

**Self-Concept of War Affected Adolescents: The Case of
Dinkas of Southern Sudan**

ADDIS ABEBA UNIVERSITY

School of Graduate Studies

Hirut Tefferi

May 2000

ADDIS ABEBA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

SELF-CONCEPT OF WAR AFFECTED ADOLESCENTS:

THE CASE OF DINKAS OF SOUTHERN SUDAN

Hirut Tefferi

May 2000

**Self-Concept of War Affected Adolescents: The Case of
Dinkas of Southern Sudan**

**A Thesis Submitted to
The School of Graduate Studies
Addis Abeba University**

**In Partial Fulfillment of the Requirements
For the Degree of Master of Arts
in Educational Psychology**

By

Hirut Tefferi

May 2000

Addis Abeba Universtiy
School of Graduate Studies

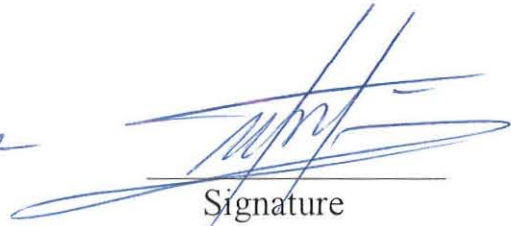
Self-Concept of War Affected Adolescents – The Case of Dinkas of
Southern Sudan

By
Hirut Tefferi

Department of Educational Psychology

Approved by the Examining Board

Habtegiorgis Berhane
Chairman, Department Graduate


Signature

Committee

Harbame Wandimu
Advisor


Signature

ALMAZ ESHETE
External Examiner


Signature

Habtegiorgis Berhane
Internal Examiner


Signature

ACKNOWLEDGEMENTS

My sincere gratitude goes to my advisor, Dr. Habtamu Wondimu for his unreserved support, patience and encouragement throughout this study. I am also specially thankful to Dr. Mekonnen Yimer, Ato Gobena Daniel and all other staff of the Department of Psychology for their support and guidance, starting from the initial period of the study.

Colleagues and friends at Save the Children Sweden, deserve special appreciation for their encouragement during my studies and research. Thanks to the Regional Representatives Per Tamm and Johan Stanggren and my colleagues in the Regional and the field offices, who in one way or another played important roles in the completion of this study. The study would not have been feasible if it was not for the help and encouragement of my colleagues in Ethiopia, Kenya and in southern Sudan. Special thanks in this respect goes to Firew Kefyalew, Alebel Derib, Alier Ayom, Deng Dau, Fisseha Alazar, Lulu Abera, and Tamirat Belay. I am also highly indebted to Dilnesaw Asrat for processing the collected data.

My thanks also goes to the Sudanese adolescents and adults that have always be willing to share their views, experiences and aspirations.

Last but not least, my special thanks go to my family, who shared all my experiences and for their unwavering support during my studies and research.

LIST OF TABLES

	Page
Table 1 Comparison of scores on 18 items (V1-V18) of Inventory one for respondents from Kakuma, Pignudo and Rumbek and YiroI	40
Table 2 Own rating if “ Overall Judgement of the Total Picture of Oneself” for Respondents in Kakuma, Pignudo and Rumbek and YiroI.....	41
Table 3 Analysis of Variance of the Means from the Three Groups	42
Table 4 Comparison of scores on Relations with Others	43
Table 5 Comparison of Scores on Social Values.....	44
Table 6 Comparison of Scores on Self-Worth.....	45
Table 7 Comparison of Scores on Responses for Accompanied and Unaccompanied Refugee Adolescents	47
Table 8 Comparison of Scores of Accompanied and Unaccompanied Adolescents.....	48

Table 9	
Comparison of Scores on Items on Relations with Others	49
Table 10	
Comparison of Scores on Social Values	49
Table 11	
Comparison of Scores on Self-Worth	50
Table 12	
Comparison of Scores on Future Prospects	51
Table 13	
Comparison of Scores on Items Relating to Social Knowledge	52
Table 14	
Comparison of Scores of Items Concerning Effects of War.....	53

APPENDICES

- Appendix 1 Map showing the areas from which samples are drawn.
- Appendix 2 Checklist for focus group discussion with Sudanese adults.
- Appendix 3 Inventory 1.
- Appendix 4 Inventory 2.
- Appendix 5 Notes on situation of refugee adolescents as reported by a key informant.
- Appendix 6 Notes from focus group discussion about child rearing practices of the Dinka (as summarized by a key informant).

ABSTRACT

The study tried to investigate whether there were differences between the self-concept of Dinka adolescent refugees and those who live in their home areas. Two general hypotheses were tested. There were statistically significant differences between self-concepts of refugees and non-refugees and between accompanied and unaccompanied adolescents. Additional steps were taken to determine specific areas of differences by grouping related items into categories.

The picture that emerged after the investigation of the situation of the adolescents is the complexity of the set of factors that affect the individual adolescent in the struggle to survive, develop and engage in meaningful activity in relation to himself and the community. On the other hand, the pressures on adolescents in ensuring the continuity of traditional modes of responsibility and interaction among its partners.

In the opinion of the author of this paper, the generation of adolescents is at a crossroads – a point where self-concept may have to be defined largely according to the long established values of the community or where necessities for survival and coping in war overrides the demands of the traditional, community oriented life. How this generation will develop in the future could be of interest to know.

TABLE OF CONTENTS

	Page
CHAPTER ONE.....	1
INTRODUCTION.....	1
1.1. Background	1
1.2. The problem	3
1.2.1 Problem Statement	7
1.3. Objectives of the study	7
1.4. Significance of the study	8
1.5. Operational definitions.....	9
1.6.Limitation and Delimitation of the study.....	10
CHAPTER TWO	11
REVIEW OF LITERATURE	11
2.1. Theoretical background.....	11
2.2. The impact of armed conflict.....	15
2.2.1. Accumulated experience	17
2.2.2. Gender	18
2.2.3. Type of conflict.....	19
2.2.4. Mediating factors	19
2.3. Adolescent refugees.....	21
2.4. Assumptions and hypothesis.....	23

CHAPTER THREE.....	24
METHODOLOGY.....	24
3.1. Preliminary assessment.....	24
3.2. Definition of self-concept	25
3.3. Theoretical model and framework.....	26
3.4. Subjects	28
3.5. Characteristics of the sample group	28
3.5.1. Refugees in Pignudo Camp – Ethiopia.....	29
3.5.2. Refugees in Kakuma Camp – Kenya.....	29
3.5.3. Adolescents in southern Sudan	30
3.6. Instruments	33
3.7. Validation and field testing of instruments.....	34
3.8. Data collectors: Selection & training	37
3.9. Data collection.....	38
CHAPTER FOUR.....	39
RESULTS AND DISCUSSION	39
4.1. Demographic information.....	39
4.2. Self-concept of refugees and non-refugee adolescents.....	40
4.2.1. Self-concept based on responses on different sub-	
components.....	40
4.2.2. Respondents’ overall judgement of own self-concept.....	41
4.2.3. Scores from items developed on the basis of	
community concerns	42
4.2.4. Comparison of scores on items grouped together.....	42
4.2.4.1. Relations with Others.....	43

4.2.4.2. Social Values.....	44
4.2.4.3. Self-Worth.....	44
4.3. Self-concept of accompanied and unaccompanied refugee adolescents	47
4.3.1. Self-concept on the basis of responses on items focusing on different components	47
4.3.2. Respondents "Overall Judgement of Own Self-Concept".....	48
4.3.3. Scores from items grouped from Inventory I.....	48
4.3.3.1. Relations with Others	48
4.3.3.2. Social Values.....	49
4.3.3.3. Self-Worth	50
4.4. Community concerns and self-concept.....	50
4.4.1. Future Prospects	51
4.4.2. Social Knowledge	52
4.4.3. Effects of War	52
4.5. Trans-generational issues	53
4.6. Coping with problems	54
4.7. Mobility.....	55
CHAPTER FIVE.....	57
CONCLUSIONS AND RECOMMENDATIONS	58
5.1. Conclusions	58
5.2. Recommendations	59
REFERENCES	62
APPENDICES	66

CHAPTER ONE

INTRODUCTION

1.1 Background of the Problem

In 1997, the number of refugees in the World was more than 13 million, the majority being from the poorest countries of the World. Sudanese refugees numbered over 430,000 (UNHCR, 1998) due to the conflict in that country.

The conflict in the Sudan, between the mainly Arab north and the Christian and animist south has continued since 1963 when exiled politicians started military activities in the south. Between 1972-83 relative peace reigned after the Addis Ababa Agreement. In 1983, the Sudan People's Liberation Movement (SPLM) and its military wing, the Sudan People's Liberation Army (SPLA), were formed and continued the struggle.

In the later part of 1987, a large influx of Sudanese refugee children, the majority from Dinka tribe, started to arrive in Gambella area in western Ethiopia, at a place called Pignudo. The unique feature of this refugee population was that the majority of children were not accompanied by adults. By February 1988 the Pignudo camp had a population of 21,000 Sudanese refugees with over 60% unaccompanied children between the ages of 6 and 15 years (Radda Barnen, 1994). The group of unaccompanied children has since attracted a lot of attention from journalists, aid workers and human rights activists. Stories of manipulation of children for political purposes, separation, hunger, attacks on children by animals and armed persons were told. Most children reported that they walked, in large groups, for up to six weeks to reach the refugee camp in Ethiopia. Those who were too weak or ill to travel were left under the care of local chiefs in the Sudan (Interviews with children, 1988). As a group, the children were portrayed as "the lost boys" of Sudan (Human Rights Watch, 1993;

UNICEF, 1994) who were kept as a resource for potential fighting force.

The psychological and social adjustment of the children is also a source of controversy. Some reports indicate that although the children have experienced a considerable amount of stressful situations, they have managed to cope quite well with their situation, which was largely attributed to the social support network that is inherent among the Sudanese (Radda Barnen, 1994). Other reports indicated that the children suffered from post traumatic stress disorder (PTSD) (UNICEF, 1994). Many human rights reports indicated that the children were persuaded by the SPLM to go to the camp with a promise of education and better opportunities, where eventually they were trained and used as fighting forces. Refugee children were used to attract the attention of the international community to the conflict and to attract aid (Human Rights Watch, 1993). Parents felt that the children were given a chance for education and other social services in neighboring countries. The children felt that they were involved in a meaningful activity of getting education and training. It appeared, as a result, a lot of interest was invested in the children by their parents/ relatives and by the political leadership in southern Sudan (Human Rights Watch, 1995).

In 1991, after the fall of the Dergue regime in Ethiopia, the SPLM, which had a strong political and military base, left the country together with the Sudanese refugees. A large number of the original group from Pignudo went into the Kakuma camp in Kenya while a smaller number remained in Nasir, southern Sudan.

In Kakuma, the group of adolescents, still referred to as “unaccompanied minors” (although in 1996, their ages ranged from 14-23 years) were visible in many ways. Confrontations with teachers and community leaders, which were almost non-existent in Pignudo camp were reported. Community members felt that their behavior was not typical of adolescents in ordinary circumstances and that the refugee adolescents were perceived as “uncontrollable” and not conforming to the values of the community (Radda Barnen, 1995).

Investigations into the causes of the tensions between adolescent refugees and other community members revealed that tensions were largely caused in relation to social roles (Radda Barnen, 1995). Adolescents believed that they were independent and that they do not have obligations towards adults. They also felt that they were not given enough space among Sudanese refugee communities and that they were denied effective participation in leadership and community affairs. The adults however felt that the adolescents' development and interaction in their communities did not warrant them the assumption of such roles since the adolescents were uncontrollable and alien to the status quo.

1.2. The Problem

Childhood in southern Sudan is generally characterized by various difficulties related to insecurity, abductions, famine, etc. (Human Rights Watch, 1998). In addition to other factors, the upbringing of this group of refugee children is influenced by politics of aid and war (Human Rights Watch, 1995,1998). The length of the war has resulted in children spending a considerable part of their lives in moving in and around refugee camps in neighboring countries. Very little is reported on how the children developed over the years through a process of socialization that is largely peculiar to that group.

The continual negotiation and re-negotiation of the nature of social roles and social structures are universal, however, tensions created on the individual by the nature of the incongruencies are issues of interest (Rosenberg, 1981). An interest to investigate this trans-generational phenomenon which is compounded by various factors and the fact that very little is known about the development of the group of adolescents is the basis for initiating this research into the self-concept of refugee adolescents.

Self-concept which is described as a social product and as a social force (House, 1981) is chosen as the subject of study because such a frame of reference represents a dynamic point of view indicating the influence of society on adolescents and vice versa.

As an initial step to this study, in August 1999, a meeting was held in Kenya, with a group of 20 southern Sudanese adults who are refugees and some who are currently residing in southern Sudan. The aims of the meeting were: to compile a baseline information from which parameters to be studied will be formulated and to explore, from the point of view of adult members of the community, social pressures facing refugee adolescents and the consequences this is believed to have on their personality.

The discussions focused on the dynamic nature of 'the personality' of the refugee adolescents, as affected by the environment, in this case the most prominent environmental factor being war and displacement. The adults expressed their concern that as a result of the impact of war and displacement, a large number of children are growing up without the required social support and guidance.

The impact of 'the self' on the environment was expressed as having a significant impact on the future of the different tribes in southern Sudan, especially, with regard to important societal values.

The effects of war were reflected as having both positive and negative impacts on the adolescents. Education, science and technology were cited as positive factors to which refugee adolescents managed to access because they live as refugees in neighboring countries.

After discussing on various issues, the following were perceived by adults to be central to the personality of adolescents affected by war and displacement. Major areas of concern regarding the behavior of adolescents are grouped as follows:

A. *Social knowledge*: Social knowledge transferred to children and adolescents by adults, during socialization and initiation ceremonies is lacking. Refugee adolescents are not well versed with rules of social responsibility and interaction, especially those which are based on ethnic and religious identity. Of special concern was the lack of knowledge or unwillingness to respect cultural and religious affiliations which have implications on marriage and other relationships. For instance, it was indicated that adolescents and young adults do not follow the relations as set out by their specific traditional belief, which is considered as part of the identity of a certain group. This relationship implies that although a prospective couple do not have blood relations, a common belief they adhere to makes them related thus determining social relationships such as marriage. This practice is increasingly being ignored by adolescents, although it is expected by the adults to occupy a central place in the personality of southern Sudanese adolescents.

B. *Effects of the war*: Refugee adolescents are generally seen as survivors, and some as heroes, who have gone through a lot of hardships and managed to survive. People reported that refugee adolescents were exposed to war related experiences such as separation and displacement, which reduced the opportunity for adult guidance and supervision. They coped with their situation in a way that changed their interaction with others and perception of life. It was reported by the adults that refugee adolescents were “self-centered” and do not promote the values of sharing and committing oneself to communal responsibility. This is contrary to the normal practice where children are encouraged to develop communal interests above their

own personal goals. Another area of focus for the group was the engagement of adolescents in anti-social behavior such as substance abuse and theft which are given as examples of unacceptable ways of coping that are adopted by refugee adolescents.

- C. *Future prospects:* refugee adolescents are looked upon as advantaged because of their exposure to modern education and ways of modern life. At the same time, they are also seen as a threat because they ignore the status quo and may have difficulties to integrate in southern Sudanese society. The difficulty lies in their exposure and subsequent adaptation to culture of other people which is available to them through personal contacts, video films, etc.

A close examination of the issues and concerns expressed entail that the adolescents are behaving in a way that is not acceptable to the adult Sudanese community members. Behaviors such as self-centeredness, substance abuse, disregard of core values (such as compassion, respect for self and others and generosity) and adaptation of foreign cultures, and engaging in anti-social behavior were reported. Furthermore, the adults also thought that there was a significant shift from the communal life and responsibility to individualism. This was attributed to the way adolescents perceive themselves, or due to lack of proper understanding of their identity.

Although it is not uncommon in any society to find differences of opinions between adolescents and adults on each others behavior, it is important to explore how adolescents behave, adapt to the situations they live in, and know their identity and social roles, etc. Differences in certain aspects of their self-concept may be seen between different groups as a result of factors in the environment such as association with adult guidance and supervision, or living in own or other country.

This study focuses on members of one tribe in southern Sudan, the Dinka, chosen because they were the majority among the refugees in Pignudo in 1988.

1.2. 1. Problem Statement

The problem statements are the following:

- 1.2.1.1. Is there a statistically significant difference between the self-concept of adolescent refugees who grew up in refugee camps and those who grew up in their home areas?
- 1.2.1.2. Is there a statistically significant difference between the self-concept of adolescent refugees who grew up as accompanied and unaccompanied?

1.3. Objectives of the study

The general objective of the study is to assess the self-concept of Sudanese refugee adolescents. The study discusses practical implications and understanding in the following areas:

- Effects of displacement on self-concept of adolescents;
- Effects of being associated with adult guidance and supervision (as seen by the care arrangement of refugee children) on aspects of self concept (such as in the areas of social knowledge and identity);
- Future integration of refugee adolescents in their community;
- Understanding of some factors that contribute to refugee adolescents' coping with the situation of war and displacement; and
- Discussing the findings of the study with concerned agencies and Sudanese community leaders in order to explore areas of intervention.

Thus the specific objectives of the study are:

- To find out if there is a statistically significant difference in the self-concept of Dinka adolescents who are living in refugee camps in Kenya and Ethiopia and those who live in their home areas.
- To find out if there is a statistically significant difference between the self-concept of adolescent refugees who are accompanied and those who are not accompanied by adults.

1.4. Significance of the study

The findings of the study are significant at regional and national level for policy makers and those working with refugee populations.

- Ethiopia being a signatory to the Refugee Convention and the United Nations Convention on the Rights of the Child, has duties and responsibilities to refugees that it hosts within its borders. A relevant justification is Article 39 of the Convention on the Rights of the Child which states that “ States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery shall take place in an environment which fosters the health, self-respect and dignity of the child”. (UNICEF, 1998, p. 529). Children are defined in Article 1 of the Convention as persons below the age of 18 years.
- Very little is known about adolescent refugees in general, and about southern Sudanese adolescents in particular. One practical contribution of the study can be in the organization of the care and protection of refugee children and adolescents, and impact of the care arrangement on the adjustment of adolescents. Social pressures on adolescent refugees

may also be understood better. This knowledge can further be generalized, to a certain extent, to the situation of internally displaced populations.

- The number of southern Sudanese refugees in eastern Africa and the associated magnitude of the problem justifies the study. On a regional level, Ethiopia, Kenya, and Uganda, host the majority of refugees and the economic and social pressures caused by the influx. Therefore, studies that increase knowledge about the most mobile of the refugee population – adolescents – will have a practical impact.

1.5. Operational definitions

Adolescents: For the purpose of this study, adolescents are defined as persons between the ages of 14 and 18 years of age.

Refugee: According to the 1951 UN Convention on the Status of Refugees, refugee is defined as a person who “owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, or membership of a particular social group or political opinion, is outside the country of his nationality and is unable or owing to such fear, is unwilling to avail himself of the protection of that country” (UNHCR, 1997).

Unaccompanied minor: a person who is under the age of 18 years and who is separated from both parents and is not being cared for by an adult who by law or custom has responsibility to do so” (UNHCR, 1997).

Coping: cognitive activities that are elicited by psycho social stress and aimed at adaptation (Van der Beer, 1998).

Self-concept: in broad terms, is defined by Shavelson et al. (1976) as a person’s self perceptions formed through experience with and interpretation of his or her environment. It is a hypothetical construct that is potentially useful in explaining and predicting how a person

acts. These perceptions influence the way he or she acts, and these acts in turn influence the person's self-perceptions (Bracken, 1996, p.58).

For the purpose of this study the concept is further defined according to three aspects:

A - *Social knowledge*: This refers to the individual's knowledge of his roles and identity with regard to ethnic and religious affiliations that have relevance to an adolescent's initiation to future attachments such as marriage, leadership, and knowledge of essential values of one's community.

B - *Effect of war*: This is a subjective report on how an individual feels he has coped with the effects of war. A subject's perception of how his upbringing during war affects his life are examined.

C - *Future prospects*: An individual's perception about the future, how he fits in his community and what place he is likely to occupy in the society.

1.6. Limitations and Delimitations of the Study

The study has the following limitations and delimitation:

A - The study is conducted in two refugee camps, in Ethiopia and Kenya and two Counties in southern Sudan - Rumbek and Yirol.

B - The majority of refugee population are males. In fact, it is very rare to find girls reported as unaccompanied. Whenever unaccompanied girls were there, they are taken under the care of extended family members, clan members or community elders.

C - Weaknesses of self reporting techniques: in this study, it has been seen that adolescents may not be willing to provide accurate information on certain issues. This may be due to perceived social and/or political consequences relating to the information that is sought.

CHAPTER TWO

LITERATURE REVIEW

This chapter is organized in three areas: theoretical background in relation to definitions and issues related to research and measurement of self-concept; the impact of armed conflict; and literature on adolescent refugees.

2.1 – Theoretical Background

The range of definitions vary from simple descriptions of self-concept as being the way the individual sees or knows himself (Rosenberg, 1981) or thinks of himself (Houston et al., 1985) to self-concept as consistent, organized configuration of perception of the self which are admissible to awareness (Wylie, 1961, p.7). To some researchers, self-concept includes all thoughts, ideas and judgements of the individual about himself (Houston et al., 1985).

Liebert & Spiegler (1987) cited Wylie's as analyzing the all inclusive description of the self-concept into actual and ideal self-concept. The actual self-concept is further sub divided into private self-concept and social self-concept; and the ideal self-concept is subdivided into own ideal self-concepts and concepts of others' ideals for the person. In some literature self esteem is equated with self-concept while in others self-esteem is treated as an important component of the self-concept (Mischell, 1986).

Many personality theorists define self and self-concept from different angles with no uniformity. Wylie (1961) states that the theories are ambiguous, incomplete and overlapping. The phenomenological movement is described as an attitude and an approach to understanding human beings rather than a special school or group. The phenomenological strategy concerns subjective experiences which involve the researcher gaining knowledge of private events. This implies that people are aware of their psychological processes. Phenomenological theorists

argue that the self-concept can not be studied without knowledge of conscious perceptions of the individual on the environment (Wylie, 1961).

According to Carl Rogers the evaluation of others can lead to discrepancies between what the person actually experiences and the way the person perceives that experience is especially relevant. The sense of worth of the person is related to that perception. Thus, only experiences that promote the self worth of the individual are included in the self-concept (Hergenhahn, 1994).

After a review of the situation of the target group under this research and the flexibility inherent in the theory, Rogers' self theory, which is a "phenomenological subjective approach to understanding humans" (Hergenhahn, 1994) is taken as a theoretical frame of reference. The model developed by Shavelson et al. (1976) as a research model. Where appropriate, the views of other theorists and authors are incorporated.

According to Rogers, the person's phenomenal field, which encompasses the totality of experiences, both conscious and unconscious, determines how he/she behaves and interprets experiences. This definition implies the existence of perceptions that are organized, consistent, and whole and that the individual has of himself or herself and which are "relatively compatible" with each other (Liebert & Spigler, 1987 p. 288).

The actualizing tendency, which is the "forward thrust of life" in everybody's life, continues despite obstacles in the life of the person. The development of the self is a major manifestation of the actualizing tendency.

Rogers argues that a strong positive self-concept is the goal of the human being (Houston et al., 1985).

The interplay of self-concept with other factors revolved mainly around the development of the self concept at different stages in the life of human beings.

Self-concept does not exist at birth but comes up as a product of social interactions around the individual. Different institutions such as the family, school, church, etc. play important roles. The self-concept is dynamic, and is not only a result of the influence of different situations, but also plays a significant role in modifying the environment around it (Rosenberg, 1981). This implies the changing profile of self-concept which is not constant and “realistic” (Liebert & Spiegler, 1987) but is many sided, internally contradictory and strongly influenced by the individual’s concept of masculinity and femininity values, and modes of dealing with inner dispositions and external demands and opportunities (Lindzey and Aronson, 1969).

Image of the self - self-concept- is modified and changed until it matches with the self worth of the individual, which is largely constructed as a result of the interactions and the feedback “conditions of worth” that the individual receives from people that are significant to him/her.

Lindzey & Aronson cited in (Houston et al., 1985) claim that the conceptions that an individual has of himself protects the individual from being engaged in feelings and behaviors that are contrary to the accepted and therefore anxiety producing behaviors, that threaten the self and could eventually lead to neurosis. Furthermore, the self-concept provides the individual with anxiety-resolving supports. Rogers argues that the actualizing tendency cause the person to be socially responsible and only those experiences that are viewed as enhancing the self-concept are positively valued. “...Achievement of a self-concept which is congruent with experience and the restoration of unified organismic value as a regulator of behavior”, otherwise referred to as self actualizing is a central concept in the development of human beings, according to Rogers (Hergenhahn 1994).

The development of self-concept is dependent on the experience of *unconditional love* - the love, acceptance and respect that the individual receives from significant others (Houston, et

al., 1985). The feedback that the individual gets from persons in his environment is processed in light of the past experiences of the individual (Mischell, 1986).

Phenomenological theorists stress on the role of the conscious self concept in determining a person's behavior, an approach which receives a considerable attention when compared to the unconscious self-concept advocated by theorists like Freud.

Rogers describes that defensive processes may be used to maintain the balance between the ideal self-concept and experiences. The most commonly used are "perceptual distortion" and "denial" (Leibert and Spiegler, 1987). There is an active process in individuals to define and redefine the self-concept, because self-concept is a result of the perception of the individual, it may not necessarily reflect the true picture or the reality about an individual (Houston et al, 1985). "Threat" is defined by Rogers (cited in Liebert and Spiegler, 1987) as the conscious or unconscious perception of an incongruity between the experience and the individual's self-concept. The individual whose self-concept is incongruent with reality may be vulnerable (Rogers, 1951 in Wylie, 1961; Houston et al., 1985). When the unified self-concept is in danger of being disorganized the individual experience anxiety.

Bracken (1996) summarizes the definition of self-concept developed by Shavelson et al. (1976). It is broadly defined as "person's self perceptions formed through experience with and interpretations of his or her environment. They are influenced especially by evaluations by significant others, reinforcements, and attributions for the individual's own behavior. Self-concept is a hypothetical construct that is potentially useful in explaining and predicting how the person acts. These self- perceptions influence the way he or she acts, and these acts in turn influence the person's self-perceptions. Consistent with this perspective, Shavelson et al. Also distinguished between self-concepts based on a person's own self-perceptions and

inferred self-concepts that are based on inferences by another person, noting that they would focus on the former” Bracken, 1996, p.58).

Since knowledge of self-concept is based on reports given by the individual, it is difficult for anyone to completely know another person’s self-concept.

There are different instruments developed to assess self-concept, however, it is difficult to find an instrument that could measure the self-concept of an individual in a way that is free from some weaknesses.

Limitations in measuring instruments appear mainly in relation to definition of constructs (terms) and factors such as ‘social desirability’. Measuring instruments emphasize on salient features but do not claim that they are exhaustive.

Children's reports about their own behavior, self-esteem, locus of control or depression differed from what was reported about children by parents or care givers. The challenge is, therefore, in determining who has the most reliable information about the child - the child himself or others around him. This is also relevant in situations where parents and close adults are absent, or emotionally incompetent even when they are present.

2.2. The Impact of Armed Conflict

The protection of children, women and the elderly during war, which was traditionally practiced in many cultures, is no longer operational. In fact, in today’s conflicts, women and children are intentionally targeted for aggression. It is increasingly becoming common for aggressors in ethnic conflicts to target women and children, where, for example, rape is used as a weapon of aggression (UNICEF, 1998). In El Salvador young soldiers were taught that women and children are the seed of the guerrillas and need to be destroyed. Any reluctance to participate in that destruction was to invite abuse from superiors (Ressler, 1993). Children as young as 7 years are engaged in armed conflict as combatants (Brett & McCallin, 1996)

The impact of armed conflict on children is, currently, a subject of various researches and discussions. The physical damages resulting from war such as loss of life and damages to the human body are relatively better known due to the obviousness of the conditions. The effects of war on the psychological health of the affected individual in the short and long run; on the functioning of the social system, and the effects resulting from the interaction between individual and the changed conditions in the social fabric is not as clearly understood.

Ressler (1975) listed a series of specific effects on children, which are more or less shared, although with differing classifications, by McCallin (1991), Fozzard (1995), Tolfree (1996), and Sorensen (1993). The effects are: death, injury, illness, disability, deprivation due to family impoverishment, separation from families, missed schooling, displacement from home, torture, arrest and detention, sexual and physical abuse, psychosocial distress, abduction and slavery, recruitment into fighting forces, and value distortion.

Due to the increased attention given to exposure of children to war, there has been a growing concern about psychological effects of war (Tolfree, 1996). One of the most comprehensive studies on the impact of armed conflict is the study commissioned by the Secretary General of the United Nations on the Impact of Armed Conflict on Children (United Nations, 1997).

A cursory review of the 25 articles that are contained in the study shows that only two of the articles focus on the psychosocial rehabilitation of war affected children, as compared to, for example, six articles covering legal principles and provisions.

In situation of complex emergencies, social structures that support the family break down due to repeated crises. The social network of relationships and norms may disintegrate or get weakened to the extent that adults that surround the child may not be in a position to provide any meaningful support and security to the child. Situations where, for example, parents are not capable of providing even the necessities, such as, food and security to their children are common in refugee camps. Children may be entitled to get a certain portion of food ration on their own, regardless of the parents' presence or absence in their lives. Consequently, relationships between children and families and communities get loose. In a refugee camp in Kenya, it was clear that a gap was created between the community and a group of adolescents, who felt that they should not be accountable to the values and rules in their community because they were capable of fending for themselves (Radda Barnen, 1995).

A generation of children may have known nothing but war and destruction as a frame of reference in their development. As a result, the children may understand that the way of solving problems may be only through violence.

The documents that dealt with conflict situations seem to describe conditions and social systems that are more or less functioning (Ressler, 1975; Tolfree, 1996). However, certain conditions, such as the deterioration of the social support systems of communities affected by war seems more serious than what is described in the literature.

In general, it appears that most documents dealing with the impact of war on children discuss war related stress with little more than a passing reference to the impact on the community. The dynamic interaction between the war affected child and the community weakened by war are not addressed.

Tolfree (1996) forwarded three general statements about the effects of armed conflict on children:

- No simple cause and effect relationship exists between the negative events and the type of human response that is likely to result.
- The immediate social context has an important bearing on how people react to stress; and
- The individual's perception and understanding of the event, religious beliefs, ideology and the individual's ability to make sense of the experience are significant.

In addition to the above concepts, there are different factors that are reported to have bearing on children's coping with the impact of armed conflict. These factors range from the more general aspect such as cause of the conflict to specific aspects dealing with individual differences. Some of the factors are discussed below.

2.2.1. Accumulated experience: a child who seem to be well adjusted after going through negative experiences may be affected by the accumulation of stressful experiences (McCallin and Fozzard, 1990). It appears that individuals are made more vulnerable to mental breakdown if they have already passed through negative experiences. This indicates the importance of emphasizing the protection of children by putting extra effort in avoiding major stress creating or reminding situations. Studies conducted on persons separated from their families during their childhood, for safety reasons, during the second World War show that

those who were left with their families in their own areas generally fared better than children who were evacuated (Radda Barnen, 1998). It appears that the accumulation of negative experiences may be more dangerous for children who are separated from their families. In practical terms, refugee children who have left their homes and are separated from families should be protected from further stressful experiences.

The situation of children recruited to serve as fighters from refugee camps is worth mentioning here, not only due to their exposure to more traumatic situations but also due to the magnitude of the problem. Brett & McCallin (1996) estimate that during 1995-96, there were 250,000 children in 33 conflicts around the World. In 2000 this figure was estimated to have increased to 300,000.

2.2.2. Gender: Findings concerning differences in coping between men and women focus on possibility of social support. In a study of Mozambican and Salvadoran refugees, McCallin (1991) reported that although the men had generally gone through more traumatic experiences, there were no marked difference in coping as compared to the women. The study attributed this to the fact that the men had more access to social contacts and therefore had a stronger social support.

Fozzard (1995) also reported on a similar study among Mozambican refugees. In that study it was reported that 'greater exposure to trauma does not appear to entail higher level of emotional distress for the men. The results from the PERI Demoralization Scale indicate in fact that the women experience more elevated levels of emotional stress' (Fozzard, 1995. p 28). A statistically significant difference was reported between men and women in anxiety, dread, helplessness, health concerns and sadness. Saylor (1993) reports that "females tend to show higher anxiety levels than males, and younger children show higher anxiety levels than older children" (p.155).

Sorensen (1993) reported on a review by Belle (1987, 1991) of gender related factors that women do cope better than men by mobilizing social support around them during times of stress. Two important factors were indicated as contributing to reduce the impact of conflict on individuals: the importance of the social support in the individual's immediate surrounding and the ability of the individual to mobilize or make use of the environment.

Bracken (1996) reports on studies investigating the relations of general self-concept with gender (Marsh, 1989; Hattie, 1992; pp.176-180) as being very weak. He attributes this lack of relation to the existence of “gender difference in specific areas of self-concept – some favoring women and some favoring men – that cancel each other” (p 71). He also reported researches by Marsh & Myers, 1986; and Marsh & Byrne, 1991 that masculinity and femininity are differentiable constructs and that both contribute to higher levels of self-concept.

2.2.3. Type of conflict:

Although there are more or less similar characteristics that describe the effects of stress caused on children due to war, the impact on children may differ from one type of conflict to another (Ressler, 1975).

Children living in war are affected by the presence of adverse physical psychological conditions, such as violence, multiple separations, loss of limbs, crumbling of the social structure around them such as schools, health facilities, etc. However, a combination of factors seems to contribute to differences in coping with stressful situation.

Without ruling the fact that some children tend to show a relatively better level of adjustment to their conditions than others, it is clear that the type of conflict is important in considering children's coping in a specific war. Southern Sudanese refugee children are cited in connection to being adjusted to their conditions as if they were only slightly affected by the adversity that befell them.

2.2.4. Mediating factors

Mediating factors are described as events, people, or personal characteristics that mediate or buffer stressor effects, enhance coping efforts, or offer coping resources. The impact of stressful events can be influenced by internal factors that are inherent in the child and those that are external. Qualities such as 'emotional flexibility', 'positive emotional outlook' and 'persistence' are reported as most important temperamental factors contributing to a child's response to stress.

In a study carried out by Radda Barnen (1994), the feeling of collectivity and availability of support network in the child's surrounding, even in very impoverished set-ups, such as, refugee camps is identified as a major source of developing coping strategy; and reason for the exceptionally low incidence of mental disturbances among the population of refugee children.

Saylor (1993) and Tolfree (1996) discuss "active coping style", which refers to the search for a framework to understand stress creating situation through discussions and relationships in the child's surrounding. Lack of communication is mentioned by Saylor (1993), as leaving children to create their reality, which may lead to unnecessary anxiety (p.156). He also reports that increased predictability of situations in conventional warfare appear to be associated with decreased anxiety level among children. An education component which helps to "normalize" the feelings of children and promotes expression of feelings is essential to manage war-related stress. Fozzard (1995) reported that the emotional well-being of young children is significantly affected by the mother's level of stress. Even in situations where the mother is physically present, she may not be emotionally accessible and supportive to the child.

A less understood concept is "resilience" which is defined by Tolfree (1996, pp.23-24) as "range of factors that enhance people's capacity to cope with traumatizing experiences". Ressler defines resilience as "the tendency to recoil, to spring back, the power of recovery". He further described characteristic factors of resilience including individual factors, such as temperament, cognitive skills, responsiveness to others; familial factors, such as warmth, cohesion, caring parents, etc.; and support factors of meaningful social support outside the family.

Data sources used to measure resilience are behavior reports and cognitive ability. Teacher and parent ratings of child behavior differed considerably.

Therefore, it is difficult to determine whether differences are because of rater differences or varying behavior of the child in different settings. Intelligence tests, academic achievement tests, grades in school and parent and teacher ratings are commonly used to define resilience with respect to cognitive functioning. The difficulty is that different measurements may be tapping different aspects of cognitive functioning.

Fozzard (1995) quoted Werner and associates (1971) from their study of high risk children living in extreme poverty, suffering from abuse and neglect and substance abusing families who, not only survived, but also thrived. The temperament of those 'resilient children' was described as being the children's tendency to 'have characteristics of temperament that elicit positive responses from family members and strangers alike' and a high degree of sociability was reported in the children's ability to find a great deal of emotional support from outside the immediate family.

A child from secure and supportive home environment is likely to cope with stress than a child from families that are over protective, un-supportive or hostile family environment. An interesting finding from a similar study conducted by Garmezy (1985) was that the completeness of the family was not a factor in identifying resilient children. Single parent families that are actively involved in promoting the child's aspirations and interests help to develop in the child that he/she is in control of situations in his/her life, including stressful situations.

Children's status with respect to resilience tend to change over time. Kinard (1998) suggests that operational definitions for resilience at different ages of the child may need to be modified accordingly. Factors that contribute to the stability of resilience in the child need to be explored.

In the light of the emphasis given to social support in promoting children's coping with stress, little is known about children's perceptions of the values of social support. For example, what kind of support or by whom, and when is a support most helpful to the child is not known. There may be differences in the type of social support that may be sought by children and the support that is available, as offered by parents, teachers, or siblings.

Although Kinard's (1998) study focused on children from economically well-off families, in a peaceful community, few of the suggestions could be applicable to methodological issues in the study of resilience among war affected children.

2.3. Adolescent refugees

A lot is written about war affected children and their vulnerability. Any references to adolescent refugees are made as part of the refugee children.

Therefore, when designing programs for war affected populations, adolescents are not considered differently from the child population. A recent publication claims that there is a lack of data on adolescents in terms of "...their numbers, profiles or needs and very few formal assessments and evaluations addressing their concerns" (Women's Commission for Refugees and Children, 2000, p.2). According to the United Nations (1999) study on the Impact of Armed Conflict on Children, adolescents are reported to be most under-serviced with regard to

programs. Except in exceptional circumstances, even their numbers are not known by service providers.

Although adolescents consist of a significant portion of the large population of refugee and displaced children, their specific developmental and social needs are largely ignored in programs meant to benefit war affected children.

In fact, adolescents are not considered as vulnerable and are unintentionally left out of programs that are designed for children and adults. War affected adolescents may not suffer mortality and morbidity as seriously as younger children, but are frequently worse off in various respects. Adolescents are prone to recruitment into military services, low school attendance, economic exploitation, sexual abuse, higher risk of contracting HIV/AIDS, heading households after losing parents, assuming adult responsibilities without sufficient support, losing traditional opportunities to learn a trade or lack opportunities for gainful employment and a meaningful role in society (Women's Commission, 2000).

This confusion which is likely to result in "far reaching and costly effects of neglecting the needs and rights of adolescents" may have stemmed from the definition of the child in the United Nations Convention on the Rights of the Child, as anyone below and including 18 years old (UNHCR, 1994).

Research to understand factors affecting social and psychological needs of war affected adolescents and to design appropriate measures of intervention should take into account the difference in age, gender and socio-cultural meanings given by specific cultures to war related experiences (Women's Commission, 2000).

2.4. Assumptions and hypotheses

The following three assumptions are made with regard to this study:

- The war is assumed to have affected the general population of adolescents more or less similarly. Differences between refugee adolescents and those who live in their home areas is assumed to be largely due to displacement which caused disrupted relationships (e.g., separation from parents and significant others) and reduced access to social support network (e.g., adult guidance and support, social knowledge).
- Refugee adolescents' groups are homogeneous.
- Non-refugee adolescents' group living in the two neighboring counties of Rumbek and Yirol are homogeneous.

Consequently, two hypotheses are forwarded:

Hypothesis 1: Adolescents who grow up at home have higher self-concept than those who grow up in refugee camps.

Hypothesis2: Refugee adolescents who grow up in families have higher self- concepts than those who grew up as unaccompanied.

CHAPTER THREE

METHODOLOGY

3.1. Preliminary Assessment

The study started by investigating, through a series of focus group discussions, the perception of adults about the behaviors of Sudanese adolescents that live in refugee camps and those who, currently, live in their home areas. The focus group discussion enabled the collection of background information and provided qualitative information to which findings of the quantitative data are compared. Differences between refugee adolescents and those who grow up at home are assessed. The group consisted of southern Sudanese adults that have knowledge of the situation of adolescents both in refugee camps and in southern Sudan. They were also among persons identified by refugee adolescents as people whose evaluation of them as persons matters most. An interview guide was then developed, including list of issues to be covered in the focus group discussions along with specific questions to be asked.

A major concern of the adult population with regard to adolescent refugees is reflected due to the sheer number and length of stay in refugee camps with very limited possibilities of an immediate end to the war. The change within the culture of the refugee adolescents is expressed as a major concern among southern Sudanese living in their home areas, those who live as refugees in and outside camps in Ethiopia and Kenya and those living in displaced persons' camps in the Khartoum area (Loveless, 1999). People worry about the individualization of society and the loss of communal feelings and responsibilities. Idleness is believed to have contributed to adolescents and the youth resorting to alcohol abuse and other unwanted behaviors.

Churches play a very significant role in providing emotional support to adolescents. The change of traditional names of children to Christian names, mainly but not only, as a result of

engaging in church related activities is seen by Sudanese adults as another step away from the traditions and customs of the population.

3.2. Definition of self-concept

The definition by Shavelson (1976) provided in the Operational Definitions section of this report, is used in this study as a working definition because of the following reasons:

- **Comprehensiveness:** the definition is comprehensive in that it has “integrated various features that are common to the definitions” (Bracken, 1996, p.58)
- **Relevance:** The fact that the definition focuses on self-reports is consistent with ideas expressed in Rogers theory which is selected for the purpose of the study as a major theoretical background.

The working definition of self-concept was provided to the Sudanese judges and Dinka elders that live in Addis Abeba. It was then discussed whether there is a term in Dinka to describe self-concept as defined. Out of the three terms proposed, “Wat-di” (pronounced as Whatdhi) was selected by the Sudanese as the most appropriate. A separate group of judges (three persons) were then asked to translate Wat-di into English, which confirmed the translation. The term was then adopted throughout the study in data collection and in discussion of findings with key informants.

The choice of measuring instrument was done by taking three sets of standardized instruments, Rosenberg (1965), Sherwood (1962) and Coopersmith (1967). A group of Sudanese ‘judges’ were asked to decide whether each test as a whole and individual items included in the test were relevant to the concept of Wat-di.

A second inventory (inventory II) was developed on the basis of the concerns expressed by the Sudanese during the initial focus group discussions.

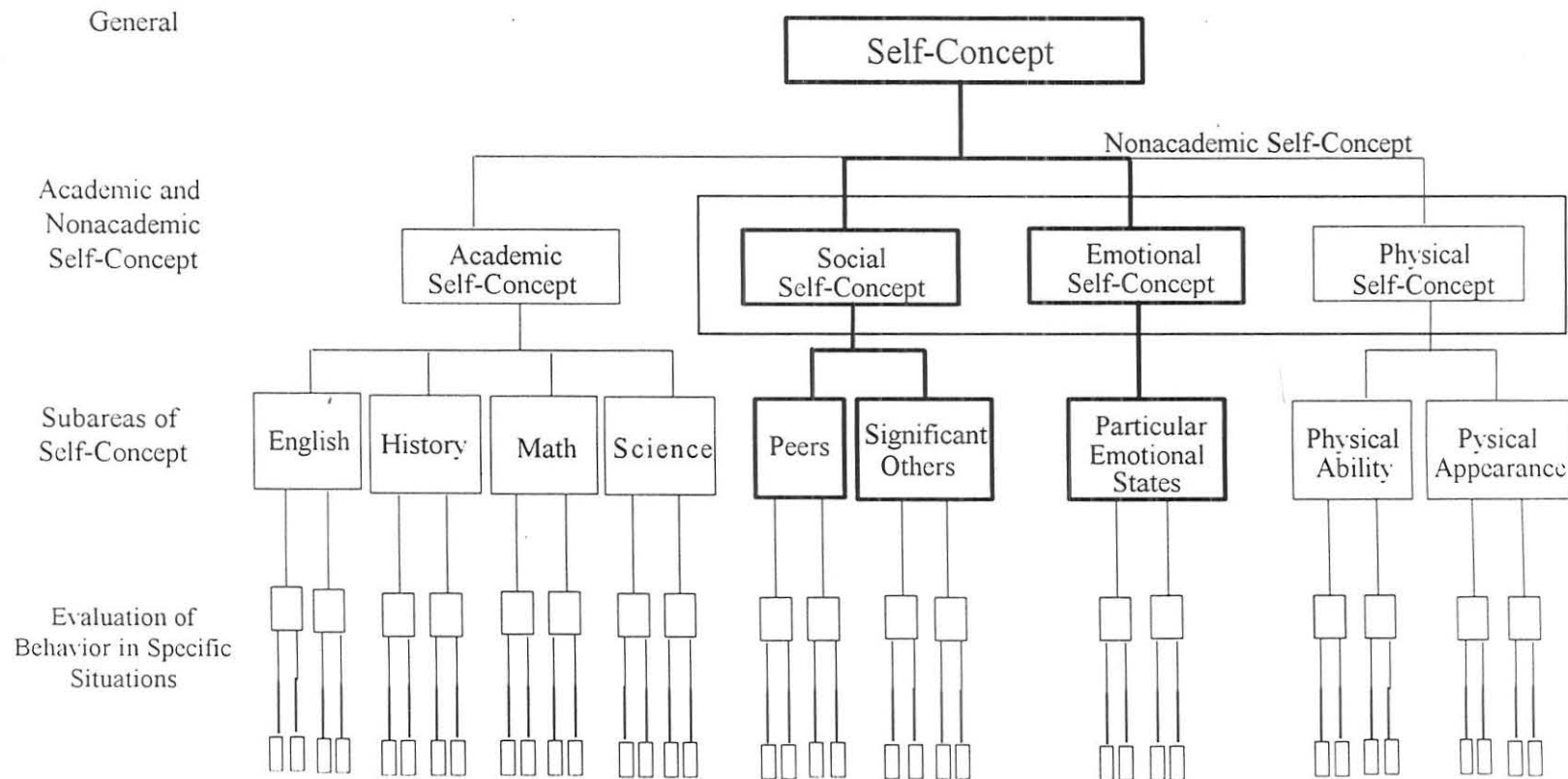
The two inventories were then tested with refugees in Addis Abeba and later in Dimma refugee camp in Ethiopia. The information from the field test was also used to prepare material for training data collectors.

During the pre-test in Dimma refugee camp, fifty adolescents were selected to test the instruments. Two Sudanese care givers who are familiar with the children in the camp were asked to give their judgment on the children with regard to three levels of self-concept. They were asked to rate the adolescents as having 'high self-concept', 'medium self-concept' and 'low self-concept'. Thirty five adolescents on whom the judgment of the care-givers concurred were interviewed using the instruments. This gave a relatively high correlation coefficient $r = 0.79$ between the opinions of the judges and the scores from the test, establishing concurrent validity.

3.3. Theoretical model and framework

Based on the findings from the focus group discussions, parts of The Shavelson et al., (1976) Model of self-concept is used in the study (Figure 1) In the hierarchical organization of the self-concept, general self-concept is found at the apex and is divided into academic and non-academic self-concepts. The academic component is divided into sub-areas of self-concepts such as English, history, math and science. The non-academic self-concept is divided into physical and social components, which are further divided into more specific components. The self-concept components that are found at the base of the hierarchy are consistent with a situation specific definition of self-concept (Bracken 1996). The model of Shavelson et al. "turned out to be so important, in part, because it provided a blue print for a new generation of multi-dimensional self-concept instruments that have had significant influence on the field" (p.59). The Shavelson et al., model as represented by Bracken (1996) is presented in figure 1. The parts of the model used in this study are shown in bold.

Figure 1



“Representation of the hierarchical organization of self-concept as posited in the original Shavelson et al. (1976) model of self concept. From ‘Validation of Construct Interpretations,’ by Shavelson, Hubner, and Stanton, 1976, *Review of Educational Research*, 46, 07-441. Copyright 1976 by the American Educational Research Association”. (Bracken, 1996, p. 54)

3.4. Subjects

The characteristics of the sample population was assessed in order to identify similarities and differences between the different groups.

The study is carried out among Dinka adolescent males in two refugee camps (Pignudo refugee camp in western Ethiopia and Kakuma refugee camp in north eastern Kenya) and in two Counties (Rumbek and Yirol) in southern Sudan¹.

The ages of the respondents ranged from 14-18 years. One hundred thirty adolescents (40% of Dinka adolescents in Pignudo) were selected through simple random sampling. A similar number of respondents were then sampled from Kakuma refugee camp and the two Counties, bringing the total number of respondents included in the study to 390.

The purpose of the study was discussed and consent of the respondents was sought before collecting the data. In the case of refugee respondents the sample included those who stayed for at least three years in refugee camps.

In all cases the respondents were eager to take part in the study. They were also curious to know how they would benefit from the study and to discuss ways in which findings would be used. An equal number of accompanied and unaccompanied adolescents were included.

3.5. Characteristics of the sample groups

The profile of each of the groups is assessed with respect to their social history, availability of social support network and proximity of the sample to the conflict. The history of the population in the area under study is described by comparing ethnic origin, language and relationship with the local population. The social support network which is available for each of the groups is also described. Proximity to the conflict in terms of physical setup and experiences related to war and displacement, including mobility, are described.

¹ Map of the area is attached as Appendix 1.

3.5.1 Refugees in Pignudo Refugee Camp (Ethiopia)

Sudanese refugees lived in relatively large numbers in western Ethiopia since the early seventies, during the Any-Nya I movement. Refugees are perceived as “permanent guests” by the local population. The Nuer and Anuak tribes living in the area are also found in southern Sudan and are closely linked to the Dinka in culture and language. There is high resemblance in topography and climatic conditions between Pignudo and the areas from which the Dinka came.

Although the refugees depend on UNHCR and international donors for food supplies, there were attempts to raise livestock and vegetables in the camp area. The relationships with the host community is largely without incidences, although in the late 1980’s relations deteriorated to the extent that many lives were lost due to clashes between refugees and the local population in competition for resources.

The population in Pignudo refugee camp largely consists of unaccompanied children. The social support network involving adults revolves around proportionately few adults and care givers. The living arrangement is organized in boys’ groups of mixed ages, with leisure time activities, such as, fishing and engaging in petty trades. Household chores are not very popular among the boys who nonetheless have to fetch water and prepare their own food.

Information about the war, balance of power, etc., are discussed thoroughly, though informally, by the residents of the camp. Information from new arrivals and from the media form the basis of such exchanges. However, the geographical distance between areas where the war is fought and the camp, limits easy flow of information.

3.5.2. Refugees in Kakuma Camp (Kenya)

A large group of refugee children, mostly unaccompanied minors from the Pignudo and Itang camps in Ethiopia arrived in Kakuma, an area in northern Kenya in 1992. By the time they

arrived in the refugee camp, they had gone through repeated experiences of separation from siblings and , threat of death through natural and man made causes. Unspecified number of children are said to have drowned while attempting to cross the Gilo river into southern Sudan.

Ethnically, the Turkana tribe that live in Kakuma, belong to the same ethnic group as the Toposa of southern Sudan. However, the Toposa tribe is identified as one of the tribes that were aggressive during the movement of the refugees into southern Sudan, mainly involving adolescents.

The relationship with the host community is generally calm with occasional conflicts due to resource sharing and social behavior.

The social system in Kakuma is more or less complete as the refugee community consists of representatives from almost all sectors :religious leaders, traditional healers, elders, etc. The administration of the community is closely tied to what NGOs and the UNHCR can provide in terms of rations. Livestock and fishing opportunities are non-existent due to limited space. There are attempts at gardening in very few places, close to water points. Refugees from Eritrea, Ethiopia, Somalia and Uganda are found in the camp. Health and educational facilities, more or less, cover the needs of the population. Refugee adolescents are engaged in formal education, vocational training, doing household chores including food preparations and fetching of rations. Refugees claim that the topography of the Turkana area is markedly different from their home areas. Kakuma being close to New Cush is a place where many persons from Sudan pass through to visit families and relatives in the camp. As a result, information about the conflict is easily accessible in the camp.

3.5.3. Adolescents in Rumbek and Yirol (southern Sudan)

The life of adolescents in the two Counties, Rumbek and Yirol, is highly linked with the effects of war. Social services including education have failed. Some efforts by NGOs and churches try to support the running of education. Cattle play a significant role in the lives of

adolescents. For example, names of children are given according to a favorite bull given as dowry during the wedding of the parents. To a Dinka adolescent, cattle represent an important symbol of manhood. The horns of favorite bulls are decorated and poems are recited about the boldness, character and beauty of the bull. In such poems the adolescent expresses his wishes, feelings and aspirations. Education also occupies a great deal of attention of male adolescents. To the ordinary adolescent, education is perceived as the only way, and, thus adolescents tend to pay a high price in terms of leaving their homes and traveling to faraway places in search of education. The life style of adolescents is highly mobile: mobility to and from and between “cattle camps” is very common.

The social support network, although eroded by the war, still functions quite well. There is a clear understanding by adolescents of the varieties of social support network that is available to them. Peer groups, that undergo initiation ceremonies at the same time and uncles and aunts (both paternal and maternal) play a very supportive role to adolescents. There is a great deal of emphasis in cultivating communal responsibility and leadership skills that are consciously promoted by adults among adolescent boys.

The total population in the two counties is estimated to be 678,000. During the period between the beginning of 1998 upto May 2000, there were at least eight incidences of aerial bombing and one incident of population unrest caused due to ethnic conflicts.

Major Similarities and Differences

Based on the above description the sample taken from the refugee camps have more or less similar profile except for the large number of incidences of insecurity in the locations in southern Sudan. The difference between the sample groups is more clearly seen between the group consisting of refugees and non refugees, in terms of the relatively stronger social support, although highly weakened by the effects of war. Sudanese refugee children are

reported as having access to relating with wide range of persons, such as, teachers, care givers, etc., from whom the children seek counsel and get information about the conflict (Radda Barnen, 1996). This was possible due to the movement of almost complete communities from their home areas to the refugee camps.

Refugee camps are secure while the sample in southern Sudan is likely to be affected by insecurity from the war. Both camps, however, have experienced internal conflicts, mainly, inter-tribal conflicts that are reflections of the events taking place in the home areas during certain periods. There were incidences of conflict with the population of the host country that lives near the two camps.

More or less similar registration processes are followed in both camps to determine the refugee status of individuals.

There is access to primary education in both refugee camps and the two counties covered in the study. The refugee camps are comparatively better serviced in terms of educational facilities and teacher qualification.

The Dinka population in both counties are assumed to share similar experiences of war and displacement, due to the geographical closeness.

The role of traditional leaders in the refugee camps is limited due to lack of access to resources. They lack the economic base, such as, cattle that could enable them to exercise some of the responsibilities that are expected of them. For example, most of them do not have resources to entertain guests who come to share their problems or seek advice.

In both refugee camps and in the counties under study, parallel to the traditional leaders, are leaders that are politically appointed, those who are not necessarily part of the traditional system of leadership. Mobility, among many people of southern Sudan is a way of life due to such factors as search for better education, work opportunities and as part of survival strategy, such as, escape from threats of famine or war or to cattle camps and other places.

The samples taken from the two refugee camps are expected to be different due to the different living environment in the two countries – Kenya and Ethiopia. However, the total picture drawn from the two countries is expected to yield a more realistic picture of the situation of refugee adolescents than if the situation of refugees was studied in only one country.

3.6. Instruments

Three sets of instruments were used in the study. A checklist of items for focus group discussion (Appendix 2), an inventory to measure the self-concept of adolescents, Inventory I, (Appendix 3) and another inventory that consists of seven items that relate to the concerns expressed by community members in the focus group discussions (Appendix 4).

There was no known instrument that was used to measure the self concept of Sudanese children. This made it necessary for the researcher to look for relevant instruments, even when it was not known to have been used among Sudanese populations.

From the three standardized, though older instruments Rosenberg Scale (1965), Coopersmith (1962) and Sherwood Self-concept Inventory (1962), the latter was used. The decision of the judges reflected that the usage of adjectives was the main strength of the inventory. It was also possible to add more adjectives which the ‘judges’ thought were relevant to assess sub-components of the self-concept – “Wat-di”. In this respect, three additional items were included in the inventory.

The Sherwood Inventory also includes an item which requests from the individual his/her own judgment of their self-concept. This item provides an independent judgment on the self-concept of the person rather than only depending on the outcomes from the items.

To supplement the standardized inventory, a second inventory (inventory II) which consisted of seven items was prepared to address the concerns expressed by the Sudanese adults with

respect to refugee adolescents. These are in the areas of social knowledge, coping with the effects of war and future prospects. Two items were developed for each category and an additional item was developed to find out adolescents' perception of how they are seen by significant others.

3.7. Validation and field testing of instruments

To establish clarity of concepts in inventory I, items were translated to Dinka and back to English. For inventory II, items believed by the adults to be important were selected from the pool of items developed after the outcome of the focus group discussion.

Both inventories were developed and field tested among Dinka refugees in Addis Ababa and Dimma refugee camp. A group of judges commented on the items of both inventories.

For the purpose of analysis, the items in Inventory I are grouped into three aspects of self-concept. Classification of this inventory into three aspects was done in consultation with the Sudanese judges. Consequently items 1,3,10,13,15 and 17 were grouped under '*self-confidence*'. Items 2,6,7,12 and 16 were grouped under '*relationship with others*' and items 4,8,9,14 and 18 were grouped under '*social values*'. Item 19 was used as a '*total score*' of the individual's self-concept by the individual.

The items in inventory II were grouped as follows: Variables 1 and 2 which focused on the knowledge of traditional customs in the community and reciting the names of ancestors to more than 6 past generations are grouped under *social knowledge*. Variables 3 and 6 dealing with coping are grouped under *effects of war*. Variables 4 and 5 dealing with the perceived impact of upbringing on the respondents' future and perceived place in the Sudanese society are grouped under *future prospects*.

The following procedures are followed to validate Inventory I:

Content validity: Sherwood's self concept inventory (Sherwood, 1962) was used after a slight modification of the original test.

Each item from all the three instruments was rated on a scale of 0-5 in order to establish the understanding of the specific items by the adolescents. The adults also rated each item depending on the relevance of each item to the self-concept. The mean was calculated from the total of the scores given by the experts. Accordingly, the scores for Sherwood inventory scores were higher and were therefore taken to be the most appropriate.

Some modifications were made according to the comments by judges. The modifications largely emphasized on the practical applicability of the inventories and additional items to be included. The items were concerning **responsibility, coping with problems and knowledge about values of the community**, making a total of 19 items. The last item, Item 19, is respondents' own total score of **self-concept**.

The original format of the inventory which has 11 scales was, according to the judges, difficult for respondents to make distinctions. It was instead decreased to 5 scales.

Construct validity: - Different definitions of self-concept were given for a selected group of Sudanese Dinkas. They were then asked to discuss and find out if there were any similar words or phrases in their languages. The objective of this exercise was to facilitate the understanding and discussion of self-concept in a concrete way and to come up with an operational definition of self-concept for the study. Another group of Dinkas were then asked to translate the Sudanese phrase back to English. Once the term "wat-di" was identified as the most appropriate, it was used repeatedly in discussions.

The definition of the construct of self-concept was also clarified through discussions of the specific contents of the construct.

Concurrent validity: Concurrent validity was established by using the correlation between judges rating of the adolescents (criterion) and the children's score of the test to be validated. Two adult care givers who were selected due to their close relationship and knowledge of children in Dimma were asked to independently rate 50 Dinka refugee adolescents. Out of the total, the ratings of the two adult care givers agreed on 35 adolescents. The group of 35 adolescents were then asked to fill Inventory I and the results were compared to see if the judges' opinions correlated with that of the scores from the Inventory. The correlation between V1-18 of Inventory I and the rating of judges is 0.79. Correlation between respondents' own total score of self-concept, V19, and the rating of judges is also 0.79. This was accepted as a reasonable amount of correlation between the test and the opinions of the judges. The correlation has also indicated the level of understanding of the concept by the Sudanese who were involved and the extent of the inventory measuring what it is intended to measure (the validity of the instrument). Furthermore, the objectivity and applicability of the self-report questionnaires was discussed and accepted by a panel of judges.

The field testing involved several steps: -

- How simple or complex were the application of the inventories and whether the items are easily understandable.
- The 'experts' were asked to discuss the best way of collecting the information as to who should collect the information in a way that reliable and genuine responses could be gathered? Should the data be collected by Sudanese or non-Sudanese, Dinkas or non-Dinkas? Which of the methods would be more effective between interviewing and self-reporting?

3.8. Data Collectors: Selection and Training

In order to control differences in response that could be caused by subjects filling the questionnaires themselves and others being interviewed, both instruments were administered by trained data collectors.

Once data collectors were identified they were trained and given a chance to conduct trial interviews under the supervision of the author and other qualified persons. In Pignudo, the training and data collection was supervised by a team of three social workers among whom one social worker speaks Arabic and has personal experience of being a refugee, and the other social worker having a training in participatory action research methodology.

In Kakuma and Rumbek and Yiroi Counties, the data was collected by Sudanese who have good knowledge of the situation in the area. Also in this case, data collectors were supervised by a person trained in participatory action research.

Topics covered in the training of data collectors are the following:

- The objectives of the data collection and how the information from the data shall be used was clarified in order to avoid uncertainties.
- Data collectors are expected to reassure respondents that findings from the interview shall be kept confidentially and used in a way that does not compromise their lives.
- Avoiding personal biases and to be cautious of communicating their personal views and judgements to the respondents.
- Making sure that the interview takes place in as relaxed manner as possible.
- The consent of the respondents was to be asked. It may be possible for some adolescents in the sample to be unwilling or uninterested in answering the questions.
- As much as conditions permit, the interviews must be conducted in privacy.
- Instructions should be clear and to be repeated as many times as needed.

- Making sure that the interview takes place in as relaxed manner as possible.
- The consent of the respondents was to be asked. It may be possible for some adolescents in the sample to be unwilling or uninterested in answering the questions.
- As much as conditions permit, the interviews must be conducted in privacy.
- Instructions should be clear and to be repeated as many times as needed.
- The interviewer was to try and control personal bias towards items raised in the interview and show an attitude of neutrality.

3.9. Data Collection

The data from the three areas were collected during a period of four weeks in February/March, 2000. There has not been any major stress causing factors such as mass displacement, in at least a month before the data collection.

Scores of refugee adolescents and adolescents in their home areas and the differences between scores of 'accompanied' and 'unaccompanied' are compared and tested for significance. t-test and Analysis of Variance are used to compare the significance of results.

CHAPTER FOUR

RESULTS AND DISCUSSION

The approach referred to as “simple unweighted averages” is used in scoring items. The approach requires that all items be given equal weights across domains measuring different self-concepts and individuals. The simple unweighted averages approach is selected because of being “the most parsimonious” (Bracken, 1996, pp 74-75).

The findings of this study were shared with key informants that were not involved in the focus group discussion to check the interpretation of results and to discuss their recommendations.

The results and discussions are organized as follows:

- Demographic information of respondents.
- Self-concept of refugees and non-refugees.
- Self-concept of accompanied and unaccompanied adolescent refugees.
- Community concerns over self-concept.
- Trans-generational issues.
- Coping with problems.
- Mobility of adolescents

4.1. Demographic Information

All respondents are adolescent males between the ages of 14-18 years. One third of the sample (130) are drawn from each place - Pignudo, Kakuma and two counties in the Sudan. The mean age of the population is 16.8 years, with a mean of 5.32 as the highest grade completed. The respondents from Kakuma have highest mean grades completed (6.42) and respondents in Rumbek and Yirol have the lowest mean (4.67).

All respondents are drawn from school going adolescents. Half of the refugee respondents are accompanied, living in households with parents, relatives or people from the same tribe while the other half live in small groups and not accompanied by adults.

The communities from which the sample of adolescents that live in their home areas were drawn have gone through repeated insecurity during the past three years, and they live in relatively large communities. The refugee population have lived the past three years in secure surroundings, with relatively lower size of population.

4.2. Self-concept of Refugee and Non-Refugee Adolescents

The first hypothesis states that adolescents who are living in their country have significantly higher self-concept than those who lived in refugee camps during the last three years

This hypotheses is seen from four perspectives:

- Self-concept based on responses on items assessing different domains.
- Scores from respondents' overall judgment of the picture of oneself, based on one overall item.
- Scores from the inventory developed on the basis of community concerns (inventory II).
- Scores from grouped items.

4.2.1. Self-concept Based on Responses on Items Assessing Different sub-components.

These are findings based on all items of inventory one with the exception of the overall item on which findings are reported in Table one below.

Table 1: Comparison of Scores on 18 items (V1-V18) of Inventory I for Respondents from Kakuma, Pignudo and Rumbek and Yirol.

Location	Mean	Std. Dev.
Pignudo	73.6615	7.5614
Kakuma	70.8702	7.8702
Sudan	74.03038	7.8246

Source	d.f.	Sum of squares	Mean square	F	Significance
Between groups	2	838.9098	419.4549	6.9809	.0011
Within groups	373	72.8537	22412.0450		
Total	375	910.6535			

According to the scores on the above table, respondents that live in their areas of origin showed a statistically significant ($p < 0.05$, $N=390$) higher self-concept than refugee adolescents.

4.2.2. Respondents' Overall Judgment of one's Own Self-concept

This score was calculated from an overall item that all respondents filled with regard to how they perceive their self-concept. This general statement is given at the end of the inventory with 5 scales, the same as all other items. The scores from the different groups are as shown in Table 2 below.

Table 2: Own Rating Of "Overall Judgment of the Total Picture of Oneself" For Respondents In Kakuma, Pignudo, and Rumbek and Yirol Counties.

	Location	Mean	Std. Dev.
	Pignudo	4.2923	.7820
	Kakuma	4.0079	.7918
	Sudan	4.1563	.9511

Source	Df	Sum of Squares	Mean square	F	Significance
Between groups	2	5.1990	2.5995	3.6406	.0272
Within groups	382	272.7594	.7140		
Total	384	277.9584			

According to the analysis of variance between the means of scores on respondents' own judgment of overall self-concept, respondents from Pignudo scored significantly higher than the other two groups. The finding was significant at ($\alpha 0.05$, $N= 390$, $F =3.6406$).

In this case, the significant difference is not associated with the status of being refugees or not. There may be different ways of interpreting this finding. The group of adolescent respondents

may have a stronger self-concept, due to their living in a close and small community, far away from the conflict area. Culturally, there is another dimension to this. According to the Dinka culture, individuals are not encouraged to speak highly about themselves, as opposed to the practice being encouraged in terms of the individual speaking on behalf of his/her community. It is more acceptable when others speak highly of the individual. However, the fact that significant difference is not seen among refugees in Kakuma may be indicative of other reasons that are not investigated here.

4.2.3. Scores From Items Developed on the Basis of Community Concerns.

Seven items were developed (inventory II) to focus on areas identified by community members as their concerns regarding adolescents.

Table 3: *Analysis of Variance of Means from the Three Groups*

Location	Mean	Std. Dev.
Pignudo	16.4077	1.9517
Kakuma	14.9000	2.0072
Sudan	15.7769	1.7220

Source	D.F.	Sum of Squares	Mean Squares	F ratio	Signi.
Between groups	2	149.0667	74.5333	20.6974	.0000
Within groups	387	1393.6231	3.6011		
Total	389	1542.6897			

From the above Table it is concluded that respondents in Pignudo have scored significantly higher followed by respondents from Sudan. This shows that the concerns expressed by the adults about the self-concept of adolescents are causes of concern with regard to adolescents in Kakuma.

4.2.4. Comparison of scores on items grouped together

Individual items were grouped into different categories in consultation with the Sudanese informants. Accordingly, items from inventory I were grouped into three groups.

Mobility may be seen from two perspectives. Adolescents will be exposed to war related security risks such as dangers of land mines or risks of recruitment into the armed forces. On the other hand, the adolescents who visit their homes will have a better opportunity to maintain contacts with their home areas and communities. They may also be engaged in petty trades to supplement their income. However, in the study, there were no significant differences between rate of mobility and the self-concept components that were measured in this study.

The question on mobility was identified as sensitive due to the fact that refugees are not allowed to travel to their area of origin. If they do so they risk losing their status as refugees. Despite reassurances by interviewers, the question seem to have remained sensitive in the minds of the interviewees since key informants estimate the rate of mobility even higher than what was reported.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

This study tried to explore a limited aspect of the self-concept of a large number of southern Sudanese adolescent male population – a population that is affected by the direct and indirect effects of a prolonged conflict. Political, economical, social and security factors have influenced their development, probably, more than would have been the case for many children in other countries.

Since a large number of children arrived from southern Sudan to Ethiopia as refugees in the later part of 1987, they continued to be perceived as a separate group. They were identified as “Unaccompanied Minors” a label that persisted even when a significant proportion have passed the age of minority. Although that identity emphasizes their need for protection and care, it also emphasized their status as separate and distant from their community.

Besides trying to cope with the effects of war and displacement, were also faced with additional factors of trying to define and redefine their personality in a situation where they are likely to receive little backing and support by their communities. The clear transition from adolescence to adulthood that they expected to pass through, as many generations before them, was no more there. Therefore, the clarification as a group and as individuals, of their own identity and that of their communities, codes of behavior and responsibility remained largely undefined. They claim that they have contributed to their communities in many ways and need to be appreciated and recognized for their inputs and that they must be given a meaningful space in their community. A closer look at the situation of refugee adolescents show that they continue to perceive themselves as a group. Their method of adapting to their situations is not completely approved of by their community members.

The adults are generally of the opinion that the adolescent refugee population is not in a position to carry out a meaningful communal role. One major concern was that adolescents tend to get self-centered and that they care very little about the interests and opinions of others. They also tend to ignore traditional values that focus around communal responsibility, a role in which adolescent males are expected to excel (Appendix 6).

Community members have mixed feelings about the refugee adolescents as a group. Some believe that the adolescents survived various hardships and managed to cope with difficult situations. Although they have picked certain unwanted behaviors, in the process of coping with difficulties, community members place a high expectation on that generation - an expectation of being the future educated resources of their country. Other members of community feel that the adolescents are not given enough guidance in their upbringing to enable them to carry the social responsibility that is expected of them. Their behaviors lack (or is against) key societal values. Their values are largely foreign to that of southern Sudanese. This is perceived as a threat to the continuation of the values of the communities. The section of the society that is seen as very important is replacing the traditional identity, both as a group and on individual basis.

The concern reflected by the latter group is the basis for initiating an exploration into the self-concepts of southern Sudanese adolescents that live as refugees. The self-concept of Sudanese who live in the two counties in southern Sudan is also assessed for comparison.

One standardized self-concept inventory and another inventory to assess the areas of concern expressed by the communities are used in the study. Both inventories were discussed and field tested in collaboration with Sudanese adults that live in areas other than where the study took place. There is very little correlation ($r=0.10$) between the two inventories, thus the two inventories measuring different aspects of self-concept.

Based on the items measuring different components of self-concept, the hypothesis that adolescents living in southern Sudan have higher self-concept than refugee adolescents is confirmed.

5.1. Conclusions

The involvement of community members from the selection of area of investigation upto the final stages of the study proved to be very valuable. Their contributions gave a lot of input to ensure that realistic conclusions and recommendations are addressed.

The following conclusions are reached based on analysis in Tables 1,2 and 3:

- Respondents who are living in their areas of origin scored higher on items relating to different sub-areas of self-concept, thus confirming the hypotheses that the self-concept of

non-refugee Sudanese adolescents is higher than their refugee counterparts. The first hypothesis of the study which states that adolescents who live in their areas of origin have higher self-concept than refugee adolescents was confirmed.

- The second hypothesis which states that refugee adolescents who grow up in families have significantly higher self-concepts than those who grow up unaccompanied by adults is also confirmed. The findings with respect to the second hypothesis are more consistent, strongly pointing to the importance of adult guidance and support in the lives of refugee adolescents.
- Respondents' own judgment of the overall total picture of the self, as measured by one item, is higher among refugee respondents than non-refugees.
- With regard to the concerns in specific areas of self-concept, the respondents in Kakuma have significantly lower scores than the other two groups.
- The concerns expressed by the communities on the self-concept and identity of refugee adolescent are largely justified according to the findings of the study.
- Two conclusions may be drawn about the concerns expressed by community members claiming that social values are declining among refugee adolescents:
 - According to the measured variables, differences between refugee and non-refugee adolescents are not statistically significant.
 - The second conclusion may be that the decline (or otherwise) of social values among all war affected adolescents, regardless of their place of residence, is on more or less on equal basis.

5.2. Recommendations

In light of today's incidence of conflicts mushrooming around the World, and the increasing vulnerability of children, it would be important to understand "the pathways to resilience and adaptation" (Kinard, 1998). The definition of resilience seems to be evolving from the view

simply of the absence of psychopathology towards a manifestation of competence adaptive behavior. This approach therefore, requires one to look into supportive factors around the individual and in the community. Therefore, any attempt to address the needs of adolescents and increase their resilience should consider their developmental needs and build on strengths that are contained in their culture.

Although it is logistically difficult to carry out extensive studies among refugees in many countries, such studies are important to identify gaps in services among refugee populations.

The findings of this study confirms earlier recommendations by agencies working with refugees that care arrangement of refugee children, whenever possible, should be organized in a manner that children are placed with adults, preferably in family set ups.

Specific areas of adolescent vulnerability needs to be assessed in the various setups they live in the communities need to be involved in further defining area of support to the adolescents.

The area of self-concept and self-esteem stimulated a great deal of interest both among refugee and non-refugee populations. This can be a justification to develop and further refine measuring instruments that are relevant to the cultural conditions of southern Sudanese.

Communication between different sectors of refugee communities needs to be improved to enhance the provision of traditional guidance and support especially to unaccompanied adolescents.

The capacity of the adult population needs to be strengthened so that it continues to be supportive to the needs of adolescents. Cultural provisions that contribute to adolescents' coping, such as access to communication with adults and care in extended families, expression through poems, etc., need to be encouraged and promoted.

Although this study is carried out only among male groups, the situation of female adolescent refugees need to be studied because of their vulnerability.

The supportive role-played by education and the peer group in promoting the coping of war affected adolescents need to be supplemented. Education also may be a factor in limiting the mobility of adolescents, which could put them at risk.

It was clearly seen that as adolescents strive to adjust to the situation they are in, they lose part of their traditional identity. A case in point is the change of their traditional names to fit into the existing belief and support system or a situation where a particular adolescent has to change his identity for the benefit of getting material benefits from refugee camps. The long-term effects of the change of identity need to be studied.

It appears from observation, and partly supported by the outcomes of the study that the group that is most mobile are adolescent males. A lot of attention should be given to this issue by authorities and agencies working with refugees. The magnitude and effects of mobility of refugee adolescents need to be studied from many perspectives. The benefits or potential risks of mobility for the adolescents with respect to traditional practices, contacts with areas of origin, potential security and legal risks for the adolescents should be studied.

The revival of supportive family and community functions and potentials need to be approached in a multifaceted way so as to increase their supportive role towards adolescents affected by armed conflict and displacement.

Any measure that may be taken by or in collaboration with the Sudanese adults to promote the self-concept of Sudanese adolescents must target specific target groups. From the findings, it appears that, the adolescents most vulnerable among the studies groups are the adolescents in Kakuma.

The structures or potentials that seem to have helped in maintaining and /or promoting the self-concept of adolescents in specific camps should be investigated.

It is recommended that the findings of the study be shared with southern Sudanese adolescents in various setups, in order to stimulate discussions regarding, their self-concept and the feelings and concerns that the adults have about the adolescents.

REFERENCES

- Bracken, B.A. (ed.) (1996). Handbook of Self - Concept: Developmental, Social and Clinical Considerations, New York: John Wiley & Sons.
- Brett, R. & McCalin, M. (1996). Children: The Invisible Soldiers, Vaxjo: Grafiska Punkten.
- Fozzard, S. (1995). Surviving Violence - A Recovery Programme for Children and Families, Geneva: ICCB.
- Hall, C.S & Lindzey, G. (1985). Introduction to Theories of Personality, New York: John Wiley and Sons.
- Hergenhahn, B.R. (1994). An Introduction to Theoris of Personality. 4th ed., Englewood Cliffs, New Jersey: Prentice-Hall Inc.
- Hilgard, E.R., Atkinson, R.C., & Atkinson, R.L. (1975). Introduction to Psychology (pp.376-389), New Delhi: Oxford Publishing Co.
- Houston John.P., Bee H.& Rimm D.C. (1985) Essentials of Psychology. Orlando, Florida: Academic Press, Inc.
- Human Rights Watch. (1999). Famine in Sudan, 1998: The Human Rights Causes (pp. 206-208), New York: Human Rights Watch.
- Human Rights Watch/ Africa. (1995). Children of Sudan: Slaves, Street Children and Child Soldiers (pp. 77-89), New York: Human Rights Watch.
- International Save the Children Alliance, (1996). Promoting Psychosocial Well-Being Among Children Affected by Armed Conflict and Displacement: Principles and Approaches, Save the Children.

- Jafar Kareem et al. (eds.), (1992) Intercultural Therapy - Themes, Interpretations and Practice, Oxford: Blackwell Scientific Publications.
- Jafar Kareem et al. (eds.), (1992) Intercultural Therapy - Themes, Interpretations and Practice, Oxford: Blackwell Scientific Publications.
- Jones, A. R(1996). Research Methods in the Social and Behavioral Sciences, Sunderland, Massachusetts: Sinauer Associates.
- Keen, D. (1994). The Benefits of Famine: A Political Economy of Famine and Relief in Southwestern Sudan, 1983-1989. New Jersey: Princeton University Press.
- Kinard, E.M. (1998). Methodological Issues in Assessing Resilience in Maltreated Children, International Journal of Child Abuse and Neglect, 22(7).
- Jones, A. R(1996). Research Methods in the Social and Behavioral Sciences, Massachusetts: Sinauer Associates, Inc., Publishers
- Keen, D. (1994). The Benefits of Famine: A Political Economy of Famine and Relief in Southwestern Sudan, 1983-1989. Princeton, New Jersey: Princeton University Press.
- Kinard, E.M. (1998). Methodological Issues in Assessing Resilience in Maltreated Children, International Journal of Child Abuse and Neglect, 22(7).
- Liebert, R.M. & Spiegler, M.D. (1987). Personality – Strategies and Issues, 5th ed., Chicago, Illinois: The Dorsey Press.
- Loveless, J. (1999). Displaced Populations in Khartoum: A Study of Social and Economic Conditions (mimeo.).
- McCallin, M. (ed.) (1991). The Psychological Well-Being of Refugee Children - Research, Practice and Policy Issues, Ankara, Turkey.

- Mischell, W. (1986). Introduction to Personality (pp. 169-170, 393-395). Fort Worth: Holt, Reinhart & Winston.
- Prunier, G. (1995). The Rwanda Crisis, History of a Genocide, Kampala: Fountain Publishers.
- Radda Barnen (1995). Report from discussion with community members, internal report (mimeo.)
- Ressler, E.M. (1983), Children in War: A Guide to the Provision of Services, New York: UNICEF.
- Rosenberg, M. & Turner, R. (eds.). (1981). Social Psychology: Sociological Perspectives, (pp.593-624). New York: Basic Books, Inc., Publishers.
- Radda Barnen. (1994). The Unaccompanied Minors of Southern Sudan, Sweden: Vastergotlands Tryckeri.
- Saylor, C.F. (ed). (1993). Children and Disasters – Issues in Clinical Child Psychology. New York: Plenum Press.
- Schultz, D. (1986). Theoris of Personality. Belmont, California: Brooks/Cole Publishing Co.
- Segall, M.H. et al. (1990). Human Behavior in Global Perspective, (pp.215-236), New York: Pergamon Press.
- Sorensen, E.S. (1993). Children's Stress and Coping, a Family Perspective, London: The Guilford Press.
- Tolfree, D. (1996). Restoring Playfulness - Different Approaches to Assisting Children who are Psychologically Affected by War or Displacement, Falun: Scandbook.
- United Nations High Commissioner for Refugees. (1994). Refugee Children: Guidelines for Protection and Care. Geneva: UNHCR.

United Nations High Commissioner for Refugees. (1997). The State of the World's Refugees: A Humanitarian Agenda. London: Oxford University Press.

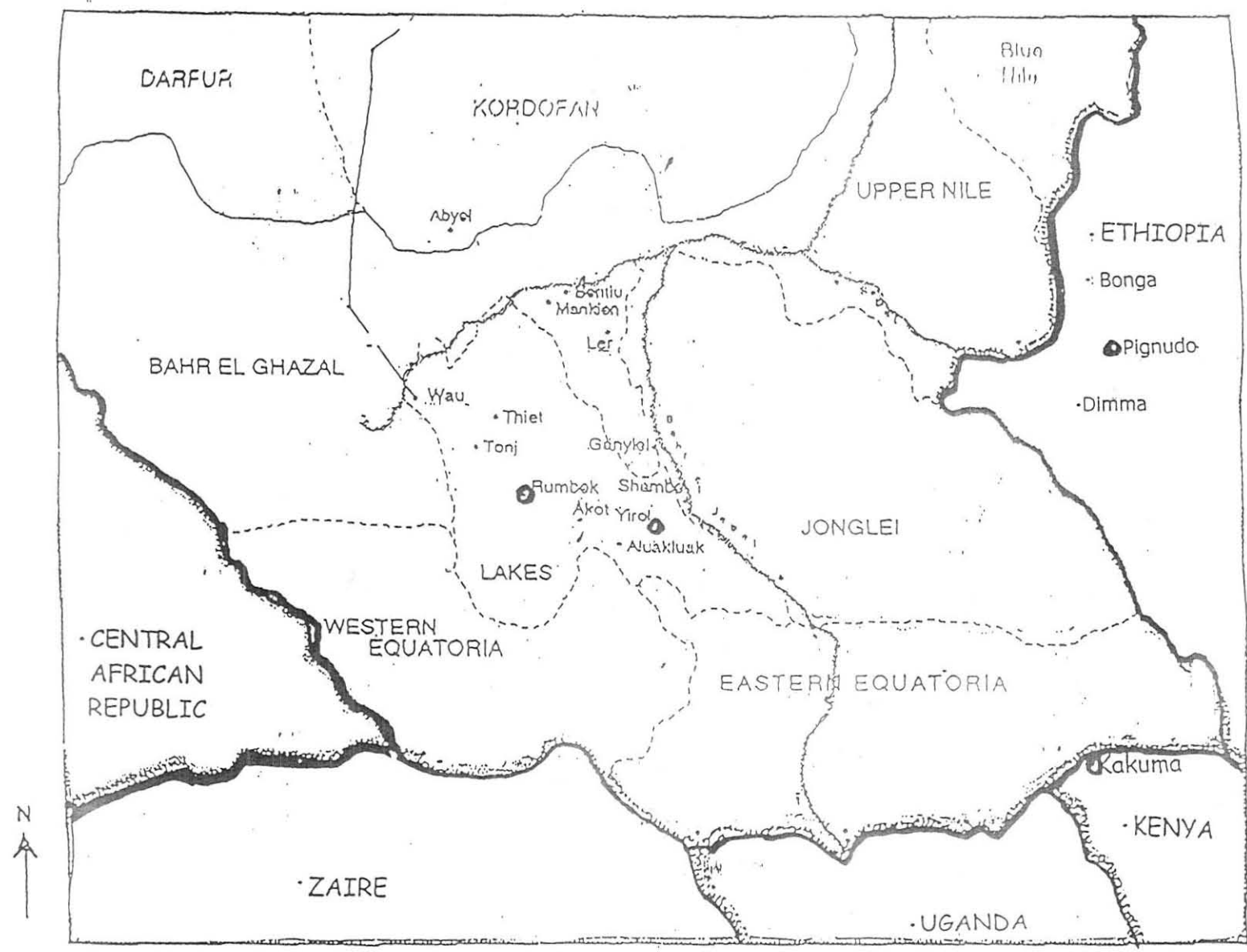
Van der Beer, G. (1998). Counseling and Therapy with Refugees: Psychological Problems of Victims of War, Torture and Repression. (pp.50-84), New York: John Wiley and Sons.

Women's Commission for Refugee Women & Children (2000). Untapped Potential: Adolescents Affected by Armed Conflict – A Review of Programs and Policies. New York: Women's Commission for Refugee Women & Children.

World Health Organisation and United Nations High Commissioner for Refugees, (1996). Mental Health of Refugees, Geneva: World Health Organisation.

Zutt, J. (1994). Children of War: Wandering Alone in Southern Sudan, New York: UNICEF.

Appendix I. Map showing the areas from which samples are drawn



4.2.4.1. Relations with Others

Items from inventory I concerning tolerance of others, likable, cooperative, friendly and know values of own community are grouped under '*Relations with Others*'. The following results in Table 4 are found.

Table 4: *Comparison of Scores on Relations With Others*

Location	Mean	Std. Dev
Pignudo	20.2462	2.4497
Kakuma	18.8780	3.2152
Sudan	20.6231	2.9760

Source	d.f.	Sum of sq.	Mean square	F ratio	Significance
Between groups	2	211.5436	105.7718	12.6480	.0000
Within groups	380	3177.8246	8.3627		
Total	382	3389.3682			

As shown in Table 4, there are significant differences between refugees and non-refugee respondents, on items grouped as "Relationship with Others".

Adolescents in Sudan have statistically significant ($\alpha = 0.05$, $n = 390$, $F=2.6480$) better relations with others as compared to their refugee counterparts both in Kakuma and Pignudo.

Degree of sociability is relevant to access a great deal of emotional support from outside the immediate family (Fozzard, 1995). This finding is an indication that refugees are less likely to access emotional support from their surroundings than their peers in Sudan.

4.2.4.2. Social Values

Items on honesty, leadership, morality, usefulness, and responsibility are grouped as ‘social values’.

Table 5: *Comparison of Scores on Social Values*

Location	Mean	Std. Dev.
Pignudo	20.9846	2.5669
Kakuma	20.8281	2.6713
Sudan	21.0692	2.6419

Source	d.f.	Sum of Sq.	Mean sq.	F	F. prob
Between groups	2	3.8552	1.9276	.2794	.7564
Within groups	385	2656.5649	6.9002		
Total	387	2660.4201			

- Based on the above findings, there are no significant differences in scores on items grouped under social values between the different groups of respondents. This may mean that the self-concept aspect concerning individuals’ awareness of social values is more or less similar.

4.2.4.3. Self-Worth

Self-confidence, ability to do most things well, satisfaction, calmness and knowing oneself are grouped as self-worth.

Table 6: *Comparison of Scores on Self Worth*

Location	Mean	Std. Dev.
Pignudo	24.6154	2.7234
Kakuma	22.9844	3.0841
Sudan	24.6769	3.3066

Source	d.f.	Sum of Sq.	Mean sq.	F ratio	F.prob.
Between groups	2	237.1096	118.5548	12.7668	.0000
Within groups	385	3575.1678	9.2862		
Total	387	3812.2774			

According to the analysis in Table 5, there are statistically significant differences between the groups on items grouped under “self-worth” ($\alpha = 0.05$, $n = 390$, $F=12.7668$). Respondents that live in Kakuma camp showed statistically significant lower scores on items relating to self-worth. This finding concurs with the concerns expressed by community members that refugee adolescents have lost their self-worth due to exposure and adaptation to foreign cultures. This happens more in Kakuma than in Pignudo camp, which has relatively less foreign influence of media, etc., and is further away from towns.

In summary, adolescents who live in their home areas have higher scores with respect to specific items on self-concept. This finding concurs with the values communicated to children in child rearing practices which were described in the focus group discussions. For example, the origins of Dinka and the values that Dinka should possess are subjects of frequent discussions in the homesteads and in the cattle camps. These discussions, usually led by elderly persons, are opportunities for discussions not only of communal values but also defining and redefining sub-components of the self-concept (Wat-di) of individuals.

The pattern of responses on item 19, which deals with one's own score of overall self-concept, is reversed: Pignudo respondents scored highest followed by Kakuma and Sudan as shown in Table 2. This may be due to the group identity that is developed during the years of refuge. Peer support and the feeling of collectivity is thought to be one reason for refugee adolescents' scoring higher on the overall item.

Bracken (1996) reports on researches by Marsh & Myers (1986) which asserts that masculinity and femininity contribute to higher levels of self-concept. This may be an explanation as to why refugee adolescents report higher overall self-concepts, as the refugees themselves see themselves as contributing to the struggle and survivors of many hardships. These beliefs are strongly related to masculinity among the Sudanese and especially among the refugees. In addition, gender roles are very clearly defined to children starting as early as three and four years, when girls and boys take different roles in and out of the homesteads.

This discrepancy can be one way of looking at the general self-concept. The "Actual/Ideal discrepancy" defined as a function of differences between actual and ideal self-concepts. "High self-perceptions in each domain contribute positively to global self-concept, but high ideals or standards contribute negatively to global self-concept" (Bracken, 1996, p.76). In general, refugee adolescents' ideal self-concept tend to be higher than adolescents that live in southern Sudan.

Regarding group of items concerning "Relations with Others", "Social Relations" and "Self-worth", comparison between refugee and non-refugee mean scores of respondents in Kakuma is consistently lower as shown in Tables 4, 5 and 6 respectively.

Differences between Pignudo and Kakuma camps may be due to the following reasons:

- Socio-economic conditions of the two countries in which the camps are located – Ethiopia and Kenya;
- Ethnic similarity with the host population;
- Distance from the conflict;
- Length of existence of the camps; and
- Size of the camps.

4.3. Self-concept of accompanied and unaccompanied refugee adolescents

The self-concept of refugee adolescents were compared on the basis of their family status – scores from those who are accompanied by adults and those who are not accompanied were compared.

The second hypothesis states that : Refugee adolescents who grow up in families have statistically significant higher self-concepts than those who grow up as unaccompanied.

This hypothesis is tested on the basis of scores from the following:

- Items assessing different sub-components of self-concept;
- Overall item from inventory I; and
- Items grouped together;

4.3.1. Self-concept on the Basis of Responses on 18 Items Assessing Different Sub-Components.

Table 7: *Comparison of Scores on Responses for Accompanied and Unaccompanied Refugee Adolescents.*

Group	Mean	Std. Dev.
Accompanied	75.6163	7.2812
Unaccompanied	69.8409	6.6715

Source	d.f.	Sum of Sq.	Mean sq.	F ratio	F.prob.
Between groups	1	970.8841	970.8841	19.3565	.0000
Within groups	128	6420.2236	50.1580		
Total	129	7391.1077			

According to the scores in the above table, there is statistically significant difference between the accompanied and unaccompanied refugee adolescents ($\alpha = 0.05$, $n = 130$, $F = 19.3565$).

4.3.2. Respondents' Overall Judgment of One's Own Self-concept.

Table 8: *Comparison of Scores of Accompanied and Unaccompanied Adolescents.*

Group	Mean	Std. Dev.
Accompanied	4.2209	.7096
Unaccompanied	4.4318	.8996

Source	d.f.	Sum of Sq.	Mean sq.	F ratio	F.prob.
Between groups	1	1.2945	1.2945	2.1354	.1464
Within groups	128	77.5978	.6062		
Total	129	78.8923			

The above table shows that unaccompanied adolescents scored higher. The differences in the scores are statistically significant ($\alpha = 0.05$, $n = 130$, $F=2.7668$) than those of accompanied adolescents. The pattern of this finding is similar to that found between refugee and non-refugee adolescents, where refugees scored significantly higher.

4.3.3. Scores from Items Grouped from Inventory I

The items on inventory I were grouped into three: "Relations with Others", "Social Values" and "Self-Worth".

4.3.3.1. Relations with others

Items from inventory I concerning tolerance of others, feeling of being likable, cooperativeness, and knowledge of values of own community are grouped together

Table 9: *Comparison of Scores on Items on Relations with Others*

Group	Mean	Std. Dev.
Accompanied	19.9154	2.7982
Unaccompanied	19.2276	3.0213

Source	d.f.	Sum of Sq.	Mean sq.	F ratio	F.prob.
Between groups	1	29.8937	29.8937	3.5331	.0613
Within groups	251	2123.6952	8.4609		
Total	252	2153.5889			

The scores from the above table show that the difference between the scores of accompanied and unaccompanied adolescents is statistically significant at ($\alpha = 0.06$, $n = 252$, $F=3.5331$).

4.3.3.2. Social Values

Under this section, items concerning honesty, leadership, morality, usefulness and responsibility are grouped.

Table 10: *Comparison of Scores on Social Values*

Group	Mean	Std. Dev.
Accompanied	21.3256	2.5161
Unaccompanied	20.4884	2.6549

Source	d.f.	Sum of Sq.	Mean sq.	F ratio	F.prob.
Between groups	1	495.0448	495.0448	8.2831	.0044
Within groups	244	14582.7479	59.7654		
Total	245	15077.7929			

The scores in the above table show that there are statistically significant differences between accompanied and unaccompanied adolescents ($\alpha= 0.05$, $n = 245$, $F=8.2831$)

4.3.3.3. Self-Worth

Items on self-confidence, ability to do most things well, satisfaction, calmness and knowing oneself are grouped under self-worth.

Table 11: *Comparison of Scores on Self Worth*

Group	Mean	Std. Dev.
Accompanied	22.8444	2.9307
Unaccompanied	23.0602	3.1790

Source	d.f.	Sum of Sq.	Mean sq.	F ratio	F.prob.
Between groups	1	1.3588	1.3588	.1419	.7070
Within groups	126	1206.6099	9.5763		
Total	127	1207.9687			

On the scores given at the above table there are no statistically significant differences between the self-worth of accompanied and unaccompanied refugee adolescents.

4. 4. Community concerns and self-concept

The overall scale on respondents' rating of own self-concept (item 19) is highly correlated with respondents' knowledge of names of ancestors ($r=0.92$), upbringing affecting future ($r=0.98$) and knowledge of traditional customs ($r=0.82$). The community members' concerns that adolescents who have limited knowledge of their identity and traditional customs may have a lower "self-concept" than those who possess that knowledge is supported by the findings, based on respondents' own judgment of their level of self-concept.

In tables 12-14, analysis of items in inventory II is performed. The inventory was developed on the basis of the expressed concerns of Sudanese adults with regard to the development of

adolescents and items were grouped into three categories: Future Prospects, Social Knowledge and Effects of War. The following tables show the mean scores for each group of respondents.

4.4.1. Future Prospects

Items that are grouped under Future Prospects are: perceived impact of upbringing on respondents' future and perceived place in Sudanese society.

Table 12: *Comparison of Scores on Future Prospects*

Location	Mean	Std. Dev.
Pignudo	5.8077	.4966
Kakuma	5.2692	.9628
Sudan	4.5231	.6730

Source	d.f.	Sum of Sq.	Mean sq.	F	Sig.
Between groups	2	108.200	54.1000	99.6037	.0000
Within groups	387	210.2000	.5432		
Total	389	318.4000			

According to the analysis in the above table, there is statistically significant difference ($\alpha=0.05$, $n = 390$, $F= 99.6037$) in scores on items grouped as future prospects between the groups of refugees and those living at home. This may be due to the limited opportunities in southern Sudan for education and could also be related to the unpredictability of the security situation in their area.

4.4.2. Social Knowledge

The items grouped in this category are knowledge of traditional customs of the community and knowledge of names of ancestors of more than six generations.

Table 13: *Comparison of Scores of Items Relating to Social Knowledge*

Location	Mean	Std. Dev.
Pignudo	4.3000	1.1388
Kakuma	3.9538	1.1934
Sudan	4.1385	1.1598

Source	d.f.	Sum of Sq.	Mean sq.	F	Sig.
Between groups	2	7.8000	3.9000	2.8774	.0575
Within groups	387	524.5308	1.3554		
Total	389	532.3308			

As seen in Table 13, the difference between the groups of respondents on items classified as ‘Social Knowledge’ is statistically significant ($\alpha= 0.05$, $n = 390$, $F=2.8774$). This result partly confirms the concerns expressed by the adults at the initial focus group discussion, where they claimed that social knowledge of refugee adolescents is limited. The mean scores from Pignudo are significantly higher than the mean scores from Sudan and Kakuma.

4.4.3. Effects of War

Items that are grouped under effects of war are those items that deal with respondent’s perception of their upbringing affecting the future and future place in Sudanese society.

Table 14 : *Comparison of Scores of Items Concerning Effects Of War*

Location	Mean	Std. Dev.
Pignudo	5.8077	0.4996
Kakuma	5.2692	0.9628
Sudan	4.5231	0.6730

Source	d.f.	Sum of Sq.	Mean sq.	F ratio	Sig.
Between groups	2	108.2000	54.1000	99.6037	.0000
Within groups	387	210.2000	0.5432		
Total	389	318.40000			

From the scores on the above table, statistically significant differences exist between the groups ($\alpha = 0.05$, $n = 390$, $F = 99.6037$). The respondents from Pignudo have higher levels of perception of their upbringing affecting their future positively and hopes of playing constructive roles in society.

4. 5. Trans-generational issues

Support provided by parents and community members to war affected adolescents is essential. Saylor (1993) explains that trans-generational factors such as the effectiveness of parents' coping, children's own coping skills, and level of social support by members of extended family, peers or community are important.

This support is likely to be reduced as the dignity of and the respect accorded to different groups in communities are undermined due to various reasons. The powers of communities in providing emotional support and guidance to adolescents in refugee camps is increasingly limited due to lack of age group related mobility in refugee communities. Groups of elders do not function well since they hardly possess the political and material powers they enjoy under normal circumstances, in their homes. In many instances, the authority that they have over their own families are also reduced. The importance of parents, especially, to adolescents are

reduced, as he/she can get access to the provisions that are distributed in camps, regardless of the absence of the parents(s). The adults in the refugee camps have limited access to develop to the status of elders not only due to their reduced economic resources, but also due to the lack of social space to move to the status of elders.

One main complaint of the adolescents against the adults in the refugee camps was that the latter do not recognize the contributions made by adolescents and that adults are blocking the transfer of the adolescents into a status of adulthood. This is an indication that adolescents feel that they have limited possibility to move to the status of adulthood. Refugee adolescents have very limited social and economical possibilities to help them in the transition to adulthood. Socially, adolescents are not given a chance to pass through initiation rites, which formally transfers them from boyhood to manhood. Face markings and removal of teeth that are associated with initiation rites are increasingly perceived by adolescents as backward traditional practices. Economically, the adolescents or their families could rarely afford to pay cattle as dowry in events of marriage. Income generating opportunities are limited, leaving not only the adults but also the adolescents in perpetual dependency on other bodies.

Rearing of children is a collective responsibility among most Sudanese and specially among the Dinka. In the focus group discussions, some informants expressed that, in the weakened state that they are in, most adults and elders of the community feel that they did not manage to carry out their duties to the young generation, as much as they should. This is an area that the community need to be supported.

4. 6. Coping with Problems

Three findings emerged regarding coping with problems: the effects of child rearing values and practices; combination of predictability and guidance and supportive role of education.

Strong co-relations were found between coping with problems and ability to do most things well ($r=0.92$); morality ($r=0.90$); leadership ($r=0.83$); self-confidence ($r=0.71$) and honesty ($r=0.70$). These values, which are highly related to coping with problems, are the same ones that are considered essential values in child rearing, among the Dinka. Those same values are also cultivated among children by parents and community members, since early childhood. This is supported by a report indicating that “interventions designed to improve children’s problem solving skills have been successful in increasing both the capacity to generate multiple

solutions to interpersonal problems and the ability to use means-end thinking (i.e., identifying the sequence of steps needed to solve a problem". In the same report, it was seen that problem-focused coping increased with age, $r=0.45$ whereas emotion-focused coping was weakly related with age, $r=0.02$ (Saylor, 1993, p.19).

It can, therefore, be concluded that the concerns of the community that refugee adolescents who do not have opportunity to get adult guidance in relation to morality, honesty and leadership/responsibility are justified. It is likely that the adolescents may cope with problems in ways that are not acceptable to their communities. Examples that were given in the focus group discussions included, alcoholism and self-centeredness.

Predictability of situations in conventional war situations appear to result in reduction of anxiety among war affected children (Saylor, 1993, p.155).

For this group of respondents, level of education is correlated with tolerance ($r=0.97$), self-confidence ($r=0.92$), morality ($r=0.88$) and intelligence ($r=0.79$). As seen earlier, morality and self-confidence are also highly correlated with coping. Therefore, one may conclude that this finding is an indication that education supplements the role played by communities in helping adolescents to cope. The role of education in supporting the coping of war affected children and adolescents is also documented by Saylor (1993) and Save the Children Alliance (1996).

4.7. Mobility

On average about 28% of the refugee respondents from both camps reported that they have visited southern Sudan at least once a year and more. There is a small difference between the respondents from Kakuma and Pignudo, the latter being slightly higher. To verify the incidence of mobility, the list of respondents was sent to Kakuma, eight weeks after the data collection. 11 out of the original group of 130 respondents were not present in the camp. 10 were reported as having left the camp and one was reported dead. There are no comparative studies available to assess whether this rate of mobility was high. However, when considering the mobility of the adolescents to other camps, it appears to be high. There are no significant differences found between the item on mobility and any of the items in the two inventories.

Appendix 2: Checklist for Focus Group Discussions with Sudanese Adults

The following are issues for discussion aimed at exploring the situation of southern Sudanese refugee adolescents who live in their home areas and those who live in refugee camps. The outcome of the discussion will be used to guide us to determine areas of further studies about the lives and behaviors of Sudanese adolescents.

1. Are there differences between the behavior of southern Sudanese adolescents who live in refugee camp and those who live in their home areas?
2. What are the possible reasons for their differences?
3. What can be said with regard to adaptability, independence, self-respect when comparing refugee and non-refugee adolescents?
4. How would you describe a child with a good self-concept?
5. What are the messages transmitted to children in ordinary circumstances?
6. What are the differences and similarities between adolescents who are raised in refugee camps and those raised up in their home areas?
7. What are the factors that seem to support the well-being of both groups of adolescents?
8. What differences exist in the way that refugee and non-refugee adolescents are influenced by the conflict?
9. How are the two groups of adolescents perceived by adults?
10. What guidance and support do adolescents receive by adults?

11. What are the major factors that are likely to limit smooth communication between adolescents and adults in refugee camps?
12. Are there differences between the aspirations of refugee adolescents and those who live in their home areas?
13. Are there differences between refugee and non-refugee adolescents in carrying out social roles?
14. Are there major differences in coping with problems among the two groups?
15. Do you foresee differences in future roles of the two groups of adolescents?
16. How are refugee adolescents looked upon by those who are in their homes?
17. Are there other areas where there are differences between refugee and non-refugee adolescents?

Thank you for your cooperation.

Name of respondent: _____

Last grade completed _____

Age _____

Family status: Accompanied _____ Unaccompanied _____

The following pairs of adjectives reflect some aspects of an individual's self-concept (Wat-di). Please try to determine where you place yourself, on a scale of 5 points, with regard to each item. If you have difficulties to understand the words, please do not hesitate to ask for clarifications from the interviewer. Please take as much time as needed to consider your answer to each item sufficiently.

- | | | | | | | |
|---------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|---|
| 1. Self confident | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Lack self confidence |
| 2. Tolerant of others | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Critical of others |
| 3. Able to do most things well | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Unable to do most things well |
| 4. Honest | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Dishonest |
| 5. Enthusiastic | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Unenthusiastic |
| 6. Likeable | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Unlikable |
| 7. Cooperative | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Competitive |
| 8. Leader | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Follower |
| 9. Moral | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Immoral |
| 10. Satisfied | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Frustrated |
| 11. Intelligent | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Unintelligent |
| 12. Friendly | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Unfriendly |
| 13. Calm | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Anxious |
| 14. Useful | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Useless |
| 15. Know myself | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Don't understand myself at all |
| 16. Know values of my community | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | Don't understand values of my community |

17. Can cope well with problems Can't cope with problems

18. Responsible Irresponsible

19. Finally, on this scale you are to rate your overall level of self opinion or self esteem, that is, how high or low you presently judge your total picture of yourself to be.

High Low

Thanking you for your cooperation.

The following are questions relating to the life of adolescents. Please give your answers as frankly as possible. The identity of respondents and their answers will be kept confidentially.

1 - How much do you know the traditional customs of your community?

A - Only a little

b - I know the most essential customs that are required for my age mates to know

c - I know a lot.

2 - How far back can you recite the names of your ancestors?

A - Up to three generations

b - Up to six generations c - More than six generations

3 - How do you think will your upbringing affect your future?

A - Positively

b - no special effect

c - negatively

4 - How often do you go into southern Sudan?

A - Not at all

b - Once a year

c - two or more times a year

5 - How do you see yourself coping with the effects of the war?

A - very well

b - Coped somehow

c - Did not cope.

6 - What do you think will be your place in Sudanese society?

A - Productive and useful

b - as any other person of my age

c - might not fit

7 - How are you perceived by people whose opinions about you matter?

A - Positively

b - I do not know

c - Negatively

Thank you for your cooperation.

Appendix 5: Notes On Situation Of Refugee Adolescents, As Reported By A Key Informant

The adolescents missed their properly being guided at the early age of their lives. Children with poor self-esteem influenced and distorted the behavior of the children with good self-esteem during their group living. For the children who are of cattle owning background, the opportunity to train for civil leadership at the early age was also missed. It seems that the bad behavior and arrogance of the children is partly a result of their being not consulted, informed and have their opinions treated seriously during the prolonged refuge. The free play and doing what one likes to do without guidance threw confusion and reduced the ability of the children to share and internalize pragmatic and realistic tasks they would accomplish now and in the future. They also have realized that they have been used by elders when needed, and that whatever role they (the adolescents) played in the advancement of their community seems to have quickly evaporated from the minds of the elders.

Refugee adolescents in the course of time will develop different competencies as a result of being exposed to different environments, cultures and social classes. These may be positive development if properly harnessed to the would-be developmental projects. But the negative aspects about refugee adolescents are that they will think that things can be easily acquired than done.

DECLARATION

The thesis is my original work, has not been presented for a degree in any other university and that all sources of material used for the thesis have been duly acknowledged.

Name: Hirut Tefferi

Signature: Hirut

Place: Addis Abeba

Date of Submission: 19 June, 2000

Approved by : _____