma and Bonga refugee Camps in 1992 and 1993.

Since 1992 Save the Children Sweden had formulated the two program components, the Community Based Education Program and the Psychosocial Support Program, which were the focus of this evaluation and documentation. These programs, though initiated during 1992 and 1993, have evolved in time through the accumulation of Save the Children Sweden's experience and further feedback from the refugee community to assume their current features. In this evolution there was a discernible progressive shift in intervention approach from a relief approach that addressed the survival needs of refugee children to a rights-based approach that was based on a holistic view of the needs and rights of children.

### **2.3.2 Rationale and Objectives of the Refugee Program**

Save the Children Sweden initiated the Refugee Program in the Sudanese refugee camps of Western Ethiopia with the knowledge that interventions directed to refugee children only catered for their physical needs (food, clothing, shelter and medicine); and that their emotional, psychological and social needs were disregarded. Moreover, children, especially children with disabilities, unaccompanied minors, and separated children, were often neglected and their specific needs forgotten in the prevailing emergency situation. The program was also directed by the overall objective of Save the Children Sweden to safeguard children and its policy on protection of children in emergency situations including refugee children<sup>10</sup>.

The need for psychosocial assistance in the refugee camps was further strengthened by the findings of the 1992 and 1993 assessments in Dimma and Bonga refugee camps. Currently, Save the Children Sweden is the only child-focused organization working in the area of the camps. Another factor for initiating the program was the adoption of the rights based approach by Save the Children Sweden. This implied, among other things, focus on realization of rights, aiming at sustainable impact and building the capacity of the community.

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the former refugee camp only served as an unofficial temporary stop to pass to Pugnido Refugee Camp through the official Karami Transit Center.

<sup>10</sup> Save the Children Sweden Policy Brief, vol.1, no. 1 Spring 2005, Protecting Children in Emergencies: Escalating threats to children must be addressed: Protecting children in crises must be a top priority in every stage of every emergency response. Also see: Children's Right to a Good Physical Environment in Emergency Situations, Save the Children Sweden's policies and strategies, Policy for programmes concerning children in armed conflict and disaster: Save the Children Sweden works to prevent the negative effects of disasters, and to promote the recovery of children and their families when a disaster occurs. Children in particularly difficult circumstances, like children at risk of violence, abuse or gross neglect, including unaccompanied children are prioritised.

Hence, the Refugee program had the overall aims of facilitating the reintegration of children affected by war, minimizing the effects of war on children, and creating awareness on the needs/rights of children. Within these overall aims the program was expected to work towards improving the psychosocial well being of war affected children with special emphasis on unaccompanied minors, children with disabilities and orphans. (Save the Children Sweden, 1998) The specific Objectives of the Program were also as follows:

- To stimulate and enhance the physical, intellectual, emotional and social development of pre-school age children through the provision of adequate pre-school opportunities
- To improve the quality of teaching skills for pre-school and primary school teachers by providing teacher training opportunities and appropriate educational materials
- To establish and strengthen pedagogical resource centers and libraries
- To provide non-formal education opportunities to adults (especially women) and children
- To establish special care and assistance program for unaccompanied minors, orphans and children with disabilities for current and reunification purposes

As it may be seen from the above presentation of the overall aim and specific objectives, the use of the rights language was downplayed in the early stages of the Program implementation. In contrast, a statement of the overall goal of Save the Children Sweden's intervention in the refugee camps in the latter years (apparently since 199) is: to ensure the rights of the displaced Sudanese children to grow up as free, healthy and independent individuals and to enjoy their inviolable human dignity and rights. Specifically the organization seeks to:

- meet the long term educational and psychosocial needs of refugee children;
- counteract the war resulted psychological problems like traumatized experiences;
- ensure the smooth physical, psychological, and social development and growth of children;
- bring the life of vulnerable groups of children to normality as much possible; and protect vulnerable groups of children from any kind of harm that might affect their well being.

The Refugee program planned to achieve these primarily through enhancing community and child participation and building the capacity of key stakeholders such as community structures, teachers and community workers, so that they render improved services in the area of education and psychosocial support.

### ***2.3.3 The Components of the Refugee Program***

The Refugee Program of Save the Children Sweden comprised two major program components: the Community Based Education Program and the Psychosocial Support Program.

The Community Based Education Program was initiated with the objectives of ensuring and enhancing children's access to basic education, improving the quality of educational services available to refugee children, enhancing community and child participation in community based education, and enabling refugee communities to gradually takeover the operation of pre-schools. Activities under the Community Based Education Program included establishment and operation of pre-schools for children between ages 3 and 6, training of primary school teachers, establishment and operation of pedagogical centers and library service, youth education and outreach girls education. The Program targeted pre-school and primary school aged children with particular focus on vulnerable groups of children including girls.

The psychosocial support program was initiated with the objectives of protecting and integrating children with disabilities, unaccompanied minors and separated children, promoting awareness against gender discrimination and sensitivity among refugee children and youth, decreasing the prevalence of anti-social behaviour among refugee children and

Refugee Projects

Manger

youth, and improving the participation of boys and girls in refugee community activities. The program involved identification and documentation of vulnerable groups, family-based and school-based psychosocial support to these children, social integration and mainstreaming, sensitization and advocacy, and youth activities. The Psychosocial Support Program of Save the Children Sweden targeted children with disabilities, unaccompanied minors, separated children, the youth and girls.

ocial worker  
oject Officer

Administrative

Assistant

## 2.4 Administration and Institutional Framework

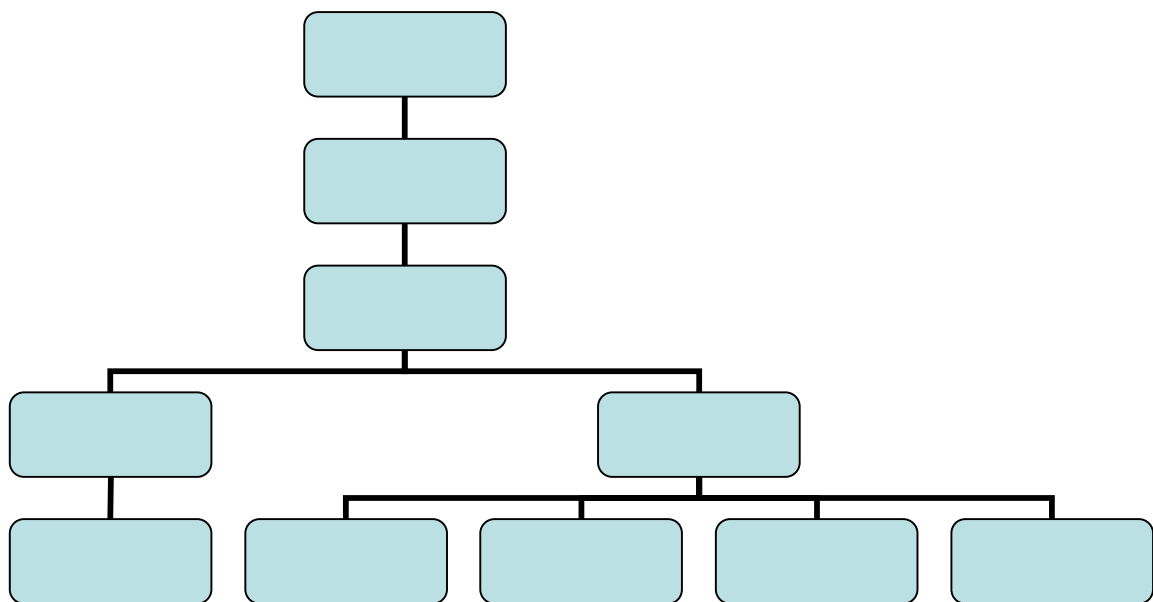
### 2.4.1 Organizational Set-up

ommunity  
cial Workers

The implementation of Save the Children Sweden’s Refugee Program in the Sudanese refugee camps of Western Ethiopia is coordinated by the Refugee Projects Manager working from the Country Program Office in Addis Ababa who is accountable to the Country Director. The Refugee Projects Manager is responsible for the overall planning, implementation; monitoring and evaluation of Save the Children Sweden assisted and implemented programs in the refugee camps. In doing so the Refugee Projects Manager ensures the quality and appropriateness of program intervention, analyses the constraints related to the refugee children and provides advice on strategies

In each of the four refugee camps, the camp level organizational structure includes a Site Manager and a Social Worker/Project Officer, who are national staff, and Community Social Workers including pre-school staff from among the refugee population. The Site Manager, who reports to the Refugee Projects Manager, is responsible for the implementation, follow up and monitoring of the program in the specific camp. The social worker, now renamed project officer, performs specific planning, implementation, monitoring and evaluation and reports to the Site Manager. The provision of psychological and social service to the beneficiaries at the camp level is undertaken by Community Social Workers, sometimes called field assistants in project documents, employed from among the refugee population and they report to the Social Worker/Project Officer.

Administrative and support staff at the camp level include an Administrative Assistant, a Driver/Store Keeper, a Cook/Cleaner and Office Guards who are national staff and Refugee Guards for preschools, youth centers and other structures within the refugee settlements. The structure also provides for the employment of community social workers and field assistants. Both national and refugee support staff report to the administrative assistant who, in turn, reports to the Site Manger.





## **Chart 2: Organizational Chart for Save the Children Sweden's Field Offices in Western Refugee Camps**

### **2.4.2 Preparation of Project Plans**

At the camp level, it is the Project Manager who involves himself/herself in and/or carries out project design and development for new projects. He/she also prepares strategy documents, concept papers and proposals and provides critical inputs and feed-back to all new projects, concept papers and proposals. The Project Manager, in addition, organizes an effective internal evaluation processes and develops appropriate monitoring and evaluation formats and systems. In consultation with the project coordinator and project staff, the Project Manager also prepares work plans and monthly objectives for project activities. The Project Manager is, in addition, required to organize and facilitate regular meetings with project staff and ensure that they participate in program and activity proposals and decisions.

The Social Worker/Project Officer, on the other hand, prepares the monthly and annual plan of social services. Moreover, the Social Worker/Project Officer and Field Assistants/Barefoot Social Workers participate during planning and budget preparation by the Project Manager. Though limited, the Driver/Store Keeper also provides input to the financial planning process by preparing and submitting purchase requisitions.

### **2.4.3 Coordination of Activities**

The Site Manager has the responsibility to coordinate, support and oversee planning, implementation and reporting for the ongoing refugee programs, and those on the pipeline, in the respective camp. This includes overseeing the overall functions of the internal monitoring and evaluation set-ups at the camp level in light of documented project objectives. The Site Manager also directs and supervises the activities of staff at the camp, checks and approves payments, purchase requests, issuance of items from the stores, annual leaves, etc. at the camp, and administers the maintenance and proper use of property at the site including the use of vehicle(s) and checks inventories. The Site Manager is additionally expected to liaise with and try to create conducive working relationship between Save the Children Sweden and relevant government and non-government agencies.

The Social Worker/Project Officer, on the other hand, coordinates the social services rendered to the beneficiaries in line with the project agreement, plan of action and policy of Save the Children; follows up pre-school children transferred to primary school; and checks and follows up the material distribution to the program with the assistance of the Field Assistants. The Field Assistants hierarchically follow up on the day to day activities of the refugee community social workers, the preschool teachers, the youth center coordinator and care takers, and guide, inspect and assist the preschool coordinator. Similarly, Social Workers are responsible for guiding and supervising care takers.

On the administrative side, the administrative assistant, who reports to the Site Manager, has overall responsibility for coordination at the camp level including overseeing the activities of the Driver/Store Keeper and the Cleaner/Cook. The Driver/Store Keeper is again responsible to instruct, coordinate and follow up the activities of the guards

### **2.4.4 Preparation of Project Reports**

With the overall responsibility for the preparation of periodic progress and financial reports of the camp bestowed on the Site Manager, all program and administrative staff contribute to the different stages of the reporting process.

The reporting structure starts with the Social Workers who record all the day to day activities and report the monthly activities to the field assistants three days before the end of the month. The Field Assistants then submit the monthly reports to the Social worker/project officer who will, in turn, submit monthly reports to the project manager.

The Driver/Store Keeper keeps the records of materials as per store regulations and directly submits periodic reports to the project manager on the requirements and utilization of materials and finances.

### **2.4.5 Performance Evaluation**

The Site Manager is responsible for identifying program intervention needs and concerns on the ongoing refugee projects and the thematic responsibilities. This includes assessing the success and failure of activities and providing recommendations for improvement. In addition, the Country Office, especially the Program Coordinator for the Refugee Program, conducts periodic monitoring and evaluation visits and organizes joint meetings on visit outcomes for the refugee camps on a quarterly basis.

Overall evaluation of the performance of the Refugee Program is also periodically undertaken by the Country Program Office through assessment exercises focusing on specific program issues. The periodic evaluations are done twice a year in each camp with the involvement of the Refugee Projects Manager and project staff. Overall assessments may also be done only by the program staff or with the involvement of external consultants.

## Part Two

# Findings of the Documentation and Assessment

PTC members participating in the construction of Pre-Schools



## 3. The Community Based Education Program

### 3.1 Design of the Program

#### 3.1.1 Initiation of the Program

The Community Based Education Program in its current form was conceived during the re-establishment of Dimma Refugee Camp in 1992. From the outset, Save the Children Sweden incorporated intervention activities to improve quality of education along with the provision of material and technical support to the establishment of the camp at Dimma. After the program approach was reviewed in light of an assessment of needs conducted at Dimma and Bonga refugee camps, the scope of the educational program was extended to include Bonga refugee camp in mid 1993, Pugnido Refugee Camp in 1994 and Sherkole Refugee Camp in 1999. Except in the case of Sherkole Refugee Camp, the Community Based Education Program was initiated at or around the time of establishment of each of the Sudanese refugee camps in Western Ethiopia.

The major component of the education program is creating access to pre-school education services to children aged three to six. Emphasis has been given to preschool education support in consideration of the social context underlying the state of education among the Sudanese refugees. Having long years of experience with the Sudanese Refugees, Save the Children Sweden has learned that a significant portion of the Sudanese refugees have never benefited from formal education due to lack of facilities and the security situation in Southern Sudan. Establishment of pre-schools was, thus, sought to lay the foundation for the emergence of a new culture that was based on education and in recognition of the right of children to have access to education.

Support to primary schools was carried out by Save the Children Sweden side by side with the establishment of preschools. This support was provided mainly through the training of primary school teachers and establishment of pedagogical centers and libraries in primary schools, and provision of books. Outreach Girls Education, also called under-shade education, has been another component of the Education Program. This activity was a non-formal education targeting mainly school aged girls who were dropped out of preschools and primary schools. The rationale for the development of this activity was the observed gender disparity in enrolment and attendance especially at the primary school level.

The rationale for the design of the education program was not limited to addressing the educational needs/rights of children. It was explicit in the program design that education was also sought as a psychosocial measure for the recovery, integration and rehabilitation of children in refugee communities. It was clear for Save the Children Sweden that displaced children in general and vulnerable children like UAMs, SCs, and CwDs in particular should have access to education so that they would overcome the trauma and stress caused by displacement and life in refugee settlements. As such, the conceptual basis for the identification of the key problem to be addressed by the Community Based Education Program was the recognition of the role of education in emergency situations in addressing the psycho-social needs of displaced and traumatized children, thus, providing an important protection and development tool. This conceptual basis is best described in the following contemporary statement: "The early provision of opportunities for children to play, to meet together and socialise with each other, and to engage in purposeful activity is of vital importance in refugee emergencies" (D. Tolfree (1996): "Restoring Playfulness", Radda Barnen, Stockholm).

The education program of Save the Children Sweden targeted preschool aged children (3 – 6 years old). These groups of children were identified as vulnerable groups due to discrimination, increased dependency on others, and their extreme vulnerability to the effects of deprivation of a family atmosphere.

### 3.1.3 Program Goals and Objectives

The overall objective of the Community Based Education Program is to counteract the psychosocial effects of war on refugee children and contribute to their long term needs through provision of educational services. Under this overall objective, the Program aims at ensuring and enhancing children's access to basic education, improving the quality of educational services available to refugee children, and enhancing community and child participation in community based education.

The Community Based Education Program used the following array of strategies and activities in working towards the achievement of its objectives.

**Provision of material and technical support:** The most visible service provision activity of the program was the establishment and operation of preschools. Through this strategy, Save the Children Sweden has worked towards filling the gap in the provision of education services to pre-school aged refugee children. The strategy involved the provision of construction materials (eucalyptus woods, nails etc.) which were not available around refugee camps, recruitment and training of teachers, provision of educational materials for both teachers and children, making available nutritional supplements to the children and provision of school uniforms. The outreach/alternative girls' education activities also involved the utilization of this strategy.

**Awareness raising and sensitization:** Awareness raising activities were conducted targeting primary school children and the community regarding the following issues: dissemination of information about the UNCRC, the importance of pre-school education to early childhood development; the need to organizing refugee community meetings to narrow down the information gap at the grass root level and to create larger community awareness on pre-school education. Periodic educational campaigns involving children were also carried out to attract children to come to schools and encourage regular attendance.

**Community Capacity Building and networking:** Strengthening structures, mechanisms and procedures that supported child rights was the other strategy employed in the implementation of the Community Based Education Program. Probably the most successful activity implemented through this strategy was the establishment of Parents and Teachers Committees (PTCs) to manage and ultimately take over the operation of the preschools. Similar activities include working with Refugee central committee, refugee Women's association, block chiefs, church leaders, elders, local court, and local police (*shurta*); creating networks among community structures to bring collective efforts in dealing with communal concerns; organizing experience sharing forums among community groups within the same camp and between camps; working with partner organizations and other stakeholders for the inclusion of vulnerable children like children with disabilities, girls, children under group care and foster care in existing social services; and, organizing joint training and experience sharing workshops on child rights and other relevant issues to national and refugee staff of Save the Children Sweden and partner organizations.

A number of capacity building activities targeting children and refugee communities with a view to develop their ability to claim child rights have also been conducted. Chief among these were support to the formation of different children's clubs (including information dissemination, CRC, Disability Awareness Clubs, Girls' Education Support Groups, and Boys Empowerment Groups) in primary schools; the establishment of youth clubs and structures; organizing ARC and CRC workshops and meetings for the refugee children, the youth, and the refugee community.

**School-based Psychosocial Support:** This has been extended to vulnerable children mostly in the form of counselling and attendance follow up so that they continue their education. This service was provided by social workers who were trained for the task.

### 3.1.4 Program Targets

The education program of Save the Children Sweden targeted preschool aged children, children and girls in primary schools, and vulnerable group of children including CwDs, UAMs and SCs. These groups of children were identified as vulnerable groups because they were found to be more adversely affected by displacement and refugee life due to

discrimination, negligence, increased dependency on others, and deprivation of adult care and support.

**Table 5: Primary Beneficiaries of the Community Based Education Program (2005)**

Category	Bonga			Dimma			Pugnido			Sherkole		
	M	F	T	M	F	T	M	F	T	M	F	T
Preschool children	1558	1652	3210	669	637	1306	2005	2142	4147	924	885	1809
Primary school children	2439	2023	4462	2145	836	2981	4536	1924	6460	1879	881	2760
Children with disability	45	45	90	35	15	50	69	45	114	16	24	40
Unaccompanied minors	4	0	4	53	3	56	28	0	28	34	0	34
Separated children	55	23	78	38	14	52	280	38	318	48	29	77
<b>Total</b>	<b>4101</b>	<b>3743</b>	<b>7844</b>	<b>2940</b>	<b>1505</b>	<b>4445</b>	<b>6918</b>	<b>4149</b>	<b>11067</b>	<b>2901</b>	<b>1819</b>	<b>4720</b>

**Table 6: Indirect Beneficiaries of the Community Based Education Program (2005)**

Category	Bonga			Dimma			Pugnido			Sherkole		
	M	F	T	M	F	T	M	F	T	M	F	T
Community workers	7	0	7	10	0	10	6	1	7	9	2	11
Preschool teachers	20	32	52	7	27	34	14	40	54	27	13	40
Refugee guards	4	0	4	8	0	8	10	0	16	6	0	6
Primary school teachers	63	8	71	55	3	48	74	0	74	35	1	36
	94	40	134	80	30	100	104	41	151	77	16	93

## 3.2 Implementation of the Program

### 3.2.1 Preschool Education

#### Aims and objectives of pre-school education

The preschool education program catered for children of 3 to 6 years old. This is a program analogous to what the vernacular language of regular education programs would dub as “nursery school” or “kindergarten”. At any rate, preschool education system is a community based education system. Its administration is handled by parents and teachers committee (PTC) drawn from the refugee community itself on the basis of voluntary self-nomination. The duties and responsibilities of PTC members included mobilization of the community so that parents could send their children to preschools as well as close follow up of the teaching-learning process as a whole. PTC members do have also the responsibility to recruit teachers and deliberate and decide on measures to be taken in case of disciplinary problems on the part of teachers. (See the Table below for details)

**Table 7 : Role and Responsibilities of PTC**

Management Role	Planning, Coordinating and Organizing role	Monitoring role
<ul style="list-style-type: none"> <li>• Participate in the administration of preschools</li> <li>• Oversee relationship among teachers, students, head teachers and preschool coordinators</li> <li>• Supervise the work of teachers</li> <li>• Forward comments and suggestions to improve shortcomings of teachers</li> <li>• Review and endorse disciplinary actions on preschool teachers when proposed by pre-school coordinator</li> <li>• Decide on whether to terminate or continue the employment of a teacher who violates preschool rules and obligations</li> <li>• Search for volunteers who would serve as assistant teachers</li> <li>• Assign volunteers to take care of preschool properties and check the proper payment of incentives</li> </ul>	<ul style="list-style-type: none"> <li>• Actively involve in the annual planning of preschool education program</li> <li>• Initiate planning and periodic review sessions with the community for improvement of preschool education</li> <li>• Closely follow-up the overall performance of preschool education</li> <li>• Make sure that preschools have made the necessary preparation for the new academic year.</li> <li>• Arrange and hold meetings with Save the Children Sweden, teachers, and or community and other stakeholders to discuss preschool education concerns</li> <li>• Mobilize the community for construction and renovation of school infrastructure</li> <li>• Promote the importance of preschool education among the community</li> <li>• Follow up the enrollment and attendance rate of children</li> </ul>	<ul style="list-style-type: none"> <li>• Report preschool activities to the community at the end of each academic year</li> <li>• Supervise the proper handling of all preschool properties including buildings, equipment, teaching materials, exercise books, biscuits, etc.</li> <li>• Make sure that expendable preschool properties are properly kept and utilized</li> <li>• Make inventory of properties at the end of every fiscal year</li> <li>• Make sure that timely and proper maintenance is made to preschool properties</li> </ul>

The primary aim of the preschool education is to help children to recover from destabilization which stems from the displacement of the community. The preschool has therefore been instrumental for reintegration. The very educational process in place is methodologically directed at initiating and encouraging interactions among children of similar age through organized activities. These activities range from playful games for younger children to participation in more structured cultural activities to higher age preschoolers.



***Preschool children learning through play(Sherkole)***

The preschools also had the objective of preparing the refugee children for primary education thus functioning as a major entry point to female and other vulnerable children into the education system in the refugee camps. Confirming this, an informant said: “When

*we came here, we never expected to get school here. Thus, Radda-Barnen helped us. When students join primary school now, it is not much a problem to them because they have attended preschool.”*

To this end, preschool children were given progressively more formal education in basic academic subjects like language and arithmetic.

Moreover, incidental to the objectives directed at the children, preschools played a useful role in community mobilization by involving and educating parents and the refugee community in childhood development issues. Preschool activities also supported refugee community members in educating their children and, thus, gave relief to child care givers, especially women and young girls.

## **The Preschool Curriculum**

The curriculum of the preschool was adapted from Southern Sudanese school curriculum for nursery education. The curriculum included teaching children English alphabets, reading and writing, familiarizing them with simple computations, drawing, singing, dancing, and various cultural performances.

In the initial stages of implementation, the preschool education activity was concerned with helping the children cope with the effects of war and displacement through socialization with other children. Establishing structured activities through regular classes and organised activities was seen as a sufficient first step at this stage. Thus, preschool activities at the time primarily focused on gathering the children together for a few hours each day and keeping them occupied through play, games and other activities to develop the child's ability to express himself/herself and to relate to other children. However, although the provision of preschool education was not guided by a strict and formal curriculum or prescribed syllabus, the children were given a chance to learn the culture and native language of their parents, English and basic arithmetic through playful activities, games, music, story telling, drawing and painting

Once the preschool education program was in full swing, Save the Children Sweden recognized the need to offer a structured basic pre-school education that had proper timetables and agreed syllabi and engaged consultants from the Ministry of Education to develop the curriculum for the provision of pre-school service under the Community Based Education Program based on the Southern Sudanese school curriculum for nursery education. The reason behind the use of the home country curricula as a basis was the need to begin with familiar teachers and familiar issues, so as to lessen the psycho-social shock of displacement. It was also expected to help the children reintegrate easily into the home education system if and when they returned to their home country.

Moreover, to ensure that the pre-school curriculum is culturally, socially, linguistically and pedagogically appropriate to the situation of the refugee children, representatives of refugee communities in the four refugee settlements participated in the process of curriculum development. The development of the curriculum was completed and the results put in to practice in the pre-schools in October 1999.

The new preschool syllabus covered language and environmental education, mathematics, aesthetic and physical education and play. These subjects were given in the native languages of the children parallel to teaching English alphabets, reading and writing, simple computational skills, drawing, singing and dancing, and various cultural performances. The introduction of the new curriculum marked the transformation of preschool education from exclusive focus on the psycho-social adjustments for the minors to the inclusion of basic academic subjects for the older children in the upper class levels.





*A flipchart colorfully displaying Preschool Timetable*

At later stages of the commencement of the implementation of the education program, the refugee community also started to be enthusiastic about the education program and participated in curriculum development. In fact, when we forwarded the question whether refugees had had a part in designing the curriculum of the preschools, their answers were mostly blurred. This was because of two possible reasons. The first seemed that they did not usually comprehend what we meant by curriculum design or by what we meant by ‘community participation’ in the design of the curriculum of the preschools. But the second and more viable reason was that they did not actually have much participation. Nonetheless, we were able to find out that there were very few attempts on the part of Save the Children Sweden to encourage people to contribute what they could. During our focus group discussion in Pugnido, we were able to direct this question at PTC members and we were able to obtain a good deal of responses from the participants. A PTC member in one of the preschools at Pugnido stated: *“When the first batch of children joined the preschools, we didn’t have English books. We then started to design/knit letters and pictures of animals on clothes. Then we translated them into English”*. Similarly, a schoolteacher recollected:

*“At that time, I have had the knowledge how to involve parents in curriculum design. Parents were called for a meeting. This was in 1995. Then we asked them, “How do you want your children to be taught?” Then these people were able to design curriculum together with Radda-Barnen staff”*.

The participation of community members was anyways confined to designing and producing teaching aids. Another participant in the focus group discussion corroborated this:

*“Some parents knitted pictures of animals, trees, cups, etc on cloths. Some of them also suggested that they should use ply of woods for scribing the letters on. They also suggested that these plies must be used as boards on which different pictures reflecting cultural elements could be drawn so that their children could familiarize themselves with their own traditions”*.

Participants of the focus-group discussion were very much enthusiastic about a woman by the name Lela because she has been helping the refugee community by providing teaching aids from Canada. Lela was a refugee in Pugnido some years ago and was currently resettled in Canada. The informants had a very high regard to her. They really had a very special feeling to her. They told us in unison that when they compared the teaching learning process before and after Lela’s dolls, they felt that much had changed. They thought that the dolls had entirely changed the grasping ability of the students.

## **Establishment of Preschools**

Preschool services under the Community Based Education Program of Save the Children Sweden commenced with the establishment of one preschool at Dimma in 1992 when the camp was re-established. Two satellite preschools were subsequently constructed in 1994 to

provide day care services to 3 to 4 year olds. Since 1996, the satellite preschools have since become fully functional preschools. A fourth preschool for children from Dinka tribe was constructed in 1997. During this study, there were four preschools with 34 preschool teachers among whom 27 were women. The number of children enrolled in the preschools was 1,309 with equivalent number of male and female children.

In Bonga, the project office began the pre-school service in March 1994 at the main pre-school (pre-school 1) constructed by ARRA with fund secured from UNHCR and had a permanent structure. The project office also trained 8 female pre-school teachers in three months time prior to the opening of the first pre-school. Preschools 2 and 3 were constructed from locally available materials and opened in September 1995. While the construction was underway 8 more pre-school teachers were trained. The fourth pre-school was constructed through joint efforts with the refugee community and started functioning in March, 2000. This was followed shortly by a fifth pre-school. At the same time, Save the Children Sweden constructed a sixth preschool for minority ethnic communities resettled in Bonga Refugee Camp due to security problems in the other camps. During the period of this study, 52 preschool teachers including 32 female teachers were teaching 3,904 preschool children in the six pre-schools at Bonga.

Provision of preschool services in Pugnido began in 1995 with the construction of two preschools by Save the Children Sweden. Five additional preschools were constructed with community involvement by the end of 1996. In 1997 there were 26 preschool teachers among whom 20 who had completed 12th grade were trained and 6 head teachers were untrained care givers. The student population of the seven preschools at Pugnido was 4,147 with female children having a slightly larger number.

The involvement of Save the Children Sweden in Sherkole Refugee Camp only dated back to 1997 and the programs became operational in 1999. Since then 6 preschools have been established and 40 preschool teachers, among whom 13 were females, have been trained. Preschool teachers were also given continuous training for two days a week. Of the 1,809 children, more male than female children were attending the preschools in Sherkole.

When Save the Children Sweden started initiating preschool education the first preschool was established at Dimma in 1992 followed by Bonga in 1994, Pugnido in 1995 and Sherkole in 1999. During the period of this study, there were 24 operational preschools in the four refugee camps. Preschools were not established at Sherkole Refugee Camp until Save the Children Sweden commenced operations there in 1999.

In addition to the establishment of preschools, Save the Children Sweden provided training for preschool teachers. Initially, the training of preschool teachers did not cover teaching methodology. In relation to this, an informant said: *"the problems that teachers are now presenting are different in nature than those in the past. Now the question revolves around the fact that there is no sufficient amount of reference books, that teachers lack teaching methodology, and that the afternoon shift is very difficult for the children to follow their lessons"*. The problem was solved in the latter stages of the program as confirmed by the statements of another informant who recounted:

*"I have eight years experience as a teacher here in the settlement. I used to beat children in the past. Teaching was therefore a very difficult business for me. I was not able to handle children in school. But after I got training in methodology, many things changed. I am happy now. I can organize lesson plans and handle my students better"*

## **Initial Challenges to the Implementation of the Program**

At the initial stage of the implementation of the education program, there was strong resistance to the idea of preschool education at all the sites for a variety of reasons. According to a senior staff of Save the Children Sweden, the refugee community in Dima contended that what they actually wanted was primary school. The community did not see any real need for preschool education. There were actually many children between 6 and 14 who were in need of primary education at the time the refugees came to the place in question. Save the Children Sweden was therefore forced to revise its plan; it immediately switched to organizing the community and providing assistance to build one primary school. After satisfying the need for primary school, Save the Children Sweden turned to preschool education.

The other interesting challenge that Save the Children Sweden encountered was the resistance posed by refugee communities of different settlement areas. A senior program staff member who has been working in the refugee camps at the time recalled: *“We had a hard time convincing the community that they should be involved in the implementation of the educational scheme.”* As we shall see soon, this opinion had been shared by the refugees themselves.

Besides, most people, especially the elders whom Save the Children Sweden approached for the first time, were very reluctant to support Save the Children Sweden’s initiative to launch preschool because they did not take Save the Children Sweden’s request seriously. One reason why this was so was that many other NGOs that arrived in the area had been promising to launch this or that project without taking any real steps to translate it to practice. This has led at the time to apathy among refugee communities.

In order to grapple with these problems of resistance, Save the Children Sweden had to invest a lot of time and effort on advocacy work. A series of workshops and orientations were conducted. In other words, a lot of persuasion work had to be done before preschools were in place. Recalling what happened in Dimma, a project manager at the time said:

*“We used to tell refugees that they were not refugees mentally. We tried to convince them that they were only refugees physically. We insisted then that their physical dislocation should not be reason enough not to educate their children. This then began to lend them self-confidence. Once they were involved, things were going relatively smoothly. Classrooms were constructed. Some people then started to say, in a sort of excitement, “So we can do it also.” This in turn became great energy for us”.*

As we can gather from the way this informant put it, the initial stage of the implementation process was not only characterized by a one-way traffic of persuasion on the side of the organization. Rather it was interactive. What the aid organization forwarded was, after sometime, translated to confidence among the refugees and this later became energy for the aid organization itself.

There were so many different reasons why the refugees were resisting the introduction and implementation of the education program. Refugees in different settlement areas presented demands of different nature. Expectation of payment in return for their participation in the construction of the classrooms was one. This had surfaced very well during our discussion with Sherkole’s Parent and Teachers Committee (PTC) members on April 9, 2006. One of the informants bitterly stated:

*“It is we the community who initiated building schools [preschools]. When we were building the schools, we had to provide bamboos and grass. But Save the Children Sweden did not do anything in return. We were not paid at all. We did not get a penny”.*

Demand for payment had therefore been a real impediment in the effort to involve people and construct classrooms for the preschools.

Nonetheless, discussions with individual informants as well as groups (either in the form of PTC or a group of preschool teachers) had enabled us to ferret out more reasons why people were not enthusiastic about not only the construction of classrooms but also the whole education scheme. One repeatedly stated reason was ‘lack of understanding the value of education’. During a focus group discussion with PTC members in Dimma on March 14, 2006, an informant narrated how the community perceived preschool education in 1992:

*“In 1992, when I was here, Radda-Barnen was selecting PTC members. They were orienting us on the value of the preschools. We therefore went to the forest and collected logs for the construction of the houses. We used to start our journey at 6:00 in the morning and come back at 6:00 in the evening”.*

This was recognized then as a burden to the community. When some of the adult members of the community in Dimma were collecting wood, grass and other materials as well as lending hands for the construction of classrooms, they were not fully convinced that they were doing this for the education of their own children. The words of one of the refugee social workers who witnessed the process first hand substantiate this. He said,

*“When the tasks became tougher, some abandoned the commitment... Now I have three children and hence I am happy. Then it was very difficult – now it is time to smile. Initially we used to consider Radda-Barnen as disturbing us. We used to say: “Why are they coming to us and bothering us.” We used to say: “Why are they nagging us for our own children.” Now we have a completely different view”.*

Similarly, refugees in Bonga, where the majority were the Uduk people, had to grapple with certain difficulties before they begun cooperating to the construction of the classrooms. A head teacher in preschool 1, recounted that the Uduk refugee community had to pass through some difficulties before they reached the advanced stage they attained currently. She pointed out:

*“In 1993, I and other eight people were recruited as teachers. Seven of us were women.... We were trained for three months in Bonga and received certificates. We then started teaching. We prepared teaching aids from mud, and molded dolls from clays.... We began our classes by prayers.... Most people had doubts, however. They were very suspicious that the preschools could be instrumental to Islam. When people saw the logo of Save the Children they took it for a symbol representing Mecca. Our community members did not have also any idea of preschools before. Notwithstanding this, we continued to teach children though we were not sure of the continuity of the program. We simply were trying to mobilize people so that they could send their children to the preschools. Now, many people very well know the importance of education. Now [unlike the past], people are sending their children on their own. There is no need to mobilize them. We are no more pressing them to send their children”.*

Even though Save the Children Sweden started to take measures on the ground, the resistance of the community was still there for sometime. As has been noted above, in Dimma’s case, the demand of the community was primary school. However, paradoxical as it may sound, this was, in fact, the first instance of community participation. Saying ‘no’ to preschool education, the new demand of the refugees for primary education was a real expression of community participation. Thus, Save the Children Sweden, instead of dwelling too much on preschool program, responded positively to the demand of the community in Dimma and established primary school in cooperation with ARRA and other organizations. Once it fulfilled this, the organization turned to preschool education. And yet, as repeatedly pointed out, there was, all the same, high resistance from the community. One of the first challenges in Dimma and the rest of the refugee settlements was to get the cooperation of the community in the tasks ahead. In other words, there were many obstacles on the way to involving the community in the construction of classrooms.

## **Changes of Attitude and Subsequent Practice**

From what has been considered so far, we see that in most of the settlements, people were highly resistant to Save the Children Sweden’s education scheme at the initial stage of its implementation. It had taken a lot of time and energy before people understood and recognized the usefulness of education to their children and the community as whole. In a discussion held in Dimma on March 14, 2006, one PTC member gave an account of the changes that the attitude of the community underwent:

*“We, as PTC members, have worked a lot in order to mobilize the community so that they could send children to preschools. We were able to convince parents to send their children, especially disabled ones, to schools.... Now there are so many changes. There are children in primary and secondary schools; some are even in university<sup>11</sup>. The preschool system has prepared our children very well when they joined primary school. The right of the child is [therefore] understood now among the community”.*

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<sup>11</sup> I met one university student in May 2006. The student, James Olok Bol is now a third year student at the Department of Political Science and International Relation, Addis Ababa University. He told me that he followed his education (from grade 6 to 10, and then ‘Preparatory Program’) in Dima.

These refugees were not only well aware of the changes that education had brought about, but also the indexes by which the changes were measured. Increasing enrollment rate of students and the fact that students joined different level of schooling including university education were well recognized as indicators of change.

Similarly, a middle-aged woman participant in the discussion had to say the following on the change of attitudes that community members in Dimma had shown:

*“While we were in the Sudan, there was a game children used to spend all their time on. This game included stoning each other with soft mud blocks and running. Now, the children spend their time on education. In the past, children picked their sticks for games early in the morning. Now, they prepare their books and eat porridge early in the morning to go to school on time”.*

Sticks versus books really was a very astounding choice of describing two contrasting situations. These two things, sticks and books, did reflect more than what they actually said. They are almost metaphors to represent the state of conflict that the refugees were used to on the one hand, and the relative peace and tranquility that “books”, i.e. education, brought about on the other hand. Another informant recounted the plights they had to pass through thus:

*“I am a grandmother to the community. I came here with many children. Some of them are now in high school; some are now in primary. These children were illiterate. As a grand mother I am still working with children. Old women were also participating in labor contribution. Even if we were women we were participating in the construction of the classrooms. We sometimes were accompanied by soldiers when we were cutting grasses. But when we did not have any soldiers around, we cut and turned our head now and then to our back. This was out of insecurity. We were afraid of the Surma. Once, there were some Surma hiding in the cliffs. Fortunately, there were some soldiers around. The Surma started shooting. The soldiers fought back. The Surma were defeated and run away. So no one was wounded or killed among us. God was there probably because we were working for our children. It was really difficult to convince families about the importance of education. But now it has become easier”.*

The adage that “God was there probably because we were working for our children” spoke a lot by itself about the high level of understanding that the community reached after sometime. The informant just cited seemed to take the contribution of the community as an act of faith. God was there to protect them because they were doing something sacred.

Stressing the change in attitude the community was developing towards education in the course of time, an informant in Pugnido settlement put her ideas using beautiful metaphorical expressions. The informant, cheerfully recalled the changes thus:

*“Children who got preschool education have become better children now. We as mothers are blind. But, thanks to the educational provision here, we have got eyes now; these eyes are our children. Jesus said: ‘those who understand the word, they will be served [SAVED?]. The same holds true to our children. Since our children have got education now, they will be men [and women] of tomorrow” (March 29, 2006).*

For this informant, the education of children in the refugee community was like light or vision to the blind. She realized very well that educating children was like assuring them that their future was in their own hands.

## **Girls Education**

The impact that education had on the way of life of the refugees was generally immense. However, there had still been a lot of obstacles when it came to girls’ education. Thus, even when they started to have a better understanding of the value of education, parents and community members were still reluctant to send girls to primary and junior-secondary schools. Some parents were not even willing to send their small daughters to preschools because they thought that education was not for girls at all. When asked what they were thinking about girls’ education at the start of the education program, the same informant quoted above said:

*“Yes, at this moment we believe that girls and boys are equal. However, at the beginning, we thought school was only for boys. If we were to send a girl to a school, we would think that she will be a prostitute. Now, we believe that education is for both boys and girls. Now, we regret what we did in the past”.*

It means parents had the genuine conviction that education would not be for girls. Sending out girls to school was believed to be like licensing one's own daughters to prostitution.

We again asked the informant: “What if girls wanted to go to school? Did people, parents or otherwise, entered into arguments with girls?” She laughed loudly and said: “Yes, of course, there were quarrels between parents and their daughters. It took us a long time before we realized that we were wrong.” Another informant intervened: “We thought that girls were only sources of wealth. So they were not encouraged to go to school at all.”

In fact, as we observed recurrently, this attitude was still very rampant in the community. The number of girls sharply dwindled when grade levels were increasing. In the junior school of the Pugnido settlement area, for example, the number of girls attending primary school, and more so, junior-secondary school, was very small. According to a teacher working in the junior school, there could be a section in which only one girl would be attending amidst dozens of boys.

A middle-aged woman working as PTC member in Pugnido, related something from the point of view of women in Añuak community said:

*“...We women in Anuak had been raised only for one thing, that is marriage. We were forced to stay at home. We were not allowed to go out. We were forced to stay at home and wait for our marriage. When a girl is married, her family will get dowry. Thus, in the past, our parents were not sending us to a place far from home – either to school or any other place. They would be afraid to do that because we might get pregnant. If a girl is pregnant, her family will not get anything as a dowry. We are now sitting here idle because we didn't have any education. Had our parents given us education, we wouldn't have squandered our time in this way [giving interviews for us?]. I have three children and they are all in preschool and primary school. We are very happy that we have our children to replace us” (March 29, 2006).*

The informant seemed to suggest here that girls' education had improved. But other PTC members and the reality on the ground contest this very well. One PTC member contends:

*“We the women are very glad that we are part and parcel of PTC. I would like to speak about girls' education. It is still very weak. When we came here, we didn't have any idea about education. But now we know that we should read and write. Our daughters are in fact our assistants at home. Were our daughters attending school at this very moment, we wouldn't have water and food at home. Most are now at home engaged in domestic activities. That is why girls' education is weak”.*

In addition to what has been shown so far, there were also other forms of participation of the community in the implementation of the education scheme. The social workers' part in this regard was very exemplary. As we shall see in the next chapter in more detail, the principal task of the social workers was to organize activities that help deal with the psychosocial problems of the youth. However, as part and parcel of this psychosocial support, community workers would also involve themselves in helping counseling and encouraging students, especially unaccompanied minors (UAMs) and separated children (SCs), so that they would go to school on regular basis. One social worker in Pugnido related:

*“We check whether UAMs are attending school. We go to their respective schools and check.... I advise UAMs to go to school. I tell them, “If you go to school and get educated you will easily find your parents. When your relatives meet you, they will be happy and tell you ‘Oh, you are grown, and you are also educated’.*

Another social worker noted that she usually went to female separated children and discussed matters related to their education: “We usually go to female separated children and talk to them; we usually advise them to attend school. I even go to schools in order to check whether

*these girls are in school or not.*” Schoolteachers as well as students (organized in such clubs as Girls’ Education Support Group and Boys Empowering Group) were also actively involved in boosting girls’ enrollment in primary schools. During a focus group discussion with primary school teachers in Pugnido, which was held on March 30, 2006, one school teacher accounted how different groups including teachers promoted girls’ education:

*“We have a roaster to follow the attendance of students. When a student consecutively misses a class – this is usually the case with girls – we inquire into it. There is girls’ education support club that helps girls to attend school. In our culture, girls do not mix with boys. But now school has brought them together. In the past, there was a big gap in between boys and girls. Our community used to discourage the education of girls. Girls were supposed to spend their time at home, doing domestic activities. Thus, in the past, parents did not allow girls to go far and spend much time. Now, at this moment, ZOA [a Dutch NGO working in the refugee settlement] and Radda-Barnen organize clubs for girls. Girls now travel long distances in order to attend workshops. Girls are now earning money because of these workshops; some are getting jobs and earning salaries. Hence, parents are therefore rather happy and encouraging their daughters”.*

Girls’ Education Support Group (GESG) was composed of girls and organized primarily to encourage girls on the basis of peer influence. This club was also engaged in counseling or pressuring parents or care takers to send girls to school. According to informants, most club members were girls who were known to be vigorous and exemplarily devoted to their education. In this regard, their influence was very remarkable. Boys Empowering Group (BEG), on the other hand, was a club composed of boys. BEG was supposed to cooperate with GESG for the same purpose that the latter envisions to fulfill. The rationale for the organization of BEG was that boys were believed to be part of the solution for girls’ education as much as they were part of the problem. It is worth noting at this point that boys were usually instrumental to the culture that discouraged girls’ education. In addition to doing apparently trivial but highly consequential things like booing girls who went to school, boys did participate in or actually carried out abductions. BEG clubs were, therefore, immediately in place following the organization of clubs formed by the girls.

Another modality of community participation was schoolteachers’ input in the effort to see more girls in school. Emphasizing the place of the school – the role of teachers and head teachers – in supporting and encouraging girls in their education, one informant noted:

*“School has got great role. In the past, it was very difficult. No girls were allowed to go to school. Now girls are going to school. In fact, the attrition rate is very high. .... This time girls are going even to Jimma for workshops. We usually advise parents to send their children, especially girls. Our community has also learnt so many things from the organizations here. There are women working for the UNHCR, and also for Radda-Barnen”.*

As this informant pointed out, there was a sort of a chain reaction of influences. The very fact that preschools were opened further encouraged parents and other community members to send children to school. And the fact that certain children were able to finish primary school (or even higher levels) and join Save the Children Sweden, UNHCR and other organizations as social workers in various capacities has further fired up the interest of the community in the education scheme. The very fact that girls were “going even to Jimma for workshops” signified the extent to which parents and the community at large started to open up. Some informants did not simply attribute the progress made to one factor or the other. They very well understood that the change that the community made was the result of the combination or the interaction of so many things at once. A schoolteacher in Pugnido articulately noted this in general terms:

*“Our culture creates so many problems. In the past, at the early period of the launching of the schools, our children used to fight among each other. You know, it is very much in our culture to see people fighting each other on the basis of divisions on sub-clans. That was therefore reflected here in the schools at the beginning. And when it comes to the teachers, we applied corporal punishment in order to stop the fighting and solve the problems. We applied force.*

*But things started to change. The condition of the students improved. We [the teacher]s got training on how to approach our students. Then, we learnt that we should use psychological means instead of applying force. Students were encouraged to interact with each other. I was trained in Gambella in courses on methodology”.*

Nonetheless, there were still some informants among the schoolteachers of Puñudo who did not see much progress as far as girls’ education was concerned. A teacher, related:

*“Girls are first considered as sources of income [due to dowry], and second as domestic workers. Girls are still marrying at an early age. Dowry is nowadays increasing. As a result, parents very well know that their problems would be solved if their daughter were given for marriage. Of course, there are those who voluntarily get married as those that are forced. At this moment, you couldn’t find girls who are 15 and above in school”.*

Another schoolteacher added:

*“You know, if a girl reaches 20 years-old, she is considered too old for marriage. She will be totally rejected. People would comment: “What are you waiting for?” If boys are thirty, they are considered the same”.*

These two informants were trying to argue that the community still needed to go a long way before it accepts the education scheme. For these informants, cultural factors were the inertia arresting the progress of the education scheme. However, the very awareness that customs and traditions created blockage to change was a good index for showing that the refugee community had made a great stride on the road to progress. The teachers who were arguing on this line were themselves part and parcel of a community that objected education in its entirety. Thus, when they insisted that certain cultural elements were to blame for acting as real bottlenecks, they were, in a way, demonstrating the great attitudinal change they themselves had acquired due to Save the Children Sweden’s educational program and other interventions.

## **Education of Other Vulnerable Groups**

Save Children Sweden’s education program had also targeted children with disabilities, separated children and unaccompanied minors. The role of the community workers in this regard was immense. Community workers had to counsel and advise caretakers of separated children to send these children to school. They also had special responsibility to closely follow up the condition of children with disabilities. A community worker in Pugnido recalled what people used to comment on the situation of CwDs in the past and how all these changed in the course of time:

*“At this time, so many of the CwDs are attending school. You can find them in grades 1, 2. In the past, they were considered as bad people and greatly excluded. They were considered as devils. Parents would even say that their children should not play with these disabled children. They would say: ‘If you play with them, the devil will come to you.’ Now, parents and schools have played a great role to change this attitude. In the past, parents of CwDs themselves used to think that their disabled children did not have the capacity to get educated”.*

Some informants indicated that in the past some community members did not even consider them as humans. But they believed that things had changed a lot for the better – a condition they attributed to the educational program as much as it was also the result of the psychosocial program. As pointed out elsewhere in this report, one of the principal purposes of the education program was integration. It was believed that the enrollment of children with disabilities in the preschools would help other children and community members at large to see that these children had the capacity and, of course, the right to be educated like other children. Thus, as the informant just quoted above showed, the education program had brought so many changes and helped these children with disabilities to integrate to their community.

The other vulnerable children that called for the support of community workers in the education program were unaccompanied minors. As pointed out elsewhere, community workers would deal with cases of UAMs in schools. When a UM entered into squabble with



his or her fellow students or with teachers, community workers would intervene and tried to look into the matter on behalf of him or her. This therefore would give assurance for the UAMs that, if not their parents; there were other concerned people around them.

However, paradoxically enough, the condition of UAMs had been, in most cases, quite the opposite of what one might expect. As we have seen in the case of Dimma refugee settlement, for example, most ex-UAMs were now in a very good position. Some were working as community workers, and a few were serving the community by joining the leadership of the community. Thus, the very condition that UAMs did not have parents nearby seemed to have positively contributed to their perseverance and subsequent success. Similar to what was observed in Dimma, UAMs had been very strong in their educational endeavor in Pugnido. One informant observed, comparing UAMs with non-UAMs:

*“UAMs are good at their education. UAMs are the most educated boys here in our settlement. When you compare them with boys living with parents, the record of the UAMs finishing school is very high. Boys living with their parents do misbehave a lot. Most would like to spend their time strolling around aimlessly and drinking alcohol, and running after girls”.*

When asked whether those boys living with their parents were working for their families and highly burdened with activities, the respondent right away said: “No, they do not work for their families. Rather they are burdened with enjoyments.” On the other hand, the same informant continued, the UAMs did work a lot to get education out of necessity:

*“The UAMs realize very well that they will get something out of their education. They are really very strong. The organization [Save the Children Sweden] does also encourage them. Teachers, relatives, and other concerned people always advise them by saying, “Be strong and attend your schools. Education will be your parents”.*

The very perilous situation of the UAMs, added with the psychosocial support they receive from community workers, had therefore enabled them to pursue their education resolutely.

## Education and Culture

The education program of Save the Children Sweden had also tremendous impact on the culture of the refugee community.



*Preschool child holding bow and arrow: children learn the tradition and culture of their tribe through play*

Before starting to discuss this culture-education interface among the refugees, it is worth saying a few words about what we mean by the culture of the refugees. Here, when we are referring to the culture of the southern Sudanese community, it must be clear that we are referring to a culture which is somehow disentangled from its various contexts – contexts intertwined with the country of origin of the refugee community. In other words, we are dealing with dislocated cultural elements. This does not however mean that these wounded

and weakened cultural elements do not have any impact on the life of the refugees. They do have strong impacts. Of course, some elements do have more force than others. We have for example been able to see so far how old traditions related to marriage created problems to girls' education. Many a great number of girls were compelled to early marriage and hence forced to drop from school.

Nonetheless, as just pointed out, the relation between the two spheres was not completely polarized. A PTC member in one of the preschools at Pugnido, clearly put the interface between the two thus:

*"In our culture we teach children that they should not engage themselves in doing bad things. We advise them not to stroll aimlessly. Now the school also teaches them not to do bad things. Thus, both culture and education serve the same purpose. In our culture, we live by cultivating crops and breed cattle. We manage these things, we know how to consume and use them. School also teaches that we should economize. Both are therefore related to each other"*

For this informant, the functions of the schools went hand in hand with the functions of different social institutions. He was also well aware of the gap in between the two spheres. He notes:

*"Our culture forces us to make marks on our foreheads [this time, the informant was showing the tattoos on his forehead – tattoos for which Nuer are known for]. We should also pull out two of the front teeth. We couldn't say no to such practices. Now, education tells us something different. Thus, culture and education contradict here"*

The informant was here in a way trying to remind us of the significance of education to dispose of 'harmful' cultural practices.

A primary school teacher at Pugnido, highlighted a different crossing point between education and culture. For this teacher, the fact that the community was working together for the sake of the education of children meant that old traditions liked inter-clan fighting, and devoting so much time for cultural games would be abandoned as things of the past. Referring to the Nuer culture, he related:

*"The attitude of the community was not at first peaceful. We the Nuer were fighting among each other, divided into different tribes .... Thus, in the past when we tried to convince the community to send their children to school and to do many other things our requests were rejected. Now the community is working together. We are doing every thing possible for the schools to work smoothly"*

For this informant, the Nuers were working together as a community in order to keep going the education system. Thus, the education package seemed to have created a sense of having a common goal for the Nuer and other ethnic groups in the settlement areas. He then demanded that the primary school where he worked did not have a library. His demand revealed more than what it actually said. He contended:

*"How can we teach our children when we do not have a library? Library is a key to education. In the junior school also there is no library. Now we are living peacefully. But we need to have library. Teaching cannot be executed without library. Without guiding books, there is no education"*

This was the same person who had been resisting to the construction of the preschools. Now, very much enlightened, his demand was for books and reading rooms. The fact that he dwelled on the need for library was therefore an important demonstration that the community was changed a lot. In the past, as we have gathered from many of our informants, there was no enthusiasm for school; the community attitude was at first largely negative. Thus presenting such specific demand for library was a good indicator that the attitude of the community had significantly changed.

All in all, Save the Children Sweden's education scheme seemed to have strongly impacted the refugee communities in various forms. In the first place, getting easy access to education under such highly vulnerable and insecure situation was a great plus to the life of the community. As we shall see in more detail in the next chapter – a chapter where we will be dealing with psychosocial support – the significance of the education scheme in lending the refugees a sense of community is highly visible. Most adult members of the refugees in

the settlement areas saw in education not only the enlightenment of their children but also a great hope of continuity for their respective communities as communities.

### **3.2.2 Outreach/Alternative Girls' Education**

The outreach/alternative girls' education activity was initiated as a pre-test program in 1997 at Bonga Refugee Camp. It was undertaken as a response to the perceived exclusion of a substantial number of girls in refugee communities from accessing education services because of their nursing role.

The overall objective of the outreach/alternative girls' education program was to give non school-going children, especially girls, an alternative route to join the formal primary school education. More specifically, the activity aimed at extending the educational service available in the camp to non school-going children, by designing and implementing a program of educating children outside the conventional school context.

The outreach/alternative girls' education was designed and implemented in the form of non conventional formal education at the preschool and primary school level. The activity was initially conducted under the shade of trees, earning the name 'under-shade education', but was transferred to community constructed shades.

A baseline assessment conducted at the camp in 1997 revealed that a total of 722 boys and girls between the ages of 7 – 12 years did not have access to any form of schooling. The problem was largely attributed to low level of concern about education among the refugee community. Since then, 2417 children with outreach potential have been identified and 906 of them provided with alternative education while 81 were referred to a partner organization. Of those who benefited from the program, 343 have been promoted to the formal primary school structure.

The curriculum for the education activity covered lessons in English and Mathematics conducted three days a week in the afternoons. At the end of each year, tests were administered to the students and those promoted joined the formal primary school system. In 2006, the outreach/alternative girls' education program was handed over to a partner organization (SIM) working in the area of non-formal education at Bonga and to ICRC in Sherkole.

### **3.2.3 Support to primary school Education**

Primary school education was introduced in the refugee camps of Western Ethiopia by Save the Children Sweden with the re-establishment of Dimma Refugee Camp. Since 1994, the Agency for Refugee and Returnee Affairs (ARRA) has taken over the administration of primary education services. Save the children Sweden's assistances since then has been shifted to the provision of technical support such as Refugee teachers training at government institutions, provision of teaching aid materials through the pedagogy centre, the libraries and school based psychosocial support mainly for the vulnerable groups of children integrated to schools.

Through activities designed to support primary education, pedagogical centers and libraries were established for each refugee camp with an additional children's library each at Dimma and Bonga by 2005. Parallel to this support, Save the Children Sweden has long since been involved in the training of primary school teachers to serve the refugee population. Save the Children Sweden also provided school materials for primary school students and supported the training of staff of education offices.

## **Development of Primary School Curriculum**

In the 1990s, primary school education in the Sudanese refugee camps in Western Ethiopia was given on the basis of the English versions of the Kenyan and Ethiopian education systems. The Kenyan curriculum was used for the lower grades (one to four) while the Ethiopian curriculum applied for the upper grades (five to eight). However, an impact assessment exercise conducted by Save the Children Sweden and UNHCR on the performance of primary school children in the refugee camps revealed that the use of the

Kenyan curriculum was one of the contributing factors to the low performance of refugee children in lower primary school grades. The results of the assessment clearly indicated the need for the design and adoption of a primary school curriculum which is culturally, socially, linguistically and pedagogically appropriate to the refugee children.

Accordingly, Save the Children Sweden introduced the Southern Sudanese curriculum for the lower grades in primary schools in cooperation with the southern Sudanese authorities based in Nairobi at that time. Since 2000, the training of primary school teachers as well as the daily instruction for the lower grades has been based on the Southern Sudanese curriculum. The curriculum is currently applied uniformly for schools in Southern Sudan and the Sudanese refugee camps in Ethiopia. Save the Children Sweden also produced and duplicated the text books needed for the effective execution of the teaching learning process using the new curriculum and solved the acute shortage of student's text books.

## **Training of Primary School Teachers**

Between 1992 and 1998, Save the Children Sweden trained about 120 refugee primary school teachers in collaboration with teachers training institute of Jimma and Gambella using Ethiopian teacher training syllabus. In this arrangement, one cycle of training took place over a period of three consecutive summers (each summer 45 days) at the end of which the trainees were provided with certificate of successful completion of the courses. To decrease the high cost of training in Jimma and Gambella and address the high mobility of refugee teachers, as well as the need to change the training syllabus to the new Sudanese syllabus, Save the Children Sweden changed the training venue to the camps and started using the new Sudanese syllabus by drawing trainers from teacher training institutes.

Though this approach was found relevant and appropriate to the context of the refugee community, the training institutes became unwilling to continue the training in the camps and declined to certify trainees after 131 refugee teachers were trained and certified in two cycles. Until 2003, Save the children Sweden had developed its own training manual and had changed its approach to in-house training focusing mainly on methods of teaching and other relevant issues like the UNCRC. In 2004, Save the Children Sweden reached an agreement with Mettu Teachers Training College to provide official certification for the trainees who had completed the camp level training after further training in the college for one or two summers.

A major challenge in this activity was the mobility of refugee primary school teachers. The director of the primary school in Dimma Refugee Camp said:

*"What Save the Children Sweden has been doing is very tangible. It is a great change they have brought about. Especially what they have done on child right is a lot. When it comes to teachers' training, Save the Children Sweden was very strong. However, it does not serve the refugee or the purpose for which it was meant. A lot is invested on the teachers' training. But as soon as they were trained most of them were not there. Half of them would be resettled. You know, there were many who were trained at a college level."*

As a practical solution to this problem, the training of primary school teachers was limited to short term training.

## **Establishment of Pedagogy Centre and Library**

Another activity under the Community Based Education Program conducted to support primary education was the establishment of pedagogic or resource centers and libraries. These structures have been established in all refugee elementary schools to support the teaching learning process in the four camps where the program was operational.

The resource centers established by Save the Children Sweden were engaged in the low cost production of teaching aid materials to be used in primary school teaching. Awareness creation meetings and capacity building training workshops have also been conducted with the primary school administration and teachers to ensure the participation of teachers in production of the teaching aids and making use of the pedagogic center. The Resource/ Pedagogic center also provided a regular maintenance service of student text books through a full time paid technician.



*Some of the teaching aids prepared by students*

The libraries established by Save the Children Sweden have also been serving both the students and teachers as reading and reference centers. These libraries, which were attended by librarian refugee workers were equipped with the necessary furniture, reading and reference materials and were believed to have contributed to the provision of quality educational service. In addition, the libraries as well as the pedagogic centers provided appropriate physical space for ad hoc training of both pre and primary school teachers.



*Primary School Students using the Pedagogy Center*



*Primary school students and teachers using the library*

### 3.2.4 Networking and collaboration

The implementation of the Community Based Education Program was undertaken in close collaboration with refugee community structures within the refugee camps, relevant bodies of the host government and service providing organizations working in the refugee camps. Refugee community structures involved in the program included the parents and teachers committees, refugee central committees, refugee women's associations; block committees and chiefs, church leaders and elders in refugee camps, local refugee courts, local refugee police (*sburta*) and block-based community refugee assemblies/meetings. As will be discussed in the section dealing with participation and sustainability, collaboration with these community structures in the provision of preschool education increased progressively in the development of the Community Based Education Program culminating in the takeover of management of preschools by the parents and teachers committees.

Government structures including Administration for Refugee and Returnee Affairs (ARRA), education authorities (the Federal Ministry of Education and Regional Education Bureaus especially those of Gambella and Benshangul Gumz Regions), the Addis Ababa University and Natural Resources Development and Protection Department (NRDPD) also collaborated with Save the Children Sweden in the implementation of the Community Based Education Program. Probably the most important government actor in the implementation of the program was ARRA which was responsible for overall administration of refugee camps and coordination of activities targeting refugees. It has been providing medical services (clinics and pharmacies in refugee camps), overseeing agricultural activities by refugee communities, and administering primary schools since 1994 and has been responsible for primary school activities. In the early stages of the Community Based Education Program, ARRA constructed two preschools in the refugee camps with funds secured from UNHCR. The Agency also managed pedagogical centers and libraries in all camps and provided text books for grades 1 to 4 as part of its official mandate and conducted a feeding program for refugee children.

Another important partner for the implementation of the Community Based Education Program was United Nations High Commission for Refugees (UNHCR). As an Umbrella organization for refugee support activities, UNHCR is responsible for overall funding, monitoring and evaluation as well as providing protection for refugees. The organization provided a portion (initially around 20% which grew to 50% at the latter stages) of the budget for education activities under the Community Based Education Program of Save the Children Sweden.

The education authorities of the host government, on the other hand, assigned consultants to provide comments and feedback on the curriculum for pre-schools and primary schools in refugee camps, trained refugee primary school teachers in teachers' training institute of Jimma and Gambella between 1992 and 1998 and provided recognition for training programs for elementary teachers as well as certification of trainees. The Addis Ababa University, on the other hand, trained refugee social workers including those working in the Community Based Education Program.

Indigenous non-governmental organizations like the Ethiopian Orthodox Church (EOC) as well as international non-governmental organizations including the International Red Cross (ICRC), Opportunities Industrialization Center – Ethiopia (OICE), Refugee Care Netherlands (ZOA), Society for International Ministries (SIM), and the International Rescue Committee (IRC-USA) also worked with Save the Children Sweden in the implementation of the Community Based Education Program. EOC (Pugnido Refugee Camp), OICE (Dimma Refugee Camp) and ZOA (Bonga and Dimma Refugee Camps) worked on vocational training while SIM had a range of intervention activities on non-formal education and the IRC-USA undertook the training of primary school teachers in all camps including Sherkole.

The success of Save the Children Sweden in the implementation of the Community Based Education Program in terms of networking and collaboration, especially with non-government actors, was marked by the takeover of some of the program activities by other organizations. For instance, the outreach/alternative girls' education program in Bonga

Refugee Camp has been taken over by SIM while the IRC-USA and ZOA has taken over the activities in other camps.

## 4. The Psychosocial Support Program

### 4.1 Design of the Program

#### 4.1.1 *Initiation of the program*

As pointed out above Save the Children Sweden's Program for Sudanese Refugees in Western Ethiopia has identified education and psychosocial support as its areas of intervention since 1992. These intervention areas were not selected randomly but with due consideration to needs and concerns of refugee children which had not been addressed by other actors. Save the Children Sweden also had the mandate, relevant prior experience, and its rights based commitment to bring about sustainable impact towards the improved wellbeing, development and protection of refugee children. Knowledge about the kind of traumatic life experiences of refugee children caused by war and displacement, in general, and that of more vulnerable and affected children, in particular, were also additional factors that influenced the selection of the intervention areas.

The program that was designed taking into account the findings of the needs assessment and similar assessments made thereafter is described below with some detail. It suffices, at this point, to note that the program interventions were tailored in relation to the identified target groups.

#### 4.1.2 *Target Groups of the Psychosocial Support program*

One major feature of Save the Children Sweden's Psychosocial Support Program was its foundation on target groups identified on the basis of their actual and potential vulnerability to the psychosocial effects of war, displacement and refugee life and based on their exclusion in the mainstream refugee life. As will be elaborated in the coming sections, these target groups included children with disability (CwDs), unaccompanied minors (UAMs), separated children, girls and the youth. CwDs were targeted because they had been largely excluded and made vulnerable to neglect, abuse and rights violations due to a prevalent misconception among the refugee community on causes of disability as well as on the rights and potentials of CwDs. The inclusion of girls at the latter stages of implementation of the program had been similarly based on prevalence of gender based discrimination that had negatively affected their enrolment and attendance in primary education. UAMs and SCs were targeted, on the other hand, because they were found to be denied the opportunity to grow up in a family environment and lacked access to the emotional, psychological and social support needed to cope with the immediate and long-term effects of war and displacement. The Psychosocial Support Program also targeted youth in the refugee communities mainly due to the vulnerability of the group to anti-social behavior in the context of a refugee camp environment. Targeting the youth was additionally designed to make the intervention activities under the program accessible to older children and young adults in the community.

The psychosocial intervention was focused on UAMs and CwDs in the early period of its implementation before it expanded in time to include SCs, girls and the youth. The program had also evolved from a substantially material and service provision program to a more participatory and empowering initiative to the benefit of children and the community.

#### 4.1.3 *Program Goals and Objectives*

The overall purpose of the Psychosocial Support Program of Save the Children Sweden was ensuring the physical, psychological and social development of children in the Sudanese refugee communities in Western Ethiopia by counteracting the effects of war on their well being.<sup>12</sup> More specifically, the program aimed at protecting and integrating children with

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<sup>12</sup> More recent project documents like the 2005 annual report from Bonga Project Office state that the overall objective of the refugee program is: to ensure the rights of children to live and grow up as free, healthy and independent individuals and to enjoy inviolable human dignity.



disabilities, unaccompanied minors and separated children in the refugee communities; promoting gender equity and sensitivity among refugee children and youth; decreasing the prevalence of anti-social behaviour among refugee children and youth; and improving the participation of boys and girls in refugee communities.

## 4.2. Implementation of the Psychosocial Support Program

### 4.2.1 Psychosocial support to Unaccompanied Minors and Separated Children (UAMs/SCs)

For Save the Children Sweden, separated children were children under 18 years of age who were separated from both of their parents or their previous legal or customary caregivers.<sup>13</sup>

Unaccompanied minors, on the other hand, were children below the age of 18 years, unless, under the law applicable to the child, maturity was attained earlier and who were separated from both of their parents and were not being taken care of by an adult who by law or custom had responsibility to do so.<sup>14</sup> The distinction between SCs and UAMs is that SCs might be under the care of adults other than parents or those responsible for their care while UAMs did not receive any form of adult care. In short, UAMs are SCs who did not benefit from adult care and supervision after being separated from their parents and care givers. A report on an assessment conducted in 2002 stated: *“UAMs are those children who come from Sudan in groups and who could not trace their parents and close relatives. In general children who are separated from their parents and who live in groups without adult supervision and support fall under this category.”*<sup>15</sup>

Save the Children Sweden has been providing psychosocial service to UAMs right from the beginning of the implementation of its refugee program giving special attention and sensitivity to their stressful and traumatic life in refugee camps. Justifications behind the care and rehabilitation of unaccompanied children assumed that unaccompanied children had all experienced separation from family members and they had also in varying degrees experienced loss, trauma, disruption and violence, which might, in turn, create deep rooted feelings of hopelessness and mistrust<sup>16</sup>. Indeed, as verified by this study, these children were not only deprived of social and emotional support, but were also frequently exposed to verbal and physical abuse; to exclusion and stereotyping; and, above all, to lack of access to basic necessities and social services available in the refugee camps. Moreover, a good number of unaccompanied children had shown signs of withdrawal or resignation including in their social interaction and education; some had been highly depressed to the extent of committing suicide; while most of them had been generally aggressive to others to the extent that UAMs had been associated with clashes and conflicts.

SCs may appear to be safe from the kind of problems UAMs face due to their life in a family environment and the presumed care, support and guidance by their foster family members. However, the facts on the ground showed that they might face most of these problems and a different kind of problem that was largely related to discrimination and lack of access to own resources. SCs are usually overburdened with work, denied of access to ration collected on their behalf and denied of opportunity to pursue their education. These problems SCs face were largely shared by UAMs who were under foster care. As a result, Save the Children Sweden’s psychosocial support to UAMs and SCs substantially focused on UAMs with some of the benefits extended to SCs.

The following are the major activities that constitute the psychosocial interventions to UAMs and SCs.

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<sup>13</sup> Action for the Rights of Children: Separated Children – Revision Version June 2001

<sup>14</sup> This definition is adopted by UNHCR for unaccompanied child under its “Refugee Children—Guidelines on Protection and Care” 1994 and subsequent documents like “Note on Policies and Procedures in dealing with Unaccompanied children seeking asylum”, Geneva July 1996

<sup>15</sup> Save the Children Sweden, Assessment on the Situation of Refugee Children, 2002, p. 16

<sup>16</sup> In the above referred ‘Note on Policy and Guidelines’

## Identification, Registration and Documentation

Save the Children Sweden started its psychosocial support program to UAMs with a needs assessment that aimed at looking into the situation of children. It learned about the number of unaccompanied minors, their living situation, as well as the prevailing community structures and initiatives providing care, support and guidance to UAMs. This was in line with its strategy in strengthening and building up community structures and initiatives in support of rights of children. It did not have to impose new structures and arrangements on the community. The identification process had been done with the involvement of the community elders, church leaders, refugee and national social workers and the refugee committee members. The first refugee assessment, which was conducted in 1988 at Pugnido with the purpose of compiling the social history of the refugees, included the identification and documentation of the social histories of UAMs, female-headed households, and children in different age groups.

Similar arrangements had been in place to identify and register newly arriving UAMs at the camps. The importance of the initial registration of UAMs was apparent from the following finding of the assessment conducted in 2002.

*“During arrival at the camps, the children suffer from lack of food and shelter. They have to wait for weeks or sometimes months until they can get identity cards to be eligible for the UNHCR and ARRA supports. There is no screening site near the camps to apply for refugee status. The situation is very difficult particularly for UAMs who have no one to give them temporary shelter and food.”<sup>17</sup>*

When a new child came to the camps as UAM, the information reached Save the Children either from the child, the refugee committee or refugee social workers. Then screening was done by a team that involved refugee leaders, church leaders, as well as national and refugee social workers. Questions asked to screen included whether the children had passed through the normal registration with ARRA and UNHCR and had received ration card, whether the child had any close relatives to accompany him, and if the child had ever been registered in another camp. Children who passed through this screening system were then registered.

The UAMs identified by the needs assessment were registered by Save the Children Sweden with the purpose of documenting the social history of the UAMs. This was obtained by interviewing each child and filling the form developed for recording the social history of the UAMs. The interviewers themselves were adult refugees who were trained on techniques of interviewing. The information contained in the form included personal information (name, address, sex, date and place of birth, ethnic, linguistic and religious information); educational status, disability information; information on family members, relatives and other significant persons; information on separation and flight; and history of residence in refugee camps.

Documentation of social history of UAMs had the following purposes. In the first place, it was used to track the whereabouts of parents and family members for reunification. It was also used to facilitate early identification of recurrent and preventable problems among the UAMs, and to facilitate the opportunity wherein the UAM spoke out his/her feelings to a concerned adult. Copies of the social history of all UAMs in the refugee camps were kept at the head office, arranged alphabetically for easy identification of individual cases. The data had also been computerized.

Updating of the original documentation was, however, done at camp level on a quarterly basis. The updating had the purpose of identifying which UAMs were staying in the camp, which had left, which had been resettled, married and had become overage. It also contained information on nature of disability, if any, and living arrangement in the camp.

As can be seen from the following table the number of UAMs and SCs has steadily been decreasing over time because many of them were aging out (over 18 years), few of them left the camp for resettlement, while some left the camps for education and other reasons. .

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<sup>17</sup> Save the Children Sweden (2002), p. 17

**Table 8: Unaccompanied Minors in each camp 1998-2006**

Camp	Year								
	1998	1999	2000	2001	2002	2003	2004	2005	2006
Dimma	850	753	420	391	348	120	88	56	40
Bonga						101	98	4	3
Pugnido	545	505	464	424	413	215	125	39	35
Sherkole			26	35	42	42	42	34	34
<b>Total</b>	1395	1258	910	850	803	458	353	133	112

## Provision of Care and Support Services

The most critical issue of concern about the situation of UAMs during the establishment of the Sudanese refugee camps in Western Ethiopia was the absence of adult support and supervision. To address this immediate concern, Save the Children Sweden provided building materials, cooking utensils and bedding for UAMs in the initial stages of the Program.

However, in the long run, it was the intention of Save the Children Sweden that UAMs had access to care and support services at the community level by strengthening community initiatives and by adding the rights perspective in the process. Consequently, the psychosocial support services provided to UAMs had been built on existing community initiatives revolving around two forms of living arrangement that had emerged in the settlement of UAMs/SCs in the camps: living in group care and foster care.<sup>18</sup>

Group care referred to the living arrangement by which the children lived together helping each other. The group care was started by the children themselves particularly in Dimma and Pugnido camps. In Dimma, the children with closer ties and who had similar ethnic background came together to construct their '*tukuls*'<sup>19</sup> adjacent to the village where people of the same background had settled. This helped them to get better recognition and support from the community including sharing cooking utensils, looking after their '*tukuls*' when the UAMs are away, encouraging them to attend school and teaching them about the history and culture of their tribe. The group care arrangement at Pugnido had also been similar to Dimma's as it was initiated by children but with closer follow up and supervision of adults that belonged to the tribe of the UAMs. Except for boys below the age of 12 and girls, who were fostered by the community, all other UAMs in Dimma and Pugnido settled under group care arrangement.

At Bonga, on the other hand, there were no UAMs who lived under group care. All the UAMs at Bonga had to settle under foster care arrangement, which meant growing up under the guidance and protection of a close relative or tribal kin. In fact, it is possible to argue that all separated children were accompanied by adults in Bonga. This was because the majority of the settlers at Bonga belong to the Uduk ethnic group, who are known for being a close society wherein it is the responsibility of the community to care and support children in the

<sup>18</sup> The relevant UNHCR policy identifies five alternative care options for SCs/UAMs. These are: Care by members of their extended family often as a matter of course in cultures where children belong to the extended family rather than to the parents alone; Care by older siblings, sometimes forming child-headed families; Spontaneous foster care by unrelated care givers without the intervention of any other party; Placement in foster homes by agencies operating fostering programmes sometimes known as formal or arranged fostering; and, placement in various types of residential home or centre where it is not possible to arrange for family-based care. (Source: Action for the Rights of Children-Separated Children: UNHCR Policies)

<sup>19</sup> '*Tukul*' plural form '*tukuls*' refers to the shelters or traditional houses in which members of the refugee community live that are common in all the Sudanese refugee camps. Normally, the structures are constructed from mud, wood and thatched grass roofs with an interior ceiling of plastic sheets to prevent the seepage of rain water.

death or absence of parents. Age of the children did not also matter in fostering children to these people.

The experience at Sherkole Camp was a mixture of all the others. The first group of UAMs identified at Sherkole in 2000, and all those that came afterwards, had to settle under group care arrangement. These children were totally from Maban ethnic group, and hence the UAMs had to settle in two Zones (Zone B and D) neighbouring their sub-clan members<sup>20</sup>. Other children separated from their parents, whether they were accompanied or not, were under foster care living arrangement.

### ***Importance of group care in the words of the Children***<sup>21</sup>

*Philimon:* It is better to live within a group, because if any problem occurs they share it with me. If I am thinking bad, my brothers will correct me and if I face problems, they share it with me.

*Bullis:* It has the advantage of sharing the work, sharing the burden of securing livelihood, and following up education.

*Samuel:* If you are living alone no one talks to you, hence, living in a group is better at least for that. Besides, when two of us quarrel the other two will be arbiters.

It is possible to draw from the above that, irrespective of the settlement camp, the foster care arrangement has been the most common for separated children in general, for UAMs who belonged to a very close and supportive ethnic group, and for UAMs who were either of the female sex or under the age of 12. Group care living arrangement has been in practice more in Pugnido and Dimma Camps and to the benefit of UAMs from Maban ethnic group at Sherkole.



### ***Role play with UAMs: a boy making fire, a task usually carried out by girls***

Though group care and foster care were the most common living arrangements<sup>22</sup>, UAMs have recently started living individually, which suggested a third form of living arrangement. Such living arrangements were observed at Dimma and Sherkole particularly among children

<sup>20</sup> The majority of the refugees who settled at Sherkole Camp were Mabans whose settlement is sub-clan based. Note also that to date, an unaccompanied minor has yet to come out of other ethnic groups in Sherkole.

<sup>21</sup> UAM FGD participants at Sherkole

<sup>22</sup> UNHCR policy guidelines on the selection of care arrangements for SCs/UAMs include: preserving and restoring family unity as a fundamental concern; placement with a family within the child's own community is preferable for children without care; where family placements are not possible, small group care within the community can be arranged; and, children in an emergency context are not available for adoption. (Source: Action for the Rights of Children-Separated Children: Care Options for Separated Children)

above 17 years of age. This third living arrangement was thus, in a way, a rite of passage towards adulthood and indicative of the preference for more independence and emancipation among older UAMs.

Save the Children Sweden’s psychosocial support program for UAMs did not disrupt these community initiated arrangements and assistances. It rather started by giving recognition to them. Then, it started to encourage UAMs to appoint their own leaders from among themselves. Maturity and sociability of the UAMs was usually taken into account as a basis of selecting these UM group leaders.

Social workers were also recruited from the community in order to closely follow up the condition of UAMs and other vulnerable groups. A series of awareness raising activities had also been carried out to sensitize the community about the special needs and corresponding protective measures that should be undertaken to the benefit of UAMs.

Moreover, in the process of providing psychosocial support to UAMs and separated children, Save the Children Sweden has learned that there were advantages and disadvantages in all forms of the living arrangements.<sup>23</sup> Some of these are presented in the following table<sup>24</sup>:

**Table 9: Advantages and Disadvantages of foster care and group care arrangements for SCs/UAMs**

	<b>Advantages</b>	<b>Disadvantages</b>
Foster Care	<ul style="list-style-type: none"> <li>• Family guidance, care and protection and opportunity to learn roles of family members</li> <li>• Protection from sexual abuse, particularly to the girls</li> <li>• Due care and attention to younger children</li> <li>• Constant encouragement to attend education</li> <li>• Facilitated condition for integration in the community</li> </ul>	<ul style="list-style-type: none"> <li>• Labor exploitation</li> <li>• Workload that may make children be frequent absentees in their education</li> <li>• Discriminatory treatment as compared to own children of the foster family</li> <li>• Corporal punishment</li> <li>• Foster parents utilizing rations of UAMs for their own benefit</li> <li>• Shortage of food</li> <li>• Restricted freedom of movement and limits on the right to play and recreation</li> </ul>
Group Care	<ul style="list-style-type: none"> <li>• More liberty and independence</li> <li>• Adequate time to devote on education</li> <li>• Experience in sharing responsibility and managing household tasks</li> <li>• Strong peer protection and care</li> <li>• Possibility to share fears and anxieties</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of discipline and bad conduct</li> <li>• Possible exploitation of younger members of the group</li> <li>• Improper management of ration</li> <li>• Difficulty in integration into the community</li> </ul>

It logically follows that Save the Children’s care and support service to UAMs has not been limited to ensuring the protection of children in the above noted living arrangements

<sup>23</sup> Action for the Rights of Children-Separated Children: Deciding on Care Options for Separated Children: “Although UNHCR and the Save the Children Alliance strongly favour family-based placements wherever possible, policy has to be established in any refugee emergency which reflects the nature and scale of the problem of separated children, cultural norms regarding substitute family care, the expressed wishes of the children themselves, and the feasibility of different forms of care”.

<sup>24</sup> This is a summary of findings as collected from secondary sources, as learned from role plays of UAMs, and as drawn from the case studies conducted for the evaluation and documentation.

but had the additional objective of preventing and addressing these shortcomings and their negative effects on children. For this purpose, Save the Children has been training and deploying social/community workers selected from among the adult refugee community to provide psychosocial services to refugee children. Some of these social workers or 'barefoot counsellors', many of whom were themselves former UAMs and SCs, carried out different tasks aimed at the psychosocial recovery and reintegration of UAMs and SCs.

One of the tasks of the social workers of the settlement areas was to conduct house-to-house visits to follow up on the situation of UAMs and SCs. Each social worker would be assigned to a specific number of UAMs or UAM households and was expected to visit these households once or twice a week. This visit primarily aimed at discussing some of the crucial constraints and problems faced by UAMs and SCs including educational problems, conflict among UAMs, or problems pertaining to relationship with other community members. In effect, social workers shared the frustrations and anxieties of UAMs. They spent sometime in the house of UAMs and discussed matters. By the very fact that they were refugees themselves, the social workers would help the UAMs fan their frustrations and gave them emotional support. As just noted, since some of these social workers were ex-UAMs themselves, they found it easy to discuss their situations. Social workers also follow up on the physical and psychological well being of UAMs living without adult care. UAMs usually complained of the effects of traumatic situations like nightmares or lack of sleep.<sup>25</sup> The following words from Sherkole may show the perspective of UAMs:

*"Social workers have taught us about the kind of rules to follow while living together. They teach us and follow up if we are living peacefully and helping one another. When we face problems, we try to solve it within ourselves, but if that didn't bring a solution, we share it with them. The social workers also tell us about the kind of protection measures available for us, in case we go outside of the Camp".*

Another UAM added that:

*"We might move around the camp and reach many places. Our social interaction might be wider. We might be involved in all of the youth activities in the camp. Yet, we are not known for bad behaviour because we have established an effective group control. We have developed with the help of the social workers, a kind of group responsibility to report and handle fighting and bad behaviour".*

The group care living arrangement differed from camp to camp in terms of the number of the UAMs living together. In the case of Dimma and Pugnido, for example, 9-10 UAMs constituted a household whereas in the case of Sherkole only 3-5 of them lived together. Whatever the size of UAM households, what mattered for them in any case was that they live together confiding in and supporting each other. Living in such groups is by itself very therapeutic in that they shared similar problems and counselled each other. People who met under difficult situations and in an entirely alien environment would usually come together in order to defeat their predicament. So many people would even build lasting friendships out of such conditions. The following accounts of the UAMs themselves reinforce the observation just made:

*"I have learned different things from my group mates and our group life. These include making stew, cooking, playing tennis table, playing cards, reading together, helping each other in school when we face emotional and material problems, and above all, being self-reliant".* (Ogom Omar)

*"I have learned a lot from my life in the camp under the group care arrangement. I have learned to play together and spend good time with the other children. We have learned to respect good words, deeds and behavior. I have developed the skill and responsibility to carry out household chores assigned to me like cleaning the compound, fetching water, cooking, collecting firewood, etc. I have learned to share and deal with educational and emotional problems. As a result, even if my parents were not around me in critical period of my life and will not be so for some time to*

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<sup>25</sup> Save the Children Sweden used to have professional counselors diagnosing and treating UAMs on individual basis. That activity was interrupted among other things by shifting the responsibility to social workers

*come, I am sure that I will be a responsible and independent adult person. I feel that I have learned that from the camp life.” (Thomas Anur)*

By then, the social workers’ counselling service would have had a crucial place in the life of the UAMs. They payed regular visits, and when they did this they might do it very casually and unannounced. While such a visit might be considered invasion of privacy in another context, it was done by community workers because it was expected to create in the mind and heart of the UAMs a sense of belongingness to the community – they would feel that the society around them was very much concerned about their well being.<sup>26</sup> Even though the community workers do not have the expertise to diagnose mental illnesses, the very fact that they shared the anguishes and stresses of the UAMs had helped a lot. Speaking about the relationship between the social workers and UAMs, one social worker at Dimma Refugee Camp said that their role was not limited to counselling and following up. He said: *“We visit them on regular basis. We take them to the hospital when they are ill. We do everything possible for them. We try to find out if they are regularly attending school. We are like parents to them”*.

Another informant related:

*“We are together with the UAMs. We know they are alone. We meet them and discuss with them if they have any problems. Last week, for example, one UAM fought with the sburtas (local police). The sburtas beat him. Then we intervened and tried to solve the problem. In the villages, you know, some UAMs might have started drinking alcohol. Thus, I advise them not to do it. Some of them also would like to have sexual affairs. I therefore advise them that they should not enter into such a relationship at their age. We also help UAMs if they are sick. We would take them to health service. We would try to help them whenever they do need assistance”*.

The social workers were therefore more like parents or close relatives for the UAMs than they were like experts to diagnose ailments. In short, it could be concluded that social workers were responsible for assessing and following up the academic, emotional and social problems of UAMs, helping UAMs adjust themselves to the camp environment, resolving conflicts within the UAMs, involving UAMs and sensitizing the community to be supportive of UAMs. Social workers followed up and gave counsel to children in foster care and group care arrangements. And they did it in school and at the community level. The efforts of these social workers was monitored and supported by Save the Children Sweden field staffs, who were qualified professionals (with first degree in psychology or sociology).

The UAMs themselves had corroborated this in many ways. During the interviews they gave to the team of researchers, they had strongly acknowledged that the help of the social workers was invaluable. Besides, a substantial number of them positively reacted in the quantitative study. Of the UAMs who participated in the quantitative study, 61% confirmed that they got frequent visits from social workers, while 37% said that they got similar services from staff of Save the Children Sweden and other relief organizations. UAMs also expressed that if they asked for help when they faced psychological and social problems, they usually came to ask community workers (37%), or Save the Children Sweden staff (38%), or foster family members (15%). They were also of the opinion that they got counselling services from community workers when they needed them (77%).

Provision of material support had been another activity of Save the Children Sweden targeting UAMs. This was a major task of Save the Children Sweden particularly in the first few years of the program. This continued till 1997. After that, the aid was targeting only the needy and this even stopped in 2000/2001. Materials provided included cooking utensils, school uniforms, educational materials and blankets. Most UAMs in fact wished they had still got this support. A few mentioned this interruption as a big flaw in the psychosocial

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<sup>26</sup> Dropping by unannounced is in fact a very normal state of behavior in most traditional societies. One simply gets visits from friends, relatives, siblings, etc. without any prior notice and the act will not at considered invasion of privacy.

support program. Some UAMs even seemed to be very much disappointed because they were not consulted. One UAM in Pugnido said:

*“I first came to Pugnido in 1988 and left for Sudan in 1991 because of the security problem in this country. I came back to the refugee camp in 1995. I therefore know Save the Children Sweden throughout this period. What I have observed is that the pre and post 2000 Save the Children Sweden are two different organizations. Before 2000, the organization used to provide us with extensive support and material assistance, but in the latter years the organization assists us no more. They are now more focused on doing assessments and organizing sensitization workshops”.*

The interruption of the material support was justified by Save the Children Sweden in relation to its commitment to CRP, which was in turn based on lessons learned from direct provisions. For example, material provision had led UAMs to identify themselves as children of Save the Children Sweden by alienating themselves from the community. It has led most children to come out of foster and parental care to be supported as UAMS. Moreover, it was common that UAMS sold the materials provided to them very cheap. Blankets, bought for Birr 200 by Save the Children Sweden were sold for the price of Birr 10-20 by many UAMS.<sup>27</sup>

## **Sensitization and advocacy Activities**

Save the Children Sweden believes that most of the problems faced by UAMs are caused by lack of awareness on the part of the refugee community. The community had little or no awareness concerning the rights of UAMs. It did not know that it had the responsibility to care and protect them. In this regard, Save the Children Sweden conducted a number of sensitization and advocacy activities targeting the refugee community. These included organization of workshops on the rights of children, on the responsibility of the community to be supportive of UAMs, and on the rights of UAMs under foster care emphasizing their right to play and leisure. It also organized workshops on the rights of children to education and their right to be protected from abuse and exploitation. Community meetings on the situation and needs of UAMs – some of which involved the children themselves – had also been conducted. Similar measures taken by Save the Children Sweden included promoting community initiatives in the care and support of UAMs, involving formal and traditional refugee community leaders in the identification and registration of UAMs and taking measures to build community capacity in taking care of orphaned and separated children. Sensitization had the aim of preventing discriminatory treatments and practices and the proper integration of the UAMS into the community. One social worker related:

*“There were a series of workshops so that UAM can be supported. We have social a social worker in primary school. This social worker would report if there is corporal punishment. UAMs did also get counseling service in school. We have had many workshops. We have got also mini-media in school”.*

The social workers are also active participants in the sensitization and advocacy. To that effect, a social worker from Dimma said that

*“We teach foster families that UAMs do have the same rights as their own children. We teach the community that it is its responsibility to take care of UAMs irrespective of whether they are fostered or under group care”.*

## **Mainstreaming and Integration**

Mainstreaming and integration was a major objective for Save the Children Sweden in the provision of psychosocial support to UAMS/SCs. Integration and mainstreaming refer to activities that create opportunities/enabling environment/ for UAMs and SCs to access available services and to get recognition as member of society on equal footing with others. These activities also aimed at sensitizing the community and strengthening available structures that were supportive of integration as well as the development of UAMs/SCs as responsible and active citizens. In effect, all the activities described above under provision of

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<sup>27</sup> Interview with Ato Awol Seid, Program Manager, Save the Children Sweden



care and support as well as under sensitization were part of integration and mainstreaming activities. Be that as it may, there were still some specific activities undertaken with the aim of the integration of UAMs in the mainstream life of the refugee community. These include the following:

***Vocational Training and Engagement in IGA:*** Significant number of UAMs and SCs were able to participate in capacity building and life skill training workshops so that they would be involved in Income Generation Activities (IGA). These included training on plumbing, carpentry, drawing, bee-keeping, tailoring, carpet weaving and peace education. Around 100 UAMs have been trained by OIC at Dimma on these skills. Some of the trained UAMs were able to benefit from employment opportunities within the refugee camps. UAMs have also been encouraged to start and run their own income generation activities. As a result, by 2001, 109 UAMs in Punudo were involved in petty trade. Reports also indicated that 16 of these UAMs had taken loans from DICAC with the support of Save the Children Sweden. UAMs at Sherkole had also benefited from IGA activities run by ZoA and had been given the opportunity to run and manage a recreation center in 2002. Similar activities were undertaken by ZoA at Bonga.

***Self Reliance Orientation to aged out UAMs:*** More recently and as an element of implementing the exit strategy, Save the Children Sweden has been conducting day long workshops for aging out UAMs (who attained majority), focussing on self-reliance and independence and with a view to facilitate their social integration. This kind of training has been organized in Dimma

***Follow-up to the education of UAMs/SCs:*** Save the children Sweden closely follows up the education of UAMs/SCs at both the school and community level. As a result, not only most of the UAMs were attending school but also that PTC members and refugee social workers were also advised and oriented by Save the Children Sweden to encourage the integration of UAMs in education and youth activities. Speaking on education issues, one social worker said:

*“We check whether UAMs are attending school. We go to their respective schools and check.... I advise UAMs to go to school. I tell them, “If you go to school and get educated you will easily find your parents. When your relatives meet you, they will be happy and tell you ‘Oh, you are grown up, and you are also educated”<sup>28</sup>*

The group care living arrangement has also proved to be rewarding with regards to the education of UAMs. As a result, almost all UAMs and SCs have got access to education services at least to the primary level. Moreover, UAMs are known as achievers in education in all of the camps. For example, of the eighteen UAMs who were brought together randomly to participate in FGD at Sherkole, seven of them ranked 1st to 3rd in their respective classes, while the others among the top ten in their elementary education. Speaking about this added advantage and commitment of UAMs to their education, one of them said:

*“Our UAM status has positively contributed to our education performance. Students with higher performance were awarded on the past annual parents’ day celebrated to mark the end of the academic year. At least ten of them were UAMs”.*

Social workers were particularly involved in helping and encouraging UAMs and SC students, so that they would go to school on regular basis. Isaac, a social worker at Pugnido summarizes everything stated above:

*“We have weekly schedules to follow up the school performance of the children, especially the UAMs. We check on their school attendance and visit non-attending ones at their homes. In addition to asking them about the reasons for their failure to attend school, the home-to-home visits also give us a chance to observe their living conditions. These school and home-to-home visits have borne fruit in many cases. We, for instance, have one UAM who graduated from high school and became a teacher here. We found a lonely and troubled boy and we finally helped him to be a successful man he is now. The school and home-to-home visits also cover SCs and fostered children. We follow up on their school attendance and monitor*

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<sup>28</sup> Focused Group Discussion with social workers, Pugnido, March 28, 2006.

*their living conditions. We especially do this with regards to the fostered children. We try to make sure that they are not discriminated, overworked or prevented from going to school”.*

**Integration of UAMs in the community:** Participation in the youth activities of Save the Children Sweden was an area of community interaction and integration. The integration of UAMs in these youth activities has been an objective of the refugee social workers and youth coordinating and club members as well as Save the Children Sweden staff. Hence, UAMs have become participants not only in those youth activities that cater services, but also, as members and leaders, on clubs and youth committee structures without any discrimination. This was not, however, always true in all the camps. As some of the UAMs told us they did not have much time to spend in the youth activities because of preoccupation with household chores and their education. One sad boy from Dimma, puts this as follows:

*“In a typical day, I clean my home early morning and go to school. After school, I cook my own food and study for some time. Most of the late afternoon, I collect firewood from the forest and try to sell it. I am not a member of any group and I do not even play with other children. Who is going to cook my food or collect firewood if I am playing football?”*

The active involvement of UAMs in the community including religious ceremonies, marriage, cultural activities and community structures has been one of the focus areas of Save the Children Sweden’s awareness raising, sensitization and advocacy activities. Consequently, the community has taken as its responsibility, to teach the cultural norms and values to UAMs, to facilitate the marriage of UAMs, and to closely follow up their social integration.

Save the Children Sweden has also pushed towards the representation of UAMs in the administration of the refugee community, in their employment as social workers, teachers and PTC members. As a result, there were UAMs who were members of the Refugee Central Committee in Dimma, and youth coordinators, social workers and teachers in all the of the camps. The wider participation of the UAMs in the refugee community life and the outcome of their involvement was boldly expressed by one ex-UAM social worker as follows:<sup>29</sup>

*“I am now married with two children. /when he said this he told it with great excitement/ I have therefore demonstrated /to the society/ that I can marry and establish a family. UAMs are therefore well integrated. They are integrated in the church... Some have become preachers.... I am a preacher, for example. [Pointing to the other respondent] he is also a preacher. Generally we the UAMs have become leaders of the refugee community.”*

The findings of the qualitative research tools are confirmed by responses to questionnaires used to gather qualitative information. About 70% of UAM respondents believed that they had been well integrated into the community

#### **4.2.2 Psychosocial support to Children with Disabilities (CwDs)**

CwDs were another group of children who were more vulnerable to the effects of war and displacement. Disability refers here to ‘any restriction (or lack resulting from an impairment) on ability to perform an activity in the manner or within the range considered as normal for a human being.’<sup>30</sup>

Save the Children Sweden began the provision of psychosocial support to CwDs in 1996 based on a need assessment made for this purpose in Dimma, Bonga and Pugnido. What these assessments revealed included the following:

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<sup>29</sup> The speaker was John from Dimma. He made the remarks in a focus group discussion held at Dimma with all the social workers. The other social workers have agreed on what he said, and have further added examples that substantiate what he said.

<sup>30</sup> WHO, International Classification of Impairments, Disabilities and Handicaps, Geneva 1980

- Existence of significant number of CwDs in the camps (about 203 CwDs in the three camps, 82 of them female)
- Prevalence of negative attitude towards disability linked with religious and cultural beliefs
- Low level of understanding about causes of disability
- Perception that CwDs are helpless and lack agency to help themselves
- Practice of keeping CwDs out of sight and neglected; without an opportunity to interact socially
- Low rate of enrolment of CwDs in schools
- Absence of any service for the rehabilitation and integration of children CwDs

This resulted in the development of the psychosocial support program to CwDs and had the purpose of dispelling wrong beliefs and misconceptions on disability and CwDs, sensitizing the refugee community to accept CwDs, facilitating their integration in existing interactions and services, and providing care and support in the integration and rehabilitation of CwDs.

As a prelude to the implementation of the program different training workshops were organized to Save the Children Sweden staff and to project managers, social workers, rehabilitation nurses, head teachers and club members drawn from the three camps. These included a 10-day long workshop on the organization and management of disability awareness clubs and participatory workshop on psychosocial care for children with disabilities. One major outcome of these preparatory initiatives was the establishment of Disability Awareness Club (DAC) which played a key role in the execution of the psychosocial support program to CwDs. This club had been formed by having as its members 22 young persons trained for a total of three months (3 hrs twice a week) by the Psychology Department of AAU on causes, prevention, treatment and rehabilitation of children with disability. Most of the activities towards the identification, rehabilitation and integration of CwDs were done with the help of these trained young persons, who were to become known as barefoot social workers.

The specific interventions targeting CwDs are presented below:

## Identification and Documentation

The first intervention of Save the Children Sweden under this sub-program was identification of CwDs in each camp. This was done first in 1996 with the involvement of DAC members, and more importantly with health officials and professionals deployed in the refugee camps. Save the Children Sweden initially identified CwDs through house-to-house assessment. But, once the intervention activities of the organization had been popularized in the camps, families themselves started bringing their children to seek assistance from the organization. The task had enabled Save the Children Sweden to know the exact number of disabled children by cause and type. Accordingly, there were 203 (82 females) CwDs in the Dimma, Bonga and Pugnido camps in 1996. CWDs at Sherkole were identified later on in 1999.

**Table 8: Children with Disability by camp, Type of Disability and Sex (August 2002)**

Type of disability	Pugnido		Bonga		Dimma		Sherkole		Total		
	M	F	M	F	M	F	M	F	M	F	T
Visual	2	1	2	3	-	-	8	5	12	9	21
Aural	5	4	2	5	2	1	2	-	11	10	21
Physical	48	33	19	15	25	9	16	17	108	74	182
Mental	8	5	4	2	4	2	8	2	24	11	35
Multiple	2	5	-	-	1	1	3	6	6	12	18

Total	65	48	27	25	32	13	37	30	161	116	277
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The collaboration between Save the Children Sweden and the other agencies to identify CwDs was not limited to the initial stage of the intervention. The arrangement was working at time of this study involving Save the Children Sweden, Community Health Agents and Traditional Health Attendants. Save the Children Sweden kept record of CwDs on a regular basis. The benefit of identification was not limited to having access to services available in the camp. It had also helped some to get referred to institutions outside the camp for better medical support.

Identification was only a step towards providing care and support services to CWDS. Different forms of care and support arrangements were implemented under this area of intervention.

## Provision of Care and Support Services

**Material Support:** Like in the case of UAMs and SCs, the care and support aspect of the program targeting CwDs had an element of material support in the early stages of the intervention. Hence, Save the Children Sweden had been carrying out a parent/family based material support program prior to 1996 with the belief that the wellbeing of CwDs would be improved by following a family based approach. Materials provided included blankets, eating utensils, bed sheets, day clothing for both the children and their parents. Later on the material support had been provided to the children themselves particularly focusing on those who were attending schools. These materials included blankets and bed sheets as well as day clothes and education materials. The latter type of material support had the purpose to encourage CwDs to follow their education.

**Psychological support and Rehabilitation:** The major care and support service provided to CwDs by Save the Children Sweden was psychological support. As indicated above, in addition to bearing the burden of their disability, the major concerns in relation to CwDs were discriminatory attitudes and practices. Parents were also victims of misconceptions surrounding disability. They were clueless on what they could do to support their children emotionally towards their physical and psychological rehabilitation. Consequently, Save the Children Sweden had been providing psychological support to CwDs by deploying trained social workers who made regular home visits to guide and assist parents in addressing emotional problems and handle especially severe disability cases.

The social workers' intervention was not limited to addressing emotional problems. It also included the rehabilitation of children. The rehabilitation activities mainly aimed at improving problems of CwDs. Thus, the use of the term was limited to physical rehabilitation. The rehabilitation service had been initially provided by nurses employed for this purpose.



***Pictures showing Community social workers involved in physical rehabilitation of CwDs***

This was, however, suspended and replaced by efforts that bolstered the engagement of refugee social workers and family members. As per the latter arrangement social workers were intensively trained to assist CwDs and guide parents in the rehabilitation process. These included constructing physical exercise appliances such as parallel bars and walking frame from locally available materials and following up a regular physiotherapy exercise. The outcome was the acquisition of practical knowledge and skill concerning the physical rehabilitation of CwDs by the refugee community and, above all, improvements in the physical condition of CwDs who passed through the rehabilitation measures. The following are some of the cases that testify improvement as a result of these rehabilitation exercises.

**Case- One: Gnare at Sherkole**



Gnare is 12. She used to be normal up to the age of six, when she got sick of the disease that caused her disability. The disease made her unable to move her neck, hands and legs. The disease had also affected her mental development. As a result, she used to be in bed for four years till social workers learned about her. Following identification she became target of a close follow up that also involved physical exercise. First, it was the social worker who helped her in carrying out the exercise. In time however, they taught her parents how to do it. Thanks to the exercise and close follow-up, she has regained her mobility for the last two years. Consequently, she helps her mother in doing household chores like sweeping the floor, fetching water and sometimes grinding grain; she can walk as far as Kebur Hamsa (about 3 kms from the camp); she actively participates in cultural dances and music.

**Case Two: Kina Wixe**

Kina is 14 years old and a grade three student. She is suffering from paralysis from the left side of her shoulder to her feet. She has been told that the disability happened after birth due to a disease. She has been in the camp since 1997. She is walking and attending school as a result of DAC intervention. Social workers had oriented her parents about the disease and

the need for physical exercise. They had also been taking care of the exercise till the time the parents took over.

*“I am not sorry about my condition. It is a natural thing. How can I be sorry, especially when my condition is improving? Besides, people around me understand my situation and they are supportive. Other people of the community are also helpful if and when they understand my disability, which is only detectable when you look closer. I do not remember any bad treatment from other children. I get health assistance by telling any of my health problems to my parents and health officials. I get advice and emotional support from social workers. Because of the physical improvement and the constant advice I get from people around me including my teachers, social workers and my parents, I have become confident about myself. For example, I feel that I can compete with anyone as it concerns my education. My problem is physical and not mental.”*

Related service was accessing mobility aids by collaborating with RaDO. RaDO had provided appliances such as wheelchair to many CwDs for the rehabilitation and integration of CwDs.



*A disabled child (Dawd) doing physical exercise on CP chair and parallel bar with the help of his father*

## Sensitization and advocacy Activities

**Awareness Raising:** Raising the awareness of the refugee community on the causes of disability and the rights of children with disability had been one of the significant activities targeting children with disability. This activity is primarily implemented through the formation of Disability Awareness Clubs (DAC) as structures for the dissemination of information on the nature, causes and prevention of disability. Upon establishment of the clubs, basic education had been given to club members on the issue of persons with disability. The clubs were then supported to involve in awareness creation campaigns at household, at the waiting rooms of the health centre, school and community levels.

The clubs used public events, including holidays and cultural occasions, and the educational, religious and health service provision structures within the refugee camps to disseminate information on disability to the community in the form of drama, songs, drawings and music performances. The clubs also organized primary school and village based competitions which integrated explanatory lectures on the causes of disability and preventive and rehabilitative measures. The events also served as forums for the distribution of IEC materials like posters, t-shirts and leaflets to participants and the audience.



*Members of Disability Awareness Clubs (DAC) teaching about the causes of disability in one of the classrooms*

The practice of organizing Good Neighbours Day meetings where neighbours came together and discussed issues of disability during a traditional coffee ceremony has also been an important and successful approach applied by the disability awareness clubs.

Activities organized to enhance the level of awareness of the refugee community on disability issues also included awareness raising workshops and sensitization meetings on disability issues. The workshops targeted different section of the community including refugee community leaders, children with disability, parents of children with disability and teachers. Church leaders also addressed important community issues such as disability and HIV/AIDS as part of their church education every Sunday. In addition to the organization of forums specifically focusing on disability, the issue of disability has been integrated in child rights workshops and training activities.

**Capacity Building:** In order to render better service to children with disability, Save the Children Sweden has been focusing on building and enhancing the capacity and knowledge of both the national and refugee staff of its own and of other implementing partners. This included the organization of training workshops on community based rehabilitation, guidance and counselling for community agents, traditional health attendants, community health workers, parents of children with disability, and Disability Awareness Club members both within and outside the camp. A training workshop on “Psychosocial Care for Children with Disabilities” was also organized for project managers, social workers, rehabilitation nurses, head teachers and club members from Dimma, Bonga and Pugnido in which issues on prevention, identification, rehabilitation as well as intervention strategies were covered.<sup>31</sup>

To enhance the sustainability of support to children with disability, Save the Children Sweden has also focused on creating and strengthening networks with key actors in the area. The creation of a referral network with community health agents and Relief and Development Organization (RaDO) for the purpose of case identification, rehabilitation, and referral was the significant result of these capacity building efforts.

## **Mainstreaming and Integration**

Since mid-1996, the primary focus of Save the Children Sweden’s intervention targeting CwDs has shifted from identification and provision of psychosocial services towards awareness raising, social integration and mainstreaming.<sup>32</sup> The purpose of these activities

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<sup>31</sup> Save the Children Sweden, *Children with Disability in Programmes Directed at Children Affected by Armed Conflict, The Impact of Awareness Raising Activities in Western Refugee Camps of Ethiopia*, October 1999, p 10

<sup>32</sup> Save the Children Sweden (1999), p. 9

was integrating and mainstreaming disability and the case of CwDs in various sectors including education and health as well as in recreation and other cultural activities. Save the Children Sweden has also integrated disability in child rights awareness initiatives. It thus promoted inclusive education and the integration of CwDs in education, in IGA, youth leadership and activities, social integration in churches and other public gatherings.

**Vocational training and IGA:** Save the Children Sweden has made efforts to ensure that CwDs participated in vocational training and IGA activities undertaken by partner agencies. According to a 1999 report, three CwDs from Bonga were trained at the vocational training center run by ZoA in dress making and bamboo craft and engaged in IGA activities. Similarly, four CwDs from Pugnido participated in IGA activities in 2002.

**Participation of CwDs in education:** With a view to enhance the participation of CwDs in education, teachers were included in sensitization and capacity building workshops including the training workshop on psychosocial care for CwDs. Sensitization activities targeting parents were also conducted by Save the Children Sweden through the DACs to encourage parents with disabled children to send them to school. Children with physical disability were also provided with appliances like crutches and wheel chairs to facilitate their movement and access to school facilities.

In 1996, when interventions targeting CwDs were initiated, “... of the total of 189 school aged CwDs in the three camps only 51.9 percent were enrolled in the schools while the remaining 48.1 percent of CwDs were out of school”<sup>33</sup>. From an attendance level of 38.1% in Pugnido, 60.5% in Bonga and 77.4% in Dimma in 1996, the participation of CwDs in education increased to 80% in Pugnido, 73.2% in Bonga and 79% in Dimma by 1999. During this study, all 45 CwDs in Dimma and 34 out of 40 CwDs in Sherkole were in school.<sup>34</sup> In Pugnido and Bonga 100 and 38 CwDs were in school while 16 and 14 were out for similar reasons respectively. As the figures might show an achievement was scored in increasing the number of CwDs enrolled and retained in schools.



### *A Severely Disabled Child at School*

This is mainly because PTC members, teachers and head teachers as well as the refugee community were sensitized so much that they took proactive measures in support of the education and integration of CwDs. These measures were undertaken out of school targeting the community so that CwDs were sent to school. They could also be undertaken in the school to support the education and integration of CwDs. In this regard, a female teacher in Pugnido said that “In my class (Age- 6) there is a boy who has hearing problem. From the time I had known that he faced communication problem, I made him sit on the

<sup>33</sup> Save the Children Sweden (1999), p. 9

<sup>34</sup> Briefing by Save the Children Sweden’s project manager at Sherkole: The remaining 6 CwDs are not able to attend school due to severe disability.



first row. I also regularly helped him in sharpening his pencils and in educating him how to write and read.” Teachers from all the camps have told similar stories. Moreover, the performance of some students showed the fruits of the psychosocial support given to children in pursuing education. The case of Sara Misu from Bonga was one good example. Sara, who was suffering from physical problem, which seemed to be Cerebral Palsy, always stood first in her class. She told that the work of Save the Children Sweden had impact on her academic achievement:

*“Apart from the material support such as provision of blankets, cloth, scholastic materials, community workers used to come to my house and to school to see my condition and how I am doing on my education. They advised me not to drop out, and to attend regularly. The support of my teachers is also similar. As a result I have been able to score a good result at school. I would like to use this opportunity to say thanks to Save the Children Sweden for what it had done for me. No organization in the camp has extended such a support to me.”*

The case of the 11 year old, physically deformed boy, Isaac Rajab also showed the integration of CwDs in schools and in society at large. Isaac is a child with a physical disability problem, which was said to be caused by famine and starvation, according to his mother. She reiterated:

*“These days I do not feel bad in having Isaac with his disability. He has many friends, including able ones in the village and at school, who help him on his way to and from school and home. And our neighbours take care of him in my absence by giving what he needs. He is attending his education so actively that he joined the primary school with good academic performance. He is happy and I am happy.”*

One of Isaac’s teachers also said:

*“Isaac is a clever and disciplined student, he attends his class regularly. He is so punctual that he reaches school before other children. He is also interactive that, when I enter to class, he always tries to talk to me by saying 'How are you?, good afternoon?' As he is famous and friendly to his age mates, other children come around him during break time to play and discuss together”.*

The other factor in the achievement on the education of CwDs would be attributed to the change of attitude among the refugee community. With regards to this, the following remarks were made:

- *“So many of the CwDs are attending school now. You can find them in preschools and primary schools. In the past, they were considered as bad people, as devils. Parents would even say that their children should not play with these disabled children. They would say: “if you play with them, the devil will come to you”. In the past, parents of CwDs themselves used to think that their disabled children did not have the capacity to learn things. Now, there is a great change of attitude”. A PTC member from Pugnido*
- *“CwDs play and learn equally with normal children without any discrimination. We no more have any parent who prevents his disabled children from going to school.” A PTC from Bonga: ‘We prepare leaflets with different slogans on it. We, for example, say disabled child has the same right as able child’*
- *A social worker in Dimma: ‘Yes, some parents were preventing their children from going to school. They were locking their disabled children behind their doors – at home. But now parents are accompanying their children to schools, this is specially the case when it is raining.’*
- *A teacher from Pugnido [touching his colleague sitting nearby:] ‘this friend of mine has, for example, lost his leg because of war in the Sudan. But he is now serving as a teacher here in the primary school’.*

## **Table 9. Distribution of CwDs by Educational Level and Camp (1996)**

Educational Level	Pugnido			Bonga			Dimma			Total		
	M	F	T	M	F	T	M	F	T	M	F	T
Literacy/ under shade	-	-	-	6	2	8	5	3	8	11	5	16
Preschool	9	4	13	3	3	6	6	3	9	18	10	28
Primary school	33	5	38	6	3	9	6	1	7	45	9	54
Under-aged	4	10	14	-	-	-	-	-	-	4	10	14
Not educated	34	35	69	10	5	15	3	4	7	47	44	91
Total	80	54	134	25	13	38	20	11	31	125	78	203

Over 80 % of CwDs were in schools (pre and primary schools) in 2005/2006 academic year.

**Access to health services:** Prior to 1996, there was no attempt made to provide medical rehabilitation services to CwDs mainly due to lack of trained medical personnel.<sup>35</sup> Since then, through awareness raising activities using DAC members, Save the Children Sweden has worked to sensitize parents to take their disabled children to the camp health institutions.

**Integration of CwDs in the life of the community:** The integration of UAMs in youth activities of Save the Children Sweden was also ensured through follow up of their participation by refugee social workers and youth coordinating and club members as well as Save the Children Sweden staff. Social workers encouraged children with disabilities to participate in the sport and recreational activities organized through the youth centres. The youth recreation centres were also made accessible to CwDs by making ramps at their entrance.



*A CwD (Deng) playing with other children*

CwDs were also getting integrated in other social activities including church programs, cultural dances, and married life. According to responses to questionnaire distributed to CwDs in the four refugee camps. About 87% of CwDs believed that they were integrated into their communities.

#### 4.2.3 Psychosocial Support to Girls

The initial project documents of Save the Children Sweden's intervention in the Sudanese refugee camps of Western Ethiopia did not explicitly identify girls as a distinct target group.

<sup>35</sup> Save the Children Sweden (1999), p. 9

However, some of these documents indicated that assessments conducted in the early stages of the program included gender segregated information on the situation of children in the refugee communities. A case in point was the project application to commence activities in Bonga. This document gave age and gender segregated information on profile of the camp population, preschool aged children, primary school aged children and children with disabilities. The figures provided in the document were based on registrations by Save the Children Sweden through enumerators selected from among the refugee community and given a two hour orientation. Moreover, the source document explicitly indicated that a number of smaller children, who spent the morning forging and about fifty older children, working as daily labourers at the Abobo cotton plantation at the time, were likely to have been missed in the registration. Thus, these figures are not to be taken as accurate.

A possible turning point in the focus of Save the Children Sweden's refugee program on girls as vulnerable groups probably came about as a result of the 1997 assessment on girls' education. This assessment discovered that the participation of girls in accessing educational services had been negatively affected by a number of socio-cultural factors leading to a sharp decrease in the proportion of girls attending higher grades. In response to the problems identified in the assessment, Save the Children Sweden initiated activities that explicitly support girls to access social services available within the camps.

## Support to Girls' Education

Save the Children Sweden targeted girls as a vulnerable group in its education program for a number of reasons. The first category of causes was related to the gender roles of girls and women in refugee communities that discouraged girls from attending school. The most important factor within this category of causes might be the widespread practice of early marriage in most of the refugee communities in the Sudanese refugee camps of Western Ethiopia. Among the Uduks, for instance, girls were forced to marry at the age of 12 or 13 long before they were physically and psychologically ready to shoulder the maternal and social responsibilities associated with marriage.

Referring to the prevalence of early marriage in Pugnido, one informant noted:

*"Girls are first considered as sources of income [due to dowry], and second as domestic workers. Girls are still marrying at an early age. Dowry is nowadays increasing. And parents very well know that their problems would be solved if their daughter is given for marriage. Of course, there are those who voluntarily get married as those that are forced.*

*Whatever the case, you seldom find girls who are 15 and above in school."*<sup>36</sup>

The practice of dowry where the groom gives as much as fifty heads of cattle or a substantial amount of money to the bride's family is prevalent among most of the refugee communities with the exception of the Uduk.

**Table 10. Primary School Attendance by sex in 1996/97 Academic Year at Bonga**

Grade	Sem. 1			Sem. 2		
	Male	Female	Total	Male	Female	Total
Preparatory	207	248	455	135	164	299
1	623	582	1205	437	306	743
2	157	11	168	83	5	88
3	70	1	71	52	-	52
4	46	-	46	42	-	42
Total	1103	842	1945	749	475	1224

Source: ARRA Primary School, Bonga, June 1997

<sup>36</sup> Focused group discussion with primary school teachers, Pugnido Refugee Camp, March 30, 2006.

In most cases, the girl child was unlikely to continue her education once she was married due to the household responsibilities, pregnancy and child care. A visible exception in this connection was observed among the Uduks of Bonga Refugee Camp among whom even girls and women in the last months of pregnancy were encouraged to attend school.<sup>37</sup>



Other causes such as work load within the household and fetching water from far away sources also played a significant role. A community member noted: “we [mothers] were not allowing our daughters to go to the preschools. Girls were supposed to stay at home and help their mothers in domestic activities”.<sup>38</sup> Similarly, a male informant in the same discussion added: “Fathers did not allow their daughters to go to school. They were afraid that they would mix with boys and bring about problems.”<sup>39</sup> As disclosed in an interview with a project manager of Save the Children Sweden, the disruption of girls’ education due to marriage did not seem to have been eradicated at the time of this study. He said, “Many girls leave school when they reach grade 4 or 5 because of early marriage”<sup>40</sup>.

The second category of causes hampering girls in the Sudanese refugee camps of Western Ethiopia arose from the lack of gender-appropriate facilities for girls within the school structure. These include the absence of toilets or separate toilets for girls in primary schools, lack of appropriate clothing and limited availability of sanitary articles for teenage girls.

#### **The Story of Rebecca Nyaret:**

Yes, we believe that girls and boys are equal. However, at the beginning, we thought school was only for boys. If we were to send a girl to a school, we would think that she would be a prostitute. Now, we believe that education is for both boys and girls. Now, we repent for what we did in the past.

We women in Anuak have been raised only for one thing, that is marriage. We are kept at home. We are not allowed to go out. We were forced to stay at home and then we will get married. I will marry and my family will get dowry. Our parents will not send us far from home to school or any other place. They would be afraid to do that because we might get pregnant. If a girl is pregnant, her family will not get anything as a dowry.

We are now sitting here idle because we did not have any education. Had our parents given us education, we would not have spent [squander?] our time in this way [giving interviews for us?]. I have three children and they are all in preschool and primary school. We are very happy that we have our children to replace us.

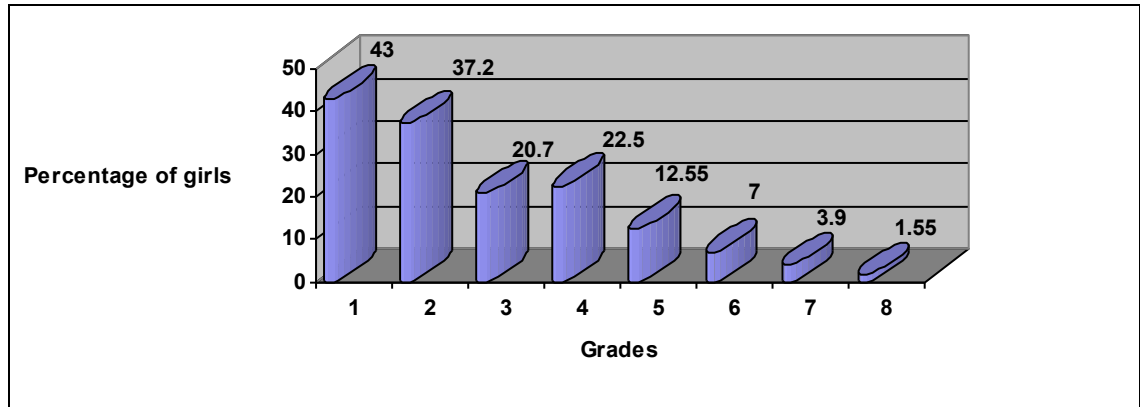
<sup>37</sup> In this connection, it may be important to mention the following observations by a staff of Save the Children Sweden at Bonga Refugee Camp: “The eagerness of the Uduk to get education is very amazing. They themselves are very much fascinated by what they have accomplished. They apparently believe that their status has improve a lot and they are now in equal footing with other groups from the Sudan / the Uduck are marginalized tribal group in the Sudan/. I have never seen pregnant women attending school to the last point except here in Bonga /among the Uduk/. Here among the Uduk, most of the older girls, i.e., those above 12 or 13, are already married. And yet, these married girls still attend school.

<sup>38</sup> Focused group discussion with preschool teachers and head teachers, Bonga Refugee Camp, April 3, 2006.

<sup>39</sup> Focused group discussion with preschool teachers and head teachers, Bonga Refugee Camp, April 3, 2006.

<sup>40</sup> Interview of the Save the Children Sweden Project Manager for Sherkole Refugee Camp, Sherkolle Refugee Camp, April 9, 2006.

**Chart 3: Participation of Girls in Primary Education at Pugnido (2002)**



Save the Children Sweden used three major strategies to address the problem of limited access to education for girls in the refugee communities. The first of these strategies was community awareness raising and sensitization on girl's education. With a view to promoting girls' education and the CRC, Save the Children Sweden has organized a series of workshops and dialogue forums for parents, preschool and primary school teachers, children and the youth. It also provided support to the establishment of children's clubs focused on gender issues within the school structure.

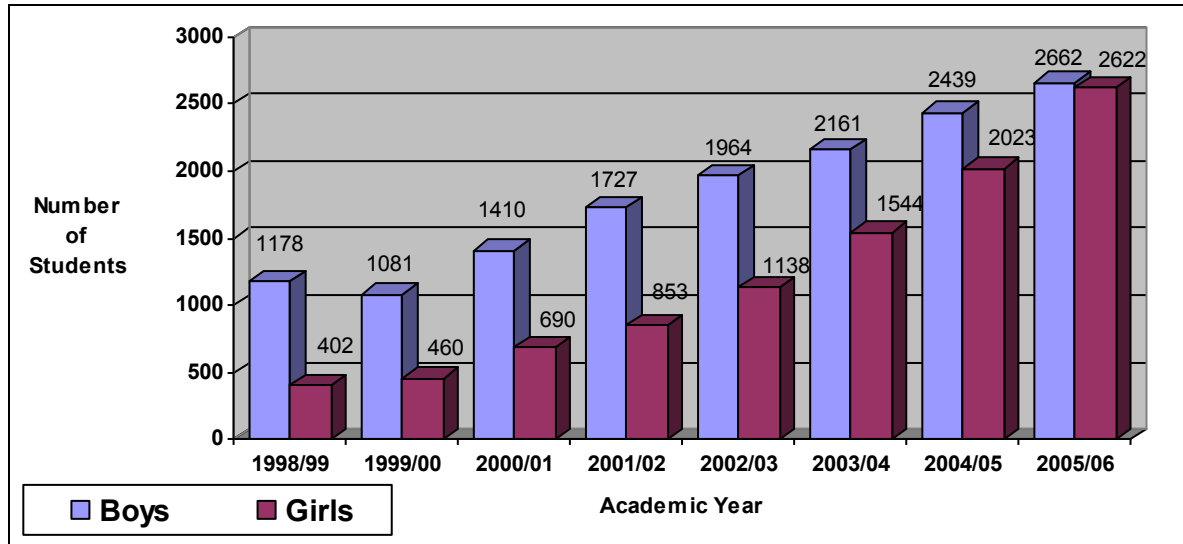
The second strategy, primarily aimed at decreasing the drop out rate and increasing regular attendance among girls was the school-based counselling and follow up on the attendance of girls. In each of the refugee camps there was one social worker assigned to coordinate follow up on the attendance of girls and provide support when necessary. The day to day task of taking attendance and identifying absentees was actually conducted by children who were members of the Girls' Education Support Group (GESG) and the Boys Empowerment Group (BEG).

Finally, Save the Children Sweden has established a household follow up system wherein social workers identified families who did not send their female children to school and encouraged them to do so. This strategy was implemented using members of PTCs, GESG and BEG who attempted to convince parents on the importance of sending their female children to school within the community context. Where these attempts failed to bring about appreciable results, the specific families were referred to the project office of Save the Children Sweden for further follow up.

**Table 11: Preschool Attendance by sex in 2002 at Pugnido**

Center	Male	Female	Total
One	160	162	322
Two	170	176	346
Three	133	145	278
Four	201	145	346
Five	107	122	229
Six	208	217	425
Seven	169	181	350
Total	1148	1148	2296

**Chart 4: Comparative Participation of Boys and Girls in Primary Education in Bonga Refugee Camp (1998 - 2006)**



## The Girls' Education Support Group (GESG) and the Boys Empowerment Group (BEG)

GESG and BEG are children's and youth clubs organized in each of the camps with the objectives of encouraging girls to attend school, providing support to girls' education within the school structure and in the community, and following up on the attendance of girls. In an innovative approach to the formation of gender based clubs, Save the Children Sweden has supported the formation of clubs by both girls, i.e., GESG, and boys, i.e., BEG, to work together on the issue of girls' education. In the words of a member of the GESG at Bonga:

*"The girls' education support group tries to solve difficulties that girls stumble on as far as their education is concerned. GESG encourages children to attend school. It also advises girls not to get married before they finish their education. It also makes house to house visit and counsel parents, especially mothers, to send their children to school. We also advise husbands not to prevent their wives from going to school".<sup>41</sup>*

The clubs also worked on the issue of girls' participation in youth activities. An example of such activities was the establishment of separate indoor recreation facilities for girls in the youth centers at Bonga and Sherkole and the formation of girls' volley ball teams at Sherkole.

<sup>41</sup> Focused group discussion with members of GESG and BEG, Bonga Refugee Camp, April 2, 2006.



*Members of GESG and BEG Celebrating Girls' Education Day*

The activities of the GESG and BEG were coordinated through a social worker at the project office of Save the Children Sweden responsible for girls education. Moreover, the leadership of the children's and youth clubs consisted of members of the Youth Coordination Committee organized at zone and camp levels to oversee the activities of the youth center and youth recreational activities.

## **Girls as UAMs, SCs and CwDs**

Although project documents referring to the early stages of Save the Children Sweden's involvement in the Sudanese refugee camps of Western Ethiopia indicated that there were a few female UAMs at Dimma, this group of vulnerable children was almost exclusively male.<sup>42</sup> Currently, there are no female UAMs in any of the refugee camps.<sup>43</sup>

There were a significant number of female SCs in all of the four refugee camps where Save the Children Sweden has intervention activities. Although activities targeting SCs were limited, girl SCs were given particular attention in activities targeting girls. Speaking on the issue, a social worker at the Pugnido Project Office of Save the Children Sweden working with the GESG stated: *"We usually go to female separated children and talk to them; we usually advise them to attend school. I even go to schools in order to check whether these girls are in school or not."*<sup>44</sup>

Refugee girls with disabilities suffer from a four-fold vulnerability: as refugees, as children, as female children, and as CwDs. As shown in the table below, there was

<sup>42</sup> The absence, or near absence, of female UAMs is often attributed to two factors. First, a substantial proportion of UAMs who came to the refugee camps prior to the change of government in Ethiopia were apparently "reserve troops" for SPLA. Secondly, since the trip from Southern Sudan to the refugee camps in Western Ethiopia was more dangerous to girls traveling alone, girl children seldom took the arduous trip without the company of adult relatives or acquaintances. Another explanation forwarded during discussions with community members was that girls were more easily accepted into foster and other care arrangements in refugee communities.

<sup>43</sup> The research group identified one female UAM in Dimma Refugee Camp who has been voluntarily married at the age of 16. The national project staff of Save the Children Sweden and refugee social workers provided advice and assistance to this girl and acted in place of parents/guardians in her social interactions.

<sup>44</sup> Focused group discussion with social workers, Pugnido Refugee Camp, March 28, 2006.

substantial imbalance in the educational status of male and female CwDs in favour of male children. However, with the increased focus on psychosocial services to CwDs since 1996, these imbalances did not exist at the time of this study. For instance, referring to the situation at Sherkole, the project manager for the camp noted: *“We have 40 (24 female) CwDs. 34 of them are students, which means about 85% of them. Four are still underage, whereas two of them couldn’t go to school because of the severe condition of their disability.”*<sup>45</sup>

## Participation of Girls in Youth Activities

Male children participated in sports, drawing clubs, debating clubs, CRC and cultural show clubs while the participation of girls was more evident in cultural shows (drama and song performance).



In general, the participation of girls in indoor and outdoor recreational activities was substantially lower than that of boys.

**Table 12: Youth Centre Beneficiaries by Sex (August 2002)**

Type of Recreational Activity	Pugnido		Bonga		Dimma		Sherkole	
	M	F	M	F	M	F	M	F
Outdoor game	1500	180	1455	32	1441	52	1104	136
Indoor game	800	96	739	274	1179	65	452	25
Total	2,300	276	2194	306	2620	117	1556	161

### 4.2.4 Youth Activities

Promotion and support of youth activities was one major area of intervention under the Psychosocial Support Program of Save the Children Sweden in the Sudanese refugee camps of Western Ethiopia. The Youth activities sub-program had a number of overall aims that included:

- helping children and the youth deal with the psychological trauma of war, displacement and separation,
- facilitating the holistic growth and development of children and the youth,
- protecting children and the youth from antisocial behaviour,

<sup>45</sup> Interview of the Save the Children Sweden Project Manager for Sherkole Refugee Camp, Sherkolle Refugee Camp, April 9, 2006.



## Youth Coordinator

Girls' Participation Focal Person/Assistant Youth Coordinator

- developing a culture of living together among children from different social backgrounds, and
- Fostering organizational structures and mechanisms that enable children and youth to participate in promoting child rights and in addressing child-rights issues.

### Central Youth Coordinating Committee

These objectives were implemented through the establishment of youth centres catering for in-door and out-door recreational activities, organization of youth structures and children's clubs and coordinating awareness raising initiatives by children and the youth.

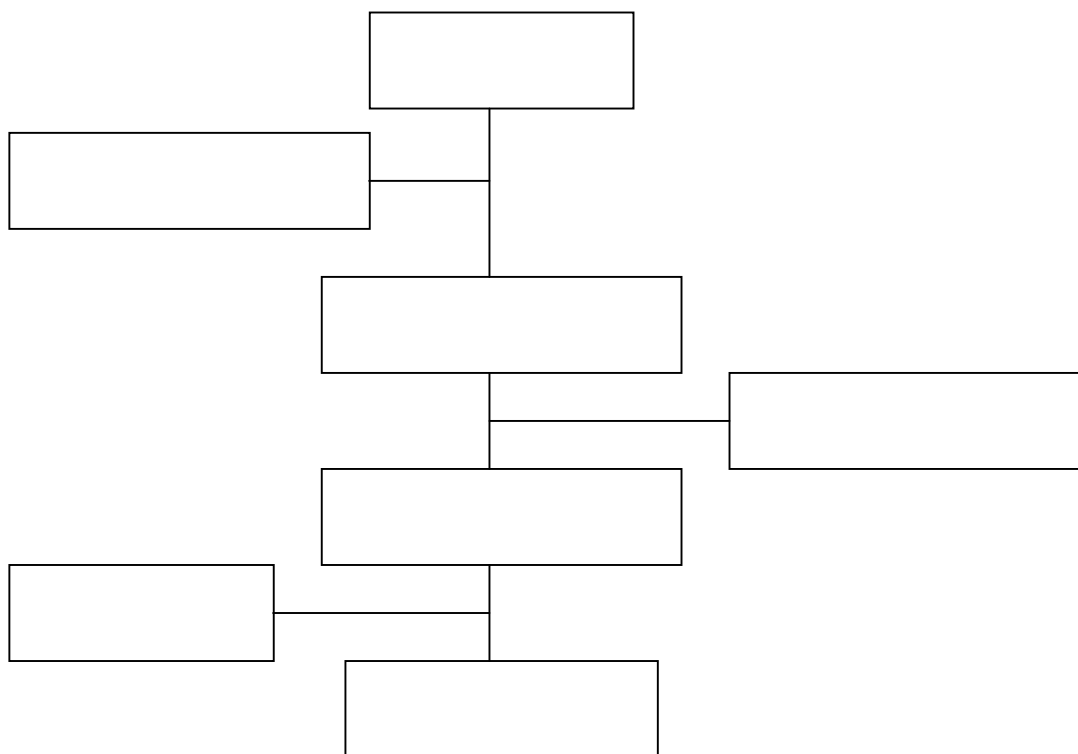
## Establishment of Youth Centers

representatives of Youth Clubs

Save the Children established a youth centre in each of the four camps as a venue for the organization and coordination of youth activities.<sup>46</sup> The centres facilitated information dissemination on the rights of children through helping the youth to participate in different clubs, cultural shows and drawing clubs. The center functioned also as office and meeting space for youth clubs and structures. The youth centres are managed by social workers recruited from the refugee community who were members of Save the Children Sweden's staff.

The following chart shows the organizational structure of the youth centres<sup>47</sup>.

**Chart 6: the organizational structure of the youth centres**



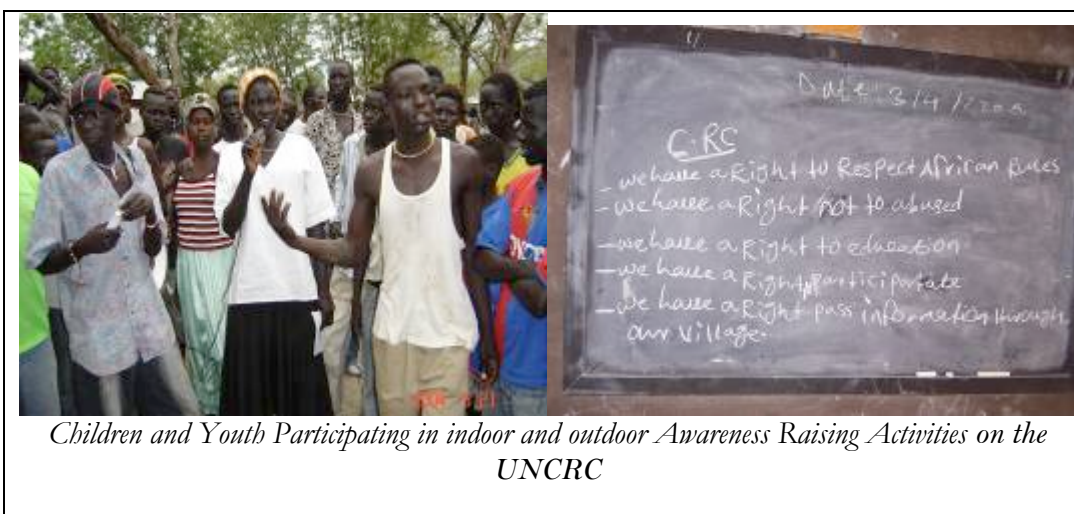
## Organization and Support to Youth Clubs

The organization of children's and youth clubs around core child rights and youth issues was one of the major strategies adopted for the implementation of the Psychosocial Support Program in the Sudanese refugee camps of Western Ethiopia. Information dissemination

<sup>46</sup> Briefing Session with the Project Manager at Pugnido: The youth centre at Pugnido Refugee Camp was destroyed in 2003 during tribal conflict between Annuak and Dinka refugee communities and has not yet been reconstructed.

<sup>47</sup> The chart shows the general structure of youth activities based on that at Bonga.

clubs organized by Save the Children Sweden for the purpose of disseminating relevant information to children, the youth and community members included Girls Education Support Group (GESG), Boys Empowerment Group (BEG), CRC clubs and Disability Awareness Club. These youth clubs disseminated information on gender equity, child rights and disability issues through the school system and in the refugee camps through sensitization and discussion sessions; organizing public performances and debating sessions; and, undertaking periodic campaigns.



The clubs also provided children in refugee communities with forums for expression and exchange of information on matters affecting their lives. In Bonga Refugee Camp an innovative initiative has been taken and formed “Youth Volunteers Association”. Members of the association participated in preschool construction, maintenance of dilapidated houses or houses damaged by fire and other accidents and awareness creation activities on CRC and HIV/AIDS.

**Table 13 : Participants in Youth Clubs at Pugnido, Dimma and Sherkole (August 2002)**

Name of Club	Pugnido		Dimma		Sherkole <sup>48</sup>	
	M	F	M	F	M	F
CRC club	67	49	21	2	-	-
Drawing club	81	7	36	-	45	15
Music club	96	40	25	10	34	10
Drama club	35	25	650	50	35	7
Debating and literature club	70	12	-	-	-	-
	349	133	732	62	114	32

**Table 14 : Participants in Youth Clubs at Bonga (2005)**

Clubs	Participants		
	Male	Female	Total
CRC	27	24	51
DAC	19	31	50

<sup>48</sup> In Sherkole Refugee camp the activities of the CRC club are undertaken by the Music and Drama clubs.

Anti HIV/AIDS Club	25	25	50
GESG	-	15	15
BEG	15	-	15
Total	86	95	181

## Youth Recreational Activities

The youth recreational activities were initiated with the objective of assisting the youth in refugee communities to coping with the psychosocial effects of war and displacement, and to bring about normalization of their daily lives. In designing and implementing recreational activities within the Sudanese refugee camps, Save the Children Sweden conducted needs assessment exercises, awareness raising activities, mobilization of the youth and children's groups, capacity building activities targeting youth structures and clubs, lobbying and advocacy activities targeting government and non government actors and provision of direct material support.

The indoor and out door games, organized under youth recreational activities, included football, volleyball, basketball, table tennis, checkers, domino, dart, skipping rope and athletics. The in-door games were conducted in youth centres established in all of the four Sudanese refugee camps in Western Ethiopia while outdoor games took place in open fields cleared for the purpose within the camps. Games were usually organized at camp level during occasions like summer vacation, thanks giving day, day of the African child, child participation day, world refugee day, and New Year celebrations.



***Boys' participation in games such as basketball, table tennis and dominoes***

Youth recreational activities were organized and coordinated by a youth committee structure extending from the Block level to the camp level. Children and youth clubs such as the GESG and BEG, which were primarily established for the purpose of promoting gender equity in camp activities, are also actively involved in program arrangement, training of players, clearing of playing grounds and production of materials such as balls.

In addition to day-to-day follow up through social workers Save the Children Sweden provided technical support and capacity building of the youth structures through orientation sessions, meetings and workshops.

## Part Three

### Assessment of Achievements and Results of the Program

Boys and Girls Celebrating the Day of African Child



## 5. Assessment of the Refugee Program

### 5.1. The Assessment Context

This assessment has been conducted on the basis of generally accepted evaluation concerns that have been reiterated in the Terms of Reference precedent to this report. Accordingly, the key concerns addressed in this section are relevance of the program; the performance of the program in relation to the effectiveness and efficiency of program implementation; and the achievements of the Program in terms of impact and sustainability.

**Relevance:** Relevance relates to the validity and appropriateness of the design and implementation of the program either as originally planned or as subsequently modified. Here, the focus is on the extent to which program activities were tailored to the intervention context as well as how the intervention responded to the changing situations. Coherence of the intervention logic in considering humanitarian aspects and human rights is also covered in this section. The relevance of the program is examined from three perspectives: the social, economic and political realities of the refugee community; the organizational profile of Save the Children Sweden; and stakeholders and partners in the implementation of the program.

**Performance:** Performance of the Refugee Program was assessed under two evaluation criteria: effectiveness and efficiency. Effectiveness of program implementation refers to the extent to which the program achieved its set objectives or produced its desired results. Since the Program was implemented through out an extended period of time, the achievement of program objectives was assessed on the basis of overall indicators applicable to the project life based on the general and specific objectives set in the initial and subsequent planning documents. The efficiency of program implementation, on the other hand, involves determination of how well resources and inputs are used to undertake activities and converted to results. The focus here is on whether the results or benefits of the Program justify the overall cost rather than comparison between monetary costs and benefits. Timeliness and accountability in the administration and coordination of the program implementation are also covered in this section.

**Achievements:** The achievements of the Refugee Program are assessed in terms of impacts and their sustainability. The overall impacts, i.e., the long-term effects produced by the intervention, were examined in the framework of the five dimensions of change model focusing on contribution to the well-being of the beneficiaries; changes in participation; changes in equity and non-discrimination; changes in policies and practices; and changes in capacity of CBOs, CSOs in supporting realization of child rights. The assessment of impact covered the unanticipated or unexpected effects of the program that have not been foreseen in the initial design of the program as well those stated as part of the objectives. Sustainability of the results of the program, on the other hand, was assessed with emphasis on consideration of long-term results, the continuity of the program once external support ceases, and the contribution of the program to the empowerment of the refugee communities and children.

### 5.2. Assessment of the Community Based Education Program

#### 5.2.1 Relevance

The rationale for the initiation of the Community Based Education Program of Save the Children Sweden in the Sudanese refugee camps of Western Ethiopia was the absence of interventions addressing the psychosocial needs of children in the refugee communities, especially in relation to early childhood and basic education. Addressing the psychosocial needs of children traumatized by war and displacement has been recognized as an essential area of intervention in emergency situations arising from conflict. And, since there had

indeed been a gap in addressing these needs as confirmed by the assessment of needs conducted in 1992/93, especially in the provision of pre-school education and support to groups of children more adversely affected by the emergency situation in Southern Sudan, the program was relevant to the situation of the refugee population. The more explicit focus on the issue of girls' education after the 1997 assessment additionally indicated that the Program was responsive to changing situations in the program context.

The program strategy documents of Save the Children Sweden in the Eastern and Central Africa program region provide that the policy related criteria for the selection of issues for priority intervention include violation of rights, particularly relevant to a group of children, the added value of the intervention in meeting other rights and/or promoting a child friendly society, prevalence of the problem, number of children affected, and severity of the problem. A review of the design of the Program as per these criteria revealed that policy related and programmatic considerations dictate the initiation of the Community Based Education Program.

The Program related criteria, on the other hand, include the possibilities for Save the Children Sweden's intervention and availability of strong partners. Save the Children Sweden has accumulated significant experience in child rights focused interventions including education and psychosocial support. It has also been working with Somali refugee communities in South Eastern Ethiopia on the provision of emergency health care support through IPs. It had also been directly involved in the Sudanese refugee camps of Western Ethiopia, since the initial influx of refugees in the early 80's through the provision of emergency relief assistance at Pugnido, and the implementation of emergency education programs in Dimma and Bonga refugee camps. These considerations were appropriately taken into account during the initiation of the Community Based Education Program as an intervention directly by Save the Children Sweden itself rather than using the more usual approach of supporting intervention activities by local actors.

Seen from the perspective of identification of targets groups, the Community Based Education Program has primarily targeted pre-school primary and elementary school children with particular especially on girls, children with disabilities, unaccompanied minors, and separated children. The importance of preschool education as a tool for normalizing the life of the younger children affected by war and displacement as well as preparing them for primary school education has been recognized by refugee agencies including UNHCR. The support to primary school education under the program, on the other hand, was designed to increase the quality of education refugee children received as well as follow up on the education of most vulnerable groups of children. Primary school education, in addition to being one of the basic rights recognized in the UNCRC, has a special value in terms of helping children in emergency situations handle their circumstances and preparing them for future life including resettlement and reintegration. Within this overall context, there are some groups of children among primary school children who are more likely to face educational and social problems due to prevalent discriminatory attitudes and lack of sufficient adult support. As confirmed in UNHCR policy and other international guidelines, these groups of children are girls, children with disabilities, unaccompanied minors, and separated children. Thus, the Community Based Education Program of Save the Children Sweden in the Sudanese refugee camps of Western Ethiopia was also relevant in terms of targeting the most vulnerable groups of children.

**Table 15: The Education Program and the Principles of the UNCRC**

Best interest of the child	participation	Survival and Development	Non-discrimination
<ul style="list-style-type: none"> <li>The child is the starting point in the design of the preschool syllabus</li> </ul>	<ul style="list-style-type: none"> <li>Education has allowed children to have better access to information</li> </ul>	<ul style="list-style-type: none"> <li>Children have got access to gainful employment</li> <li>The program is</li> </ul>	<ul style="list-style-type: none"> <li>Inclusiveness is a basic principle of the education program</li> <li>Special support</li> </ul>

<ul style="list-style-type: none"> <li>• The best interest principle is promoted whenever there is conflict between the education of a child and interests and concerns of the community</li> <li>• The primary schools for the refugee community have adopted the Sudanese Curriculum for grade levels 1-4, in line with respecting the best interest of the refugee children</li> </ul>	<ul style="list-style-type: none"> <li>• Children's clubs are formed as extracurricular activities of the education program</li> <li>• Educated children have become active participants in decision making processes and societal affairs,</li> </ul>	<p>designed with a view to promoting the social, mental and moral development of children</p> <ul style="list-style-type: none"> <li>• Educated children have gained basic information to cope up with psychosocial problems</li> </ul>	<p>mechanisms have been designed to ensure the education of vulnerable children such as CWDS, Girls, and UAMs</p>
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### 5.2.2 Effectiveness

The most significant major activity under the Community Based Education Program is the provision of preschool education services to children aged 3 to 6 years in the refugee communities. Under this major activity, 42 preschools have been established currently enrolling more than 11,000 children, an appropriate curriculum has been designed based on the Southern Sudanese school curriculum for nursery education, more than 162 currently serving preschool teachers have been trained, and parents' and teachers' committees have been established to manage each of the preschools. Two children's libraries have also been established to facilitate the education process in the higher preschool classes in two camps.

Primary school education has also benefited from the activities under the Community Based Education Program such as initiation of primary education in one of the refugee camps<sup>49</sup>, design of appropriate curriculum, the training of primary school teachers, provision of text books and the establishment of pedagogy centers and libraries in primary schools. Four primary school pedagogy centers and four primary school libraries were established to support primary school education. The pedagogy centers and libraries in the primary schools have benefited all refugee children in primary schools by increasing the quality of education they received.

Under the outreach girls education (under-shade education) program targeting boys and girls between the ages of 7 – 12 years, who were not benefiting from formal education, 2417 children with outreach potential have been identified and 906 of them provided with alternative education while 81 were referred to a partner organization. Of those who benefited from the program, 343 have been promoted to the formal primary school structure. Through the youth education (non-formal education) program targeting children and youth between the ages of 14 and 25, on the other hand, 29 young married women and 1 male illiterate youth were given basic education and life skills training.

<sup>49</sup> Although primary education has been taken over by ARRA since 1994, the first refugee primary school was established at Dimma by Save the Children Sweden.

The establishment and operation of the preschools as well as the provision of services under the girls' and youth education programs in itself went a long way in ensuring and enhancing access to education to refugee children through the direct provision of the services as well as in increasing their chances of attending primary schools. Moreover, the training of preschool and primary school teachers, the establishment of resource centers and libraries, and the adoption of an appropriate curriculum went a long way in increasing the quality of the education refugee children receive. Thus, one can fairly say that the Community Based Education Program has achieved its objectives of ensuring and enhancing children's access to basic education and improving quality of educational services available to refugee children.

### 5.2.3 Efficiency

The identification of intervention issues and profiling of beneficiaries in the design of the Community Based Education Program indicated that the effective utilization of resources was properly taken into consideration. The Program identified gaps in existing interventions and identified education as a priority issue that needed to be promptly addressed and targeted the most affected and vulnerable groups of children based on baseline information acquired through initial needs assessment exercise. These choices have enabled Save the Children Sweden to employ the limited resources at its disposal in addressing a specific felt need of clearly identified groups of children in which it has had extensive organizational experience. The development of the program throughout the duration of the intervention in terms of reviewing intervention issues and profiling of beneficiaries also indicated that the efficient utilization of program inputs to address the real and felt needs of the most vulnerable groups of children characterized the Community Based Education Program.

The identification of key problems and targets for the Community Based Education Program was consistently reinforced by adopting cost effective implementation strategies. The Program coordinated awareness raising and sensitization activities targeting refugee community members through capacity building of existing structures and creation of new ones. It also encouraged community participation, thus enabling the utilization of these structures and thereby increasing cost effectiveness. This was manifested in the concept of community constructed and managed preschools, formation of PTCs, training and deployment of preschool teachers and social workers, formation of children's and youth structures to promote the education of vulnerable groups of children, and the utilization of cultural and religious occasions to disseminate relevant information on the right to education to refugee community members. These strategies have also enabled Save the Children Sweden to enhance the involvement of children and other refugee community members in the implementation of program activities.

Another strategic approach enhancing the effectiveness of the Community Based Education Program involved the mainstreaming and integration of education as a right in intervention activities implemented by IPs. This was achieved through sensitization, capacity building, advocacy and networking activities. This approach was particularly characterized by support given to primary school education and non-formal education activities under the Program. This approach, among others, contributed towards the taking over of primary education by ARRA and led to the progressive adoption of aspects of the Community Based Education Program of Save the Children Sweden by other organizations, as observed in the transfer of non-formal education in Bonga Refugee Camp to SIM. These developments facilitated the focus of activities in the latter stages of the implementation of the Program on mainstreaming and integration and were among the factors that enabled the realistic implementation of the exit strategy.

In addition to the adoption of cost effective strategies, the implementation of the Community Based Education Program benefited from a low cost administration and coordination set up. Save the Children Sweden kept a skeletal team of national staff on-site limited to three or four persons. The actual implementation of activities was undertaken by refugee teachers and social workers. Save the Children Sweden provided intensive initial training and regular on-the-job training to the refugee staff. Overall coordination of the



Program was provided by a Program Manager at the Country Program Office in Addis Ababa, who was responsible for the overall refugee program including the Psychosocial Support Program. Program evaluation was achieved through radio communication, regular reporting, evaluation and experience sharing meetings in nearby regional towns and Addis Ababa, and on site visits to the refugee camps. This arrangement enabled Save the Children Sweden to keep down the administrative costs of the Program

#### **5.2.4 Sustainability**

The establishment of most of the preschools as well as the selection of preschool teachers was conducted with active participation of refugee communities first through refugee community meetings/structures and later in the form of a permanent parents and teachers committee for each preschool. Representatives of refugee communities in the four refugee settlements also participated in the process of designing an appropriate curriculum for preschools. Currently, the parents and teachers committees have taken over the management of the preschools with the role of Save the Children Sweden limited to the provision of technical support. The design of the preschool curriculum also involved refugee representatives who worked with the consultants assigned for the task.

The outreach girls' education program, on the other hand, was initiated after a baseline assessment conducted at Bonga Refugee Camp in 1997 while the youth education program was initiated on the basis of a preliminary survey conducted the same year at Pugnido Refugee Camp. Similarly, the development of the refugee primary school curriculum, which has been in use since 2000, involved an impact assessment exercise conducted by Save the Children Sweden on the performance of primary school children.

Thus, though the participation of communities and children in other major activities under the Community Based Education Program was primarily limited to needs assessment exercises, the extensive involvement of refugee community members in the preschool education activity marked a significant achievement in enhancing community participation in community based education and in enabling refugee communities to gradually takeover the operation of the preschools.

## 5.3. Assessment of the Psychosocial Support Program

### 5.3.1 Relevance

Just before the initiation of the Psychosocial Support Program, the refugee communities in the Sudanese refugee camps of Western Ethiopia were characterized by a large percentage of children who constituting more than 60% of the population. Many of these children were separated from their parents and guardians and suffered from the psychosocial effects of war and displacement.

However, the intervention activities targeting the refugee communities at the time were limited in scope to the provision of emergency relief assistance in the form of food, clothing and shelter and establishing health services. More over, the very few implementing agencies involved at the time did not have experience in working on child rights issues, especially in addressing the psychosocial needs of children. The more apparent rationale for the initiation of the Psychosocial Support Program of Save the Children Sweden in the Sudanese refugee camps of Western Ethiopia was the need to fill the gap created by the absence of interventions addressing the psychosocial needs of vulnerable groups of children in the refugee communities.

But, in addition to the need to fill this gap in the provision of services, the initiation of the program was a logical consequence of the organizational identity of Save the Children Sweden as explicitly put in its vision, mission, and objectives. As stated in the section dealing with the relevance of the Community Based Education Program, Save the Children Sweden has accumulated significant experience in child rights focused interventions including experience in working on psychosocial support through IPs and direct implementation in refugee situations. Save the Children Sweden has also been working in the Sudanese refugee camps of Western Ethiopia since their establishment. Moreover, the strong relationships of collaboration developed with UNHCR, ARRA and other IPs justified the direct implementation of the Psychosocial Support Program.

Another key consideration in assessing the relevance of the Psychosocial Support Program is the process of identification of problems and the most affected groups of children. In relation to this, an initial needs assessment exercises was conducted at the preliminary stages of design in Dimma and Bonga refugee camps to identify the critical problems and most affected groups of children. These assessments have revealed that, though all children were gravely affected by situations of war and displacement, some groups of children were more vulnerable to the psychological and emotional effects. Among the most important identified factors of vulnerability were increased dependency on others for basic needs, the absence of a family environment and biased community attitudes against groups of children like UAMs/SCs, CwDs and girls, which made it more difficult to deal with their situation. Thus, the identification of the key problems and the target groups for the Psychosocial Support Program was relevant to the situation of the refugee communities. The development of the program was also reinforced and directed by subsequent assessments. A case in point was the inclusion of CwDs to the profile of beneficiaries of the Program in 1996.

**Table 16: The Psychosocial Support Program and the Principles of the UNCRC**

<b>Best interest of the child</b>	<b>Participation</b>	<b>Survival and Development</b>	<b>Non-discrimination</b>
<ul style="list-style-type: none"> <li>The initiation of the program is a response to a situation wherein the entire range</li> </ul>	<ul style="list-style-type: none"> <li>The needs and opinions of individual children have been taken as a</li> </ul>	<ul style="list-style-type: none"> <li>The program is designed with a view to promoting the holistic</li> </ul>	<ul style="list-style-type: none"> <li>The program is designed with a view to promoting the rights of</li> </ul>

<p>of the needs and rights of children in refugee communities, especially their psychological and social needs, are not taken into account.</p> <ul style="list-style-type: none"> <li>• Best interest determination was explicitly identified as an important issue in the implementation of the program.</li> <li>• The best interest principle is promoted whenever there is conflict between the needs of refugee children and the interests and concerns of the refugee community (E.g., preventing the construction of distribution centers on outdoor game venues at Dimma and Sherkole)</li> </ul>	<p>primary consideration in decisions like living arrangements for UAMs.</p> <ul style="list-style-type: none"> <li>• Children’s and youth structures have been established to disseminate relevant information to children and enhance their participation.</li> <li>• Child participation is a key area in the capacity building training activities under the program.</li> <li>• The participation of vulnerable groups of children in youth activities is one of the key intervention areas under the program</li> </ul>	<p>development of children in the refugee communities.</p> <ul style="list-style-type: none"> <li>• The program initially involved a material support component to ensure the survival of groups of children without adult support.</li> <li>• Access to social services, inclusive of education and health, has been improved through the program.</li> <li>• Children have got access to gainful employment</li> <li>• Educated children have gained basic information to cope up with psychosocial problems</li> </ul>	<p>vulnerable groups of children in the refugee communities who are often discriminated against.</p> <ul style="list-style-type: none"> <li>• Special support mechanisms have been designed to promote the rights of vulnerable children such as CwDs, Girls, and UAMs.</li> <li>• The participation of both boys and girls in youth activities has explicitly been sought as one of the objectives of the program.</li> <li>• The program promotes the social integration of vulnerable groups of children and thematic integration of issues affecting them in interventions by IPs.</li> </ul>
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### 5.3.2 Effectiveness

The major activities under the Psychosocial Support Program were designed with focus on the vulnerable groups of children identified as target groups: psychosocial support to UAMs/SCs, psychosocial support to CwDs, and youth activities. The first activity had the overall objective of protecting and integrating UAMs/ SCs through identification, registration and documentation of the social history of all UAMs/ SCs, provision of material and psychosocial support to UAMs/SCs, integrating SC/UAMs in existing services, and integrating SC/UAMs in communities. The implementation of this major activity has resulted in the creation of a comprehensive and up to date database of UAMs/SCs which has provided a valid basis for the design and implementation of intervention activities. The database has also been an essential reference tool for other agencies working in the refugee camps. The provision of material and psychosocial support has similarly been successful in addressing the material and psychosocial needs of UAMs/SCs to the extent that Save the Children Sweden has gained acceptance among the children, refugee communities and IPs as

the custodian of the rights of UAMs/SCs. Another achievement of the activities of the program targeting UAMs/SCs was the integration of these groups of children in social services which was particularly visible in the participation of UAMs/SCs in education. Though to a lesser extent, Save the Children Sweden has also succeeded in integrating UAMs/SCs in their communities.

The activities under the program directed at protecting and integrating CwDs were identification and documentation of CwDs, raising community awareness on the issue of disability and the rights of CwDs, provision of material and psychosocial support to CwDs and integration of CwDs in existing social service. Save the Children Sweden has compiled a regularly updated record of CwDs that has been utilized in informing its own activities as well as intervention activities of IPs. The database has benefited CwDs in terms of increasing access to services available in the camps as well as helping them in securing referral to institutions outside the camp for medical purposes. Sensitization, awareness raising and capacity building activities on the issue of disability were also effective in dispelling negative attitudes towards CwDs; enabling parents of CwDs provide better care to their children and improving the life of CwDs. The provision of material and psychosocial assistance to CwDs was similarly successful. As could be seen from a comparison of the availability of relevant health services as well as participation of CwDs in education, one of the most visible achievements of the Psychosocial Support Program in addressing the needs of CwDs was better access to education and health services.

Youth activities under the Psychosocial Support Program aimed at decreasing the prevalence of anti-social behaviour among refugee children/ youth and enhancing the participation of boys and girls in refugee communities through the establishment of youth centers, organizing recreational activities and creating children's and youth structures. The establishment of youth centers and the recreational activities have contributed to decreasing anti-social behaviour by creating venues where children and youth would spend their time on meaningful and constructive activities and facilitating the development of a culture of peaceful co-existence. The children's and youth clubs, on the other hand, have become essential structures for participation in community activities in addition to serving as forums for the dissemination of relevant information for the youth and the community at large. Although decisive strides have been made in this direction, the participation of vulnerable groups of children, including UAMs/SCs, CwDs and girls in youth and community activities, has yet to be meaningfully achieved.

In general, the Psychosocial Support Program of Save the Children Sweden was effective in addressing the needs of the target groups. *(See Annex for a detailed presentation of assessment findings in relation to each of the major activities under the Psychosocial Support Program)*

### 5.3.3 Efficiency

The Psychosocial Support Program was designed in such a way that the available resources or inputs could be used to bring about the widest possible effect. First, the Program sought to address the priority unfulfilled needs of refugee children by initially identifying gaps in existing interventions. It thereby avoided duplication of effort that could have been caused by overlapping interventions. Secondly, the Program targeted the most affected and vulnerable groups of children based on baseline information acquired through initial needs assessment exercise committing resources where they mattered most.

The adoption of appropriate implementation strategies was another important factor in assessing the effectiveness of Psychosocial Support Program. The Program was implemented using a cache of cost effective strategies with far reaching effects. One such strategy was the regular revalidation of the information base for the Program through periodic assessments which enabled the Program to maintain focus on the essential unfulfilled needs of the most affected groups of children. The strategic use of awareness raising and sensitization activities targeting refugee community members and their structures has also enabled the program to utilize existing structures and resources in the implementation of activities. The provision of community-based psychosocial services, formation of foster care arrangements for UAMs/SCs, and the utilization of cultural and

religious occasions to disseminate relevant information on child rights issues to refugee community members were only some of the activities under the Psychosocial Support Program implemented through refugee community structures. The strategy has also enabled Save the Children Sweden to enhance the involvement of children and other refugee community members in the implementation of activities like organizing recreational activities for the youth, construction and management of youth centers and clearing outdoor game venues.

Similarly, through sensitization, capacity building, advocacy and networking activities directed at IPs, the program was able to establish partnerships and put in place collaboration arrangements with key actors. Such arrangements included sharing of databases on vulnerable groups of children, provision of school-based psychosocial services, early identification of cases of disability with health service providers, provision of appliances for CwDs through RaDO, formation of school based clubs, and coordination of youth activities with partners through information dissemination clubs. A particularly notable collaborative arrangement was the referral structure wherein CwDs were identified in collaboration with traditional health attendants, family-based psychosocial support was provided by refugee social workers deployed by Save the Children Sweden, rehabilitative care was given in collaboration with parents and community health attendants, and appliances were provided by RaDO. As a result of this approach, Save the Children Sweden was able to gradually shift the focus of its psychosocial intervention from material support to psychosocial support and then to mainstreaming and integration. Yet another factor in the efficiency of the Psychosocial Support Program was the progressively more comprehensive implementation of child rights oriented intervention activities.

The Psychosocial Support Program shared the same low cost administration and coordination set up with the Community Based Education Program. This was also a significant factor in ensuring the effectiveness of the program.

#### **5.3.4. Sustainability**

The Psychosocial Support Program has adopted and implemented appropriate strategies to ensure sustainable solutions to the needs and problems of children. The first of these strategies was increasing the awareness and capacity of community members and structures. Lack of awareness and attitudinal factors were recognized as the major ones of the root causes for non-fulfilling the needs and realizing of the rights of vulnerable groups of children. The program has, thus, incorporated awareness raising activities on the situation, needs and rights of refugee children. Moreover, going beyond raising awareness and sensitizing community members, Save the Children Sweden conducted a series of training, technical assistance and material support activities to assist the creation of new refugee structures and strengthen and enhance the capacity of existing community structures under the Psychosocial Support Program. Some of these activities were supported to the establishment of children's and youth clubs, campaigns on the issue of disability, the special needs and rights of UAMs/SCs and girls education, self-reliance training and education for UAMs/SCs and CwDs, and training and deployment of refugee social workers. These strategies and activities inherently contribute to the sustainability of activities and achievements by empowering refugee communities and beneficiaries of the program through transfer of knowledge and skills necessary to undertake similar activities among refugee communities.

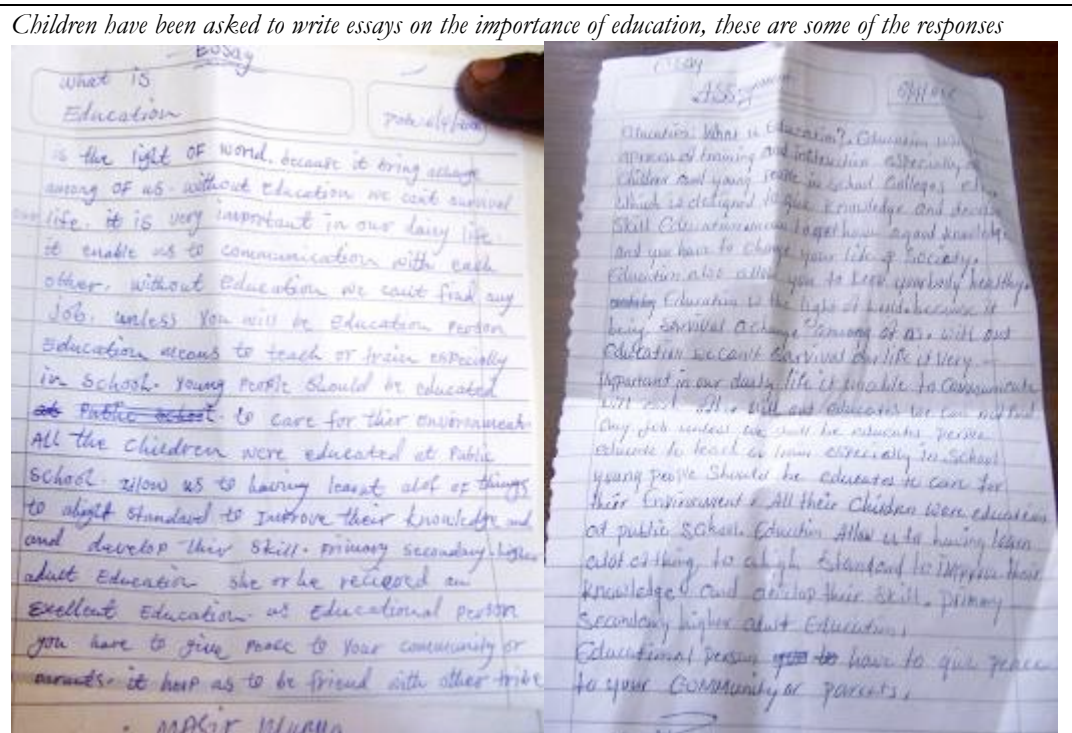
Another related strategy relevant in increasing sustainability of activities and achievements under the Psychosocial Support Program was encouraging community participation and utilizing community structures in the design and implementation of program activities. The initial and subsequent assessments conducted under the Program, such as the identification of vulnerable groups of children and their needs, involved community members and community structures as well as children as informants and data collectors. Refugee communities also participated in the implementation of specific activities under the Program. Prominent examples of such participation included provision of foster care for UAMs/SCs by refugee families, provision of family based psychosocial care for CwDs by parents, support to the education of girls at preschool level by PTC members, and

promotion of the rights of vulnerable groups of children through the formal, traditional and religious refugee community structures. Internal and external evaluations also involved community members and children, at least, as informants and sometimes as active participants in the process. In addition to the empowerment of community members and beneficiaries, such participation has created proven commitment among refugee communities and their structures to involve in and possibly undertake psychosocial support activities independently. As such, this approach increased the possibility of continuity of the program activities and durability of achievements once external support ceases.

Finally, the Psychosocial Support Program utilized networking and collaboration with IPs towards the integration and mainstreaming of child rights issues relevant to vulnerable groups of children in the design and implementation of their intervention activities. Important examples of this approach included collaboration with UNHCR and ICRC in the identification, registration and documentation of social histories of UAMs/SCs, sharing of a uniform database on the situation of vulnerable groups of children with organizations operating in the refugee camps, and the creation of a collaboration and referral arrangement for the provision of psychosocial and health services to CwDs with ARRA and RaDO. These and other similar activities have proven their worth to the continuation of activities and sustainability of achievements under the Psychosocial Support Program in the process of handing over of activities as part of the exit strategy of Save the Children Sweden.

## 5.4. Impacts of the Community Based Education Program and the Psychosocial Support Program

Positive impacts of the Community Based Education Program and the Psychosocial Support Program were assessed within the framework of “the global impact model, i.e., in terms of improving the lives of refugee children and ensuring their wellbeing, in policy and practice affecting the lives of children, children’s and young people’s participation, equity and non-discrimination of children and young people, and in the commitment and capacity of refugee communities to support children’s rights. The following charts present the impact of the two programs as reviewed in the framework of the global impact model.

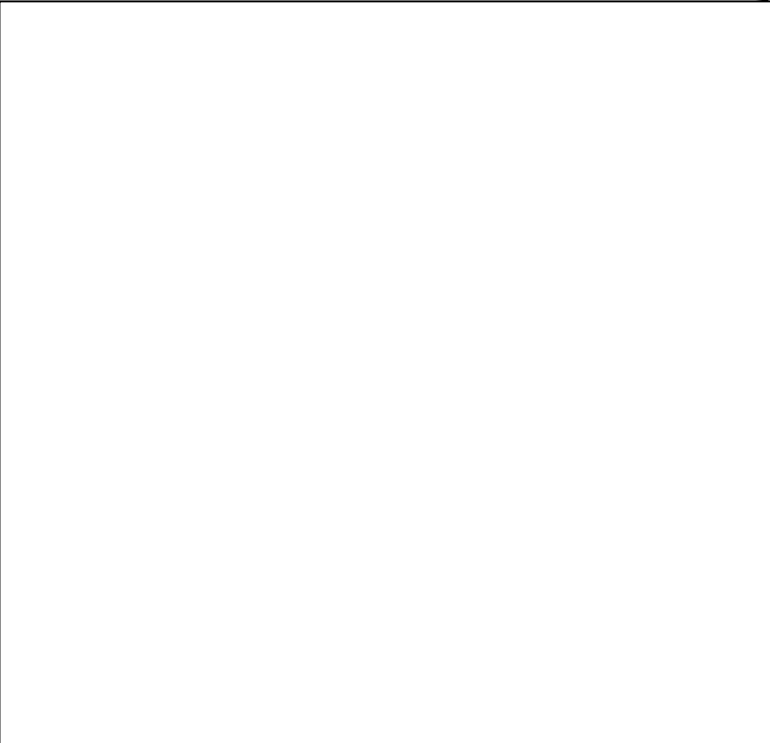
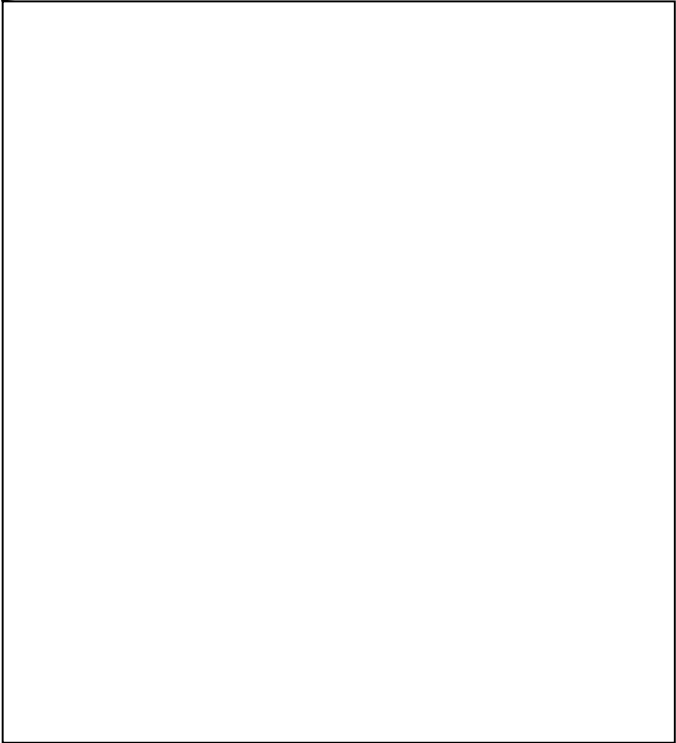


their clubs and youth committee structures to  
 voicing their opinions and concerns in  
 program in the refugee camps has been reformulated  
 the main findings of the monitoring group  
 and SCs/CWDS participation  
 in decision making and promoting understanding  
 of the benefits of participation  
 to the community. Ms. Hasibegma a common issue  
 that is discussed in the meetings and other events  
 is the social and dignity of the education of  
 girls and during pregnancy  
 meaning to parents and the potential  
 of their children and other  
 have got access to education along with children  
 and social support to the education of UAMs, SCs,

respecting the best interest of the refugee children  
 Changes in the capacity of the community and CSOs to support the rights of  
 children and women  
 The local community has requested the preschool system  
 The new organizational structure and the importance of established CSOs that  
 of children are getting attention  
 Disorganization of new clubs and associations to sensitize or create awareness that  
 children must have access to education like other children of the Sudanese refugees  
 Innovative use of old children's activities such as providing clubs and religious  
 leaders to support and provide the right to education  
 Increased awareness of the community towards the local and national  
 community structure and the importance of the education program when the refugees go back  
 to their country  
 Community structure that has a higher the education of girls, CWDS and other vulnerable groups  
 that has a higher the education of girls, CWDS and other vulnerable groups  
 building initiatives for children's clubs to promote and support rights of all group of children  
 Presence of trained and experienced human resource concerning education that  
 would follow the footsteps of SCS in promoting education for all  
 Participation of the community in the construction of preschools, in their  
 management, in mobilizing parents to send their children to school and in the  
 production of teaching aids  
 Sense of ownership developed by the community on preschools  
 The availability of educated children to assume and take leadership  
 responsibilities in the community and the refugee camps  
 Availability of preschools in each village so that small children could easily attend  
 preschools.  
 The community has learned the importance of engaging children in educational  
 activities and play to overcome their distress and trauma caused by displacement  
 Directors and teachers have participated in training workshops on CRC and ARC,  
 Better qualified teachers are deployed to deliver quality education  
 As a result of community participation there are low cost teaching materials in the  
 schools

**Changes in the well-being and lives of children**

- Refugee Children's right to education has been ensured through the introduction of the preschool education system
- Attitude of the community towards educating their children has improved
- Corporal punishment has decreased in schools
- The community has learned the importance of engaging children in educational activities and play to overcome their distress and trauma caused by displacement
- Children have got access to libraries and pedagogical centers and activities and play to overcome their distress and trauma caused by displacement
- Educated children have developed self-esteem
- Children have been able to learn about hygiene and environmental protection
- Better qualified teachers are deployed to deliver quality education
- Children have become well aware of their rights
- Children have become and vocal
- Educated children have developed positive attitude towards their future and have come to realize that education is key towards self-development and the development of their community
- Educated children have increased opportunity to get employment in the refugee camps as well as for resettlement in their home country or third state.
- Educated children have enjoyed increased opportunity to continue their education in higher education institutions
- Socialization of children in terms of sex, tribe, and nationality
- Children have become used to a school environment where they learn how to mix and play with others and interact peacefully
- Children are enjoying the right to play in schools
- Children have got the opportunity to learn and practice cultural songs and dances starting from their preschool age



- There are increased number of girls who are participating in youth activities
- The youth have a place and the facilities to play indoor and outdoor games
- UAMs have developed life skills such as managing homes, interacting and communicating with others, constructing their own houses, cooking their own foods

- UAMs have learned peer counseling skills
- Children under group care living arrangements have got the opportunity to exercise freedom and live in liberty
- UAMs are performing well in school due to support program has been allowed to target main appliances through collaboration with relevant agencies

**Equity and non-discrimination**

of belongingness to the community

Community workers, family members have started to provide and dignity of children

UAMs and SCs managed to adjust themselves with the girls to join boys

UAMs, SCs and CWDs have got access to regular and strong support at the community level

Youth rights coordinating camps as well as for resettlement in their home country

UAMs speak in front of boys and in public

are available to UAMs via group care and foster well as counseling services by community

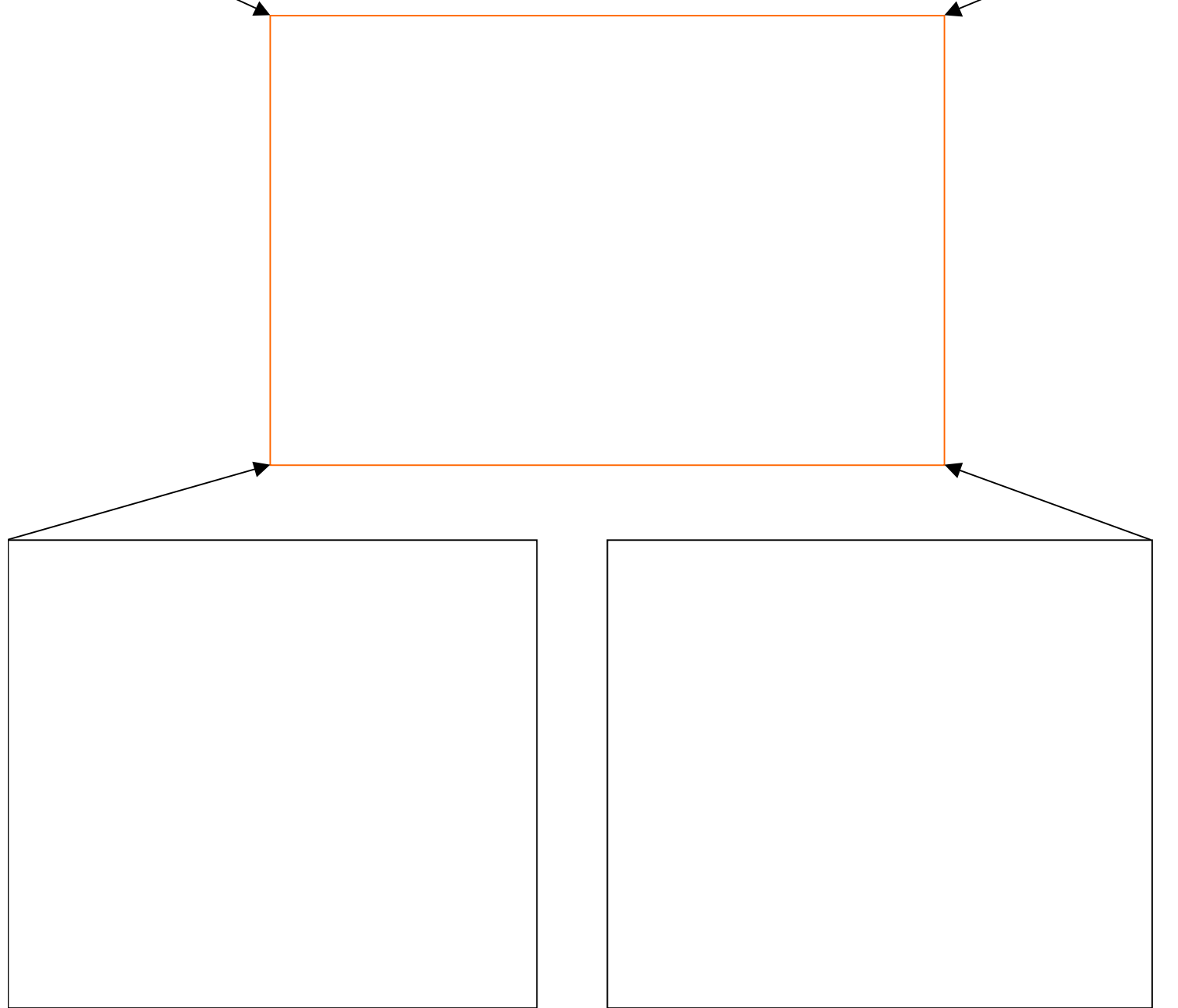
protection procedures and mechanisms are put in place to protect vulnerable groups of children (CWDs, girls, and boys)

opportunity in the services available in the camp (education, health, and other services)

are willing to provide care, support and

**Changes in the capacity of the community and CSOs to support the rights of children and women**

- Church leaders, clan leaders, and other elderly members of the community have become active participants in the promotion of the rights of children
- Parents and the community attained attitudinal change and started to support their girls to join boys in recreations, entertainments (indoor and outdoor games)
- Improved awareness and knowledge by the community on the rights of children and women
- The commitment of the community is enhanced concerning the education of children with mobility problems by producing appliances and even carrying CWDs to and from school
- The refugee community owns well trained social workers with rich experience in the identification, rehabilitation, and integration of CWDs and other vulnerable groups as well as their own ways of dealing with problems
- Presence of organized youth committees and Children's clubs to administer and manage youth activities
- Increased awareness among the community that disabilities do not hinder children from attending schools





## 6. Conclusions and Major Lessons Learned

Save the Children Sweden has been able to accomplish a lot of achievements within its more than ten years experience with Sudanese refugees in Ethiopia. The provision of emergency relief assistance was the initial purpose behind Save the Children Sweden's presence in the refugee camps. The organization, very soon, began to consider switching to other forms of assistance. At the beginning of the 1990s, it launched an educational program to preschool age children and then psychosocial support services for vulnerable groups such as unaccompanied minors, separated children, children with disabilities and girls.

At the time Save the Children Sweden was engaged in providing material support to the refugees, there were, of course, other organizations (namely, UNHCR and ARRA) providing this very support. For Save the Children Sweden, changing the form of its assistance was, therefore, part of a move to avoid duplication of activities. However, there was a more compelling reason for this. As an organization whose primary goal was to ensure the rights of children, Save the Children Sweden was very well certain that catering for education and psychosocial services would have a much more enduring and sustainable influence on the life of children in particular and the refugee community in general.

There were, of course, misgivings as well as resistances on the part of the community at the initial stages of the implementation of these programs. The very conditions in which refugees lived, and the mental settings with which they perceived the world would not easily allow them to see the significance of education. When refugees fled their country of origin and began living in an alien country, what mattered most for them was that they got basic necessities like food and shelter, and that they lived in a relatively secure environment. In such a mind set, educational and psychosocial supports were therefore secondary, and in some contexts, useless engagements. Worse still, these kinds of programs might even be objects of hostility. In Bonga refugee camp, for example, preschool education was initially suspected of having a hidden agenda that would eventually undermine the religious faith and social organization of the refugees.

In this regard, Save the Children Sweden had to create or adopt mechanisms to persuade and mobilize the community at various stages of the implementation of the programs. Either through using already existing structures or setting up new ones, Save the Children Sweden has been able to create awareness and instil determination among the refugees. It was after a long effort and so much awareness creation workshops and informal meetings that people started to become positive about these non-material supports; that parents were convinced to send children to preschools and primary schools; that refugee community members came to recognize the predicament of unaccompanied children; that they began to see CwDs as having equal rights to education or any other support in the camps.

What lessons can we draw from all these? Are the achievements worth replicating in other areas? What would be their importance to other projects? First and foremost, the achievements of Save the Children Sweden in education and psychosocial support demonstrated very well how material assistance alone could not bring peace and stability to a community that has suffered a lot from civil war and ethnic conflicts. Although the urgent and immediate need of a displaced community was the fulfillment of food, shelter and protection from assaults, the peace and security that they have started to enjoy could not be lasting unless much deeper ills were diagnosed and treated.

Yes, the refugees have managed to escape the civil war in their country. It is true that they would no more be in danger of cross fires from the battles between the two combating forces. Nonetheless, they were still vulnerable to inter-ethnic and inter-tribal conflicts. The environment in which the Sudanese refugees settled was very thorny and explosive. Any inter-ethnic conflict in Western Ethiopia would necessarily affect the refugees. Whenever there was tension between Ethiopian Nuers and Annuaks, it would, one way or the other, spill over Sudanese Nuers and other related ethnic groups. In addition to this, such a refugee environment was also exposed to other forms of clashes including inter-tribal and familial conflicts.

How can such problems be minimized or managed? In order to deal with these difficulties, Save the Children Sweden opted for an educational program that would

effectively address rights of children in a way that it also affected the life of adult members of the refugee community in a number of ways. Children in the refugee camps were completely deprived from education. They did not have the chance to attend schools. In response to this deprivation, Save the Children Sweden initiated a preschool education program and subsequently started to provide technical support to primary schools that grew out of the need of the refugee community. In addition to enlightening and preparing children for the future, the fact that children would spend time in preschools would significantly reduce petty conflicts that might lead to inter-familial and inter-tribal conflicts.

The other important achievement that the education program brought about was the sense of community that it has created among the refugees. Running preschools and primary schools in the refugee camps would create, among the respective communities, the feeling that they could lead a life that had relative normalcy and continuity. And this in turn would diffuse the sense of disruption or dislocation that prevailed for sometime.

The condition of vulnerable groups, especially the condition of unaccompanied minors and separated children would obviously be reason for conflicts. The number of UAMs in Pugnido was, for example, so unmanageable that it must have been cause for tension in the refugee community. Hence a demand for a well-studied intervention or support program. The psychosocial support program of Save the Children Sweden, which has actively involved social workers recruited from the refugees themselves, has therefore helped to improve and augment the life of the UAMs. The UAMs, who could have been reason enough for further conflict in the community, have rather come up as social workers, teachers, parents, preachers, members of the central committee of the refugees, etc.

Organization of various youth activities has contributed a lot to enhance the position of UAMs and other vulnerable groups in the community. The youth centers of the respective refugee camps have managed to house indoor games. They also served as meeting places for young boys and girls. In Bonga, for example, where the majority of the refugees were Uduk, the youth center has got two table tennis rooms. One of the rooms was supposed to serve only girls. The girls, while they were playing table tennis at this place, did not appear as if they lived in a refugee camp. They were very lively and well aware of what it meant to have the freedom to play like the boys.

The youth center was also engaged in organizing football and other outdoor games. The football match (this was in Bonga refugee camp) attracted a large number of the youth. This included girls and a good number of children and young people on wheelchairs. There were even few parents who enjoyed watching the game. From the words of the informants, such a competition was entirely new to them. While in the Sudan, not only were they unfamiliar with such competitions but they did not have the time to play or watch because they were engulfed by a state of war and conflict. This entirely new experience was therefore a big jump for the refugees. On top of the entertaining aspect, such sports competitions were valuable for their symbolic significance. They taught the youth how to manage or resolve differences peacefully.

As has been already discussed extensively, the psychosocial intervention has largely been run by social workers who were refugees themselves. Professional support had only been solicited at the initial stages of the implementation of the psychosocial support program. After sometime, young boys and girls were recruited from the refugees and sent to Addis Ababa for short training in counselling. Save the Children Sweden has also been organizing workshops to train new social workers. This intervention has therefore helped different vulnerable groups. The achievement of UAMs in education, the integration of CwDs into the community, increased enrolment rate of girls and their active participation in clubs and other community matters would not have been possible without this intervention.

As we see it, this psychosocial support program was very exemplary and can even be applied to non-refugee settings. The spread of HIV/AIDS in many poor countries, for example, obviously calls for a great number of trained and professional social workers. In reality, however, many of these countries cannot afford to produce even the bare minimum number of qualified social workers. In this regard, adopting Save the Children Sweden's model would obviously help out many countries.

In fact, professional social workers trained in Western education systems might even have a real difficulty to grapple with social ills whose nature is unique to countries in Africa, Asia and Latin America. In this regard, Save the Children Sweden's reliance on social workers recruited from refugees themselves might be a good model. Social workers of the refugee camps, by virtue of being part and parcel of the refugee communities, have helped a lot to easily mobilize the refugees so that they could have a good deal of awareness on the condition of vulnerable children and the importance of the education program.

The manner of the workings of parents and teachers' committees was another practical demonstration of how delegating many of the tasks to the community would enhance and advance the programs. Building the capacity of target groups by itself ensures the sustainability of the programs once the aid organization pulls out of the area, or when the refugees go back to their country of origin.

Thus, much of Save the Children Sweden's psychosocial services were largely carried out by community workers. But behind these community workers, there was a great deal of cooperation and support from the refugee community. And this, in turn, reflected that Save the Children Sweden's working strategy greatly considered and, in fact, utilized existing community structures in order to enhance and build the capacity of the refugees. The community workers were, therefore, there in order to facilitate things. Ultimately, the idea of the organization was to strengthen community structures and mechanisms in support of child rights.

In this regard, what made the psychosocial program interesting was that it also involved people other than the social workers. Parents, close relatives, foster families and other adult members of the community cooperated with community workers. The working strategies that the organization adopted to help CwDs was a good example here. In the past, most families used to hide CwDs because they thought that disability was the result of some kind of curse. But due to the integrated and multi-faceted nature of the support, families learned to accept the situation of their children as it was and started to think about what possible help they might receive. Thus, they started to closely work with community workers. These community workers advised parents, foster families, or relatives how to take care of CwDs. This therefore made it easier for community workers to elicit information about CwDs in the community and oriented families and relatives on the causes of disabilities.

That the support was well integrated was also shown in the activities of youth committees and clubs. There were, for example, committees and clubs engaged in awareness creation activities on the situation of CwDs. A youth group known as 'Disability Awareness Club' in Bonga has, for example, been working very actively in raising the awareness of young boys and girls. The club followed a peer teaching methodology. In a session which the research team observed, members of the club had a good deal of discussion on the causes of disability and, in between discussions, very vibrant songs and chanting related to the issues under discussion. In addition to the educational values, this getting together would surely help the youth to connect to each other and develop positive friendships that served as spiritual and psychological treasure for the future.

It was noted that the various activities that supported CwDs or UAMs were carried out in an integrated way. But this integrated approach was not limited to specific activities. The two broader programs that Save the Children Sweden has been running were also very much intertwined. The purpose of the preschools was not only to keep refugee children in schools or to merely guarantee their right to education but also to ensure and enhance their reintegration in the community. The availability of educational facilities in the refugee camps assured participation and protection of rights of children at various levels.

The psychosocial services, in turn, reinforced the education of vulnerable children. Had it not been for the psychosocial services, most unaccompanied minors, separated children and children with disabilities would have been left out of the preschools and the other levels of education available for the refugee community. The two programs were, therefore, well integrated to each other.

What lessons can we then draw from this integrated approach? Can it be replicated in similar situations? Using community workers and various structures of the community, Save the Children Sweden has brought about meaningful attitudinal and practical changes in the

life of the community. The preschools and pedagogical centers of the settlement camps were effectively utilized in order to support the socialization and reintegration of refugee children to their respective communities. On the other hand, the psychosocial services have ensured the right of vulnerable children to education. What is the significance of these interrelated activities? Where can it be used? The way the various psychosocial services were catered in the refugee camps can be ‘transported’, albeit in a tailored form, to other experiences. Juvenile justice programs of poor countries could be taken as an appropriate instance here. In a country like Ethiopia, the juvenile justice system is just budding and very much restricted to the capital city and probably a few towns.

There are a few correctional centers in Addis Ababa but, contrary to their nomenclature, their end is more of punitive than correctional. More importantly, such institutions rather seem to draw much from formal justice instruments such as the police, courts, etc. As a result, the juvenile justice system suffers from lack of community participation. The correctional centers seem to be so isolated and alienated that they do not seem to give room for community-based psychosocial services. Whereas, as the *UN Guidelines for the Prevention of Juvenile Delinquency* (PJD, 1990) stresses, organizations working with children should give priority to preventive measures that involve families and other relevant groups and institutions:

“Emphasis should be placed on preventive policies facilitating the successful socialization and integration of all children and young persons, in particular through the family, the community, peer groups, schools, vocational training and the world of work, as well as through voluntary organizations. Due respect should be given to the proper personal development of children and young persons, and they should be accepted as full and equal partners in socialization and integration processes”.

Thus, although the refugee context was somehow different, the way psychosocial services were catered by Save the Children Sweden could still be adapted to correctional centers of non-refugee contexts. As in the case of the refugee camps, existing juvenile justice programs might be successful endeavors if they are integrated to primary, junior and senior schools as preventive and diagnostic measures.

Besides, the psychosocial intervention that Save the Children has been running in the refugee camps could also be used to inform policy formulations related to awareness creation programs as well as practical considerations to diagnosing children who suffer from various abuses in non-refugee contexts. For beyond and above “correction,” Save the Children Sweden’s intervention emphasized on social rehabilitation and integration.

As repeatedly pointed out in this report, Save the Children Sweden is an organization that works on certain core principles of child right protection. Among these, the principles of non-discrimination and participation stand out clearly. The principle of non-discrimination teaches that children who are normally excluded in the mainstream community services should be included in the process. Accordingly, giving all-inclusive services is one of the stated goals of Save the Children Sweden. For example, when considering the motto “education for all,” one would be forced to account primarily those who are left out, or could possibly be left out, in the implementation process. Save the Children Sweden’s interventions have, therefore, been very successful because it has made this principle one of its leading working principles.

Viewed in terms of the principle of child participation, the organization has accomplished a lot. In the refugee camps, clubs and youth committee structures were effectively used. Children were vigorously involved in initiating their own activities. They, for example, organized football matches, discussions sessions on issues related to CwDs, composed songs and prepared placards for international days observed in the camps, etc.

Above all, the active participation of boys to support girls’ education was an astounding demonstration of the active involvement of children in the implementation of Save the Children Sweden’s programs. As already discussed in this report, Girls’ Education Support Group was a club composed of only girls. Initiated in Dimma refugee camp at first, such support groups have been working aggressively to increase the enrollment rate of girls in all the camps. Nonetheless, at a certain point in time, Save the Children Sweden’s field staff and the refugees themselves realized that such an effort could not be complete without the

participation of boys. As boys were part of the inertia that stood on the way of girls' education, their involvement in the very effort to promote girls' education would be part of the solution. This gave rise to a club known as Boys Empowering Group. Most young boys then started to be very supportive of girls' education in an unprecedented way.

Now the question is, Can we 'transport' this innovative experience to other settings? The answer is a big 'yes'. In the first place, we could think of the condition of repatriation. When the refugees go back to their country of origin and start to lead relatively settled life, girls' education would even face more challenge because of the resurgence of traditional marriage arrangements. In this regard, maintaining this culture of promoting girls' education might serve as a momentum to counteract negative practices that (paradoxical as it may sound) stability would bring about.

The other situation into which this innovative experience can usefully be applied is school environments in non-refugee settings. In Ethiopia and many other African countries, for example, girls' enrolment rate at schools is very low. One of the reasons for this is boys' negative attitude towards girls' education. In many rural areas, boys are, one way or the other, very much instrumental in executing cultural tenets that degrade the status of women. For young men in rural areas, girls are to be abducted or taken voluntarily so that they can serve as housewives. The problem is even much worse when it comes to urban areas. Female students in junior and secondary schools are usually subject to abuse. They would be beaten and sexually abused by boys. School administrations would sometimes be forced to ask government offices like the police for protection because the nature and extent of the abuse would be beyond their capacity. Nonetheless, the presence of police or security forces could solve the matter only temporarily. Besides, such a measure might only veil the problem as it is. Would organizing boys empowering group in these schools help? As the refugee setting clearly showed, teaching and organizing boys in support of girls would not only minimize the harassment of girls but also consolidate the culture of respecting girls' rights and take them as equals in their educational endeavors.

To sum up, Save the Children Sweden's intervention programs have changed the lives of the refugees in many ways. These programs have, in particular, assured basic rights of children consistent with UNCRC. More importantly, these programs have instilled and consolidated the culture of respecting the rights of children and supporting girls' education in a very sustainable manner. On top of this, many of the experiences of the organization could be replicated in other contexts. As we just hinted repeatedly, one of the central values of Save the Children Sweden's experience lies in the adaptability of its interventions and innovative experiments to non-refugee contexts. It is the great conviction of the authors of this report that its dissemination would communicate or diffuse these useful intervention strategies to other projects and experiences.

# Annexes

## Effectiveness Matrix

### Education Program

Objectives	Indicators	Achievements/ Results	Challenges
Ensuring and enhancing children's access to basic education	Increased pre school enrolment	<ul style="list-style-type: none"> <li>• Establishment of 23 operational preschools in the four refugee camps; 6 at Bonga, 4 at Dimma, 7 at Pugnido, and 6 at Sherkole</li> <li>• Construction of the first primary school at Dimma at the request of the refugee community</li> <li>• Development of a pre-school curriculum that is culturally, socially, linguistically and pedagogically appropriate to the situation of the refugee children with the participation of representatives of refugee communities in the four refugee settlements</li> <li>• Enrolment of preschool aged children reached 75% at Bonga, ___ at Dimma, 93.4% at Pugnido and 95% at Sherkole</li> <li>• Preschool enrolment of girls reached 51.46% at Bonga, 48.77% at Dimma, 51.65% at Pugnido, and __ in Sherkole</li> <li>• Primary school enrolment of girls increased to 49.6% at Bonga (from 35.3% in 2002), 28.1% at Dimma, 29.8% at Pugnido (from 21.7% in 2002), and __ at Sherkole</li> </ul>	<ul style="list-style-type: none"> <li>• Initial resistance on the part of refugee communities to the idea of preschool education, especially for girls</li> </ul>
	Children out of school are registered and offered out reach education	<ul style="list-style-type: none"> <li>• At Bonga, 906 out of school children were provided with alternative education and 81 referred to a partner organization.</li> <li>• 343 of those who benefited from the outreach program at Bonga have been promoted to the formal primary school structure</li> <li>• The girls' education program at Bonga was successfully taken over by a partner organization</li> <li>• 30 children and youth accessed through the youth education</li> </ul>	<ul style="list-style-type: none"> <li>• The youth education program at Pugnido was discontinued since almost all of the trainers who participated in the training of trainers have left the refugee camp</li> </ul>

		program at Pugnido	
	Increased participation of girls in education	<ul style="list-style-type: none"> <li>• The number of girls enrolled in preschools in par with that of boys.</li> <li>• The number of girls enrolled in primary schools has become proportional to that of boys by 2006</li> </ul>	<ul style="list-style-type: none"> <li>• The proportion of girls in primary school grades still decreases as the grade level increases mainly due to high drop out rates associated with early marriage and child bearing.</li> </ul>
Improving quality the of educational services available to refugee children	Number of preschool teachers trained, refresher courses organized for preschool teachers and evaluation of the quality of teachers of pre school.	<ul style="list-style-type: none"> <li>• Training provided for preschool teachers – in the year 2005, 52 teachers at Bonga, 34 at Dimma, 54 at Pugnido, and 36 at Sherkole were trained</li> </ul>	<ul style="list-style-type: none"> <li>• The absence of qualified potential preschool teachers in refugee communities</li> <li>• High mobility of refugee teachers</li> </ul>
	Number of primary school teachers trained and refresher courses organized for preschool teachers	<ul style="list-style-type: none"> <li>• Development of a primary school curriculum that is culturally, socially, linguistically and pedagogically appropriate to the situation of the refugee children</li> <li>• 120 refugee primary school teachers trained and certified in collaboration with teachers training institutes at Jimma and Gambella between 1992 and 1998 using Ethiopian teachers training syllabus</li> <li>• 131 refugee primary school teachers were trained and certified in the camps between 1998 and 2003 using the new Sudanese syllabus</li> <li>• Refresher and summer training provided for primary school teachers with Mettu Teachers Training College in 2004 and 2005– in the year 2005, 71 teachers at Bonga, 48 at Dimma, 41 at Pugnido, and __ at Sherkole were trained</li> <li>• 90% of all primary school teachers at Bonga benefited from summer</li> </ul>	<ul style="list-style-type: none"> <li>• High cost of training in Jimma and Gambella</li> <li>• High mobility of refugee teachers</li> <li>• Unwillingness of training institutes to continue the training of primary school teachers in the camps and to certify trainees</li> </ul>

		refresher courses	
	Increased numbers of children have access to library facilities and using service offered.	<ul style="list-style-type: none"> <li>• Pedagogical centres and libraries established for each refugee camp with an additional children's library each at Dimma and Bonga by 2005</li> </ul>	<ul style="list-style-type: none"> <li>•</li> </ul>
Enhancing community and child participation in community based education	Increased involvement of community members in the establishment of preschools	<ul style="list-style-type: none"> <li>• Community participation in the construction of preschools progressively increased with the development of the program with only 7 of the 23 preschools, , constructed with the involvement of communities</li> <li>• Community members participated in the design of the preschool curriculum and the selection of prospective teachers</li> <li>• Children's clubs, especially the DAC, GESG and BEG, are involve in school-based follow up and monitoring of enrolment and attendance</li> <li>• Children in refugee communities, especially those who participate in club activities, have a very high level of awareness on child rights issues including the right to participate, the rights of vulnerable groups of children, the importance of girls education and education as a right</li> </ul>	<ul style="list-style-type: none"> <li>• Refugee communities initially felt that the establishment of preschools did not address their priority needs. In fact, when the education program was initiated at Dimma, community members asked for the construction of a primary school.</li> <li>• Lack of community participation in the early stages of the program - two of the early preschools were constructed by ARRA and five were built by Save the Children Sweden</li> <li>• The participation of girls in primary school education was hampered by persisting gender roles and marriage/ child birth related practices in refugee communities</li> <li>• Refugee communities do not often take the activities of children's clubs very seriously</li> </ul>
	All pre-schools are run by the community	<ul style="list-style-type: none"> <li>• Formation of the PTCs with volunteer members for all preschools.</li> <li>• PTCs in the refugee camps effectively mobilized communities to send children to school.</li> <li>• Refugee community structures and IPs of Save the Children</li> </ul>	<ul style="list-style-type: none"> <li>• Community members originally requested for payment to work as PTC members</li> <li>• Limited recognition of PTCs by agencies of the host government</li> </ul>



		Sweden working in the refugee camps gave recognition to and work with PTCs	
	All preschools are handed over to the community with supervisory support/monitor from HCR/Save the Children Sweden	<ul style="list-style-type: none"> <li>All pre schools are community owned and are managed and supervised by the community with technical support by Save the Children Sweden staff.</li> </ul>	<ul style="list-style-type: none"> <li>Low pre-school children coverage, low community participation and reluctance of the community hampered and delayed the handing over of preschools</li> </ul>

### *Psychosocial Support Program*

Objectives	Indicators	Achievements/ Results	Challenges
Protecting and integrating UAMs/ SCs	Identification, registration and documentation of the social history of all UAMs/ SCs	<ul style="list-style-type: none"> <li>Initial needs assessment to identify UAMs/SCs conducted in all camps. The first refugee assessment was conducted in 1988 at Pugnido. The purpose of this assessment was completing the social history of the refugees including the identification and documentation of the social histories of UAMs, female-headed households, and children in different age groups.</li> <li>The family history of UAMs/SC is documented and updated throughout the intervention period</li> <li>A computerized database of UAMs/SCs is almost complete</li> <li>Save the Children Sweden has become the first point of contact for UAMs/SCs coming into the refugee camps; the database effectively became the reliable reference for interventions by other organizations including</li> </ul>	<ul style="list-style-type: none"> <li>Refugees forging names and misrepresenting their status to secure the special protection measures and benefits associated with status as an UAMs/SCs have hampered the identification process in latter stages</li> <li>High mobility among UAMs/SCs has complicated the process of updating the database</li> <li>Unaccompanied minors were found to have the least initiative to be repatriated</li> </ul>

		<p>UNHCR and ICRC</p> <ul style="list-style-type: none"> <li>• A substantial number of children have been resettled in a third country while others were reunified with their parents and relatives among the refugee community in cooperation and collaboration with IPs</li> </ul>	
	Addressing the material and psychosocial needs of UAMs/SCs	<ul style="list-style-type: none"> <li>• Materials like building materials, cooking utensils, cloths school uniforms, educational materials, and bedding as well as food items such as biscuits and sugar provided for UAMs/ SCs in the initial stages of the Program; material support has been discontinued in all camps by 2000/2001.</li> <li>• Group care arrangement established for UAMs at Dimma, Pugnido and Sherkole refugee camps with SCs and a few UAMs at Dimma and Pugnido living under foster care; many of the older UAMs/SCs are living independently</li> <li>• Training and deployment of community workers to follow up on the day to day psychosocial situation of UAMs/SCs on regular bases by the community workers; these social workers have in effect become the ‘parents’ of UAMs/SCs.</li> <li>• Establishment of a counselling and clinical support centre at Bonga to assist UAMs/SCs traumatized by war and displacement.</li> </ul>	<ul style="list-style-type: none"> <li>• UAMs/SCs were reportedly not consulted on the termination of material support.</li> <li>• Mobility of trained community workers for various reasons has been an obstacle for carrying out quality psychosocial activities</li> <li>• UAMs/SCs at Pugnido were vulnerable to security problems due to conflict among refugee communities and had to be resettled at Bonga</li> </ul>
	Integrating SC/UAMs in existing services	<ul style="list-style-type: none"> <li>• UAMs/SCs in each of the camps receive a full ration and are generally given preference in the provision of emergency assistance services</li> <li>• Almost all UAMs/SCs are attending school with the</li> </ul>	<ul style="list-style-type: none"> <li>• UAMs/SCs arriving at refugee camps for the first time reportedly had problems accessing emergency assistance due to the long process of securing an identity card</li> </ul>

		<p>exception of those who could not attend due to health problem and other reasons; the enrolment rate for male UAMs/SCs at the primary school level is reportedly as high as 95%.</p> <ul style="list-style-type: none"> <li>• Many UAMS/SC have reached up to higher grade levels in their education i.e. high school education and assumed leadership in the refugee communities</li> <li>• A substantial number of UAMs/SCs have been involved in activities like life skill training, IGA and employment opportunities, which enabled them to be independent and self supporting.</li> <li>• At Bonga, 10 UAMS have secured job opportunities in the camp (5 ARRA teachers, 2 ZOA, 2 ARRA health workers, 1 Save the Children Sweden librarian) while 3 UAMs are given chance of computer training by Save the Children Sweden at Bonga office for two months.</li> <li>• Many of the social workers working with Save the Children Sweden, notably so at Dimma, are former UAMs</li> </ul>	<p>from ARRA.</p> <ul style="list-style-type: none"> <li>• The termination of material support to UAMs in the form of school materials and uniforms affected their education</li> <li>• UAMs reported lack of education after national examination and absence of water in the refugee camps.</li> <li>• Problems were reported in the provision of health services for UAMs/SCs at Pugnido apparently due to across the board treatment for all refugees which put them at a disadvantage compared to children with adult support and assistance.</li> <li>• The participation of UAMs/SCs in youth activities has not been documented in a disaggregated manner.</li> </ul>
	<p>Integrating SC/UAMs in communities</p>	<ul style="list-style-type: none"> <li>• Facilitation of social integration in the form of finding out foster care, guardian, and relatives of UAMs/SCs has been the most preferred approach.</li> <li>• Traditional support systems for UAMs/SCs have been strengthened and many of the UAMs/SCs in the camps, all in the case of Bonga, are supported and protected by the community.</li> <li>• Integrating them into the community for sustainable</li> </ul>	<ul style="list-style-type: none"> <li>• UAMs/SCs that were not able to promptly access emergency assistance were not easily taken in by communities.</li> <li>• Very few UAMs live in a community based arrangement, except for Bonga.</li> <li>• Refugee communities with the practice of extensive dowry payments by the prospective groom still consider UAMs/SCs</li> </ul>

		<p>protection and care through marriage has ensured that most UAMs/SCs had a smooth transition to adulthood</p> <ul style="list-style-type: none"> <li>• Community based foster care arrangements secured for a substantial number of UAMs/SCs with particular success at Bonga with all UAMs/SCs living under community care</li> </ul>	<p>unmarriageable since they are not able to come up with the expected dowry.</p>
Protecting and integrating CwDs	Identification and documentation of CwDs	<ul style="list-style-type: none"> <li>• An initial need assessment was conducted in 1996 at Dimma, Bonga and Pugnido to identify CwDs.</li> <li>• Save the Children Sweden keeps record of CwDs that is updated on a regular basis. For instance, a rapid assessment was conducted in Sep. 2005 by the project staff at Bonga.</li> <li>• The database developed by Save the Children Sweden benefited CwDs in terms of increasing access to services available in the camps as well as helping them in securing referral to institutions outside the camp for medical purposes through IPs.</li> </ul>	<ul style="list-style-type: none"> <li>• The initial needs assessment was conducted using refugee community members trained only for a few hours. However, as the refugee community began to understand the importance of the assessment, parents actively involved in the process.</li> </ul>
	Raising community awareness on the issue of disability and the needs of CwDs	<ul style="list-style-type: none"> <li>• Disability Awareness Clubs were formed in all camps at an early stage in the implementation of the program.</li> <li>• The clubs conducted awareness creation campaigns at household, at the waiting rooms of the health center, school and community levels.</li> <li>• Sensitization and awareness raising activities targeting communities, especially community leaders, CwDs, parents of CwDs, social workers, teachers, and club members, have been conducted by Save the Children Sweden.</li> </ul>	<ul style="list-style-type: none"> <li>• An attempt to establish an association of parents of CwDs at Sherkole failed.</li> </ul>

		<ul style="list-style-type: none"> <li>• Community members, especially parents of CwDs have better understanding of the nature, causes, as well as prevention and rehabilitation mechanisms of disability.</li> <li>• Church leaders address disability issues as part of their church education every Sunday.</li> </ul>	
	Meeting the material needs of CwDs	<ul style="list-style-type: none"> <li>• Materials like Blankets, Eating utensils, bed sheet, day clothing have been provided for parents of CwDs prior to 1996.</li> <li>• Since 1996, Save the Children Sweden has constructed exercising materials like parallel bars and walking frames for CwDs from the locally available materials and improved access to appliances like wheel chairs and crutches in collaboration with other agencies.</li> </ul>	<ul style="list-style-type: none"> <li>• The supply of appliances is not continuous</li> <li>• Lack of supplementary feeding for children with severe disabilities</li> </ul>
	Provide the necessary guidance and counselling for parents on the prevention of disability and rehabilitation of CwDs	<ul style="list-style-type: none"> <li>• Save the Children Sweden trained community workers and DAC members on psychosocial care for children with disabilities.</li> <li>• A training workshop on “Psychosocial Care for Children with Disabilities” was organized for project managers, social workers, rehabilitation nurses, head teachers and club members from Dimma, Bonga and Pugnido in which issues on prevention, identification, rehabilitation as well as intervention strategies were covered</li> <li>• Community workers and DAC members make regular home visits to families of CwDs, provide psychological support to CwDs, and provide instructions for parents on how to improve and handle</li> </ul>	

		<p>especially severe disability cases and assist parents in addressing emotional problems and handle especially severe disability cases.</p> <ul style="list-style-type: none"> <li>• The social workers' intervention is not limited to addressing emotional problems. It also includes rehabilitation of children.</li> </ul>	
	<p>Integration of CwDs in existing social service</p>	<ul style="list-style-type: none"> <li>• Stationeries and awards have been given for CwDs attending in schools and other extra curricular activities to encourage them and increase their involvement like any other normal children in such activities in the camp</li> <li>• In contrast to the absence of medical services targeting CwDs prior to 1996, health centres in the refugee camps currently involve in the early identification and treatment of disability. Moreover, in collaboration with IPs severe cases of disability have been even identified and referred out side the camps for medical care.</li> <li>• The issue of disability has been integrated and mainstreamed in various sectors including education and health as well as in recreation and other cultural activities IGA, youth leadership and activities, social integration in churches and public gatherings.</li> <li>• CwDs and their families had increased access to services available including IGA and skills training.</li> <li>• Community Based Rehabilitation training, guidance and counselling training for community workers, traditional birth</li> </ul>	<ul style="list-style-type: none"> <li>• In the absence of special education facilities, CwDs with problems too severe to access the normal educational facilities are out of school.</li> <li>• Most of the facilities in the refugee camps, including many of the classrooms in the primary schools, are not easily accessible to CwDs</li> <li>• The schools are distant from the villages to get easy access for children especially at Pugnido</li> <li>• CwDs reported facing teasing from age mates and friends as well as lack of equal treatment at school</li> <li>• Many children with severe problems have not benefited from referral services</li> </ul>

		<p>attendants, community health assistants, parents of CwDs, DAC members both at camp and outside the camp.</p> <ul style="list-style-type: none"> <li>• Save the Children Sweden has also integrated disability in child rights awareness initiatives.</li> <li>• Sensitization activities targeting parents were also conducted by Save the Children Sweden through the DAC to encourage parents with disabled children to send them to school.</li> <li>• Children with physical disability were also provided with appliances like crutches and wheel chairs to facilitate their movement and access to school facilities.</li> <li>• From an attendance level of 38.1% in Pugnido, 60.5% in Bonga and 77.4% in Dimma in 1996, the participation of CwDs in education increased to 80% in Pugnido, 73.2% in Bonga and 79% in Dimma by 1999. Currently, all 45 CwDs from Dimma are attending school, while in Sherkole, 34 out of 40 CwDs are in school. In Pugnido and Bonga 100 and 38 CwDs respectively are in school while 16 and 14 are out for similar reasons</li> </ul>	
Decreasing the prevalence of anti-social behaviour among refugee children/youth	Availability of venues where children can spend their time on meaningful and constructive activities	<ul style="list-style-type: none"> <li>• Youth centers were established in all four refugee camps. The youth center at Sherkole was particularly well equipped with audio visual appliances and a generator.</li> <li>• Indoor and outdoor individual and group games have been organized in all the refugee camps since the establishment of the youth centers. The centers have separate indoor game facilities for girls and boys.</li> </ul>	<ul style="list-style-type: none"> <li>• The youth center at Pugnido was destroyed during conflict among refugee communities.</li> <li>• The outdoor recreational facilities at Dimma have become inaccessible to refugee children and youth for security reasons</li> </ul>

		<ul style="list-style-type: none"> <li>• Youth organized a number of educational, cultural and recreational forums within the community on special occasions.</li> </ul>	
	Development of a culture of living together among children and youth with different background	<ul style="list-style-type: none"> <li>• Village based teams periodically take part in outdoor competitive games. In Sherkole, multi-ethnic teams have been organized to enhance the culture of living together.</li> <li>• Children and youth with different ethnic background peacefully take part in indoor games.</li> <li>• Children’s and youth leaders with different background actively participate in the management of the youth centers and communally conduct recreational activities. Many of the children’s and youth leaders, as is the case with those with Dinka and Nuer families at Pugnido, speak each other’s native languages fluently and have extensive knowledge of each other’s cultural practices.</li> </ul>	<ul style="list-style-type: none"> <li>• Competitive games involving a multi-ethnic setting have occasionally led to group fights among youth. This was particularly noted as a problem at Pugnido.</li> </ul>
Enhancing the participation of boys and girls in refugee communities	Formation of children’s and youth clubs as forums for information dissemination	<ul style="list-style-type: none"> <li>• Different children’s and youth clubs have been established in the four refugee camps around key child rights and youth issues. These clubs have conducted commendable awareness raising as well as monitoring and follow up activities within the school structure, among the youth and refugee communities.</li> <li>• The more active clubs including the Anti HIV/AIDS Club, Girls Education Support Group (GESG), Boys Empowerment Group (BEG), the Child Rights Club (CRC) club, the Drawing Club and Disability Awareness Club (DAC) as well as the Music</li> </ul>	<ul style="list-style-type: none"> <li>• The formation of children’s and youth clubs was generally an adult initiated process with limited participation of children and the youth.</li> <li>• There is apparent overlap between youth activities of Save the Children Sweden and its IPs sometimes leading to a competitive rather than cooperative atmosphere.</li> <li>• Children’s and youth club members feel that they are not taken seriously by adult community members especially when it comes to child rights issues challenging deep</li> </ul>



		<p>and Drama Club at Sherkole are involved in the management and implementation of youth activities.</p> <ul style="list-style-type: none"> <li>• The leadership and leaders of children’s and youth clubs have extensive and practical knowledge of child rights issues.</li> <li>• Children’s and youth clubs, namely Girls Education Support Group (GESG), Boys Empowerment Group (BEG), and Disability Awareness Club (DAC) were particularly instrumental in bringing about changes in terms of girls’ participation in education and awareness among children and community members on disability issues.</li> <li>• The children and youth clubs have been recognized by IPs of Save the Children Sweden and provide for points of collaboration.</li> </ul>	<p>ingrained traditional beliefs and practices.</p> <ul style="list-style-type: none"> <li>• The clubs generally do not undertake regular elections for leadership.</li> </ul>
	<p>Active participation of children and youth in the management of youth centers</p>	<ul style="list-style-type: none"> <li>• The youth centers are managed by children’s/youth leaders with a social worker assigned by Save the Children Sweden as a coordinator. The organizational structure extends from the Central Youth Coordination Committee at the camp level through village youth coordination committees and block youth committees.</li> <li>• The youth at Sherkole have a representative in the Refugee Central Committee meaningfully involved in decision-making processes at the camp level. The existence of a youth representative in the Committee was instrumental in enabling the youth undertake advocacy activities which resulted in the</li> </ul>	<ul style="list-style-type: none"> <li>• Attempts to include children’s and youth representative in official refugee structures did not bear fruit.</li> <li>• The overall management regime for the youth centers is governed by rules procedures and structures designed by Save the Children Sweden.</li> </ul>

		<p>construction of a new building to house the youth center, purchase of a generator and audio-visual equipment for the center through external funding and technical assistance independent of Save the Children Sweden.</p>	
	<p>Increased participation of vulnerable groups of children including UAMs/SCs, CwDs and girls in youth activities</p>	<ul style="list-style-type: none"> <li>• The organizational structure of the youth centers includes a girls' participation focal person with a status of assistant youth coordinator.</li> <li>• The Central Youth Coordination Committee at Sherkole is composed of six boys and six girls with one boy and one girl representing a Zone.</li> <li>• The participation of girls in the leadership and activities of children's and youth clubs has increased substantially over the years with more girls than boys involved in club activities at Bonga in 2005.</li> <li>• The formation of the DAC has significantly enhanced the participation of CwDs in club activities and youth activities in general.</li> </ul>	<ul style="list-style-type: none"> <li>• The participation of girls in indoor and outdoor recreational activities is substantially lower than that of boys.</li> <li>• Interview sessions/ case studies with UAMs revealed that most UAMs do not involve in club activities at school and in the youth center.</li> <li>• The members of DAC are mostly CwDs with limited participation of other children.</li> </ul>

## Data Collection Tools

### *Qualitative Data Collection Tools*

## **CASE STUDY GUIDELINES FOR UNACCOMPANIED MINORS**

### **I. Basic Information**

1. Name \_\_\_\_\_
2. Age \_\_\_\_\_
3. Sex \_\_\_\_\_
4. Education (grade) \_\_\_\_\_
5. Ethnic Background \_\_\_\_\_
6. Are your parents and siblings alive?
7. When was the last time you with adult members of your family? How old were you then?
8. Is there any member of your family in the Sudan? If yes, did you hear from them after you left the Sudan?

### **II. Current Situation**

9. Are you living in group care? If so, how do you feel about the arrangement?
10. What social, economic and emotional problems do you face in the community that you believe resulted from your status as an unaccompanied minor? From whom did you seek help? Who, if anyone, offered to help you?
11. What social, economic and emotional problems do you face at school that you believe resulted from your status as an unaccompanied minor? From whom did you seek help? Who, if anyone, offered to help you?
12. How do you describe your performance at school? How does it compare with other children? What do you think are the causes?
13. Do you believe that your status as an unaccompanied minor has prevented you from becoming an active and responsible member of the community?
14. What is your opinion about the relationship between unaccompanied minors and other members of the community? Do you think that they are treated any different from other children?
15. Do you believe that your status as an unaccompanied minor has put you at a disadvantage in comparison with other children in the camp? If yes, how?

### **III. Future Plans**

16. Do you think that you have the capacity to live independently as an adult? How would this have been different if your parents have been with you?
17. What are your plans for the future? Would these plans have changed if your parents have been with you?

## FGD Guidelines for Separated Children

1. Family Background
  - a. What do you know about your parents? When was the last time you saw them?
  - b. Do you have brothers and sisters? What do you know about them? When was the last time you saw them?
2. Living situation
  - a. With whom are you living now? Do you like the way you are treated within the family?
  - b. What duties do you have at home? Is it any different from the biological offsprings of your foster parents?
  - c. What would have been different if you were living with your parents?
3. Access to social services
  - a. Do you go to school? If yes, how does your performance compare with the biological offsprings of your foster parents?
  - b. Who provides you with social services like education and health care?
  - c. Did you ever face problems at school? What happened? To whom did you go for help? How were the problems resolved? Do you think that the results would have been different if you were not an unaccompanied minor?
  - d. Did you ever face medical problems? To whom did you go for help? How were the problems resolved? Do you think that the results would have been different if you were not an unaccompanied minor?
  - e. Do you believe that you have been treated the same as other children in terms of access to social services?
4. Participation
  - a. Do you think that the attitude of the community towards SCs has changed over the past years? How? What do you think were the contributing factors for such change?
  - b. Are you a member of the music and drama club? How do you assess the participation of SCs in the club?
  - c. Are you a member of sports teams in the camp? How do you evaluate the participation of SCs in recreational activities like football and volleyball teams?
5. General Questions
  - a. How would your life have been different if you were not separated from your parents?
  - b. What are your plans for the future?

## Interview Guideline for the Education Program

### 1. *FDG with PTC, teachers and parents*

- How was the educational program started?
- Were parents and community actively involved in the initiation and development of the educational programs? In what capacity and role?
- Were parents and other adults involved to plan and develop extracurricular activities in order to enhance or maintain the cultural identity of children?
- What is the involvement of the community members in initiating the program, developing the syllabus and managing the implementation process?

- What was the original reaction of refugee community to the launching of the educational programs?
- Did community members feel that they have influenced the process in the initiation and implementation of the educational schemes?
- How many of the children were getting access to the provisions? How different or similar is the service provision from Sudan? Any continuity in the educational orientation?
- Enrollment rate at the beginning and later stage?
- If there is an increasing tendency, what are the contributing factors for this ascendancy?
- Did the program ensure the enrollment of girls and other doubly disadvantaged children like separated, unaccompanied and disabled children?
- Was the educational provision tailored to the refugee community's unique situation?
- Did the curriculum prepare children for coping up with the new social reality?
- Does the education system in question promote psychological stability to the children and the community as a whole?
- Does the education system enable children as well as all members of refugee community to understand the host country's political, social, cultural and religious conditions?
- Given the situation of the refugees, has there been any attempt to acquaint or educate children about conflict resolution or management methods?
- What is the contribution of the program towards the moral, spiritual, social development of children?
- What is the contribution of the educational schemes to improve the self-perception of the refugees as a whole?
- What is the role of the educational schemes in augmenting the cultural and psychological development of the refugee children as well as the larger community?
- Were parents and other adults involved to plan and develop extracurricular activities in order to enhance or maintain the cultural identity of children?
- **QUESTIONS FOR TEACHERS:**
- **How do they assess the syllabus and teaching methodology and the qualification of the teachers (do they feel well equipped to do the job?)**
- **What are the components of the educational scheme?**

## *2. PRA and interview with preschool and school children*

- What role did children take in the design and implementation of the program?
- Has there been any strategy to obtain children's feedback on the curriculum and methods of teaching? What level of attendance has been attained?
- Inclusiveness of the program in terms of age, sex and other situations?
- What is the contribution of the educational schemes to improve the self-perception of the refugees as a whole?
- Do they use the library and pedagogy center?
- What has been the contribution of the preschools and the other educational schemes in the continuity and well being of children?

- What has been done in order to assure that children could continue to attend post-preschool and post-primary schools in the host country as well as in the country to which they would be repatriated or settled?
- What is the contribution of the program towards the moral, spiritual, social development of children?

### *3. Interview with SCS staff*

- In case where nationals do not have also educational opportunities, how does SCS and partner organizations tried to create more inclusive environment?
- Was there a time when SCS used to send refugee children to existing schools of the nationals for reasons of integration or for lack of separate schools for refugee children?
- What inputs did SCS expend in order to manage human and material resources?
- What contributions (in terms of material and personnel) did host government and other partner agencies provide in order to ensure the continuity of the schools?
- Components of the educational scheme?
- What about clarity of educational aims and objectives?
- Has there been clear plan of action for implementing and monitoring the educational schemes? How did SCS manage to get the expertise for this purpose? Has there been any technical support coming from host government agencies and other organizations?
- Was there any teachers' training component to the educational schemes in place? If that was the case, how successive was the training?
- Availability of educational facilities?
- Student-teacher ratio?
- Availability of textbooks and educational materials?
- Number of teachers and their respective qualifications?
- Students' level of performance?
- Drop-out rate? What is the quality of refugee children education in comparison to the educational quality of that non-refugee children get?
- If the quality of education in refugee schools is higher in standard than other schools around, what is the reason behind this?
- Has there been any attempt to ensure quality education for host communities in order to avoid resentment and conflict because of this disparity?
- Has there been successive attempts to ensure that the curriculum that refugee schools has been using is compatible to the one existing in the country that refugees would be repatriated or settled?
- Has there been any attempt to ensure that the education provided to refugee children would enable these children to attain personal development and maintain their cultural identity?
- ? This rate by gender and age?
- Management of academic records?
- What impact or spill over do SCS's educational schemes have on non-refugee communities?
- What are the achievements of SCS in this educational program?
- What has been the progresses made by the educational program in terms of quality and quantity in the course of the operation of the program?

## Interview Guidelines for CRC Club Members

1. Age
2. Sex
3. Nationality
4. Ethnicity
5. Can you tell us some of the program components in which SCS operates in the camp and in your school?
6. Who initiated the formation of CRC club in your school?
7. Could you tell us the social organization and management structure of the club?
8. What is the reason behind the formation of CRC club in your school?
9. Have all children contributed equally to any decision made by the club?
10. What committees did the school organized?
11. Have your club been permanently represented in those committees?
12. Did the school invite the CRC club to have a say on lesson plan preparation and curriculum development?
13. Do you feel that the lesson plan and curriculum developed considered the developmental needs of children?
14. Are there children who need special care and support?
15. Have the school administration been provided special support for those in need i.e. blind, deaf, disabled, etc?
16. Can you mention all internationally celebrated child rights day in one calendar year?
17. How do you celebrate each?
18. What are the real advantages of being a member and participant of the CRC club?
19. Could you tell us some of the articles and its central concerns of the UNCRC?
20. Can you tell us the disparity between the UNCRC as a human right document and the practical right children enjoy in school?
21. Do all club members and others feel empowered because of their participation in CRC club?
22. Do you think the program will benefit you in your future endeavors?
23. Do you have any suggestion on things that you think could be improved in the social organization and management structure of the club?

## Interview Guideline on Girls' Education

1. What are the major parts and activities that are initiated and executed by SCS in your school?
2. Do you identify the targets, partners, and major stakeholders in the programs?
3. Could you tell us about the existing club structures in the school?
4. What is the reason behind the organization of such clubs (GESG, BEG, CRC, etc)?
5. Do these organized clubs meet your real and practical needs?
6. Have you been consulted by SCS in the plan and implementation of club activities?

7. Can you tell us the roles and responsibilities of children in the design and Implementation of the overall program?
8. Did you feel that the program really benefited you? How?
9. What does this contribute to increasing the enrollment rate and decrease the dropout rate?
10. What kind of safeguard and protective measures are available for facilitating school attendance by girls and boys?
11. Do girls and boys feel empowered because of their participation in these clubs?
12. Do you think the program will benefit you in your future endeavors?
13. Do you have any suggestion on things that you think could be improved in the design and implementation of the program?

## Questionnaires

### P'TC and Parents

*Instruction: Put symbol 'X' on one or more answer in the space provided*

#### A. Personal Information

1. Age

- 15-25 \_\_\_\_\_ 0  
 26-35 \_\_\_\_\_ 1  
 36-45 \_\_\_\_\_ 2  
 Others \_\_\_\_\_ 3

2. Sex

- Male \_\_\_\_\_ 0  
 Female \_\_\_\_\_ 1

3. Ethnicity

- Nuer \_\_\_\_\_ 0  
 Dinka \_\_\_\_\_ 1  
 Anyuak \_\_\_\_\_ 2  
 Shiluk \_\_\_\_\_ 3  
 Nuba \_\_\_\_\_ 4  
 Other \_\_\_\_\_ 5

4. Education

- No Educ. \_\_\_\_\_ 0  
 Read & Write \_\_\_\_\_ 1  
 Primary Educ. \_\_\_\_\_ 2  
 High School \_\_\_\_\_ 3  
 12 complete \_\_\_\_\_ 4

#### B. Background Information

5. When did you first appear in the refugee camp?

- Before 1990 \_\_\_\_\_ 0  
 Between 1991-95 \_\_\_\_\_ 1  
 Between 1996-2000 \_\_\_\_\_ 2  
 Between 2001-2005 \_\_\_\_\_ 3



6. With whom did you come here  
 Brother&Sister \_\_\_\_\_ 0  
 Mother&Father \_\_\_\_\_ 1  
 Children \_\_\_\_\_ 2  
 Other \_\_\_\_\_ 3
7. What were the factors that push you to leave your home country?  
 Fear of personal persecution \_\_\_\_\_ 0  
 Fear of Government forces \_\_\_\_\_ 1  
 Fear of any rebel and/or faction attacks \_\_\_\_\_ 2  
 Armed struggle between two groups \_\_\_\_\_ 3
8. What things did you expect to fulfill in Ethiopia as a refugee  
 Personal & group security \_\_\_\_\_ 0  
 Fulfillment of basic needs (Food, cloth, shelter) \_\_\_\_\_ 1  
 Education \_\_\_\_\_ 2  
 Leisure&Recreation \_\_\_\_\_ 3  
 Resettlement \_\_\_\_\_ 4  
 Other \_\_\_\_\_ 5
9. How much of your expectation were met  
 Almost all (85-100%) \_\_\_\_\_ 0  
 Most (50-75%) \_\_\_\_\_ 1  
 A few (below 50%) \_\_\_\_\_ 2  
 None \_\_\_\_\_ 3

### C. Education and Community Participation

10. What is your status in the family you have?  
 Parent \_\_\_\_\_ 0  
 Elder brother/ sister \_\_\_\_\_ 1  
 Uncle/Aunt \_\_\_\_\_ 2  
 Grand mother/father \_\_\_\_\_ 3  
 Other \_\_\_\_\_ 4
11. How many school age children do you have in your family?  
 One to three \_\_\_\_\_ 0  
 Four to six \_\_\_\_\_ 1  
 Seven to nine \_\_\_\_\_ 2  
 Other \_\_\_\_\_ 3
12. How many of them are currently attending school?  
 All \_\_\_\_\_ 0  
 Most \_\_\_\_\_ 1  
 A few \_\_\_\_\_ 2  
 None \_\_\_\_\_ 3
13. How many of them were attending school?  
 All \_\_\_\_\_ 0  
 Most \_\_\_\_\_ 1  
 A few \_\_\_\_\_ 2  
 None \_\_\_\_\_ 3
14. Were you in the camp when the preschools were open for the first time?  
 Yes \_\_\_\_\_ 0  
 No \_\_\_\_\_ 1
15. If your answer is yes for no.'14', what were your inputs?  
 Aware and mobilize the community \_\_\_\_\_ 0

Construction \_\_\_\_\_ 1  
Selection and recruitment of teachers \_\_\_\_\_ 2  
Other \_\_\_\_\_ 3

16. Did you attend any meeting in areas of education of children?

Yes \_\_\_\_\_ 0

No \_\_\_\_\_ 1

16. How frequent were the the meetings?

Once in a week

Twice in a month

Once in a month

Other

17. What are the specific activities and responsibilities fulfilled by you?

Planning and design \_\_\_\_\_ 0

Lesson plan preparation \_\_\_\_\_ 1

Mobilizing the community \_\_\_\_\_ 2

Managing and administration \_\_\_\_\_ 3

Organizing cultural ceremonies \_\_\_\_\_ 4

Other \_\_\_\_\_ 5

18. How many cultural ceremonies are held per year?

One to three \_\_\_\_\_ 0

Four to six \_\_\_\_\_ 1

Seven to nine \_\_\_\_\_ 2

Other \_\_\_\_\_ 3

19. What are your inputs in the already held ceremonies?

Planning and design \_\_\_\_\_ 0

Organizing and coordinating \_\_\_\_\_ 1

Escorting children \_\_\_\_\_ 2

Other \_\_\_\_\_ 3

20. How do you evaluate the importance of education in your community?

Very important \_\_\_\_\_ 0

Important \_\_\_\_\_ 1

Not as such important \_\_\_\_\_ 2

21. What have you learnt in relation to education management and community mobilization which you can use back at home?

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22. Anything you want to add on the participation and level of influence of the community in the development of the education program?

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## Teachers on Education

Code \_\_\_\_\_

### I. Personal Information

1. Age (*please tick one answer*)
- |           |                          |   |
|-----------|--------------------------|---|
| age 20-25 | <input type="checkbox"/> | 0 |
| age 26-30 | <input type="checkbox"/> | 1 |
| age 31-40 | <input type="checkbox"/> | 2 |
| age 41-50 | <input type="checkbox"/> | 3 |
| age 51-60 | <input type="checkbox"/> | 4 |
2. Sex: (*please tick one*)
- |        |                          |   |
|--------|--------------------------|---|
| Male   | <input type="checkbox"/> | 0 |
| Female | <input type="checkbox"/> | 1 |
3. Nationality
- |           |                          |   |
|-----------|--------------------------|---|
| Ethiopian | <input type="checkbox"/> | 0 |
| Sudanese  | <input type="checkbox"/> | 1 |
| Other     | <input type="checkbox"/> | 2 |
3. Educational qualification (*please tick one*)
- |                            |                          |   |
|----------------------------|--------------------------|---|
| School Leaving Certificate | <input type="checkbox"/> | 0 |
| 10 + 1                     | <input type="checkbox"/> | 1 |
| 10 + 2                     | <input type="checkbox"/> | 2 |
| 10 + 3                     | <input type="checkbox"/> | 3 |
| Other                      | <input type="checkbox"/> | 4 |
4. Level of school where you teach?
- |                      |                          |
|----------------------|--------------------------|
| Preschool            | <input type="checkbox"/> |
| Elementary (+Junior) | <input type="checkbox"/> |
| High School          | <input type="checkbox"/> |

### II. Information on the Educational Scheme

5. What are the educational sectors that community members are supposed to participate in?  
(*please tick one or more answer*)
- |  |                          |   |
|--|--------------------------|---|
| Mobilization of parents to send children             | <input type="checkbox"/> | 0 |
| Mobilization for classroom construction              | <input type="checkbox"/> | 1 |
| Construction of classrooms and other rooms           | <input type="checkbox"/> | 2 |
| Monitoring the day to day activity of teachers       | <input type="checkbox"/> | 3 |
| Selection and recruitment of new teachers            | <input type="checkbox"/> | 4 |
| Conflict resolution among teachers and head teachers | <input type="checkbox"/> | 5 |
| Distribution of day clothes                          | <input type="checkbox"/> | 6 |
| Others   | <input type="checkbox"/> | 7 |
6. How do you rate the participation of community members in the areas concerned?  
(*pls. tick one*)
- |                        |                          |   |
|------------------------|--------------------------|---|
| Extraordinarily active | <input type="checkbox"/> | 0 |
| Very active            | <input type="checkbox"/> | 1 |
| Fairly active          | <input type="checkbox"/> | 2 |

Indifferent  3

7. What was the original reaction of community members when the school was opened?

*(pls. tick one)*

Very enthusiastic  0

Fairly enthusiastic  1

Indifferent  2

Negative  3

8. Was there any change in the attitude of parents and community members at large over the years?

*(pls. tick one)*

Yes  0

No  1

9. If you think the changes are positive, how do you rate these changes?

*(pls. tick one)*

Very encouraging  0

Fairly encouraging  1

Not significant  2

10. What role (s) do children have in affecting the teaching-learning process?

*(pls. tick one or more)*

Active participation in class  0

Regular attendance of classes  1

Creativity in their class assignments  2

Mechanism to evaluate teachers  3

Others  4

11. Has there been any strategy to obtain children's feedback?

*(pls. tick one)*

Yes  0

No  1

12. Enrollment rate of students at the beginning and end of the year?

*(pls. tick one)*

Increasing  0

Declining  1

Erratic  2

Unknown  3

What factors contributed?

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13. The rate of the enrollment of girls as grades increase?

*(pls. tick one)*

Increasing  0

Declining  1

Erratic  2

Unknown  3

What do you think is the reason?

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13. Does the school encourage the enrollment of girls, UMs, SCs, and CWDs?

*(pls. tick one)*

Yes  0                      No  1

14. What is your relation with supervisors and other officials of the school?

*(pls. tick one)*

Very good  0

Good  1

Not bad  2

Disagreeing  3

Indifferent  4

Other  5

15. Do these supervisors and other officials regular assessment of the teaching-learning process?

*(pls. tick one)*

Yes  0

No  1

16. How do you evaluate the provision of teaching aids and other related items?

*(pls. tick one)*

Excessively available  0

Moderately available  1

Available only sometimes  2

Not available at all  3

17. What are the constituent elements of the school curriculum?

*(pls. tick one or more)*

Reading and Writing  0

Numerals  1

Physical exercise  2

Singing  3

Others  4

18. Do you think the education system is tailored to the condition of the refugee community?

Yes  0

No  1

19. Do you observe any gap between refugee children's educational needs and what the school is offering now?

Yes, there is much gap

Yes, but the gap is not much

Not at all

20. Anything you would like to add on the teaching-learning process?

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# Unaccompanied Minors

Code \_\_\_\_

## I. Personal Information

1. Age (*please tick one answer*)

age group 5-10  0

age group 11-15  1

age group 16-20  2

age group 21-25  3

2. Sex: (*please tick one*)

Male  0

Female  1

3. Ethnicity

Meban  0

Denka  1

Uduk  2

Funj  3

Other  4

4. Education (*please tick one*)

No Edu.  0

Preschool  1

Elementary  2

Junior  3

High School  4

## II. Immigration Information

5. When did you arrive here in the refugee settlement?

(*pls. tick one*)

Before 1990  0

Between 1991-1995  1

Between 1996-2000  2

Between 2001-2005  3

6. What was the reason(s) that forced you to leave your country of origin?

(*pls. tick one or more*)

Individual persecution  0

Attack by govt. troops  1

Attack by rebel forces  3

Forced conscription  4

Cross-fire b/n forces  5

Drought and famine  6

Other  7

7. What expectations did you have when coming here?  
*(pls. tick one or more)*
- Protection from persecution  0
  - Getting food, clothing & shelter  1
  - Getting Education  2
  - Getting psychosocial support  3
  - Nothing  4
  - Other  5

8. How much of your expectations were fulfilled?  
*(pls. tick one)*
- All  0
  - Most  1
  - A few  2
  - None  3

### III. Psychosocial Support

9. With whom are you living now?  
*(pls. tick one)*
- Group care  0
  - Foster family  1
  - Alone  2

10. What is the source of your livelihood?  
*(pls. tick one or more)*
- Regular wage  0
  - Casual labor  1
  - Agriculture  2
  - Ration from relief orgs.  3
  - Other  4

11. Whom do you usually ask for help when you face economic problems?  
*(pls. tick one answer)*
- Other UMs  0
  - Members of foster family  1
  - Social/community Workers  2
  - Elders  3
  - Teachers  4
  - SCS staff  5
  - Others  6

12. Whom do you usually ask for help when you face emotional problems?  
*(pls. tick one answer)*
- Other UMs  0
  - Members of foster family  1
  - Social/community Workers  2
  - Elders  3
  - Teachers  4
  - SCS staff  5
  - Others  6

13. From whom do you get frequent visits?  
(pls. tick one )
- Social/community workers  0  
 Staff of SCS/other relief orgs.  1  
 Others  2
14. Do you get counseling service when you need it?  
(pls. tick one)
- Yes  0  
 No  1
15. If your answer for ques. # 14 is yes, what service (s) do you receive?  
(pls. tick one or more)
- Expert advice  0  
 Social/community worker counsel  1  
 Peer group support  2  
 Other  3
16. Degree of attitudinal changes of community members towards UMs over the years?  
(pls. tick one)
- Very much improved  0  
 Improved considerably  1  
 Improved only to a limited degree  2  
 Not changed at all  3
17. Do you feel well integrated into the community?  
(pls. tick one)
- Yes  0  
 No  1
18. If your answer is 'yes', what factor (s) contributed to your integration or active participation in the life of the community?  
(pls. tick one or more)
- Support from foster family  0  
 Social/community workers support  1  
 Support from other UMs  2  
 Support from non-UM children  3  
 Support form teachers  4  
 Support from SCS or other relief orgs.  5  
 Other  6
19. How do you rate the importance of psychosocial support in your future life?
- Very important  0  
 Important  1  
 Not that important  2
20. Anything you want to say on the place of UMs in the community?
- 
- 
-



# CwDs

Code \_\_\_\_

## I. Personal Information

1. Age (*please tick one answer*)
- age group 5-10  0  
age group 11-15  1  
age group 16-20  2  
age group 21-25  3
2. Sex: (*please tick one*)
- Male  0  
Female  1
3. Ethnicity
- Meban  0  
Denka  1  
Uduk  2  
Funj  3  
Other  4
4. Education (*please tick one*)
- No Edu.  0  
Preschool  1  
Elementary  2  
Junior  3  
High School  4

## II. Immigration Information

5. When did you arrive here in the refugee settlement?  
(*pls. tick one*)
- Before 1990  0  
Between 1991-1995  1  
Between 1996-2000  2  
Between 2001-2005  3
6. With whom did you come?
- With parents  0  
With close relatives  1  
Alone  2  
Other  3
7. What expectations did you have when coming here?  
(*pls. tick one or more*)
- Protection from persecution  0  
Getting food, clothing & shelter  1  
Getting Education  2  
Getting psychosocial support  3  
Nothing  4  
Other  5

8. How much of your expectations were fulfilled?

*(pls. tick one)*

- All  0  
Most  1  
A few  2  
None  3

### III. Psychosocial Support

9. With whom are you living now?

*(pls. tick one)*

- Parents  0  
Group care  1  
Foster family  2  
Alone  3

10. Whom do you usually ask for help when you face economic problems?

*(pls. tick one answer)*

- Parents/Foster family  0  
Social/community Workers  1  
SCS staff  2  
Others  3

11. From whom do you get frequent visits?

*(pls. tick one)*

- Social/community workers  0  
Staff of SCS/other relief orgs.  1  
Others  2

12. Do you get any medical assistance as well as advice when you need it?

*(pls. tick one)*

- Yes  0  
No  1

13. Do you get any appliances that help you to solve your problem?

*(pls. tick one)*

- Yes  0  
No  1

14. Do community members help you to attend school?

- Yes  0  
No  1

15. Do you get counseling service when you need it?

*(pls. tick one)*

- Yes  0  
No  1

16. If your answer for ques. # 12 is yes, what service (s) do you receive?

*(pls. tick one or more)*

- Expert advice  0

- Social/community worker counsel  1
- Support from other children  2
- Other  3

17. Degree of attitudinal changes of community members towards CWDs over the years?

- (pls. tick one)*
- Very much improved  0
  - Improved considerably  1
  - Improved only to a limited degree  2
  - Not changed at all  3

18. Do you feel well integrated into the community?

- (pls. tick one)*
- Yes  0
  - No  1

19. If your answer is 'yes', what factor (s) contributed to your integration or active participation in the life of the community?

- (pls. tick one or more)*
- Support from parents/foster family  0
  - Social/community workers support  1
  - Support from other children  2
  - Support from teachers  3
  - Support from SCS or other relief orgs.  4
  - Other  5

20. How do you rate the importance of psychosocial support in your future life?

- Very important  0
- Important  1
- Not that important  2

21. Anything you want to say on the place of CWDs in the community? Do you feel things have improved over the years as far as community members attitudes is concerned

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## Profile of Respondents

### Respondents to Qualitative Research Tools

#### Children

Camp	Respondent Group														
	UAMs/SCs			CwDs			Primary School Students			Children's/ Youth Clubs			Total		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
Bonga	44	4	48	9	5	14	5	4	9	41	41	82	99	54	153
Dimma	15	0	15	8	6	14	0	0	0	0	0	0	23	6	28
Pugnido	12	0	12	4	1	5	12	7	19	2	4	6	30	12	42
Sherkole	20	0	20	2	2	4	0	0	0	24	27	51	46	29	75
Total	91	4	95	23	14	39	17	11	28	67	72	139	198	101	199

#### Adult refugee community members

Camp	Respondent Group											
	Preschool teachers and head teachers			PTC members			Others			Total		
	M	F	T	M	F	T	M	F	T	M	F	T
Bonga	4	3	7	4	2	6	13	0	13	21	5	26
Dimma	0	0	0	15	6	21	1	0	1	16	6	22
Pugnido	3	3	6	18	8	26	5	1	6	26	12	38
Sherkole	6	3	9	13	6	19	4	1	5	23	10	33
Total	13	9	22	50	22	72	23	2	25	86	33	119

#### Staff of Save the Children Sweden and partner organizations

Camp	Respondent Group											
	Social Workers			Save the Children Sweden Staff			Staff of IPs			Total		
	M	F	T	M	F	T	M	F	T	M	F	T
Bonga	8	0	8	4	2	6	3	0	3	15	2	17
Dimma	6	1	7	3	0	3	3	1	4	12	2	14
Pugnido	6	3	9	1	0	1	2	0	2	9	3	12
Sherkole	1	2	3	2	0	2	2	0	2	5	2	7
Total	21	6	27	10	2	12	10	1	11	41	9	50

Chart: Respondents for Qualitative Research Tools

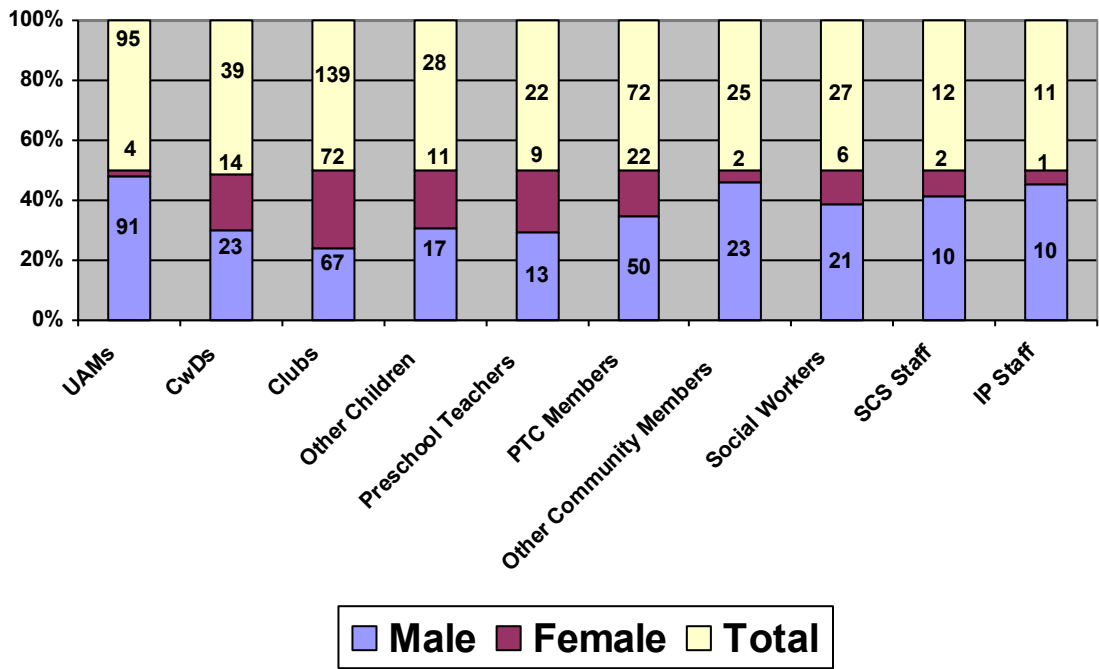


Chart: Distribution of Respondents by Camp and Sex

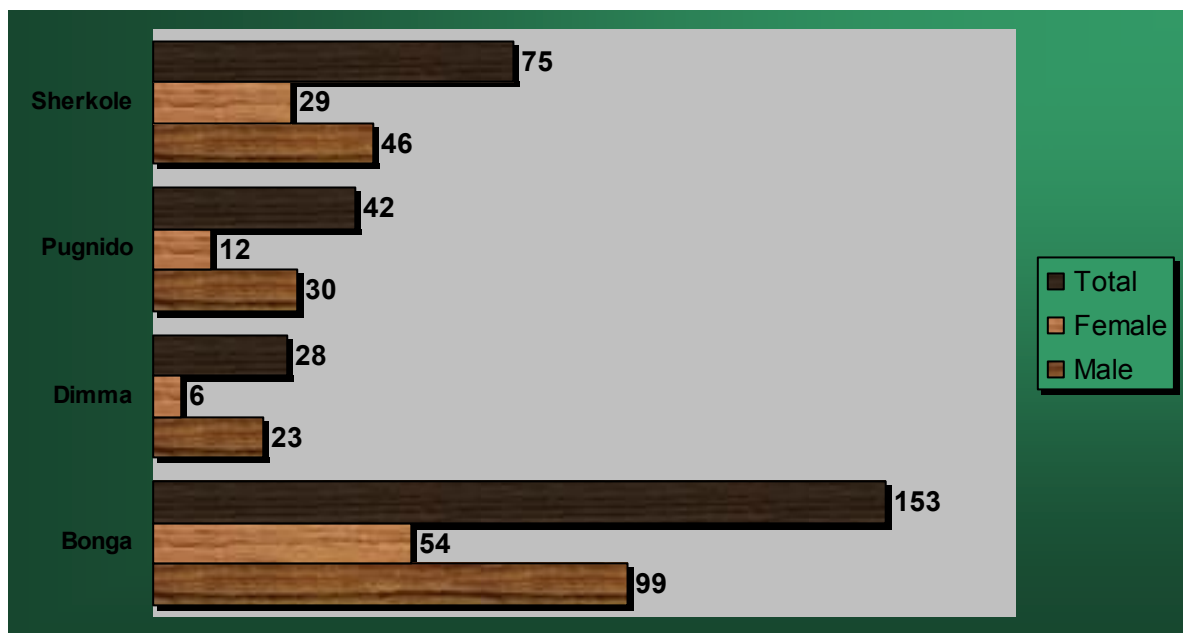


Chart: Distribution of Child Respondent Groups by Camp

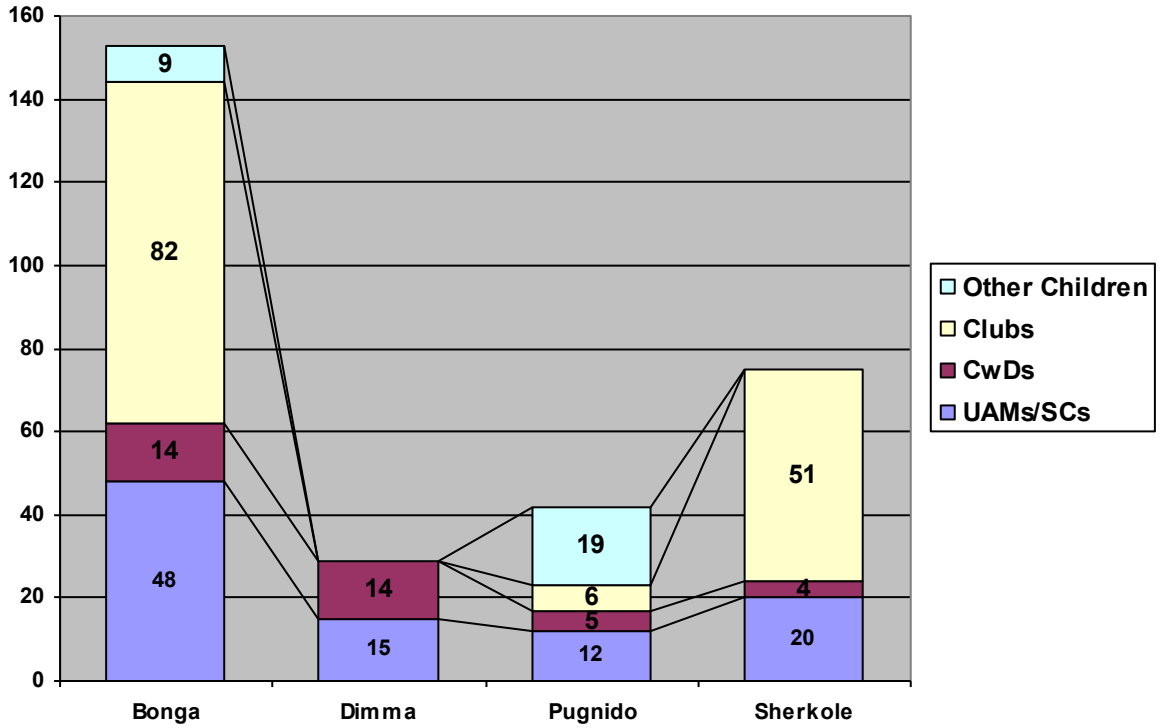
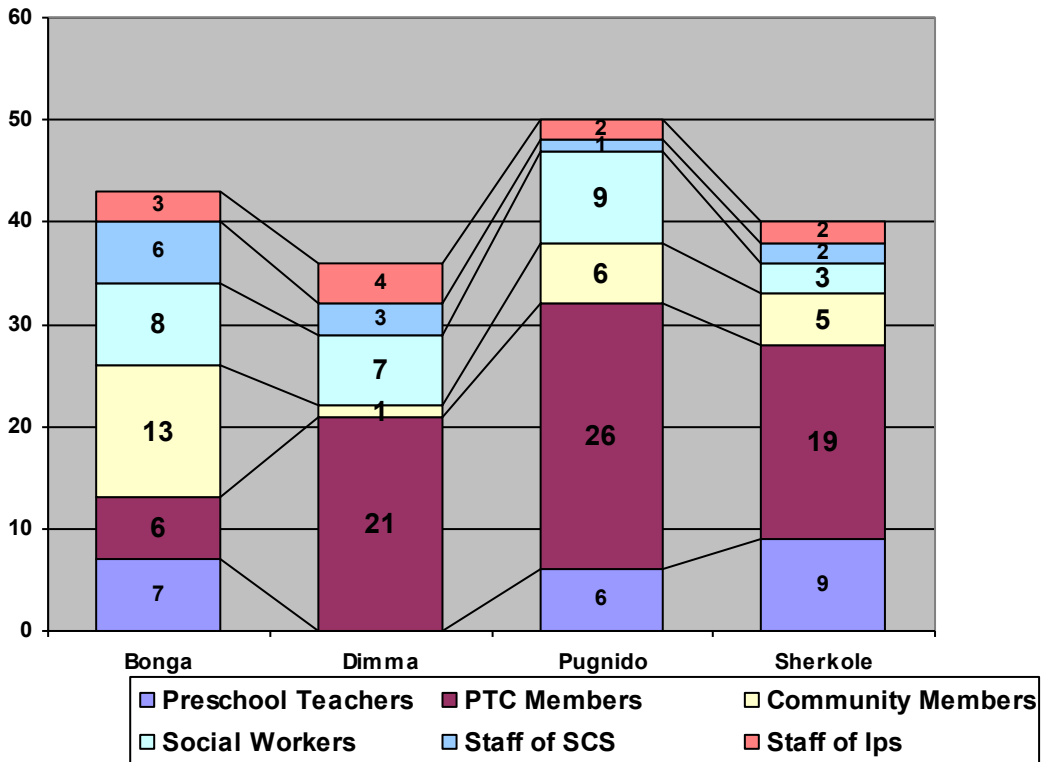


Chart: Adult Respondents for Qualitative Tools



## Respondents to the Questionnaire

Table: Respondents for the Questionnaire by Camp, Respondent Group and Sex

Camp	Respondent Group														
	UAMs			CwDs			PTC Members			Teachers			Total		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
Bonga	10	7	17	16	14	30	17	13	30	30	6	36	73	40	113
Dimma	25	7	32	17	10	27	12	17	29	22	9	31	76	43	119
Pugnido	36	2	38	14	19	33	21	11	32	12	6	18	83	38	121
Sherkole	12	-	12	7	5	12	-	-	-	7	2	9	26	7	33
Total	83	16	99	54	48	102	50	41	91	71	23	94	258	128	386

Chart: Distribution of Respondents by Respondent Group and Sex

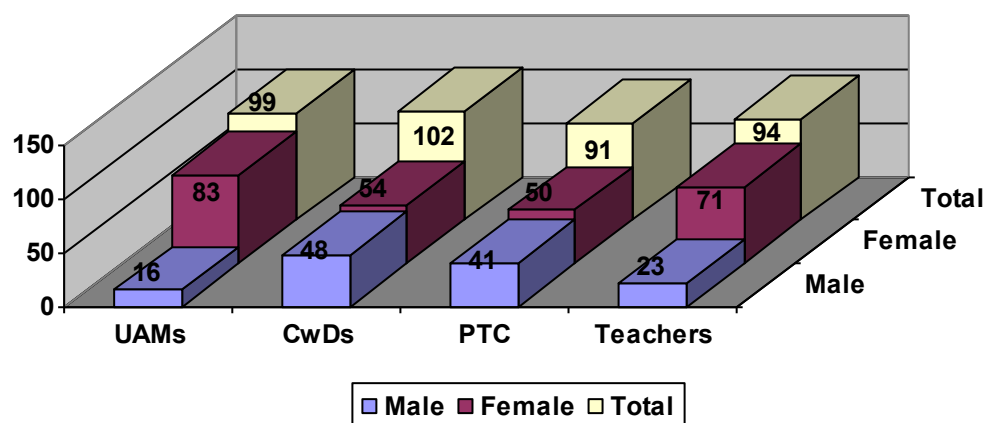


Chart: Distribution of Respondents by Camp and Sex

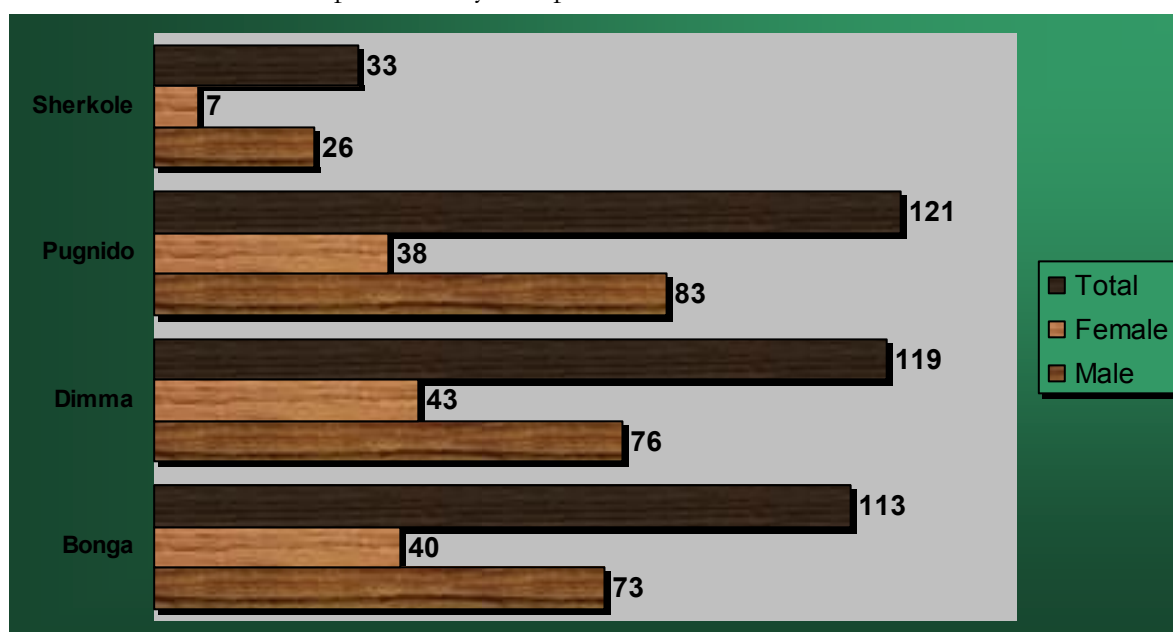


Chart: Distribution of Respondent Groups by Camp

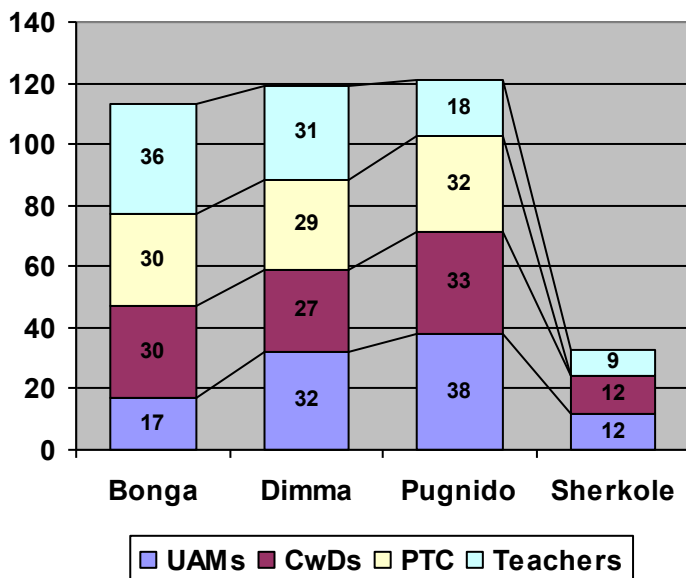


Table: Distribution of UAMs and CwDs by Age and Sex

Age Group	Respondent Group								
	UAMs			CwDs			Total		
	M	F	T	M	F	T	M	F	T
5 – 10	-	-	-	13	17	30	13	17	30
11 – 15	17	13	30	19	19	38			
16 – 20	54	3	57	15	11	26			
21 – 26	10	-	10	6	-	6			
Above 26	2	-	2	1	1	2			

Chart: Distribution of UAMs and CwDs by Age

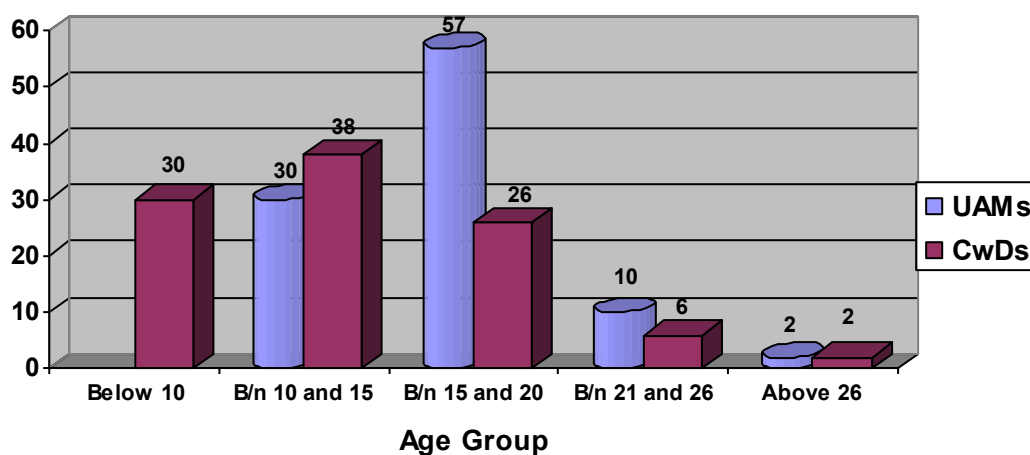


Table: Distribution of UAMs and CwDs by Age and Sex

Age Group	Respondent Group								
	UAMs			CwDs			Total		
	M	F	T	M	F	T	M	F	T
No education	-	-	-	1	2	3	1	2	3
Preschool	1	2	3	9	12	21	10	14	24



Primary School	18	8	26	34	32	66	52	40	92
Junior High School	39	6	45	7	2	9	41	8	54
High school	25	-	25	3	-	3	28	-	28

Chart: Distribution of UAMs and CwDs by Education

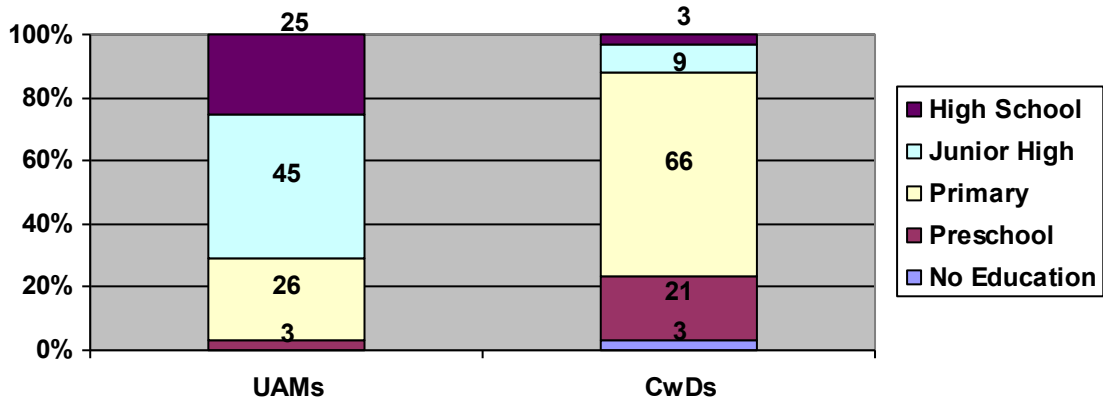


Chart: Distribution of UAMs by Education and Sex

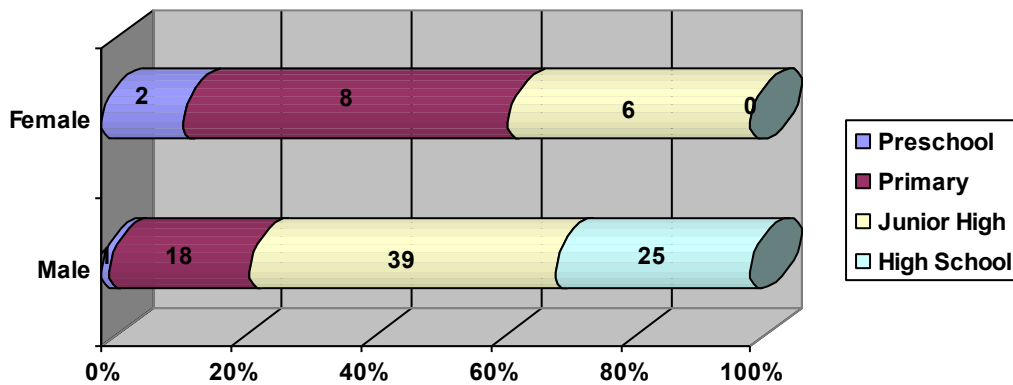


Chart: Distribution of UAMs by Education and Sex [Alternative to the above chart of the same title]

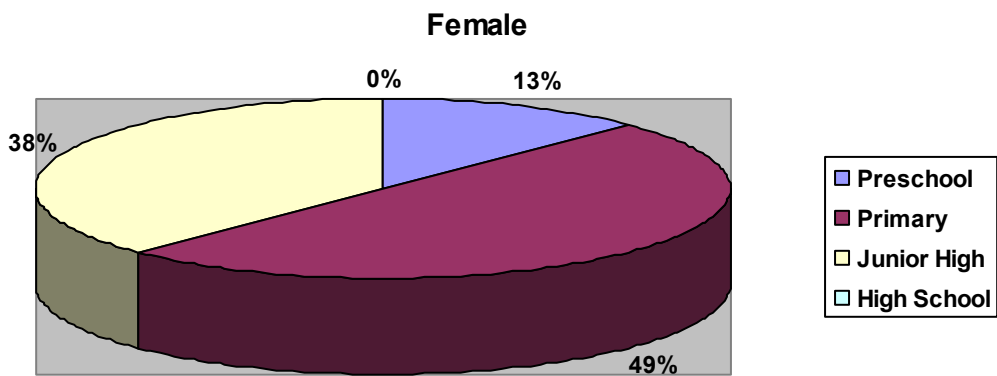
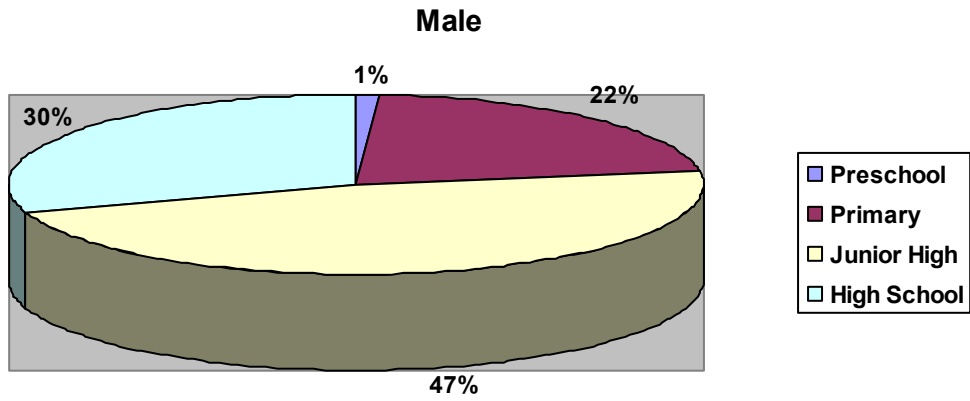


Chart: Distribution of UAMs by Age Group and Sex

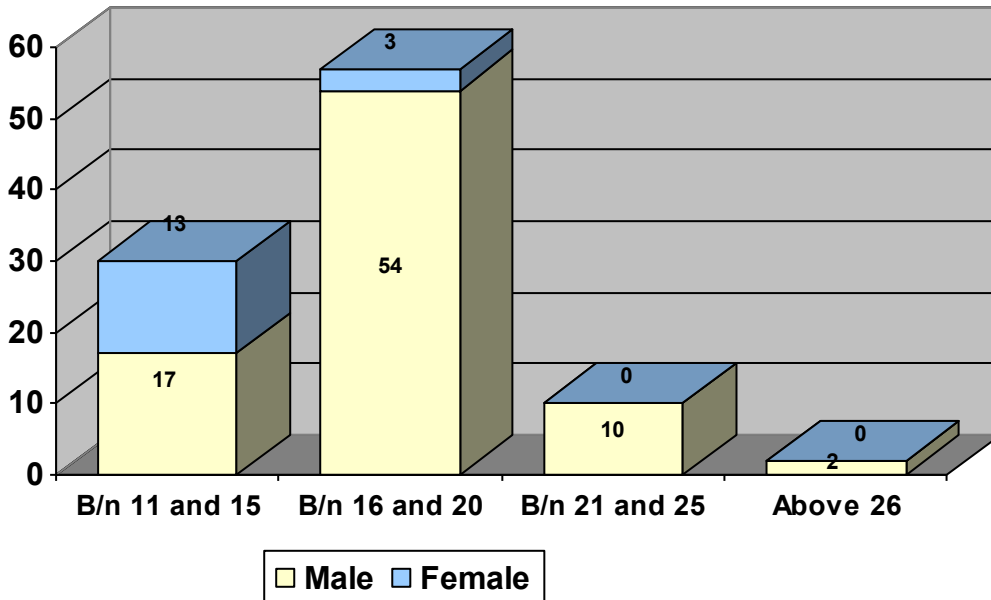


Chart: Distribution of CwDs by Education and Sex

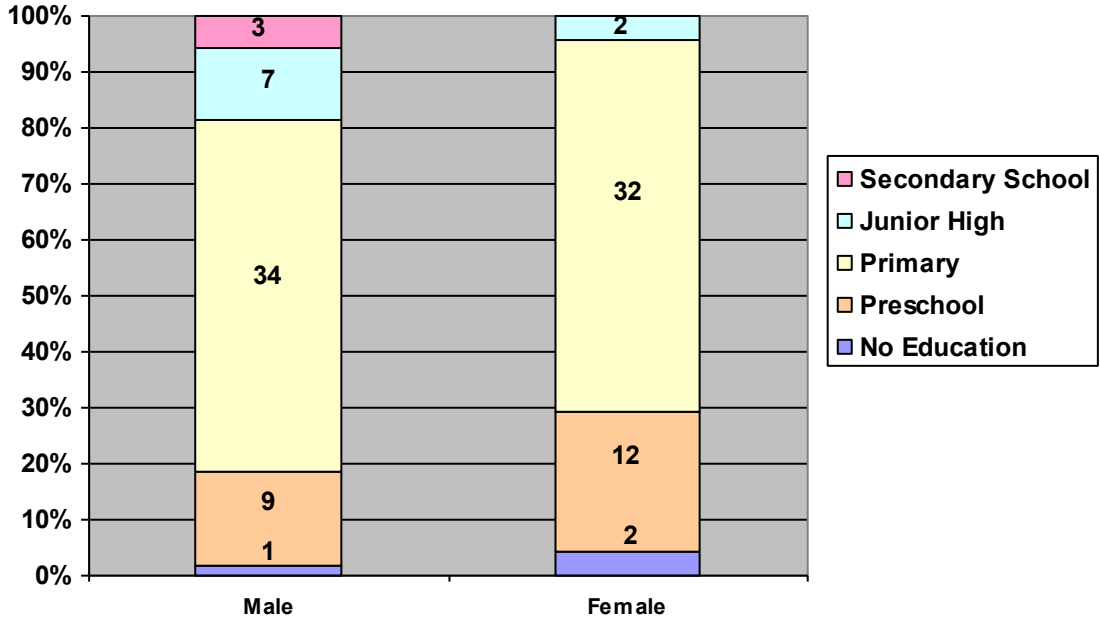


Chart: Distribution of CwDs by Education and Sex [Alternative to the above chart of the same title]

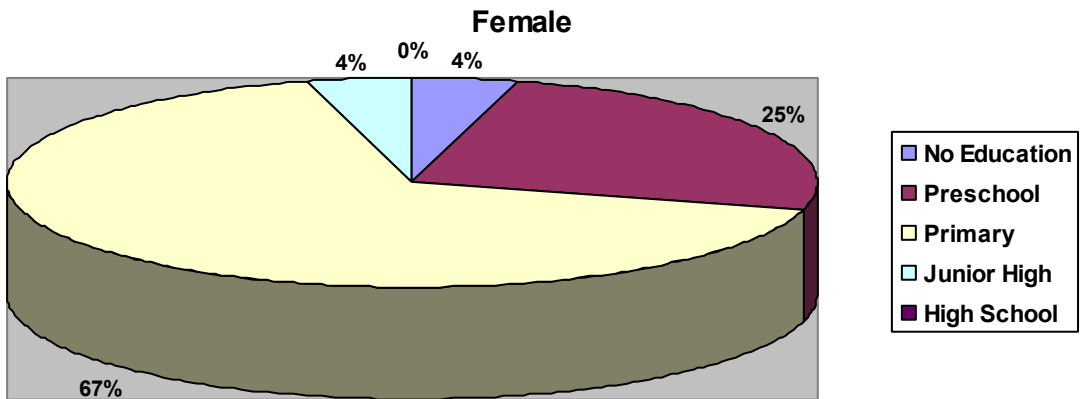
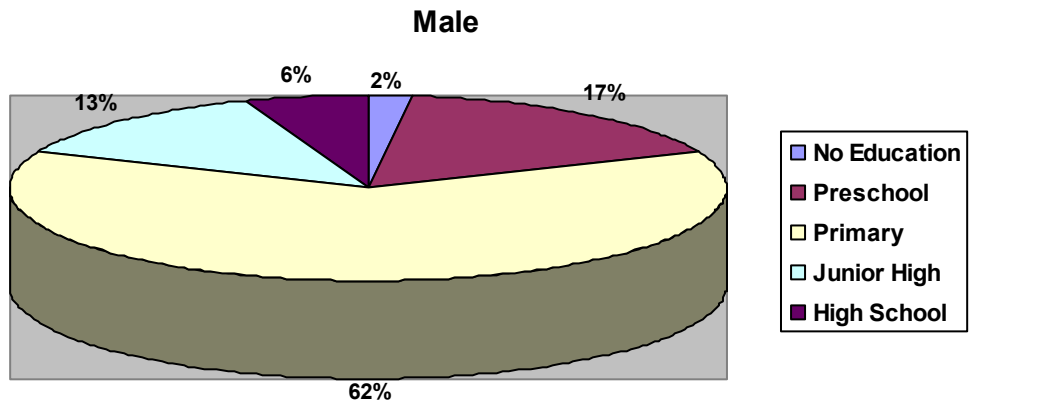


Chart: Distribution of CwDs by Age Group and Sex

